The Christian Advocate.

PUBLISHED BY ROBT. J. HART, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

NEW ORLEANS, THURSDAY, JANUARY 4, 1872. VOL. I.

…E WEEK.

…TIC.

…27.—The dis… has been con… Farley, who de… …Tweed's bail … …d that he must …duce Tweed. Other bail …ed in lieu of Farley's, but …sed.

…s are watching the points …ture to prevent Tweed's es… …cle is supposed to be con… …the city.

…'s lawyers moving to vacate …r of … restraining …from selling his property, …successful.

…ORK, Dec. 28.—A letter from … says the civil portion of the …government has been abol… …and the whole power vested …military.

…dred rifles by the steamer … safely reached the Cubans.

…YORK, Dec. 29.—Connell, … Tweed and Dovlin are … bail. Tweed has surrender… …the sheriff and resigned the …sioner ship of public works. … Hall appointed George W. …rt commissioner.

…LE ROCK, ARK., Dec. 29.—One …arges… …that ever occurred …city, occurred last night. The …square of buildings from Mc…'s corner to Odd Fellows' …ave been destroyed, including …ock printing office.

…following houses have been …yed: McAlmont's drug store, …nn's clothing house, Horn… …and Townsend's grocories; …Shepherd, boots and shoes; H. …erger, dry goods; A. Linsell, …ith; Rearger's saloon; Her… …livery stable and some small … and shops. Odd Fellows' …was badly damaged.

…dge Wilshire and a man named … were badly hurt by falling …rs. All the buildings destroyed … of wood, except McAlmont's …Hornbrook's and Townsend's …es.

…SAN ANTONIO, Dec. 29.—Colonel …ee and Captain Trainer, who …just returned from the frontier, …rt that two men were killed by …ans at Salt Creek on the twenty… …nth instant.

…elve Indians, under command … white man, stopped the stage … Concho; after talking half an … with the driver, they allowed …ge to proceed without further …station.

…ith in the last week Indians have …n nearly all the horses in and …nd Fort Concho.

…PHILADELPHIA, December 30.—The …th Office report shows the fol…ng figures in regard to small-… Deaths for the past week, 223; …e past year, 1,879. Progress… …spread of the disease: Deaths …uly, 5; August, 16; September, …October, 236; November, 562; …ember, 1,094.

…he new remedy, sulphate of zinc …digitalis, is reported as being … with success.

…CHRISTI, Dec. 30.—Dis…hes report that there is great …ement in Mexico. The City of …rey raised $500,000 and 5,000 …r the revolutionists. General …o has 5,000 men and is march… …on San Louis. Success is re…ded as certain.

…MONROE, LA., Dec. 31.—The fol…ing is from an extra of the Ouachita *Telegraph*:

Sixty buildings were burned. The …althiest portion of the city, repre…ting half a million of dollars, and …ing an annual business of several …dred thousand dollars, is now in … and ashes, from Conrthouse …re to Desiard street, down …river front to and includ… …Saunders' saloon, and …McKinna's saloon, along … of Desiard street not …ding, except a stable … Hanna's warehouse. …tion may be added …e Union church and Mc… …, shop, residence and … The fine stores of …Gerson, Dreyfus, Meyer, …ce, Oliver & Byrne, …Old Nebraska, Old Man… …e, Central House, Keller's …, Bodom's shops, stable …e owned by E. J. Hart & …ghnor's, Garretson's, the …, six law offices, and many …ildings, are no more.

…CITY, Jan. 2.—Brigham … arrested this morning … …dence in this city by the …States marshal on a charge … An application for his … will be heard this …

…, Jan. 2.—The Church …, newly erected, corner … York streets, bur… …; cost $70,000.

WASHINGTON, Jan. 2.—Valerian Scherokoff has assumed charge of the Russian legation.

The debt statement shows a decrease of nearly $1,500,000.

ALEXANDRIA, Va., Jan. 2.—Colonel George W. Brent, a prominent lawyer, and adjutant general of the Army of Tennessee under Generals Johnston and Bragg, died here today.

COLUMBIA, S. C., Jan. 2.—In the United States Court, this morning, the trial of Dr. Avery was resumed. After arguments from opposing counsel the jnry fonnd a verdict of gnilty.

Four prisoners from Spartansburg county pleaded guilty and were remanded for sentence.

FOREIGN.

LONDON, Dec. 27.—A mail steamer from the Cape of Good Hope has arrived, and brings accounts of the manner in which the announcement of the annexation of African territory to the British dominions was received by the inhabitants.

The intelligence that the treaty had been finally concluded produced much excitement.

Mr. Brand, president of the Free State, has issued a formal protest against the transfer of the diamond fields to Great Britain.

Discoveries of gold in considerable qnantities had been made in Transvaal Repnblic, the reports of which have attracted many adventurers to that quarter. Diamond seekers were abandoning their districts for the newly discovered gold country.

Cape Town continued thronged with arriving and returning fortune hunters. The business of the colony was making great strides.

ROME, Dec. 27.—The Bishop of Palestine and Vice Chancellor of the Roman Church is dead, aged seventy eight years. He was elevated to the cardinalate in 1837.

HAVANA, Dec. 27.—General Valmaseda has issued a proclamation in which he says the pardon offered to insurgents cannot last forever. He now proclaims that every insurgent captnred after the fifteenth of January will be shot. Those snrrendering after that date will be sentenced to perpetual imprisonment. Negroes are to be treated the same as whites. All negro women captured will be delivered to their owners and be compelled to wear a chain for four years. All white women captnred in the woods after the fifteenth of Jannary will be banished from the country.

Chiefs of insurgent bands will be allowed to surrender till the fifteenth of Jannary under the condition hitherto granted.

PARIS, Dec. 28.—The papers here assert that Bismarck is seeking a pretext for reoccupying the French provinces which have been evacuated by the Germans.

MADRID, Dec. 28.—It is reported Marshal Concha has been appointed Captain General of Cuba, and Admiral DeBarniby succeeds Senor Roberts at Washington.

ROME, Dec. 28.—A decree has been issued inaugurating the commercial treaty with the United States.

LONDON, Dec. 29.—Alarmed at Gladstone's republican tendencies, the conservative section of Liberals, led by the Duke of Somerset and Viscount Halifax, are seeking to form a coalition with the Tories for the purpose of securing the election of Mr. Bouvie as speaker of the House of Commons instead of Mr. Brand, and to compel the retirement of Mr. Gladstone.

A letter is published from the Queen, in which she says she desires to express a deep sense of the touching sympathy exhibited for her family by the whole nation at the illness of her dear son, the Prince of Wales. This sympathy, she says, has made an ineffaceable impression on her heart. The letter concludes with the hope that her faithful subjects will continue to pray for the complete recovery of the Prince.

GLASGOW, Dec. 30.—While a large road wagon propelled hy steam, and carrying heavy boilers, was passing throngh the streets to-day, snrrounded and followed by a throng of children, one of the boilers exploded. Five children were killed outright, and seven so badly injured that their recovery is doubtful. The dead and injured were frightfully mutilated.

LONDON, Jan. 2.—The idea has been started of transferring the property of the Atlantic cable company to the joint governments of Great Britain and the United States. The proposition is received with favor in certain quarters, that it may result in the purchase of the present lines and the establishment of a line of steamers for the transmission of messages in case of accident to the cables.

MADRID, Jan. 2.—The reported ministerial crisis over … affairs, and the recall of Mr. Roberts from Washington, is contradicted.

ROME, January 2.—King Victor Emanuel sent a special embassador to the Vatican on New Year day with congratulations to the Pope. Cardinal Antonelli received the embassador, and informed him that the Pope was indisposed and unable to receive visitors.

CONTINENTAL MISSIONS.

Nothing in the history of modern … is more remarkable than the opening up of all parts of the continent of Europe to missionary effort. It is not many years since it was difficult to introduce copies of the Bible in the vernacular into almost any country of southern Europe. Now the gospel may be freely preached in them all. Italy, Spain, Austria have, one after the other, proclaimed the great principle of religious liberty; and even in Rome itself, under the walls of the Vatican, Gavazzi and others are delivering lectures, exposing the corruptions of the papacy. This most remarkable change, brought about by agencies from which it could never have been expected, and by means which no one could have foreseen, has been effected by a Power higher than that of man, and for purposes of great good to the world. The opening up of the way for the dissemination of the light must be regarded as an indication to the church of her duty, in a large and liberal spirit, to enter on the work of continental evangelization.

The continent of Europe, with England and North America, may be said to be the heart of the world. Missions to all nations are important, but they are doubly important to nations which occupy so influential a position. If all of these were won to a pure Christianity the rest of the world would soon be conquered. There was little wisdom exhibited by those who fostered the growth of the papal … in plant… its center in … me, in the heart of civilizati… It thus acquired its irresistible … wer, far and wide, among the na… s. It is of pressing interest, … hat the opportunity is given, … n apostolic Christianity should … to reconquer the countries wi… the gospel was spread in the … centuries until its light was … ut extinguished by the corrup… hat arose from within. It h… d, great difficulties to encount… There are not only the remnants … grossest superstitions, often … ding as any form of heathen… there is that materialistic infid… ich has grown up as a poison… t out of the moral hollow… ligious falseness of the Ch… e and its Jesuit counselors. … rn infidelity scouts all r… treats as an enemy every … peaks even of the existence, … ss of the moral governmen… ivine being. It makes war … ould suppress, if it had the … ript… tnral Christianity as … anism. It condemns rel… ch, thinking it to be the … to human liberty, equality … This infidelity, perv… ge classes of the m… all the countries … ne after the Reformation, … opponent of the gospel, … become more prone … position the greater … quired. The more formidable, … ever, the difficulties the more … ing the need of the Christian con… boldly facing them.—*London Wesl… Review.*

THE NEW ZEALAND MASSACRE.—No later news has been received respecting the massacre in New Zealand, reported by telegraph. The dispatch was:

"Bishop Patterson, of Melanesia, the Rev. G. Atkins and a native teacher have been murdered by the natives near Nukapu, in revenge for the kidnapping of natives by English vessels."

Bishop Patterson, says the *Church Journal*, is well known to our readers as one of the noblest … s of the Colonial Church … for his missionary zeal in behalf of the snrviving descendants of the mutineers of the *Bounty*. The name of Atkins will also be remembered in the same connection. We hope there is some mistake about these dreadful tidings.

RIGHT REV. THOMAS DAVIS, Protestant Episcopal Bishop of … th Carolina, died suddenly at Camden, on the second ultimo. He had been blind, … and partially paralyzed for … months. The immediate cause of his death was … clesia… for the last.

MISSIONARY.

INDIA.—From a recent letter from one of the missionaries of the Society for the Propagation of the Gospel, we get important intelligence of the missionary work in India. The success of the gospel among the Hill tribes is thus given:

"The Santhals or Hill tribes, which inhabit the western frontier of Bengal, number about two hundred thousand persons, and they belong to that section of the aborigines of India which physically resemble the Chinese or the Malay. The Church Missionary Society commenced a mission among them in 1855, and there are now in connection with this mission eight hundred native Christians. There are two European missionaries in charge—the Rev. W. T. Storrs and the Rev. H. W. Shachell. The former, writing concerning the native Christians, says: 'When these people do receive the trnth, how simply they believe, how common sense their ideas of what befits their calling and position as members of Christ and children of God! How childlike the steady faith of these Santhals; how much Christianity has done for them socially; how the clean house becomes cleaner still, and even ornamented; how the semi-nudity of the heathen is exchanged for decent though simple clothing; how their self-respect and their self-restraint increase; how they cease to be the slaves of the Mahajens, and how the chronic malady of debt, which depressed their vitality, and made them such mere drudges, so down-hearted, ceases, and they can assume such a thoroughly independent bearing!'"

TURKEY.—The *Christian Work* contains most valnable information respecting the progress of the gospel in Turkey. We extract the following:

"Forty years have now passed since the Rev. William Goodell, slowly making his way in a sailing vessel up the Sea of Marmora, cast anchor in the Golden Horn. His errand was to commence in this city a mission of the American Board to the various nationalities in this part of the Tnrkish empire. In the progress of these forty years that one has become four distinctly organized missions, covering with their network of stations a portion of European Turkey, and the whole of Asia Minor. The first Evangelical Armenian Church was organized in 1846. Dnring the twenty-five years that have since elapsed, that one church has become seventy-three. Of these, five are in European Tnrkey; the remaining sixty-eight are scattered all over Northern Turkey, from the Bosphorns to the Persian frontier. Abont one-third of the whole number have already become self-snpporting. The remaining two-thirds receive more or less aid from missionary funds for the snpport of their pastors, and for other expenses; bnt all are entirely self-governed, the missionaries neither exercising nor claiming any anthority over them beyond that of fatherly advice and brotherly co-operation. For purposes of mntnal counsel and co-operation, the churches have organized among themselves four 'evangelical nnions,' as they are called. The largest of these is that which has for its center the city of Harpoot, in Mesopotamia. It embraces twenty-six churches, and is a very efficient body, doing much not only for the evangelization of the commnnities around them, bnt for the spread of the gospel to the regions beyond, in the wilds of Koordistan."

The Mnrdered Missionary Bishop.

We mentioned, a fortnight since, the murder of the English missionary, Bishop Patterson, and another clergyman, on one of the Anckland islands, in the Sonth seas. The murder was an act of retaliation on the part of the islanders npon the English, who had repeatedly decoyed the natives on board their vessels and taken them to the New Caledonia and Fiji plantations, to be employed as slaves. In one case the kidnappers are said to have actually assnmed the disguise of the missionary bishop and ship, as a cover to their nefarious designs, and as an inducement to the natives to place themselves in the power of the kidnappers. It is no wonder that the natives should retaliate upon the … English when an opportunity was given, nor that the unsnspecting bishop and missionary, whose name and character had been treacherously used, should be one of the first to suffer. The murdered bishop, who was about forty-four years of age, had devoted a large portion of his life and fortune to missionary work, in pursuit of which he went out to New Zealand ten years ago, taking with him a fine steam yacht, purchased at his own expense, and which he used in going from island to island, in furtherance of his work. He took out with him a printing press and type, and printed the Bible and other books in the native tongues; and has established native schools and churches in New Zealand and adjacent islands, always displaying such benevolence and consideration for the people among whom he dwelt as to render him exceedingly popular and beloved. In England he is remembered for the same characteristics, those acquainted with him describing him as a most genial man. About two years ago he narrowly escaped being massacred at the same island, but he always resisted the entreaties of his friends to return home, and continned going among the semi-savage tribes of the antipodes unarmed. The Rev. Mr. Aitkin, who was assassinated with him, was the deceased bishop's chaplain.—*New York Observer.*

MADAGASCAR.

Our readers well remember the effort that was made about a year ago by high churchmen in England to take advantage of the success of the London Missionary Society's laborers in Madagascar by sending out a bishop. It was simply an unwarrantable interference with the work of apostolic men, and was designed not to make the people Christians, but to make Christians Church of England men. It was a proselyting and not at all a missionary scheme, and was a repetition of the Sandwich Island enterprise, which proved a miserable failnre. In the case of Madagascar the man who was appointed bishop had the good sense to decline, and the project was abandoned for the time.

The following extract from a letter recently received by Rev. Mr. Ellis, from the prime minister of Madagascar, shows how the proposition was received at Madagascar, and how much a Church of England bishop is needed there:

"I have heard the report concerning a bishop to come to Madagascar; also a report that the prayer book is used within the precincts of the palace; also that the Queen desires that a bishop may come, and was disappointed when he did not come. These reports are not true, for the prayer book has never been used in the worship which the Queen attends. She was not at all disappointed because the bishop did not come. But the work which you, the missionaries of the London Missionary Society, have done here in Madagascar we indeed know, for a work of blessing to our country truly it has been, and you have never forsaken us from the very beginning unto the present time. The Queen is well and visits you. May you live! May the blessing of God be with you.

Saith your friend truly,

RAINILAIARIVONY."

New York Observer.

FROM MEXICO.

In Mexico the Romanists have organized the "Societad Catolica," a semi-secret society, with spies and police of its own, designed to counteract the rising spirit of inquiry and toleration. An English Methodist at the capital says:

"The past month has been one of great excitement and intense anxiety to all those interested in this work of God our Savior in this land. Christians have been put into prison, in an arbitrary manner, by the local authorities; houses have been broken into, robbed and burnt by those whose office it is to do justice; and many of our brethren mobbed out of their own town and stoned, not because they had committed an offense against the law, but because they think for themselves, read the Bibles, and worship God according to their own consciences.

"In Tizayuco, a town about twelve leagues from here, there was a congregation of eighty persons who regularly met for worship, and whose lives, so far as known, were consistent, and gave every reason to believe many to be true Christians. A party of popish missionaries have visited that place, and have lighted up the fires of bigotry and fanaticism; and to such a pitch did it arrive on Sunday, the second of September, that the authority of the place poured upon them, while they were preparing for worship with an armed force, conversing twelve of our brethren to prison, and taking away the Bible and money found in their houses. Some came to this city in their night …

…state their case and be a comfort … while the others after some days confinement, were escorted to the confines of the district or state and turned out of the place by the authorities.

"The names of the suppliants showed their marriage to be among … the native class, while their husbands, fathers, brothers and friends were either in power or … fugitives.

"After some days some of our brethren returned stealthily to their homes, where for awhile they remained in peace, but on Sunday last our brother Segnias Lucas was furiously attacked by a murderous mob, who entered, and very quickly riddled him with knives, who, like the first martyr, Stephen, fell calling on his Savior, saying Jesus, help me. Jesus, commending me. He was also dragged about the street … and then left for dead, as did the wife and … of a former mob, who had been … by these 'Christian' murderers, from the pulpit. That … Protestant would go straight to heaven after death. And to show their hatred of God's holy word, one of them tore up a volume of the precious truth, in the … and spit on it. As if a … cruelty was necessary, they … mob tore away Segnias little boy from his mother, and brought him to look at his father, who lay weltering in his blood, and his daughter, a girl of twelve years, disappeared … whether taken away by the mob or gone into hiding to save her life and honor is not known. Segnias, poor fellow, although left for dead … strange to say, still lives, and the doctor says probably he may recover; but, with the proof, the evil doctor is doing all in his power to get him to make confession, and threatens to leave him to his fate if he does not do so. Others have suffered, having their houses and all belonging to them burnt to the ground; and the women here, some of them, arrived here with scarcely enough clothes on them for decency. The congregation, so … now scattered.

…

Pleasant Hill and Many …

…

Mr. Evans. The Conference … is closing, and we are … can state that we have … we could. We were appointed to Pleasant Hill and Many circuit. We went around the first time and found Many station without a preacher, and took that in. We went around the second time and found Natchitoches station without a preacher, and took that in also, making in all twenty-two appointments. We have held three camp meetings this year, one on the Hill circuit and one on each station, resulting in great good in the awakening of sinners and conversion of souls. We have had about one hundred conversions this year, the parents of about eighty of the above, baptized thirty infants, and organized three Sabbath schools, as all which have suspended for want of superintendents. We have organized a Methodist church in the town of Natchitoches; have thirty members and an interesting Sabbath school, and we have commenced raising funds to build a church in Natchitoches. Our membership in the town is too poor to build such a house as we need, and the citizens of Natchitoches demand it in such a place as Natchitoches. Will not those who have the means come over and help Natchitoches? We have got the … on which to build. … the public … Rev. P. … the past all the … Methodist … faithfully … for us will be … ing to build … order. R. Evans.

The Christian Advocate.

THURSDAY, JANUARY 4, 1872.

THE SMOKING FLAX AND BRUISED REED.

When evening choirs the praises hymned
In Zion's courts of old,
The High Priest walked his round, and trimmed
The shining lamp of gold;
And if, perchance, some flame burned low,
With fresh oil vainly drenched,
He cleansed it from its socket, so
The smoking flax was quenched.

But thou, who walkest, Priest Most High,
Thy golden lamps among,
What things are weak and near to die
Thou makest fresh and strong;
Thou breathest on the trembling spark,
That else would soon expire,
And swift it shoots up through the dark,
A brilliant spear of fire.

The shepherd that to stream and shade
Withdrew his flock at noon,
On reedy stop soft music made,
In many pastoral tune;
And if, perchance, the reed were crushed,
It could not more be used—
Its mellow music marred and hushed,
He brake it when so bruised.

But thou, good Shepherd, who dost feed
Thy flock in pastures green,
Thou dost not break the bruised reed
That sorely crushed hath been;
The heart that dumb in anguish lies,
Or yields but notes of woe,
Thou dost retune to harmonies
More rich than angels knew!

Lord, once my love was all ablaze,
But now it burns so dim!
My life was praise, but now my days
Make a poor, broken hymn;
Yet ne'er by thee am I forgot,
But helped in deepest need—
The smoking flax thou quenchest not,
Nor breakest the bruised reed.

THE TEMPLE.

BY GEORGE HERBERT.

In time of service seal up both thine eies,
And send them to thine heart; that spying sinne,
They may weep out the stains by them did rise:
Those doores being shut, all by the eare comes in.
Who marks in church-time others' symmetrie,
Makes all their beautie his deformitie.

Let vain or busie thoughts have there no part:
Bring not thy plough, thy plots, thy pleasures thither.
Christ purged his temple; so must thou thy heart.
All worldly thoughts are but theeves met together
To cosin thee. Look to thy actions well:
For churches either are our heav'n or hell.

Judge not the preacher; for he is thy judge:
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good: if all want sense,
God takes a text, and preacheth patience.

MISSISSIPPI CONFERENCE.

Fifth Day.

MONDAY, December 18, 1871.

Conferencs met at nine o'clock A. M., Bishop Kavsnangh presiding.

D. Merchant and T. Nixon were granted a supernnmerary relation.

W. Finn was granted a superannuated relation.

A. G. Davis and J. A. Williams wers granted a supernumerary re-n.

ise McKay, James Long and leCormick wers passed and ed a superannuated relation.

G. Ingraham, R. J. Parker, J. and Josiah Allen were grant- location at their owu request.

Barnabas Pipkin, Thomas Clinton, John G. Derbin, John B. Higginhotham, Lovi Peares and Hervey Copeland were grauted a superannuated relatiou.

Gsorgs T. Vickers was granted a supernumerary relatiou.

Thomas Gresn, chairman, read the report of the Committee on Sunday Schools, with resolutions.

Bishop Kavanaugh presented the following list of ordinations on the Sabbath, viz.:

Deacons.—John V. Hall, David A. Givens, James M. Weems, H. Walter Featherstan, A. C. Hunley, Miles Linton, James M. Crsws, Aaron Jones and C. L. Kirksey.

Elders.—Henry P. Bowen, Levi P. Meador, Epaphroditns W. Simmons, Alsxander M. Campbsll, Charles B. Galloway, Samnel D. Terry, Elijah M. Tarver and P. F. Sterns.

Conference adjourned with the benedictiou by Bishop Kavanaugh, to meet at three P. M.

EVENING SESSION.

Conference met at three P. M., Bishop Keener presiding.

R. J. Jones was grauted a superannuated rslation.

Ths Committee on Education submitted report No. 1, on Centenary College, which was read to the Conference, and ths following rssolution was adopted:

Resolved, That every member of this Co[illegible]e, during ths snsuing ye[illegible] his best exertions to obtain as many pupils as possible for the institution.

C. G. Andrews offered the following, which was also adopted, viz.:

Resolved, That each member of this Confsrence will welcome an agent for Centenary Collegs within the bounds of his work, and will facilitate his collections as best he can.

The report as a whole was then adopted.

NIGHT SESSION.

Conference met at seven P. M., with Bishop Keener in the chair.

The Conference resolved itself into Committee of the Whols to consider the interests of the Ministerial Educational Association. J. T. Heard, vice president, in the chair.

Ths business of the Ministerial Edncational Association having been concluded, the Conference resumed its regular business.

J. G. Jones passed and was grautsd a superannuated relation.

Conference adjourned wi[illegible] ths benediction by Bishop Keener.

Sixth Day.

TUESDAY, December 19, 1871.

Conference was called to order at nins A. M. by Bishop Kavanaugh.

Religious services by C. G. Andrews.

Ths report of the Committee on Religious Literatnrs was read and adopted, with the following resolutions, viz.:

Resolved, That we, the msmbsrs of this Confersnce, preachers and laymen, pledge oursslves to a rsnewed energy in obtaining subscribers for our periodicals, and in the circulation of books issued by the Publishing House.

Resolved, That we respsctfully recommend to the membership of the Msthodist Episcopal Church South, in place of subscribing for periodicals of doubtful morality and low merit, to subscribe for the *Advocates* and other periodicals published by our church.

Rev. R. J. Harp addressed the Confersnce in bshalf of the NEW ORLEANS CHRISTIAN ADVOCATE.

W. E. M. Linfield, chairmau, read ths report of the Joiut Board of Finance, which was adopted, showing $1,470 necessary for the support of the Bishops, and $4,200 for Conferencs claimants, and that $1,291.60 and $1,868.50 were rsesivsd for these purposes respectively, showing a dsficit on the first of $178.40, and on the second of $2,331.80. They recommend: First. Ths Board of Stewards may slect a secrstary outside of their numbsr. Second. They may employ as collectors as many discreet ladiss as thsy can profitably. Third. They shall rsport to sach Quarterly Mesting ths assessmsnts and payments of the individual members of ths church. Fourth. Thsy shall maks to the fourth Quarterly Confsrencs a consolidated report of their finarcial accounts with the msmbers.

They estimate $1,450 for the Bishops for the ensuing year, and $4,200 for Conference collection, to be distribnted amoug the districts as follows, viz.:

ESTIMATE OF FUNDS FOR 1871-2.

	Bishops' collec'n.	Conf. collec'n.
Woodville district	$200 00	$600 00
Summit district	95 00	250 00
Seashore district	95 00	250 00
Brookhaven district	225 00	600 00
Jackson district	290 00	800 00
Vicksburg district	225 00	700 00
Brandon district	150 00	300 00
Meridian district	220 00	500 00

The following resolution was also adopted in the report, viz.:

Resolved, That whero, at the closs of the Conference year, payments actually made to preachers on acconnt of salary by the stewards of circuits and stations do not correspond to the allowance made by such boards of stswards, it is the duty of preachers on the same work so receiving such moneys to maks distribution betweeu themsslvss *pro rata*, in conformity with the salaries so allowed.

C. G. Andrews made a report in relation to publishing the minutes of the past session.

It was moved by B. Jouss to pnblish the minutes of the present session at 112 Camp street, Nsw Orleans, and that they be paid for by contribntion from members.

Ths following missionary appropriations were annonucsd for the ensuing year:

SUMMIT DISTRICT.		
For the presiding elder	$200 00	
Big Creek mission	100 00	
Livingston mission	100 00	
Ponchatoula mission	100 00	$500 00
SEASHORE DISTRICT.		
For the presiding eldor	$200 00	
Williamsburg mission	100 00	
Green mission	100 00	400 00
JACKSON DISTRICT.		
Yazoo mission		50 00
VICKSBURG DISTRICT.		
Vicksburg mission		500 00
MERIDIAN DISTRICT.		
Chickasaha mission		200 00
BRANDON DISTRICT.		
Decatur mission	$150 00	
Taylerville mission	150 00	300 00
BROOKHAVEN DISTRICT.		
Brookhaven mission		100 00
Total		2,050 00

A. M. Campbell read the report of the Committee on Missions, which was adopted, with the followiug resolutions, viz.:

Resolved, That the preachers of this Confersnce be requested at a suitable time, as early as practicable, to present the claims of domestic missions to thsir respectivs charges and take collections in behalf of these interests, and forward ths sams to ths trsasurer of the Missionary Society.

Resolved, That we are pleased to learn that our beloved brother, J. W. Lambnth, our missionary in China, is faithfully and successfully laboring in his chosen field; and we pledge to him our cordial sympathy and hearty support.

R. B. Downer, chairman of the Committee on Bible Canse, read their report, which was adopted, with the fellowiug rssolutions:

Resolved, That ws heartily co-obsrats with the Southwestern Bible Society's agent, will hail his visits with delight, and pledge ourselves to a cordial assistance in prosecuting ths work to put a Bible in svery home.

Resolved, That we ought, as far as practicable, to circulate the editions of ths word issued from our own Publishing House at Nashville.

Resolved, That next year a special item of report be ths amount contributed for Bibls causs and the uumber of Bibles sold, and destitution of the word as found upon our respective stations and circuits.

W. H. Watkins rsad the report of the Committee on Education.

Prof. Rics, of the Homs Fsmale College, at Meridian, was introduced and addressed the Conferenes iu behalf of his institution.

Resolutions wsre adopted as follows, viz.:

Resolved, That the Mississippi Confsrence accept the proposal of ths Board of Trustees of the Homs Fsmals College to transfer that institution, with its property and appurtenances, to ths Msthodist Episcopal Church South, and that T. P. Bell, G. W. Chatfisld and P. H. Napier bs a committee to recsive the transfer.

Resolved, That the Confersnce assurs the trustees and frisnds of sdncation in the neighborhood of Meridian that we appreciate the confidsnce they sesm to repose in us.

Resolved, That the Bishop be rsquested to appoint Rev. W. B. Hines agent for Home Fsmale Collegs, whose duty it shall bs to solicit contributions to aid in srecting buildings suitable for the institution, and to promots its patronags.

Resolved, That a committee of thrss bs appointed to supsrintend ths legal and proper transfer of the property to trustees recognized by the Conference.

Resolved, That ths Coufersnce approvs of the terms upon which ths committee, appointed for that purpose, have leased the property of Port Gibson Collegiate Academy to Rev. B. Jones, in paymsnt of his claim against that institution.

On motiou of J. Watts, the Bishop appointed as additional trustees to the Home Female College, W. B. Hiues, J. A. Ellis, W. E. M. Linfield and J. T. Heard.

The following was also offered and adopted:

WHEREAS, It has bsen proposed by the Tennessee, Memphis, North Mississippi and other Conferences that a central University, embracing the highest order of literary character, be established within the bounds of these Confersnces; AND WHEREAS, The Conferences whoss sessions have already been held have chosen delegates to attsnd a preliminary meeting for consultation upon this suterprise, to be held at Memphis, Tsnnessee, on the twenty-fourth of January, 1872; therefore,

Resolved, That three members of this Confersnce and three laymsn bs appointed to represent this body at such meeting.

Whersupon W. H. Watkins, W. L. C. Hunnicutt, W. Harrington, R. S. T. G. Hilliard, J. Miller and Thomas Green wers appointed.

The rsport of the Committee on Education was thsn adopted as a whole.

Ths Vicksbnrg and Meridian railroad having gensrously sent a permit to travsl at half fare over their road to sach ons of the members of this Confersnce, a vots of thanks was given, all rising, to this railroad.

Confsrence adjourned with the beuediction by the Bishop, to meet at half-past two P. M.

EVENING SESSION.

Conference met, pursuant to adjournment, at thrse o'clock P. M. J. T. Heard in the chair.

Brandou was fixed as the place for holding the next session of the Confsrence.

John G. Jones was excnsed from serving as chairman of the Committee of Examination of the Second Year, and B. Jones was appointed in his stead.

Rsolutious authorizing the preacher appointed to Brandon to solicit subscriptions to build a church there were passed.

T. Price was granted a location at his own request.

Thanks wsre voted to the citizens of Meridian, the Presbyterian church for nse, etc., the Baptist and Cumberland Presbyterian churches, the railroad companies for half fare, to the Vicksburg railroad especially, and to ths city papers for publishing notices and proceedings.

After the reading of the minutes, religious services, and address by ths Bishop, the appointmsnts were annouuesd, and Conferenes adjourned.

FRAGMENTS OF MY EXPERIENCE.

Mine was a happy childhood, and ths earlier earser of my sventful life gave promise of a glorious manhood. My parents taught ms to regard ths acquisition of knowledgs as ths sure road to honor and success, and I set about the work of ssif-culture with all diligenes. I embraced religion at ths ags of ssventeen, and at once became an sfficient laborer. I was a zsalous Sabbath school teachsr, and at one time the superintendent of a flourishing school.

I continued in the path of reetitude uutil I had reached my twenty-ninth year, at which period I bid adieu to the bright scenes of my boyhood to sesk bstter business opportunities than those I had found at home. My anticipations were more than realized, and complete success attended all my sfforts in a business direction. Not so with respect to moral advanesmsnt. The allurements of metropolitan life opened avenues of enjoyment to which I had not been accustomed, and as thsrs were no good outside influsnces to restrain my naturally impetuous nature, I became a rsady listener to the counsels of ths nngodly, and gradnally rseeded from the straight and narrow path. From occasional indulgsnce I became an inveterate ale drinksr. This soon gavs way to a desire for a mors stimulating bevsrags, and alcoholic liquors were substituted. The appetite thns formed grsw upon ms with fearful rapidity, nntil at last I became rsckless and unconcernsd.

During a period of fifteen years I have passed through all the gradations of a drunkard's life. From the gay scenes of fashionable resorts I found my way to the dens of the lowsr class, and where, at times, I associated with drunkards of that species known as "bummsrs." I have slept in lumber yards and station houses, and, for want of a home or lodging place, have traversed the streets many nights in snccession. I have suffered hunger, exposure and other hardships bsyond the power of language to describe. I have lost business opportunities again and again. I have been deserted by the friends of my prosperous days. Finally, I became an object of contempt, and an outcast from society. All feeling of self-respect having deserted me, and fully realizing that I had not a friend to extsnd to ms a single word of kindness, I dceidsd upon the fsarful alternative of drinking myself to dsath; but God, who has spared my life for the accomplishmout of some good pnrpose, interposed his almighty power, and I arose to consciousness. I signed the pledge, and once mors found remunsrativs employmsnt. For a time the prospect was sncouraging; but appetite again asserted its sway, and I relapsed into my old habits. I was fully dstermined, howsver, not to give up the contest until I had gained the victory.

The appetite now assumed a psriodio form, so that there would be psriods of from three to six weeks in which I would entirely abstain. Evsry conceivable human agency has been applied to my case. I have bsen encouraged and assisted by msn of businsss in varions ways. Pecuniary rewards have frequently bsen offered as inducements to remain sober. Ths frisnds of the temperance canse have labored long and persistently for my dsliversnce. Christians, both in thsir individual and church capacities, havs worksd and prayed incessantly for my salvation. Medical men have exerted their skill in vainly striving to shsck the growth of the appetite, or to entirely destroy it. I have employed all kinds of substitntes to no purpose. I have tried the inebriate asylum.

The effsctual, fervent *prayers of the righteous have alone prevailed, in answer to which the great Physician of souls has applied the all-powerful and never-failing remedy—his own most precious blood.*

It cleanses from all sin, and will forsver wash away the foul staiu of intemperance. When I consider that in this country alone more than sixty thousand of my fellow-men go annually down to the drunkard's grave by the path I was pursuing, my heart swells with gratitnds to God for the deliverance I have found in Christ. To him be all the glory.

I sarnestly appeal to my Christian friends, sspecially those who have been savsd from the power and dominion of the perfidious destroysr, to bs up and doing. Let us follow ths perishiug ones into thsir haunts of dsbauchery and death, and lead them out by a way thsy have not yet known; guide them gently to the grscs of prayer and supplication; and by words of kindness and manly sympathy make them to fsel that thers is yet hops for them. Temperance societies do not strike deep enough to get at the root of the evil. Thsre ars many reformsd drunkards who will bear me out in the assertion that the vice must bs met and fought on an intellectnal and spiritual basis.—*J. G. B., in the Christian at Work.*

SALVATION FOR THE CHILDREN.

Ths evangelical church is sadly negligent of her duty to ths children. It is trus ths catechism snd the Sabbath school have accomplished much good, but thsy have, however, been considersd rather as means for mental and moral instrnction prsparatory to the hoped-for conversion in aftsr-years than as means for the leading to Christ in childhood.

It is but a few years since the common sentimsnt of the church was practically against early conversion. Youth was looked upon as a time in life whsu we wers nnable to understand the theological definitions of the depravity of our natnre and the new birth, and conseqnently could not comprehend the claims of God upon the heart. How many can call to mind hours in thsir early life when they longed to tnrn unto God—craved the assurancs of pardon through Christ—but were only enceuraged by cold indifferencs, or the long prayer of some saint who prayed the Lord to show them thsir grsat sinfulness, and bring them unto himself *when they came to years of manhood or womanhood!*

While this is in great measure passing away, the mass of Christian msn and women still fail to see and feel the importance of the immsdiate conversion of the children. This is, in fact, the field of promiss open before the church. It may bs well that doctrinal diffsrencs bs considsred; the talked-of conflict between science and revelation may be reconcilsd; missions may increase; schools for rsligious training may multiply; but, after all, the great question before the church is, How can our boys and girls be won to Christ?

They are now passing through that hour in life when they can bs most easily reached by rsligious influences—not so much on account of their mental weakuss as on account of their moral purity. The heart uncorrupted by sinful habits yields more readily to the call of the Spirit. But thsss children ars going into the world of toil, of temptation, of unbelief. They will soon pass the thrsshold and enter upon the active duties of life, surrounded by evil. Satan is already lying in wait for thsm. Evil companions will be on thsir track. Ths glory of the world will be spread out bsfore thsm. Prids will get upon the throne of their heart, and they will fall—soms of them never to rise—unless thsy are now led as lambs to the fold. Saved in childhood, or lost to heaven—that thought should lie upon [illegible]ers, so that there is rea[illegible] heart of every Christian.

They can be saved. Every pastor should labor more for the immediate conversion of the children. He should carry them to the Lord. Sermons should be preached to them, not only upon the necessity of early oultnre, which is the great hobby in preaching to them; bnt urging the submission of their heart to Christ. Let thsm know that their pastor believes they can become Christians, that he prays for and expects it, and many will come.

The Sabbath school superintendent and teacher mnst realize the importance of saving the children. Good morals may be taught in the schools, bnt that is not enough. The school is a failnre if it does not lead the children to Christ. Our young msn and women that are drifting into unbelief and infidelity to-day were, many of them, in the Sabbath school five ysars ago. Their good Christian teachers did not realize their responsibility. They taught thsm much, but left untaught more. Thsy failed in their psrsonal religious instruction. Oh! what a failure! Shall our boys and girls in the school to-day go out unsaved? Brother and sister teachers, under God, you are to answer. Raise the standard at once: "My class for Jesus!"—*Good Seed.*

COTTON MATHER usad to say there was a gentleman mentioned in the niuetesnth chapter of Acts to whom he was more desply indebted than almost any other person—and that was the town clerk of Ephesns, whose counsel was to do nothing rashly.

A [illegible]
emi[illegible]
iug [illegible]
had [illegible]
ocnlist [illegible]
said to [illegible]
to a cri[illegible]
was a b[illegible]
stant he[illegible]
for an i[illegible]
all pow[illegible]
stroyed.
The b[illegible]
ocnlist a[illegible]
tion. T[illegible]
cidsd wa[illegible]
placsd b[illegible]
thrilling [illegible]
gain his [illegible]
He could [illegible]
sired that [illegible]
ministers [illegible]
of darkness, shonld [illegible]
chairs while the ocnl[illegible]
in the operation.

For a long time [illegible] submitted, in the pa[illegible] At length that mom[illegible] was only for a mome[illegible] his dear friends! W[illegible] mnst have been! N[illegible] would be indelibly i[illegible] his heart, and that [illegible] msnt's visw would b[illegible] solace in all his [illegible] darkness!

Look at another fa[illegible] above illustrates. If [illegible] withont Christ, you [illegible] darkness. Your soul [illegible] havs never seen Ch[illegible] Redeemsr, the "one [illegible] thousand and altog[illegible] He is able and willing [illegible] blind eyes of your s[illegible] divine oculist is himse[illegible] rst friend, whom yo[illegible] seen. He offers to dis[illegible] ness and heal your [illegible] *American Messenger.*

A DYING NA[illegible]

The accounts of t[illegible] Persia, which continue [illegible] greater detail, bid fair [illegible] world to the spectacle [illegible] the like of which has [illegible] nessed in historic tim[illegible] ths suddsn extinction [illegible] want of food. This ha[illegible] the fate of the great S[illegible] once filled the valley [illegible] phrates, and it is a fat[illegible] for centnries been three [illegible] modern States—Spain, [illegible] Man has stripped the s[illegible] ths absence of trees [illegible] droughts; droughts hav[illegible] minished the productiv[illegible] ths ground, and finally [illegible] them—the population, f[illegible] times, dwindling in nu[illegible] vitality. Spain had for [illegible] of people in the time of t[illegible] and flowed with milk an[illegible] is now an arid region, onl[illegible] nnder cultivation, with [illegible] millions of inhabitants, a[illegible] ern science had not c[illegible] would probably go th[illegible] lon. Persia was on[illegible] of powerful States of [illegible] even in the fourteent[illegible] ables to support the ar[illegible] lane, who marched wi[illegible] sariat or baggage, dur[illegible] contest. It is now alm[illegible] ness, with a population [illegible] lions—about half of the[illegible] which is rapidly peri[illegible] famins brought on by [illegible] drought. The worst [illegible] owing to the absence o[illegible] mon roads or railroads, [illegible] be impossible for the cl[illegible] rest of the world to rea[illegible] prospect of the total [illegible] of the country, [illegible] horrible story [illegible] trees.—*The Na[illegible]*

THE FAMILY R[illegible] cordially welcon[illegible] a family moving [illegible] He had spent m[illegible] lands. He w[illegible] plsasing in his manne[illegible] tsresting companion. [illegible] only one draw[illegible] back. H[illegible] cided infidel, [illegible] and not rel[illegible] make known [illegible] his sentiment

The hour [illegible] of family p[illegible] rived. The [illegible] custom of [illegible] not now int[illegible] rnpted. [illegible] bers of the [illegible] family [illegible] gather. The [illegible] Bible [illegible] God, was bro[illegible] ght [illegible] srently read. He [illegible] was to an id[illegible] le to[illegible] bowed the k[illegible] nee is [illegible] hsitated. H[illegible] He ma[illegible] should he do[illegible] so [illegible] thought, as a [illegible] gentl[illegible] not be singula[illegible] be [illegible] to those aroun[illegible] d him [illegible] bowed the kne[illegible] e, but [illegible] felt it was to [illegible] God. [illegible] conviction, "[illegible] there [illegible] be a God whom [illegible] long [illegible] flashed upon [illegible] his m[illegible] sistible force. [illegible] The [illegible] pression of ear[illegible] lier ye[illegible] He rose from h[illegible] is kne[illegible] Ons family pra[illegible] yer was [illegible] bringing a soul [illegible] to life

REV. A. COOU[illegible] country about [illegible] REEL [illegible] church, school[illegible] 9,000 [illegible] Paris. He wou[illegible] and [illegible] but the Chic[illegible] uld hav[illegible] his harvest gr[illegible]

hristian Advocate.

DAY, JANUARY 4, 1872.

ROBE AND GIRDLE.

RACE WEBSTER HINSDALE.

nands, with words of grace,
e to see his face;
ep o'er sins no more,
ook at mercy's door.

dress so vile,
niss his welcome smile;
stained and mean and worn,
lthy rags I mourn.

voice again I hear,
ay doubt and fear
e, all white and fair,
his throne may wear.

No sin-stained hand its beauty wrought,
Nor by an angel was it brought.
To give me hope and make me fit
With holy saints in heaven to sit.

It is not patched from my poor deeds;
A better robe my spirit needs;
Perfect it is, and ample, quite,
To hide me from the searching light.

'tshields me well, like coat of mail;
No stroke of justice can assail
My rescued soul, for o'er my head
This robe was thrown by hands which bled.

Clothed in this righteousness divine,
Rewards of holiness are mine—
I need not beg at heaven's gate.
For there in filthy garments wait

EVENING SADNESS.

FROM THE GERMAN OF SAILS.

Among the pines the lamp of Hesper twinkles,
Gently the glow of the sunset dies away;
The aspens tremulous by silent rivers
Rustle so softly.

Heavenly faces rise from out the twilight
Into my memory; round me dimly waver
Unforgotten forms of far-off loved ones
And the departed.

Thrice blessed shadows! ah! no earthly even
Can e'er us all unite. Lonely I sorrow;
Jasper has vanished; the aspen by the river
Rustle so sadly.

Old and New.

YACINTHE AND DE PRESSENSEE.

We have permission, says the *Independent*, to publish the following letter from M. de Pressensee to the Pere Hyacinthe, although it was never intended for the public. A few words like these, expressed in the intimacy of friendship and in the openness of personal affection, between two such men upon such an important subject, reveals more of that superior sentiment that prevails in the company of great souls and truly catholic minds, and of that sublime fraternity that may exist among Christians who think differently upon doctrinal points, but whose lives and hopes are centered in the one great and common cause of Christ and the salvation of men, than volumes written with intention.

M. de Pressensee is the leading mind in the Protestant Church of France, and a member of the National Assembly, whose onerous duties do not prevent his ministration in the church of which he is pastor. The Ultramontane and atheistic ends in that body of French politicians are overwhelming in numbers; but as long as one man and Christian, and a Protestant minister, like Edmond de Pressensee, can be elected to the legislature in Paris, there is hope for that city and for France.

The writings of M. de Pressensee are an authority not only in the Protestant Church, but in the Greek and Catholic churches. When his celebrated "History of the Three First Centuries of the Church" first appeared in Paris, Archbishop Darboy went to his house to express his appreciation and thanks. And during the Vatican Council some of the most ultra bishops carried his works to Rome for ecclesiastical authority.

As to doctrine, he is thoroughly orthodox; in heart generous, in mind liberal, and altogether entirely catholic. As to Rome and its usurpations of these late centuries he is profoundly protestant.

A strong, intimate friendship exists between him and the Pere Hyacinthe; but he has never been of those zealous Protestants who believed that the only way for the great Catholic monk to do any good in his church was to leave it.

Upon the return of Dr. de Pressensee from his last visit to Rome, where he went to gather data from libraries and monuments for his work on the Primitive Church, Pere Hyacinthe asked:

"Well, Monsieur de Pressensee, what have you found in the Catacombs?"

"Neither your church nor mine!" said M. de Pressensee.

The following is the letter reply to:

ORMONTS DESSUS, SWITZERLAND,
October 9, 1871.

Rev. Pere Hyacinthe:

My Dear Sir and Friend: It is useless to tell you with what ardent interest I have followed the proceedings of your Congress of Munich—certainly as much as it was possible from the imperfect accounts given by our newspapers.

Before receiving your letter I was already persuaded that the manifestation of Munich was full of grandeur; that a great inspiration—a divine inspiration—had animated it; and that, without overstepping the limits that had been marked out for it by the convictions of its initiators, it had a character truly reformatory. And this is in perfect accordance with the right to preserve tradition;

go back to the primitive age of an institution—to trace it to its source—that is, to its time of origin.

That which has struck and rejoiced me above all else in the movement is the act, saintly courageous, of celebrating religious rites, notwithstanding the anathemas of Rome. My anxiety and that of several others was that the German movement would present a character too scientific. Science alone, even inspired by conscience, is not a sufficient lever to move the masses. In performing these acts of Christian worship *primitive Catholicism* has given to its claims a religious power. Your letter has come to confirm my anticipations.

The fragments of your discourse, published in our papers, have proven to me that God was never with you more powerfully than on that great day. It has produced everywhere a profound impression, and you have had the honor of pharisaic contumely, which is now the necessary sanction of all that comes from God.

You will contribute to the lifting up before the eyes of our dear, unfortunate country that noble ideal of true Christianity which is the only means of saving it from atheism; for I will never cease to declare that the crime of Ultramontanism (than which cowardly Catholic Liberalism was never a greater prevaricator) gives to our people, whenever it is not restrained, a mortal disgust for the religions and divine idea!

May God bless you is my prayer! Follow the way before you, and you will bring to us—to us, also the children of Reform—a reforming element to warm our church. You can do this without denying the great standard of all legitimate reform; or, I should say, you can do this by claiming the full and sovereign authority of Christ.

EDMOND DE PRESSENSEE.

How Old Men Must be to Achieve Greatness.

At 42 Kant began, and at 52 he completed his great work, "Critique of Pure Reason."

Between 25 and 29 D'Alembert made his discoveries in philosophy, and was elected to the Berlin Academy.

As a lad of 16 Lord Bacon began to think independently on great matters; at 44 published his great work on "The Advancement of Learning;" at 46 published twelve of his essays, and at 60 collected the thoughts of his life in his "Organon." His old age was devoted to scientific investigations.

Bastiat, the great writer on political economy, did his work and died early.

Malthus published his great work on "Population" at 32.

Draper published his Physiology at 41, his "Intellectual Development of Europe" when he was past 50, and all his later writings are simply developments of the work of his youth and early manhood.

Buckle published the first part of his great work on "The History of Civilization," which contained all his philosophy, at 35, and if he had lived long enough to complete his gigantic task, it may well be doubted whether he would have added anything to the general principles which he thought out almost in youth.

At the early age of 29 Descartes began to map out his system of philosophy, at 41 began its publication, and at 54 he died.

Hegel, before 30, had laid out the outlines of his system of philosophy.

Leibnitz at 12 understood Latin authors very well, and had begun to lisp Greek and write verses with singular success; at 12 wrote "*De Principia Individui*"—a very remarkable production for a boy of 12—and at 64 his great work, "Theodoric."

Before 40 the fame of Giordano Bruno, as a philosopher, had spread over Europe.

Comte was but 32 when he began the publication of his great work, and at 44, after twelve years of labor, completed it.

At the early age of 35 Cousin was greatly famous as a philosopher.

Spinoza was suspected of heresy at 14; at 23 was excommunicated for his original thinking; at 31 published the work that gave him his fame; at 38 published his second great work, and died at 45.

Thomas Reid began writing on philosophy at 38; at 25 published his "Intellectual Powers," and at 28 "The Active Powers."

Schelling, as a boy, studied philosophy, at 24 was a brilliant and independent lecturer, and at 27 had published many important works; at 38 was professor of philosophy and arts; his best works before 50.

Whewell published his work on the "Indicative Sciences" at 46.

Boethius wrote "Consolations of Philosophy" at 55.

Abelard was in his zenith at 35, and at 25 was an independent and original thinker.

Aristotle, after long thought, began his great series at 50.

Jouffroy also did his thinking in feeble health, and died at 46.

Hobbes wrote his "Human Intellect" at 63.

[illegible] "Human Nature"

at 23, and, after seven years of labor, completed it at 30.

Diderot began the "Encyclopedia" at 38; and finished it at 56.

Beccaria published a work at 24; at 25 an "Essay on Crimes and Punishments" that made him a reputation—one of the few books that make men think.

Sir William Hamilton, after a youth of very great precocity, at 41 wrote for the *Review* an article on Cousin, "the most powerful, subtle and efficacious polemic ever urged against a doctrine since man began to peculate!" At 48, after long delay, he became professor, and at once wrote his lectures. He died at 68.

Hartley, from earliest youth his mental ambition was preoccupied by pursuits of science, at 25 began his great work on observations on men, and after sixteen years, at 41, completed it.

Condillac at 12 years, on account of his feeble health, could not read; at 31 published his "Origin of Human Knowledge;" at 39 his "Sensation." His later works were of less account.

Vico, the founder of the "Philosophy of History," published his great work at 57.

Dugald Stewart at 21 succeeded his father in the mathematical chair of Edinburg, and at 25 died. Between 21 and 25 he was exceedingly popular as a lecturer; at 21 he was chosen professor of moral philosophy.

Shaftsbury at 22 entered the House of Commons and exhibited great energy; at 38 published his work on "Tribute and Merit," and at 38 the "Monsrchist."

Saint Simon at 35 began his mission as a social reformer, and at 42 published his work, which was said to contain the germ of court philosophy. The work was many years on his hands. Between 50 and 55 he published other works.

Ricardo at 38 appeared as a writer on political economy, and at 42 entered Parliament, where he always spoke well on political economy. Died at 51.

Malebranche at 26 began his career of philosophy; at 36, and after ten years, produced his principal work on "Truth."

Lamennais at 26 published his "Reflexico;" at 35 published his remarkable work on "Indifference to Religion," on which he had been long engaged, and at 42 published his most important work. At 50 he sent forth his "Parde de Croyant."

Mendelssohn, at an early age, became interested in works of philosophy, and died at 52.

Jacobi, the "German Plato," wrote his best works between 40 and 50.

Herdor at 25 began to be famous as an author; at 26 was a court preacher; at 31 was invited to a theological professorship. He died at 59.

Fichte at 25 published his "Criticism of all Revelation," and at 32 had attained a high reputation, and was called to a professorship. At 45 he published his "Address to the German Nation."

Locke at 33 produced the first sketch of his essay on the "Human Understanding," and at 55, after seventeen years, finished it.

La Rochefocauld at 52 published his "Reflections."

Gassendi, the "little doctor," preached when a boy of 4; at 10 wrote a discourse on the moon; at 16 was a professor of rhetoric; at 57, after many years' labor, published his "Syntagma."

Socrates at 45 had already attained a high reputation, for at this time his loftiness had ridiculed him in the "Cloud." He died at 70.

Plotinus at 27 said that he felt the impulse to study philosophy; at 40 began to write. The works of his old age were inferior.

Plato, between 20 and 40, was with Socrates, and taught philosophy between 40 and 88 or 89.

Seneca, between 50 and 60, wrote his "Consolations."

Towner at 50, after many years' labor, wrote his work on "Universal Unity."—*George M. Beard, M. D., in the College Courant.*

DEAN STANLEY'S PARROT, which was a great pet, one day managed to open her cage and get away, to the consternation of the whole family. After a great search, some one found Polly in the garden, on the top of an apple tree. The welcome news was communicated to the Dean, who, with the whole of the inmates, rushed out at once, accompanied by Dr. Vaughn, who, with some friends, was then on a visit to the Dean. Polly was found swinging herself on a topmost branch; but when she discovered the large audience below her, she looked gravely down on them, and said: "Let us pray."

HUMORS OF THE HORSE-CARS.—An intoxicated man saw two cars passing him the other evening, with red and blue lights in the front and rear. His fuddled brain comprehended colored lights, and he was heard to say to himself: "Must be pretty sick—sickly here; they are running drug stores round on wheels."

BISHOP ASBURY.—The St. Louis *Christian Advocate*, referring to the "Memorials of Methodism in Virginia," written by Rev. Dr. Bonnett, editor of the Richmond *Christian Advocate*, says the author reproduces from Rev. Joseph Carson an incident that occurred at a session of the Virginia Conference, held by Bishop Asbury in Harrisonburg. It was at an early day. The Bishop's cabinet was then unknown. Bishop Asbury made his own appointments. But few of the preachers were married. The incident is thus related:

I remember a remark the old Bishop made at this Conference, which produced quite a panic in the body. He was much perplexed about his appointments. "Bro. A," said he, "must go here, and Bro. B could not go there," etc., until at length the old gentleman straightened himself up, and with an impatient gesture exclaimed: "I would not give one single preacher for half a dozen married ones." Whereupon Rev. S. G. Roszell rose and said: "I ask a location, sir;" then followed John Pitts, then another and another, till nearly every one in the condemned list had made the same request.

The Bishop looked startled, and asked what was the matter. "Why," answered one, "if that is your opinion of married preachers we will receive no more appointments at your hands." "What did I say?" asked he. His remark was repeated. "Did I say that?" said he, now fully aroused from his reverie. "Yes, Bishop," was heard from every side. "Well, my brethren, forgive me, I will say it back," answered the good Bishop. "Then, sir, we withdraw our applications," said they, and all was harmony and love again.

HOW NOT TO TREAT BOYS.—Half-grown boys are too often treated as nuisances, and are thus encouraged to become such. No provision is made for their entertainment; they are not trained to employ their overflowing activity in useful ways; they are treated as if they possessed a peculiar kind of depravity, and as incapable of adding to the happiness of others. It is too much to expect that a boy will prefer reading a dry book to a frolic with his fellows, will enjoy being lectured nightly on his particular sinfulness while his sister, or some sick, overstudious youth, is held up as a model of perfection. If one-half the praise which is bestowed on three and five-year olds, and on "young ladies just coming out," were distributed among young men, we should see a marked decline in loaferism and rowdy conduct. To notice a boy's good intention is to make performance easy. To treat him as a social outcast is to make him, sooner or later, a professional disturber of the peace. If home be made pleasant, and pains taken to guide youthful spirits into legitimate channels, there will be less fondness for that independent, roving, selfish existence which makes every boy as an Ishmaelite.—*Christian at Work.*

COULD NOT TRUST HIMSELF.—A native of Fribourg presented himself a few days ago at the window of the postoffice at Lausanne, and asked for an order for one hundred francs. The clerk asked:

"Who is the sender?"

"Jacques Mathien."

"What is the name of the payee?"

"Jacques Mathien, poste-restante at Estavayer."

"Is he your brother?"

"No, it is myself."

"Do you mean to say that you are sending a postoffice order to yourself at Estavayer?"

"Yes, I am going there."

"But why can't you take it yourself?"

"Ah! there it is," said the simple fellow. "You see I know myself; and if I were to take the money with me, the probability is that it would never reach Estavayer, while, by sending it through the postoffice, I shall be sure to find it on my arrival, where I shall require it."

SPURGEON delights in the story of the genuine conversion of a servant girl. When she was asked, on joining the church: "Are you converted?" "I hope so, sir." "What makes you think you are really a child of God?" "Well, sir, there is a great change in me from what there used to be." "What is that change?" "I don't know, sir, but there's a change in all things; but there is one thing, I always sweep under the mats now!"

THE following rules for the government of children, which were first presented in one of Jacob Abbott's books, are said to have been of great service to many successful teachers:

When you consent, consent cordially.

When you refuse, refuse finally.

When you punish, punish good-naturedly.

Commend often. Never scold.

WE MOUNT to heaven mostly on the ruins of our cherished schemes, finding our failures were successes. *Alcott.*

RELIGIOUS INTELLIGENCE.

THE *Lutheran Observer* states that out of 666,305 members of the churches of Berlin only 99,355 commune with the churches at the Lord's table.

THE Rev. Dr. Schaff, at the request of the Bible revision committee in England, is organizing a corps of American scholars to co-operate in the work.

BEGGING for the Pope to save him from starvation has been forbidden in Switzerland, on the ground that the twentieth section of the police law forbids all begging and vagabondage.

A REVIVAL is in progress among the oystermen, saloon roughs, and others of the most reckless and dissolute class at Fairhaven, Connecticut. Over one hundred have been converted, and the good work goes on.

THE Congregational church (white and colored) at Corpus Christi, Texas, is the second one organized in that State. The new meeting house was to be dedicated on Thanksgiving day. A revival is already in progress.

THE Episcopal and Presbyterian churches in British Honduras have been disestablished. Two years of grace are to be given them in which to set their houses in order; but after January 1, 1873, they are to shift for themselves.

SUNDAY SCHOOLS.—It is estimated that there are 4,000,000 scholars and 400,000 teachers in the Sunday schools of the United States, and that in the Sunday schools of Great Britain there are 3,600,000 scholars and about 350,000 teachers.

NOW THAT the English universities are open to Dissenters, it is obvious that the former requirement of a baptismal certificate in proof of the age of candidates for fellowships can no longer be insisted on, and it has accordingly been abandoned.

THE first Presbyterian church of Elizabeth, New Jersey, was organized in 1664, and for two hundred and seven years has not missed a service. In the last ten years three hundred and ninety-five persons have been added to its membership.

DEAN HOWSON, of Chester, England, has received contributions from friends in the United States who take pleasure in restoring the tomb of Matthew Henry, the commentator, who was buried in Chester. His commentary will survive marble or brass.

OF ROMAN CATHOLIC bishops there are in the United States 126; of priests, 3,871; of churches, 4,250; of chapels and stations, 1,706. The membership is variously estimated at from 2,500,000 to 5,500,000. Probably the smaller number is the more nearly correct.

FATHER HYACINTHE has commenced, in the great hall of the Museum at Munich, a series of lectures on religious subjects in the French language, which are attracting large audiences. Hyacinthe and Dollinger give no signs of succumbing to the ghostly authority of the Pope.

SCHOOLS IN SYRIA.—The people of Syria are awaking to a necessity for instruction. Schools are springing up on every side—native schools, Catholic schools, Jesuit schools, and even the Moslems are erecting a fine building for this purpose. This change is believed to be largely due to the labors of American missionaries.

NEW ZEALAND METHODISM.—The Australian *Wesleyan Chronicle* states that the New Zealand Methodists are discussing with some earnestness the question of a separation from the Australian connection, and of forming a New Zealand Conference. This change can be readily made as soon as the ministers harmonize their views in that direction.

"IF EVER there was a religion going to decay and ruin," says a recent writer, "it is Buddhism in Japan. Its temples and shrines are being deserted. The number of its priests has decreased nearly one-third within five years. Geography and chemistry are sapping its foundations. Sintooism, a cultured and intellectual atheism, has taken its place."

THE Rev. Thomas Walker, pastor of the Methodist Episcopal church, Marinette, Wisconsin, writes us: "I wish, through the *Methodist*, to acknowledge the receipt of $48.60, given by the Methodist Episcopal Church South, at Austin, Texas, and forwarded by the Rev. F. C. Wilkes, pastor, for the sufferers by the recent fires, in whose behalf I tender grateful thanks."

SYRIA.—This mission, now under the direction of the Presbyterian Church, is doing a great work in building up the kingdom of Jesus Christ in that country. It makes a special appeal for an appropriation of $500 to meet the expenses of translations, and publishing a work on theology in the Arabic language. It has a theological seminary, but not a single text book in theology, and not one can be found in the Arabic language. We trust the appeal will be successful.

THE Presbyterians of Ireland are moving in earnest in opposition to the demand of the Roman Catholic prelates for separate denominational schools. The present educational system of Ireland, which was in great part the device of Archbishop Whately, provides for the union of literary and moral instruction and the separate inculcation of religious truth. This system the prelates are determined to overthrow; and it is the system which the Presbyterians are leagued to defend.

THE Southern Presbyterian Assembly has just one hundred students in its theological seminaries, viz.: 59 in Union Seminary, Virginia, and 41 in the Columbia. Of these 100 students Virginia furnishes 30; North Carolina, 16; South Carolina, 12. The Southern Presbyterian Church has, according to the latest statistics, 860 ministers, 1,518 churches, and 87,529 members. The A. R. Synod has more theological students in proportion to its members than has the Assembly.

THE women of the Presbyterian church in Salt Lake City, of which Rev. Josiah Welch is pastor, are endeavoring to build a church; and, in aid of their project, they ask five thousand women of their denomination to contribute an amount averaging $5 each as a Christmas gift toward the erection of this church. The *Independent* gladly seconds their request, and trusts that the many thousands of Presbyterian women who are among its readers will give it immediate attention. Money should be sent to Mr. J. C. Royle, Salt Lake City.

AT THE Conference of the National Reformed Church of France, recently held at Nismes, M. Pernessin read a paper on the separation of Church and State, in which he stated that the Reformed Church received about 1,500,000 francs a year from the State—or, as near as might be, two francs a head for each member; but that they must give up their subsidy, and be free. The Conference passed and recorded a vote adopting this sentiment. It is the only safe doctrine, and we are glad that our Protestant friends in France have come to accept it.

WE HAVE spoken before now of the translation of the New Testament into the Mandarin (Chinese) dialect, in progress for the last eight years. That work is now finished. And not the court only, but the common people of all the provinces north of the Yang-tse will now have the precious volume in that dialect which they speak and understand. Meantime, more than half of the Old Testament has also been translated into the same dialect, under auspices of the American Bible Society, by Mr. Schereschewsky, a most able and competent linguist and general scholar.

THE corner-stone of the Methodist Episcopal church in Salt Lake City was laid November 20. The Bible, hymn book, the *Methodist* and the official papers, the *Guide to Holiness*, the city papers, lists of civil officers, of trustees, official board and members of the church, and of the faculty of the Salt Lake Seminary, were deposited. The Rev. G. M. Pierce, superintendent of the missions in Utah, delivered an appropriate address on the character and mission of the church, taking the highest ground in favor of its maintaining an uncompromising position.

HERE are a few scraps of news from the Old Catholic conflict in Europe: The Swiss Council of State have suppressed all out-door religions ceremonies and processions. The people of Cologne, regarded as a pre-eminently Catholic city, have rejected the Ultramontane candidates for the town council, and returned Liberals, who will grant the Alt Catholics a church. The Archbishop of Munich, while banning parish priests in small Bavarian towns who refused to accept the decrees of the Vatican Council, has been withstood to the face by the offending parties and hooted by the people.

THE progress of the London Methodist Chapel Building Fund is satisfactory. The sum of $250,000, it will be remembered, was promised some time ago by [illegible] Francis Lycett, on the condition that an equal sum be contributed by subscribers in the provinces: this enabling the committee to [illegible] $10,000 toward each of fifty chapels to be erected in London. The sum of $190,000 has already been subscribed to meet Sir F. Lycett's liberal offer, and there can now be no doubt that the whole will be forthcoming. The building of a number of chapels is already in progress, while others are in contemplation.

IT IS now said that M. Henri Rochefort will be confined in the Island of Sainte Marguerite, on the coast of Provence, and that he is to occupy the cell in which the Man in the Iron Mask was imprisoned for several years.

DEAN SWIFT said: "It is useless to attempt to argue a man out of a thing he was never reasoned into."

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PITCHING THE CROP.

Our readers are, for the most part, just entering upon the new ecclesiastical year. The preachers are settling down to their work after a brief intermission at Conference, the people are adjusting themselves to the new or old pastoral relation, and the stewards and Quarterly Conferences are making arrangements for the temporal welfare of the church. It is a season of preparation, of planning and of getting ready. The result depends much upon the manner and spirit in which the initiatory steps are taken. We ought to look for large returns, and to expect much for the cause of God. Little faith at the beginning is likely to grow less, and to inflict a general paralysis, which will cause everything to go limping and halting to the end.

This strong and buoyant faith must be in the membership—faith in God, and in the power of the gospel, rather than in the man sent to minister to them in holy things. It sometimes happens that the appointment is not such as the people have expected, and not in accordance with their judgment. Yielding to the momentary vexation and disappointment, they give way to a spirit of distrust, and begin the year by doubting whether anything can be done. Instead of making the best of a gloomy prospect, and of girding up their loins for the most arduous effort, all exertion is relaxed. Mutual discouragement and general depression are the precursors of failure. The new pastor sees the temper in which he is received, and finds himself unable to throw off or overcome the untoward influence. A right and cheerful faith would secure a year's success, where the want of it at the start may lead to the very failure that is apprehended. What becomes of our professed confidence in God, that it is not by might nor power, but by the Spirit, if we allow what we may erroneously think to be a mistake in the appointing power to affect our steadfastness? If it is God that gives the increase, why should we [illegible] Holy One by the [illegible] through which he works? Our [illegible] too much in the wisdom [illegible] too little in the power [illegible] faith in the membership [illegible] Collection [illegible] tant—a great deal more [illegible] ferent [illegible] ordinarily, than the character [illegible] preacher who is sent to [illegible] Let them look for an [illegible] this [illegible] harvest, let them believe [illegible] for it, and labor for it, [illegible] are almost certain to have [illegible] If, instead of taking exceptions [illegible] finding fault, all were to fall to [illegible] ying and working for a revival, [illegible] would have it, and what seemed [illegible] unpropitious beginning would [illegible] out most prosperous and satisfactory.

We rank the stewards very high in the work of preparation. A believing and hopeful spirit in the body of the church is important to them in carrying out the measures which they may devise, but unless they strike for high and liberal things the business affairs of the charge will sink to the lowest ebb. They must not shrink from the responsibility which the polity of the church has laid upon them. They must be just in the estimates and allowances made, not placing the cart before the horse, as the manner of some is, by bringing the preacher's salary down to what they suppose will be easily raised; but they must say what he needs, what he ought to have to make him comfortable, and then do their best to work up to it. To pay the amount allowed when that amount is inadequate is not paying the preacher. The credit due to a station or circuit for meeting the stewards' estimate depends upon the sufficiency of that estimate to support the gospel. It is the pride of some appointments that they always pay their preacher—they pay what they allow; but do they come up to the mark of a generous and adequate maintenance? The duty of stewards is plain. They are to look at only one thing in determining what their preachers shall be paid. The preacher's wants, and not the probable willingness and ability of the congregations, are to determine the amount. This is the course pointed out by the Discipline, and the only one which can be commended as just and right. If the people are too poor or too penurious to meet the requirements, let it be so. It is for the stewards to say what ought to be done, and to bring the church up to the recognition of its duty in the premises if they can.

The authority to say "How much?" is vested in the stewards alone, and this "how much" is to be their conscientious estimate of what is needed for the support of the preachers. They are not to say what the people will give, nor always even what they ought, but simply what is requisite to take care of their pastors. Here is a point that bears upon the finances of Methodism with prodigious weight, and affects our entire economy. To meet this question of how much, generously and justly, and with firmness, should be the glory of a board of stewards. How the crop will turn out they cannot tell, but they can at least pitch it right. It is for them to lay out the year's work with courage, and look forward with faith to the result. Their faith and justice will go far toward keying up the whole church; and liberal sowing will be likely to be followed by liberal reaping. The duty of assessing each individual member, and of apportioning to each society in a circuit, is a delicate and sometimes perplexing business. The obligation of every one to contribute to the support of the gospel is to be assumed. The amount given is voluntary. But a person disposed to do his part cannot always know what that part is. The stewards are in a position to know what is wanted, and how much each must pay to make up the amount. Hence they should take the responsibility of furnishing the information, and of giving their judgment as to the measure of obligation resting upon the individual members. To deliver their own souls, stewards must be candid and just in this matter, discharging their duty with firmness and moderation, and never degrading the principle of religious giving. Whatever plans of raising money, whether by the stewards alone or by the Church Conference, all should be matured at once, and their execution be immediately begun. Let the land be laid off, the fences put up, and let the plows be started at the earliest moment.

The preacher has his mind set upon a year of results. In his relations to his official assistants and advisers, and to all his people, he will study the best interests of the charge. He is going to make a crop for God, and his preparations should be for large things. A hundred souls this year, or three hundred. Very much as the planter sets his stakes for two hundred bales, and three thousand bushels of corn, so let the gospel husbandman give himself a standard, and a high one, if he would achieve anything worthy the cause he represents. Faith will bring its reward in this direction; the confident purpose and determination to do something will in themselves work wonders. If, under the pressure of discouragement, he gives way and hopes barely to live and keep the church from falling to pieces; or if, repelled and disheartened by the general indifference and want of efficient organization, he already looks upon the field with despair, the probabilities are that nothing will be accomplished. Much, very much, rests with the preacher himself. Faith, patience and courage will bring success in the midst of the most overwhelming obstacles. The preacher and his God are working together, and Christ has promised to be with his servants. The true reserve, the base of supplies, is God himself, and not the outward and social conditions around us. Not more sure is the march of the seasons, with its pompous retinue of riches and glories, than is the support and presence of Christ in the path of ministerial duty. But we must believe the gospel we preach, and honor him who has honored us with so great a calling. The preacher who has this faith in God carries with him the elements of a successful year. His quiver is full of arrows, and a divine panoply covers him. As Joshua found "the captain of the Lord's host" already on the battle-grounds of Canaan, so will it be with us, if with unquestioning faith we move forward to possess the promised land.

THE NEW VOLUME.

This begins with the year, and with encouraging prospects. Since 1851 the NEW ORLEANS CHRISTIAN ADVOCATE has existed, and, with the exception of a brief suspension during the war, has been going out weekly to its friends and subscribers. During these twenty-one years almost a new generation has grown up. Thousands who were our readers at the beginning have passed away, and their places are filled by those who, if born, were not old enough to read when Volume 1 was issued. Many, however, are with us now, as agents and subscribers, who encouraged and sustained the enterprise at the start. The publishing agent, acting upon the suggestion and advice of his brethren, has reduced the subscription price to $2. In doing this he counts, of course, upon a large increase of circulation. We ought to have this year at least ten thousand new subscribers. The very poorest can now afford to have the paper, and every Methodist family in our patronizing Conferences should be supplied with it at once. It is of vast importance that a church organ should be sustained at this great center of the Southwest. The interest of Protestantism, as well as the prosperity of our own denomination, demands it. The ADVOCATE is an auxiliary in all the work and institutions of the church, and those who extend its circulation are conferring a permanent benefit upon society. The preachers will receive a hundred-fold for their efforts in its behalf, in having more intelligent hearers and in obtaining a more adequate support. The ADVOCATE will be to them a valuable assistant in the pastorate and the pulpit, and will help them in all their attempts to improve the spiritual and temporal interests of their charges. Our educational institutions will find the columns of the ADVOCATE their best medium of communication with the public, and this most vital interest of the church will be materially advanced by introducing the paper into every family. We have many valuable testimonies from the preachers, showing the benefits of a large subscription list in their fields of labor. Where there is a good circulation we notice that the spiritual condition is prosperous, and that all the reports are most satisfactory. Let us get our people to taking and reading the paper, and they will become more liberal, better informed, and more thoroughly in sympathy with the great religious movements and enterprises of the church. To put our paper upon a satisfactory footing, and to enlarge and improve it as we know the agent desires, we must work for it heartily. Other papers have their recognized fields and patrons, and we have ours. Let us put our own paper well on its legs first, and recommend it to our people not as one among many, but as *the* paper for them. Comparatively few will take more than one religious journal, and that is likely to be the one which the pastor indicates. By a united and persistent effort on the part of our agents and subscribers the ADVOCATE may be made, this year, all that its friends can desire. The publishing agent ventures upon the reduction, believing that he will be sustained, and that a wider usefulness will be secured. We are in a condition to know the labor and toil which he expends, without other remuneration than the consciousness of serving his church and generation; and we bespeak for him the co-operation of his brethren. Let us have the ten thousand subscribers, and let us have them early in the year.

FELICITY STREET.

This charge has been blessed with much prosperity during the year. We spent last Sabbath there, and were gratified at the statements which were read at the morning service. A large and handsome organ will be in place shortly, and we observe that the basement has received some alterations greatly to the benefit of the Sunday school. The pastor furnishes us with the following statement. We would add that the watch-night services were well attended and profitable, and that seven persons presented themselves as applicants for membership:

MR. EDITOR: At your request I furnish my report of the Felicity street charge, as read in your hearing at our last church conference.

Recapitulation of Church Work for 1871.—Accessions, 110; removals, 29; erased from the register by church conference, 10; deaths, 5; children baptized, 31; adults baptized, 8; marriages, 5; funerals attended, 20; sermons preached, 106; lectures, addresses and exhortations, 195; visits by the pastor, 1,352; amount disbursed to the poor, $219.60.

Sunday School.—Schools, 1; officers and teachers, 36; scholars, 250; volumes in library, 2,504; Visitors taken, 175; Little People taken, 50; Sunday School Magazine, 35; Lesson Papers, 210; scholars joined the church, 34; raised for China mission, $313.30.

Financial.—Pastor's salary, $2,800; presiding elder's salary, $700; Bishops' fund, $238; Conference collection for widows and orphans, $500; missions—in congregation, $628.10, in Sabbath school, $313.30; for Bishop Andrew, $105; pastor, 1870, $200; sexton, 1870, $105; Sunday school purposes, $805.05; hymn books in pews, $93.60; organ and putting in place, $2,510; furniture, parsonage, $1,863.58; house rent, parsonage, $665; organist, six months, $170; sexton's wages, $420; Soldier's Home, Memphis, $75.45; Craps Street German church, $121; board bill, one month, $186; the poor fund, $326.15; contingent expenses, $621.77; total for the year, $13,447; a private donation to widows and orphans, $535.40.

JOHN MATHEWS, Pastor.

AT CARONDELET STREET Bro. Tudor winds up his work encouragingly.

On last Sabbath fourteen persons were received into the church, making the total number received during the year one hundred and six.

Raised for missions by the congregation and in the Sunday school	$1,057 25
For widows and orphans	305 15
For Bishops	500 00
For preacher in charge	3,035 40
For presiding elder	1,000 00
For the poor	456 80
For current expenses, special collections and repairs	4,441 89
Total	10,796 49

The watch-night services were attended by a crowded house, and were of an interesting and impressive character.

GOOD NEWS FROM MERIDIAN.

Rev. John A. Ellis, writing from Meridian, Mississippi, speaks of a reviving influence in his charge. We found on our visit there that Bro. Ellis was much endeared to his people, and that all wanted him back. We trust that this may be but the beginning of the harvest. Bro. Ellis says: "An accession of twenty to the membership of the church here is part of the good fruit of the Conference session in our city. We hope to gather yet more fruit in the name of the Lord."

FROM ROME.

A Catholic, writing to the *Independent* from Rome, November 25, says:

In the matter of representatives to Rome there will likely come confusion, and perhaps conflict, as the Pope absolutely refuses to receive any embassador who is accredited to the court of Victor Emanuel; and between two representatives from the same country—one to the Vatican, who must, of course, be papal in his sentiments; and the other to Italy, who must necessarily be liberal—there cannot but be antagonisms. All would be easily arranged if a purely ecclesiastical representative were sent to the Pope; which would be most reasonable, as his court is now purely ecclesiastical. With time, no doubt, an amicable arrangement will be made. Besides the spirit of toleration expressed by the Pope, there are other indications of reconciliation between the Italian government and the church. The Pope has consented to the consecration of a church near the Quirinal Palace, that belongs to the King; so the royal family will no longer be deprived of their own chapel. It will be remembered that the right to celebrate divine worship in the royal chapel of the Quirinal was taken away by the Pope when the prince and princess came to live there last year. But this did not deter them from going to other churches in the neighborhood, just like common folks. The Princess Margaret is as devout as she is fair. The prince is very liberal in his religious opinions. King Victor is a soldier-like Catholic. The fatigues and hardships of the battle are nothing; victory is all. Let life be difficult as it may, he believes one must die Christian, receiving the sacraments of the church. He has firm religious convictions, and, therefore, little respect for his excommunication or for the dogma of infallibility. Another significant occurrence is that one of the new bishops named by the Pope, upon taking possession of his diocese, actually prayed in his pulpit for Italy and for the royal family. Another consistory was held this week, where more bishops were named—making in all nearly a hundred—many of whom, I heard a bishop say to-day, were "ignorant, stupid and idiotic in their fanaticism." I give his exact words.

Now that the relations between Italy and France are pacific, and the hope of war deferred with the papal party, they have seized upon the ministerial crisis in Austria to stir up the hopes of the faithful. With the resignation of the Protestant Chancellor Beust, they saw an immediate papal reaction; and prayers were offered up for his successor, M. Andrassy, the very man who forbade the publication of the dogma of infallibility in Austria and Hungary, and a man who is noted for his liberal and anti-papal principles. As a surer method, however, of stirring up strife and provoking the sympathy of the world, the Jesuits are doing all in their power to induce the Pope to leave Rome. France offers the best inducements. The head of the church—old, poor, persecuted and driven into exile—would create a sympathy that the quiet, wise and well-behaved Bishop of Rome in the Vatican could not possibly do. They may succeed; but we are inclined to think the Pope's good sense will prevail, and he will not go. Why carry the war into Thessaly? It is not necessary that Cæsar and Pompey decide, by a final battle on foreign ground, that Rome is divided against itself; that the republic—Roman Catholicity—is only a name to cover up rottenness, slavery, debauch and despotism; and that Rome must fall! It were just as well to remain in the doomed city, and continue the offerings to idols and to the gods.

Victor Emanuel has come. And he comes like a king and like a man—like a wise king and like a sensible man—without hesitation and without *eclat*. Victory and triumph are passed; and he comes now to open the Parliament, and to take up his permanent residence in Rome, as the rightful possessor of the rightful capital of Italy.

And another king is come—the king of the council—Strossmayer. His presence is only known to the few.

But what has brought this Croat here? Wait. At this very hour—five o'clock on this afternoon of November 25, 1871—he stands before Pius the Ninth. Never was the satanic spirit of Jesuitry more alert than in the Vatican at this moment! God in heaven, hear our prayers!

LOOK upon every day as the whole of life, not merely as a section; and enjoy the present, without wishing, through haste, to spring on to another section now lying before you. *Jean Paul Richter.*

OSMAN C. BAKER, D. D., one of the Bishops of the Methodist Episcopal Church, died at his residence, in Concord, New Hampshire, December 20, aged sixty years.

The Revival Among the Quakers.

We have already noticed, says the *Methodist*, the extraordinary services for some time held in the Friends' Meeting House, on the corner of Lafayette and Washington avenues, Brooklyn. They are conducted by some of the most effective speakers of the society in this country. Of these not a few are women—women having always been recognized among the Quakers as eligible to the office and work of the ministry. Mrs. Lucas, a sister of John Bright, Mrs. Esther Frame and Miss Sarah F. Smiley have addressed the congregations with a power which has melted all present to tears. The discourses are closely scriptural—indeed, are distinguished by their faithful adherence to Scripture teachings. The doctrines of present pardon, of the assurance of acceptance, and joy in believing, are urged with a distinctness which shows that they are all thoroughly understood. An occasional outbreak of song from fervent Methodists present is tolerated; and now and then a few Friends so far forget the straitness of their society's discipline as to join in. The hymns of the churches are quoted, however, by the Quakers with great fervor.

PERIODICALS.

THE PRESBYTERIAN MEMORIAL OFFERING, 1870-71. New York: De Witt C. Leut & Co.

This is a pamphlet of over 100 pages, containing the report of the special committee on the memorial fund, presented to the General Assembly at Chicago last spring. It appears that nearly ten millions were contributed to this fund, embracing home and general objects. Ten millions in one year, by one church, is something to think of!

THE SUNDAY SCHOOL MAGAZINE for January is out in good time, and an excellent number. This is No. 1 of Vol. 2. During the past year it has reached a circulation of more than twelve thousand. This is well, but it must be doubled this year. It deserves a circulation of at least twenty-five thousand, and our church ought to require fifty thousand to fully supply her schools and families. Let teachers, superintendents and preachers all work for it.

THE ATLANTIC MONTHLY for January has in its table of contents: Lady Wentworth; Septimus Felton, or the Elixir of Life; College Days of Thomas Jefferson; The Heart of New England; Myths of the Barbaric World; The Poet at the Breakfast Table, and other articles. The Atlantic has a most able and brilliant corps of contributors.

THE NATIONAL SUNDAY SCHOOL TEACHER, published at Chicago, comes out of the great fire looking, if anything, better than ever. We are glad that this excellent periodical is once more going out on its mission of good. The number for November and December has reached us.

VICK'S ILLUSTRATED CATALOGUE AND FLORAL GUIDE for 1872 is a beautiful pamphlet of 120 pages, splendidly illustrated. It is a publication of great value and convenience, especially to gardeners and all who have the disposition and means to cultivate flowers and shrubbery.

THE MUSICAL BULLETIN for December has its usual good supply of editorial and selected matter, and three popular songs with the music. "Nearer my God to thee," as set to the music, is worth the price of the publication. Published by Charles W. Harris, New York.

LITTELL'S LIVING AGE for December 16 has: A Century of Great Poets; Dravidian Folk-Songs; Marine Flora; An Open Polar Sea, besides poetry, short articles and other selections from the best sources of current literature.

THE HOUSEHOLD, besides its usual rich store of articles for the domestic circle, and the house in all departments, gives us in the December number that fine Christmas anthem, "Glory to God in the highest," with the music.

APPLETONS' JOURNAL, HEARTH AND HOME and EVERY SATURDAY are unrivaled for their great artistic merits as illustrated periodicals, and are at the same time of great value as literary journals.

THE PRACTICAL PLANTER is one of our best agricultural exchanges. Published by Gift & Anderson, Memphis, Tennessee. The December number is on our table.

THE AMERICAN AGRICULTURIST for December is profusely illustrated, as usual, and contains all that is latest and best in the agricultural literature of the day.

EVERY SATURDAY says: One of the witticisms of Baltimore is that the Episcopal General Convention declares that the word "rogouerate" is used in the baptismal service of the church in a Pickwickian sense.

WE SHOULD ACT with as much energy as if we expected everything from ourselves; and we should pray with as much earnestness as if we expected everything from God.—*Fuller.*

Missions.—Mississippi Conference.

MR. EDITOR: Will you please publish the following contributions from the Mississippi Conference during the past Conference year, which have been forwarded to Dr. A. H. Redford, treasurer, viz.:

For Old Debt.—J. A. Godfrey, $50; J. T. Heard, $50; J. T. Curtiss, $50; H. M. Booth, $15; Thomas Reed, $10; John McVea, $50; A. Trotter, $50; I. Miller, $50; J. E. Watts, $50; T. S. West, $50; H. H. Montgomery, $50; W. Harrington, $50; H. T. Johnson, $50; J. A. Vance, $50; D. Merchant, $50; J. D. Hays, $50; C. B. Galloway, $50; C. Chamberlin, $25; A. B. Stewart, $50; G. M. Gilmore, $17.50; J. T. Cameron, $50; L. Kendall, $50; P. Heward, $25; E. H. Mounger, $25; J. M. Pugh, $25; G. F. Thompson, $25; H. R. Singleton, $10; D. P. Bradford, $25.

For Indian Mission.—J. T. Heard, $25; H. F. Johnsen, $25; N. B. Young, $12; ($13 paid through mistake to missions at Conference;) F. W. Sharbrough, $25; J. A. Ellis, $25; J. S. Parker, $25; J. T. Curtiss, $25; R. A. Davis, $25; G. M. Liverman, $25; G. W. Beyls, $20; W. H. Leith, $15; G. M. Gunn, $25; J. C. Brogan, $10; S. E. F. Byrd, $5, and $5 to China mission.

C. G. ANDREWS.

JACKSON, Miss., Dec. 29, 1871.

Minutes of the Mississippi Conference.

MR. EDITOR: Please say to the members of the Mississippi Conference that I have this day forwarded the manuscript minutes of our late session to Rev. R. J. Harp, 112 Camp street, New Orleans, for publication. Let those who have subscribed for them send their addresses to Bro. Harp, and if others wish to get some copies they can still forward their names and money.

The funds were turned over to Bro. Harp at Conference, and he will publish and distribute.

C. G. ANDREWS.

JACKSON, Miss., Dec. 27, 1871.

RELIGIOUS PAPERS.—A cotemporary says:

A young minister was once called to a young and plastic church. One of the first questions which he asked was: "Do your people take good religious papers?" The elders scarcely knew. He was unwilling to accept their call unless they would see that the congregation was supplied with that sort of literature. They liked his proposal. The people began to read more upon church and Christian affairs, and he began to arouse them to earnest working and generous giving. The contributions increased wonderfully, for the people were learning the real wants of the church. The preaching was blest. Press and pulpit lent a force to each other. Pastor and editor were mutual helpers in the same good work. And here is the real design of an earnest, thoroughly Christian paper. It is not to draw dividends upon the large investment, not to wage controversy, not to deal out the mere news of the day, not to publish brilliant essays; its leading design is to do what pastors should be doing if they knew everything and could be talking and teaching every week in every house. It is his assistant and vicar in the parish. It supplements his work. It goes when and where he cannot go.

JEWS have long been settled in the solitary Island of St. Helena, off the African coast. An account of the island was written some thirty or forty years ago by a Jewish settler, who was probably resident when Napoleon was a prisoner. For some time a Jewish gentleman has held the position of consul there.

KING VICTOR EMANUEL has had two characteristic changes introduced at the palace of the Quiriual, in Renie, where he resides: he has filled the court-yard with dogs, and had the books of the library removed to the university.

Married.

In Nashville, Tennessee, on the twenty-seventh of December, at the residence of A. H. Redford, by the Rev. A. H. Redford, D. D., Ex-Governor ROBERT C. WICKLIFFE, of Louisiana, to Mrs. ANNIE D. ANDERSON, daughter of the late Elias F. Davis, of Kentucky.

By Rev. John Wilkinson, on the nineteenth of December, 1871, at the residence of the bride's father, near Mansfield, Louisiana, Mr. ALLEN P. PAGE, of Shreveport, Louisiana, to Miss MARY F. PEGUES, of Mansfield, Louisiana.

By Rev. Asbury Williams, on the eighth of December, 1871, at Greenwood, Louisiana, Mr. W. W. CATES, of Caddo parish, Louisiana, to Miss GUSSIE RIGGINS, of Greenwood, Louisiana.

In Mobile, Alabama, on the eighteenth of December, 1871, by Rev. S. H. Cox, Mr. A. W. COCKERELL, Esq., of Livingston, Alabama, to Miss EVA NASH, of Mobile, Alabama.

December 7, 1871, by Rev. J. D. Willis, at the residence of the bride's father, in St. Helena parish, Louisiana, Mr. H. BASCOM NEWSOM to Miss SARAH J. ALLEN.

December 5, 1871, by the Rev. George T. Vickers, Rev. HIRAM R. SINGLETON to Miss ISAB[illegible] MELIA SMITH, third daughter of J. Edis[illegible], Esq., of Covington, Louisiana.

Obituary.

FREDONIA A. MASSEY.

MR. EDITOR: The inclosed obituary notice of Mrs. Massey was written by her husband, and handed to me as the basis of an article I was requested to furnish for publication; but I find it so full, so perfect in its kind, and so much better than I could write myself, if I were to try, that I have concluded to send it for publication just as it is.

Yours truly, A. H. MITCHELL.

SUMMERFIELD, ALA., Dec. 1st, 1871.

"FREDONIA A. MASSEY, daughter of Walter Taylor, of Jackson, Alabama, was born March 30, 1812, and died in Summerfield, Alabama, November 21, 1871. From childhood she was a great lover of truth, and never could bear a want of it in others. During her girlhood she was remarkable for her intelligence and devotion to study. Her education in school was completed in the Tuskaloosa Female College in the year 1862. But she did not cease to cultivate her mind after leaving school. She was an extensive and thoughtful reader.

"She was married in September, 1866, and came to Summerfield, where she lived till the day of her death. Her health had not been good for ten years. For three years past she was greatly afflicted with asthma, under which her constitution gradually gave way. Notwithstanding her feeble health and almost constant sufferiog, she was much interested in her domestic affairs, laboring to beautify her home and make it attractive. She was also intent on cultivating her mind and heart, being much more entertained by books of solid merit, and especially by theological and religious books, than by any others. She was always fond of music. But she had, in her last years, grown remarkably fond of sacred music; and, when alone, she was almost always singing the songs of Zion. When she was too feeble to sing, she would play the tunes on the organ. She felt a deep interest in the services of the sanctuary. During the last few months of her life, in the midst of feebleness and suffering, she insisted on calling the young people of the village together once a week to train them in songs to be used in the church.

"The most prominent trait in her character was truthfulness. In the five years of our married life I never knew her to dissemble nor deviate from the truth in the least. Though somewhat reserved in giving expression to her highest and best feelings, she was an affectionate wife and mother. In both these relations she tried to do her duty faithfully. The same delicacy in expressing her most sacred feelings was manifest in her religious life. She was sincere and honest in her religion; but she seemed always afraid to make any very high pretensions to piety.

"She was naturally impatient and self-willed—the material out of which it is difficult to make an humble Christian. But she was made perfect through suffering. In her last illness she became patient and uncomplaining, praying that she might be submissive to God's will. And in recommending religion to others she almost invariably wound up by saying: 'To be religious is to be like Christ—to be meek and lowly in heart.' This she repeated on several occasions to the servants who attended her.

"Some hours before her death she was free from pain, and her mind clear and vigorous as I had ever seen it. Her conceptions of life and duty seemed to be illuminated by a light shining from the other world. She desired us to talk to her of Jesus and God, to read to her the words of Jesus, and to sing to her of heaven. I took the Testament and read the fourteenth chapter of the Gospel of John. She asked for portions of it to be repeated. She asked those present to sing. 'Jesus, lover of my soul.' She then said: 'Sing, Jesus can make a dying bed.' She then asked them to sing. 'I would not live alway,' and when no one could raise the tune immediately, she raised it herself, in a clear, sweet voice, and sang one stanza. After this she talked with great freedom; so much so that Bro. McVoy, who was present, expressed himself as astonished at the clearness of her reasoning and the chasteness of her language. But the burden of her conversation was Christ, the friend of sinners. She wanted it distinctly understood that she was saved, not on her own account, but through the merits of Christ. In speaking of her children she said: 'I want my children made Christians—not in name, but genuine Christians. I do not care what else they become, so they are made Christians. I want them to become Christians, if they have to be perfected through suffering and storms of persecution.'

"She addressed all present, and thanked them for their kindness to her, and exhorted them to meet her in heaven. After she had given minute directions about everything, she bade each one present an affectionate 'good-by,' as cheerfully as if she had been going off on a journey to return soon. She then folded her hands over her breast and said: 'Lord Jesus, receive my spirit.' Her whole attention now seemed turned toward heaven. When she had stepped far down the chill waters of death, and was not able to speak distinctly, Dr. Mitchell asked her if all was well, and she answered cheerfully that it was. She breathed her last at precisely twelve o'clock on Tuesday, November 21.

"Her funeral was preached the next day by Dr. Mitchell, in Summerfield.

"Her remains were buried in Jackson, her native village, on Sunday, November 26."

Agt's & Publisher's Department.

WILLIAM OTIS is a man whom to know is to respect. You cannot purchase lumber or sawing work done in his line from a man more honorable in his dealings. See his advertisement.

JOHN K. RANDALL, No. 5 WATER STREET, MOBILE, ALABAMA. Several years of constant business intercourse with Mr. Randall has convinced us that there is no more worthy, liberal, prompt and obliging gentleman in the trade. See advertisement.

A. J. LESLIE.—We refer our friends and the public generally to the fine stock of jewelry and plated ware at 32 Dauphin street, Mobile, Alabama.

PRESTON & STETSON.—Our country friends will find it to their advantage to deal with the above house, located at the northwest corner of St. Francis and North Water streets, Mobile, Alabama.

JOHN DOUGLAS.—This old establishment has just received a fine stock of fancy and staple dry goods, to which he invites the attention of the readers of this paper. Call and see him at Nos. 102 and 104 Dauphin street, Mobile, Alabama.

IRA W. PORTER & Co.—The above gentlemen are well known in Mobile, having been connected with the hardware business for many years. They are honorable, public spirited, and well deserving of the public patronage. Their Stock is of the very best. Give them a call at Odd Fellows' Hall, Royal street, Mobile, Alabama.

THE GREAT SOUTHERN PIANO MANUFACTORY.—We refer with special pleasure to the advertisement of the Great Southern Piano Manufactory of Messrs. William Knabe & Co., of Baltimore.

This factory is now one of the largest in the world; it is a magnificent five-story structure, fronting an entire block on Eutaw street, and covering, together with the lumber yards attached, some two and one-half acres of ground. Three hundred and fifty men are constantly employed, turning out over forty instruments per week.

Among the thousand and one pianos offered to the public, we scarcely know any instrument so fully uniting all the desirable qualities sought for as the Knabe piano. It is a matter of some difficulty and perplexity to inexperienced persons to select a good instrument of any capacity. We too often rely upon the judgment of friends in the selection of a piano, and are thus frequently disappointed. The only sure way, in our opinion, is to go to the best maker. For this reason we recommend to our readers to purchase pianos of William Knabe & Co.'s manufacture. This will relieve them of the vexatious necessity of wasting time in a long search. The reputation of the Knabe pianos is an infallible guarantee of excellence. For durability we would specially recommend them, as being made in a Southern city, with special view to the trying changes of a Southern climate.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Jan. 1, 1872:

A—James E Andrews, Edwin Alden $16, D Appleton & Co, American News Co.

B—W W Bennett, H C Bard, J C Brogan, Horace Bishop, J Lane Borden, J Hall, Josiah Barker, W C Black, James S Brown, A S Barnes & Co.

C—R Crawford, O A Cornet, T S Coller, Charles S Clark, William Collier, M M Cooper $3, R E Carey, A J Coleman, C G Collins.

D—C L Dobbs $2.50, H M Dunbar, Oran Dorsett, John W DeVibbis, J E Douglass, Daniel Duncan $2, T J Davis.

E—Charles F Evans, C C Ellis

F—R W Freeman $5, E A Flowers.

G—C C Gillespie, C LeG Goodrich, O C Gramling $2.35, Thomas C M Golland, William H Gill 75 cts, W F Glenn.

H—W F Horton, R D Howe, Charles Hutchins $3.75, W L C Handelett, J T Heard, C W Hewitt, G Hawkins, Jeremiah F Hooper, H J Harris, T W Hines, Hitchcock & Walden.

I—R S Isbell 2 lots.

J—James E Jagers 50 cts, S H Jones $14, Henjamin Jones, Samuel J Junkin $6.

K—A & C Kaufman.

L—E A Lander $2.50, James J Little, W E M Llufield $1, J B Lippincott & Co.

M—W H Magruder, H H Montgomery 2 lots $90, Manly & Co., John S McCurver, M G McAllster $2, T H McClendon, Wiley Miles $5, John P Morton & Co.

N—Wilson Neal, J Nicholson.

O—W Oliver.

P—John E Potter & Co, R G Porter, J M Pugh $6, E Pressly, S M Petteogill & Co 3 lots $45.

R—Roberts Bros, George P Howell & Co $9.57, J W Rush $5, A H Redford, agent.

S—J S Smyth, Southwestern Book and Publishing Co, Thomas Stanford $1.25, Wm Shepherd, J K Seale $2.50, J W Schermerhorn & Co.

T—E B Toggle $25, R W Thompson, R A Timmons, H Tutwiler.

U—Universily Publishing Company.

V—G T Vickers.

W—J M Weeson, Miss Sue Wallace, James M Weems, W H Walker, J D Wills 2 lots, Francis Walker, A R Winfield, P G Wood $2.50.

NEW ADVERTISEMENTS.

MOBILE

LIFE INSURANCE COMPANY.

MOBILE, ALABAMA.

Capital.....$300,000

W. L. BAKER, President.
SHEPPARD HOMANS, Actuary.
H. M. FRIEND, Secretary.

Usual forms of Policies issued.

SPECIALTY.—*Life Endowment Plan*, which *combines* in *one* Policy all the advantages of life insurance, securing to the policyholder an endowment to the fullest amount of his policy, at 15, 20 and 25 years, at cost only of *ordinary Life Rates*, while the policy can remain in force for beneficiaries at death.

Money *sent* neither *North* nor *West*, but capital and premiums *invested* with the Southern people.

General Manager of Agencies,
CAPT. S. M. HARR.

Active Agents wanted everywhere. jn1 1m

C. DUBOSE & CO.,

WHOLESALE DRUGGISTS,

7.....North Water St.....7

MOBILE, ALABAMA,

having, since the destruction of their store by fire, on the twenty-ninth of May last, laid in a full and most complete stock of

Staple Drugs, Paints, Oils, Window Glass, Patent Medicines, Etc.,

are now prepared, at their spacious, new and elegant store, to execute orders on the most liberal scale.

In quality and prices we invite comparison with any house in the land.

Give us a trial. jn4 3m

IRA W. PORTER & CO.,

IMPORTERS AND DEALERS IN

HARDWARE, CUTLERY, PAINTS,

OILS, WINDOW GLASS,

Doors, Sash and Blinds, Marbleized Slate Mantles and Grates,

Under ODD FELLOWS' HALL, ROYAL ST.,

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76.....Dauphin St.....76

Second entrance below St. Joseph street,

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GEO. H. PRESTON. A. S. STETSON.

PRESTON & STETSON,

(SUCCESSORS TO M. S. STETSON & CO.,)

Manufacturers and Wholesale Dealers in

BOOTS, SHOES AND HATS,

N. W. cor. ST. FRANCIS and N. WATER Sts.,

MOBILE, ALABAMA.

Office—In Boston, 118 Pearl street.

Sell at Wholesale only. jn4 3m

ESTABLISHED IN 1831.

JOHN K. RANDALL,

BOOKSELLER AND STATIONER,

PRINTER & BLANK BOOK MANUFACTURER,

No. 5 (Old No. 11) N. Water Street,

MOBILE, ALABAMA.

Account Books, Printing Paper, Mercantile Blanks, Stationery, etc., at Wholesale and Retail. Law, Medical, Theological, School and Miscellaneous Books for sale on accommodating terms. jn4 3m

W. B. VAIL,

Successor to Riley & Vail,

WHOLESALE GROCER,

And dealer in Fancy Goods, Wines & Liquors,

74, 76 and 78 Dauphin Street,

Bet. Royal and St. Joseph Sts.,

jn1 2m MOBILE, ALA.

JOHN DOUGLAS, DEALER IN

Fancy and Staple Dry Goods,

NOS. 102 AND 104 DAUPHIN STREET,

MOBILE, ALABAMA.

Agent for the Florence Sewing Machine.

All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. jn1 1y

BATTLE HOUSE,

PRE-EMINENTLY

THE LEADING HOTEL IN MOBILE.

Proprietorship changed November 1, 1871.

ja1 2nd GEO. THRALL, Proprietor.

WAVERLY STABLES,

HAYDEN & MEENAN, Proprietors.

LIVERY AND SALE STABLES,

No. 39 North Royal Street, Mobile.

Carriages and Buggies of the latest styles, and superior Horses, furnished at all hours. Calls of every description will receive prompt attention. ja4 1y

NEW ADVERTISEMENTS.

Sixty-Five First Prize Medals Awarded.

THE GREAT

Southern Piano

MANUFACTORY.

WM. KNABE & CO.,

MANUFACTURERS OF

GRAND, SQUARE AND UPRIGHT

PIANO FORTES.

Baltimore, Md.

These Instruments have been before the public for nearly Thirty Years, and upon their excellence alone attained an *unparalleled pre-eminence*, which pronounces them unequaled in

TONE, TOUCH, WORKMANSHIP AND DURABILITY.

☞ All our SQUARE PIANOS have our New Improved *Overstrung Scale* and the *Agraffe Treble*.

☞ We would call special attention to our late Patented Improvements in GRAND PIANOS and SQUARE GRANDS, found in no other Piano, which bring the Piano nearer perfection than has yet been attained.

Every Piano Fully Warranted for Five Years

☞ We are by special arrangement enabled to furnish PARLOR ORGANS and MELODEONS of the most celebrated makers, Wholesale and Retail, at the *Lowest Factory Prices*.

Illustrated Catalogues and Price Lists promptly furnished on application to

WM. KNABE & CO.,

ja1 6m Baltimore, Md.,

Or any of our regular established agencies.

OTIS' STEAM SAW, PLANING AND GRIST MILLS,

AND BLACKSMITH'S SHOP,

Corner of Water and Madison Streets,

MOBILE, ALABAMA.

Orders received at the above Mills for all kinds of Lumber, dressed or rough. Fresh Meal, bolted or unbolted, always on hand. Also all styles of Mouldings.

jn4 3m WILLIAM OTIS.

J. C. SMITH. J. N. KIDD. W. J. COYLE.

J. C. SMITH & CO.,

WHOLESALE AND RETAIL GROCERS,

DEALERS IN

FINE WINES, LIQUORS, ETC., ETC.

Also Hay, Corn, Oats, Bran, etc.

Nos. 19 and 21 Government St., and Nos. 18 and 20 South Water St.,

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CHRONOMETERS RATED BY TRANSIT OBSERVATIONS.

A. J. LESLIE,

(Late A. J. & E. A. Leslie,)

32.....DAUPHIN STREET.....32

MOBILE, ALA.,

JEWELRY, WATCHES, DIAMONDS

And Sterling Silverware. jn4 3m

CASH HOUSE.

BRASELMAN & ADAMS,

Importers and Dealers in Dry Goods,

POSSESS Unusual Facilities for buying Goods Cheap, which, in connection with the light expenses they do business under, enables them to

Sell Goods Much Under Regular Prices.

Goods sent to any part of the country C. O. D. The personal attention of one of the partners is given to country orders, and satisfaction guaranteed. Parties wishing to order goods will be furnished with samples and prices.

586 & 588.....Magazine St.....586 & 588

Corner St. Andrew,

de28 3m NEW ORLEANS, LA.

O'DONNELL, WEMETT & CO., in Dr. Wade's new building, 643 and 645 MAGAZINE STREET, corner of Jackson.

Another new lot of IRISH POPLINS, in all shades, just received, which we will sell at the old price, $1.25 a yard. JAPAN SILKS at 50 cents, sold everywhere for 75 cents. SOLID COLOR SILKS, in all shades, $1.50 a yard.

WHO CAN BEAT THAT? de28 2m

HAVANA CIGARS.

TEN THOUSAND CIGARS of the popular and most celebrated brand "La Escepelon," in Boxes of Twenty-five and Fifty Cigars, and at prices ranging from One Thousand to Two Hundred Dollars per mille; just received per steamers Maryland and Liberty, and for sale in lots to suit by

GONZALES BROS.,

Corner Camp and Common Sts.,

And at Branch Stores, No. 2 Carondelet St.,

And corner Gravier and Carondelet.

de28 4m

JOHN BOIS, 291 CAMP STREET,

Dealer in Furniture, Looking Glasses, Pictures, Etc.

Also, Furniture repaired, removed and stored.

Pictures framed to order. de28 3m

JOSEPH KELLER,

WHOLESALE GROCER,

COMMISSION MERCHANT,

AND

Dealer in Green and Dried Fruits

of every description. Also, receiver of Potatoes, Apples and Onions.

40.....POYDRAS STREET.....40

de28 2m NEW ORLEANS.

ILLUSTRATED

HISTORY OF THE BIBLE

By Wm. SMITH, LL.D.

AUTHOR OF SMITH'S BIBLE DICTIONARY.

It contains 243 fine Scripture Illustrations and over 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the inspired Word.

AGENTS WANTED.—Send for circulars, and see our terms and a full description of the work. Address

NATIONAL PUBLISHING CO.,

274 and 276 Second street,

de28 13t Memphis, Tenn.

Carpet Warehouse—17 Chartres Street,

A. BROUSSEAU & CO.,

Importers and dealers, at Wholesale and Retail, in

English and American Carpetings,

Floor Oil Cloths, Table and Enameled Oil Cloths,

Window Shades, Table and Piano Covers,

Crumb Cloths, in squares or pieces,

Curtain and Furniture Materials,

Breastelles, Cotolenes, Terries, Reps, Lace and Nottingham Lace Curtains, Hairclothing, Ticking, Springs, Burlaps, Step Covers, etc.

no23 1y A. BROUSSEAU & CO.

DISSOLUTION.—The firm of MORAN, NOBLE & WOODS is this day dissolved by mutual consent, William Moran retiring from the firm, having disposed of his entire interest in the firm and its assets to R. H. Noble and James B. Woods, who assume its liabilities and alone have authority to collect its assets, and who will continue the business for their own account under the name and style of Noble & Woods.

WM. MORAN,
R. H. NOBLE,
J. B. WOODS.

NEW ORLEANS, Nov. 22, 1871. de14 1m

NEW ADVERTISEMENTS.

ESTABLISHED A. D. 1822.

SLOCOMB, BALDWIN & CO.,

HARDWARE IMPORTERS,

74 Canal, and 91, 93, 95 Common Sts.,

ADJOINING CITY HOTEL, NEW ORLEANS.

CUTLERY, GUNS, TIN AND WOODWARE,
CARRIAGE MATERIAL,
METALS, IRON NAILS, CASTINGS,
RAILROAD SUPPLIES, ETC.

AGENTS FOR THE SALE OF

W. W. Baldwin & Co. Sugar Plows,
James H. Hall & Co. Sugar Plows,
Ballouin & Atkinson Corn Plows,
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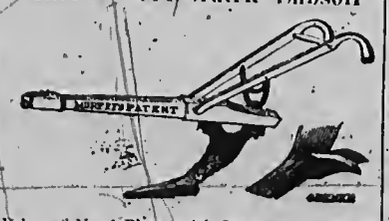

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The Child's Corner.

THE FLIGHT OF THE BIRDS.

BY EDMUND C. STEDMAN.

Whither away, fly you,
Whither away?
Is it that winter is coming?
The seeds are all gone from the mountain and plain,
Where the wild-flowers late were blooming;
The sun and the showers have ripened the grain,
The harvest is housed and humming;
Whither away?

Whither away, Pied-bird,
Whither away?
The blast is cold, yet in the upper sky
Thou scarce find the color of dye within
The tone of May.
Warbler, why speed thy southern flight?
Ah! why,
Thou tree, whose song first told us of the Spring,
Whither away?

Whither away, Swallow,
Whither away?
Canst thou no longer tarry in the North—
Here, where our roofs so well hath screened thy nest?
No one short day?
Wilt thou—as if thou human wert—go forth
And wander far from them who love thee best?
Whither away?

Scribner's Monthly.

THE LITTLE WHITE LIE.

I was in trouble beyond any doubt—
I was in trouble—and how to get out?
"Tell a white lie," said the devil to me.
"Tell a lie! Oh! how dreadful! But what
—would it be
If I should?—though I never shall tell one,"
said I;
"Don't be frightened," said he, "we won't
call it a lie—
A few words, in their way quite as good as
the truth,
And for this occasion far better, forsooth."

But my little white lie, when I'd told it, grew
black;
Then, oh! how could I hide it or how get it
back?
For it never would do to be caught in a lie,
For 'twas known that a very good youngster
was I.
I must manage in some way to keep it from
sight;
"Tell one more," said the devil; "'twill
make it all right."

But my two grew to three, and my three were
soon four,
And my four gave rise to a dozen or more;
Till I felt in my soul such a sense of disgrace,
I had scarcely one friend I could look in the
face;
And at night to my room I went creeping up
stairs—
God is truth! could I sleep without saying
my prayers?

But my fears and my conscience thus followed about,
I was really half glad when the lie was found
out;
For it was—it is always the way with a lie—
And all said that a very bad youngster was I.
Good or bad, I have learned in one thing to
be wise,
And shun in the future all little white lies.

DIALOGUE ON SABBATH-BREAKING.

For Two Boys.

BY MRS. L. S. SADLER.

William—Good morning, Edgar.

Edgar—How are you, Billy? You are the very one I've been looking for. Where are you bound with all those books?

W.—I am going to Sunday school.

E.—To Sunday school! Nonsense; come and go with us.

W.—Where are you going?

E.—O I and Charles and Fred. are going out sailing across the rigolets, and to the lighthouse. We will have a jolly time, too. Come along and go with us.

W.—No, Edgar, that would be breaking the fourth commandment. I cannot go with you.

E.—The fourth commandment! I did not know you were such a ninny; that will do for six-year-olds to talk about.

W.—And it will do for me to talk about, too.

E.—You don't pretend to say that it is wicked to go sailing on Sunday, do you? You are getting too old for that.

W.—I hope that I will never be too old to keep God's commandments; and the fourth is: Remember the Sabbath day and keep it holy.

E.—And you are such a precious saint that I suppose you will keep the fifth too.

W.—I am not a saint, but I will try to keep all the commandments, with God's help.

E.—Well, I don't intend to be tied to my mamma's apron strings; nor will I go to father every time I want to have a little fun.

W.—I am sorry to hear you talk so, for the fifth commandment is the first commandment with a promise. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

E.—I'd like to know what a fellow would his days to be long for if he never do anything but sing psalms and ugly tunes and hear long sermons.

W.—Appointing that is not all we have to do. Besides what else do these long-faced fast-meeting folks do?

E.—Gives they all attend to their own business and find work to do for Christ

W.—Who's next! You must be the annointed prophet!

E.—Told that I were worthy to be admitted, I would then "spend and be spent" for Jesus."

W.—Colleague! Billy, when did you get religion anyhow?

E.—Religion? I'm not turned parson. I am trying to do right.

W.—But how are you to find out this right—reading the Bible and obeying its precepts.

E.—But how do you know the Bible is true?

W.—Because it was written by divine inspiration, and there is no other book like it. It is God's holy book.

E.—How do you know there is a God?

W.—Our very existence proves that. What but a God could have made man and the world?

E.—O man might have come by chance; and the world too, for all that.

W.—But let me tell you, Edgar, truly, there is no such thing as chance. Everything that is made has a design in it, and is made for some purpose.

E.—But some say Nature is God.

W.—Who made Nature, then? Look at the little flower; see all its beautiful leaves, how delicately they are formed and what bright colors! Do you think it could have come by chance?

E.—Well, I don't know; but grant you are right, what did God make man for?

W.—For his own glory.

E.—Can we glorify God by putting on a sanctimonious face and going to church?

W.—No, indeed; Christians can be cheerful and happy, as well as others.

E.—To me they look like they thought it a sin to laugh.

W.—There may be a few that think so.

E.—The fewer the better, too. I'll tell you what, Billy, I could not live without a little fun now and then.

W.—Innocent amusements are not inconsistent with the character of a Christian.

E.—Tut! you need not tell me that.

W.—But I will tell you so, and it is true.

E.—There, I have got you now. If you can have fun like other folks, why won't you go sailing with us to-day?

W.—Because it would be *breaking the Sabbath*, as I told you before.

E.—No, it would be only an *innocent amusement*. Ha! ha!

W.—Edgar, you are determined to ridicule all that I say.

E.—Who wouldn't laugh. Here you say a little fun is no harm, and when I ask you to go sailing with me you shake your solemn pate and say: O no! no!

W.—But you ask me to do something that I think is wrong.

E.—And I don't think it's wrong.

W.—There we differ widely.

E.—That we do; and more, I believe you are a *coward*. You think you would be drowned if you went.

W.—I am not a coward, but I would be afraid to commit so great a sin.

E.—O fudge; that's such a nonsensical idea. I thought you had better sense.

W.—Do you think, Edgar, that you can make me do what I know would be wrong?

E.—Do *you* think you can make a saint of me by preaching up your Sunday ideas?

W.—I was not trying to do any such thing.

E.—What then?

W.—I was only trying to prove to you that there is a *God*, and the difference between right and wrong, for only "the *fool* hath said in his heart, There is no God."

E.—Do you mean to call me a fool?

W.—O no! I was only quoting the psalmist's words.

E.—You must know the Bible by heart.

W.—Not all; wish I did.

E.—Well, I don't, for I can't understand what I do read.

W.—You must ask God, like Solomon, to give you an "understanding heart."

E.—Look here, Billy, if you just had a pair of saddlebags across your arm you would be a Methodist preacher out and out.

W.—You may laugh at me, but you will not succeed in making me angry.

E.—Tut! tut! Billy, give up all this nonsense and go with me. It is getting late, and the boys will be waiting for me.

W.—Once for all, I will not go with you.

E.—Well, old saint, you may go your way and I'll go mine. (*Starts off.*)

W.—Stop, Edgar; there are two ways—"the straight and narrow path to life eternal, and the broad way that leads to death." Which way are you going? E. (*stopping*)—Which way are you going?

W.—I am trying to walk in the narrow path that leads to heaven.

E.—And I am going the broad road that leads to perdition! What shall I do?

W.—Come with me to Sunday school, and you may there learn something to do you good.

E.—But the boys will all make fun of me, and try to entice me away.

W.—Solomon, the wisest that ever lived, said in that good book (*holding out the Bible*:) "My son, when sinners entice thee consent thou not."

E.—And I have been making fun of you all the time, and you did not get angry. Will you forgive me, Billy?

W.—With all my heart, Edgar.—(*Shake hands.*)

E.—If I had a Bible I *would* go with you to Sunday school. I know my mother would be so glad.

W.—And I would be glad too. Here is mine, if you will accept it. I have another.

E.—Thank you! thank you!

W.—There, I hear the bell now; let us go.

ONLY A LITTLE BROOK.—The following incident is told concerning the death of a little girl, aged nine years: A little while before she died, as the sorrowing friends stood around her, watching the last movings of the gentle breath, the last faint fluttering of the little pulse, they became aware, from broken words, that she shrank with natural dread from the unknown way which was opening before her. She had come to the border of the mysterious river which separates us from the dim hereafter, and her timid feet seemed to hesitate, and fear to stem the flood. But after a time her fears subsided, she grew calm, and ceased to talk about the long dark way, till at last she brightened suddenly, a smile of confidence and courage lighted up her sweet face. "Oh, it is only a little brook!" she cried, and so passed over to the heavenly shore.—*American Baptist.*

A SUNDAY SCHOOL TEACHER was trying to make his class understand the dependence of the branches on the vine. "Jesus is the vine; we are the branches. We derive all our life and happiness from him." "Yes," said a little fellow, "Jesus is the vine; grown-up people are the branches; and *we are the buds.*"

BRETHREN, we are all sailing home; and by and by, when we are not thinking of it, some shadowy thing, (men call it death,) at midnight, will pass by, and will call us by name, and will say: "I have a message for you from home; God wants you; heaven waits for you." It is but a handbreadth.—*Beecher.*

The Farm and Garden.

WORK FOR THE SEASON.

Where the work of cotton-picking will allow, when the weather will permit, this is a good month to plow and prepare our lands for spring planting, and give them the benefit of the winter frosts. Now also is the time to ditch bottoms and "wet spots," clean out old ditches, repair and build fences, and make, wherever needed, that one "stitch in time" which the proverb truly says "saves nine." When the spring opens and the work of planting presses, the man who has turned over his land in December, cleaned his ditches, fixed his fences and drained his low lands, will have an immense start over the man who passes the month in inaction or frolicking. We have generally found that the former has much less practical experience of lien-receipts than the latter.

The plows, sweeps, etc., which were left in the "corner of the fence;" the harness and plow gear which were thrown under the crib; the wagons which are "in the lane," the spades, hoes, rakes, shovels, axes, mattocks, etc., which are scattered all over the place, may now be advantageously collected, an inventory made of them, repairs made where needed, and stored away in a convenient place for ready use when they are wanted in the spring.

Adequate provision should be made at once, if not already made, to provide the stock with good, comfortable shelter during the winter. We do not mean by this sheds open on three sides, without feeding troughs, and with leaky roofs, but stables where, in the bleak nights of winter, the animals will be protected, and not expend all their food in the effort to keep warm.

There is nothing in which time and labor can be more profitably employed than in the making and collecting manure. We are satisfied that if, as we suggested a year ago, every planter who works over ten hands would detail one hand a team of good "poort" oxen and a wagon to the exclusive work of gathering the materials, building and mixing a manure pile, he would find it to be the most profitable labor performed upon his plantation. The hand and team would cost less than he now pays for three or four tons of somebody's superammoniated superphosphate, (dried clay or sand made stench-producing by a slight admixture of decomposed fish from Cape Cod,) costing "$65 per ton cash, or $75 per ton payable on the first of November, with factors' acceptance," secured by a lien-receipt giving the said factor the right to sell the "old woman's" bed and the baby's crib, unless the amount, with bank rates, and two and a half per cent. interest for advances, be promptly paid on the first of November, and all to pay for some fraudulent compound, fifty tons of which are not worth one ton of manure made at home, of muck, droppings from the stables and hog-pens, urine, soapsuds, offal, etc., which the aforesaid hand and oxen could pile up during a single winter.—*Southern Farm and Home.*

SELLING BY WEIGHT.

A reform which we hope to see accomplished, and which, in justice to the producer, retailer and consumer, should be urged until obtained, is the selling by weight of vegetables, fruits, eggs and nearly every edible article now sold by measure. There ought not to be any abandonment of the efforts until this result is accomplished. It is the only just way of buying and selling. The boxes in which fruits are sent are of all sizes and shapes. They are filled in all ways. Cases of the same number of boxes from different producers will differ from three to six pounds in weight of fruit, though the quality may be the same. The family who buys from one consignment gets more for the money paid than those who buy from another; the producer who is most honest gets least. A premium is thus paid for deception, to call it by no worse name; and the worst of it is, the consumer, in nine cases out of ten, does not know that he has been cheated.

Apples and pear barrels are as varied in size as clover leaves. A man who buys a barrel of apples does not know whether he is getting two or three bushels. Few people stop to think about it. There is no law fixing the standard of a barrel of apples or other fruit that we know of. If a producer is honest enough to send his apples in barrels containing two and a half to three bushels, there are plenty of dealers dishonest enough to transfer them to barrels that contain but two bushels; and a barrel of apples is a barrel of apples, no matter what size. Either there should be a barrel standard fixed, or the fruit should be sold by weight.—*American Grocer.*

DRAINAGE.

We make the following extracts from an able article written, some time since, for the Georgia State Agricultural Society, by an eminent civil engineer, Mr. T. Whelpley, of Michigan, who has much experience in land-draining:

* * * Drainage is subject to natural law. The weight of water is powerless to move itself, unless you provide a vacancy for it to move into.

A water-level is not straight, but sufficiently curved to form a complete circle in going about twenty-four thousand miles; therefore, when we speak of a level in drainage, we mean that every part of it is equi-distant from the center of the earth, or the center of gravity.

Fill a sluice with water, the bottom of which is level—vacate the ends, and the water will all run out equally at both ends, except a fraction of no practical account held by attraction of cohesion.

This idea especially applies in the drainage of extensive level swamps, marshes and salt meadows. Your main trunks and laterals may be perfectly level; but leave sure and adequate vacancy at the mouth of the mains, by descent of surface or pump it, and your drainage is complete.

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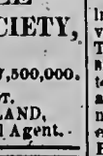

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Attention is particularly directed to my SILVER TABLEWARE, such as Spoons, Forks, etc. Prices as low as at any Northern manufactory, and cheaper than any house in New Orleans. Quality and style equal to any. Full guarantees given in all cases.

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WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

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DRY GOODS.

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The best Gentlemen's Under-Garments.
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The best Gold-Embroidered Shirt.
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Forming, in his especial line of business, an array of triumphs more than double the Premiums received by all the other competitors combined.

If anything was necessary to attest the superiority of

MOODY'S CHAMPION SHIRTS,

in addition to the honors awarded at our previous Grand State Fairs, as well as those of Texas, Alabama, and the great Paris Exposition of 1867, this sweeping victory, added to the testimony of thousands of customers all over the United States, who have worn none other than Moody's Shirts for the past eighteen years, should include all to get the Best and Cheapest, by remembering the phrase, as familiar as household words:

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de7 2m

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First Premium Shirt Manufactory.

All orders from the country will have the same care and attention as though the patron were here to select goods and direct in the manufacture. Measures should accompany all orders. Address

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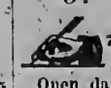

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Open day and evening the entire year. Parents who wish to give their sons a practical Business Education will do well to enter them at this Institution. Penmanship, Book-Keeping, Commercial Calculations and Languages are carefully taught as practiced in business. Cost of full Commercial Course only $100, being twenty per cent. less than at other colleges. Students from the country can board with the principal, who has been a successful teacher in New Orleans since 1851. For circulars, giving full information, call at the College or address

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For full information in regard to terms, curriculum, etc., call at the office of the Institution or send for a College Journal. Address GEO. SOULE, Principal,
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HOMER COLLEGE.

THE EXERCISES OF THE TWELFTH scholastic year of Homer College, begin on the first Tuesday in September, 1871. The term is divided into a short Fall Session and a long Spring Session, with a Christmas Vacation of two weeks.

FACULTY:

Rev. J. E. COBB, President and Professor of Mental, Moral and Commercial Science.
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TERMS—IN ADVANCE:

Tuition for Fall Session.....$16 and $20 00
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Incidental fee (per session)..... 1 50
Board (per month)..... 15 00

Students admitted at any time in classes already formed, and charged until the end of the session.

A course of study as full and thorough as that of any college in the land, an ample corps of instructors, a complete library and apparatus, recently purchased and adapted to the present demands of science and learning, the sure prospect of a permanent endowment, now in progress, an eminently healthful location, a surrounding community intelligent and refined, invite the patronage of the Southwest to Homer College.

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THE SESSION OF THIS COLLEGE WILL begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session... $60 00
Preparatory department, per session. 40 00
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Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

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HISTORY OF THE BIBLE

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Author of SMITH'S BIBLE DICTIONARY.

It contains 243 fine Scripture illustrations and over 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume, to throw a strong, clear light upon every page of the Inspired Word.

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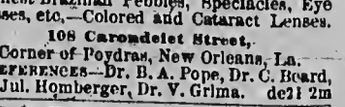

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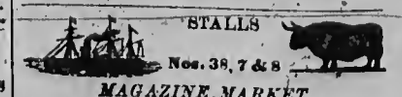

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PRACTICAL PAPER-HANGER,

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263.....CAMP STREET.....263

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Scientific.

THERE is a needle factory at New Haven, where the whole process of changing a coil of wire into needles is performed by a single machine, which turns out thirty to forty thousand needles per day, while another machine arranges the heads and points together; and a third piece of mechanism puts them into paper.

EUROPE has 450,000 miles of telegraph wire, and 13,000 stations; America, 180,000 miles of wire, and 6,000 stations; India, 14,000 miles, and 200 stations; Australia, 100,000 miles, and 270 stations; and the extension throughout the world is at the rate of 100,000 miles of wire per annum; besides 30,000 miles of submarine cable now in successful operation.

A CORRESPONDENT of the *Stationer* announces a new fibrous plant for paper-making purposes, the *Cineraria maritima*, or sea rag-wort. Several very satisfactory results have been received from various paper-makers as to its great utility for trade purposes, and there is every reason to believe, if proper attention is paid to its cultivation, it will in time become a staple article of commerce among manufacturers. The seed, at present, is imported from France and the south of Europo, but preparations are being made for growing it on a large scale in this country.

A NEW "T" rail has just been patented, which promises to obviate the rattle of railroad travel. The rail is in two sections, the upper section lapping over the lower, and they are fastened together by horizontal bolts. Between the sections is India rubber packing, five-eighths of an inch in thickness. The upper sections may be made either of iron or steel, and when worn out can be relaid without disturbing the under section. It is thought that this India rubber packing will give the car an almost noiseless motion, and that an immense saving of rolling stock will be effected.

DISCOVERY OF COFFEE.—Toward the middle of the fifteenth century a poor Arab was traveling through Abyssinia, and finding himself weak and weary from fatigue, he stopped near a grove. He being in want of fuel to cook his rice, he cut down a tree which happened to be covered with dried berries. His meal being cooked and eaten, the traveler discovered that the half-burned berries were fragrant. He collected a number of these, and, on crushing them with a stone, he found that their aroma increased to a great extent. While wondering at this, he accidentally let fall the substance into a can which contained his scanty supply of water. Lo, what a miracle! The almost putrid liquid was instantly purified. He brought it to his lips; it was fresh, agreeable, and in a moment after the traveler had so far recovered his strength and energy as to be able to resume his journey. The lucky Arab gathered as many berries as he could, and having arrived at Aden, in Arabia, he informed the Mufti of his discovery. That worthy divine was an inveterate opium smoker, who had been suffering for years from the influence of the poisonous drug. He tried an infusion of the roasted berries, and was so delighted at the recovery of his former vigor, that in gratitude to the tree he called it *cahuah*, which in Arabic signifies force. And that is the manner in which coffee was discovered.

AN INSTRUCTOR in one of the government schools in Japan writes us: "During my summer vacation I made a visit to Hakusan, the second highest mountain in Japan, and determined its height—9,230 feet. It is one of the sacred mountains of Japan; is an extinct volcano, with a small lake of water in its crater, which is frozen over ten months in the year. Large masses of snow lie on the mountain all the year round, and its top is covered with snow ten months in the year. It is visible far out at sea. A small Buddhist temple is built on its very summit, sheltered from the wind by walls of stone. In spite of the difficulty of ascent, it is frequently ascended by scores of pilgrims. It lies in the corners of three provinces—Yetsizen, Kaga and Fida. It is cut through the center by the thirty-sixth parallel of north latitude, and at its base by the one hundred and thirty-seventh meridian of longitude east from Greenwich. It is marked on the map Siro Yama (White mountain.) Only one other peak in Japan is higher than Hakusan, and that is Fuseyama, which is 14,450 feet high. Hakusan was first ascended and a path made on it by a priest named Tai Cho Daish, who made it his 'mission' to ascend and make a path and set up shrines upon high mountains, and to consecrate them to special gods. He lived in the fifth century of the Christian era. The ascension of high mountains by pilgrims as an act of piety is one of the established customs of Japan."

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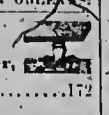
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Repairing, Varnishing and Upholstering executed at the shortest notice. de24 2m

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We solicit orders from the trade for goods in our line. oc26 1y

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—IMPORTERS OF—
CHINA, CROCKERY AND GLASS,
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Country dealers supplied with ASSORTED CRATES or from SHELF upon the most favorable terms.

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12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

116 Pieces.....$15

Our Stone China Dinner and Tea Set, No. 2, contains 158 pieces.....$25

Our French China Dinner Set, No. 1, contains:

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round
12 Tea Plates,	2 Covered Dishes, ova
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 Pieces Best French Ware.....$30

Our French China Dinner Set, No. 2, contains 166 pieces:.....$45

Our French China Dinner Set, No. 3, contains 255 pieces.....$65

Our Rich Gold Band French China Breakfast Dinner and Tea Set contains 210 pieces...$100

Plain Stone China Toilet Set, 11 pieces...$4

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China and Fancy Toilet Sets, long, from $25 to $40. The most complete

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G. H. SMITH'S PULMONIC SIRUP, AND SMITH'S LIFE TONIC,
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N. JENKINS' ANNIHILATOR.
A Purely Vegetable Compound
FOR THE PERMANENT CURE OF
RHEUMATISM AND GOUT,
THE SUBSCRIBER takes pleasure in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these affections, but experience has demonstrated that such relief is only temporary, and that the patient is *not cured* through their instrumentality.
The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it, in the southern and southwestern parts of this State, justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one. For information as to its results in the above named sections of our State, the reader is especially referred to the Rev. Fisher T. Rawson, Delhi, Louisiana, and to the Rev. James E. Bradley, Floyd, Louisiana.
What the Annihilator Will Do.
1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.
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3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.
PRICE, $5 PER BOTTLE.
No charge made except for medicine. For directions as to use and for further information address
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Of Lock-Stitch Sewing Machines:
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All improved kinds of Sewing Machines. The Willcox & Gibbs, and the Silent Family Sewing Machine, to run by hand or foot recommended by the medical faculty as the only one fit for use by delicate ladies, on account of its lightness.
You save $8 to $10 by purchasing Sewing Machines here.
Also, a large assortment of LADIES' READY-MADE SUITS, all colors and styles, manufactured on our celebrated Sewing Machines.
M. S. HEDRICK, Proprietor,
103 Canal St., New Orleans.
Cash Agents wanted. no30 6m

FORSYTH
U. S. STANDARD SCALES.
In use Thirty-one Years. Two Hundred and fifty varieties.

THE STRONGEST SCALES MADE. Adapted to all branches of business.
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CARRIAGE REPOSITORY,
NOS. 34 AND 36 JAMISON BUILDING,
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Between Common and Gravier, New Orleans.
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—WILL FIND—
A LARGE AND SUPERB STOCK TO SELECT FROM
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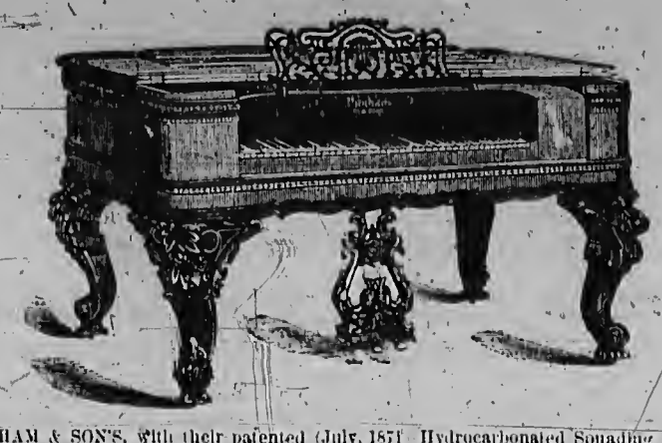
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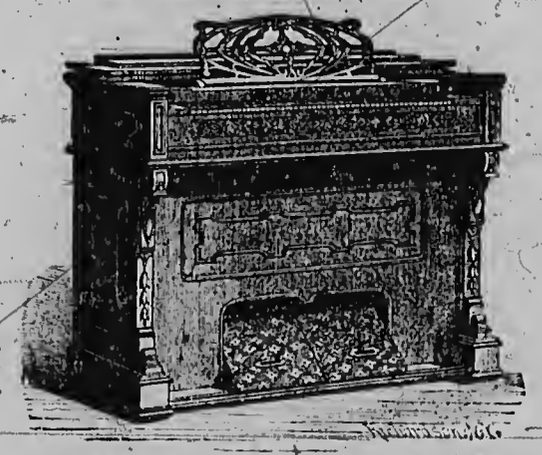
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The movement in the general market has been interrupted by the New Year holiday, and we have hardly more than two days' business to review, during which prices have exhibited but few variations, except in our leading staple. Sugar has been in fair demand and ruled at steady prices, molasses quiet but firm, and Western produce without any material change.

The weather has been warm and cloudy, with occasional slight showers. The accounts from the country present no new features. The views in our cotton circles with regard to the total yield present quite as much disagreement as at any time of the season, many of our factors adhering to 3,100,000 bales, while shippers and others look for from 3,250,000 to 3,500,000.

The river is 13 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-ninth ultimo:

Louisiana and Mississippi.....bales.	24,841
Lake	39
Mobile	1,696
Florida	92
Texas	183
Total	26,851

On Saturday the movement showed only a moderate degree of animation during the morning, but subsequently became quite active, and the sales summed up 7,500 bales—at less irregular and on the whole firmer prices than on Friday, but without any quotable improvement. On Monday the festivities of the day confined the business to 1,500 bales at about previous rates. On Tuesday the market opened with an active demand and at buoyant prices, stimulated by a material advance in foreign exchange; and as the movement subsequently became more animated, factors were enabled to realize still higher figures, the closing rates showing an advance of ¼c. on Saturday's quotations. The sales were the heaviest of the year, amounting to 10,800 bales. The demand was strong throughout the day, and it was conjectured that had the offering been more copious the business would have been of still greater magnitude. Early in the day low middling sold at 18¾c. and strict at 19c., but later the former ruled at 18⅞@19c. and the latter at 19⅛@19¼c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 431,924 bales, against 531,620 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 249,737 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 92,136 to France, and a decrease of 214,024 to Great Britain, and of 58,119 to other foreign ports.

We quote:

Good ordinary	18 @ 18
Low middling	18¾ @ 19¼
Middling	19¼ @ 19⅜
Strict middling	— @ 19½
Good middling	20 @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days....	26,851	
Arrived previously.....	473,650	500,501
		525,824
Exported past three days.	14,549	
Exported previously....	333,655	348,204
Stock on hand and on shipboard..		177,620

SUGAR.—The demand has been fair at about previous prices, and the supplies on Saturday were sold readily at 6@6⅝c. for inferior, 6¾@7c. for common, 7¼@7½c. for good common, 7@8c. for fair, 8¼c. for good fair, 8½@8¾c. for fully fair, 9@9½c. for prime, 9½@9¾c. for strictly prime, 10@10¼c. for choice, 7½@9c. for seconds, 9@10½c. for centrifugal, 10½@11¼c. for yellow clarified, and 11@12¼c. for white.

MOLASSES.—The supplies on Saturday sold at 20@25c. for inferior, 28@32c. for common and centrifugal, 36@38c. for fair, 39@42c. for prime, 43@44c. for strictly prime, and 45@46c. for choice.

PORK.—The market is dull and has weakened. There have not been any sales, and on Tuesday mess was offering at $14.50@$14.62½ ₱ bbl. It is retailing at $14.75@$15.

BACON.—Shoulders have continued scarce, but sides are in good supply. Only a job business was done, however, at 8c. for shoulders, 7⅞@8c. for clear rib sides, and 8@8⅛ and 8¼c. ₱ lb. for clear sides. On Tuesday 30 casks clear sides sold, in two lots, at 8c.

HAMS.—There is little or no demand for old, and prices for them are nominal. But choice new sugar-cured hams continue scarce and in demand at 14½@15½c. ₱ lb., as in brand. Old are quoted at 12½@14c. New are jobbing at 16c. On Tuesday 15 tierces new canvased sugar-cured sold at 15c.

DRY SALT MEAT.—Shoulders are quoted at 6@6¼c., rib sides 6¾c., clear rib sides 7¼c., clear sides, 7¼@7½c., and hams 8c. ₱ lb. On Saturday 40,000 lbs. shoulders and clear rib sides sold on private terms, and 20 casks shoulders at 6¼c. ₱ lb. On Tuesday 27 casks shoulders sold at 6c., 10 do. at 6½c., and 20 boxes clear sides at 7¼c.

LARD.—Choice has again continued in demand for Cuba, with a light stock on hand. Tierces are quoted at 9¼@9¾c., kegs 10¼@10½c. ₱ lb. There have not been any important sales, however, since our last review.

BREAKFAST BACON.—There is no demand. Prices are nominal, and are quoted at 8@9c. ₱ lb. for choice Westerns. The last sales of any importance were at 8@8½c.

LOUISIANA RICE is in good supply, but there is scarcely any demand. Fair is quoted at 8½c., prime 9c., choice 9¾c. ₱ lb.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 109⅝@109⅞ (against 109⅝ at New York,) and closed at 109¾@109⅞, (against 109¼ at New York.)

The sales of silver include $500 in American half dollars on Saturday at 108½. American half dollars are quoted at 108@108½, and Mexican dollars at 1¾@2¼ per cent. premium in gold.

The movement in warrants has been confined to $1,000 large State on Tuesday at 62, and $600 small at 65.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY,

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, plain & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Murfy's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	60 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	10 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	1 50
Pointed	3 10	4 25
Coffee, ₱ lb:		
Havana (currency)	26	27
Java	28	31
Cordova	—	—
Copper, ₱ lb:		
Braziers	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 00	— —
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	40	50
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 20	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 50	7 75
Superfine	7 12½	7 25
Fine	6 75	— —
Fruit, ₱ lb:		
Prunes	12½	— —
Currants, new	9½	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	30 00	— —
Choice	31 00	32 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	24 00	— —
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	—	13
Sardines:		
Half boxes	35½	36
Quarter boxes	23	24
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 10	1 15
Pepper	22	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Jan. 2, 1872.

Texas beeves, choice ₱ head	$50 00 @ 55 00
Texas beeves, 1st qual ₱ head	30 00 @ 40 00
Texas cattle, 2d qual ₱ head	20 00 @ 28 00
Texas cattle, 3d qual, ₱ head	10 00 @ 15 00
Western beeves, ₱ lb, net	12 @ 15
Hogs, ₱ lb, gross	5½@ 6
Sheep, first quality, ₱ head	4 50 @ 5 50
Sheep, second qual., ₱ head	3 00 @ 4 00
Sheep, third quality, ₱ head	2 00 @ 2 50
Milch cows, choice, ₱ head	80 00 @100 00
Milch cows, ₱ head	50 00 @110 00
Texas cows, with calves	— @ 80 00
Calves, ₱ head	6 00 @ 10 00
Yearlings, ₱ head	10 00 @ 11 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.

Jackson station	Jan. 6, 7
Canton station	13, 14
Madison ct., at Madison station	20, 21
Sharon circuit, at Sharon	27, 28
Mount Olivet circuit and Yazoo mission, at Short Creek	Feb. 1, 5
Yazoo City sta. and Silver Creek, at Yazoo City	11, 12
Yazoo circuit, at Mount Carmel	18, 19
Camden and Thomastown cts., at Camden	25, 26
Raymond circuit, at Raymond	Mar. 3, 4
Brownsville ct., at Queen's Hill	10, 11
Sulphur Springs ct., at Lone Pine	17, 18
Carthage circuit, at Conway	24, 25

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at ten o'clock A. M. They are: Guilford Nicholson, G. W. Galloway, P. B. Cook, D. Bunch, D. C. Langford, John McKay, J. J. Hirdsong, A. Coleman, J. L. Jones, J. B. Greaves, A. M. Gurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Hazlehurst circuit	Jan. 6, 7
Providence ct., at Bahala chapel	13, 14
Brandywine circuit, at Nebo	20, 21
Bartenton circuit, at Tabernacle	27, 28
Pleasant Valley circuit	Feb. 3, 4
Scotland circuit, at Union church	10, 11
Wesson and Beauregard, at Beauregard	17, 18
Georgetown circuit, at Bethesda	24, 25
Jackson circuit, at Terry	Mar. 2, 3
Crystal Springs station and miss'n	9, 10
Bogue Chitto ct., at Bogue Chitto	16, 17
Brooklaven station and mission	23, 24

I shall have to depend upon the brethren interested for conveyance to the seat of their respective conferences. Please notify me at what station to leave the cars.

The district stewards will convene in Hazlehurst, January 6, at eleven o'clock.

W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Natchez	Jan. 6, 7
Vicksburg	20, 21
Port Gibson	27, 28
Clover Hill	Feb. 3, 4
Rolling Fork	10, 11
Rocky Springs, at Rocky Springs	24, 25
North Warren, Mildale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayuga, at Utica	16, 17
Fayette, at Bethel	23, 24
Kingston	30, 31

JOHN A. E. JONES, P. E.,
Port Gibson, Miss.

MERIDIAN DISTRICT.

DeKalb circuit, at DeKalb	Jan. 13, 14
Spring Mill circuit, at Bethel	20, 21
Wayne, at Waynesburg	27, 28
Shubuta and Clarke, at Shubuta	Feb. 3, 4
Enterprise station	10, 11
Enterprise circuit, at Sargeville	17, 18
Marion, at Marion	24, 25
Meridian	Mar. 2, 3
Paulding circuit, at Paulding	9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all on. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting.

WM. B. HINES, P. E.

WOODVILLE DISTRICT.

Woodville	Jan. 13, 14
Clinton	20, 21
East Feliciana	27, 28
East Baton Rouge	Feb. 3, 4
Jackson	10, 11
Bayou Sara	17, 18
Wilkinson	24, 25
Buffalo	Mar. 2, 3
Amite, at Liberty	9, 10
Meadville	16, 17
District Meeting, at Jackson	Feb. 9

J. L. FONSYTH, P. E.

SUMMIT DISTRICT.

Summit and Magnolia, Magnolia	Jan. 20, 21
Holmesville ct., at Holmesville	27, 28
Amite City ct., at Amite City	Feb. 3, 4
Greensburg, at Greensburg	10, 11
Franklinton ct., at Water Holes	17, 18
Ponchatoula miss., Ponchatoula	24, 25
St. Helena ct., at Day's church	Mar. 2, 3
Big Creek miss., at Bethel church	9, 10
Covington ct., at Covington	16, 17
Livingston miss., at Gray's Creek	23, 24

J. NICHOLSON, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Citronelle, at Beaver Meadow	Jan. 8, 7
St. Francis street	13, 14
Pensacola	20, 21
Milton	27, 28
Pollard circuit	Feb. 3, 4
Mt. Pleasant ct., at Burns' chapel	10, 11
Grand Bay mission, at Pinegrove	17, 18
St. Stephen's ct., at St. Stephen's	24, 25
Eastern Shore, at Daphney	Mar. 2, 3

H. URQUHART, P. E.

SELMA DISTRICT.

Uniontown	Jan. 13, 14
Selma	20, 21
Suggsville circuit, at Suggsville	27, 28
Jackson circuit, at Mount Zion	Feb. 3, 4
Orrville circuit, at Orrville	10, 11
Dayton and Spring Hill, at Spring Hill	17, 18
Rembert Hills ct., at Magnolia	24, 25
Peachtree circuit, at Liberty	Mar. 2, 3
Choctaw Corner circuit, at Bashi	9, 10
East Selma	16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month.

My address is Summerfield, Alabama.

A. J. BIGGS, P. E.

UNION SPRINGS DISTRICT.

Union Springs station	Dec. 30, 31
Troy and Brundidge sta., at Troy	Jan. 6, 7
Brundidge circuit and mission, at White Water	13, 14
Troy circuit, at Bethel	20, 21
Union circuit, at Mount Hilliard	27, 28
Greenville station	Feb. 3, 4
Fort Deposit ct., at Fort Deposit	10, 11
Greenville ct., at Oak Bowery	17, 18
Rocky Mount ct., at Rehoboth	24, 25
Pine Level circuit, at Pine Level	Mar. 2, 3
Obistee circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Ida	16, 17
Elba circuit, at Bethel	23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORES, P. E.

CAMDEN DISTRICT.

Pineville, at Pineville	Jan. 13, 14
Camden	20, 21
Sepulga, at Bethel	27, 28
Black's Bend, at Tallahee	Feb. 3, 4
South Butler, at Ebenezer	10, 11
Monroeville, at Liberty chapel	17, 18
Evergreen mission, at Piney Grove	24, 25
Oak Hill, at Bethlehem	Mar. 2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro	9, 10
Snow Hill, at Snow Hill	16, 17
Farmersville, at Four Oaks	23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Livingston	Jan. 6, 7
Belmont, at Coatopa	13, 14
Eutaw	20, 21
Greene, at Salem	27, 28
Demopolis	Feb. 3, 4
Forkland, at Forkland	10, 11
Gatnesville, at Ramsey station	17, 18
Bladen, at Mount Zion	24, 25
Butler, at Bethel	Mar. 2, 3
Gaston, at Shuron	9, 10

S. H. COX, P. E.

MARIANNA DISTRICT.

Ozark circuit, at Haw Ridge	Jan. 27, 28
Big Creek circuit, at Big Creek	Feb. 3, 4
Gordon circuit, at Columbia	10, 11
Sylvan Grove ct., at Asbury chapel	17, 18
Genova circuit, at Double Bridges	24, 25
Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANGUS DOWLING, P. E.

MONTGOMERY DISTRICT.

Tuskegee station	Jan. 6, 7
Tuskegee circuit, at Union	13, 14
Auburn	20, 21
Opelika	27, 28
Loachapoka and Mount Meigs, at Loachapoka	Feb. 3, 4
Salem, at Chapel Hill	10, 11
Crawford, at Soule chapel	17, 18
Notasulga, at Armstrong chapel	24, 25
Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Elmore, at Carolina	23, 24
Hurtsville and Silver Run	30, 31
District stewards' meeting, at Auburn	Feb. 7

WILLIAM A. MCCARTY, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Greenw'd and McNutt at McNutt	Jan. 6, 7
Winona circuit, at Columbiana	13, 14
Kosciusko and Bethel, at Kosciusko	20, 21
French Camps, at Pisgah	27, 28
Attala circuit, at Pleasant Hill	Feb. 3, 4
Richland circuit, at Richland	10, 11
Lexington circuit, at Eulogy	17, 18
Durant circuit, at Center Grove	24, 25
Valden circuit, at Enon	Mar. 2, 3
Black Hawk ct., at Black Hawk	9, 10

The district stewards will please meet at Valden on Monday, January 15, 1872, at ten A. M.

W. P. HARTON, P. E.

COLUMBUS DISTRICT.

Aberdeen	Jan. 5, 6
West Point	12, 13
Columbus	19, 20
Caledonia	Feb. 2, 3
Yinton	9, 10
Athens	16, 17
Houston	23, 24
Pala Alto	Mar. 1, 2
Line Creek	15, 16

My address is Ramsey, Alabama.

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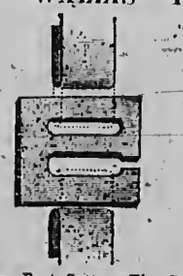

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VOL. XVIII. NEW ORLEANS, THURSDAY, JANUARY 11, 1872. NO. 2.

NEWS OF THE WEEK.

DOMESTIC.

Washington, Jan. 4.—Dr. Arnold Naiden, United States Senator from 1830 to 1836, is dead, aged eighty-two years.

Washington, D. C., Jan. 5.—It has been decided by the administration that the civil service competitive examination is to be applied to all official vacancies where the public service will not be injured by delay; such as postmasters and collectors, where deputies are doing the business until an appointment can be made.

Cheyenne, W. T., Jan. 5.—Four trains with eight hundred passengers, which have been between this place and Laramie since last Monday, arrived to-day. Passengers were in quite a perilous position, being nearly starved, having but a few crackers and dried meat on board. The men worked night and day to clear the track of snow. It is thought the snow will again block the track to-night.

Monroe, La., Jan. 5.—The Ouachita *Telegraph* sums up the losses by the recent fire at $610,000; insurance $203,850. Several buildings are already in the course of construction in the burnt district, and many laborers are busy moving the debris and clearing the ground.

Washington, Jan. 6.—John Janney, of London county, president of the Virginia Secession Convention, is dead, aged seventy-four years.

New York, Jan. 6.—James Fisk, Jr., was shot at half-past four this afternoon, in the vestibule of the Grand Central Hotel, by a man named Stokes, a witness in the Mansfield case. He had just alighted from his carriage and entered the hotel.

New York, Jan. 7.—At midnight Fisk said he thought he would get over it. He walked up stairs after he was wounded.

At midnight Fisk slept tranquilly; the doctors considered the symptoms favorable. The ball was found but not extracted. Fisk gave a lucid account of the event to the jury.

Fisk died at eleven o'clock this morning.

A *Herald* special from London says: "Napoleon, on New Year day, is reported to have said: 'I will give Thiers three months of presidency of the French republic, when Gambetta will have his place.' This change will be favorable to the imperial cause."

Philadelphia, Jan. 7.—The smallpox deaths for the week are two hundred and thirty. New cases decreased one hundred.

Louisville, Jan. 7.—The steamer S. J. Hale this morning sunk on the falls, with three thousand barrels of flour, three hundred tons of hay, five hundred barrels of potatoes and onions, and furniture, wagons, etc. The boat and freight are in a precarious condition.

Baltimore, Jan. 7.—Dr. Merriman Cole, a retired physician of seventy-three, was found murdered in his office this morning. There were thirteen wounds about his head and face, and his pockets were turned inside out. A small sum of money was scattered round the office. The scene of the murder was in the center of the city. No arrest has yet been made.

San Francisco, Jan. 7.—The stage between Mokelumna Hill and Milton was robbed by two highwaymen yesterday of $3,000. The San Andreas stage was also robbed near North Fork, American river, by a single highwayman.

The Assembly adopted a resolution asking Congress to pass an act restricting Chinese immigration.

Washington, Jan. 8.—In the House Mr. Cox introduced a resolution giving belligerent rights to the Cuban patriots.

New York, Jan. 8.—Rev. George K. Hopworth yesterday renounced Unitarianism, and adopted orthodox doctrines.

Chicago, Jan. 8.—An anti-rent war is threatened on the part of those allowed to erect temporary habitations on vacant property after the fire. The mayor has issued a proclamation in which he states they must pay rent or move.

Monroe, Jan. 9.—The Annual Conference of the Methodist Episcopal Church South for Louisiana closed its labors yesterday afternoon, with an able sermon from Rev. W. V. Tudor, who, with Rev. John Mathews, have been returned to their respective churches in New Orleans.

Louisville, Jan. 9.—General Halleck died at his residence in this city this evening, of congestion of the brain, superinduced by disease of the liver, which he has been afflicted with for some time.

FOREIGN.

London, Jan. 3.—The *Times*, discussing Catacazy's recall, says: The Russian minister served his government zealously but not judiciously.

The Germans are petitioning Bismarck to demand an apology and indemnity for supplies furnished by citizens of the United States to the French government during the late war.

Paris, Jan. 3.—A dispatch from Marseilles reports that the presence of M. Gambetta in that city was the cause of much agitation and some disorder. His hotel was surrounded yesterday by a throng of friends who endeavored to call him out. At one time the assemblage became so numerous and turbulent that troops were ordered to the scene, and the chasseurs charged upon and dispersed the mob.

Gambetta was not allowed by the police to leave the hotel for fear that his appearance would lead to further disturbances. He advises his friends not to persist in collecting in large bodies in the streets or attempt resistance to the authorities. He tells them they have the right to hold meetings, but they should withdraw on the presence of an armed force and not provoke collision. There has been no renewal of the agitation to-day. Gambetta remains at his hotel, and it is given out that he is confined to his room by illness.

Matamoras, Jan. 3.—Troops were to-day placed in the fortifications around this city, to repair and strengthen the works, in anticipation of an attack by the revolutionists.

It is reported that a strong force of insurgents from the interior of the State are advancing to take this place.

General Cortina, commanding government forces at Camargo, received a supply of ammunition to repulse a threatened attack of the rebels, who are at Mier, thirty miles distant from that place.

London, Jan. 4.—The Irishmen at London demonstrated in favor of a home government for Ireland.

Two members of Parliament from Liverpool, addressing their constituents, advocated an alliance between Great Britain and the United States, and praised the Washington treaty.

Matamoras, Jan. 4.—The revolutionary chief Valdez, who pronounced against the government on the nineteenth of December, at San Carlos, was captured and hung by the forces of General Canalis, Governor of the State of Tamaulipas, with several other insurgents.

Piedras Negras has been recaptured by Juarez troops with a loss of twenty-five killed and many of both parties wounded.

The revolutionists, so far, have not been able to make any progress in the State of Tamaulipas, except to hold Mier.

London, Jan. 5.—The total number of deaths from smallpox in London during last year was eight thousand. The average of the thirty-one years preceding last is six hundred. The medical journals call attention to the alarming increase of the disease, and they warn the public to take all precaution, and they appeal to the government to interpose in aid of the sanitary regulations, and to establish special hospitals and carefully quarantine all infected districts.

A telegram received here from Washington says: "Messrs. Jay Gould, McCulloch & Co. and the Rothchilds have made a joint proposition to Secretary Boutwell, which he has received and will no doubt accept, and which will result in placing $600,000,000 of the new loan."

The ship Spirit Down, from Liverpool for San Francisco, has been wrecked; only five lives saved.

Madrid, Jan. 6.—General Prim's memorial funeral was performed yesterday. King Amadeus assisted.

London, Jan. 6.—The Prince of Wales continues to improve in health.

Matamoras, Jan. 7.—Trevino, with one thousand men, and Hinassosa, with six hundred men, are moving on Matamoras.

The Juarists claim to have reoccupied Saltillo.

Havana, Jan. 8.—In view of the departure of the United States frigate Congress to escort the Hornet to the United States, the Spanish war steamer Cavernia has discontinued her watch of the latter, and has returned to Santiago do Cuba.

The Spanish ironclad Saragosa returns to Havana. It is asserted that the Spanish war steamer Pizaro, which is now watching the Virginia at Aspinwall, will also return to Havana at an early day.

Liverpool, Jan. 8.—At a meeting of the American Chamber of Commerce to-day a resolution was adopted declaring that in the opinion of the chamber the mail service between Great Britain and the United States government would be improved if the carrying of the American mails was restored to the Cunard line of steamers, and requesting the consul of the United States at Liverpool to communicate the resolution to the Postmaster General at Washington.

Paris, Jan. 8.—President Thiers banqueted the Emperor and Empress of Brazil.

Victor Hugo was defeated for the Assembly.

London, Jan. 9.—A dispatch from Sandringham reports that the Prince of Wales went out yesterday, the first time since his illness.

Matamoras, Mexico, Jan. 9.—A courier reached here to-night from Tampico with a telegram, dated City of Mexico, December 31, from the Minister of War, announcing two general engagements between General Rocha's forces and the revolutionists under General Diaz, in which the latter were routed, with the loss of artillery and cavalry. The church bells are ringing, and the troops are marching through the streets with music, amidst great excitement over the news.

Patagonian Infants.—Their superstition makes them regard as divinities all phenomenal children, principally such as are born with a larger number of fingers or toes than is natural. According to their belief, such a child is a presage of great happiness for their family. As to those that are altogether deformed—such cases are very rare—or whose constitution does not appear to fit them for the kind of life they would have to lead, they make away with them, either by breaking their limbs or smothering them; they then abandon them, without burial, to the wild dogs and birds of prey. If the innocent little creature is considered worthy to live, it becomes from that instant the object of the entire love of its parents, who, if necessary, will submit to the greatest privations to satisfy its least wants or exactions. They place their new-born on a small ladder, which serves it instead of a cradle. The upper portion of its little body rests on the cross-pieces or rounds ranged close together, and covered with sheep-skin, while the lower part is inclosed in a sort of hollow formed by other cross-pieces below the uprights. The child is held in this position by soft cords wound above the skins, which serve it instead of linen.—*Three Years Among the Patagonians.*

The new expedition for the exploration of Palestine, which has been in preparation for some time, has left London for the Holy Land, under charge of Captain R. W. Stewart. The main work of the expedition will be the completion of the survey of Palestine. How much this is wanted is only known, perhaps, to map-makers and professional geographers, but every one who has really studied the Old Testament history can tell of undiscovered sites and places whose positions seem to be lost altogether. To rediscover these will be one of the aims of the exploring party. They will also examine the mounds which are found dotted all over the country; sketch and photograph ruins which lie on the hill tops; collect the traditions, and copy the inscriptions. The committee's programme embraces a period of three or four years to complete the work, which costs little, and is of an importance not only national but universal. The expedition preparing in our own country will go east of the Jordan. The results of the two expeditions will be published at regular intervals and simultaneously, and will undoubtedly be of the highest importance and value.

The return of the number of persons killed by wild beasts during the past year in the Madras Presidency, India, has lately been made up; one hundred and eighty-three persons were killed by tigers, twenty-one by cheetahs and panthers, seven by bears, ten by bisons, five by wild hogs, four by elephants, and three by alligators. Tigers are most destructive in Ganjam, Vizagapatam, Jeypore, Kurnoof and Coimbatore. Seven persons were killed by tigers in Canara in 1869, eleven in 1868, and eleven were killed by cheetahs.

The Canada census for 1871 shows the total population of the Dominion at 3,484,924, an average increase of about twelve and a half per cent. since 1861.

MISSIONARY.

In common with all the Christian world, says the *Independent*, little Holland bears a part in missionary work. The great struggle for Protestant and modern liberty, which once covered it with glory, was born out of a real love for Christian faith; and what then resisted unto blood, fighting against sin and the Man of Sin, now takes the aggressive, and goes forth to propagate that which it heroically censured. We have before us a *resume* of the societies established there for evangelizing work abroad, and at present in operation, with a statement of their receipts for the year just closed. The mere recital is encouraging, though in so small a country we cannot understand why so many (and similar) societies should exist. Consolidation would seem the dictate of efficient economy. Among the ten named there is: First, the Missionary Society of the Netherlands, seated at Rotterdam, and working in the East Indian Hollandish possessions, especially Java, with sixty-three stations, one hundred and twenty-five schools, and twenty-three missionaries, receipts $34,500; second, the Committee for Java, a branch of the Home and Foreign Batavian Missionary Society, with four stations, eight missionaries, two native helpers, three schools and one normal training school in Holland, receipts, $5,000; third, the Hollandish Society for Missions, with six stations, (in Java,) eight missionaries, one helper, and five schools, receipts about $10,000; fourth, the Utrecht Missionary Society, with six stations, ten missionaries and four European assistants, receipts $21,000; fifth, the Mennonite Society, (Baptist,) with two stations in Java and Sumatra, three missionaries, two native helpers and one school, receipts nearly $6,000; sixth, the Society of Moravian Brethren, at Zeist, Holland, with thirteen stations, "many" missionaries, twenty-three native helpers, and twenty-two schools through the colony of Surinam in "tropical America," without specifying further. The aggregate of expenditure reported by these ten societies is in the neighborhood of $100,000; of stations, eighty-six; of schools, one hundred and sixty-one; and of working men and women, over one hundred and twenty. We note, too, that in selecting fields of labor Holland has chosen especially her own colonies in the East Indian Archipelago, "providing for her own." But the thought remains, after looking over this report: What a pity that ten different societies are requisite, that the piety and faith and evangelistic zeal of that small country must be so broken up and express themselves through so many and, by necessity, therefore, so minute streams. It is a grave question whether we could not bear more consolidation of societies even in our immensely expanded land.

It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite mind can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

Some realize much of the wilderness character of this world, and a keen sense of its privations, who but little apprehend it as the place in which they may collect abundance of precious things to enhance their joys hereafter. Our privations only elicit murmurings and unbelief; yet, as *renewed in Christ*, they become the very means of developing our Christian graces. Who will complain, then, of the trials and discipline which have been the means of enabling him to obtain these "powders of the merchant," and then to yield to the Lord a perfume unpossessed by any angel above?

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

PUTTING A COOPER'S PIPE OUT.

The late Rev. Thomas Collins was a model tract distributor, being instant in season and out of season. He often traveled in smoking-cars, in order to have a wider field for doing good. In his interesting memoir, recently published, we find that he describes some incidents of one of his journeys:

"In the train I presented a New Testament to a soldier; he received it gladly, and I was pleased to see that he caught my meaning at once when I called it 'a word.'

"A cooper got in at an early station, and without an apology lighted his pipe. After a little introductory talk I submitted for his consideration whether the cost of that cloudy gratification would not send a child to school; and whether that would not be a better outlay, as it would confer a benefit that would last forever.

"He said: 'I never thought of that, but it is true. So, out goes the pipe, and here's for the child.'

"'Do you mean that? Will you give up the practice?'

"'To be sure I will, and send the young un to school.'

"'I am so glad to have put your pipe out. Will you oblige me by the gift of the cast-off thing?'

"'Certainly, sir; here it is.' So with joy I brought the trophy home."

Reader, would not the money you spend on cigars and tobacco go a great way toward increasing the comfort of your family? Will you not "put your pipe out" for their sake?—*Good News.*

A Home.—The Rev. J. E. Rankin says in the *Illustrated Christian Weekly:*

"What is home? It is a fabric of congenial society, of the domestic affections. A man buys or rents a house; does this make a home? He puts into it furniture and pictures; does this make it a home? He brings to preside in it, to beautify it with her presence and womanly skill and taste, a true and gentle wife; does even this make it home? It furnishes the outward conditions of home. Home is made up of the affectionate society of husband and wife—perhaps of grandparents; in due time, and as its very bloom and fragrance, of children also. I believe in children.

"It is a community of interest, to which all parties contribute their appropriate share. A husband, a father, must live at home in order to contribute his share. A wife must live at home in order to contribute her share. By living at home I mean more than lodging there, more than taking two or three meals a day there. I mean the making of the place where other members of the family reside the center of one's social life, rotating around it, returning to it the first opportunity, lingering lovingly there, as long as other duties will permit. 'For this reason I am against indulging in anything there that cannot be enjoyed socially."

The *Catholic World* has an article on Dollinger and the "Old Catholic" movement, designed to cast discredit upon the movement, but giving to it even more importance than is generally attributed to it. The writer, in speaking of an interview with Bohmer at Frankfort-on-the-Main, in 1861, states that the latter said to him that, "when Dollinger visited Frankfort last, he had a walk with him through the city, and Dollinger had spoken to him about his literary plans. He (Bohmer) remonstrated with him, and inquired why he did not fulfill his older promises, why he did not continue his unfinished church history? Whereupon Dollinger, stopping and swinging his cane, said with a smile: 'You see, I can't do that, for now my researches have brought me to such a pass that I cannot make the end of my history tally with the beginning; the continuation of my church history would be entirely Protestant.'"—*New York Observer.*

Recently two persons traveling on the road to Gotham in a light wagon were smoking cigars, from the fire of which some straw at the bottom ignited. The flames soon drove them from their seats, and while busy extinguishing the fire, a countryman who had been for some time following them on horseback, alighted to assist them.

"I have been watching the smoke for some time," said he.

"Why, then, did you not give us notice?" asked the travelers.

"Well," responded the rustic, "there are so many new-fangled notions now-a-days, I thought you were going by steam."

INFANT-CLASS TEACHING.

I shall never forget a visit paid some years ago to Muller's Orphan Schools at Bristol, and the emotions excited by hearing some seventy or eighty little ones in the infant class, singing: "What shall we render, O Heavenly Friend, to thee," etc. Surely we ought to feel more interest in the infant classes of our Sunday schools, and put a higher honor upon those teachers who start the first great thoughts of God and Christ in their young hearts.

It may be useful to remind some that an infant class ought always to be held in a separate room. I have known the attempt vainly made to teach infants in a part of the chapel. It is necessary that the teacher should *feel alone*, and he left quite undisturbed. The room should be well warmed and well ventilated; the little ones so very readily feel the cold and become restless, or are affected by over-heat and become drowsy. Such a class cannot be well taught without a raised gallery, and there is a great difference in the ease and comfort of such constructions; and much help will be found in a box of movable letters, well managed.

But who is most suitable for the teacher of such a class? Usually a lady, because of the gentle patience and sympathy of her nature; but, if possible, it should be a cultured, educated lady, who could interest by illustration, and powers of invention and imagination. Perhaps a *mother* would be the very best. Not a few gentlemen have, however, proved very efficient.

Then, what ideas should the teacher hold before her? 1. Such changes of position as should prevent fatigue, and ever keep alive the attention. 2. Full occupation for the eyesight. What are known as *object lessons* would be very efficient and attractive in the Sunday class. And 3. A system of questioning that shall begin teaching the children to think. Of course the utmost simplicity of language is required. I heard lately of a sermon which had given great delight to thousands of children, written entirely in words of *one syllable*. The books called "Peep of Day," and "Line upon Line," afford capital models of the kind of language suitable for little ones. The tales and illustrations need to be chosen almost entirely from the sphere of the children's observation, and our modern literature abounds with such. But a tale almost wholly depends for its attraction upon the *telling*.

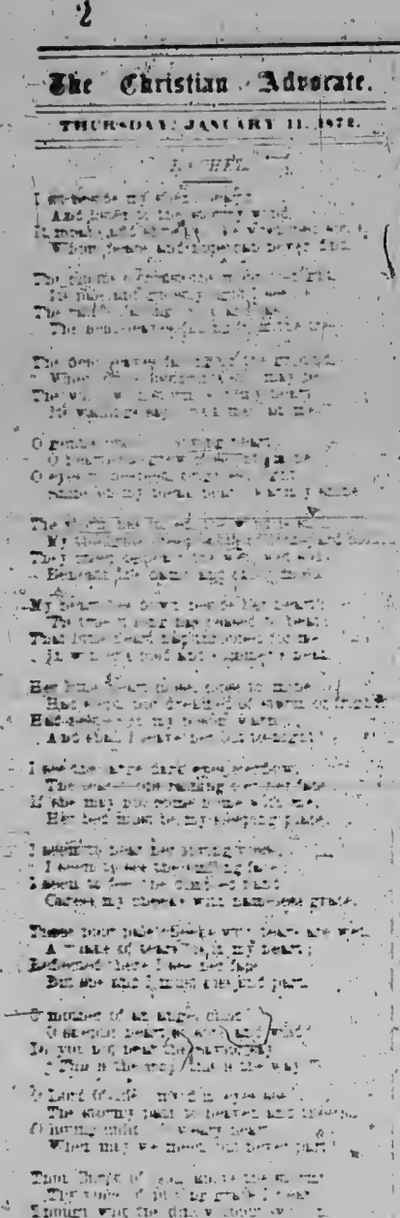
Only the first and simplest of religious truths should ever be presented. An infant teacher should not be *doctrinal;* she should keep to the great *facts*, whose interest can never flag. Milk must be given to babes. And if the work of the infant class be rightly regarded, it becomes a sphere for the consecration of the noblest Christian energies. Cannot more childless wives, and women whose motherhood is strong in them, find work for Christ, in gathering just those about them to whom Christ said: "Suffer the little ones to come unto me?"—*The Hive.*

Rev. Dr. Stewart, of Leghorn, in Italy, speaks of the agency of the Waldenses in Christian work in Italy, and so calls attention to the really wonderful way in which this people, preserved through centuries of trials at the hands of the papacy, are now repaying Roman intolerance for their own persecution. "The Waldensian Church, true to its mission of evangelizing Italy, was the *first* to preach the gospel in Rome after its occupation by the Italian troops last September. This honor fell to the lot of Signor Prochet, of Genoa, on whom has worthily fallen Dr. Revel's mantle as president of their Evangelization Commission. Since that time the Waldensian mission has prospered; its Italian congregation is the largest in Rome, and it has two schools in operation." The mission has purchased and paid for a house in Rome, large enough to accommodate within its walls a church, schools, pastors' and teachers' apartments, and a shop for a Bible colporteur. James Lenox, and Messrs. R. L. and A. Stuart, of New York, gave $10,000 for this purchase.

The following incident was told me the other day by a resident, who vouches for the truth of it: A rat, nearly white with age, and blind, was frequently seen led to the water by a young rat, by means of a straw, of which the old rat held one end, and the young rat the other. The incident corroborates a similar statement, given by Jesse in his "Gleanings of Natural History."—*Nature.*

The Christian Advocate.

THURSDAY, JANUARY 11, 1872.



THE CHEAP MEETINGS REVIVALS.

MR. EDITOR: In looking over the statistical reports of the several Conferences I am led to wonder and inquire the cause why so few, comparatively, are added to the church. Our machinery is much improved—some of it new—improved in government, in sermon-making and delivery, in education, scientific in song, advanced to the front in the Sabbath school enterprise. The most of the preachers are receiving larger salaries than before the war, and yet intemperance fraud, bankruptcy, pride and worldly-mindedness are more widely extended and more vigorous in growth than in former years. What is the cause? What more can be done to arrest sin and sinners? Have we as preachers become satisfied to preach for a mere support? We think not. And yet we preach from year to year, cast our bread on the water, but reap comparatively few sheaves. I know the faith of the whole church has been greatly damaged by the result of the war, but God is the same. The gospel is still the wisdom of God and the power of God, and mighty, through him, to the pulling down of strongholds.

I travel extensively all over Alabama. I hear much preaching, which I will not attempt to criticise, although in some instances a little more freshness might not be a cause of complaint. In my judgment, the ground of unsuccessfulness is not so much in the preaching as in the want of proper and instant application. In former times, when the minister was about to close his sermon, he usually supplemented it with an appropriate exhortation, and often by demonstration. The lukewarm and backslidden always were, and in the nature of the case always will be, opposed to any demonstrative application of the sermon in the public congregation; but has a preacher done his whole duty when he has simply preached? There are many preachers who seldom ever call mourners, and only open the door of the church when asked. In thirty-five years' observation I have never known a preacher of that class to have much success. They sometimes have reputation, but generally the church dies, for all that, under their ministry. Such preachers are not really opposed to propositions, but they dread defeat.

It is true that much contempt is often shown when a simple-hearted, sincere preacher makes a proposition; but, after all, the power of the gospel is in the application of it. Moses and Joshua and the Savior were plain men, and Moses called heaven and earth to witness the decision of the people. Joshua pressed a decision then and there at the close of his address. The Savior said to his disciples: Will you also go away? I know of no better way to apply the gospel than by a direct appeal to men's convictions. There are thousands to-day all over the land who may be lost, and yet if brought properly to the test under the influence of the gospel might decide to be saved. The subjective effect of such direct effort is much more important than most preachers conceive or imagine. Suppose the preachers generally were to determine to call for penitents every Sabbath, and open the door of the church after every sermon, when persons out of the church were present, what a change for the better would soon be manifested among us all. The whole church would be in a revival in six months. God is waiting—always ready. When the preacher preaches for immediate effect, he is the first one affected himself. If he intends to call for penitents and open the door of the church, he will preach the gospel a present salvation, and feeling that in his own heart the work is more than half done before the preacher begins. The lepers were cleansed before they reached the place. There is not a preacher in Alabama who really called of God, if he will determine, by the help of the Holy Spirit, to make his preaching a reality by a practical application, Sabbath after Sabbath, who will not become a revivalist before the close of 1872. The principal difference between the successful and the unsuccessful preacher is to be found, not so much in what is called the higher gifts, as in the persistent effort, under the influence and guidance of the Spirit. The preacher who determines to apply the gospel which he preaches will meet with opposition, and my experience is that that opposition comes oftener from the influential, worldly-minded church members than from the world.

S. P. RICHARDSON.

CHILDREN'S BREAD.—"Children's bread;" yes, *not loaf*. What they have given them should be ready cut and broken up. It were simple cruelty to put a loaf before a child, and tell him to cut for himself—most likely he would cut himself instead. So it is equally foolish and wrong to give little ones God's truth in the loaf, and leave it to them to divide it. They are not to be expected to "divide arightly," and no wonder if, in their efforts to do so, they suffer some harm, the scar of which may be carried for years. "Children's bread," not *crust*. That the softest part of bread was intended by the Lord is certain. It was bread that would break up in crumbs. In Mark's accounts of this same narrative the woman is represented as pleading her right to the children's crumbs. It was bread so soft that their little fingers could crumble it up. See to it, ye workers among children, that what you give them is soft and easy for the mouth. Do not let them break their little teeth now over what in years to come will be a delight. Forcing it too soon upon them may create a prejudice that would never otherwise have existed.—*The Christian*.

UNBELIEF.—Consciousness of unbelief is a sign of actual faith. Infidels are never *troubled* with unbelief. Dead men never *feel* cold. Frozen feet never ache. And a soul given up to godlessness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its first illuminating ray into the darkened heart that the baleful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which that first gleam of faith discloses, and exclaims: "Help thou my unbelief!"

Take courage, then, poor doubting heart. Vexed and tormented by Satan, you have this comfort—you are not on *his* side, any way! And all your conflicts and tribulations of soul prove that the dead calm of sin is broken, and that the Spirit of God is moving upon the face of the waters, and that "God, who commanded the light to shine out of darkness, hath shined in your heart, to give you the light of the knowledge of the glory of God in the face of Jesus Christ."

The simple deem that they complete their education in six or eight years; but the wise question whether theirs is terminated even by death.

HOW WONDERFUL that our souls should be *the chambers* in which Jesus dwells!

Rev. Jephta E. Collins, of Rankin, Miss.

This estimable man and minister died October 17, 1871, in Madison county, Mississippi, at the house of Mr. Foster, eight miles from Canton.

Bro. Collins was in the active work of the ministry. Though not a member of the Annual Conference, he nevertheless had his circuit, and was doing efficient work. On Saturday, October 15, he preached at Sulphur Springs church—preached, I learn, with unction and power. His text was: "What shall a man be profited if he gain the whole world?" etc. He made an appointment to preach again at night. In the afternoon he had a chill. On Tuesday following he died. Thus, away from his home and suddenly, died our excellent brother, "ceasing at once to work and live!"

His wife, hastening to him, was denied the sad satisfaction of seeing him breathe his last. Kind friends ministered to him, however, and angels bore his spirit to the bosom of God.

Bro. Collins was a man of good intellect, considerable culture, varied information, fine moral and social feeling, and an honest, earnest Christian spirit. Knowing him well—as I knew him—one could but love him much. He was an affectionate husband, a loving, judicious father, a faithful friend and a kind neighbor. By his intelligent kindness he was especially useful to the sick.

As a Christian he was thoughtful and conscientious; as a preacher he was instructive and sometimes powerful. He loved the work of the ministry. It was a grief to him that he could not be given wholly to it. Frail in health, he sometimes yielded to depression of mind under the reverses of temporal fortune; but when, engaged in the sacred vocation he was happy.

Bro. Collins practiced law in early life. He was for many years a local preacher, always sustained a good reputation among his neighbors, and bequeathed to his children the valued heritage of a good name. He leaves his wife and ten children to mourn. Their loss is his gain.

"His sword was in his hand,
Still warm with recent fight,
Ready that moment, at command,
Through rock and steel to smite.

"The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

ONLY A SPIKE NAIL.

In the autumn of 1835 the packet Emma, bound from Gottenburg to Harwich, was sailing along at early dawn before a stiff breeze, when the lookout man descried something broad on the lee-bow, which looked to him like a vessel bottom-up. Presently he discerned a white object moving thereon, and at first judged it to be a seagull; but as the light became clearer it appeared to be a stick with a white rag attached; and to his astonishment the stick was moved about in a manner so peculiar that some living person must have been holding it, and yet no object was visible save the overturned ship and this mysterious signal. By this time he had called the mate's attention to the wreck, and he feeling assured that, impossible though it seemed, human beings were there, summoned the master, and very soon, by his orders, the vessel's course was altered, and when sufficiently near, a boat was manned—the narrator being one of its crew—and sent to the wreck. When they got alongside, how great was their surprise to find three living beings, whom with much difficulty they assisted to crawl out of a hole they had cut through the ship's bottom!

The vessel was a Russian Finlander, timber-laden; she had capsized in a sudden squall four days before. At the moment of her overturning the captain and his two mates happened to be aft, and, on the impulse of the moment, running into the cabin, were imprisoned therein, as in another moment the entrance was under water, and the cabin floor above their heads. Their only chance now was to retain life so long as the supply of air would allow, in the faint hope that the ship might partially right herself. With this view they contrived to crawl through a small hatch in the cabin floor up to the vessel's bottom; for that being high out of water, was comparatively dry. In this dark prison, without water or food, saving a few grains of malt, the refuse of a former cargo, they remained listening to the groaning and creaking timbers, and heavy beating of the waves as they rolled over the fated ship.

The captain, who was a God-fearing man, prayed aloud for deliverance, and endeavored to cheer his companions as best he could; but as hours went by, and no signs of the ship's righting appeared, their hearts grew heavy, and for awhile even the captain feared that God's mercy had forsaken them; but how—how strangely he often answers prayer!—not to the captain, but to the more worldly-minded chief mate, a sudden thought occurs, and they caught at this straw of hope: "We might cut through the vessel's bottom," said the mate, "if we had tools!" "Ay, but what have we?" was the reply. The carpenter's chest was inaccessible they knew; but they groped about the cabin beneath them, as well as the water would permit them to do, in the hope that an axe or edge tool of any kind might be found, but all in vain. Not even a table-knife could be found; and, alas! even their own clasp knives, by some strange fatality, had been left in their berths. But suddenly the captain remembers a small penknife he usually carries, and with joy produces it from his waistcoat; and now, with care selecting a part where they might hope to escape the larger timbers, the captain begins to use the frail implement; but, alas! he had hardly made a second cut before the blade snapped short off; and, with a groan of anguish, he sank back into the supporting arms of the mates.

For a while all hope seemed to have forsaken them, and they sat in moody silence, and the wash of the water beneath seemed to say, "'Tis all in vain, 'tis all in vain;" but presently other words rang in their ears, to the same tune, but a more joyful measure: "Try again, try again," was the song of the waves this time. Again they determined to search below for some means of escape; and after a while they found—what? Nothing more than a piece of loose wood floating about, and in it a spike nail! With much ado the nail was worked out of the wood; and now, about midnight of the day on which they were capsized, they began in earnest to cut, or rather scrape, their way to light and life. Terribly did the rude tool tear and blister their hands, as, one after another, they worked on and on, greedily continuing the task until the nail would fall from their benumbed fingers, dreading lest the continually growing faintness which stole over them should render them unable to work.

From midnight of Monday they worked on and on, and on Wednesday evening they had succeeded in cutting through so that light could be discerned and fresh air received. Heartened by this they persevered, and by Thursday night had made an opening through which the mate, who was the slightest figure, was able to scramble on the vessel's bottom; the air was, however, too cold and strong for his weakened lungs, and he was glad to return. They now tied part of a shirt on a piece of wood, and, protruding it from the hole, awaited, with trembling bodies and hopeful hearts, the coming day; for they felt assured that the God who had so wonderfully enabled them to open a door of escape would not leave them to perish, as it were, upon the threshold. That their assurance was not in vain we have already seen; and when drawn forth from what once seemed their coffin, their hearts swelled with gratitude to him who had indeed preserved them "through much tribulation."

The rescued men were treated with judicious kindness, and by the time they reached Harwich were sufficiently recovered to walk on shore.

An account of this marvelous deliverance was recorded at Lloyd's, and the spike nail, given by the Russian captain to the master of the smack, is now in the possession of his family. In this narrative we perceive how, even in the most desperate straits, and under circumstances where hope seems forbidden and deliverance impossible, God's all-present hand can supply the means of escape from danger and death; and selecting the humblest and apparently most inadequate instruments, can endue men's hearts with an energy and vitality without which those means would be unavailable.

IN SIBERIA, during the winter, milk is bought and sold in a frozen state, and can be carried for a long period in a simple bag. When required for use the requisite quantity is chopped off with a hatchet or sheath-knife, and thawed as needed.

SIR WALTER SCOTT'S books are being translated into Finnish. The Lady of the Lake has been newly translated into the German by Herr Karl Ernst Overbeck to celebrate his centenary.

LET the youth who stands with a glass of liquor in his hand consider which he had better throw away—the liquor or himself.

The Philosopher and the School Girl.

Not long ago a young man from the provinces was sent to Paris to finish his education; but, like many others, he had the misfortune of getting into bad company. His own passions, inflamed by the godless conversation of his companions, caused him to forget the instructions of his pious mother—to despise his religion. He went so far as to wish, and finally to say, there is no God: God was only a word. After staying several years in the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company.

While all were entertaining themselves with news, pleasure and business, two girls, aged respectively twelve and thirteen, were seated in a bay window reading together. The young man approached them and, asked: "What beautiful romance are you reading so attentively, young ladies?".

"We are reading no romance, sir."

"Not a romance? What book are you reading, then?"

"We are reading the history of God's chosen people."

"You believe, then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, you do not believe it?" quickly replied the older one.

"Once I believed it, but after living in Paris and studying philosophy, mathematics, politics, I am convinced that God is an empty word."

"I, sir, was never in Paris, I have never studied philosophy or mathematics, or all those beautiful things which you know; I only know my catechism; but since you are so learned and say there is no God, you can also easily tell me whence the egg comes?"

The young girl spoke these words sufficiently loud for a part of the company to hear them. At first a few persons approached to hear what they were speaking about; others followed. Finally the whole company collected around the bay window to listen to the conversation.

"Yes, sir," said the young girl, "since you say that there is no God, will you be kind enough to explain to me whence the egg comes?"

"A funny question, truly; the egg comes from the hen."

"And now, sir, whence comes the hen?"

"You know that as well as I do, miss; the hen comes from the egg."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend with this question and with your hen; but yet that which existed first was the hen."

"There was, then, a hen which did not come from an egg?"

"Beg your pardon, miss; did I not take notice that the egg existed first?"

"There was, then, an egg which did not come from a hen?"

"Oh, if you—beg pardon—that is, you see—"

"I see that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well; there was then a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come?"

"With your hens and your eggs, it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs comes?"

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world, and this Being we call God. You cannot explain the existence of a hen or an egg without God! You cannot explain the existence of this world without God!"

The young philosopher was silent; he quietly took his hat, and full of shame departed.—*From the French*.

A DREAM.—A friend of ours had a dream the other night. He lost by the Chicago fire terribly, but still had enough to go on with, and his indomitable energy will soon make up the loss. The pinch had come just as the collection was to be taken for home missions. He had generally given liberally, but now he could afford nothing, or next to nothing. That night he dreamt he went to heaven. He was struck with the barrenness of the place, the poverty of the mansion. Nothing came anywhere near the Bible description, and so in his surprise he asked an angel if it was really heaven. "Oh, yes," was the reply, "one part of heaven. These apartments are for those who, while cutting off no luxuries in the world, always began to economize in the church of Christ when meeting with any loss." Our friend woke just then, and the next day sent his check for the same amount as last year.—*Era*.

THE FAMINE IN PERSIA.

A correspondent of the New York *Observer*, writing from Oroomiah, Persia, August 16, 1871, says: Unhappy Persia seems to be sorely visited, this year, by the judgments of God. Kasha Gnerjis, of Oroomiah, has just returned from Ispahan, where he has been laboring several months past, under the direction of Rev. Robert Bruce, of the Church Missionary Society. He reports successful labors there, and much to encourage the heart of the Christian. But his accounts of the famine in all the south of Persia are heart-rending. He says the official returns made to inquiries ordered by the Shah, who sent large stores for the relief of the sufferers, summed up between fourteen thousand and sixteen thousand dead by famine. This Kasha was the agent of Mr. Bruce in distributing, monthly, between $60 and $80 among the starving people from his private funds, and he describes some most harrowing scenes. He says the past winter and spring seem now to him like a wild dream. Children were stolen, killed and eaten. Horses, donkeys, dogs and cats were greedily devoured. The eyes and brains of such as had died were dug out and eaten. The leg bones of animals that had died were soaked, and the skin scraped off and eaten. In fine, everything that the teeth of hungry men could penetrate was eaten. The dead lay in the streets; and the dying, shriveled human forms crept along by the aid of walls to prevent their falling from exhaustion, with open mouth, yet speechless tongues, begging for bread. Flocks, cattle and horses were either killed and devoured, or died for want of grass or provender; and horses were not found even for post-riders. The cause of the famine was the great scarcity of water the past two years, and the terrible sufferings could not be relieved by rapid communication, as there are no railroads nor steamboats in Persia. The cholera has since appeared in these regions, and at last accounts was prevailing.

The cholera broke out also in Teheran, and for a time was very severe; but a terrible tempest of wind, which filled the air with dust, and which prostrated many walls and upper rooms, swept over the city, after which the cholera entirely disappeared. But it is raging violently now in Tabreez, four days distant by caravan—not rail. Our post, this week, brings word that the daily death rate in that city is from three hundred to nine hundred. The people have fled in every direction, and now it prevails in the villages. It has also been severe in Khoi, and has reached Salmas, sixty miles north of us. As yet our city has escaped, but it will be strange if we should be passed by. May God be merciful.

Our messenger from Tabreez also reports that a terrible hail and thunder storm had just swept over Tabreez and vicinity, and the mountain torrents, swollen beyond all precedent, came pouring down, sweeping off whole villages, and the crops to an alarming extent. A thousand houses in Tabreez, and seventeen hundred lives, are reported as destroyed by the flood.

From the regions of the Tigris, above Mosul, our helpers write us that the powerful tribe of Arabs, the Shamar, have risen, and were laying waste the region between Masdin and Mosul. Whole villages were plundered, then burned, and little children tossed into the flames. The men were killed, and the fairest of the women and children carried away captive. At our last accounts the devastation was going on. All these things seem to be against us, but our God reigns.

The following is later intelligence, and of the same distressing character:

LONDON, Nov. 2.—Further advices regarding the terrible Persian famine have been received in this city today. The statements formerly received are now proved to have been in nowise exaggerated. The famine has already swept almost the entire length and breadth of Persia, and still continues unabated. The people in every city throughout the country are dying by hundreds from the effects of starvation. In Ispahan (one of the principal cities of Persia, with a population of about two hundred thousand) the ravages of the famine, and its concomitant diseases, have been fearful. The inhabitants, weakened to the last degree by excessive want, have succumbed in hundreds. The cemeteries are filled. In this city alone it is estimated that there are over twenty thousand native Persians, one thousand five hundred Jews, and one thousand five hundred Christians starving. The provisions are almost exhausted, and are quite insufficient to support one-tenth of the population for any protracted period. A similar state of affairs exists at Teheran, (three hundred and ten miles further south,) and hardly a single city is exempt from the dreadful visitation.

NOW!—A short word; a shorter thing. Soon uttered; sooner gone.

The Christian Advocate.

THURSDAY, JANUARY 11, 1872.

ASKING A BLESSING.

FORTY YEARS AGO TO-DAY.

"Aye; but wait, good wife, a minute;
I have first a word to say:
Do you know what day-to-day is?
Mother, 'tis our wedding day!

"Just as now, we sat at supper
When the guests had gone away;
You sat that side, I sat this side,
Forty years ago to-day!

"Then what plans we laid together;
What brave things I meant to do!
Could we dream to-day would find us
At this table—me and you?

"Better so, no doubt—and yet I
Sometimes think—I cannot tell—
Had our boys—ah, yes! I know, dear;
Yes, He doeth all things well.

"Well, we've had our joys and sorrows;
Shared our smiles as well as tears;
And—the best of all—I've had your
Faithful love for forty years!

"Poor we've been, but not forsaken;
Grief we've known, but never shame.
Father, for thy endless mercies,
Still we bless thy holy name!"

BOYHOOD.

Ah, then, how sweetly closed those crowded days!
The minutes parting one by one like rays
That fade upon a summer's eve.
But oh! what charm or magic numbers
Can give me back the gentle slumbers
Those weary, happy days did leave,
When by my bed I saw my mother kneel
And with her blessing took her nightly kiss;
Whatever Time destroys, he cannot this—
E'en now that nameless kiss I feel.

Ancient Primacy and Modern Papacy.

BY FATHER HYACINTHE.

First of all, then, the unity of the church is wholly inward, and the Holy Spirit is its author. But the church, like the humanity out of which it is constituted, is a body, as well as a soul. Therefore it had need of an outward organism, which should be at once the expression and the preservative of its unity of love. This organism is the episcopate. The episcopate was instituted by Jesus Christ himself, and established by his apostles, whose mission it continues; but it answered to so deep a want of the Christian community that, if it had not been granted to them, they would have had to create it. Mark the process which went on in those primitive communities which received the Holy Ghost in his fullness, often with sensible manifestations, and which were, so to speak, intoxicated with this new life. Their dominating sentiment is that of unity in love. "That they all may be perfected in one." Each soul feels itself drawn irresistibly toward every other; and, as if under the influence of some unknown force, they seek externally a visible manifestation, and at the same time a jealous defense of that life of paradise which they bear in their hearts. The bishop is that embodiment of the love, that guardian of the unity of the church. The election of the Christian people designates the worthiest in their own ranks; the apostle of Jesus Christ, or, in his absence, a bishop acting in his name, gives to the bishop elect consecration and divine commission, and the church exists in its normal form; *plebs adunata sacerdoti*—the people made one with the priest.

But a particular community is not the universal community. There are churches, and the church. That which at once took place among the various members of a local church now takes place among the various churches which constitute the church universal. They look upon each other across the separating space. What power has distance to separate souls? They feel that the same spiritual blood is circulating in their bosoms and palpitating in their hearts, and that they all make but one church—the great church of God and of humanity! Here too, then, there must needs be an outward and visible institution, answering to this inmost want. The embodiment of the love of the church universal is the primate, the Pope.

"Simon, son of Jonas, lovest thou me? lovest thou me more than these?" "Yea, Lord, thou knowest that I love thee." "Then feed thou my lambs, feed my sheep; be thou the supreme pastor of the vast flock!"

Such is the origin of the primacy. It is impossible to say anything too great of this salutary and necessary institution, so long as we refrain from changing its nature, and turning it into a *royalty*, instead of a *ministry*. The unity of the church finds in the person of Peter its sensible embodiment and its effective instrument. From the abstract idea that, in some sense, it was originally, it grows into a living reality; the one church will speak by this mouth; by this hand the one church will act, but on this condition: that Peter shall always continue the humble and faithful organ of the church. "It was not a solitary man," says St. Augustine, "it is the unity of the church, that received the keys of the kingdom of heaven." (Sermon 196.) "Peter was the personification of the church universal."

Nothing is more explicitly condemned by the gospel than the superiority of one above the rest. When the apostles, full of those Judaistic notions which have survived them, were disputing about the primacy, their Divine Master said to them: "Ye know that the princes of the nations exercise dominion; but it shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be servant of all."—Matt. xx, 25.

Doubtless the church is a monarchy; but it has no King but one, that is Jesus Christ. *Regnum Dei*. Peter is but the president of the college of apostles; as, after him, the primate, the Pope, should be only the president of the college of bishops assembled in council or dispersed over the globe. Peter has the privilege of speaking and acting in the name of the apostolic college; but he does not possess another apostolate, he does not exercise over his brethren any other authority than his presidency. He appears in the second rank when circumstances require it, as at the Council of Jerusalem, which was presided over by James, the apostle resident in the Holy City. In common with John, he is sent by the body of apostles on a mission. "When the apostles heard that Samaria had received the word of God, they sent unto them Peter and John."—Acts viii, 14. What would people say now-a-days of an assembly of bishops who should venture to send the Pope on a mission with one of their number? And what would they say of a bishop who should publicly reprove the Pope, as Paul, the latest of all the apostles—the "abortive birth," as he calls himself—rebuked Peter at Antioch. "I withstood him to the face, because he was to be blamed."—Gal. ii, 11.

As we have spoken of the difference—essential, radical, irreconcilable—between the Catholic and the infallibilist rule of faith, let us mark, now, the difference—not less essential, not less radical, not less irreconcilable—between the Catholic and the Ultramontane constitutions of the church; between the *primacy* of Peter, as it appears to us in the light of the gospel, and the *papacy* of Gregory the Seventh, as it emerges from the darkness and turbulence of the middle ages. The primacy is unity in love. The papacy is servitude under domination. Here are two opposite conceptions: the worldly idea—pagan or Jewish—on the one hand; on the other, the Christian idea.

The primate, as the very word indicates, is only the first of the bishops—*primus inter pares*. The Pope, as he has been made by the Forged Decretals and the Vatican Council, is, really, the sole bishop—the bishop of the Church Catholic—as he signs himself: *Episcopus Ecclesiæ Catholicæ*. "Universal bishop!" wrote Pope Gregory the Great. "God forbid that this name of blasphemy—*nomen istud blasphemiæ*—should enter into the heart of Christians! He who should arrogate it to himself would rob all other bishops of their honor."

This wrong has been accomplished. The successor of St. Gregory the Great has usurped the "name of blasphemy," and the other bishops have applauded or kept silence. But, for this wrong, what is the remedy?

It is not, where Protestants have sought it, in the destruction of the primacy itself. Luther fell into the same error with Ignatius Loyola. Both of them, for lack of knowledge and of temper—the one in the ardor of his hate, the other in the transport of his love—confounded the exaggerations of the papacy with the institution of the primacy. The one assailed the whole, the other defended the whole. We must follow quite another course. We must distinguish in doctrine, that so we may by and by separate in actual fact these two mingled but antagonistic elements—the ancient primacy and the modern papacy.

How shall this be effected? It is among the hidden things of God. It may be that he will raise up a great Pope, great in courage as well as in genius, who shall openly confess, before God and the world, the errors and the sins of the papacy, and shall restore in its mild and strong integrity the primacy of the early ages. Then Peter himself shall "be converted, and so strengthen his brethren." Or, indeed, plucking up energy in the excess of its calamities, casting off "*the bridle that is in its jaws, causing it to err*," (Isaiah xxx, 28,) the church will protest against the oppression imposed upon it in God's name. It will undertake that "reformation in head and members" often demanded by it, but always refused.

At the Council of Constance the church deposed three popes. Surely it might manage to depose a single one!

I believe I have clearly and firmly proved, both as regards the constitution of the church and as regards the rule of faith, that the Old Catholics are the representatives of the real Catholic principle. I do not say that we are the only Catholics, for we do not render anathema for anathema; and to those who are trying to drive us out of the church we make answer by remaining with them within it. I simply say that we are the only Catholics faithful to the methods and traditions of the church—the only logical and consistent Catholics.

"But you are but a handful of men," they tell us, "against the multitude, with its acclamations, or, at least, its silence!"

In that upper chamber which was the cradle of the Christian church at Jerusalem there were only a hundred and twenty men, and withal they were rejected by the priests and the mighty of this world, and excommunicated by the synagogue. Nevertheless, the future was with them, for he was with them who said: "Lo! I am with you alway, even to the consummation of the world."

Let us be the hundred and twenty men! Let us be the little flock to which the Father has promised the victory and the kingdom!

What do I say? Were there but one alone (for God's ways are not our ways, and there are moments when the salvation of the world hangs on the faithfulness of a single conscience)—were there but one alone, he should say, for all that: "I do not fear; the truth will conquer!"—*Independent.*

THE DRESS QUESTION.

There are hundreds of Christian women earnestly desirous of following the Divine Master closely, to whom the "dress question" is a very perplexing one.

If the *rule* had been laid down in the word, the difficulties would vanish; but there is no more definite *rule* for dress than for the *mode of baptism*. The *vital power* in baptism is that of the Holy Ghost, while water is but the symbol. So also it is written: "Ye are the temples of the Holy Ghost." The more chaste and correct adornments are vain if the *Heavenly* Guest is absent. If *consciousness* take the place of the charity which thinketh no "evil," we had better be more solicitous for the purifying of the "guest chamber" than for the outward appearance; for "man looketh at the outward appearance, but God looketh at the heart."

Said a dear young lady to me, whose feet were just about going down into the swellings of Jordan: "I have given too much thought to the subject of dress. I became so critical that what a person *wore* was the first thing I noticed; and the least superfluous thing annoyed me so much that whatever they might say did me no good." The censorious spirit was all gone now, and perfect love and peace crowned the sufferer as she met the last enemy—Death.

Yet the question, "What shall we wear?" has its proper place as much as what shall we eat and drink. These three things are essential to the body—these "temples of the Holy Ghost"—for every Christian has the charge of *one* of these temples, and only *one*. We cannot take another for an infallible pattern. Even the sainted Mrs. Fletcher, the noble Christian woman, whose memory we all love and revere, may have been mistaken.

We could not with the light of today, unveiling the fearful sin of intemperance, engage in any way in the manufacture of beer—one of the swiftest sliding places to a drunkard's hell.

We have the most profound reverence for the ministry; but when the eloquent Rev. ——, D. D., removed a *tobacco quid* from *his mouth*, to tell his wife she must remove the rosebud from her bonnet, because it wasn't *consistent*, the divine word seemed to be a far better guide than even the doctor of divinity! *That* says, "Let your holy women *adorn* themselves;" but the adorning was the *hidden jewel*, sparkling through the eye and falling from the lips of those who cherish the Holy One as an *abiding guest*.

If all the life and actions be guided by this Heavenly Teacher a proper and becoming style of dress will be a natural consequence. We should not violate conscience; and by careful study and prayer we should avoid those *morbid conditions* of conscience, where, because anything is modern, it must of necessity be *sinful*, and dress must be *old-fashioned* to be consistent. What reason is there in this? The oldest fashions were new once, and will be new again. Why court observation by a singular style of dress? Is not the "modest apparel," which avoids extremes and does not attract notice, better?

In regard to ornaments, plain jewelry is an offense to most ladies; and a heart, burning with the love of Christ, loves to consecrate *all* to him that has any value. The loving Christian woman would rather win a jewel from the mire of sin, and wear it as a star in the crown of her rejoicing in heaven, than to wear a coronet of diamonds. Will she waste the wealth God has intrusted her with the responsibility of using, in the purchase of mere ornaments, when the cry of thousands perishing for the bread of life comes on every breeze?

If all our gifts are sanctified, taste will also be sanctified, and we shall, without diverting our thoughts from more important subjects, array ourselves in modest apparel, fitting for Christian women who seek to follow those things that are "pure, lovely and of good report."—*Methodist Home Journal.*

FAULT-FINDING WITH CHILDREN.

Children are more hurt by indiscriminate, thoughtless fault-finding than by any other thing. Often a child has all the sensitiveness and all the susceptibility of a grown person added to the faults of childhood. Nothing about him is right as yet; he is immature and faulty at all points, and everybody feels at perfect liberty to criticise him right and left, above and below, till he takes refuge in callous hardiness or irritable moroseness.

A bright, noisy boy rushes in from school, eager to tell his mother something he has on his heart, and number one cries out:

"Oh, you have left the door open! I do wish you wouldn't always leave the door open! And do look at the mud on your feet! How many times must I tell you to wipe your feet?"

"Now, then, you have thrown your cap on the sofa again. When will you learn to hang it up?"

"Don't put your slate there; that's not the place for it."

"How dirty your hands are! What have you been doing?"

"Don't sit in that chair; you break the spring bouncing."

"Mercy! how your hair looks! Do go up stairs and comb it."

"There, if you haven't torn the braid all off your coat! Dear me, what a boy!"

"Don't speak so loud; your voice goes through my head."

"I want to know, Jim, if it was you that broke up that barrel that I have been saving for brown flour?"

"I believe it was you, Jim, that hacked the side of my razor."

"Jim's been writing at my desk, and blotted three sheets of the best paper."

Now the question is, if any of the grown people of the family had to run the gauntlet of a string of criticisms on themselves equally true to those that salute unlucky Jim, would they be any better natured about it than he is? No; but they are grown-up people; they have rights that others are bound to respect. Everybody cannot tell them exactly what he thinks about everything they do. If every one did, would there not be terrible reactions?—*Harriet Beecher Stowe.*

DOES THE GROWTH OF GRAPES AND WINE HELP TO DECREASE THE USE OF ARDENT SPIRITS?—A very important acknowledgment comes from the editor of the *Santa Clara Valley Agriculturist*, who confesses grape-growing does not help the cause of temperance:

"We were once inclined to favor the wine interests of this State, as tending to decrease the use of ardent spirits. But fifteen years of close study and observation have thoroughly convinced us that wine is an insidious enemy. Its victims are too often the thoughtless youth of both sexes, and it staffs on the road to ruin many with a fair prospect, who might, but for its blight of moral obligations, become useful and happy men and women. It is the first round not in the ladder to fame, but to the lower defile of degradation and disgrace. Regarding it thus now, can we but denounce it?

"The term *wine-growing* has become so common that one can seldom take up an agricultural paper without seeing it; as though wine-making was a legitimate agricultural avocation! Should the farmer who raises barley be called a lager-beer grower, or the one who sows rye a whisky-grower, there might be some consistency in this use of the term 'wine-growing.' But wine is not an agricultural production. It does not exist in Nature. It may be made from grapes and some other sorts of useful fruits. So may other extracts and poisons.

"The wine business may be as 'profitable' as the beer or whisky business; but we have statistics showing that here, as well as elsewhere, 'wine is a mocker'—that for every ten that flourish in the business of wine-making five hundred are out of pocket, and at least fifty are forever ruined."

A GENTLEMAN was describing to Douglas Jerrold the story of his courtship and marriage—how his wife had been brought up in a convent, and was on the point of taking the vail when his presence burst upon her enraptured sight, and she accepted him as her husband. Jerrold listened to the end of the story, and he quietly remarked: "She simply thought you better than nun."

IT IS A great guilt in any man to allow what mental faculties he may possess to become rusty from disuse, or to submit them implicitly to another.

IT IS now a serious question whether the women's rights women will not, when they get the power, put a stop to the mails.

RELIGIOUS INTELLIGENCE.

A VERY important measure was adopted at a recent meeting of the Dublin Diocesan Synod. It was determined to "open a fund, and invite subscriptions for the maintenance of parochial schools in which the Holy Scriptures shall be taught daily to every child attending." No parochial school, therefore, can be placed in connection with the national board. The parochial schools must be denominational. A motion to leave it optional with teachers, "to give religious instruction only to those children whose parents desired it," was negatived.

THE California *Advocate* claims that the management of the San Francisco Book Depository has been very economical and wise. The business property cost the Concern in New York less than $8,000. Its present value is between $35,000 and $40,000. The General Conference have from the first appropriated $25,000 for the support of the *Advocate*, making the total cost of paper and building $33,000, which is fully equaled by the value. The establishment has realized since 1863, in rents and in the saving of rent, $13,470, which have been applied to the expenses of the business.

THE Moravian Almanac for 1872 gives an interesting historical sketch of the Church of the United Brethren, its faith and practice, mode of government, etc. This denomination has a college and theological seminary at Bethlehem, Pennsylvania, under its care, besides several academies and seminaries. These institutions have twenty-two thousand volumes in their libraries. Their church buildings are valued at $1,000,000. The income of the United Missions Department for the year 1870 was $88,048. The whole amount received has been expended. This statement represents only about one-third of the total cost of missionary operations, which is estimated at nearly $300,000.

THE order of deaconesses is growing in the English Church. The Bishop of Ely, at a recent diocesan conference, spoke in the highest terms of this kind of service by women, while he withheld his approval from the sisterhoods. What he desired to see was a flourishing institution for the training of deaconesses. The Dean of Chester has issued a paper setting forth the relations of the bishop, the incumbent of the parish, and the deaconess' institution, and suggesting certain rules for the guidance of these women in their work. Among these it is suggested: 1, that no one be admitted as a deaconess without careful previous preparation, both technical and religious; 2, that a deaconess should wear a dress which is at once simple and distinctive; 3, that she should aim at constant progress in religious knowledge; 4, that she should *not* drop her surname.

THE receipts of the A. B. C. F. M., for October, were $29,050.12; for the two months of September and October, $44,648.61; of the A. H. M. S. for October, $19,722.35; of the A. M. A., $9,370.42; of the General Missionary Committee (Home and Foreign) of the Methodist Episcopal Church in the United States, $66,354.95, and the debt of this last society, October 31, 1871, was $11,676.90. Its annual meeting has just been held in New York, and $245,303.12 was appropriated for the year 1872 for foreign missionary work, with $442,400 for home work.... The American Seamen's Friend Society received in October $3,249.71; and sent out, besides its other work, fifty-seven ships' libraries—thirty-seven new and twenty refitted.... The American and Foreign Christian Union received $2,596.30 in October, and the American Baptist Missionary Union (Foreign) $10,385.83.... The American Board has appropriated $410,000 for its general work during 1872.

THE GERMAN BAPTISTS.—The Western Conference of German Baptists held their anniversary meetings in Cleveland, Ohio, a few weeks ago. Some of the reports from the churches were very bright, showing that the Lord had been blessing them abundantly. But some churches have passed through great tribulations. About two hundred have been added during the year by baptism, nearly as many by letter, making the present number five thousand five hundred and thirty-seven, a net increase of one hundred and eleven. Home missions are the great object for which the Conference was organized, and consequently much time was devoted to this subject. Ten missionaries have been in part supported during the year, having received from $100 to $200 each. The question as to how to induce the brethren of the Home Mission to do more in aiding us in this great work was discussed at length, and committees appointed to lay the subject before those good brethren.

FEW of our readers, says the *Protestant Churchman*, are probably aware of the existence in this city of a society called the Catholic Union of New York, formed on the recommendation of the archbishop, the funds of which are to be devoted to the defense of the church and her institutions; no money to be expended without his approval. The Pope has urged union, and this is the way his wish is to be carried out in this city, and doubtless every other. Members are to pay a dollar for the year, which will entitle them to attend two lectures, and to three solemn masses for members of the Union and one requiem mass for deceased defenders of the church. The faithful will be canvassed by gentlemen appointed by the pastors of congregations.

EVIDENCES of increased Protestant influence in France continue. Some are negative, as, for example, the fact that the festival of the Assumption of the Virgin Mary was celebrated this year with very little splendor, and with a great falling off in the number of processions. Scripture readers are more numerous, and a Bible woman in Marseilles declares that "the soldiers are insatiable for tracts and New Testaments, which are sometimes eagerly awaited, money in hand, by the men when they expect her coming. The gospel is liked by the great majority; some are serious, having received good impressions in Switzerland or in Germany. Ignorance is deplorable, however, on religious subjects. The priests are rejected, and, generally, the gospel with them; but they like to hear that Jesus is their friend." The most remarkable illustration of the reaction is afforded by the complexion of the French National Assembly. A Paris letter in the *Presbyterian* says: "Nearly seventy Protestant deputies have attained seats—a larger number than was returned to any former Assembly, and exceeding, three or four times over, the proportion of Protestants to Roman Catholics in the population generally. There are only seven lay members of the Presbyterial Council of the Reformed Church in Paris, and of these four have been elected to the Assembly. There is a larger ecclesiastical body, called the Consistory of the Reformed Church of Paris, in which the Presbyterial Council is included. Among the Parliamentary members five have been elected, as are also M. de Pressensee and other well-known Protestants."

THE English Churchmen have been holding a congress at Nottingham, which appears, from the reports, to have been a very successful meeting. The inaugural address was delivered by the Bishop of Lincoln, and was a review of the progress of the Christian faith during the last three hundred years. Papers were read by several gentlemen on education, comparing the national system of England with the systems of America and the Continental nations. The view most strongly insisted on was that religious teaching must be kept up at all hazards in church schools. The question of freedom of worship and the offertory system came up for discussion. The abolition of pew-rents was strongly urged by many speakers, though there were voices on the other side. "The Present Relation of the Church to the State" was the subject of a paper by Canon Gregory, which led to some discussion. The main thesis was that the State had no right to adjudicate in church matters or to interfere in her disputes. The section of the High Church party which advocates disestablishment was, however, in a very small minority. When the subject of the "promotion of a deeper unity within the church and among Christians generally" came to be discussed there was some excitement. When Mr. Bayley alluded to the recent episcopal ministrations in Scotch churches, and expressed the hope that their "tentative" efforts in direction of union with the Presbyterians ought to be followed up, there was a perfect storm of disapproval from the High Church portion of the audience, and as loud a demonstration of approval on the other side, which was again and again renewed when the speaker sat down. At one session the subject was papal concordats, papal infallibility, etc. Mr. Ffoulkes, the well-known "revort," read one paper on this subject, and Mr. Beresford Hope gave interesting information from his own personal acquaintance with Dr. Dollinger. Among other subjects discussed were church endowments, the education of the clergy, the duty of the church with regard to the moral state of society, and with regard to the deepening of the spiritual life among clergy and people. The Archbishop of York and the Bishop of Manchester made good speeches to a meeting of workingmen; and there was one delightful evening devoted to hymnology and church music, with illustrations. Altogether it seems to have been a good, hearty, practical Christian meeting.—*Independent.*

SOME Italians have invented an apparatus to be used in connection with a diving-bell to take submarine pictures by photography.

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FOR LOUISIANA CONFERENCE:
REV. WILLIAM V. TUDOR.
REV. JOHN MATHEWS.
REV. LINUS PARKER, D. D.

REDUCTION.

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SPIRITUAL IDOLATRY.

The grosser aspects of pagan superstition are perhaps approached in any worship of the forms and symbols of the Christian faith. Houses, altars, crosses, statues and pictures are the objects of reverence, and are as much adored as were the images among the heathen. We may, however, be clear of the pagan and of the ritualistic, and yet be essentially given to idolatry. There is an intense idolatry of the heart, where all material objects of veneration are discarded as absurd and wicked. When John closes an epistle with the solemn admonition, "Little children, keep yourselves from idols," he was not aiming so much at paganism as at that more subtle and inward tendency to place the affections on something besides God. Mariolatry, saint worship, and reverence for gowns, altars and holy water were too much like paganism to be immediately grafted upon the simple and spiritual worship of Christianity. Some danger there was from this direction, and from intimate contact and long association with gentile superstitions, but the greater peril was from an idolatry which dispenses with all material forms, and which recognizes the spirituality of all true worship.

Mammon is, by the Savior, put in opposition to God, just as Baal and Ashteroth are by the prophets; but Mammon has neither ritual nor temple, and his service is attended by no superstitious sanctities. The love of the world is put in strong contrast with the love of God, so that "if any man love the world, the love of the Father is not in him." The prophet was surprised when, by the guidance of the Spirit, he dug through the wall of the court, and saw displayed within "every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the walls round about." Every man "in the chambers of his imagery" was, with censer in hand, enveloped in a cloud of incense. Near by, at the gate of the Lord's house, "sat women weeping for Tammuz," and between the porch and the altar were men with their backs toward the temple, "and they worshiped the sun toward the East." How many are the secret idolatries of the soul, and how near may they not come to the hours and services of the sanctuary? Every man may have "the chambers of his imagery," he may have the walls hung with abominable things, and he himself wrapped in the incense of earthly and carnal desires. What we have set up in the place of Christ may not be altogether apparent to ourselves.—Wealth, honor, ambition, the idolatry of science, or the gratification of the lower propensities, have full possession. It is perhaps inordinate rather than base affections which have usurped the place of God. The tender and most beautiful attributes, and the refined and noble qualities of humanity are so perverted that the creature is exalted above the Creator. Parental and conjugal love are holy in themselves if a higher and more spiritual affection pervades and sanctifies them. But they may be so absorbing and godless as to be an offense and an obstruction to a life of faith and communion with heaven. Covetousness is the degradation and abuse of a principle which is good in itself; but as covetousness it is base and mean, defiling the soul, and arraying it in opposition to all spiritual influences. Paul brands covetousness with the name of idolatry. The essence of idolatry is in it, and its baneful power is more fearfully felt than the superstitions of heathendom. The Parsee is nobler in his idolatry, worshiping the element of life and purity as it burns and flames in the heavenly bodies. Job is careful to clear himself of all: "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness." The idolatry of fashion is perhaps the union of all the elements of worldliness, in which wealth, position, influence, pride, vanity and the supreme love of pleasure are ever present. The golden image which Nebuchadnezzar set up in the plain of Dura was nothing to this, except as a literal illustration, or as the type of what modern society has erected. Multitudes have no other religion than this devotion to fashion. They swing its censers, move amidst the smoke and odors of its incense, and bow absolutely and unreservedly at its shrines. We know of no idolatry more captivating, more cruelly enslaving, more destructive than this. It enervates the body, starves the mind, and utterly extinguishes the last spark of spirituality. Self is doubtless the axis of this, and perhaps of every phase of spiritual idolatry. The lust of the flesh, and the lust of the eyes, and the pride of life have their center in self, as of the world, and not of the Father.

How far these various idols of the heart intrude upon the spirit of the believer is often most difficult to determine. They preoccupy the unbelieving soul, and drive away the Savior from the threshold, where he stands knocking for admission. In proportion as they gain a foothold is the Savior dethroned and the Holy Spirit grieved. Jehovah has declared himself to be "a jealous God," and that he will not give his glory to another. There is nothing that touches him so sensitively as this double sin of forsaking him and of prostrating ourselves at the feet of earthly images. Besides being a calamity to ourselves, it is an open defiance and insult to him, that we have forsaken "the fountain of living waters" for "the broken cisterns" of the world. It is an aspect of sin more obnoxious to infinite purity and love than any other, and against which the anger of God burns most fiercely. He must have the whole heart, and he insists on being the supreme pursuit and happiness of his creatures. There is perhaps little danger of falling into the grosser superstitions of paganism, and all our rational and spiritual intuitions revolt at the idea of adoring the mere symbols of the true faith. But the idolatry of the heart may be in us, and a more degrading and guilty thing than bowing down to stocks and stones.

The strength of this idolatry equals the difficulty of its exposure. Nothing but the Spirit can let us into the chambers of imagery, and reveal the pictures which hang upon the walls, and the forms which fill the niches of the soul. To part with these objects, to consent to their destruction, to give them up, is the severest trial. "Ephraim is joined to idols; let him alone." Thus it is with these inward idols. So strongly are we united to them, so deeply are we imbued with the love of them, that we are in danger of being left to their worship, and to the ruin which they are sure to bring. Lust, selfishness, pleasure and avarice become too strong, at length, to be overcome. The chains which they are forging are more and more difficult to break. Wedded to the objects of desire, and to the brilliant but illusive charms of pleasure, the bonds become firmer with indulgence, until infinite mercy and forbearance are constrained to give up the soul as lost. To rid ourselves of idols is the first thing to be done, and it must be done quickly if we would do it at all. If it can not be otherwise, let them be broken and crumbled by the severe but loving hand of God. Let the thunderbolt prune and scathe and shatter, if nothing else will suffice. To keep ourselves from idols is the important sequel. Guard the heart from every intruder, and shut out everything which would rival Christ. Only the utmost vigilance and the sternest watchfulness, and all the helpfulness of divine grace, suffice to keep the soul from the dismal stain and the foul defilement.

LOUISIANA CONFERENCE.

The twenty-sixth session of this Conference opened at Monroe, January 3, 1872. Bishop Kavanaugh was early at his post, and conducted the religious exercises, singing, as usual, the time-honored hymn:

And are we yet alive,
And see each other's face?

The attendance of preachers is unusually good. Not many laymen are present, but of those in attendance we are glad to note such working men as J. Harvey Brigham, William H. Foster, T. C. Standerfer, Hansel P. Wells, Thomas M. Mann, Wesley Guthrie and others. Rev. C. F. Evans was elected secretary. The preachers appear in excellent health and spirits, and however the financial reports may be, look as if they had been well taken care of. On the first night of the session the Conference sermon was preached by Rev. N. A. Cravens, after which the Lord's Supper was administered. The sermon was a strong and clear presentation of the gospel as the power of God unto salvation to every one that believeth; and the communion was an occasion of great interest. Our new church, and we believe the first Methodist church ever built in Monroe, will be an honor to our people when completed. It is of brick, of very neat and tasteful architecture, and of spacious dimensions. Bro. C. F. Evans has done a great work here in the building of this handsome edifice, and has erected a monument which, we trust, will tell of his energy and devotion for generations to come. The recent fire in Monroe was a very serious calamity. The greater part of the business district, embracing many fine brick stores, well stocked with goods, was utterly swept away. Notwithstanding the disaster, the Conference was well entertained, conjointly by the generous people of Monroe and Trenton. The people of Vicksburg, headed by Rev. J. T. Heard and Dr. Marshall, hearing of the fire, sent a proposal to entertain the Conference, if it should be found impracticable to meet at Monroe. This act of generous and considerate kindness was responded to on the part of the Conference by a communication of thanks, which was adopted by a rising and unanimous vote.

W. F. Easterling, transfer from the Louisville Conference, and S. H. Cooper, from the Alabama Conference, were present. We have this year but three transfers. Herman Eber, Christian Keener, Thomas Mullett and Samuel H. Schroeder were admitted on trial—choice men, and promising much for the church. J. A. G. Rabe, Joseph Gorton Miller, Richard H. Adair, James M. Franklin and J. Lane Borden were received into full connection. Two preachers have died during the year—William G. McGanghey, a faithful and effective preacher, lamented by his brethren; and Thos. Samford, the venerable and the beloved, who fell asleep this year, at a good old age, full of comfort and ripe in grace. The Rev. C. G. Andrews, president of Centenary College, was in attendance, making a fine impression, and ably representing this important institution. Rev. J. E. Cobb, a member of the Conference and president of Homer College, represented that institution, delivering an impressive address on the subject of education. We are glad to learn that the college is growing in all the elements of substantial prosperity. The efficient agent, Rev. Thomas J. Upton, has raised during the year about $15,000. This is a good year's work, considering the financial embarrassments of the country. Mansfield Female College was represented as in a living condition, and most efficiently conducted by President Stuart. The report of the Committee on Education was a well-matured paper, and we were glad to see the profound interest felt, and the earnest discussion excited by it.

The report on the subject of church literature was able and comprehensive, and evidently prepared with care by the chairman of the committee, Rev. John Wilkinson. The NEW ORLEANS CHRISTIAN ADVOCATE received favorable mention, and the Conference resolved to put a copy in every Methodist family in its bounds. We have great hopes that the resolution will be heartily carried out by the brethren during the year. The interests of the Publishing House at Nashville and New Orleans were well represented and advocated by R. J. Harp. The Depository at New Orleans was cordially indorsed by the Conference, and we believe that a new impetus has been given to the sale and circulation of our church literature. The *Southern Review* received the attention of the Conference, and is deservedly popular. Bishop Kavanaugh and others made strong appeals in its behalf, and the members generally subscribed for it.

The report of the Joint Board of Finance was particularly gratifying. The superannuates and widows and orphans are paid in full, and a surplus of $600 in the hands of the board. The Bishops' claim was also fully met, and a considerable balance on hand. We were sorry to hear of deficiencies on the salaries of the effective preachers. A balance due on the old missionary debt of $210 was promptly raised in the Conference room. On account of the fire and other circumstances, it was deemed expedient to omit the collection at the missionary anniversary. A good talk from Bishop Kavanaugh and a sermon from Bro. Tudor made it an occasion of great profit and interest to a large congregation. Three services were held at the Methodist church on Sunday. Bishop Kavanaugh discoursed in the morning, to a house packed, in his usual rich and unctuous manner, after which a collection of $1,200 was raised toward liquidating the debt on the church. At three o'clock Rev. James E. Cobb preached an able sermon, and every way worthy of the president of Homer College; and at night our Bro. Mathews concluded the day's means of grace with one of his powerful and profitable gospel appeals.

We must make mention of Trenton, a pleasant and growing town on the opposite side of the river from Monroe, and two miles above. Many of the preachers were most hospitably entertained there. We were greatly pleased with the congregation in Trenton on Sunday morning, and saw many indications of the successful labors of the popular pastor, Rev. J. Lane Borden. The large number of youth at the communion table moved and gratified us much. His Sunday school is a power in the community, and more completely absorbs it than any school we know. We heard Bishop Miles, of the Colored Methodist Episcopal Church of America, in our church at Trenton in the afternoon. The Bishop is stout in person, dresses neatly, and wears the clerical white cravat. He speaks deliberately and with propriety, and handles his text well. He has organized a promising Conference for Louisiana, with thirty-five members to begin with, and at this first session has ordained six deacons and three elders. The day at Trenton was concluded by a sermon from Bro. Tudor, whose illustrations there and in Monroe were spoken of in the highest terms of commendation. Up to this writing (Monday morning) the session has been a delightful one, harmonious, and characterized by an excellent spirit. The increase of membership must be considerable, as large accessions have been reported from many of the works. Judging from the number of readmissions, transfers, admissions on trial and available supplies, we think the work will be more effectively manned this year than at any time since the war.

GLORIFY GOD.

To glorify God is certainly the purpose of our being, and in this manner our highest happiness is secured. God requires not our glorification to add to his essential glory. If the end of our existence is simply to show forth his glory, then it might seem that there was a selfish end in creation. God is essentially "glorious in holiness, fearful in praises, doing wonders." The Infinite is in no sense affected by the finite. To glorify him is to raise one's self above the low and selfish that is engendered in us by sin. It is an act in keeping with the higher aspirations of our being—it is putting the heart in accord with nature's varied phase, which yields its legitimate homage of glory.

When Christ, sitting upon the wild colt, made his triumphal entry into Jerusalem, the people, in exultant strains, glorified him, saying: "Peace in heaven, and glory in the highest." The serious and dignified Pharisees were much disturbed, and said: "Master, rebuke thy disciples. And he answered and said unto them, I tell you that if these should hold their peace the stones would immediately cry out." Paul writes of the Galatians that they "glorified God in me" when they saw me who had been the bold and defiant persecutor, now the humble and ardent apostle of Christianity. Nature has voices which speak forth his honor. "The heavens declare the glory of God, the firmament showeth forth his handiwork." The rolling spheres of the firmament, in their ceaseless, noiseless revolutions, glorify God. The earth, with its herbage, animals and landscapes, is engaged in the same sublime employment—glorifying God. I passed to-day a house of birds—each in a small cage—each chanting the same chorus—each in his sphere glorifying God. How the heart was made to swell in the same unison! I saw a small aquarium in which several little fishes sported—each seemed employed in the happy work of glorifying God. I have visited the crowded thoroughfare, seen the gay throng in the place of pleasure, seen works of fine art and mechanical skill, and contrivances in the useful inventious, yet in every instance how full of self-glorification is man, denying to God that "glory which is alone his due." Man, the most recreant of all, refuse his Maker glory! How fallen! When we behold "God in Christ reconciling the world unto himself," proud man is humbled—he recognizes himself so vile as to lead him to renounce himself, his glory, and glorify God. The illustrious Paul, viewing this subject with a full heart, uses that remarkable declaration: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." He gloried not in his learning or logic or zeal, or his deep experience in the things of God, but he gloried "in the cross of Christ." More: he gloried not in his deliverances or escapes, or "vision unseen" by others and "words unutterable," but he gloried in "his infirmities"—*i. e.*, that he was nothing, but God was all and in all.

On the morn of creation, when nature, in virgin beauty, stood in robes of spotless purity before its Maker, the fresh and spontaneous incense offered was: Glory to God! When Moses, the man of God, tarried in the dreadful mount, awaiting the pleasure of God to announce the law, he prayed, "I beseech thee, show me thy glory," and the Lord "made his glory to pass before him." When King Solomon dedicated the temple to the Most High, the "glory of the Lord filled the house." When angels announced the advent of Messias, it was in strains befitting the occasion: "Glory to God in the highest." When the one hundred and twenty waited for the outpouring of the Spirit, the glory of God, "as the sound of a rushing, mighty wind, filled the house." When sublunary realities are wound to a close, then glorified saints, shall, with harps and tongues attuned to heavenly melodies, sing: "Unto him that loved us and washed us from our sins, in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen." "The four and twenty elders shall fall down before him that sitteth on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."

T. B. W.

BOOKS AND PERIODICALS.

THE COUNTRY OF THE DWARFS. By Paul Du Chaillu. New York: Harper & Bros., publishers, 1872.

Du Chaillu rather wins upon us as we become better acquainted with him. He is a true traveler, and has a fascinating way of telling about his sights and adventures. He exhibits great simplicity and kindliness of heart, and commends himself especially to the young. The present volume is capital for children. Du Chaillu found a race in Africa of small folk, not averaging more than about four feet in height. But get the book and read for yourselves. For sale by Ellis & Bro., New Orleans.

LIPPINCOTT'S MAGAZINE for January has unusual attractions in the way of illustrations. In its table of contents are: Scrambles Among the Alps; Christmas Carol; Shadows of a Christmas Fire; Our New Port Storm Signals; Aytown; Types of Castilian Vagrancy; A Russian Family Wolf Hunt, and other articles.

HANNAH is another of Miss Mulock's works, published by Harper & Bros. This uniform edition of Miss Mulock's works is handsomely bound and cheap. Her writings are among the few in fiction that we can generally recommend. For sale by Ellis & Bro., New Orleans.

HEARTH AND HOME of December 30, besides its usual features of interest, is laden with a wonderful wealth of Christmas pictures and stories. The children's department is very fine indeed.

APPLETONS' JOURNAL of December 30 is a splendid number. It is abundantly illustrated, and excellent in the variety and quality of its articles.

SEARCH FOR THE KEY.

The soul-winner is not a quack; he has not got some nostrum. He makes a careful diagnosis. If a man is going to peg shoes, he puts his three years at driving pegs. But anybody can win souls. Can they? Men who attempt to win souls try to find out where the difficulty is. Then he is a long way oftentimes from winning the soul to God. I know there is some key to every heart, and I must search until I find it out. I found the key to a man's heart once in a mother's prayer, back years ago. When I came to examine him, he took an old letter, blistered over with tears, and said he: "Dear friends, look at that letter; I have blistered it with tears for years; it has been the only avenue to my heart, and accidentally I let it out one day, and the Holy Ghost trapped me." Find out how the Holy Spirit is dealing, and seek to be a co-worker with the Spirit of God.

There is an idol in almost every heart that has got to come down before Jesus Christ. Go down with me to the river, on a bitterly cold evening. A young woman with whom I had been laboring for years, and could not find out what it was keeping her from Christ, was sitting by a coal fire, at eight o'clock on a dark winter's night. "Strange you should come to-night, while I have been thinking so much of you to-night." I saw the heart was tender. Oh! if I could only find out what keeps her away. "Mr. Wells, can a person be a Christian and dance?" I said: "Yes, but *you* can't. I don't care what it is, a bargain with Christ won't do." "Well," says she, "I would like to be a Christian if I could dance." "You cannot; you cannot make a bargain with Jesus Christ. I see the difficulty now; you want to go on in a course inconsistent with this Christian life." "I believe that is it. If he would only help me!" "He will." "How do you know?" "Try." We knelt together beside a chair and prayed. "Now *you* ask." "I cannot ask. I don't know how to pray." "Try, try; just ask, if it is only for help." She prayed in three or four burning words, when she rose and said: "I would not dance for anything."—*Ralph Wells.*

SATAN will assume that form and employ that instrument which is most likely to captivate and accomplish his purpose: "Satan himself is transformed into an angel of light."

Obituaries.

DIED, at the residence of his son, in Mobile county, Alabama, December 24, 1871, EDMOND HESTER, in the eighty-ninth year of his age.

The deceased was a man of modest piety, and had cultivated a most submissive disposition, not murmuring at the pain which he must have endured during his last illness. Our sympathies are indeed drawn out for the bereaved children and grandchildren; but at the same time we share their consolation of hope that our friend is with Jesus.

W. L. F.-B.

DIED, on the fifteenth of December, 1871, near Arizona, Claiborne parish, Louisiana, little DATUS, son of Eli and Mary A. Harris, aged four years, seven months and eighteen days.

The occasion of his death was indeed a sad one. He was a bright child, full of life and curiosity, and on the evening before his death, being at his father's cotton gin while it was running, got his hands accidentally entangled among the saws, and in an instant both arms were almost entirely mutilated. He lived until three o'clock next morning, when the young and tender nature, unable to resist the fatal shock, calmly sank in death.

Little Datus was a lovely child, and won the affections of all who knew him. His parents entertained fond hopes for his future in the world—intended to train him for the service of his Heavenly Father, with the hope that he might be called to the work of the ministry.

JOSEPH W. MEDLOCK.

DIED, at East Pascagoula, October 8, 1871, ANNA LAURA, youngest daughter of the Rev. J. W. and Mrs. Martha Williams, aged five years, five months and twenty-seven days.

Our little Auntie was truly a magnet in the household. She possessed a mind of more than ordinary mold. She was astonishingly susceptible of religious impressions.

A short time previous to her illness she expressed a desire to go to God, where, she said, she could see an infant sister who died a few years ago. A few days before her death she remarked to her mother that she would be glad the tidal wave would come, that she could go up to heaven. Her mother said: "Then you would be separated from me." She answered: "You would soon come to me."

Her spirit passed away so quietly that those who surrounded her couch could not discern the time of its escape. Thus sweetly fell asleep, one of earth's loveliest ones—a bud nipped from the garden below and transplanted in the garden above, where in immortal freshness it will forever bloom. Oh! blessed hope our holy religion affords, that the good will meet again where separation is never known, and sorrow and trouble are no more.

J. W. WILLIAMS.

DIED, near Lockhart Station, Lauderdale county, Mississippi, October 29, 1871, Sister ALVA A. PERKINS, wife of Bro. E. J. Perkins, in the twentieth year of her age.

Sister Perkins was born November 3, 1851; professed religion in early life; joined the Methodist Episcopal Church South in 1870, and lived a consistent member of the same from that time until her death.

Sister Perkins, though young in years, was mature in her attachments to the church. She possessed a strong mind, a warm sympathy and a loving heart. She loved the church and ministry. They found a hearty welcome at her home, and shared in her hospitality. She was raised by pious parents, and was united in marriage to one of our best men—a Christian gentleman whose heart, hands and pocket-book are in unison in meeting the wants of the ministers and the various claims of the church. Were it not that we know the "Judge of all the earth does right," and that "all things work together for good to them that love God," we would be constrained to say, It is a pity that this brother and sister—so loving, and promising so much usefulness to the church and community—should be so soon separated in this life. But, thank God, it is not final. They will meet again, where sickness, sorrow, pain and death can never come.

I had the privilege of visiting Sister Perkins several times during her illness, and found her calm. It is true I did not see her in her last hours, but I am informed that she died as she lived, in peace with God and all the world.

She left two small babes, a devoted husband and a large circle of relatives to mourn her departure. But, blessed be God, their loss is her gain.

Sister Perkins is not dead—she has only retired for a season from this house of clay, to be reunited again on the resurrection morning. May her bereaved husband and tender babes, together with her dear friends, so live as to meet her again on the glorious plains of everlasting deliverance.

J. C. BROGAN, Pastor.

Agt's & Publisher's Department

THE ATTENTION of the trade is called to the large stock of groceries offered for sale by J. C. Smith & Co., Mobile, Alabama. See advertisement.

DANNER & TOOMER.—We refer our friends, to the card of the above house. We can recommend them as reliable and deserving of patronage.

W. B. VAIL.—This old house is at 102 and 104 Dauphin street, Mobile, Alabama, where every variety of fancy groceries, etc., can be had. Give him a call.

WAVERLY STABLES, MOBILE, ALABAMA. We refer our readers to the card of Messrs. Hayden & Meenan, who supply everything in their line at the shortest notice.

WE CAN RECOMMEND Herman Breusing to those whose furniture requires recovering and repairing. He is also dealer in carpets, mattings and oil cloths. See his card.

THE ARTIST—PHOTOGRAPHER.—Our friends wishing to make presents in the shape of photographs should visit the art gallery of J. T. Wilson, 76 Dauphin street, Mobile, Alabama.

I. C. DU BOSE & Co., MOBILE, ALABAMA. We refer those in need of drugs, paints, oils, etc., to the above house, where we are confident parties will not be deceived or overcharged. Examine their stock.

PLANTS, ETC.—Those wishing to improve their plants, and introduce the finest stock, should remember Chalvin & Co., under the St. Charles Hotel, where every variety of fruit trees and flowering shrubs, grapevines, etc., can be had at reasonable prices.

STATE NATIONAL BANK.—The Merchants' Bank of this city has become merged into the State National Bank, now one of the leading banks of our city. We heartily recommend those in need of banking accommodations to the above old bank. See advertisement.

CASSIDY & MILLER.—This is the oldest house in their line in the city, and by honest and fair dealing has built up a large business. All orders intrusted to them will receive prompt attention. Parties visiting the city in want of things in their line, will be well pleased by calling on this old house.

E. F. VIRGIN.—It is with pleasure that we refer our numerous readers to the advertisement of the above house, where will be found a large assortment of fresh garden seeds from the celebrated growers, Messrs. D. Landreth & Son. Gardeners and planters supplied, in quantities to suit, at reasonable prices.

PLATT & Co.—This firm has been established here for many years, and now number among their customers some of the very best people in the city. They pay special attention to orders sent them from the country, and the same reliance can be placed on their orders as if purchasers were here themselves. They also keep a large stock of China and Japan teas. Call and see their fine stock.

THE MOBILE LIFE INSURANCE COMPANY.—We take pleasure in recommending the above company to public favor. Its officers are men of experience, and those whose lives are not insured will, by investigating the merits of this purely Southern company, find advantages to be derived in doing so. The company is sound. We refer our readers to the advertisement.

BATTLE HOUSE, MOBILE, ALABAMA.—This house is deserving of patronage, as it is one of the leading hotels in the South. The proprietor, George Thrall, is a live man, and fully aware what a traveler needs—good fare and a comfortable room. The tables of the very best the market affords. The clerks in the office are gentlemen, attentive and polite. Remember the place when in Mobile.

SILVER-TIPPED SHOES.—Shoes are an important item in the expense of clothing children, as every parent will understand. They invariably wear out their shoes at the toe first, and not infrequently before the other parts are a quarter worn. Children's shoes with silver or copper tips never wear out at the toe, and last twice as long. Remember this.—*N. Y. Post.*

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Jan. 8, 1872.

A—Edwin Alden, D Appleton & Co.

B—J C Burrow, B F Bedford, Miss E A Baer, E Belanger, Horace Bishop, H C Bard 3 lots $6.35, Moses E Batt.

C—M T Cornelius, Charles S Clark 2 lots, S C Cullis, Cassell & Baughn, Claxton, Remsen & Haffelfinger, Robert Carter & Bros.

D—Angus Bowling $5, J E Douglass, Mrs Alice G Drake $2.50, William Y Dixon, James Desearn $56.90, J P Drake, H M Dunbar $5.

E—Eagle Pencil Co.

F—Flournoy & Millsaps $7.80, LeRoy W Fairchild, Sterling Fisher, Mrs E A Fullilove.

G—Joseph Gorton $16.53.

H—R H Harris, C E A Herndon $1, William B Hines $4, W W Hurst, D W Harris, William Headon, P Howard, D C Hardee, H H Howard.

I—R S Isbell.

J—Jessup & Moore, A M Jones 2 lots $2.90.

K—Amos Kendall $1, J C Kittrell.

L—James R Langston, Samuel Lee $7, H P Lewis, George M Livermore, J B Lippincott & Co., Lee, Shepard & Dillingham.

M—A V Montgomery $2, John W Morton, J H Mims, John S McCarver, William B Mitchell, J W Martin $12, R F Mountain 30 cts, A D Martin.

N—Joseph Nicholson, Thomas Nelson & Sons.

P—A S Parsons, M I Poor, M S Park 40 cts, John E Potter & Co, Pott, Young & Co.

R—George P Rowell & Co, J W Rush $4, A H Redford, Agent, J K Randall, Roberts Bros, John Ritchey.

S—G W Shepard, E Stelzer, George S Scofield, Martha Stelu, J S Smythe $2, Charles Scribner & Co.

T—A F Thompson, G J Tate.

W—George D Wade, John Wilkinson 2 lots $112.87, W A Walthall 50 cts.

BUSINESS NOTICES.

DO NOT BE DECEIVED.—CARLE SCHEW WINE Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. jal1 3m

THROUGH the length and breadth of the land the celebrated SILVER-TIPPED Boots and Shoes are sold by the million, for parents know they last twice as long as without Tips. Try them. For sale by all dealers. jal1 4t

BEST AND OLDEST FAMILY MEDICINE. *Stafford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1ycow

NEW ADVERTISEMENTS.

ESTABLISHED IN 1835.

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103 St. Charles street, New Orleans.

SAIL MAKERS,

and Agents for the FLEETWING COTTON DUCK FACTORY; wholesale and retail dealers in Woodbury, Duck and Ontario Duck, of all weights and widths, from two inches to nine feet. We keep on hand a large and well-assorted stock of Tents, Tarpaulins, Floor, Dray and Wagon Covers, Flags of all nations, Tarred and Manilla Rope, Wood and Iron Blocks, etc.

We call attention of contractors, railroad companies, etc., to our great facilities for furnishing Tents, Tarpaulins or anything in the Cotton Duck line, as cheaply as New York, St. Louis or any Northern city.

Awnings, Gallery Curtains, Window and Door Shades made to order at reduced rates. Trunks neatly covered. jal1 3m

GREAT ANNUAL CLEARING-OUT SALE of DRY GOODS, all of which are new and fresh, and are to be sold at a *Great Sacrifice*, in order not to carry over winter goods to the next season, also to make room for Spring stock. We have made a *Grand Reduction* in all our departments, particularly our Dress Goods.

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In Dr. Wade's building,
Nos. 643 and 645 Magazine street,
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VERY CHEAP! VERY CHEAP!

THE

SUNDAY SCHOOL SCHOLAR.

The Pioneer Magazine for Sunday Schools.

Specially adapted to lads and misses for whom the ordinary papers have lost their charm.

Articles amusing but not sensational, instructive but not pedantic.

Nothing in its columns which does not inculcate valuable thought or vital religious truth.

No Sunday school can afford to do without this monthly for the oldest half of its pupils.

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NEW ADVERTISEMENTS.

STATEMENT OF THE CONDITION

OF

THE STATE NATIONAL BANK
OF NEW ORLEANS,

At the close of business, TUESDAY, JANUARY 2, 1872.

RESOURCES.

Loans and discounts	$548,361 09
Overdrafts	4,685 40
U. S. Bonds to secure circulation	500,000 00
Other stocks and bonds	20,950 00
Due from redeeming and reserve agents	235,562 09
Due from Banks and Bankers	52,306 98
Real estate	128,640 64
Furniture and fixtures	3,821 16
Current expenses	17 00
Accrued interest on U. S. Bonds	4,541 67
Premiums on U. S. Bonds	50,000 00
Cash on hand	469,720 46
	$2,019,805 59

LIABILITIES.

Capital stock	$500,000 00
Surplus fund	8,000 00
Discount	342 55
Exchange	881 76
Profit and loss	5,301 52
Circulation	450,000 00
Dividends unpaid	4,269 20
Dividends declared Dec. 30, 1871	25,000 00
Deposits	947,345 53
Due to Banks and Bankers	78,475 04
	$2,019,805 59

CHAS. L. C. DUPUY,
Cashier.
jal1 1m

500,000

LESSON PAPERS

OF THE

NATIONAL SERIES,

40,000

National Sunday School Teacher

are used monthly in the schools of all the different denominations, in every section of the country.

FIRST.

The TEACHER has been a leader, and nearly every recent reform has first been broached in its pages.

LARGEST.

The TEACHER is the *largest* Sunday School Monthly in the world, containing 40 pages of *original* matter each month.

BEST.

The *best papers* ever written on the Sunday school work have appeared in its pages.

The Lessons for 1872 will be prepared by the following well-known gentlemen:

First Quarter—Jesus After His Ascension:

By Rev. J. M. GREGORY, LL. D., Regent of the Illinois Industrial University.

Second Quarter—Elisha and Israel.

By Rev. S. C. BARTLETT, D. D., Professor in the Chicago Theological Seminary.

Third Quarter—Studies in the Epistles.

By Rev. JOSEPH ALDEN, D. D., President of the Albany Normal School, New York.

Fourth Quarter—Daniel and his Times.

By ALEXANDER G. TING, of Peoria, Illinois.

The Primary Department will continue in the hands of Miss Sara J. Timanus, who has won so many friends during the year.

We shall continue to give in each number one original Concert Exercise, as they have been found so acceptable during the current year.

Portraits and biographical sketches of other prominent Sunday school workers will be given in this volume.

Illustrations will be used in all articles where their help is needed.

Neither pains nor expense will be spared to hold our position at the very *head* of the Sunday school literature of the world.

TERMS—$1:50 per year. Lesson Paper free to clubs. Specimen copy, 15 cents.

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First-Class Family Groceries and Plantation Supplies

AT GREATLY REDUCED PRICES.

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WHOLESALE AND RETAIL DEALERS,

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Corner Poydras street, New Orleans.

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Special attention given to TEAS and COFFEES, of which our stock will at all times prove the best and cheapest in the city.

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Orders sent to our office, or addressed to us through Postoffice Glass Box 1352, will receive prompt attention.

We are determined to give satisfaction.

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REFERENCES. Thomas P. Miller & Co., Mobile; Baker, Lawler & Co., Mobile; John T. Moore & Co., New Orleans; Sterling Price & Co., St. Louis; A. J. Ward & Co., New Orleans; Toomer, Sykes & Billups, Mobile; W. G. Wilmot & Co., New Orleans; William Otis, Mobile. jal1 2m

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ENGLISH BLOODED CATTLE.—E. Parson Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with a choice lot of Jersey, Ayrshire, Guernsey and Shorthorned Cattle, Cotswold Sheep, Fancy Poultry, Dogs, etc., which they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

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jal1 1m 39 Carondelet St.

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In making this book Mr. Eggleston has sought to combine all the items necessary to be kept in a Sunday School Record, with brevity and simplicity of arrangement.

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FLOWER SEED,

imported from one of the largest growers in Prussia. Grass Seeds of all kinds, Flower Pots, Rustic Hanging Baskets, etc.

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a splendid stock of Silver-Plated Trays, Castors, Cordial Stands, Fruit and Center Stands, Epergnes, Candlesticks, Coasters, etc.; together with a complete assortment of fine China and common Glass and Earthenware.

Housekeepers will please call and examine prices, which they will find lower than any house in the line.

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KID GLOVES For Children,
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DISSOLUTION. The firm of MORAN, NOBLE & WOODS is this day dissolved by mutual consent, William Moran retiring from the firm, having disposed of his entire interest in the firm and its assets to R. H. Noble and James H. Woods, who assume its liabilities and alone have authority to collect its assets, and who will continue the business for their own account under the name and style of Noble & Woods.

WM. MORAN,
R. H. NOBLE,
J. H. WOODS.

NEW ORLEANS, Nov. 22, 1871. de14 1m

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oc3 1y NEW ORLEANS.

The Child's Corner.

A LITTLE THING.

It was such a *little* thing—
Only a light twist of crimson string;
But 'twas stealing, all the same;
And the child who took it knew
That she told what was untrue,
Just to screen herself from blame.
First a theft, and then a lie—
Both recorded up on high.

It was but one *little* word,
Softly spoken, scarcely heard—
Uttered by a careless breath;
But it dared to take in vain
God's most high and holy name,
Provoking wrath and death.
Soon the lips, once fresh and fair,
Opened but to curse and swear.

It was but one *little* blow—
Passion's sudden overflow—
Scarcely heeded in its fall;
But, once loosed, the fiery soul
Would no longer brook control;
Laws it spurned, defied them all.
Till the hands—love-clasped in vain—
Were the murderer's crimson stain.

Ah! it is the foxes small,
Slyly climbing o'er the wall,
That destroy the tender vines;
And it is the spark of fire,
Brightening, growing, curling higher,
That across the forest shines.
Just so, step by step, does sin,
If unchecked, a triumph win.

ON THE TREE-TOP.

BY PATIENCE WAITE.

All summer long the leaves of the great Maple Tree had laughed and chatted and danced to the music of the wind. But when September came they laughed no more; and in the place of the merry talk there was a sound of murmuring.

"I am very hungry," wailed one leaf to another.

"So am I, and thirsty, too," was rustled in quick reply.

"Oh dear, so we all are," sighed a dozen others.

"Oh yes, oh yes, and so thirsty," whispered the rest in chorus.

The whole tree was in commotion by this time; from every branch and twig came sounds of discontent.

"We have been half starved lately; no wonder we are losing our strength and fine color; we shall be as brown as russet apples before long."

"Old Mother Trunk is to blame for it! She ought to keep us in food; she is a stingy old thing."

"May be she has nothing to give us; may be the poor old mother is hungry herself," said a dear little leaf, patting the old Trunk tenderly.

"Nonsense! She has plenty of ways of getting what she wants, and everything that we want too," cried a pert leaf, standing straight up and talking loud. "It is her business to attend to the housekeeping and keep us in food and send it up to us. She has a thousand little brown rootlets working away underground who have nothing to do but to be slaves to old Mother Trunk."

"Oh, she is growing old and lazy," said one.

"Or she is tired," said another.

"Perhaps she is out of rain water," said a third.

"If that is the trouble it won't last long," called out a weather-wise cluster from the topmost bough. "The sky is full of clouds, the rain will be here soon; let us be patient and wait."

Then all the leaves looked up; they could see the black clouds covering the sky as if marshaling their hosts for battle.

"Come quickly; oh, come quickly," cried the leaves, holding up a thousand eager hands to the sky; and the rain came at last, but not as it came in the merry months of May and June, when the warm drops pattered their gay measures on the sweet new leaves. Now it came cold and heavy from the gloomy clouds, and dashed in sullen mood against the great tree. A shiver ran through all the branches, and the leaves shuddered at the dismal drenching. The rain brought no comfort to the unhappy leaves.

"Oh, dear," they moaned. "How strange we feel, how heavy and helpless;" and they cried out with bitter reproaches to old Mother Trunk:

"You are starving us to death, you cruel old mother. The earth is rich and bountiful; the clouds have emptied their treasure into her lap; the sun shines golden and warm upon us. You only are cruel, idle mother, and your work-people, the sappers and miners, work no more as they did in the days when we were young."

Thus the Trunk made answer, speaking slowly and placidly: "I am weary, my children. I know not why; but I am weary always now-a-days, and my work-people are weary too. I cannot tell why, my children, but it happens every year, after the summer days are gone, that we cease to work, and have a long and blessed sleep."

"And must we perish?" cried the leaves. "Oh, dear old mother, remember that we are your children. All summer long we have loved you and clung to you and clothed you with beauty, and we have been so happy. Oh, do not let us die!"

But no answer came to their pleading, except a sleepy yawn from Mother Trunk. Then the leaves were filled with anger; they called her idle and selfish, deceitful and cruel, and they stamped with thousands of little feet upon her and spurned the idle mother. But she did not care; she was fast asleep.

The Frost King came out of the North that night and rode upon the air.

"You are looking sad and heavy," he said to the great Maple Tree.

The drooping leaves looked up and they saw the strange and beautiful form of the Frost King all sparkling with crystal gems.

"I have come," he said, "to give you joy for your sadness and brightest colors instead of your faded green." So saying, he stooped low, his cold breath passed over the leaves and then he was gone.

The leaves shivered at first. But slowly there began to be a strange and feverish life burning in their veins, and as day after day passed by the great Maple Tree flamed out like a beacon against the autumn sky.

The leaves flaunted their bright colors for many days; but the red fever was burning their life away, and the yellow pallor of decay came slowly on; one by one they fluttered slowly to the earth, a dry, rustling, discolored mass, which the autumn wind tossed scornfully to and fro.

The Maple Tree stretches its gaunt and naked old arms up to the sky, and prays, silently, hopefully for another spring time.—*The Advance.*

HOW NOT TO DO AN ERRAND.

George was sent to the fish market to buy a mackerel for breakfast.

"It is for *this morning's* breakfast, George," said his mother, "therefore be as spry as you can."

Twenty minutes would have done the errand. Twenty minutes passed—thirty—forty—fifty—fifty-five. Where is George?

George *went* to the market *spry*. The first thing which caught his eye was a big iron pot, into which a man was shoveling lobsters to be boiled—*green* lobsters, which came out *red*. That, George thought, was funny enough, and he must look; but, you see, it took time, and time that was not his. Then he thought of the mackerel and bought it. On his way home he met a small dog with a red blanket on his back. That took his eye, and he had to stop and look; and another boy stopped and looked, and they both stopped and had a bit of a talk about something else; but, you see, it took time, and time that was not his. Presently he went along and met another boy, and the other boy had something to say, and there was a bout "Whoa! whoa!" down a side street, which they both ran down just to see what the matter was with a cart and a horse at odds with each other. All this ate up the minutes.

The cook, out of all patience, ran out to the gate with her gridiron in her hand, to see what had become of the mackerel; for the coffee was waiting, and the cakes were waiting, and what was worse, the children were hungry, and the father was going off in the cars, which, like time and tide, wait for no man. At last the father had to go without his breakfast, or with only half a breakfast; and there was General Delay, with his two aids, Fretting and Grumbling, putting this well-ordered family quite out of sorts.

At last the cook at the gate spied George shuffling along, his toes one way and his eyes another; and she called him a pretty hard name, which I should not like to tell you.

The mackerel came at last, but it did not taste half as good as it would have tasted in season.

Is this the way to do an errand? Will a boy who does his work *so* ever be wanted? I think not.—*Child's Paper.*

The Farm and Garden.

NEW DISCOVERY IN PEAR BLIGHT.

In your late issue I notice an article on Pear and Apple Blight, in which reference is made to the manner in which the poison works its way downward through the bark, especially those of a gross, fleshy, texture. I experimented on a diseased Bartlett this season, as follows: About the first of August blight attacked the end of the central upright shoot of a bearing tree, which I cut off some feet below the lowest appearance of disease, and arrested its progress, so far as I can judge, in that part of the tree, new and vigorous shoots appearing at once below the point of excision.

About the middle of August it appeared on a side limb just where the present season's growth commenced, and extended rapidly downward along the old wood, leaving the new wood fresh and vigorous. I immediately ringed the limb some feet below the disease, taking out a ring of bark three-quarters of an inch wide, and awaited developments. I examined the tree today, and find that the disease has spread to the point where the bark was cut out, and has affected more or less the old wood of all the branches above the point of ringing, but below that point the bark is still smooth and of a natural color, and has no appearance of disease.

I think from this experiment that the disease is wholly in the bark, or, at least, is communicated through it, and that ringing stops the disease as effectually as cutting off the limb.

I should like to hear the result of other experiments in that line.—*A. S. Cummings, Galena, Illinois.*

TO DESTROY THE TOBACCO WORM.—The Louisville *Courier-Journal* says:

The tobacco raised in Montgomery, Butler, Warren, Preble, Darke, Miami, Green and Clark counties, Ohio, and Wayne county, Indiana, will this year, it is believed, reach forty-five thousand boxes, while last year the crop was only about twenty-five thousand boxes. Beside being a larger crop, the leaf itself is larger and finer than usual. A noticeable feature this year has been the few worms on the plants. In some places the number, which is usually legion, has been so small that it has hardly been necessary to look after them.

One reason assigned for this freedom from what is usually a dangerous pest is the cultivation of the Jamestown weed, and the use of arsenic in the blossoms of the same. The usual method is to plant the weed at intervals among the tobacco, and when the weed is in blossom to place two or three drops of a syrup made from arsenic in each flower. The miller that produces this worm takes this preparation and dies. This plan has been pursued for a year or two in the vicinity of Miamisburg, the center of the tobacco producing region, with much success, and the experiences of the present year have so clearly demonstrated its efficiency that it appears quite sure this method will come into general use.

STORING TURNIPS.—Thousands of bushels of turnips are destroyed every winter by careless storing. They are often placed in a warm cellar, and hundreds of bushels in one heap, where they become heated and rotten. They may be stored in cool cellars, particularly in the more Northern States; but no more than a half dozen bushels be put in one bin or box. Barrels are far more convenient than boxes, and hold enough for safety to the turnips. When the crop is large, they should be stored in heaps in the field, covering with straw or hay until the ground begins to freeze, then throw on some soil, leaving an airhole at the top. Make the heaps in a dry place, and gather only in dry weather, cutting off leaves and long tap-roots. There are, as a general rule, more turnips injured in winter by heat than frost, in consequence of being placed in large heaps. Twenty-five or thirty bushels are as many as it is safe to place together, and then very little protection is required. If every farmer would take due notice of how his turnips keep during winter, he would soon learn just how to manage them and prevent loss.—*Tennessee Agriculturist.*

CELERY IN WINTER.

In regard to the management of celery in winter the Germantown *Telegraph* remarks: "We pursue two modes, and find both to answer well. The first is to remove the celery to high and dry ground, dig a straight trench spade-deep, stand up a row of plants singly, then a few inches of soil, then another row, and so on until about half a dozen rows are finished, when commence another bed, and so on. The soil should be packed in firmly and banked up, so that the tops of the celery are just covered, then spank off roof-fashion to turn the rain. Over this two wide boards, nailed together, should be placed, as a security against moisture, or straw can be laid over and secured at the bottom with bean poles. Celery put away thus carefully ought to keep till May. For remember it is water, not frost, as some say, that rots celery. Frost adds to its tenderness.

"Another plan is to sink barrels into the earth, so that the tops are two or three inches below the surface, then stand them compactly full of celery, without any soil, put light covers upon them, so as to exclude all moisture, and then a couple inches of soil. By this mode, somewhat more troublesome than the other, and which we adopt for only a portion of the crop, it kept well for the last four or five years, until all was consumed, which was late in the spring.

"If preserved in the rows, it should be well banked up, the water protected against, and a covering of straw or cornfodder laid crosswise."

PARASITES.—Mr. J. H. Lintner, of the New York State Museum of Natural History, writes to the *American Naturalist* that the only deadly foe of the *Pieris rapæ*, which threatens utter destruction to the cabbage crops in this country, has probably made its appearance. He says that during September some flies were sent to him for classification, which he finds to be of the genus *Pteromali*, and which, in his opinion, are the *Pteromali puparii*, which has been very valuable in protecting the cabbage crops of Europe. His inference is that this friend of the market gardener has been imported in some unknown way, and will soon make itself manifest in attacking its prey. Nature is marvelously beneficent in providing cures for its own diseases, and it is no stretch of faith to hope that not only the cabbage pest but the potato bug will eventually be followed by some well-favored enemy, whose attacks will greatly lessen the injury which is threatened to those important crops.

HOUSEKEEPERS' DEPARTMENT.

APPLE SHORT CAKE.—Pare and slice tart apples enough to fill two round pie plates, then make a crust of one teacupful of cream, salt and soda, roll an upper crust, put on and bake; when done turn bottom upward; put on sugar enough to taste; then turn again, and so on. To be eaten warm.

THE EARACHE.—Generally heat is the best remedy. Apply a warm poultice or warm oil to the ear. Rub the back of the ear with warm laudanum. In case of a fetid discharge, carefully syringe the ear with warm milk and water. In all cases keep the ear thoroughly cleansed. Relief is often given by rubbing the back of the ear with a little hartshorn and water.

PUMPKIN PIE.—Stew the pumpkin as long as possible, until the juice is all dried up; strain through the colander, and add milk and cream to a proper consistency; sweeten with half sugar and half molasses; add a little ginger; eggs are useless; flour makes them pasty, and stewing them and straining the juice and throwing it away takes off all the sweetest part of the pumpkin.

IMPORTANT HINT ABOUT THE FEET.—As the feet are kept more closely covered than any other part of the body during the day, they should be thoroughly washed and rubbed till dry every night. Impurities gather as the result of the confined perspiration, and these should be removed before sleeping. However inconvenient to do so, we repeat it, wash the feet every night.

SAUSAGE.—Housekeepers will do well to preserve the following first-rate receipe for sausage: To every twelve pounds of meat take three tablespoonfuls of salt not much heaped, three tablespoonfuls of black pepper, eight tablespoonfuls of sage and half a teaspoonful of red pepper. Good sausage is splendid with buckwheat cakes in winter, and I got this recipe from a friend whose sausage is always good as long as it lasts.

WHENEVER Burke felt himself indisposed he ordered a kettle of water to be kept boiling, of which he drank large quantities, sometimes as much as four or even five quarts in a morning, without any mixture or infusion, and as hot as he could bear. His manner was to pour about a pint at a time into a basin, and to take it with a spoon as if it had been soap. Warm water, he said, would relax and nauseate, but hot water was the finest stimulant and most powerful restorative in the world. He thought it a sovereign cure for every complaint, and not only took it himself, but prescribed it with the confidence of a Sangrado to every patient that came in his way.

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Scientific.

A MR. SKELTON, of London, has recently invented a street lamp with strips of looking-glass arranged in its roof, somewhat after the manner of a Venetian blind. He thus reflects into the street rays of the light which would otherwise have gone over the houses. The results of experiments on this lamp, it is said, show that the street receives three times as much light as would fall upon it from lamps of the ordinary kind.

OPEN AN OYSTER, retain the liquor in the lower or deep sheel, and, if viewed through a microscope, it will be found to contain multitudes of small oysters, covered with shells and swimming nimbly about—one hundred and twenty of which extend but one inch. Besides these young oysters, the liquor contains a variety of animalcuhe and myriads of three distinct species of worms. Sometimes their light resembles a bluish star about the center of the shell, which will be beautifully luminous in a dark room.

THE bodies of tadpoles and many of the lower invertebrate animals are moved by myriads of minute threadlike bodies, called *cilia*, covering the surface of the body, while the respiratory surfaces of both land and aquatic animals are covered with them. The motions of vibrating *cilia* and their action on the water around them are among the most beautiful sights shown by the microscope. Prof. Wyman has devised an ingenious machine for measuring the motive force of these *cilia*, and contributes an interesting article on this novel subject to the *American Naturalist*. He has even utilized the ciliary power, and invented a machine by which the direct motion produced by the *cilia* is made to give rise to a rotary one.

INSECT LIFE.—The application of "natural selection" to insects is a matter of great difficulty, as stated by Sir John Lubbock. Any one who will read his attempts to resolve it will be the more certainly convinced that his remark is well founded. Insects are divided into two classes, according to the character of their organs for taking food. There is the mandibulate class, with an apparatus for cutting up the food, or masticating it; there is also the suctorial class, which sucks up the food through a tube. Now it happens that often in larvæ the mandibulate arrangement prevails, which in the mature creatures gives place to suctorial organs. Whatever, then, natural selection may do to help the animal in one stage of its existence, is little likely to be otherwise than hurtful to it in the second. As one way of explaining away the difficulty, Lubbock asserts that "the larvæ of insects are not mere stages in the development of the perfect animal. On the contrary, they are subject to the influence of natural selection, and undergo changes which have reference entirely to their own requirements and conditions." Having made this gratuitous assertion, which has no reason in it except the desire to make facts fit his theory, he urges "that a certain kind of food might abound at one period and fail at another—might be suitable for the animal at one age and not at another. Now in such cases we should have two forces acting successively on each individual, and tending to modify the organization of the mouth in different directions." It is difficult to understand how the "*might bes*" of such wild speculation are so easily tolerated by the spirit of modern science, so that a writer venturing upon them can be still recognized as a leader. The question is begged in asserting that the two stages are two animals, and that the food may be suitable for the animal at one stage and not at another, since the very difficulty is to discover *how* the creature came into such a condition as to require differing kinds of food at successive times in its history. The caterpillar masticates its food, but when it turns to a butterfly it must suck it from the flowers; and now we are told that this most elastic and eccentric of all forces, "natural selection," draws the two in opposite directions, and yet evolves the beautiful history of the crysalis and butterfly, and that because the nature of the animal requires different foods; and the point we want chiefly to know is, *why the nature has these contrasted necessities*, and how, under natural selection, they came to be. One thing is certain, the modicum of truth that there really is in this famous theory is greatly obscured by such freaks of fantasy.

EMERSON SAYS: "Life is hardly respectable if it has no generous task, no duties or affections that constitute a necessity of existing. Every man's task is his life-preserver."

DO YOUR DUTIES, and let wealth come to you, if God will. Then there is hope that your culture and capacity to use it will keep pace with its growth.—*Rev. John Hall, D. D.*

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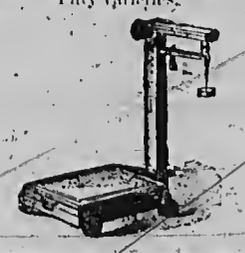

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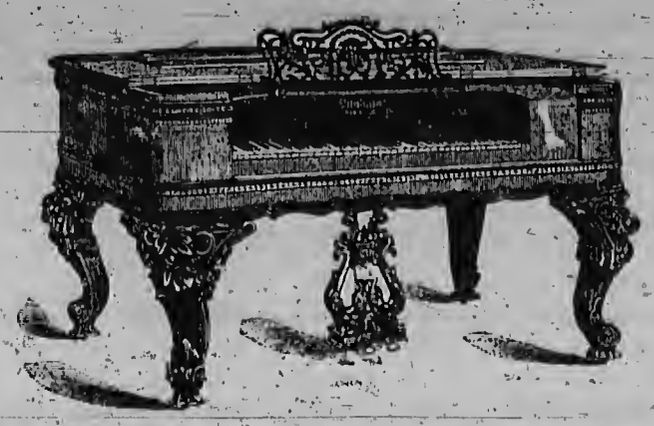

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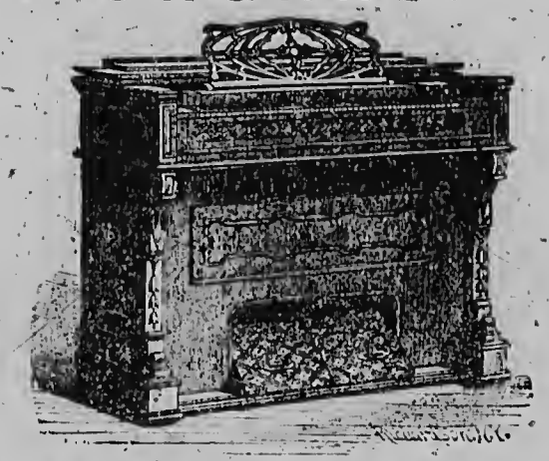

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have no material change to notice in the general market since our last issue, but our leading staple continued in very active demand. Sugar has been firm and in fair demand, especially for the higher grades; molasses in good request at firm prices, flour without any material change, corn dull at a decline of 3@4c., pork heavy and lower for new mess, and bacon without any marked variation.

The cotton crop accounts from the country confirm the most unfavorable of the previous reports with regard to the yield: Whatever may be the case in other districts, it is manifest that in those tributary to this market there has been quite as large a decrease from last year as has at any time been estimated, and that we may reasonably look for an early and heavy diminution in the receipts.

The river is 14 feet below high water mark.

COTTON.—The following are the arrivals since the fifth instant:

Louisiana and Mississippi.....bales..	13,570
Lake.....	53
Arkansas.....	1,481
Mobile.....	1,502
Florida.....	30
Texas.....	200
Total.....	16,816

On Saturday the movement was checked by rainy weather, the high pretensions of factors, and the supply being only moderate, but buyers, nevertheless, operated with a fair degree of spirit, and took 6,900 bales at fuller prices, the closing rates showing an advance of ¼c. On Monday, under the stimulating influence of rather exciting news from Liverpool and New York, and a falling off in the general receipts, the demand was still more active, and the sales summed up 12,800 bales, which is 1,600 bales in excess of the heaviest previous business this year. Prices showed considerable irregularity, opening at previous rates, or an improvement of ¼c. and rapidly rising, until at the close low ordinary was quoted at 16½c., ordinary at 18½@19⅛c., good ordinary at 19⅛@19¾c., low middling at 20¼@20⅝c., middling at 20¾@20⅞c., strict middling at 21⅛@21½c., and good middling at 21⅜c., showing a net advance of ⅜c. in good ordinary, ⅝c. in low middling, ⅞c. in middling, ½c. in strict middling and ⅝c. in good middling. On Tuesday, under discouraging dispatches from New York, only partially neutralized by an improvement of 1-16d. at Liverpool, and the reduced supply offering much less scope to buyers, the demand subsided and the sales were confined to 3,100 bales.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 471,392 bales, against 571,090 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 272,682 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 96,348 to France, and a decrease of 266,961 to Great Britain, and of 52,216 to other foreign ports.

We quote:

Ordinary.....	18½ @ 19
Good ordinary.....	19⅛ @ 19¾
Low middling.....	20¼ @ 20⅝
Middling.....	20¾ @ 20⅞
Strict middling.....	21⅛ @ 21½
Good middling.....	21⅜ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	16,816	
Arrived previously.....	525,983	542,799
		568,122
Exported past three days.	13,944	
Exported previously.....	360,568	374,512
Stock on hand and on shipboard..		193,610

SUGAR.—The demand has been fair, especially for the better descriptions, and the market is firm. Fully fair, prime and choice is scarce. The supplies on Saturday and Monday were mostly sold at 6½@6¾c. for inferior, 6¾@7⅛c. for common, 7⅜@8c. for fair, 8¼@8½c. for good fair, 8⅝c. for fully fair, 9@9⅛c. for prime, 9⅜c. for strictly prime, 10@10¼c. for choice, 7⅛@9c. for seconds, 9@10⅛c. for centrifugal, 10¼@10¾c. for yellow clarified, and 11@12c. for white.

MOLASSES.—A good demand has prevailed, especially for the better descriptions, and we note a firm market. Most of the supplies were sold on Saturday and Monday at 20@25c. for inferior, 28@30c. for common and centrifugal, 30@40c. for fermenting, 35@40c. for fair not fermenting, 40@43c. for prime, 44@45c. for strictly prime, and 46@47c. for choice.

PORK.—The market has been dull and depressed, with a tendency to a decline in prices. On Tuesday the sales embraced 600 barrels new mess in lots, on the landing, at $14, and 50 in store at $14.25 ₱ bbl. Mess is quoted at $14@$14.25, and is retailing at $14.50 @$14.75.

BACON.—Clear sides are in light supply and in request and firmer, but shoulders and clear rib sides are dull. On Tuesday 5 casks shoulders sold at the Jackson railroad depot at 7¾c., and 16 do. clear rib sides, also at the depot, at 7¾c., and 6 do. clear rib sides, on the spot, at 7⅞c. ₱ lb.

HAMS.—Choice new sugar-cured hams continue scarce and in demand at 15@15½c. ₱ lb., as in brand. They are jobbing at 15½@16c.

LARD.—Choice has again continued in demand for export, with a light stock on hand. Tierces are quoted at 9¼@9⅜c., kegs 10¼@10½c. On Tuesday 40 tierces kettle-rendered and 100 tierces packers' sold at 9¼c., 75 kegs do. at 10¼c., and 50 kegs refined at 10¾c. ₱ lb.

BREAKFAST BACON.—There is no demand and prices are nominal, and are quoted at 8@8½c. ₱ lb. for choice Western.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 109⅛@109¾, (against 109 at New York,) and closed at the opening rates.

No sales of silver have been reported. American half dollars are quoted at 108@108½, and Mexican dollars at 1¾@2¼ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Colcmah'a	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, Now Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	26	27
Java	28	31
Cordova	—	—
Copper, ₱ lb:		
Brazlers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 00	— —
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	35	40
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 20	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 25	7 50
Superfine	7 00	7 20
Fine	6 50	— —
Fruit, ₱ lb:		
Prunes	12½	— —
Currants, new	9½	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	32 00	— —
Choice	34 00	— —
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	24 00	— —
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	26	28
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	56	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@13 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	13
Sardines:		
Half boxes	35½	36
Quarter boxes	23	24
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 10	1 15
Pepper	22	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13⅞	13½
Polverized	13½	13½
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Ponchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Jan. 9, 1872.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	30 00	@	40 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	7 00	@	10 00
Western beeves, ₱ lb, net	12	@	15
Hogs, ₱ lb, gross	6	@	7
Sheep, first quality, ₱ head	4 50	@	5 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	3 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	110 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	6 00	@	10 00
Yearlings, ₱ head	10 00	@	11 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.

Jackson station	Jan.	6, 7
Canton station		13, 14
Madison ct., at Madison station		20, 21
Sharon circuit, at Sharon		27, 28
Mount Olivet circuit and Yazoo mission, at Shott Creek	Feb.	4, 5
Yazoo City sta. and Silver Creek, at Yazoo City		11, 12
Yazoo circuit, at Mount Carmel		18, 19
Camden and Thomastown cts., at Camden		25, 26
Raymond circuit, at Raymond	Mar.	3, 4
Brownsville ct., at Queen's Hill		10, 11
Sulphur Springs ct., at Lone Pine		17, 18
Carthage circuit, at Conway		24, 25

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at ten o'clock A. M. They are: Guilford Nicholson, G. W. Galloway, P. B. Cook, D. Bunch, D. C. Langford, John McKay, J. J. Birdsong, A. Coleman, J. L. Jones, J. B. Greaves, A. M. Gurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Hazlehurst circuit	Jan.	6, 7
Providence ct., at Buhala chapel		13, 14
Brandywine circuit, at Nebo		20, 21
Burtenton circuit, at Tabernacle		27, 28
Pleasant Valley circuit	Feb.	3, 4
Scotland circuit, at Union church		10, 11
Wesson and Beauregard, at Beauregard		17, 18
Georgetown circuit, at Bethesda		24, 25
Jackson circuit, at Terry	Mar.	2, 3
Crystal Springs station and mission		9, 10
Bogue Chitto ct., at Bogue Chitto		16, 17
Brookhaven station and mission		23, 24

I shall have to depend upon the brethren interested for conveyance to the seat of their respective conferences. Please notify me at what station to leave the cars.

W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Natchez	Jan.	6, 7
Vicksburg		20, 21
Port Gibson		27, 28
Clover Hill	Feb.	3, 4
Rolling Fork		10, 11
Rocky Springs, at Rocky Springs		24, 25
North Warren, Millsdale and Sunflower, at Oak Ridge	Mar.	2, 3
South Warren, at Asbury		9, 10
Cayuga, at Utica		16, 17
Fayette, at Bethel		23, 24
Kingston		30, 31

JOHN A. H. JONES, P. E.,
Port Gibson, Miss.

MERIDIAN DISTRICT.

DeKalb circuit, at DeKalb	Jan.	13, 14
Spring Mill circuit, at Bethel		20, 21
Wayne, at Waynesburg		27, 28
Shubuta and Clarke, at Shubuta	Feb.	3, 4
Enterprise station		10, 11
Enterprise circuit, at Sageville		17, 18
Marion, at Marion		24, 25
Meridian	Mar.	2, 3
Paulding circuit, at Paulding		9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all out. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting.

WM. B. HINES, P. S.

WOODVILLE DISTRICT.

Woodville	Jan.	13, 14
Clinton		20, 21
East Feliciana		27, 28
East Baton Rouge	Feb.	3, 4
Jackson		10, 11
Bayou Sara		17, 18
Wilkinson		24, 25
Buffalo	Mar.	2, 3
Amite, at Liberty		9, 10
Mendville		16, 17
District Meeting, at Jackson	Feb.	9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Summit and Magnolia, Magnolia	Jan.	20, 21
Holmesville ct., at Holmesville		27, 28
Amite City ct., at Amite City	Feb.	3, 4
Greensburg, at Greensburg		10, 11
Franklinton ct., at Water Holes		17, 18
Ponchatoula miss., Ponchatoula		24, 25
St. Helena ct., at Day's church	Mar.	2, 3
Big Creek miss., at Bethel church		9, 10
Covington ct., at Covington		16, 17
Livingston miss., at Gray's Creek		23, 24

The district stewards' meeting will be held at Amite City, February 3, 1872, at ten o'clock A. M. They are: William Hoover, William Ferguson, C. S. Stewart, J. G. Cole, James Harris, John Bullard, H. C. Newsom, Samuel Hyde, J. E. Smith, Rufus Felder.

J. NICHOLSON, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Citronelle, at Beaver Meadow	Jan.	6, 7
St. Francis street		13, 14
Pensacola		20, 21
Milton		27, 28
Pollard circuit	Feb.	3, 4
Mt. Pleasant ct., at Burns' chapel		10, 11
Grand Bay mission, at Pinegrove		17, 18
St. Stephen's ct., at St. Stephen's		24, 25
Eastern Shore, at Daphney	Mar.	2, 3

H. URQUHART, P. E.

SELMA DISTRICT.

Uniontown	Jan.	13, 14
Selma		20, 21
Suggsville circuit, at Suggsville		27, 28
Jackson circuit, at Mount Zion	Feb.	3, 4
Orrville circuit, at Orrville		10, 11
Dayton and Spring Hill, at Spring Hill		17, 18
Bembert Hills ct., at Magnolia		24, 25
Peachtree circuit, at Liberty	Mar.	2, 3
Choctaw Corner circuit, at Bashi		9, 10
East Selma		16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month.

My address is Summerfield, Alabama.

A. J. BRIGGS, P. E.

MONTGOMERY DISTRICT.

Tuskegee station	Jan.	6, 7
Tuskegee circuit, at Union		13, 14
Auburn		20, 21
Opelika		27, 28
Loachapoka and Mount Meigs, at Loachapoka	Feb.	3, 4
Salem, at Chapel Hill		10, 11
Crawford, at Soule chapel		17, 18
Notasulga, at Armstrong chapel		24, 25
Montgomery	Mar.	2, 3
Tallassee		9, 10
Wetumpka		16, 17
Elmore, at Carolina		23, 24
Hurtaville and Silver Run		30, 31
District stewards' meeting, at Auburn	Feb.	7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Pineville, at Pineville	Jan.	13, 14
Camden		20, 21
Sepulga, at Bethel		27, 28
Black's Bend, at Tallasbee	Feb.	3, 4
South Butler, at Ebenezer		10, 11
Monroeville, at Liberty chapel		17, 18
Evergreen mission, at Piny Grove		24, 25
Oak Hill, at Bethlehem	Mar.	2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro		9, 10
Snow Hill, at Snow Hill		16, 17
Farmersville, at Four Oaks		23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Livingston	Jan.	6, 7
Belmont, at Coatopa		13, 14
Eutaw		20, 21
Greene, at Salem		27, 28
Demopolis	Feb.	3, 4
Forkland, at Forkland		10, 11
Gainesville, at Ramsey station		17, 18
Bladen, at Moont Zion		24, 25
Butler, at Bethel	Mar.	2, 3
Gaston, at Sharon		9, 10

S. H. COX, P. E.

MARIANNA DISTRICT.

Ozark circuit, at Ilaw Ridge	Jan.	27, 28
Big Creek circuit, at Big Creek	Feb.	3, 4
Gordon circuit, at Columbia		10, 11
Sylvan Grove ct., at Asbury cha'l		17, 18
Geneva circuit, at Double Bridges		24, 25
Greenwood ct., at Mount Zion	Mar.	2, 3
Marianna station		9, 10
Calhoun mission, at Shady Grove		16, 17
Holmes Valley ct., at Moss Hill		23, 24
Cerro Gordo miss., at Otter Creek	Apr.	6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANGUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Troy and Brundidge sta., at Troy	Jan.	6, 7
Brundidge circuit and mission, at White Water		13, 14
Troy circuit, at Bethel		20, 21
Union circuit, at Mount Hilliard		27, 28
Greenville station	Feb.	3, 4
Fort Deposit ct., at Fort Deposit		10, 11
Greenville ct., at Oak Bowery		17, 18
Rocky Mount ct., at Rehoboth		24, 25
Pine Level circuit, at Pine Level	Mar.	2, 3
Clintee circuit, at Hill's chapel		9, 10
Rutledge circuit, at Mount Idn		16, 17
Elba circuit, at Bethel		23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Greenw'd and McNutt at McNutt	Jan.	6, 7
Winona circuit, at Columbiana		13, 14
Koschisko and Bethel, at Kosc'sko		20, 21
French Camps, at Pisgah		27, 28
Attala circuit, at Pleasant Hill	Feb.	3, 4
Richland circuit, at Richland		10, 11
Lexington circuit, at Enlogy		17, 18
Durant circuit, at Center Grove		24, 25
Valden circuit, at Enon	Mar.	2, 3
Black Hawk ct., at Black Hawk		9, 10

The district stewards will please meet at Valden on Monday, January 15, 1872, at ten A. M.

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Aberdeen	Jan.	5, 6
West Point		12, 13
Columbus		19, 20
Caledonia	Feb.	2, 3
Vinton		9, 10
Athens		16, 17
Houston		23, 24
Pain Allo	Mar.	1, 2
Line Creek		15, 16

My address is Ramsey, Alabama.

THOS. Y. RAMSEY, P. E.

MISCELLANEOUS.

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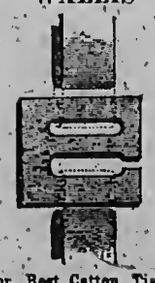

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Cross of Christ	75	50
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The Christian Advocate.

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NEWS OF THE WEEK.

DOMESTIC.

Memphis, Jan. 10.—The stockholders of the Mississippi River and Paducah and Gulf railroad have ratified, by a unanimous vote, the consolidation of those roads under the name of the Memphis and Paducah railroad. Contracts for the construction of the road will be let by the first of February. It is expected they will have cars running through this year.

Lancaster, N. H., Jan. 10.—A slight earthquake shock was felt last evening.

Atlanta, Ga., Jan. 10.—The Legislature met to-day. The Governor elect has resigned his position and the speaker of the House, Hon. J. B. Cumming, was elected to fill the vacancy. The acting Governor announced he would send in his message to-morrow.

Galveston, Jan. 11.—Dispatches from Austin, dated the tenth, state there was no session of the Legislature. Some members have met privately and discussed the prospects, but have done nothing.

Little Rock, Jan. 12.—The State Board of Education has passed a resolution memorializing Congress to endow the free schools of the State.

St. Louis, January 12.—Captain Kramer, who, in the absence of Admiral Poisset, is in charge of the Russian fleet now in New York harbor, left here yesterday with orders to move the fleet to Pensacola and be in readiness to receive the Grand Duke at the termination of his Southern trip.

Boston, Jan. 13.—Isaac Rich died of apoplexy.

San Francisco, Jan. 13.—Russian Minister DeLong has accepted a mission to the great powers from Japan, similar to Burlingame's from China.

St. Louis, Jan. 13.—The steamer Great Republic, which is to convey the Grand Duke Alexis and suite to New Orleans, will undergo some changes for the occasion. Two of her large staterooms will be thrown into one, newly carpeted and furnished with a set of chamber furniture, a billiard table will be placed in the rear cabin, and other arrangements made to break the monotony of the trip. Besides the suite, none but the officers of the boat will be allowed aboard during the passage; especially will newspaper men be excluded, special agreement having been made to this effect.

Louisville, Jan. 14.—General Halleck's funeral attracted an immense crowd. Bishop Whipple, of Minnesota, officiated.

Rev. Dr. Stewart Robinson, of the Second Presbyterian church in this city, the leading minister of the Southern wing of the Presbyterian church, is so seriously ill of smallpox that his physicians have little hope of his recovery. His condition creates a deep feeling throughout the entire community.

New York, Jan. 15.—Late Panama papers just received confirm the destruction of the city of Oran, in the Argentine Republic, by an earthquake; not a house was left standing; fortunately only one life was lost. A volcano has appeared in the vicinity.

Honduras advices state that the Indian revolt is so strong that the government is compelled to acknowledge them as belligerents.

Several places in South America are afflicted with the smallpox.

Washington, Jan. 15.—The House has been fillibustering all day over amnesty, and finally passed the old bill excluding members of Congress who left, and army and navy officers who abandoned the service for the South.

The dispatch sent this morning that General Emory had been ordered to withdraw from New Orleans is fully confirmed, and up to three o'clock no other orders had been sent him.

The dominant idea here seems to be: Hands off.

Mr. Morey introduced a bill appropriating $150,000 for public buildings at Shreveport, Louisiana, and presented petitions from the citizens of north Louisiana for the establishment of a United States court for that section.

Ogden, Utah, Jan. 16.—A delegation of prominent Mormons passed East to-day for Washington, where they will urge the admission of Utah into the Union, and endeavor to have the prosecution stopped against Brigham Young and others. The Gentiles are aroused, and will protest against it.

FOREIGN.

Madrid, Jan. 10.—Gen. Sherman was presented yesterday to King Amadeus, who said he entertained friendship and admiration for the American people, and desired cordial relations with them.

At a banquet in the evening, at the American legation, the Spanish ministry were present.

Speeches were pacific. Deblas, foreign minister, knew no difference between the two countries which could not be settled by their representatives at Washington.

Paris, Jan. 10.—In the Assembly to-day the Committee of Parliamentary Initiative, to which was referred the proposal of Duchatel that the Assembly return to Paris, reported adversely. The reading of the report was received with great cheering by the Right, but the Left remained silent.

Quebec, Jan. 10.—A heavy earthquake shock, lasting ten seconds, was felt last night. It was felt in other places in this vicinity. People rushed excitedly from houses, but no serious damage done.

Matamoras, Mexico, Jan. 10.—General Cortina recrossed the San Juan river yesterday, and holds a position in front of Mier, in which place the revolutionists are in force.

Another prominent pronunciado was hanged by General Cortina.

To-day the revolutionists held a council of war, and decided to enforce a loan of $150,000 from the cities under their control, to purchase arms and ammunition, the want of which prevents their advance.

London, Jan. 11.—There was an immense demonstration in Limerick yesterday in favor of home rule.

It is announced that the Pope will shortly send his ultimatum to all bishops who have not accepted infallibility.

An explosion, by which there was great loss of life and property, occurred yesterday in Oakwood colliery, Wales. Eleven bodies have already been taken out. A conflagration followed the explosion, by which the extensive works and machinery were destroyed.

London, Jan. 12.—The smallpox continues to spread in all parts of the British Isles. Cardinal Cullen, in a pastoral letter, permits the use of meat on Fridays for sanitary reasons, on account of the prevalence of disease.

Halifax, Jan. 12.—The schooner Rival was wrecked in the Bay of Fundy. All lost.

Berlin, Jan. 12.—A dispatch from Versailles informs the government that Baron von Arnim and Count de Rumusat to-day exchanged ratifications of the customs convention recently negotiated at Frankfort by the representatives of Germany and France.

Munich, Jan. 12.—In the Bavarian Chambers to-day the government, in reply to interpolations from the opposition, justified its enforcement of the Old Catholic Church burial service.

Lisbon, Jan. 12.—The South American mail steamer brings advices from Rio Janeiro to December 23.

A revolt recently broke out in Paraguay, but was suppressed before it had attained serious proportions.

Matamoras, Mexico, Jan. 13.—The latest dispatches announce the complete investment of Mier by General Cortina.

Four or five hundred revolutionists, under General Quiroga, have been driven into the Plaza, where they are vigorously defending themselves.

Cortina's troops are better armed, and are inflicting severe loss on the insurgents.

Quiroga's only chance of escape is through expected succor from Monterey, which is reported to be on the way to raise the siege.

Yokohama, Jan. 15.—A Japanese embassy, composed of personages of the highest rank yet sent abroad, leave to-day to confer with the governments of the treaty powers in relation to a revision of the treaties demanded to be made before July of the present year. These representatives are progressive, and profess great friendship for foreigners.

If sincerely desirous of our friendship, the embassy has now an opportunity of conveying to you the boon of free intercourse with the natives.

The edict of the Mikado says: My country is now undergoing a complete change from old to new ideas, which I sincerely desire; therefore I call upon all wise and strong minds to appear and become good guides to the government. During youth-time it is positively necessary to view foreign countries so as to become enlightened as to new ideas of the world; and boys as well as girls, who will themselves become men and women, should be allowed to go abroad, and my country will be benefited by their knowledge so acquired. Females heretofore have had no position in society, because it was considered they were without understanding; but if educated and intelligent, they should have due respect.

Six young Japanese females of rank go to America, in care of Mr. DeLong, to be sent to some seminary of learning at the expense of the government.

STATE HOUSE, NEW ORLEANS.

There is an unusual quiet prevailing around the State House. The police are on duty, but no disturbance from any quarter is looked for. The large force is kept on hand, as we learn, merely as a matter of precaution.

A rumor is circulated that the "Carter wing" in a body mean to apply for admission to the hall of representatives to-day.

Several of the "Bay St. Louis" Senators have arrived in town. It is reported that Senators Antoine, Wilcox and Todd are likely to take their seats. The rest of them display no inclination in that respect.

It is probable that a bill revising the police law will be introduced to-day. The alterations made in the law are material. It abolishes the Police Board, and in consequence abrogates the powers heretofore exercised by it. The large clerical force now employed will be dispensed with. This feature will lessen the expenses over $100,000. Other material changes are also made, confiding the direction of the police more immediately to the city.

Senator Todd has just appeared in his seat in the Senate.

Just as the Senate was going into session, Senator McMillen received a note from Senator Thomas to the effect that in the course of an hour he thought all of the Senators would be present. He was that moment in consultation with them.

The House is strengthened by the advent of three additional members from the Carter wing.

The indications now are that complete harmony will be effected between the two wings of the Republican party, the opposition wing acquiescing in the exclusion of Speaker Carter, and all the rest of the members returning to the State House and to the discharge of their duties as representatives, acquiescing in the Governor's plans of reform, and co-operating with him in effecting them.

Messengers from those in consultation are reaching the State House every moment, and this is the intelligence they bring.—*Picayune, January* 17.

The Emperor of China is soon to be married, and has imported a pair of elephants to assist at the ceremony. His future consort is undergoing a careful training in the etiquette of court life. For three years the looms of Nankin, Hongchau and Canton have been engaged on the silks and satins for her bridal trousseau, and just now they are announced as completed, at a cost of nearly half a million in our money. While the bridegroom, who has the sun for his emblem, goes forth in a car drawn by elephants, his bride, who represents the moon, is to be borne to her palace in a palanquin composed entirely of strings of pearls.

Do men gather figs from thistles? No; but the Canadians are making theirs into whisky. The beverage is distilled from the stalks and leaves of the Canada thistle, and is represented to be about thirty-five per cent. alcohol, and to have a pleasant aromatic flavor. The effect upon the system is very penetrating and exhilarating, "the sensation being the same as if a Jew's-harp in full tune was attached to every nerve." Persons who have been played on with Jew's-harps after this manner will be able to tell whether they would like thistle whisky or not.

A learned divine one day accosted a simple-hearted Christian, busy in his daily toil: "Well, John, it is a long and hard way to heaven, is it not?" "O, no, sir," was the ready answer; "it is only three steps." "Three steps! How is that, John?" "Why, sir, nothing is plainer. First, step out of yourself; second, step into Christ; third, step into heaven." The astonished minister, years afterward, acknowledged his indebtedness to that poor rustic for one of his profoundest and most comprehensive lessons in experimental theology.

God does not give us light for two steps at a time.

DEATH OF SIDNEY E. MORSE.

With profound emotions of sorrow, in this the closing number of the year, we have to record the death of the last of the founders of the New York *Observer*, and the father of the religious newspaper press.

Sidney Edwards Morse died at his residence in this city on Saturday, December 23, 1871, in the seventy-eighth year of his age.

His father was the Rev. Jedidiah Morse, D. D., author of the first American school geography, and a distinguished divine, whose name is illustrious among the founders of Andover Theological Seminary, of the American Board of Foreign Missions, the Bible and Tract societies, and other religious institutions. Dr. Morse was the father of three sons; the eldest is still living—Samuel Finley Breese Morse, the inventor of the electric telegraph; the second was Sidney Edwards Morse; and the third, Richard C. Morse, who was associated with the second in the establishment of the New York *Observer*, and who died three years ago.

Sidney E. Morse was born in Charlestown, Massachusetts, near Boston, February 7, 1794, entered the freshman class at Yale in 1805, when but eleven years old; and was graduated at fourteen in a class remarkable for the longevity and the distinction of its members. Fifty years after their graduation, one of a class of forty-nine, no less than twenty-four were living, and sixteen of them assembled at the house of one of the number, Governor Roger Sherman Baldwin, of New Haven. Hon. S. S. Phelps, of the United States Senate; Hon. Francis Granger; F. A. Tallmadge, recorder; Dr. Worcester, author of the dictionary; Prof. Ralph Emerson, Rev. Dr. Samuel Spring, and Rev. Dr. Joseph Vail, were among the eminent men of that remarkable class. When Mr. Morse was only sixteen years old he wrote a series of articles in the Boston *Sentinel* on the dangers from the undue multiplication of new States, thus early in life connecting himself with the newspaper press. He then studied theology at Andover, and law at Litchfield, Connecticut, in the famous law school there. His father and Mr. Evarts, father of Hon. William M. Evarts, of this city, and other clergymen and laymen in and near Boston, wishing to establish a religious newspaper, Mr. Sidney E. Morse, at their invitation, undertook it, wrote the prospectus, employed a printer, and, as solo editor and proprietor, issued the Boston *Recorder*, the prototype of that numerous class of journals now known as "religious newspapers." In 1823, in connection with his younger brother, Richard C. Morse, he established in this city the New York *Observer*, now the oldest weekly newspaper in the city, and the oldest religious newspaper in the State, of which he continued to be the senior editor and proprietor until the year 1858, when he sold his interest to its present senior editor, and retired to private life.—*New York Observer.*

The Center of Population in the United States.—Prof. Hilgard, of the Coast Survey, has made some interesting calculations from the last and previous censuses which show the steady westward movement of the center of the population of the United States. In 1840 this point was near the eastern foot of the Cumberland mountains, in Virginia, upon the thirty-ninth parallel of latitude. In 1850 the census showed that the point had moved westward fifty-seven miles, to a point south of Parkersburg, Virginia. In 1860 it was eighty-two miles further west, at a place south of Chilicothe, Ohio, not far from the line between Virginia and Kentucky. In 1870 the point was found to have moved forty-five miles farther west, and it is now at Wilmington, Clinton county, Ohio. The great progress in the period between 1850 and 1860 was caused, in part, by the rapid settlement of Texas and of the Pacific coast. The professor thinks that the relative growth of the West will not be so great in the future as in the past, and that, therefore, the center of population will advance westward at a much slower rate than heretofore. He estimates that in the year 1900 the center will be found to be near Bloomington, Indiana, about forty miles southwest of Indianapolis.

In London they are about starting a new journal, devoted to recording births, marriages and deaths.

SCHOOL AT ATHENS, TENNESSEE.

Mr. Editor: Permit me briefly to call the attention of your numerous readers to the advertisement of Mrs. Sullins' boarding school, which appears in your paper this week. This school for young ladies, situated in Athens, Tennessee, is conducted by the wife of one of our old and highly-esteemed ministers. The school has been in operation for several years, and during a part of this time enjoyed quite a liberal patronage. Mrs. Sullins has devoted much of her life to the training of young ladies, and has the character of being thorough in her instruction and firm in her discipline. I have been struck with the lady-like deportment of those committed to her charge. Connected with the school is a musical department, conducted by Miss Vaughan, (daughter of General Vaughan,) whose excellence as a performer and an accomplished instructress is rarely surpassed by any. The health and morals of the pupils are as strictly cared for, I dare say, as they would be at home. The board is good, and the charges comparatively moderate. No better society, I am certain, can be found in the State than is found here. The locality is remarkable for its healthfulness, and the pupils have access every Sabbath to preaching and Sabbath school. Many of your readers who have daughters to be educated, and wish to give them the benefit of a climate as delightful and invigorating as can be found in the world, would doubtless do well to send here. As pastor I shall be pleased to offer any help or exercise over them any influence for good I may be able.

R. H. Parker,
Pastor M. E. Church South.

Athens, Tennessee, Jan. 8, 1872.

The Rev. R. S. Maclay, D. D., of the Methodist Episcopal Church, in a letter to the Mission Rooms, gives a detailed account of the commencement of active opposition to the missionaries in the neighborhood of Foochow, China. As far as the city itself is concerned, the anti-missionary excitement seems to have passed its climax, and to be subsiding. But it is "raging in the country districts with greater violence than it ever did in the city. Two chapels and one book store in the outlying districts have been pulled to pieces, and the foundation of another chapel, which the Christians had laid, has been torn up by the mob. Four Christians have already been cruelly beaten, and the enemy now threatens the utter extermination of all who worship God and believe on the Lord Jesus Christ. At present the excitement is greatest in the Kucheng and Changloh districts, and it is there that the chapels and book store referred to above have been destroyed; but the inflammatory rumors are spreading rapidly into other districts, where Christian societies have been gathered. We have received letters from our preachers in the Sienyu, Pootien, Hokehiang, Minchiang and Nanping districts, advising us of the threatening aspect of affairs in those places, and soliciting our prayers. It is very affecting to read their expressions of cheerful confidence in God while the infuriated mobs are howling around their dwellings."

The letters from Hu Po Mi, at Hinghwa; Ling Ching Ting, at Sienyu; Hu Yong Mi, of the Minkiang district, and Piang Ting Hie, of Chion Hup Wang, are marked by expressions of strong faith in the midst of great danger.

Yek Ing Kwang, whose church and parsonage at Kucheng were destroyed by the mob on August 30, displayed great heroism. Having provided for the safety of his family, he walked alone through the crowded streets to the magistrate's office, to seek intervention. He reached the magistrate with great difficulty, and induced him to disperse the mob. A few days afterward these Christians were seized by the people and beaten severely. Yek Ing Kwang again went to the magistrate, and explained the case so satisfactorily that that officer released one of the prisoners, although he went through the form of shutting the other two up for a few days, for the sake of "conciliating" the crowd. They have since been released. Dr. Maclay relates the story of this young convert, not, he says, "for the purpose of giving undue prominence to Bro. Yet Ing Kwang, but simply to show the grace of God vouchsafed to him, and to afford a laudable satisfaction to all who are interested in the cause of the Redeemer in China."

The origin of this excitement is found in the slanderous circulars about the Christians which are distributed in China, and to which we have already referred. "One thing," adds Dr. Maclay, "I think is certain; Protestant missions in China are not a failure. Another thing I record with humble gratitude, and that is, there are hundreds of heroic souls connected with our own mission who, for Christ's sake, take joyfully the spoiling of their goods, who submit cheerfully to stripes and imprisonment, and who at their Master's call are ready to love not their lives unto the death."

BISHOP PAINE.

Bishop Paine is holding Conferences along the Atlantic seaboard. The episcopal visitations of the senior Bishop are much prized. The *Neighbor*, of Columbia, South Carolina, says:

Last Sabbath was a most lovely day. The congregation of Washington street charge, in this city, were favored by our senior Bishop with an impressive and opportune discourse on the Scripture: "It is a fearful thing to fall into the hands of the living God." The Spirit, we trust, led the preacher to the selection of his subject, and aided him in expounding and applying the truth, for the Spirit evidently honored the word preached. The honest-hearted, large and attentive congregation must have carried away much good seed. In the afternoon the Bishop met with the Marion street Sunday school at their regular meeting for singing, prayer and lectures. He was happy in making himself understood by the children. They will not forget him or his interesting and pointed talk. The Bishop looks well, preaches well, talks well and says he feels well. On this wise may the Lord long bless, preserve and keep his servant. On Monday he left for Spartanburg to hold the session of the South Carolina Conference, which begins on Wednesday, the thirteenth instant. We trust the visit and labors of this servant of Christ will be blessed to the preachers and churches in our bounds.

The Wesleyans in Ceylon.—The English *Missionary Herald* states that the Lord has wrought wonders in saving the people of Ceylon. The English Wesleyans, the Church of England, and the Baptists are doing a great work in that country. Rev. Charles Carter, of the latter, sends an interesting communication to the *Herald*, in which he speaks of several persons admitted to the church, one of whom was a "Singhalese blind man, about twenty-five years old. He lost the sight of his eyes through disease when a boy. He came to me about four months ago as an inquirer. I thought at first he was a Buddhist beginning to investigate Christianity, but soon discovered that he had not only made up his mind that Christianity was right and Buddhism wrong, but gave very satisfactory evidence of being truly converted to God."

The *Western Christian Advocate* says: "We have statements from several points, saying that with the adoption of the envelope plan for raising money for the pastor's support, there is always money in the treasury, whereas, under the old plan it was exceedingly difficult to have anything on hand, either for the pastor or incidental expenses. The plan, however, to be of any value, must be worked with patience and regularity. We should be glad to hear of its more general adoption. Its influence in developing liberal and systematic giving can scarcely be overestimated."

A correspondent writes us: "New students are coming in to the Southern University every few days—some have just arrived from Mississippi and Arkansas, and more are expected. The faculty are in high spirits."—*Nashville Advocate.*

We are indebted to Rev. J. C. Hartzell for a copy of the minutes of the Louisiana Annual Conference of the Methodist Episcopal Church (North,) held in Wesley chapel, New Orleans, December 14-19, 1871. It is a neatly printed pamphlet, and its contents are well arranged for convenient reference.

The Christian Advocate.

THURSDAY, JANUARY 18, 1872.

HEAVEN.

How sweetly strange will be the day
When we shall no more kneel and pray
For daily bread; but, wondering, say:
"We hunger now no more!"

When we shall hear the cooling rill,
And feel the fountain's freshness fill
The vital, balmy air, and still
Thirst not forevermore!

When we shall fly on errands vast,
And pore o'er secret wonders past,
While Heaven's revolving ages last,
Yet we no older grow!

When we shall plan for endless years,
And joy in God, and know our fears
Lie in the sole tomb that appears
The tomb of all our woe!

There, beckoning to some shining throne,
Our suffering darlings, crowned our own,
Shall fold us in a bliss unknown;
The patient, tried and true!

And if, obeying Love's command,
Among those ransomed ones shall stand
Some soul uplifted by our hand,
What praises will be due!

And oh! to see our Savior smile,
We being certain all the while
The sin that did our souls defile,
And made us cry "Unclean,"

Is blotted out, as from the sky,
When the great sun goes shining by,
Are the dark clouds that threatening lie,
As if they had not been!

So that He whom our souls adore
Can look us through, and o'er and o'er,
Nor find one stain forevermore;
And we can look on Him,

Nor shrink, nor strive to hide, nor sigh;
But find it heaven's joy to lie
Full in the light of His pure eye,
Made pure like Him, by Him!

Evangelist.

THE SEASONS.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis viii, 22.

Promises made by men are not always reliable; but when God promises it is with an absolute certainty. For thousands of years the seasons have made their annual rounds, bringing to man both "seed-time and harvest." The promise in the passage of Scripture quoted might be construed as conveying the idea that prior to, or at least during the time of the flood, there was no change of season; and this would have been the case if the earth during that time had presented its poles to the sun in place of the equator. He who set bounds and gave laws to the earth in its annual and diurnal revolutions could suspend these laws, so as to present the poles of the earth to the vertical rays of the sun. In such a case two great results would follow: First: By the rapid fusion and breaking of the polar ices it would cause not only a swell in the ocean, but powerful currents, carrying with them immense icebergs and bowlders, even over mountains, toward the equator; and thus, with the expansion of the water, by an increase of its temperature, would be sufficient, without any further miracle, to inundate the whole earth; and on this principle, too, the great drift formation might be accounted for. In the second place, the fusion of such a large amount of ice would cause immense clouds of vapor to rise from the earth, to be returned to it in the forty days' rain. Now, I will not, Galilee-like, "stamp upon the earth," and affirm that such *was* the case, but that such *might* have been the case. It has been ascertained by an almost mathematical certainty that if all the water of our globe was raised but a few degrees in temperature it would so expand it as to rise above the mountains stated in the Mosaic account.

Excuse me, Mr. Editor; I did not take up my pen to write a thesis on the flood, but about the seasons of the year—the great moral lessons they should teach us, so that we may not live as the antediluvians did, and thereby bring upon ourselves the destruction of eternal fire.

There is no language which can speak (for day unto day uttereth speech) more intelligibly to the contemplative mind than the language of nature; and it is repeated to us in "seed-time and harvest," "in cold and heat," and in "summer and winter." Each season of the year teaches the man, to whom "knowledge is pleasant," new and enlarged ideas of him who placed the bow of promise in the clouds. In the rotation of the seasons the savage, as well as the sage, is led to see that he who said there should be "seed-time and harvest" is the same yesterday, to-day and forever; and also that each season of the year is calculated to awaken the loftiest sentiments of piety which the heart can feel.

When spring appears—vegetation rejuvenated, the earth clothed in verdure, and the songs of happiness from the sweet singing birds of the forest are heard in every shady grove—it is a call to man to tune his lips and raise his voice in praise to him who has awakened nature from its long winter sleep, and given to it a new vigor to produce feed for man and beast.

When the summer comes, and the sun like a mighty giant pursues his course through the firmament above, sending down his warming rays, causing the herbs and fruits to grow and ripen, it is then, in the summer solstice, when the man of thought seeks a cool shade beneath the boughs of a majestic oak, or a wide-spread elm, for meditation, can look around him and regale his eyes with the varied tints of the opening blooms, and inhale the air laden with their sweet perfume; and while he meditates upon the growing and maturing vegetation around him, and what the sun is doing for the earth and the maturity of vegetable life, his thoughts should rise from the things that are created to their Creator—to him who once dwelt in the flesh—and what the Son of righteousness in his now full-orbed glory can do for him—that he can shine into his heart, warm up his affections, and cause all the graces of the Spirit to grow and expand, and bear fruit an hundred-fold to the glory of God.

When autumn comes, and with a liberal hand offers to man the ripened fruits of earth, he is then reminded that he who promised both "seed-time and harvest" neither slumbers nor sleeps. Autumn, then, is the season when the heart of a man should go out in thanksgiving and praise to God for his wonderful goodness, and of resolving, through his grace, to bring forth the fruits of righteousness.

In its regular turn winter comes. And lo! it is winter now; and while I am seated by a cheerful fire and engaged in penning these lines, the earth is frost-bound and incrusted with ice and snow; the gay variety of nature has departed, the notes of the sweet singing birds have ceased, and the flowers which opened to the rays of a summer sun are all returned to the dust. The sun himself seems to withdraw his light and warmth, as if becoming old and enfeebled in power. Thus it is that the seasons pass by, and are numbered with the things that were; giving to the man whose head is now white with the frost of the winter of life, lessons of instruction and hope.

As man, then, looks out upon the desolations of winter, and reflects that the storms and frosts are preparing the earth for the blossoms of another spring, he should also consider that, amid the physical weakness, weariness and decay of the winter of life, he who promised that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," has also given the assurance that there is an approaching spring, when the dead shall rise from their graves—that there is an "hour coming, in the which all that are in their graves shall hear *the voice of the Son of God*, and shall come forth; they that have done good, unto the resurrection of life."

Let, then, the storms of winter blow and the rains of heaven descend; and while all animated nature, not capable of beholding the wisdom of God in the changes of the seasons, shrinks from their approach, let man, the noblest workmanship of God, meet them all with Christian fortitude, looking forward with a well-grounded hope to that time when his winter of life shall come to its final close; and then, with a prophetic eye, look forward to that perennial spring-time, when the mortal shall rise up from its sleeping dust to immortality and eternal life. Whatever, then, may be the natural or moral changes we may encounter in this changeable world, we should never forget that the same Almighty mind reigns amid them all, and that the great duty of man is the improvement of his moral nature, and a diligent cultivation of all the Christian graces, which are to continue to exist when the revolutions of nature are past, days are numbered, and time itself shall be no more.

W. SPILLMAN.

ENTERPRISE, MISS., January, 1872.

TREASURER'S REPORT.

A. E. GOODWYN, TREASURER,

In account with the Board of Missions of the Louisiana Conference.

1871. NEW ORLEANS DISTRICT.		DR.
Carondelet street church		$557 25
Felicity street church	$628 10	941 40
Felicity st. S. sch'l (China)	313 30	
Moreau street church	74 10	185 10
Moreau st. S. sch'l (China)	111 00	
Dryades street (German) church		87 15
Craps street (German) church		49 00
Soraparu street (German) church		19 19
Cadiz street and Carrollton	$2 75	15 45
Cadiz st. and Carrollton S. S.	12 70	
Louisiana avenue		58 10
Algiers		8 00
Baton Rouge church	$5 00	12 15
Baton Rouge Sunday school	7 15	
		$1,932 70
OPELOUSAS DISTRICT.		
Opelousas church	$25 50	$41 10
Opelousas Sun. sch. (China)	15 60	
New Iberia church	50 00	100 00
New Iberia Sunday school	50 00	
Washington circuit		8 25
Franklin and Pattersonville		14 00
Plaquemine Brulee		25 00
Lake Charles mission		11 65
Lake Charles (colored)		2 90
		$202 90
ALEXANDRIA DISTRICT.		
Rapides circuit		$5 85
Harrisonburg and Trinity circuit		7 75
Columbia circuit		5 50
		$19 10
SHREVEPORT DISTRICT.		
Shreveport church		$100 00
Mansfield circuit		138 50
Mooringsport circuit		5 00
Caddo circuit		20 00
Pleasant Hill and Manny circuit		120 00
Springville circuit		20 00
Anacoco circuit		2 00
		$405 50
OUACHITA DISTRICT.		
Trenton Sunday school (China)		$80 00
Vernon circuit		30 00
Ouachita circuit		5 60
Hayneeville		13 65
Homer circuit		10 15
Farmerville circuit		27 85
Lisbon circuit		21 60
		$188 85
MINDEN DISTRICT		
North Bossier circuit		$28 00
Louisville circuit		50
		$28 50
LAKE PROVIDENCE DISTRICT.		
Bastrop circuit		$47 60
Floyd circuit		20 00
Pine Grove and Wright's chapel		5 00
Richland circuit		7 00
Winnsboro		11 00
Waterproof circuit		12 00
Lind Grove circuit		12 50
		$115 10
RECAPITULATION.		
New Orleans district		$1,932 70
Opelousas district		202 90
Alexandria district		19 10
Shreveport district		405 50
Ouachita district		188 85
Minden district		28 50
Lake Providence district		115 10
Total received		$2,892 65
Cash in hand at last report		1,612 45
Interest on same		35 00
Grand total		$4,540 10

CR.

By amount paid draft of Craps street (German)	$200 00
By amount paid draft of Louisiana avenue and Carrollton	75 00
By amount paid draft of Opelousas district	300 00
By amount paid draft of Rapides circuit	100 00
By amount paid draft of Manny mission	150 00
By amount paid draft of Lake Providence district	75 00
By amount paid draft of Vernon circuit	350 00
By amount paid for publishing Minutes, 1870	125 00
By amount sent to China by Felicity street Sunday school	313 30
By amount sent to China by Moreau street Sunday school	111 00
By amount sent to China by Trenton Sunday school	80 00
By amount sent to China by Opelousas Sunday school	15 60
Forty per cent. on $2,372.75	949 10
Cash in hand	1,696 10
Total	$4,540 10

IF THERE is anything which I would wish especially to urge upon those who have not had the advantage of much education, it is that, if they but knew the way to do it, they are far nearer the best truth and knowledge than they may perhaps suppose. In saying this I do not mean to undervalue education, even the highest; it is an inestimable blessing; but the real strength of the mind of man is independent of it; at least, of much of it. I merely mean that there is no very great reason in the nature of things why a person who has had little education should not think about things much as I do. The way to wisdom and truth may be to one man through many books, to another through few; to one as a result of much leisure, to another of little. For of the many books which are in the world, a very large number, as even small experience in book-reading will show, say the same things; and many say nothing more than the mind, if wisely directed, might have made out for itself. And for leisure, doubtless many have little enough leisure for *writing*, and little enough leisure for *books;* but all, I think we may say, have leisure enough for *thought*, and for a great deal of it.—*Prof. Grote.*

THE true idea of prayer is, perhaps, best expressed in the Homeric fragment:

"Asked, and unasked, thy blessings give, O Lord.
The evil that we pray for from us ward."

AN OLD LADY not remarkable for the clearness of her ideas, describing a fine summer evening, said: "It was a beautiful bright night; the moon made everything as light as a feather!"

APPOINTMENTS

Of the Louisiana Conference of the Colored M. E. Church in America, held at Trenton, January 4, 1872.

NEW ORLEANS DISTRICT.—To be supplied.

OPELOUSAS DISTRICT.—Isaac Martin, P. E. Lake Charles circuit, Jacksen Reeves; Plaquemine, to be supplied; New Iberia, to be supplied; Vermilion, to be supplied.

ALEXANDRIA DISTRICT.—To be supplied.

SHREVEPORT DISTRICT.—Willis Cottonreider, P. E. Shreveport, to be supplied; Mooringsport circuit, Alford LeGurton; Mansfield circuit, Joshua Jackson; Anacoco circuit, to be supplied; Coushatta circuit, George Washington; Greenwood circuit, to be supplied; Keachie circuit, Jack McKee.

OUACHITA DISTRICT.—Cyrus Alexander, P. E. Farmerville, Vernon and Trenton circuits, John S. Scott and John G. Coleman; Castor circuit, to be supplied; Middle Fork circuit, John C. Rosseau; Homer circuit, Americus Watson, Samuel Bowder; Arizona circuit, Stokes Steel; Indian Village circuit, John Young, Henry Thomas.

MINDEN DISTRICT.—Elijah Powell, P. E. Minden circuit, Frank Humphries, Ellis Vinson; North Bossier circuit, Anderson Perry; South Bossier, John Hawkins, Henry Simpson; Cypress circuit, John Fopp; Mount Lebanon circuit, Jennings Hampton, Willis Green; Lake Bisteneau circuit, Henry Bullock; White Hall circuit, Jack Ellis.

LAKE PROVIDENCE DISTRICT.—Warren Williams, P. E. Waterproof circuit, Jack Ball; Floyd circuit, to be supplied; Lake Providence circuit, to be supplied; Richland circuit, to be supplied; Oak Ridge circuit, Monroe Evans; Bastrop circuit, Joseph Moore; Tensas circuit, William Banks, Peter Jones; Pine Grove and Wright's Chapel circuit, John L. Burton; Clinton circuit, William Naglon; Sicily Island, William Manuel; Darlington mission, to be supplied.

AMEN.

"And all the people shall say, Amen." "How shall we say *Amen* at the giving of thanks?"

How comes it that in so many churches the minister has come to usurp the whole service? The people sit or stand and look on and listen, and if the choir happen to be a good one, or a poor one the congregation do not even take part in the singing. There seems to be something absurd in the minister's making a prayer, and at its conclusion adding the "Amen," when it is the voice of the people which should respond, "So let it be."

I do not suppose that any definite or fixed form of worship has come down to us, though the model of the earlier churches seems to have been the service in the synagogues, which was simpler, more instructive and less imposing than the temple worship. Any one who happened to be present was called upon to speak, or to expound the Scripture. As in the case where the Savior, being called up, read and expounded the Scripture, and made application of it. It seems to have been the custom for the people to respond.

We listen with more interest if we have a voice in the matter. Try it. It may spoil the narrative part of the Scripture to have it read in different keys, by different voices. But in the Psalms and devotional parts it keeps up the attention wonderfully, when all, even to the children, read the alternate verses. And when it comes to the prayers we should at least be allowed to say "Amen," and put our seal to that which has been spoken.

Reformation is well, but we reformed too far when we gave up even the Amen.—*A Presbyterian, in the New York Observer.*

A WRITER in one of our church papers says: "Of forty Protestant girls who were sent at one time to be educated in a convent in Montreal, thirty-eight became papists. Father Hecker claims that seventenths of all such Protestant youth become Roman Catholics." On this the *Western Christian Advocate* says: "Persons who understand that a pair of shoes costing a dollar are dearer than a pair which costs two, have sense enough to forego the so-called cheap and buy the useful, which are cheaper in the end. And yet some of these sensible people cannot be made to comprehend that education may be too cheap at any price. An education which makes children deceive their parents for the good of the church, which sows seeds of discord between them, which causes them to bow down to idols instead of the one living and true God, which tends to make them trust in a woman more than in Christ, the image of the invisible God; an education which does this is too cheap at any price; nay, rather it is dear if given for nothing. God commands us to train up our children in the way they should go. If that way be Romanism, then let them be so trained; but if Romanism be a huge lie, that will destroy men's souls, then let no man send his child where he will be taught this lie."

SIN GROWS.

Sin is a matter of growth, increase and reproduction. Sins are found in family groups: some older, some younger; some greater, some smaller; some parents, some offspring. There is a parentage and pedigree of sin, with the dark family escutcheon of its heraldry. Sin is an aged patriarch of the past, stretching his protracted age even to the present, still prolific of a deadly progeny—"When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—(James i, 15) Sins produce sins; grow out of sins; grow into sins; are a living, moving, reproductive power in the earth. The world and life are ever peopled by this undying family. The desires and thoughts conceived develop into deeds; and sins committed work out death. Thus the sequence is: desires—deeds—death; this is the heraldry of evil, the pedigree of sin.

Sin is born in us; the fountain is corrupt. From our first father Adam we have inherited sin. How this is, and why it is so, is one of the great mysteries of life. The origin of evil it is impossible to account for; and it would be but a useless piece of speculative philosophy even if we could. Even though the origin of a fire should be ascertained, yet that could not possibly restore the damage done. It is but a little matter to know how we got into this woe; it is a much greater matter to ascertain how we are to get out of it. A nobler topic than that of "the origin of evil" is that of the grand story of salvation!

There is a great difference between being *in* the element of sin, and being *out of it*. To look from without into a dark cavern is to see darkness visible; but one dwelling within would become habituated to the darkness, and therefore would not so sensibly feel its intensity. To one who plunges into deep waters there must be thousands of tons' weight upon his shoulders; but he feels no weight or pressure, because he is *in* that element, and forms a part of it; yet, when out of it, he would find a bucket of that water to be difficult to carry. When lifting water from a well, it is easy while yet the vessel is *in* the water; but from the moment it rises above the surface it needs a stronger pull and greater energy to lift it. So long as a boat is buoyant upon the waters a child's hand may suffice to draw it; but when out of the water it would require the strength of many men to move it. And even such is it to be *in* the element of sin, and to be fetched *out of it*. From within conscience feels neither weight nor guilt nor darkness; and from without we look "unto the rock whence we were hewn, and to the hole of the pit whence we were digged."—(Isaiah li, 1.)

Sin begins with small beginnings, and by degrees progresses. Seeds, when planted in a likely soil, will ere long bring forth their fruits. And so the *deeds* of sin all grow from the *seeds* of sin. Good old Archbishop Leighton thus speaks of the first temptation to sin: "Ten to one it is a little thief let in to open the door to an hundred greater ones." The first of all sin was, in appearance, but a little sin—the taking of fruit forbidden; but it was reckoned not by its measure, but by its motive—disobedience. And even so are all sins measured in the sight of God.

And smaller sins, by little and little, increase to greater ones. How true is it that "the wish is father to the thought;" and so, if the thought conceived develope into life, the thought indulged doth itself, in its turn, beget its consequences. The ivy grows by a tender and gentle growth; and yet ere long it rends the tombstone, eats away the fortress walls, or crushes the life out from the tree by which it has climbed. The thread will carry a cord; the cord will carry a rope; the rope will carry a cable; and the cable will suffice to hold whole navies at anchor. Such is the influence of small beginnings; and such is the influence of sin. As some one has said: "Sins seldom end where they begin, but run on till they be infinite and innumerable."

And so long as even one sin remains the soul is compromised, and is in danger. If there be seven thieves in a house, and six of these be killed and one remain, the master will not retire from watch and fall asleep.—*The Quiver.*

THERE are seeds so light that they travel on the breeze and seem to have wings; where they drop, up they spring. So it is with evil. But take your hands full of good seed—scatter it wide, up and down. A great harvest of grain will grow, that is not afraid of winged seed. In this culture we have an almighty helper—the Holy Spirit. Prepare your heart for this Helper as you prepare your house for a guest. Set everything to rights—down with the cobwebs, out with the dust, brush away the flies; for he that cometh to dwell is holy, and if he comes he will never leave you again.

THE ART OF DOING GOOD.

It is an art. The fact that so many people who attempt it make such woeful blunders in it is evidence, if there were no other. It looks so easy to do good that it would seem that everybody ought to be able to accomplish all the desires of his heart in reference to it.

But whether in the matter of teaching a class of little ones, or engineering the affairs of a great benevolent society, there is something more required than mere willingness to work. Blundering incapacity will wreck any enterprise, however good may be the intentions with which it sets out.

The surgeon who would go to his work without a skilled acquaintance with it in all its details would incur the penalty of the loss of confidence of the community in which his efforts were put forth. The stable man who fails to groom and feed the horse to the best advantage is discharged, and finds little sympathy when he pleads ignorance of his business as an excuse for his shortcomings. The locomotive driver who runs his train off the track by reason of not knowing how to manage it is not the man who is rewarded with honor and promotion for doing the best he could. People who occupy such positions of responsibility are expected to be skilled in their work to such an extent as to attain a reasonable degree of success in it.

But in the art of doing good many well-meaning people expect those who would do it to blunder along the best way they can, and hope for success, rather because it is the Lord's work than because they know how to do it. To show the ignorant and inefficient how to do their work is one of the noblest departments of Christian effort. Florence Nightingale did an incalculable amount of good when she taught people how to nurse the sick. It looks easy enough to take care of a sick person, but there is many an invalid who knows, at the expense of much needless suffering, caused by an incompetent nurse, that the care of the sick is an art. There are impenitent sinners who have cursed the people who handed them tracts simply because the tract distributers never learned the art of giving out tracts in such a way as to commend them to the sinners to whom they are handed. There is many a poor person who has felt like hurling back the alms professionally bestowed by a committee, because the committee had such an infelicitous way of presenting them, never having learned to do good gracefully and acceptably. We knew some well-meaning women who began their Dorcas society work in the middle of January, just because it never occurred to them that the poor people would need winter garments till about that time. If the original Dorcas had bungled her work in that style, there would not have been such a lamentation over her in Joppa as there was when it was thought that she was dead. Dorcas of Joppa understood the art of doing good, in which that tardy little company of her followers were deficient.

Here is a Sunday-school teacher who reads over the lesson with his class, and then pauses for lack of knowing what next to do. Then he reads a chapter, selecting it at random, and, if the time holds out, another. He offers no explanation, asks no questions, awakens no interest. The boys make fun of him as they go home, and, when they reach home, tell their parents that the man knows nothing at all. What is the matter with him? Just this and nothing more: he has never learned the art of studying or of teaching a lesson. He is more ignorant than the children whom he would teach. He has a spark of piety in him; and means well. He is respectable, and his fellow-laborers in school and church feel backward about going to him and faithfully telling him how little he knows, and that he ought to learn how to do his work.

How shall the incompetent be taught? Institutes, conventions, study meetings, college, conference, all have their part in the work. Each and all, quickened by the life-giving power of the Holy Spirit, may work on in the good work of making better laborers in every branch of Christian usefulness.—*Sunday School Workman.*

A MAN walking through the deep snow, heard his oldest son saying: "I'll step in father's tracks." He was trying to do it, and two younger brothers were at the same thing. The father went to the house of prayer that evening thinking, "If I lead my sons thus, I'll make tracks for heaven."

AS I APPROVE of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth.—*Cicero.*

IF ANY one speak ill of thee, consider whether he hath truth on his side; and if so, reform thyself, that his censures may not affect thee.—*Epictetus.*

The Christian Advocate.

THURSDAY, JANUARY 18, 1872.

LITTLE BY LITTLE.

When the new years come, and the old years go,
How little by little all things grow!
All things grow, and all decay,
Little by little passing away.
Little by little on fertile plain,
Ripen the harvests of golden grain,
Waving and flashing in the sun,
When the summer at last is done;
Little by little they ripen on,
As the new years come, and the old years go.

Low on the ground an acorn lies;
Little by little it mounts to the skies,
Shadow and shelter for wandering herds,
Home for a hundred singing birds.
Little by little the great rocks grew,
Long, long ago, when the world was new.
Slowly and silently, stately and free,
Cities of coral under the sea,
Little by little are builded—while so,
The new years come, and the old years go.

Little by little all tasks are done;
So are the crowns of the faithful won,
So is heaven in our hearts begun.
With work and with weeping, with laughter and play,
Little by little, the longest day
And the longest life are passing away,
Passing without return—while so,
The new years come, and the old years go.

Many thousand stars are burning
Brightly in the vault of night;
Many an earth-worn heart is yearning
Upward, with a fond delight.

Stars of beauty, stars of glory,
Radiant wanderers of the sky!
Weary of the world's sad story,
Ever would we gaze on high.

DOLLINGER AND HYACINTHE.

BY A PRIMITIVE CATHOLIC.

Dollinger is the head of this Catholic reform; Hyacinthe is the heart. And how admirable are these two great and important members in their unlikeness! The German theologian is reticent, calm, (sometimes almost to coldness,) usually serene, and always confident. The French monk is affable and generous in conversation, exquisitely sensitive, and carries about him always an atmosphere of sorrowing hopefulness. Dollinger is undisturbed by events, happy or unfortunate. Hyacinthe carries his heart in his hand, rejoicing and suffering with every one. The strong, plain features of Dollinger tell of his matter-of-fact nature; while the ascetic face of Hyacinthe betrays the mystic.—Dollinger is religious; Hyacinthe is pious. In conversation Dollinger uses few and simple words; is always forcible, but never eloquent. Hyacinthe is always forcible because always eloquent. Dollinger is sometimes abstract and even brusque. Hyacinthe is always gentle and always polite.

The greatness of Dollinger consists in his learning, logic and honesty. The greatness of Hyacinthe in his charity, love and conscience.

These two important men are near neighbors and dear friends. They are frequently seen walking together, regardless of weather, in the *Englishgarten*—a vast park in Munich—when they apparently never lack for conversation; but they sometimes forget to go on, and stand face to face in long, earnest conference—Dollinger immobile and conclusive, Hyacinthe ardent and persuasive.

We were honored by the company of these two great men for an evening, just after the Congress; and never have we seen Dollinger so cheerful and confident, nor Hyacinthe so calm and hopeful. They entertain like opinions and are considered conservative. They express themselves as entirely satisfied with the proceedings of the Congress. Their principal causes of congratulation are these three great and happy results: the maintenance of perfect unity and harmony, notwithstanding the difference of opinion; the establishment of fellowship between divided branches of the church; and the resting within the strict limits of orthodoxy. This latter was Dollinger's chief concern. "We are Catholic," he said, "and we will neither abandon our faith nor be driven from the church! And as to Rome, I neither expect nor fear anything from there." He said to me, when I offered him my felicitations upon the position he had taken: "The world sends in its congratulations, and imagines my position a happy one. I'm only a duck thrown into the water, and must swim!"

Pere Hyacinthe handed him an article which he had just read in a notorious Ultramontane paper, and full of calumny for them both, exclaiming: "Is it not pitiable to see truth so misrepresented and talent so misused!"

"Oh, ho!" laughed the doctor, putting the paper aside. "I never read those things. I know what the editors are, and that is enough. And it is all the same to me if they represent me as a saint or as a cannibal. In any case they will scarcely tell the truth!"

He greatly interested us with an account of the friendly relations existing here in Bavaria between the Protestants and Catholics. There are many cases in his diocese where both worship in the same church, choosing different hours, for the convenience of each other; and in one village near they unite by general consent to celebrate a *fete* day belonging to the different churches—that of the Protestants is what they call the Peace Day; that of the Catholics, *Corpus Christi*. Are you as tolerant in New York?

Hearing of the defection of a mutual friend, (who had fought heroically against the definition of the dogma of infallibility,) which filled me with sorrow, he said: "I see this troubles you; but it has not the least effect upon me. I have got used to it. Then these bishops and others, who were yesterday one thing and to-day another, remind one of the gymnasts on the tight rope, who are forced to turn a summersault to maintain their equilibrium!"

When the news of Monsigneur Maret's *second* adhesion to this dogma was told him, he exclaimed, in the sublime conplet of Juvenal:

"*Summum crede nefas animam praferre pudori*
Et propter vitam, vivendi perdere causas!"

"The greatest crime is to prefer life to honor,
And, to preserve life, forfeit all right to live!"

The life of Dollinger is that of the wise man. His home is that of the savant and the sage. An elegant simplicity and immaculate neatness pervades every room and every object. The wealth is in books and pictures.

He is given to hospitality, seldom dining alone. His table is good, but not luxurious. His habits of life are simple almost to austerity. He rises at five o'clock in the morning, and commences his work; takes simply coffee and bread for his breakfast; and works unremittingly until one o'clock, when he dines. He drinks neither wine, beer nor tea. He greatly enjoys the long conversation with his guests at dinner. After dinner he receives visitors; and, notwithstanding their number, and his immense occupation, he always has time to see all who call. At four or five he walks in the park for three hours, sometimes going beyond the limits of the city, quite out into the country, and usually tiring down his companion, whoever it may be. He takes his supper at about seven o'clock, which consists of a simple glass of water. He is seventy-three years old, hale and elastic, and looks much younger. "I am an old man," he said to me, the other day, "and shall not live to see it; but I know it will come. It has commenced well, and must end in a thorough Catholic reform! I am sure of it!"

We cannot speak of the home of Father Hyacinthe, for he has none; but that which is far dearer to him than home he took rightful possession of last Sunday morning—the altar. The church of Gasteig was crowded by worshipers, who joined reverently in the ceremonies which we have never heard any other priest celebrate with such profound sentiment of devotion, such touching and distinct language, and such priestly unction. Since September, 1869, when his heroic hand opened the door and he went forth from his monastery, that had become a prison to his conscience, and his prophetic cry of the soul thrilled the whole Christian world, he has refrained in every way from the exercise of his ministry. But he has never ceased to demand justice and liberty of council, Pope and bishops; and, having failed to obtain either—instead of which he has received a saint's measure of reproach and calumny—he now takes up again that divine ministry that he has received, not from those who have laid their hands upon his head, but from that superior and infallible Bishop who calls his priests in the liberty of his everlasting truth, and anoints them with the holy chrism of his ineffable love, for which excommunications of bishops and anathemas of popes are as "sounding brass and tinkling cymbals."—*Independent.*

MUNICH, October, 1871.

THE NAME JESUS.

One of our exchanges forcibly says: The world's poet would have us think there is little in a name. Carlyle, in his strong, grotesque way, says: "There is much, nay, almost all, in names. The name is the earliest garment wrapt round the earth, to which it henceforth cleaves more tenaciously than the very skin." Plato recommended parents to give happy names to their children, because the minds, actions and successes of men depended upon these as well as upon genius and faith.

God the Father saw that there was a significance in names, that an appropriate one should be given to his Son, wherefore he highly exalted him, and gave him a name which is above every name.

There is a Midas magic, it is said, in a name that can change in a moment all things to their opposites. The name of Jesus has, must have, an irresistible force. It has been the means of changing many things to the opposite—sinners into saints, hate into love, and death into life.

Some names call up painful thoughts or suggest unpleasant relations. We cannot blame the Spanish king—Roman Catholic that he was—when he refused to employ as his secretary a man who, though also a Romanist, was called Martin Lutero. The name too plainly suggested the great reformer. Some eminent men saw the necessity of changing their names in order to exert a greater influence. One of the great reformers was originally named Hertz Schwartz—black earth; which he changed in favor of the elegant Greek word meaning the same—Melanethon.

The Father in naming his Son was careful in the selection. The name of Jesus has a pleasant sound in every language. It is simple and beautiful. The lines of the familiar hymn express the thought:

"How sweet the name of Jesus sounds
In a believer's ear."

It will never cost the Sou his throne. There is a beauty in the name of Jesus which well befits the Prince of heaven. There will be no necessity to change it in order to have him exert a greater influence. He hath by inheritance obtained a more excellent name than the angels.

Names originally were given on account of some characteristic of the bearer, or incident. Thus Adam means red, indicating that the body was taken from the red ground; Moses, drawn from the water. So the name Jesus was given on account of a main characteristic. It means Sinner-Savior. He came into the world for the express purpose of saving sinners. He came to set the people free. There are names which still powerfully influence the world, though some of the owners have been dead for centuries. We feel the power of great names. They have a mnemonic power. They call up great deeds and memorable words. The name of Jesus works wonderfully in the world. It calls up our minds great deeds, words, looks. It has a mnemonic power. It brings before us Bethlehem, Nazareth, Gethsemane, Calvary. It stands in the center, and from it radiates Christ, Immanuel, Savior, Messiah, Redeemer, Mediator and all those other precious names. He has glorious titles, but Jesus is the most precious. We do not forget that the best of names are used as a cloak for the ugliest and basest of sins. "Oh, Liberty," said Madame Roland, as she bowed her neck to the guillotine, "what crimes are committed in thy name!" It is not strange, then, that many may make an injurious use of the name Jesus, when by it they cover fanatical acts and slanderous words. To what unholy uses has it been put!

It is a name of power, and we should use it so as to become powers. If in that name the Gentiles trust, if there is none other name given among men whereby we can be saved, if the disciples preached boldly in the name of Jesus and worked miracles, surely we too with it can work wonders. In ancient days the name of a hero was a standard to which men flocked. Mohammed's brought thousands, Napoleon's inspired multitudes. Men were drawn by their potent spell. Jesus is our leader. Will not his name inspire us with courage? Do we want a rallying cry? Here it is—Jesus. Do we want a watchword? Here it is—Jesus. Do we want a name to inscribe upon our banners? Here it is—Jesus. Do we want a name that will give strength in the midst of battle? Here it is—Jesus. Do we want a name that will terrify our foes? Here it is—Jesus. It is truly a name of power, for at the name of Jesus all the hosts of heaven, and the myriads of the human race who still live, or have lived, or shall live, are to bend the knee, and every tongue is to confess, either voluntarily or by force—even the wrath of men shall praise thee—that Jesus Christ is Lord to the glory of God the Father.—*Advance.*

INFLUENCING CHILDREN.—If you would influence children for the right, *win their love.* It takes little to do that. A child's heart is warm, ready to give back full measure of love for a tender smile or a helping hand.

Do not repulse them if their caresses are rough or their rejoicings noisy. What is your rumpled collar or aching head to the harm done when you chill the child's affection? Said a stout, rough farmer to me: "I like Will. S.; I haven't seen him for years and years, but I like him. He used to let us go with him to the fields or off fishing, and took pains to make us happy, as if he thought us of some consequence, if we weren't knee-high."

Don't scold them. If you must reprove—and children will respect and love you more if you reprove their faults—let your manner be firm and quiet. No bluster avails with them, but they know at once when you are resolute.

Above all, be sincere. As has been often said, children are the surest of detectives. You cannot cheat them with pretense, as you can their elders. To influence them to purity and truth you must yourself be thoroughly pure and true.

A LIBRARY of seven hundred volumes has been purchased for the use of the Brooklyn penitentiary inmates from funds collected by the Rev. Mr. Bass and Dr. Zabriskie.

THE THIMBLE.—The name of this little instrument is said to have been derived from "thumb-bell," being at first thimble, and afterward thimble. It is of Dutch invention, and was brought to England about the year 1605, by John Lofting, who commenced its manufacture at Islington, near London, and pursued it with great profit and success. Formerly iron and brass were used, but latterly steel, silver and gold have taken their places. In the ordinary manufacture, thin plates of metal are introduced into a die, and then punched into shape. In Paris gold thimbles are manufactured to a large extent. Thin sheets of sheet-iron are cut into dies of about two inches diameter. These, being heated red hot, are struck with a punch into a number of holes, gradually increasing in depth to give them the proper shape.

The thimble is then trimmed, polished, and indented around its outer surface with a number of little holes, by means of a small wheel. It is then converted into steel by the cementation process, tempered, scoured and brought to a blue color. A thin sheet of gold is then introduced into the interior, and fastened to the steel by means of a polished steel mandril. Gold leaf is then applied to the outside, and attached to it by pressure, the edges being fastened in a small groove made to receive them. The thimble is then ready for use. Those made in this manner do not wear out, as so many ordinary gold thimbles do, but will last for years. The gold coating, if cut away by needles, may be easily replaced; but the steel is of an excellent quality, and very durable.

"ONLY A LITTLE WHILE, SIR."—"Well, Molly," said the judge, going up to the old apple woman's stand, "don't you get tired of sitting here these cold, dismal days?"

"It is only a little while," said she.

"And the hot, dusty days?" said he.

"It's only a little while, sir," answered Molly.

"And your sick rheumatism days?" said the judge.

"It's only a little while, sir," said she.

"And what then, Molly?" asked the judge.

"I shall enter into that rest which remains for the people of God," answered the old apple woman devoutly, "and the troubles of the way there don't fret or pester me. It's only a little while, sir."

"All is well that ends well, I dare say," said the judge; "but what makes you so sure, Molly?"

"How can I help being sure, sir," said she, "since Christ is the way, and I am in him? He is mine, and I am his. Now I only feel along the way. I shall see him as he is in a little while, sir."

"Ah, Molly, you've got more than the law ever taught me," said the judge.

"Yes, sir, because I went to the gospel."

"Well, Molly, I must look into these things," said he, buying an apple and walking off.

"There's only a little while, sir, for that, and we are not quite sure of having even a little while," said she.

DEATH OF DR. BRECKINRIDGE.—The Rev. Robert J. Breckinridge, D. D., died at his home in Danville, Kentucky, December 19, after a somewhat protracted illness. He was born March 8, 1800, studied at Princeton and Union Colleges, and in 1823 began the practice of law. In 1829 he became a member of the Presbyterian Church, and in 1832 was made pastor of the First Presbyterian church in Baltimore, where he labored for thirteen years. For two years he was president of Jefferson College, Pennsylvania, and in 1853 was appointed professor of exegetic and polemic theology in the Theological Seminary in Danville.

Dr. Breckinridge was one of the leaders in the excision movement, and a pronounced and able opponent of all innovation. His concerted action with the North during the war rendered the later years of his life less popular among his old friends and neighbors. His chief work as an author is his book on Theology, which he designed should be a resume of all theological knowledge and a settlement of all theological questions.

The Breckinridge family have occupied a conspicuous place in the history of the country. The deceased was probably not inferior to any that have borne that illustrious name.—*Interior.*

DO NOT many go with burdened hearts, a sense of sin, troubled and grieved, when a look from you, a shake of the hand, a cordial, sympathizing word, a petition in prayer, a suggestion in exhortation, directed by the Holy Spirit, might prove just the necessary thing to comfort the afflicted soul?—*Congregationalist.*

"IT IS CURIOUS," said an old gentleman to his friend, "that a watch should be perfectly dry when it has a running spring inside."

RELIGIOUS INTELLIGENCE.

MR. GLADSTONE has replied to the anxious inquiries of Mr. Whalley, who wrote to know whether he really was a Roman Catholic or not, by saying that he was not.

THE new Methodist Episcopal church at Indianapolis, the handsomest church of that denomination now in the West, was dedicated on the tenth ultimo, the discourse being delivered by Dr. Sims, of Baltimore, Maryland, the old pastor, under whom the enterprise was commenced.

REMARKABLE progress has been made within a few years in India in the education and general improvement of the people, and especially in the emancipation of woman. No more striking evidence of this change could be given than the fact that a Hindoo lady has been delivering lectures on female education, and on other subjects connected with the elevation of her sex.

THE Rev. Dr. Leacock, rector of the Episcopal Church of the Epiphany, in New York, has resigned his charge. Reason why: He thinks that the prayer book does teach baptismal regeneration and various other sacerdotal doctrines; and, in spite of the bishop's definition, cannot be made to mean anything else. He does not believe these doctrines, and therefore withdraws from the active ministry.

CHURCHLESS COUNTIES.—Rev. Dr. Howe, Bishop elect of the Episcopal diocese of Central Pennsylvania, in an address lately made, presented a very dark picture of some parts of the field into which he is going. He said: "I am soon called upon to preside over the destinies of a diocese composed of thirty counties of this State. In several of these there is not an Episcopal church, and in two of them there are no churches of any kind."

EPISCOPAL.—The *Protestant Episcopal Almanac* for 1872 gives the following statistics of the Episcopal Church in the United States: Bishops, 54; clergy, 2,898; baptisms, 38,405; confirmations, 24,124; communicants, 224,999; marriages, 9,698; burials, 16,791; candidates for orders, 412; ordinations—deacons, 124, presbyters, 116; Sunday school teachers, 24,494; Sunday school scholars, 229,090; contributions, $5,544,574.81.

BISHOP PATTESON, of the English Church, who has been working for years most heroically and successfully in the Melanesian group, in the South Pacific ocean, has been put to death by the natives, no doubt in revenge for the crimes of the slave-traders who infest that region. In his missionary ship he was wont to sail from island to island, and on one of these voyages was captured by some of the enraged islanders, who did not know him, and who, in their ignorant vengeance, put him to death, simply because he was a white man.

SCANDINAVIANS IN MINNESOTA.—There are in Minnesota about 60,000 Scandinavians, divided as follows: 30,000 Norwegians, 20,000 Swedes and 10,000 Danes. Nearly all of those who profess religion are Lutherans. Each nationality has its separate church organizations and edifices, and there is no community of feeling among them, though they all sprung from the same parent stock. The Swedes use the German letter in their literature, and the Norwegians the Roman of English. The Norwegians have a theological seminary in Minneapolis, which is as yet but poorly endowed, but which is not likely to fail, for the men who support it are in dead earnest. So writes a correspondent of the *Universalist.*

ZION'S HERALD brings us an account of the annual meeting of the Boston Wesleyan Association, held in the new Association Hall, December 20. The report of the treasurer, J. P. Magee, showed that the property cost $300,000. Its value is much greater now. The income from the rent of the room is likely to be $5,000 per year, after meeting all expenses. The *Herald* has more than met its expenses during the past year. We congratulate all parties interested in this satisfactory exhibit. The following officers of the association were elected for the ensuing year: A. I. Benyon, president of the Exchange National Bank, president; Pliny Nickerson, vice president; Franklin Rand, secretary; J. P. McGee, treasurer; J. G. Cary, auditor; Isaac Rich, E. F. Porter, A. Spear, E. H. Dunn, directors.

GOVERNMENT AID IN SOUTH AMERICA.—In Rosario, South America, an important concession has been made to the Protestants, which argues well for the progress of liberal ideas in this important city. Rev. Thomas B. Wood, missionary of the Methodist Episcopal Church, has succeeded in obtaining a monthly grant from the municipality to aid him in sustaining a Protestant school. Bro. Wood had a long struggle to obtain the grant, but it was given at last. The school, if successfully carried on, will aid the progress of the gospel greatly. In a note to us communicating this information, Rev. E. G. Wesley, late of South America, says: "They who have resided in these parts will readily appreciate Bro. Wood's success; it means far more than would at first be understood, since the whole corporation is Catholic."

THOSE CHINESE PERSECUTIONS.—The New York *Journal of Commerce*, having seen Dr. Maclay's letter concerning persecutions of missionaries in China, comments quite justly as follows. California is as illiberal as Arkansas.

While some State and city officials on the Pacific coast seem to be in collusion with the persecutors of Chinamen—being apparently afraid or powerless to bring the murderers and tormenters of those poor fellows to justice—the government authorities in parts of China are setting a different example. We have been favored with an advance copy of a remarkable letter from Rev. Dr. Maclay, superintendent of the Methodist Episcopal mission in Hokchiang district, south of Foochow. The writer mentions three outrages in different places, upon native missionaries, in each of which cases the local magistrate or military officer promptly interfered, rescued the victims, and took immediate measures to punish the assailants. In each instance the preacher would have been killed but for the firm and noble conduct of the authorities, who will take care by dealing out prompt retribution that such offenses are not repeated. The feeling against the native missionaries in China is stronger, if anything, than that against the missionaries of foreign birth. It is fully as intense as that cherished by the vulgar rabble of our Pacific coast cities against the Mongolians there. At this time, when news of the maltreatment of Chinamen in San Francisco and other American cities has become circulated in China, the antipathy to missionaries from this country and their native allies is stronger than ever. By so much more are the good faith and heroic firmness of the Chinese officials, who shielded and will avenge the injured missionaries, to be praised. For very shame, the so-called Christian magistrates of America should try to equal, in the administration of even and exact justice, the officials of China, whom we are so fond of terming "heathen."—*Northwestern Christian Advocate.*

TROUBLES.—Some good Christians have a great deal of trouble in this world. The reason of it is that God is preparing them for very great happiness in heaven.

Last summer, when in the city of Amsterdam, in Holland, I was very much interested in a visit we made to a place there famous for polishing diamonds. We saw them as they were engaged in this work. When a diamond is first found it has a rough dark outside, and looks just like a common pebble. The outside must be ground off, and the diamond polished before it is fit for use. It takes a long time to do this, and it is very hard work. The diamond has to be fixed very firmly in the end of a piece of hard wood or metal. Then it is held close to the surface of a metal wheel, which is kept going round. Fine diamond dust is put on this wheel, because nothing else is hard enough to polish the diamond. And this work is kept on for days and weeks and months, and sometimes several years, before it is finished. And if a diamond is intended to be used in the crown of a king, then longer time and greater pains are spent upon it, so as to make it look as brilliant and beautiful as can be.

Now Jesus calls his people his jewels. He intends them to shine like jewels in the crown he will wear in heaven. To fit them for this they must be polished like the diamond.

And God makes use of the troubles he sends on his people in this world to polish his jewels. And when we get to heaven and see how beautiful they look, we shall see that it was indeed good for them that they were troubled. It has fitted them for greater happiness there.

WHO IS YOUR FRIEND?—Who is your friend? Not the boy or girl, man or woman, who tries to lead you astray, tempts you to do wrong, mocks at sacred things, or gives you bad advice or bad example. Such a person is your enemy. Listen not to him.

Who is your friend? The person who tells you to do right, to walk in truth, to be faithful in good works; the person who urges you to pray, to study God's word, to be always at church, to look forward to full membership with his people, to grow in grace and in the knowledge of the Lord Jesus Christ. Such a person is your friend. Listen to him.

"IN 1870 ten million dozen corsets were imported into the United States. Near Strasburg there are one thousand five hundred handlooms employed in weaving corsets for consumption in the United States." That's just it—"corsets for consumption."

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THE ADJOURNMENT.

The Louisiana Conference adjourned on Monday night, the eighth instant. The proceedings of Monday embraced the adoption of the reports of several committees. The memoirs of our deceased brethren, Rev. Thomas Samford and Rev. William G. McGaughey, were read, and grateful and affectionate tributes were paid to their memory by members of the Conference. The memorial service was concluded by singing, with touching pathos and power, the hymn:

And let this feeble body fail,
And let it droop or die,
My soul shall quit the mournful vale,
And soar to worlds on high.

Before the appointments were announced Bishop Kavanaugh made an appropriate address, broad and scriptural, and well calculated to stimulate and strengthen the noble band of itinerants who were about to enter upon another year of toil and sacrifice. The sublimest hour of all in our grand and effective economy is that one when a Conference of preachers receive their appointments from the Bishop. A gracious revival influence pervaded the community during the session, and a goodly number professed religion and were added to the membership of the church. We forgot to mention, last week, that our new church at Monroe is called Nolley Chapel, after the heroic and sainted pioneer, whose name has become a household word in Louisiana Methodism. Everybody spoke in the highest terms of the profuse and refined hospitality of Monroe and Trenton. Our home was with Colonel Garrett, a name long and favorably known to the judiciary of the State. We were gratified to find him and his house in the Methodist Church, and striving for the incorruptible crown. We are sure that Bro. Foster and President Andrews will join us in a testimony of gratitude to this kindest of hosts, and to his considerate and amiable family. Suitable expressions of thanks were voted to the good people, to the courthouse authorities, to the railroads, stages, steamboats, and to Richard Majors, the colored ferryman, who crossed everybody connected with the Conference, passing between Monroe and Trenton, free of charge. The New Orleans and Jackson, the Vicksburg and Meridian, and the North Louisiana and Texas railroads passed all the members at half fare.

On our return Dr. Marshall met the returning crowd on the ferry at Vicksburg with a writ of habeas corpus, and had the brethren conveyed in a body to his pleasant home, where an evening of generous and wholesome cheer was spent in the society of the ladies of the family and of other pleasant people. From those who were present we have received glowing accounts of the evening's entertainment as an occasion never to be forgotten. It was our luck to accompany some of the sick and feeble folk on the fine steamer Natchez home, and as the boat let go her lines immediately we could not be a partaker of the feast.

Our three days on the river were, however, pleasant ones, with the best of company and the best of fare. Captain Leathers treated our company generously, and is entitled to a vote of thanks. He is a veteran steamboatman, having been thirty-seven years in the business, and still stalwart and vigorous. We sleep better on the Natchez than on any boat afloat. As for matters outside, there was much cotton coming aboard at various points, passengers arriving and departing, a great many negroes shifting about, and seeking homes and employment for the year. The coast looks bare and quiet, enjoying the sleep of winter. The rolling season is over, no smoke goes up from the tall chimneys of the sugar-houses, and the billowy green of three months ago has given place to nude and brown fields. In some places the early plows were moving, but for the most part everything was in a state of repose. The next Conference meets in New Orleans. Circumstances constrained Bishop Kavanaugh to return home immediately. He will ever be welcome to the territory and sessions of the Louisiana Conference. With no apparent infirmities of age, his bow abides in strength, and his ministrations among us have lost nothing in vigor and power since he first met us sixteen years ago.

Appointments.

New Orleans District.—Linus Parker, P. E. Carondelet Street, William V. Tudor; Felicity Street, John Mathews; Moreau Street, Joseph D. Adams; Dryades Street, German, John A. G. Rabe; Craps Street, German, J. B. A. Ahrens; Soraparu and Carrollton, German, to be supplied (by John G. Krauter;) Cadiz Street, Louisiana avenue and Carrollton, James A. Ivy, Thomas W. Dyer, supply; Algiers and Thibodaux, to be supplied (by Lewis A. Reed;) Baton Rouge, Alexander E. Goodwyn; Plaquemine and Grosse Tete, to be supplied; Publishing House, New Orleans, Robert J. Harp; Blind Asylum, Baton Rouge, Patrick Lane.

Opelousas District.—Benjamin F. White, P. E. Opeloneas, William F. Easterling; New Iberia, Thomas B. White; Franklin and Pattersonville, George Bright; Vermilionville and Abbeville, Baxter Clegg; Bellevue, John V. Pointer; Plaquemine Brulee, to be supplied (by C. A. Frazee;) Washington, to be supplied; Lake Charles mission, to be supplied; Sugartown mission, Thomas Mullett; Calcasieu mission, to be supplied (by George W. Reeves;) Grand Cheniere mission, to be supplied.

Alexandria District.—Frederick White, P. E. Alexandria and Pineville, Samuel Armstrong; Evergreen and Big Cane, Christian Keener; Bayou Boeuff and Spring Creek mission, Silas H. Cooper, one to be supplied; Simsport, to be supplied; Harrisonburg and Trinity, to be supplied (by C. R. Godfrey;) Columbia, Robert A. Davis; Trinne, John S. Davis, supernumerary; Centerville mission, to be supplied; Atlanta, Samuel H. Schroeder, John F. Marshall, supernumerary; Rapides circuit and mission, John F. Wynn.

Shreveport District.—John Pipes, P. E. Shreveport, John Wilkinson; Shreveport German mission, to be supplied; Caddo, Amicus W. Williams; Keachio, Richard H. Adair; Mansfield, Charles W. Carter; Pleasant Hill, Robert Parvin; Manny, to be supplied (by Henry L. Smith;) Anacoco, James M. Franklin; Natchitoches mission, to be supplied; Springville, William D. Stayton.

Minden District.—Nathaniel M. Skipworth, P. E. Minden, Whitmel P. Kimball; North Bossier, Henry O. White; South Bossier, Robert Randle; Mount Lebanon, Jesse Fulton; Sparta, Philip Allen; Bistenean, Richard M. Crowson.

Ouachita District.—Samuel S. Scott, P. E. Monroe, C. F. Evans; Trenton, J. Lane Borden; Ouachita circuit, Robert T. Parish; Farmerville, Joseph G. Miller; Hayneville, John A. Miller; Homer, Nehemiah A. Cravens; Vernon, John C. Reed; Castor and Louisville, John W. Hearn; Homer College, James E. Cobb, president; agent Homer College, Thomas J. Upton.

Lake Providence District.—Joel T. Daves, P. E. Lake Providence, William F. Alexander; Floyd and Delhi, James E. Bradley; Oak Grove, to be supplied (by Thomas B. Reneau;) Waterproof and Tensas chapel, Benjamin F. Alexander; Wesley and Jordan chapel, P. H. Dieffenwierth; Sicily Island, Thomas H. McClendon, Joseph H. Stone, supernumerary; Winnsboro, James M. McKee; Rayville, James L. Wright; Bastrop, Marcus C. Manley; Lind Grove, Joseph W. Medlock.

Transferred.—W. C. Haislip, to Trinity Conference; Seaborn J. Graves, to Texas Conference; Reynolds S. Trippett, to Mississippi Conference, and stationed at Port Gibson; Herman Eber, to Virginia Conference.

Superannuated.—Joel Saunders, Henry C. Thweatt, William E. Doty, Almarin G. Miller, Edwin W. Yancey, Philo M. Goodwyn, Fisher T. Rawson.

CENTENARY COLLEGE.

AN APPEAL.

Mr. Editor: While you were at Conference I paid a visit to this honored institution. There I found a most admirable body of students and tried professors hard at work. In point of discipline and thoroughness of instruction the college was never in better condition. I was glad to learn that three-fourths of the young men are members of the church. On Sabbath afternoon I walked up to the center building, and there I found some twenty of the students engaged in a prayer meeting led by one of their own number. An unusual interest in the temperance movement has sprung up in the town; nearly all the young people in it, of both sexes, have joined the order. The scaffolding is still on the front of the main building; its columns have been rebuilt and are ready to receive their capitals; the iron castings upon which the entablature is to rest, and the stone for the caps, are on the ground. The builder, Mr. White, has thus far done his work well. He is now ready to resume and continue the front on to completion. This repairing is not in the way of the classes, which recite in the building. I would here observe, there is a great difference between work going up and walls falling down; and though many may be impatient while marking the slow progress of the builders, yet that progress is in the right direction. The Building Committee is composed of judicious, reliable gentlemen, and our friends may rest assured that all funds contributed toward the repair will be economically and promptly applied. The notes and drafts which were given me for these repairs have so far proved to be good, and but little will be lost.

In my report of collections made before I left for the Pacific, I failed to report the sum of $7,500 of promissory notes presented by Judge Edward McGehee, of Woodville, Mississippi, to the college, and available to the Board of Trustees in canceling its obligations to the former faculty. The amount of these notes, with interest, is at present in the neighborhood of $15,000. At its last session the board resolved to give it the direction indicated by the generous donor.

The whole sum so far actually collected for repairs does not exceed $12,000. We need for completion, and to sustain the faculty while the regular classes are forming, $12,000 more.

I see by the action of the Louisiana and Mississippi Conferences that this responsibility of repairing and sustaining Centenary has been devolved upon its president, Rev. G. G. Andrews, and myself. For my own part, I am ready to do any work for the cause of my Lord; and I believe no department of toil in the church more likely to redound to the glory of God and the salvation of souls than the full reviving of this college. I am content to supplement the labor and wisdom of such men as William Winans, John Lane and Benjamin Drake, and, so far as I may be able, to make good our virtual pledgee to those noble laymen who gave so freely of their substance toward the building up of this institution, of whom some are now dead, and some remain to this present day. I am sure that the church in this city, to go no farther, will not suffer us to bear this burden alone. I wish to obtain during the next few months, from every part of our territory, five persons who will give say $1,000 each, ten persons $500 each, twenty persons $200 each, and from fifty persons $100 each. This will enable us not only to complete the building, but to support the faculty until the college gets under full headway.

I know there are members of our church in the Southwest—and I appeal to no others—whom God has blessed; who have had the management of a great deal of money during their lives, and who are expected by him to act as faithful stewards of his mercies. I do not limit them. I know of no better use that can be made of money in God's service than in the support of a school that has added so much to the strength of our church in the Southwest. I am convinced that immediately around Centenary is a community the best suited to sustain a college of any in the two Conferences, because in nearly every farm-house in the Felicianas there is to be found one of its graduates. Our church is now demanding a better ministry—a more enlightened and sanctified. Let it be remembered that our own Wesley and his noble coadjutors sprang from the highest seat of learning in England; that he was Greek lecturer at Oxford when called of God to the greatest work possible to man; that his learning never came amiss, and fully baptized, as it was, into the spirit of the Master, that it constituted no small part of his power with the people.

I shall be glad to hear by letter from all whose hearts are moved to this good work. I speak both for the Savior, the Conferences, and in behalf of the youth of our people—too many of whom, alas! are being denied the advantages of sound religious influence and proper mental development and training.

J. C. Keener.

January 12, 1872.

THE LEGISLATIVE WAR.

Since the fourth of January our Legislature has been in a disorganized condition, and the city has been almost continually threatened with violence and bloodshed. The Legislature is divided into two great factions, each faction holding separate sessions and claiming to be the true and legal body. Governor Warmoth and Colonel Carter are the leaders. The former seems to have outgeneraled the latter, holds possession of the State House, and has maintained the organization of his adherents as the General Assembly of Louisiana. Meanwhile Speaker Carter, and the members friendly to his movement, claim to be the lawful House, and hold regular sessions at the Cosmopolitan club rooms. Colonel Carter, ejected from the speakership by the Warmothites, and a number of his followers unseated by them, has in vain demanded possession of their hall in the State House. The Governor holds the capitol by armed policemen, and persists in keeping the Carter party out. At one time it was apprehended that the State House would be forcibly assaulted, and that popular riot and bloodshed would follow.

During all this peril United States troops have been quartered in the city, and Gatlin guns, with their murderous grapeshot, have been kept ready for action. The present indications are that quiet and tranquillity are about to be restored, and that the General Assembly, as now constituted and occupying the State House under the ægis of Governor Warmoth and his Metropolitans, will gradually draw the disaffected members and proceed with business. The oppressive legislation which has well-nigh inaugurated a reign of terror has been repealed by the Warmoth Legislature. We quote as follows from the *Picayune* of Monday, the fifteenth:

The Senate.—1 P. M.—There being a quorum of the Senate present, including Mr. Pinchback, bills were introduced by Senators Lynch, McMillen, Anderson and Thomas, (the two latter Democrats,) repealing in toto the registration law, the election law, the constabulary law and the printing law.

They were all repealed without a dissenting voice, and the repeal bills sent at once to the House.

The House of Representatives.—1.30 P. M.—There being seventy-eight members present, the House was notified of the repeal by the Senate of the registration, election, constabulary and printing laws.

The House at once took up these repeal bills and passed them without a dissenting voice, and notified the Senate of the fact.

Repeal Bills Signed by the Governor.—At 3 o'clock, the repeal acts, as passed by the Senate and House, were presented to the Governor, and were at once signed by him.

These iniquitous laws, under a strong popular pressure, are swept from the statutes, and it is to be hoped that a better era is dawning upon our oppressed and misgoverned people.

Things had reached a point where there must be violent revolution or legislative reform. We trust that the latter will be real and thorough, and that the utter ruin to which we have nearly come may be averted. It is not conceivable that lower depths of corruption and abuse of official position exist than those already reached. No people in the world have been subjected to so humiliating and grinding a despotism as that which Radicalism has inflicted upon our State. Such an abyss of rottenness and unblushing venality never yawned before to devour the substance and to overthrow the liberties of the people. Our citizens have suffered long and patiently, and their forbearance from violence and revolution has been wise.

The excitement and manifestations of the past fortnight will have a good effect in bringing our oppressors to their senses, and in demonstrating the absolute necessity of reform and moderation. A taxation which is equal to five or six per cent. on the value of property is no better than outright confiscation; and the tyranny of the executive, controlling the elections and the entire local affairs of the parishes, left hardly a particle of influence in the hands of the citizens and property holders. Such a state of affairs cannot continue much longer. Driven to recklessness and despair, the people's cry for relief must be heard, and no political combinations can successfully oppose the demand. All classes, except those who fatten on office, and are growing rich from the life-blood of the country, are equally concerned in the movement to secure better laws and a purer administration.

Colored M. E. Church in America. The recent organization of a Conference for Louisiana by this denomination promises much for the welfare of the colored people of the State. We have not space for the entire proceedings. The organization was duly perfected at Trenton on the fourth instant. Several were ordained, and a number admitted into full connection. Bishop Miles stationed thirty-five preachers, and it is probable that most of the work left to be supplied will be filled during the year. The appointments will be found on our second page this week.

The Nashville *Christian Advocate* begins the year in its new form of sixteen pages, and is perhaps a little more spacious than formerly. It has a bright and cheerful look, and is in a most convenient shape for the readers. Its entire make-up leaves nothing more to be desired in size or quality. All praise is due to the veteran editor and enterprising publisher for the very beautiful and complete paper which they are sending forth as the organ and representative of Southern Methodism. May great and deserved prosperity attend the *Advocate*.

The Southern Organ.—We notice that this staunch defender and advocate of temperance and good morals generally has been revived, and that its old editor, Rev. J. W. Harmon, is again at the helm. We wish the paper a prosperous and useful career. It is a handsome eight-page sheet, about half as large as the Advocate. Terms, $2 per year.

The aforetime *Texas Christian Advocate* is now the *Christian Advocate*, published at Galveston, and very much enlarged and improved. Veal & John have retired from the publication and turned it over to the Advocate Publishing Company.

In Russia people who are picked up on the highways in a state of intoxication are condemned, whatever may be their social station, to sweep the streets for one day, and it is not rare in St. Petersburg to see well-dressed individuals thus employed.

BOOKS AND PERIODICALS.

Woman's Worth and Worthlessness. The complement to "A New Atmosphere." By Gail Hamilton. New York: Harper & Bros., 1872. Duodecimo, 291 pages.

We have found this book much better than we expected. It is piquant, readable, and a fair treatment of the woman question. The suffrage question is examined with a good deal of thoroughness and candor, and the expediency of granting the ballot to women is met with a strong and conclusive refutation. It would hardly do for any but a woman to say all that Gail Hamilton has said in this volume. Her estimate of her own sex may be supposed impartial, and we may hope that her arguments will tell upon those who would listen to no other voice. Containing, as it does, some exceptionable matter, the volume is on the whole timely, and calculated to do good service against one of the most pernicious movements of the age. For sale by Ellis & Bro., New Orleans.

Gentle Measures in the Management and Training of the Young. By Jacob Abbott. New York: Harper & Bros., 1872.

This is a 12mo of 330 pages, beautifully illustrated. The title indicates the central and prominent idea of the author, and the main principle which he advocates in the government of children. Without adopting his views altogether, we can safely recommend the book to parents and teachers. They will find in it many valuable suggestions, and will be grateful for the light and guidance which it affords in the discharge of some of their most delicate and perplexing duties. For sale by Ellis & Bro., New Orleans.

Burke's Magazine for Boys and Girls for December is the last number of the publication. We have welcomed its monthly visits from the first number to the last, and have borne our testimony to its merits as the best thing of its kind in the South. We quote "a last word" from the editor: "The present number of *Burke's Magazine* is the last that will be issued. For three years and a half we have striven to give the boys and girls of the South a periodical of their own. We thought such a publication was needed, and would meet with a cordial support. We were mistaken. Either Southern boys and girls do not want a Southern juvenile publication, or we have not succeeded in making one to their liking. It has cost the editor a good many hours of hard work, and the publishers a good many dollars, to find this out. It would be folly to continue what is not wanted, and we give way to any others who may choose to occupy the field of juvenile literature in the South. To those little friends—and many older ones—who have stood by us from first to last, and to many of our editorial brethren who have so kindly noticed us, we return our grateful thanks. They have done what they could—and if there had been more like them we should not be obliged to write this farewell."

The Christmas number of the *Illustrated Christian Weekly* is very handsomely illustrated with fourteen pictures—one of them, entitled "I wish you a merry Christmas," being a full-page design, beautifully printed. "John Rogers," the sculptor, is the subject of an interesting sketch, with a portrait and illustrations from his well-known works. "A Cathedral Door in Spain," and "A Protestant Church in America," are scenes drawn from actual life. The Christmas poem is well illustrated, and cannot fail to interest both young and old. This number is increased in size by the addition of a four-page supplement, and it is announced that, beginning with the next number, the paper will be enlarged to twelve pages, without increase of price.

Good Words for the Young for December has reached us. This splendid republication by Lippincott is hardly excelled by any periodical in the world in its literary and artistic finish. In its table of contents we note: On the High Meadows; Nineteen Hundred and Seventy-two; The Snow Fight; A Paddle in a Canoe; What we saw Underground; The Model Ship, and other articles.

The December number of the University Monthly contains its usual well-assorted and instructive articles. We sample their titles as follows: Learning to Write; Three Things Necessary to Success in a Primary Teacher; The Beginning of Education. The Boys and Girls' Department, and Monthly Notes and Educational Intelligence, are well sustained in the present number.

The Little Corporal for January comes out in a new costume, not military as of old, but in the garb of peace. The illustrations and printed matter are equal to anything in its past history. John E. Miller, publisher, Chicago, Illinois.

Appletons' Journal more than maintains its well-established repu-

tation as the best journal of literature, science and art in the country. The number of January 6 is beautifully illustrated.

THE SOUTHERN MAGAZINE for January has: What I Saw of the Battle of Chickahominy; A Soldier of Fortune; Notes on E. A. Pollard's Lost Cause, by General G. T. Beauregard; Sovereignty in the United States; Run to the Earth; A Story of Nine Travelers, and other articles, besides Reviews and the Green Table.

OLD AND NEW for January has: Midnight, 1871-2; Six of One by Half a Dozen of the Other; The Gate Called Beautiful; Modern English Novels; The Organ Blower, and other articles. The number closes with a sketch of Frederic Wadsworth Loring, who was killed in Arizona in November last.

THE HOUSEHOLD for January is promptly to hand, and contains a world of good things in all of its departments of literature and domestic information.

THE AMERICAN AGRICULTURIST for January is an excellent number, and profusely illustrated. Published by Orange Judd & Co., New York, at $1.50 per annum.

THE SOUTHERN FARM AND HOME for January has been received. The frontispiece is a well-engraved likeness of Hon. Jefferson Davis.

THE *Southern Christian Advocate* of January 10 contains the salutatory of the new editor, the Rev. F. M. Kennedy. Sorry to part with Dr. Myers. We heartily welcome Bro. Kennedy. We quote as follows:

Satisfied with Southern Methodism as it is, the *Southern Christian Advocate* proposes the sponsorship of no "new departure" in church polity, but is content, for the present at least, to urge upon its readers the propriety and safety of walking by the same rule and minding the same things. Convinced, however, that much of the success which has crowned its work has been due, under God, to a flexibility in the system which yielded promptly to the pressure of providential demands, it will not withhold its cooperation or advocacy from any measure which is manifestly demanded for its improved efficiency and enlarged success.

As the organ of the patronizing Conferences, the *Southern Christian Advocate* will strive to reflect the views and deserve the esteem of those in whose interest it is conducted; and it is confidently hoped that its columns will be regularly enriched by contributions from the many gifted writers within its territory, who owe this service to the church, and should render it through the medium of their own paper.

If in the performance of the delicate and unfamiliar duties of our office, the editorial prerogative should at any time impinge harshly against the sensibilities of even the humblest of our readers, the injured may feel assured that the wound has not been wantonly inflicted, but has resulted from what we honestly, if erroneously, believe to be required by the interests of the paper or the welfare of the church.

To our brethren of the press—into whose august fellowship we enter with diffidence—we would say that if at any time the canons of editorial comity should be violated by us, they may, without disparagement to their charity, attribute the transgression to inexperience, and feel assured that we hold ourselves, to the full extent of our information, matriculated to the code of their honorable fraternity.

Dr. Myers, in retiring from the position which he has so long and ably occupied, has some last words, from which we quote as much as space permits:

But much remains to be done. The lessons of the past should not be lost. God gave this Methodist people great wealth. They were unfaithful in their stewardship. He stripped them of their possessions. Had they, in the years of their prosperity, lent their money to the Lord, instead of feeding their covetousness, and living in luxury, and pampering pride, they would have had their own with interest. They did not—they lost well nigh all; but God is blessing them again. As my last official warning and exhortation to the prosperous men of the church, let me say: "Beware of the error of the past." "Lay up treasure in heaven." Use your money to push the triumphs of Christianity. Build her houses of worship—support her pastors—educate her young—build up and endow her institutions of learning—work, work for God and his cause. Thus shall the rains of heaven fall upon your own souls, and you shall be "like a tree planted by the rivers of waters."

But the time has come to cease this hortatory strain. The vocation which has thus far allowed it, I must now delegate to another. He will not love the readers of the *Advocate* less than the writer does—more he cannot love them. He will not be less faithful to them, less diligent in their service or mindful of their profit. Receive him as a brother beloved in the Lord; and may his labors for those I now part with reluctantly be a hundred-fold more fruitful than mine have been.

My work in this long-continued relation to the church is done, and it is committed to the world for its judgment. Some will judge hardly of me and of it; but it is pleasant to believe that very many will judge kindly, leniently. I know I have had faults—have failed in much; but I can say, with clear conscience, that I have never done one an intentional wrong, never been influenced by prejudice or enmity in dealing with subscribers or correspondents; and it is a source of deep thankfulness that, so far as I know, I leave no enemies to rejoice over my disconnection with the paper. If I do, I hope they will pray God to forgive me, as I forgive them—as they forgive me. To that one Master have I sought to stand, though I should fall to all others.

I cannot say the parting word without an offering of gratitude to my cotemporaries—the church editors—for the expressions of kindly feeling and confidence with which they noted my resignation of the editorship. I am happy to know that a sharp word has never been interchanged with any one of them—that we part as friends and brothers. It is an honor to be fellow-laborer with such men—a reward to have their confidence. May heaven make them all, for many years more and more, a blessing to the church.

And now, trusting in the good Providence which has guided me through all my years, I lay down my pen, and offer an ardent prayer for the prosperity of the *Southern Christian Advocate*, and for gracious favor upon its new editor and on every one of its readers.

Married.

On the third of January, 1872, in Trenton, Tennessee, by Rev. T. C. Wier, Rev. T. CAMERON to Miss ELLA JONES.

On the twenty-fourth of December, 1871, at the residence of the bride's father, near Homewood, Mississippi, by Rev. C. McDonald, Mr. W. W. MOORE to Miss JO. TAYLOCK.

At the residence of the bride's father, on Tuesday, December 19, 1871, by the Rev. Mr. McALISTER, Mrs. MOLLIE E. ANESLEY, of Dale county, Alabama, to Mr. B. C. WATFORD, late of Louisiana.

By the Rev. P. Howard, at the residence of W. Chamberlin, in Warren county, Mississippi, on the sixth of December, Mr. J. T. TUCKER to Miss LAURA T. CHAMBERLIN; both of Warren county, Mississippi.

Canton (Mississippi) papers please copy.

Obituaries.

DIED, at the residence of her mother, Mrs. S. C. Terrell, in Charleston, Mississippi, October 27, 1871, in the twenty-fourth year of her age, MIRIAM TERRELL, wife of A. S. Wate. Young, beautiful, a bride, with rare loveliness of disposition, which won her many friends, there was much to bind her to life. She remarked to a friend that she had "desired to live;" "but what a mercy," she added, "that I have not delayed preparation for death till now." She was brought up in the Methodist Church and converted under its teachings; and in the lingering illness of several months she proved the power of God's grace to give patience in intense suffering, through parting from dear ones, even through the "dark valley." Her faith in Jesus as her Savior made her last days triumphant. She was often happy in listening to the soul-stirring hymns of our church, and found precious comfort in the divine word read to her daily by her sister. At times her sufferings were so great that her friends feared life would end in one of the paroxysms. Prayer was often made that God would in mercy soothe the last hour. When it came she seemed only asleep—"asleep in Jesus." And the sorrowing ones in that home, which has lost so much brightness and love with her, are comforted by the thought that "them which sleep in Jesus will God bring with him."

Western Methodist please copy.

DOUGLAS COOPER WOOD was born on the second of October, 1811, in Wilkinson county, Mississippi, and died in Nashville, Tennessee, July 20, 1871.

First matriculated at Centenary College, where he was loved for his goodness of heart and remarkable warmth and generousness of impulse. He seemed to have all the affectionate tenderness of a woman in his friendships. Otherwise he was far from effeminate. No braver, truer or more enthusiastic soldier ever shed his blood for the lost cause.

From the very beginning to the very end of the war he fought, except when, through weary months, he lay wounded in Virginia. Officers and comrades united in saying that in all the qualities which make up the true soldier he had few equals. He was wounded twice—at the battle of Seven Pines and at Cedar Creek, which last would nearly proved fatal and lamed him for life.

He joined the Methodist Church during the war, and lived the rest of his life a consistent Christian, though he was naturally reserved in the expression of his religious feelings. His last illness was lingering and painful, but triumphant. His last words were such as these: "Tell my wife to bring up our children in the nurture and admonition of the Lord. I leave them all in God's keeping, and pray to meet them in heaven. I put my whole trust in my Savior. He has always been with me, and will not forsake me now. I am not afraid to die. All is bright beyond. Tell all my friends and my brother to meet me in heaven. Oh, my dear mother! Come to me. Kiss me, mother." With these words, so affectionate, tender and trustful, upon his lips, he breathed his last.

Thus in life's prime has passed away one of the truest friends, one of the best soldiers, and one of the most affectionate of husbands. He has gone to the "bosom of his Father and his God."

C. CHAMBERLIN.

MISS SALLIE MILLSAPS.

The subject of this sketch was born in Jasper county, Mississippi, October 15, 1850, and died in Carlandsville, in the same State, August 4, 1871.

Most of her short life was passed in Union parish, Louisiana. During the last three years she was a resident of Trenton, Louisiana. Her girlhood was lovely, and she blossomed into a graceful and beautiful womanhood. The pet of the household, she gladdened all hearts with the music of her presence. Like many young ladies whose hearts are entangled in the meshes of this world's pleasures, and to whose joy-seeking natures the tinsel of fashionable life appears true gold, she long omitted to seek the one thing needful. During our protracted meeting last winter her conscience became awakened, and she became a "pearl-seeker" in reality. Happily converted, her future life became adorned with the spirit of Christian love; and though it was short, yet was it bright and glorious.

Last summer, while on a visit to some relatives at Grindsville, she met the Christian's last foe, and, crossing Jordan's stream, she joined her sainted mother, who had only a little more than a year before fallen asleep in Jesus. Triumphantly she passed through "the valley of the shadow of death," holding to "Jesus, the author and finisher of her faith." Her last words were: "I am going home to Jesus and to my mother"—two names inseparably united, for from the lips of the one she had heard of the other. Although we miss her sadly, yet we rejoice to say:

"By the bright waters now thy lot is cast;
Joy for thee! happy friend; thy bark hath passed
The rough sea's foam.
Now the long yearnings of thy soul are stilled;
Home! home!
Thy peace is won; thy heart is filled!
Thou art gone home."

J. LANE BOWDEN.

ANOTHER good man has fallen asleep in Jesus. Rev. JOHN JASPER LAZENBY was born May 2, 1825, in Columbia county, Georgia, and died in Simpson county, Mississippi, December 7, 1871. His early educational advantages were very limited, and during his youthful life he availed himself of every opportunity to improve those facilities with which God had endowed him. At the age of fourteen he professed saving faith in Christ, and shortly afterward connected himself with the Methodist Episcopal Church South; and but a few weeks previous to his decease the writer heard him say in a class meeting: "He had never for a moment doubted his conversion to God." At the age of seventeen, by the permission of his parents, he left the home of his boyhood to confront and to fight the battles of life alone, taking the Holy Bible as the man of his counsel and the guide of his youth. Shortly after leaving his native State he went to Auburn, Alabama, where he served an apprenticeship as mechanic, and during this time he devoted his leisure hours to the study of the ministry, storing his mind with those precious truths of the gospel which he for a number of years faithfully proclaimed to others.

At the expiration of his apprenticeship he was licensed to preach, and admitted on trial in the Alabama Conference, where he was actively engaged in the work of the ministry for two years, after which he was discontinued at his own request, in consequence of bad health. At the age of twenty-three he married Miss Helen S. Stubbs, of Russell county, Alabama, who, with eight children, mourn his loss. May they meet him on the banks of the river that flows by the throne of God.

Bro. Lazenby was hopeful and cheerful under all the circumstances of life, and under the sorest afflictions he always appeared the most happy, regarding them as the dispensations of a kind Providence, and as so many schoolmasters to lead him to Christ. During his last sickness he was not reluctant to realize that his earthly career would soon terminate—speaking of death familiarly and calmly, and urging upon his wife and children the vast importance of godliness, and that "the fear of God was the beginning of wisdom." A few hours before the fatal messenger came, he called his family around his dying couch, taking each one by the hand, bidding them farewell, with an exhortation to meet him in the better land, where no sods were to be broken for the dead. He then folded his arms, and, like a Christian philosopher, said: "Thank God, the die is cast; I am a sinner saved by grace. I have exhausted my life in teaching sinners how to live; I now show them how a Christian can die." We offer our condolence to the afflicted family in this their hour of bereavement and loss. May the great Head of the Church temper the wind to those little ones upon whose brows he has written: Fatherless!

W. W. HURST.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Jan. 15, 1872:

A—Sam Abney $4. M S Andrews, T C Andre, Dr E P Angell $60.80, D Appleton & Co, Applegate & Co, Edwin Alden, N W Ayer & Son.

B—D P Bradford 2 lots, W C Black, J C Brogan, Barnes & Wilkinson 2 lots, J W Bennett $5, Horace Bisbop.

C—Lyman Carly, C Chamberlin $2, J R Cox, J J Cassaday, Cassell & Baughn 65 cts, Arthur Cole $2.50, Claxton, Remsen & Haffelfinger, Robert Carter & Bros, Colton, Znhm & Roberts.

D—D W Dillehay, Hansford Davis, A S Douglass, J G Dupree, James F Dumble, A M Dunbar.

E—John Elsworth $4, B R Eppes $2, Geo F Ellis, D G W Ellis 3 lots, L Ercanbrack, Elliott & Co.

F—R W Freeman $2.50, H Walter Featherstun, R S Finlay, Jos R Ferguson, Flournoy & Millsaps, Richmond A Frost.

G—H S Gilmore $3, Malcolm M Graham, F M Grace, J T M Gregory $2, Griffin & Hoffman.

H—S J Hawkins, S E Hunnicutt, H J Harris, W Harrington, D P Haggard $2.40, Chas Hutchins, Charles W Harris.

I—Robert S Isbell $1.

J—W Joyce $2.50, P A Johnston, Robert B Johnson, I G Jolin.

K—Kaufman & Co.

L—E L Lovely 2 lots $3, C J Lane, J B Lippincott & Co, Lee, Shepard & Billingham.

M—R A Martin $2, James Meenan, J H Mims, C McDonald, H B Magruder, D Merchant, M M Michan $4.90.

N—S S Norwood $50, J Nicholson, R H Noble, A B Nicholson, Thomas Nelson & Sons.

P—J B Powers $2, W H C Price, P S Petty $2, S M Peltengill & Co, Tarpley Prickett, Philip Phillips, T C Parish, L Praug & Co, H T Pierson, Pott, Young & Co.

R—J W Roberts, William C Rowland $5, L E Russell, J K Randall 2 lots $22, J B Robertson, A H Redford, agent, A D F Randolph & Co.

S—A B Stark $20, William A Snmpey, A T Shepherd, J J Smylie, W H Scott $2, C S Stowart 70 cts, W F Sale $5, George H Stinson $10.10, Jake Smith 75 cts, Mrs Belle W Stanard, J S Smythe, G S Saudell $11.

T—F H G Taylor, C W Thomas, S Townsend.

U—University Publishing Co, H Urquhart.

V—A J Vest.

W—J E Wilkinson, T C Wier, J H H Woodward, W A Waitkall, J M Weems, A R Winfield.

Y—N P Young.

Z—H F Zollicoffer.

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NEW ADVERTISEMENTS.

SITUATION WANTED.—A young lady, who is qualified to teach the usual English branches, French and Music, and has some experience in teaching, wishes to obtain a situation in a school or private family. References exchanged. Address

MISS L. G. H.,
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Midway, Florida.

Ja18 2t

FEMALE BOARDING SCHOOL.

THE SPRING SESSION of this school, located in the pleasant town of Athens, East Tennessee, on the East Tennessee and Georgia railroad, midway between Knoxville and Chattanooga, will begin on MONDAY, JANUARY 29, 1872.

The school is in charge of Mrs. M. W. Sullins, assisted by competent teachers. The boarding department is in the care of Rev. T. and Mrs. Sullins.

Athens is an eligible location for schools, noted for health, and was the resort of visitors from the South, last summer, in quest of health and pleasure.

Young ladies educated in this fine climate will live longer and enjoy more of life than if educated in the South; and the difference in expense would more than pay the passage to and from this place, so that parents in the South can educate their children here cheaper than at home.

The school rooms are in the same building as the family residence, and pupils can attend school at all times without exposure. Thoroughness in studies, promoting health, developing mental and moral faculties is the constant aim of the principal.

Terms.

Tuition in Literary Department, per term of five months, from $10 to $18, according to studies—payable half in advance, the other half at the middle of the session.

EXTRAS.

Music on Piano	$20 00
Use of instrument for practice	3 00
French language	5 00
Contingent fee	1 50
Board per month	12 00

Pupils furnish lights, towels, toilet soap, and pay seventy-five cents per dozen for washing wearing-clothes.

REFERENCES.—Dr. Wiley, president of Emory and Henry College, Virginia; Dr. Cunnyngham professor of Martha Washington College, Virginia; Rev. T. W. Humes, president East Tennessee University, Knoxville; Rev. F. M. Graco, president Hiwassee College, Tennessee; Rev. J. D. Parker, 135 Canal street, New Orleans.

For further information address

REV. T. SULLINS,
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MANUFACTURER OF

WOOD AND PAPER BOXES,

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HILL & VEAZIE,

74.....Camp street.....74

NEW ORLEANS, LA.,

LAMPS AND OILS, CHANDELIERS,

Globes, Chimneys, Shades, Trimmers, Wicks, Cans, Fillers, etc.

PRATTS' ASTRAL OIL, non-explosive and non-inflammable. jal8 1y

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Between Bourbon and Dauphine, first door from Dauphine.

Costumes, Masks and Dominoes to Let.

Country orders promptly attended to. jal8 1m

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586 & 588.....Magazine St.....586 & 588

Corner St. Andrew,
de28 3m NEW ORLEANS, LA.

NEW ADVERTISEMENTS.

STATEMENT OF THE CONDITION

—OF—

THE STATE NATIONAL BANK

OF NEW ORLEANS.

At the close of business, TUESDAY, JANUARY 2, 1872.

RESOURCES.

Loans and discounts	$513,361 09
Overdrafts	4,686 40
U. S. Bonds to secure circulation	500,000 00
Other stocks and bonds	20,950 00
Due from redeeming and reserve agents	235,562 09
Due from Banks and Bankers	53,506 98
Real estate	128,640 84
Furniture and fixtures	3,821 16
Current expenses	17 00
Accrued interest on U. S. Bonds	4,541 67
Premiums on U. S. Bonds	50,000 00
Cash on hand	469,720 46
	$2,019,805 59

LIABILITIES.

Capital stock	$500,000 00
Surplus fund	8,000 00
Discount	342 55
Exchange	881 75
Profit and loss	5,501 52
Circulation	450,000 00
Dividends unpaid	4,269 20
Dividends declared Dec. 20, 1871	35,000 00
Deposits	947,335 53
Due to Banks and Bankers	78,475 04
	$2,019,805 59

CHAS. L. C. DUPUY,
jal1 1m Cashier.

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First-Class Family Groceries and Plantation Supplies

AT GREATLY REDUCED PRICES.

J. W. PLATT & CO.,

WHOLESALE AND RETAIL DEALERS,

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Corner Poydras street, New Orleans.

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All purchases delivered free of drayage.

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BOOTS AND SHOES,

Trunks, Valises, Etc.,

18.....CAMP STREET.....18

Under the City Hotel.

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GREAT ANNUAL CLEARING-OUT SALE of DRY GOODS, all of which are new and fresh, and are to be sold at a *Great Sacrifice*, in order not to carry over winter goods to the next season, also to make room for Spring stock. We have made a *Grand Reduction* in all our departments, particularly our Dress Goods.

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In Dr. Wate's building,
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C. SAMPSON. F. G. SAMPSON.

SAMPSON BROTHERS,

(Late C. C. Sampson,)

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Upholsterer and Furniture Dealer.

Carpets, Mattings and Oil Cloths cleaned and laid. Furniture covers made to order. All orders will receive prompt attention, and satisfaction guaranteed.

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KID GLOVES For Children,
KID GLOVES For Ladies,
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222 CANAL ST., bet. Rampart and Basin,
de21 2m At the sign of the Golden Hand.

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ALSO HATS AND CAPS,

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Raw Bone Super Phosphate Fine-Ground Bone.

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de21 2m5p 121 CANAL ST., New Orleans.

W. G. COYLE & CO.,

COAL MERCHANTS.

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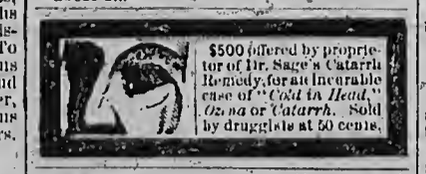
dec21 2m



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Window Shades, Table and Piano Covers.
Crumb Cloths, in squares or pieces.
Curtain and Furniture Materials.
Brocatelles, Coteleines, Terries, Reps, Lace and Nottingham Lace Curtains, Haircloth Ticking, Springs, Burlaps, Step Covers, etc.
no23 1y A. BROUSSEAU & CO.

MOBILE ADVERTISEMENTS.

I. C. DUBOSE & CO.,

WHOLESALE DRUGGISTS,

7.....North Water St.....7

MOBILE, ALABAMA,

having, since the destruction of their stock by fire, on the twenty-ninth of May last, laid in a full and most complete stock of

Staple Drugs, Paints, Oils, Window Glass, Patent Medicines, Etc.,

are now prepared, at their spacious, new and elegant store, to execute orders on the most liberal scale.

In quality and prices we invite comparison with any house in the land.

Give us a trial. jal 1m

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OILS, WINDOW GLASS

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Under ODD FELLOWS' HALL, ROYAL ST.,

MOBILE, ALA. jal 3m

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76.....Dauphin St.....76

Second entrance below St. Joseph street,

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Successor to Riley & Vail,

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JOHN DOUGLAS, DEALER IN

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Carriages and Buggies of the latest styles, and superior Horses, furnished at all hours. Calls of every description will receive prompt attention. ja4 1y

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DEALERS IN

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Nos. 19 and 21 Government St., and Nos. 48 and 50 South Water St.

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CHRONOMETERS RATED BY TRAVER OBSERVATIONS.

A. J. LESLIE,

(Late A. J. & F. A. Leslie,

32.....DAUPHIN STREET.....32

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ZORN & BREMER,

DEALERS IN

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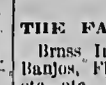

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a splendid stock of Silver-Plated Trays, Casters, Cordial Stands, Fruit and Cake Stands, Epergnes, Candlesticks, Coasters, etc., etc., together with a complete assortment of fine China and common Glass and Earthenware.

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THE PRACTICAL PLANTER.

A MONTHLY AGRICULTURAL JOURNAL, published by GEORGE W. GIFT, Memphis, Tennessee. TERMS—One copy, one year, $1.50; five copies, $6.25; ten copies, $12. MAKE UP CLUBS. Specimen copies free. ap27 1y

The Child's Corner.

LEARNING TO PRAY.

BY MARY E. DODGE.

Kneeling, late in the twilight gray,
A little child was trying to pray;
His cheek on his mother's knee,
His busy little feet half hidden,
His smile still coming unbidden,
And his heart brimful of glee.

"I was so naughty! Is it naughty?" Say,
O mamma! I've had such fun to-day,
I hardly can say my prayers.
I don't feel just like praying;
I want to be out-doors playing,
And I am undressed, down stairs.

"I can see the flowers in the garden-bed,
Shining so pretty and sweet and red;
And Sammy is swinging, I guess,
Oh! everything is so fine out there,
I want to put it all in the prayer;
(Do you mean I can do it by 'Yes?')

"When I say, 'Now I lay me'—word for word
It seems to me as if nobody heard.
Would 'Thank you, dear God,' be right?
He gave me my mammy,
And papa, and Sammy—
O mamma! you nodded I might."

Clasping his hands and hiding his face,
Unconsciously yearning for help and grace,
The little one now began.
His mother's nod and sanction sweet
Had led him close to the dear Lord's feet,
And his words like music ran:

"Thank you for making this house so nice—
The flowers, and folks, and my two white mice.
(I wish I could keep right on.)
I thank you, too, for every day—
Only I'm most too glad to pray.
Dear God, I think I am done.

"Now, mamma, rock me just a minute—
And sing the hymn with 'darling' in it.
I wish I *could* say my prayers!
When I get big, I know I can.
Oh! won't it be nice to be a man,
And stay all night down stairs!"

The mother, singing, clasped him tight,
Kissing and cooing her fond "good night."
And treasured his every word.
For well she knew that the artless jay—
And love of her precious, innocent boy
Were a prayer that her Lord had heard.

Hearth and Home.

A BOY'S HEROISM.

"Oh, dear!" sighed John Allen, as he closed the Sunday school library book, "how I wish I had a chance to do something heroic. I am sick and tired of this humdrum life out here in the woods. Nothing to do but drive the cows away in the morning and drive them back at night—chop down trees and cut them up for firewood—plow, harrow, sow, hoe, and so on to the end. If something only would happen once in a while!"

"When you have lived to be as old as I am," said his grandfather, a white-haired man on the verge of his grave, "you will learn that there is heroism in every-day life that is quite as sublime as those rare acts which are heralded from one end of the country to the other."

"Yes, I suppose you are right, grandpa—of course you are; but I would like to do one of those rare acts myself. It would seem to make a great man of me, and I know it would make me happy, too."

He took down his old straw hat as he spoke, and started off to the woods to hunt up the cows, little dreaming that before he again entered his log cabin home he should, under God, have been the savior of hundreds of precious lives.

He found all the cows but one, a favorite heifer, which belonged entirely to himself, and which he was calculating would some day bring him a nice sum of money toward finishing his education. So, after driving the rest into the barnyard, he went back to search for her.

As he was crossing the railroad track he stopped suddenly, and turned pale. Some wretch had removed several rails, and, of course, unless the engineer could be warned in season, the express train, which would be along in half an hour, would be dashed to utter ruin.

John's heart seemed for a moment to stop beating, while his head grew dizzy. Only for a moment. The safety of hundreds, their salvation from a fearful death, depended upon him alone, for there was no time to call upon others for assistance.

With wonderful rapidity he at once gathered together a pile of brush wood; tossed it on to the track, and set fire to it, which was an easy thing to do, as he had matches in his vest pocket, and the light materials were as tinder. Then he watched it—so carefully—so steadily—gathering more and more and heaping them on, and keeping the flames high and bright.

As he heard at last the shrill whistle of the engine, his heart again seemed to stop beating, and his head was so dizzy he hardly realized that he was awake—it seemed some awful dream—a nightmare, indeed, which bound him as with a spell.

By a wild effort he broke from the agony which entranced him, and, starting ahead of the fire, ran boldly along the track, waving his hat and shouting at the top of his voice.

There was a careful engineer on the train, one who realized the precious value of the human beings confided to his care; and so, on the alert for accidents, he caught the glimpse of John's fire as soon as he turned the distant curve, and the short, sharpe whistle nerved every brakeman to do his duty with electric rapidity. The train came to a dead stop a few rods from the scene of the miscreant's cruel work; the passengers rushed out to ascertain the cause of the sudden detention; and you may guess, little ones, how their faces whitened when they saw from what a terrible accident they had been saved! You may guess, too, their gratitude to God, and also to the young lad who, under him, had been their savior from such a sudden and fearful death.

"Let us pray," said a white-haired minister, who was one of the crowd, and instantly men, women and children knelt on the rough ground of that wild forest and joined with him in thanks to the All Father, and to the humble instrument of the blessed deed.

"What would you like best of all, my boy?" said he, afterward, as with the hundreds of others he went up to John, and took the boy's hands and thanked him personally.

"To go to school, sir," was the prompt reply.

"And go you shall," said the aged man, and instantly he went about with uncovered head among the crowd, holding out his hat and saying only: "The boy would like best of all to go to school."

Ah! how many, many crisp bank-notes and bright eagles found their way into the preacher's hat! Enough to pay all John's school bill, and educate him, too, for what was the darling wish of his heart—practical engineering.

"Wasn't it lucky," said he next day to his grandfather, as he rehearsed for the fortieth time what he meant to do hereafter; "wasn't it lucky that 'little Brin' strayed away—else I shouldn't have gone back—else"—he shut his eyes and turned white—the reverse of the scene was too terrible to think of.

"It was not luck, my son," said old Mr. Allen solemnly; "not luck, but your opportunity; one given by God to test your heroism. Such do not come often, my boy; once only, perhaps, in a lifetime; but opportunities to do good come every day, and in many, many of them there is a heroism which, in the sight of God, is as sublime as that of yours last evening; for it is harder, my son, to do a little act of kindness to a sinful boy or man than to save the lives of hundreds."—*Guiding Star.*

A GERMAN FABLE.—A raven was crossing a field and saw a cuckoo preparing a soft bed behind a shady bush. That seemed very odd to him; so he crept nearer and asked the cuckoo what he was making there.

"A bed, as you see," the cuckoo answered shortly.

"A bed! What for?" the raven kept on inquiring. "You are not going to lie on the ground? As far as I know, you usually rest in a hollow tree."

"It is not for myself," replied the cuckoo, "but for that poor sick hen there, you see behind the bushes. See that poor creature," he continued, weeping; "she fills my soul with pity; she has not been well for a long time."

"Really, an odd kind of neighborly love. I could never in the least have expected that of you," the raven cried in ecstasy; and the bright tears flowed down his raven cheeks at the thought of this noble deed.

"Yes," the cuckoo continued in a whining tone, "this good hen laid me nearly every day an egg; upon that I have hitherto lived when I could get at nothing else, and how miserable I should be if she should die. I must perish. Yes, must starve in these famine times."

"Ahn, so! It is not precisely for the poor sick hen, but for the eggs, you make the nest," croaked the raven, as, quickly drying his tears, he flew away.

GOOD MANNERS.—Young folks should be mannerly. How to be so is the question. Many a good girl and boy feel that they can't behave themselves in the presence of company. They feel timid, bashful and self-distrustful the moment they are addressed by a stranger or appear in company. There is but one way to get over this feeling and acquire easy and graceful manners; that is, to do the best they can all the time at home, as well as abroad. Good manners are not learned by arbitrary teaching so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly at home, and then it will become a kind of second nature to be so everywhere. A coarse, rough manner at home begets a bit of roughness, which we cannot lay off if we try, when we go among strangers. The most agreeable people we have ever known in company are those who are perfectly agreeable at home. Home is the school for all good things, especially for good manners.

The Farm and Garden.

EFFECT OF FOOD ON COWS' MILK.

Dr. Kuhn, of Germany, has recently been making experiments upon the food of cows, with reference to its effect upon the composition of the milk, and found that an increase of fatty or albuminous matter produced an increase in the yield of milk, along with bodily condition, up to a certain maximum; but that, when this maximum is reached, the increase in the yield of milk stopped, while the improvement of bodily vigor went on.

This is in accordance with the experience of every observing farmer. The only exception that can be made to the above rule is in regard to the maximum of the milk yield—that is, that the maximum point *is not the same in all cows.*

Some cows, the moment you increase the quantity or quality of the food, commence to take on flesh, or, as the doctor expresses it, improve in bodily condition. These cows are not valuable for dairy purposes; and of this class are most of the Durham and Devon cows.

There is another class that, as soon as the food is increased, respond at the pail and churn, and it is a long time before you can get them to fattening up. This class are the valuable ones for the dairy; and this is the principal difference in *breeds* of cattle for dairy purposes.

It is a common remark among farmers, when speaking of a cow noted as a good milker, that "she is the hardest cow to fatten I ever saw."

We never saw a *good* milker fat; and for this reason we said in a late number that the cow should be regarded simply as a machine to convert corn, hay, etc., into butter and cheese; but, as Dr. Kuhn has proved, there is, no doubt, a point at which the product will be *fat*, instead of butter and cheese. We advise farmers to experiment a little, and see how much they can make their cows eat without gaining in flesh. We believe such an experiment would prove profitable.—*Practical Planter.*

CLEAN CULTURE OF COTTON.

The clean culture of cotton and corn—especially the former—rapidly destroys the organic matter of the soil, the absence of which constitutes the difference between a virgin and an impoverished soil. Now, by what means shall we gradually restore this important principle to our exhausted fields? First, by a proper rotation of crops; we must cease to push our lands in cotton so many years consecutively. Where the lands are abundant the poor fields may rest entirely one year in four. One crop of small grain, two crops of cotton, and one year of rest. But I am satisfied, from my own experience, that a remunerative crop may be gathered every year, and the lands improved without rest. Second, by not depasturing the lands. Let every particle of organic matter, every stalk of corn and cotton, all the grass and weeds, remain to decay on the soil. Much humus will be husbanded in this way, which is lost by the wretched system of suffering stock to run in the fields during the winter. Third, by returning all the cotton seed to the land taken from it, which becomes an immense source of humus itself, in the heavy stubble it induces, besides the coating of grass and weeds, which springs up after a crop of small grain. Fourth, by a proper application of good fertilizers, which supply the soil with the two deficient elements—nitrogen and phosphoric acid—both of which become a great source of humus when applied directly to a small grain crop, or from the effects of what is left in the soil after the application to cotton. If you wish to prevent rust in cotton replenish your fields with the humus which has been extracted from them by our wretched system of cultivation, and the thing is accomplished.—*E. M. Pendleton, in Practical Planter.*

GREASING WAGONS.

The following extract from the *Scientific Press* refers to a matter of so much importance and so much neglected that we have no hesitation in bringing it before the attention of farmers:

"Greasing buggies and wagons is of more importance than some people imagine. Many a wheel is ruined by oiling too plentifully. A well-made wheel will endure constant wear for ten to twenty years if care is taken to use the right kind and proper amount of oil; but if this matter is not attended to the wheel will be used up in five or six years, or may be sooner. Lard should never be used on a wagon, for it will penetrate the hub and work its way out around the tenons of the spokes and spoil the wheel. Castor oil is a good material for use on an iron axle; just oil enough should be applied to a spindle to give it a light coating; this is better than more, for the surplus put on will work out at the end, and be forced by the shoulders and nut into the hub around outside the boxes. To oil an axletree, first wipe the spindles clean with a cloth wet with turpentine, if it won't wipe without it. On a buggy or carriage wipe and clean off the back and front ends of the hubs, and then apply a very small quantity of castor oil, or some especially prepared lubricator, near the shoulders and point."

JUDGING SOIL BY TIMBER.—Almost any one knows that the quality of soil may in a great measure be determined by the timber which grows upon it, but of the exact nature indicated by the primitive trees people are not so well posted. Mr. B. Smith, of Patmos, Ohio, writes to the New York Farmers' Club of this matter, and says that white oak land is poor; that red oak and soft maple also indicate poor land; that shell-bark mostly grows in cold, wet land; that flat beech and sugar-maple lands are good for summer crops and grass, but not for wheat; that rolling beech and sugar lands, where large poplar and black walnut abound, are fine grazing lands, and produce, when new, large crops of all kinds except wheat—it is winter-killed; that large white oak and chestnut growing together, and black oak and hickory, indicate a loose subsoil, and lands where the water soon sinks into the subsoil are much the most valuable for grain; that a soil that will raise large crops of all kinds of grain, and then clover and timothy, and after they run out will come in with green grass and white clover, is the best.—*Norfolk Virginian.*

INDIAN CORN IS KING.—Of all the crops raised in the United States, Indian corn, or maize, which is a better name, is the most important and valuable, as it is the largest in extent, commands the greatest cash value, and is applied to more useful purposes than any other. It may be regarded, too, as the most wholesome. Every animal, and every graminiverous bird, from the partridge up, prefer it to all other grains; and as to man, if not popularly upon an equality with wheat as an article of diet, it is next to it, and it is rejected by none. The meal can be prepared in almost every form in which wheat flour is used, and in several preferred by almost everybody. In pork-making it is indispensable.—*Germantown Telegraph.*

HOUSEKEEPERS' DEPARTMENT.

LOAF CAKE.—Two cups of sugar, two of milk, two of flour, one of yeast. Make into sponge over night. In the morning rub together two cups of sugar, one of butter and four eggs; flour to make quite stiff; one nutmeg, cinnamon and cloves; if wished, one pound of fruit. Raise till light, and bake in an even oven.

CURE FOR BURNS.—A lady sends an exchange the following recipe for the cure of burns from kerosene, etc.: Take sweet milk and clear starch, and make a poultice; apply as warm as possible; have it draw an hour or two, when it may be removed; then take flour and water, spread on white paper, and place on the burn. The writer adds: "There will never be a scar to show afterward."

AN EXCELLENT TURKISH PILLAU.—Chop up one pound of good mutton, put in a saucepan with one quarter pound fresh butter; set it on the fire and let the meat stew a nice brown; add one pound of the best rice, (well washed,) two pints of hot water, sufficient salt, and a pinch or two of cinnamon, and let it boil slowly till there is no liquor remaining; then take it off and place on the hob with the cover on it for twenty or thirty minutes; dish it up in a dome shape, and serve hot.

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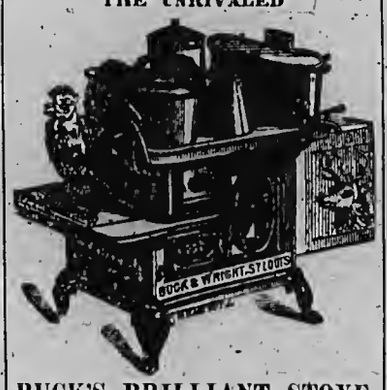

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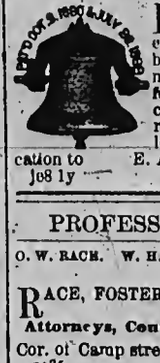

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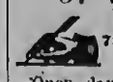

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Scientific.

THE *Engineering and Mining Journal* gives account of an interesting method for printing on glass. The type is made of some elastic material. The ink has fluoride of calcium incorporated with it. After the impression is made this ink is decomposed by the action of hot sulphuric acid, which sets free hydro-fluoric acid, which in turn acts on the glass to etch its surface. In this way a beautiful print can be made.

THERE is in the Museum at Cassel a curious collection illustrating European and other trees. It is in the form of a library, in which the back of each volume is furnished by the bark of some particular tree—the sides are made of perfect wood, the top of young wood, and the bottom of old. When opened, the book is found to be a box, containing either wax models or actual specimens of the flower, fruit and leaves of the tree.

IN THE Tower of London is still to be seen an anvil on which was forged the sword used by Richard Coeur de Lion in his conflict with Saladin. Pompeii has yielded up an anvil used before the Christian era; and the British Museum boasts an anvil of the Pharaohs, which is older than Rome, Greece or Jerusalem. This antique anvil is formed very much like those of our day, weighs about seventy-five pounds, and is as sound as when first used, thirty centuries ago.

THE name of "Barometre Cameleon" is given by M. Leuoir to an ingenious instrument, which may be regarded as a combination of the barometer and hygrometer. On the dial of a barometer is a paper circle, divided into four sections. These are colored variously in the parts corresponding with the usual "much rain," "set fair," etc., and these change color, according to the state of the atmosphere. The paper is prepared with deliquescent salts-chloride of cobalt and glycerine.

EXPERIMENTS are now being made at Sandy Hook, by the Stephens Institute of Hoboken, to test the effects of pressure upon boilers. A temporary structure forty-five by thirty-five feet has been erected, in which experiments are taking place. A number of condemned boilers have been secured, which have been in use from thirteen to thirty years. These experiments will test the reliability of the government tests; and the injury, if any, done by the common hydraulic test will be ascertained.

ORIGIN OF AMBERGRIS.—The true origin of ambergris (*succunum grisea*) was a matter of great dispute in former times; it is found floating in the sea, or cast up on the seashore in the neighborhood of Madagascar, Jamaica, Maldives, Brazil, Molucca, Japan, China, coast of Africa, and it is said also to have been found on the west coast of Ireland, the coast of Norfolk, and the Orkneys. The greatest supply now coming into the market is from the Bahamas and outside Morocco. Formerly several theories as to its nature existed. The inhabitants of Madagascar said it was a kind of bird guano; secondly, it was said to be bitumen from springs; thirdly, a sea mushroom; fourthly, a vegetable wax or gum. The real fact, however, is that it is simply a secretion from the intestines of the sperm whale.

It is generally met with floating in the sea, but it is also met in the intestines of sperm whales—healthy whales do not carry it, but it is generally found in dead or sickly whales. It is always in one place inside the whale—namely, at from two to seven feet from the termination of the intestinal canal. Mr. Dewhurst, therefore, thinks that it is a secretion which collects in the cæcum of the whale, and from the fact that it is found only in dead or dying whales he conjectures that it may possibly be the cause of the death of the whale. There can, however, be no doubt whatever but that ambergris is the refuse of the whale collected in a morbid form. On looking at it very closely I find that it is deposited in regular layers. By delicate manipulation I find the ambergris will split off in layers as one splits up the pasteboard cover of an old book.

The theory of its being a formation analogous to a calculus is confirmed from the fact that frequently hard, shining, black, horn-like substances are found imbedded in the body of the ambergris. These are the beaks of cuttle-fish, which form a great part of the food of sperm whales; these cuttle-fish beaks, however, are not perfect. When the whale swallows the cuttle-fish the soft parts are digested, but the hard beaks remain intact. That the beaks of cuttle-fish are hard to digest is evident from the fact that a few months ago, while dissecting a monk-fish, I found a collection of fifteen or twenty of the beaks in the stomach. I also found a lens of a cuttle-fish eye.

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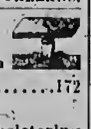

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12 Breakfast Plates,	1 Sauce Boat,
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12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
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12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

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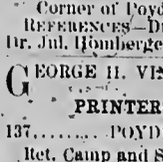

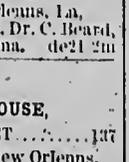

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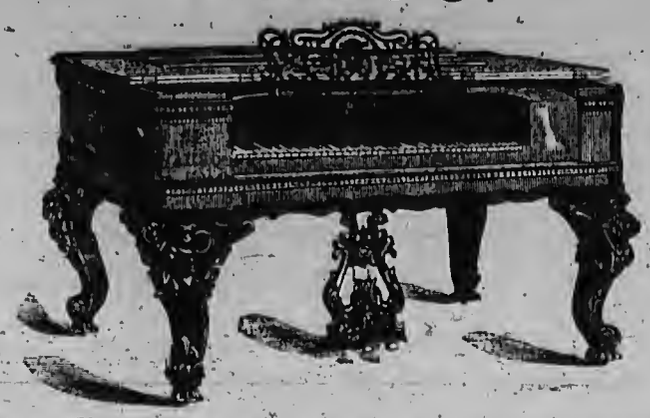

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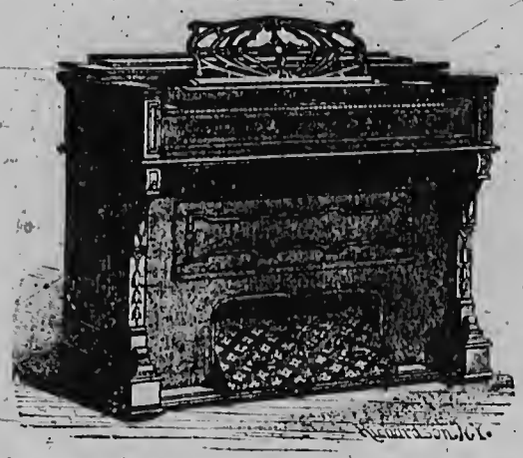

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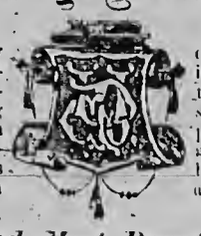

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have no important change to notice in the general market since our last issue. A few branches of trade have suffered some interruption from the political disturbances caused by the contending factions of the State Legislature; but whatever excitement the latter have created, they have had no material influence on the general commerce of the city. Sugar shows no material change; molasses has ruled at an advance in choice and at previous rates for other grades; flour has shown no variation: corn has been weaker, but without any quotable decline; pork has commanded full prices, and bacon sold at advanced rates for clear rib and clear sides.

The weather has been clear and cool. Nothing has been reported from the country in conflict with our crop remarks last week, but it is anticipated that good roads from the fine weather will enable planters to hurry forward the rest of their crops.

COTTON.—The following are the arrivals since the twelfth instant:

Louisiana and Mississippi.....bales.	22,363
Lake	46
Arkansas	1,517
Mobile	3,160
Florida	153
Texas	386
Total	27,625

On Saturday the movement commenced under the stimulating influence of favorable Liverpool and New York dispatches, and factors advanced their pretensions ¼c., which checked operations. The sales embraced only 4,700 bales, and the closing quotations showed an advance of ⅛c. in good ordinary, and ¼c. in low middling and the higher grades. On Monday unfavorable dispatches from New York, where prices gave way ¼c., had a still more restrictive influence, and the sales were confined to 2,200 bales, the closing quotations showing a falling off of ¼c. from Saturday's figures, good ordinary being put down at 19⅛@19⅜c., low middling at 20⅛@20¾c., middling at 21@21¼c., strict middling at 21⅝@21½c., and good middling at 21⅞@22. On Tuesday the market opened under the depressing influence of a further decline of ⅛c. at New York. Prices showed considerable irregularity, but at the close the weight of opinion was in favor of a reduction of ⅛c. in good ordinary, ¼c. in low middling, and ⅛@¼c. in middling. Good ordinary sold at 19⅜ and 19½c., strict good ordinary at 19⅝ and 19¾c., low middling at 20@20⅛c. and 20¼c., strict low middling at 20⅜@20½ and 20⅝c., and middling at 21⅛c., 21c., 21¼c. and 21½c., the latter for high style. These figures indicate the prevailing irregularity. The sales embraced 4,900 bales.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 511,823 bales, against 627,077 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 321,013 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 16,968 to France, and a decrease of 18,537 to Great Britain, and of 72,708 to other foreign ports.

We quote:

Ordinary	18½ @ 19
Good ordinary	19⅜ @ 19½
Low middling	20 @ 20⅛
Middling	20½ @ 21
Strict middling	21⅛ @ 21½
Good middling	21½ @ 22

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,323
Arrived past three days	27,625	
Arrived previously	561,684	589,309
		614,632
Exported past three days	28,039	
Exported previously	398,172	426,211
Stock on hand and on shipboard		188,421

SUGAR.—The market is firm, with a light supply and moderate demand. The receipts on Saturday and Monday were mostly sold at 5½@6¼c. for inferior, 6¾@7¼c. for common, 8@8¼c. for fair, 8½@8¾c. for good fair, 9c. for fully fair, 9⅛@9½c. for prime, 9⅝@9¾c. for strictly prime, 10@10¼c. for choice, 7½@9¾c. for seconds, 9@10½c. for centrifugal, 10½@11¼c. for yellow clarified, and 11@12c. for white.

MOLASSES.—The supplies have commenced to fall off a little; the demand is good and prices are firm. The receipts on Saturday and Monday sold at 30@35c. for common fermenting, 36@38c. for prime fermenting, 40@43c. for strictly prime fermenting, 25@30c. for inferior not fermenting, 30@35c. for common and centrifugal, 35@40c. for fair, 41@44c. for prime, 45@47c. for strictly prime, and 48@49c. for choice.

PORK.—The market has been quiet but firm since our last review. On Tuesday the market was strong, with a good demand, and 800 bbls. new mess sold, in several lots, at $14.25, and 63 bbls. rump pork at $11 ₱ bbl. Mess pork now held at $14.37½@$14.50, and prime at $14.50@$14.75 ₱ bbl.

BACON.—On Tuesday 16 casks shoulders sold at 7¼c., 15 casks clear rib sides at 8¼c., 5 casks clear sides at 8¾c., 10 casks choice new clear sides at 8½c., and 5, 20 and 50 do., in lots, at 8¾c. ₱ lb.

HAMS.—On Tuesday 10, 10 and 25 boxes new sugar-cured hams sold, in store and on the landing, at 14c. ₱ lb.

DRY SALT MEAT.—On Tuesday 40,000 lbs. shoulders in bulk sold at 5¼c., and 20,000 lbs. clear rib sides at 6½c., and 25 boxes clear sides at 7½c. ₱ lb.

BREAKFAST BACON.—There is little or no demand for Western, and prices are nominal, and are quoted at 8@8½c. ₱ lb. for choice Western. Northern commands 11@11½c. On Monday 25 boxes Western sold on private terms.

MONETARY.

Gold has been in fair request, and ranged on Tuesday at 109@109¼, (against 109 at New York,) and closed at 109¼@109½ (against 108⅞ at New York.)

The sales of silver include $2,000 in American half dollars on Saturday at 106, and $1,000 at 108¼, and 500 on Monday at 108. American half dollars are quoted at 107@108, and Mexican dollars at 1¼@2¼ per cent. premium on gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	26	27
Java	28	31
Cordova	—	—
Copper, ₱ lb:		
Braziers	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 00	— —
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	35	37
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	20 00
Mackerel, No. 2	10 00	11 50
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	8
Flour, ₱ bbl:		
Double extra	7 35	7 62½
Superfine	6 87½	7 00
Fine	6 37½	— —
Fruit, ₱ lb:		
Prunes	12½	— —
Currants, new	9½	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	32 00	— —
Choice	31 00	35 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	2 00	2 25
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	24 00	— —
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	15
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	26	28
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	13
Sardines:		
Half boxes	35½	36
Quarter boxes	23	24
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 10	1 15
Pepper	22	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	12
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13¾	13¾
Pulverized	13¾	13¾
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Jan. 16, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	30 00	@	40 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	7 00	@	10 00
Western beeves, ₱ lb, net	12	@	15
Hogs, ₱ lb, gross	6	@	7
Sheep, first quality, ₱ head	4 50	@	5 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	110 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	6 00	@	10 00
Yearlings, ₱ head	10 00	@	11 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.

Jackson station	Jan.	6, 7
Canton station		13, 14
Madison ct., at Madison station		20, 21
Sharon circuit, at Sharon		27, 28
Mount Olivet circuit and Yazoo mission, at Short Creek	Feb.	3, 4
Yazoo City sta. and Silver Creek, at Yazoo City		10, 11
Yazoo circuit, at Mount Carmel		17, 18
Camden and Thomastown cts., at Camden		24, 25
Raymond circuit, at Raymond	Mar.	2, 3
Brownsville ct., at Queen's Hill		9, 10
Sulphur Springs ct., at Lone Pine		16, 17
Carthage circuit, at Conway		23, 24

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at ten o'clock A. M. They are: Guilford Nicholson, G. W. Galloway, P. B. Cook, D. Bunch, D. C. Langford, John McKay, J. J. Birdsong, A. Coleman, J. L. Jones, J. B. Greaves, A. M. Gurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Hazlehurst circuit, at Hazlehurst	Jan.	6, 7
Providence circuit, at Babala		13, 14
Brandywine circuit, at Nebo		20, 21
Scotland circuit, at Union church		27, 28
Pleasant Valley ct., at Pleas. Vall.	Feb.	3, 4
Hurtenton circuit, at Tabernacle		10, 11
Wesson and Beauregard, at Beauregard		17, 18
Georgetown circuit, at Bethesda		24, 25
Jackson circuit, at Terry	Mar.	2, 3
Crystal Springs station and miss'n		9, 10
Hogue Chitto ct., at Hogue Chitto		16, 17
Brookhaven station and mission		23, 24

Brethren will please contrive to help me out to the seats of their respective conferences.

W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Natchez	Jan.	6, 7
Vicksburg		20, 21
Port Gibson		27, 28
Clover Hill	Feb.	3, 4
Rolling Fork		10, 11
Rocky Springs, at Rocky Springs		24, 25
North Warren, Milldale and Sunflower, at Oak Ridge	Mar.	2, 3
South Warren, at Asbury		9, 10
Cayuga, at Utica		16, 17
Fayette, at Bethel		23, 24
Kingston		30, 31

JOHN A. R. JONES, P. E.,
Port Gibson, Miss.

MERIDIAN DISTRICT.

DeKalb circuit, at DeKalb	Jan.	13, 14
Spring Mill circuit, at Bethel		20, 21
Wayne, at Waynesboro		27, 28
Shubuta and Clarke, at Shubuta	Feb.	3, 4
Enterprise station		10, 11
Enterprise circuit, at Sageville		17, 18
Marion, at Marion		24, 25
Meridian	Mar.	2, 3
Paulding circuit, at Paulding		9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all out. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting.

WM. B. HINES, P. E.

WOODVILLE DISTRICT.

Woodville	Jan.	13, 14
Clinton		20, 21
East Feliciana		27, 28
East Baton Rouge	Feb.	3, —
Jackson		10, 11
Rayon Sara		17, 18
Wilkinson		24, 25
Buffalo	Mar.	2, 3
Amite, at Liberty		9, 10
Meadville		16, 17
Dist. stewards' meeting, Jackson	Feb.	9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Summit and Magnolia, Magnolia	Jan.	20, 21
Holmesville ct., at Holmesville		27, 28
Amite City ct., at Amite City	Feb.	3, 4
Greensburg, at Greensburg		10, 11
Franklinton ct., at Water Holes		17, 18
Ponchatoula miss., Ponchatoula		24, 25
St. Helena ct., at Day's church	Mar.	2, 3
Big Creek miss., at Bethel church		9, 10
Covington ct., at Covington		16, 17
Livingston miss., at Gray's Creek		23, 24

The district stewards' meeting will be held at Amite City, February 3, 1872, at ten o'clock A. M. They are: William Hoover, William Ferguson, C. S. Stewart, J. G. Cole, James Burris, John Bullard, H. C. Newsom, Samuel Hyde, J. E. Smith, Rufus Felder.

J. NICHOLSON, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Citronelle, at Beaver Meadow	Jan.	6, 7
St. Francis street		13, 14
Pensacola		20, 21
Milton		27, 28
Pollard circuit	Feb.	3, 4
Mt. Pleasant ct., at Burns' chapel		10, 11
Grand Bay mission, at Pinegrove		17, 18
St. Stephen's ct., at St. Stephen's		24, 25
Eastern Shore, at Daphney	Mar.	2, 3

H. UNQUHART, P. E.

SELMA DISTRICT.

Uniontown	Jan.	13, 14
Selma		20, 21
Suggsville circuit, at Suggsville		27, 28
Jackson circuit, at Mount Zion	Feb.	3, 4
Orrville circuit, at Oressilo		10, 11
Dayton and Spring Hill, at Spring Hill		17, 18
Rembert Hills ct., at Magnolia		24, 25
Perchtree circuit, at Liberty	Mar.	2, 3
Choctaw Corner circuit, at Bashi		9, 10
East Selma		16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month.

My address is Summerfield, Alabama.

A. J. BRIGGS, P. E.

MONTGOMERY DISTRICT.

Tuskegee station	Jan.	6, 7
Tuskegee circuit, at Union		13, 14
Auburn		20, 21
Opelika		27, 28
Loachapoka and Mount Meigs, at Loachapoka	Feb.	3, 4
Salem, at Chapel Hill		10, 11
Crawford, at Soule chapel		17, 18
Notasulga, at Armstrong chapel		24, 25
Montgomery	Mar.	2, 3
Tallassee		9, 10
Wetumpka		16, 17
Elmore, at Carolina		23, 24
Hurtsville and Silver Run		30, 31
District stewards' meeting, at Auburn	Feb.	7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Pineville, at Pineville	Jan.	13, 14
Camden		20, 21
Sepulga, at Bethel		27, 28
Black's Bend, at Tallachee	Feb.	3, 4
South Butler, at Ebenezer		10, 11
Monroeville, at Liberty chapel		17, 18
Evergreen mission, at Piny Grove		24, 25
Oak Hill, at Bethlehem	Mar.	2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro		9, 10
Snow Hill, at Snow Hill		16, 17
Farmersville, at Four Oaks		23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Livingston	Jan.	6, 7
Belmont, at Contopa		13, 14
Eutaw		20, 21
Greene, at Salem		27, 28
Demopolis	Feb.	3, 4
Forkland, at Forkland		10, 11
Gainesville, at Ramsey station		17, 18
Bladen, at Mount Zion		24, 25
Butler, at Bethel	Mar.	2, 3
Gaston, at Sharon		9, 10

S. H. COX, P. E.

MARIANNA DISTRICT.

Ozark circuit, at Haw Ridge	Jan.	27, 28
Big Creek circuit, at Big Creek	Feb.	3, 4
Gordon circuit, at Columbia		10, 11
Sylvan Grove ct., at Asbury cha'l		17, 18
Geneva circuit, at Donhle Bridges		24, 25
Greenwood ct., at Monnt Zion	Mar.	2, 3
Marianna station		9, 10
Calhoun mission, at Shady Grove		16, 17
Holmes Valley ct., at Moss Hill		23, 24
Cerro Gordo miss., at Otter Creek	Apr.	6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANDREW DOWLING, P. E.

UNION SPRINGS DISTRICT.

Troy and Brundidge sta., at Troy	Jan.	6, 7
Brundidge circuit and mission, at White Water		13, 14
Troy circuit, at Bethel		20, 21
Union circuit, at Mount Hilliard		27, 28
Greenville station	Feb.	3, 4
Fort Deposit ct., at Fort Deposit		10, 11
Greenville ct., at Oak Hickory		17, 18
Rocky Mount ct., at Rehoboth		24, 25
Pine Level circuit, at Pine Level	Mar.	2, 3
Olustee circuit, at Hill's chapel		9, 10
Rutledge circuit, at Mount Ida		16, 17
Elba circuit, at Bethel		23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SUDDUTH, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Greenw'd and McNutt, at McNutt	Jan.	6, 7
Winona circuit, at Columbiana		13, 14
Kosciusko and Bethel, at Kosciusko		20, 21
French Camps, at Pisgah		27, 28
Attala circuit, at Pleasant Hill	Feb.	3, 4
Richland circuit, at Richland		10, 11
Lexington circuit, at Eulogy		17, 18
Durant circuit, at Center Grove		24, 25
Valdeh circuit, at Enon	Mar.	2, 3
Black Hawk ct., at Black Hawk		9, 10

The district stewards will please meet at Valdon on Monday, January 15, 1872, at ten A. M.

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Aberdeen	Jan.	5, 6
West Point		12, 13
Columbus		19, 20
Caledonia	Feb.	2, 3
Vinton		9, 10
Athens		16, 17
Houston		23, 24
Pala Alto	Mar.	1, 2
Line Creek		15, 16

My address is Rumsey, Alabama.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.

Franklin	Jan.	20, 21
New Iberia		27, 28
Vermillionville	Feb.	3, 4
Opelousas		10, 11
Belleview		17, 18
Plaquemine Brulee		24, 25
Sugartown	Mar.	2, 3
Calcasieu		9, 10
Lake Charles		16, 17

R. F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Carondelet street	Jan.	21
Cadiz street, Louisiana avenue and Carrollton:		
Quarterly Conference at Louisiana avenue church, at seven o'clock P. M.		29
Preaching at Louisiana avenue		28
Preaching at Cadiz street	Feb.	4
Felicity street		11
Moreau street		18
German charges		25
Baton Rouge	Mar.	2, 3
Algiers and Thibodaux, at Algiers		10
Thibodaux		24
Plaquemine and Gresse Tete		31

The district stewards are requested to meet at the pastor's office, in the Carondelet Street basement, on Friday night, January 26, at seven o'clock.

LINUS PARKER, P. E.

LAKE PROVIDENCE DISTRICT.

Waterproof, at Waterproof	Jan.	27, 28
Lake Providence, at Lake Providence	Feb.	3, 4
Bastrop, at Bastrop		10, 11
Delhi and Floyd, at Floyd		17, 18
Oak Grove, at Oak Grove		24, 25
Lind Grove, at Lind Grove	Mar.	2, 3
Winnsboro, at Winnsboro		9, 10
Rayville, at Rayville		16, 17
Sicily Island, at Sicily Island		23, 24
Tonsas and Elizabeth chapel		30, 31

J. T. DAVIS, P. E.

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VOL. XVIII. NEW ORLEANS, THURSDAY, JANUARY 25, 1872. NO. 1.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 22.—The Louisiana committee have reconsidered their action of Friday, and will depart for New Orleans on Wednesday.

Governor Warmoth has made repeated calls upon the President for troops. It is understood that General Emory has been instructed, in case of emergency, to protect private and public property from pillage, but not to interfere further without orders.

RICHMOND, IND., Jan. 23.—The city gas works exploded this evening, at six o'clock. The engine house and purifying room is a total wreck. No lives lost. The accident occurred by changing the purifier; the gas escaping caught fire from an adjoining room.

NEW YORK, Jan. 23.—Futures are firm. Sales for January delivery are reported at 21¾; for February at 21¾, for March at 22½, for June at 23. Receipts for the week are estimated at 115,000 bales, against 150,000 corresponding week last year.

Brown's sterling rules at 9¼ net. *Picayune.*

FOREIGN.

HONOLULU, S. I., Dec. 27, 1871.—The recent southerly gale which prevailed in Polynesia caused considerable damage upon the islands of Maui and Kauai. The Wahee and East Maui plantations lost their threshing houses. All the chief plantations had more or less cane blown down and were otherwise injured. The principal plantation had just completed the erection of its threshing house—it being before destroyed by fire—and again it was leveled by the gale.

On Kauai the wind raged with great force in squalls, tearing up trees and unroofing houses. In many instances the houses which were not destroyed by wind were swept down by rain. The whole island suffered from freshets.

Cane and rice fields were swamped and washed out in some instances. Portions of dwelling houses were blown off and carried out to sea.

DUBLIN, Jan. 17.—Cardinal Cullen energetically protests against making education wholly secular, and a call has been issued, signed by influential citizens, to signify the opposition of the Irish people to any measure having that object in view.

CONSTANTINOPLE, Jan. 17.—The first Tunca European train over the railroad skirting the Sea of Marmora entered Stamboul yesterday, crossing the old seraglio grounds.

MADRID, Jan. 18.—The ministry have addressed a circular to the governors of the provinces directing the suppression of all organizations connected with the Internationalists.

BOMBAY, Jan. 18.—A dangerous revolt, which broke out among the Loochas of India, has been suppressed. At the first signs troops were dispatched from Delhi; they marched direct to the headquarters of the rebels, whom they met in large force and entirely defeated, killing one hundred and taking several hundred prisoners. The rebels have dispersed, and the country is now perfectly tranquil.

VIENNA, Jan. 18.—Count von Ardecassy, in replying to a Catholic delegation, declared that the Pope was under no restraint, as was evidenced by the recent appointment of thirty bishops. The relations between Austria and Italy are on a good footing; and he knew of no Catholic power which would be justified in offering an asylum to the Pope.

HAVANA, Jan. 19.—The new cemetery will receive the title of "Columbus," and the remains of Columbus, which are now deposited at the cathedral, will be transferred, at some future day, to the new cemetery, and placed inside a grand monument to be erected to his memory.

ROME, Jan. 19.—The Pope was taken suddenly ill on Wednesday.

CALCUTTA, Jan. 20.—Ram Singh and other chiefs in the recent revolt have been captured, with twenty-nine of their adherents, and executed.

VERSAILLES, Jan. 20.—President Thiers and his whole ministry have resigned. The Assembly refuses to accept Thiers' resignation, and have appointed a committee to endeavor to effect a compromise; the deputation are waiting on him, and trying to induce him to reconsider his action, but he insists on resigning, as the Assembly has rejected his tariff measures. Great excitement prevails.

VERSAILLES, Jan. 20, midnight.—The deputation appointed by the Assembly waited on President Thiers this evening and informed him of the vote by which the Chambers had refused to accept his resignation. President Thiers, in response, consented to remain in the service of the Chambers and the country. It is probable the present ministry will remain in office.

PARIS, Jan. 21.—President Thiers has withdrawn his resignation.

Thiers, replying to the delegation from the Assembly informing him of their refusal to accept his resignation, said while withdrawing his resignation he sooner or later would be compelled to retire.

McMahon appealed to Thiers to withdraw his resignation, saying the army would obey the Assembly, but not a dictator, who would likely follow Thiers in office.

ST. PETERSBURG, Jan. 22.—An imperial decree has just been issued which subjects all male citizens of Russia to military duty.

The Texas Railroad Certainly to be Built.

We have been favored with a copy of a very important and most welcome dispatch, as follows:

"NEW YORK, Jan. 19, 1872.

"MESSRS. CHAS. A. WHITNEY & CO.: We have to-day agreed on terms with responsible contractors for immediately building the road from Brashear to the west bank of the Sabine. Bailey is now preparing the contract for signature.

"J. L. MACAULAY,
"Vice President N. O., M. and T. R. R. Co."

Mr. Macaulay is the newly-elected vice president, and is well known in mercantile and financial circles. He is a member of the firm of Hunt & Macaulay, but resides chiefly in New York. The Bailey named in the dispatch is our well-known fellow-citizen, G. W. R. Bailey, Esq., superintendent of the road. We learn that Mr. Griswold, of New York, has been elected president of the company.

This news will be welcomed with great satisfaction by all who desire the prosperity and progress of our city, our State and Texas. Within eighteen months we have good reason to hope that New Orleans will be connected with the interior of Texas by a continuous railroad. The company show a determination to go forward with their great work promptly and vigorously. Whatever action our dilatory City Council may take, these enterprising corporators have the good will and approbation of all our inhabitants, and of millions more.—*Picayune.*

STATE HOUSE, NEW ORLEANS.

All is quiet around the State House and the political differences regarded as finally settled. A resolution will be introduced into the House inviting back the expelled members, with the exception of Carter. A number of them are already present waiting to take their seats.

It is understood that the new printing bill and a modification of the metropolitan police law will be introduced to-day.

A bill has just been introduced in the Senate, by Senator John Ray, "defining the duties," and "fixing the compensation of State printer." It passed to a second reading and will come up for adoption to-morrow.

Mr. Brewster offered his resignation to the House of Representatives this morning, and it was refused, on motion of Thomas Green Davidson, by a vote of 57 to 6.

Mr. Worrall then introduced a resolution confirming and ratifying the action of the House, in extra session, expelling George W. Carter from the House, and the election of O. H. Brewster, speaker. Adopted by a vote of 56 to 8, sixty-four members voting.

The House has been increased by six new members to-day: Hyams, Tatman, Chachere, Darby, Davis and Bronssard.

THE African expedition fitted out over a year ago to proceed in search of Dr. Livingstone, at the beginning of July last was at Kwihara, an Arab village, five hundred and twenty-five miles from Zanzibar. The first tidings of Livingstone were obtained at this point, and, though not conclusive, seem to justify the belief that he is still alive, though suffering from the desertion of his men, and the want of proper supplies. The expedition will continue its march until the explorer is found, or a definite and final conclusion is reached as to his fate.

THERE is a mighty gulf between God's thoughts and man's thoughts; and the shores of that gulf are as far apart as *Christ* and *self*.

THE SYNAGOGUE OF SATAN.

PERSECUTION AND CRUELTY IN MEXICO.

Was John Knox mistaken when he pronounced the Church of Rome to be the synagogue of Satan, in the Church of St. Andrews? If any think so, let them read the following account of a scene more barbarous than savage cruelty, from the *London Record*, the leading organ of the evangelical portion of the Church of England. It is given in the following letter from a "Cornish Methodist" in Mexico:

"Some Pauline missionaries lately visited the town of Tizayuca, and from the pulpit have been inciting the fanatical portion of the population to deeds of violence, saying that 'he who killed a Protestant would go to heaven, direct after death,' and to show their hatred of the Holy Bible have publicly torn up a volume in the pulpit and spit on it. Last month (I think the first Sunday) our brother Segovia, who took the leading part of the services, was in his house with his family, just preparing for bed, to which some had already retired, when an armed mob of about fifty persons, headed by some of the authorities, attacked his house, person and family, stabbing him in several places, shooting him through with pistol bullets, and then dragged him into and through the streets as one would a log of wood. To make their cruelty somewhat more refined, they tore away his little boy from his mother and placed him in front of his father while they were torturing him. The wife and rest of the family fled, with their clothes nearly torn from their backs, and others entirely naked. Several women were cut about their heads with swords. Fire was then put to the houses of Segovia and other Protestants, and very soon these poor families were left homeless and without means of providing for themselves. The State government sent a detachment of troops, and apprehended fifteen of the offenders, who are now in Pachuca awaiting their trial."—*Christian Observer.*

THE GOSPEL IN SICILY.

The Rev. Mr. Malan, of Messina, gives ample and exciting details, in *Eco della Verita*, of a visit which he paid three weeks ago to Riesi, a large town away among the mountains to the south of Sicily, and very difficult of access. The visit of a colporteur had caused an invitation, signed by seventy-six of the leading people of the town, to be sent to the evangelical minister of Messina, desiring him to come and preach the gospel to them, and a most cordial and enthusiastic reception was given to Mr. Malan on his arrival. For six days, during which the evangelization lasted, the church bells rang and services were held in one of the largest places of popish worship, in the presence of the Syndic, and from three to six or seven hundred persons. On the eve of the evangelist's departure the cunning priests tried to undo the good work which had been begun by challenging him to a discussion. He accepted at once, on conditions reasonable in themselves and acceptable to the whole country-side, which they however rejected; namely, that the discussion be in a public place of worship; that each side deposit one hundred francs in the hands of a notary, as a guarantee; and that if the evangelist went away the money should go to the priests, while if the priests declined on any ground the continuance of the controversy, the money should go to the poor of the town. No wonder a demonstration of triumphant joy and affection took place under the pastor's windows: "Long life to the evangelist!" "Long life for the gospel preached in Riesi!"

THE speech of the King of Italy, when opening the National Parliament at Rome, was worthy the occasion. The opening sentence was: "The work to which we consecrate our life is accomplished." This was greeted with applause. The next sentence was equal to the first: "After long expiatory trials Italy is restored to herself and to Rome." Here there was "loud and prolonged applause." The following paragraphs should be held in remembrance:

Here, where our people, after the dispersion of many centuries, are for the first time gathered together in the majesty of their representatives; here, where we can recognize the country of our thoughts, everything speaks to us of grandeur, but at the same time everything reminds us of our duties. The joys of these days shall not cause us to forget them.

We have reconquered our place in the world, defending the rights of the nation. To-day, that the national unity is accomplished and a new era of Italian history opened, we will not prove false to our principles.

Risen in the name of liberty, we should seek in liberty and in order the secret of strength and of conciliation.

We have proclaimed the separation of the State from the Church, and recognizing the perfect independence of the spiritual authority, we should have faith that Rome, capital of Italy, may also continue to be the specific and respected seat of the pontificate.

Thus we should succeed in tranquilizing consciences as, by a firmness of resolution equal to the moderation of the manner, we have succeeded in achieving the national unity—maintaining unaltered the amicable relations with foreign powers.

INDIAN MISSION CONFERENCE.

Jesse H. Walker, of the Chickasaw district, writing to the missionary secretary, says:

Immediately after our Conference I went, according to directions, to the Trinity Conference; and Willis G. Davis was transferred, and placed on the Tishamingo and Chickasaw circuits. His first quarterly meeting embraced the third Sabbath in November. It was a good meeting. John T. Talbott made a public confession, was received into the church, and is employed as interpreter for Bro. Davis. Boggy circuit, Jefferson Long's quarterly meeting, fourth Sabbath in November. A camp meeting in the woods; cold weather; but large fires and a large congregation; a full Quarterly Conference—licensed one to preach. On Sunday four sermons; received ten members; baptized one adult and six infants. Missionary money, $10.75. The Lord's Supper was celebrated, and I married a couple. Doakesville circuit, S. P. Willis, first Sabbath in December; a snow storm; but a few out, but a good little meeting. Jack's Fork circuit, Moses Perry, quarterly meeting at Culbertson's, on the road, twenty miles from Boggy Depot, second Sabbath in November. A good congregation and comfortable house; nine members received; one infant baptized; $5.50 missionary money. This is the house we want you to help us to pay for—$100 behind. But I think we will make it. I wrote a subscription for that purpose, and before I left we had $65 on the paper, and $32 of that collected and paid over. The Kiamichi circuit, Bylinchia's quarterly meeting a failure, owing to excessive cold. O that we had church houses! This is one great difficulty here in the winter.

NON-INTERCOURSE.

We were astonished, says the Nashville *Christian Advocate*, at the verdancy of some men who wonder why we will have no intercourse with Northern Methodist preachers who are laboring in the South. There are thousands of good Methodists in the North with whom we could maintain fellowship; but we wonder at the weakness of any one who knows anything about the questions in controversy between us and the North, who could imagine for a moment that we would give any encouragement to men whose avowed object is the disintegration and absorption of our connection, and who hold much of our property in the South to enable them to carry out their nefarious undertaking. What would sensible men say if we were to occupy their pulpits and invite them to occupy ours? Would they not look down upon us with deserved contempt? Would they not consider us lacking in principle, and regardless of the claims of truth and righteousness? There must be a great deal of fumigation done by "our Northern brethren" before we can have fellowship with them. While the slanders of such men as Cobleigh & Co. are indorsed by the leaders of the Northern Methodist Church we can give neither them nor their emissaries among us any countenance. They have done immense mischief among our colored people, and are doing it still—few of the white people have any use for them. Indeed, they have no call for this field, and they are abusing the confidence of their own people when they beg money out of them for missionary purposes, and then squander it on these miserable factors of mischief. Bet or throw it into the sea.

WEST TEXAS CONFERENCE.

Appointments.

SAN ANTONIO DISTRICT.—John S. Gillet, P. E, San Antonio station, Buckner Harris; Sutherland Springs circuit, E. G. Duval; Cibola, John L. Harper; Pleasanton mission, to be supplied (by W. C. Newton;) Medina circuit, William G. Cocke; Uvalde, A. J. Potter; Kerrville, to be supplied (by John Goss;) William J. Joyce, agent American Bible Society.

SAN MARCOS DISTRICT.—W. T. Thornberry, P. E. San Marcos circuit, O. A. Fisher; Lockhart and Prairie Lea, A. K. Sutherland; Seguin, H. A. Graves; Belmont mission, C. M. Carpenter; Gonzales circuit, to be supplied (by T. A. Lancaster;) Blanco mission, C. R. Shapard; Seguin colored charge, to be supplied (by Henry Mosely;) Gonzales colored charge, to be supplied.

GOLIAD DISTRICT.—Eli Y. Seale, P. E. Goliad station, Curran M. Rogers; Helena circuit, James W. Cooley; Coletto, to be supplied (by O. S. Farwell;) Leesburg, Marshal G. Jenkins; Sandies, A. H. Kilbough; Clinton, John B. Denton; Sandies colored charge, to be supplied (by Robert Brown.)

VICTORIA DISTRICT.—James G. Walker, P. E. Victoria station, Wesley Smith; Indianola, H. G. Horton; Kempor mission, to be supplied; Texana and Lavacca, John C. C. Black; Navidad, Joshua B. Whittenburg; Hallettsville, John F. Cook; Concrete, Robert M. Leaton.

CORPUS CHRISTI DISTRICT.—J. W. Devilhiss, P. E. Corpus Christi station, James W. Brown; Rockport, Lucius M. McGehee; St. Mary's mission, A. F. Cox; Beeville, William L. Ridout; Nueces river, Roswell Gillett; Oakville mission, Mark A. Black; Laredo mission, J. H. Tucker; Mexican mission, Alejo Hernandez; G. W. Cottingham, transferred to the Texas Conference and appointed to Eagle Lake circuit.

FLORIDA CONFERENCE.

The Florida Conference held its session at Madison, January 3-7. Bishop Wightman presided to the great satisfaction of the Conference. Our old friend, U. Sinclair Bird, was, of course, secretary. We are obliged to him for prompt returns. He has promised us more "copy" for the *Advocate*. We hope he will send it soon, and with it the "numbers" from every pastoral charge, and the memoirs for insertion in the minutes. H. E. Partridge was admitted on trial; E. J. Crump, discontinued; U. S. Bird, T. W. Tompkins, S. E. Phillips, R. N. Barnett, W. C. Fulwood, A. A. Robinson, W. R. Johnson, received by transfer; R. H. Barnett (traveling) and H. Cheshire (local) elected and ordained deacons. T. W. Tompkins elected and ordained elder. C. P. Murdock, located. A. Johnson, superannuated. T. Taylor and A. J. Woldridge died. Infants baptized, 430; adults, 484. Sunday schools, 83; teachers, 420; scholars, 2,179. Necessary for claimants, $2,360; collected, $846.45. For missions, $914.64. The next session is to be at Fernandino.—*Nashville Christian Advocate.*

IT REALLY looks as though we were discarding alcohol for other forms of stimulants. Chloral, we are told, is rapidly taking the place of wine, and from the figures below printed it would seem as though opium was superseding whisky. The quantity of the drug brought into San Francisco, California, during the six months ending September 31, 1871, from Hong Kong, China, and Yokohama, Japan, was thirty-two thousand three hundred and fifty pounds, valued at $318,418. The duty paid on this, at $6 per pound, was $194,148. This is an excess over the previous six months of $71,000, and over the six months ended September, 1870, of $116,000.

DR. STUCKLEY once waited upon Sir Isaac Newton a little before dinner time; but he had given orders not to be called down to anybody till his dinner was upon the table. At length a boiled chicken was brought in, and Stuckley waited till it was near cold, when, being very hungry, he ate it up, and ordered another to be prepared for Sir Isaac, who came down before the second was ready, and seeing the dish and cover of the first, which had been left, lifted up the latter, and turning to the doctor, said: "What funny folks we studious people are! I really forgot I had dined."

BOOKS AND PERIODICALS.

INDEPENDENT SIXTH READER. By J. Madison Watson. A. S. Barnes & Co., New York and Chicago, 1872. 12mo, 456 pages.

The work contains an elaborate treatise on elocution, and a copious selection of prose and poetry from the most celebrated authors. The book is apparently compiled with great care and judgment, and is substantially bound, and printed in the best style. Price, $1.50, sent by mail, post-paid.

EVERY HORSE-OWNER'S CYCLOPEDIA is a splendid octavo of 582 pages, bound in green and gold, and filled with finely-executed plates and illustrations. The work is sold by subscription, and published by Porter & Coates, Philadelphia, and James H. Hummel, New Orleans. The volume is compiled from the very best sources, and edited by such well-known authors as J. H. Walsh, F. R. C. S., Ellwood Harvey, M. D., John Elderkin and Robert McClure, M. D., V. S. Everything known about breeding, training, raising and doctoring horses is in the work. The chapters devoted to anatomy, physiology and diseases are particularly full and satisfactory. All who have to do with this noblest of domestic animals should furnish themselves with this complete and exhaustive volume. We suppose our enterprising neighbor, James H. Hummel, of 106 Camp street, New Orleans, can furnish it to those who may desire to obtain a copy.

LITTELL'S LIVING AGE of December 30 closes a volume, and the number of January 6 is an excellent beginning for new subscribers. This number has the following articles: A Persian Passion Play, by Matthew Arnold; The Neap Reef, part two, by the author of "Dorothy Fox;" Philosophy of Mythology, by Max Muller; Story of the Plebiscite, part one, by the distinguished French writers, Erckman-Chatrian; The Last Tournament, by Tennyson, besides shorter articles, poems, etc. The remarkable story, "The Maid of Sker," which has excited unusual attention in England, will be continued.

THE SOUTHERN REVIEW for January is on our table, but not yet read. The table of contents offers a tempting array of articles, and, we doubt not, of the first order of merit. I. The Correlation of Reason and Faith; II. The Abyss of Darkness; III. The Methods of the Ancient Geometry; IV. General Albert Sidney Johnson; V. Republican Party—Objects and Policy; VI. Modern Atheism; VII. The Praise of God in Song: VIII. History of the Moravians; IX. Tribute to the Memory of Bishop Andrew; X. Bishop Kip's Double Witness; XI. Notices of Books.

SACRED CROWN is a book of new hymn-tunes, anthems, sentences, motets and chants for public and private worship. It contains also a system of elementary instruction, and a variety of songs, glees and choruses. We are not prepared to pronounce upon the merits of the work, but suppose it is equal at least to the latest publications of the kind. By D. F. Hodges and G. W. Foster. W. W. Whitney, publisher, Toledo, Ohio.

THE SCHOOL FESTIVAL.—This beautiful little quarterly magazine, devoted to new and sparkling matter for school exhibitions and public days, is received for January. No teacher or pupil should be without it. It costs only fifty cents a year; single copy, fifteen cents. Write for it to Alfred L. Sewell, publisher, Chicago, Illinois. Send your subscriptions now, and you will not regret it.

GOOD WORDS for December is rich in the treasures of religious literature. We note especially: Work in India; Thought *versus* Learning; Retaliation; City Life in the Capital of the Oezbegs; Sir John Burgoyne.

WE HAVE RECEIVED the Sunday School Visitor for February. It contains an excellent store of good things for our young people. Every child in the church should have a copy.

CHURCH'S MUSICAL VISITOR for January, 1872, is a fine number, and a beautiful specimen of typographical art. Published by John Church & Co., Cincinnati.

THE MUSICAL BULLETIN for January is, as usual, beautifully printed, and contains a large quantity of the best music and the freshest musical intelligence.

REV. JESSE BORING, D. D.—We learn from the Nashville *Advocate* that Dr. Boring, while getting into the cars at Opelika, December 19, fell some six feet and broke one of his legs.

The Christian Advocate.

THURSDAY, JANUARY 25, 1872.

"ARE ALL THE CHILDREN IN?"

BY MRS. S. T. PERRY.

The darkness falls, the wind is high,
Dense black clouds fill the Western sky;
The storm will soon begin.
The thunders roll, the lightnings flash,
I hear the great round raindrops dash—
Are all the children in?

They're coming softly to my side;
Their forms within my arms I hide—
No other arms as sure.
The storm may rage with fury wild,
With trusting faith each little child
With mother feels secure.

But future days are drawing near,
They'll go from this warm shelter here
Out in the world's wild din.
The rain will fall, the cold winds blow;
I'll sit alone and long to know,
Are all the children in?

Will they have shelters then secure,
Where hearts are waiting strong and sure,
And love is true when tried?
Or will they find a broken reed,
When strength of heart they so much need
To help them brave the tide?

God knows it all: his will is best.
I'll shield them now, and leave the rest
In his most righteous hand.
Sometimes souls he loves are riven
By tempests wild, and thus are driven
Nearer the better land.

If he should call me home before
The children go, on that bright shore,
Afar from care and sin,
I know that I shall watch and wait
Till he, the Keeper of the Gate,
Lets all the children in.

THE EVILS OF THE TIMES.

MR. EDITOR: Among the great "evils of the times" must be mentioned, first, that of false theories. And notwithstanding many people think the matter of theory a very small and insignificant thing, yet we can trace results from theories almost as correctly as we can tell fruit from the planting. Occupying this standpoint, we are prepared to assign another reason for the downfall and perishing of Persia than that given by some of the writers of the times. These say: "Man has stripped the soil of trees; the absence of trees has brought droughts; droughts have slowly diminished the productive powers of the ground, and finally destroyed them—the population, in the meantime, dwindling in numbers and vitality." The last word in the above quotation is the key to the rest. The lack of "vitality" is destructive to any people. The proof of this lack is found in the statement furnished in an article copied into the ADVOCATE of January 4. In this article it is declared that the Persians have neither "common roads" nor "railroads." Besides, it is announced that the country "is almost a wilderness, with a population of two millions, about half of them nomads." By turning from this statement to the teaching of ancient history we see that that country has always been lacking in that "vitality" which is manifested by proper improvement, even when the country had "trees." On page 91 of Mr. "Dow's Digest of Ancient and Modern History" we read as follows: "Have already seen that the Persians were half agricultural, half nomadic people from the mountainous country, who, under Cyrus the Great," etc. In the quotation from the newspaper article it is said *half the people are nomads*; and in the quotation from the history it is also said that *half* of the Persians were *nomadic*. Again, on page 93 of the above history we read as follows: "Herodotus makes Sandanis, the Lydian, say to Cræsus, when projecting invasion of Persia, 'What will you gain by waging war with such men? Their clothing is skins, their food wild fruits, and their drink water. If you are conquered you lose a cultivated country; if you conquer you take a barren region.'" Hence we see that in ancient and modern times the country has been filled, considerably, with a nomadic people, who have been greatly dependent upon the fortunes of chance and the "wild fruits" of the land for a living, and not so much upon the productive powers of the soil as some would endeavor to make us believe. And now, because the God of heaven has withheld for three years the fruit-giving showers, and the people are at the point to die, men come forward to blunt and stultify the impressions God seeks to make upon the great mind of the world, by saying the whole is the result of having no *trees*. Well, if it is the absence of trees that curses Persia, why is it that all countries in a similar situation receive not a similar curse?

This country has been noted from of old as the seat and stronghold of one of the profoundest theories of the most majestic system of idolatry known in the history of man.

But what has been the cause of the absence of "vitality" in Persia? The question may be answered by appealing to the teaching of history. Thus, referring to the above authority, we see that "polygamy existed," and that "everything was determined by eunuchs and favorite wives;" and that the "kings had as many concubines as there were days in the year." The love of ease, luxury and sensuality was the active and destructive enemy of the "vitality" of the country. And as Persia has thus gradually but terribly gone down, so went the once proud and polished Athens. The same cause was potential in both cases. It is true there was and is a vast difference in the two peoples, yet what was destructive to the one was destructive to the other. Speaking of Athens, on page 75 of the first volume of "Four volumes, latest London edition, 1830," Rollin says: "The love of ease and pleasure had almost extinguished that of glory, liberty and independence." On the same page, in giving the caption to be discussed, he talks thus: "*Fondness for theatrical representations one of the principal causes of the decline, degeneracy and corruption of the Athenian State.*" The above is a bold, but doubtless correct, statement of the case. How alarming is the teaching of the past when applied to the present? When our own beloved country is so full of vain show and vain glory, what can we expect? When so many hundreds and thousands live only for "ease and pleasure," how can they be a blessing to the land? When so many thousands more live in order to sensual enjoyment, how can they be otherwise than a burning curse upon their own generation? While horse-racing, card-playing, skating, dancing, circus-going, theater-attending, whisky-drinking, cursing and fighting, and nameless other sins, characterize so many places and people, we have great reason to fear the displeasure of God upon our own country. Yet we have some hope, because of the many thousands who "fear God and keep his commandments."

A. DOWLING.

THE MACEDONIAN GRACE.

We extract as follows from the address of Bishop Keener, delivered at St. Louis on the occasion of the semi-centenary service in January, 1871. Lack of space has compelled us to abridge where we should have chosen to insert the entire discourse.

There was a time when through the entire range of humanity every particle of the substance of the world was held in subservicucy to the religious sentiment in the breasts of men. I may say that even the wars of the world and all their vast expenditure were in the interest either of the gods of Philistia or the God of Israel. There was a time when all the architecture of the world, all the learning of the world, all its amusements—as in the Olympic games—whou all the genius of the world was laid at the feet of religion in some form. And it is so now in many countries. There is no estimating what values are placed before Buddha and Brahma. The entire ancient world of paganism was to be found in the interests either of the sun or the moon, or some great abstract idea, as that of wisdom, illustrated throughout Greece; or of life, as illustrated throughout Egypt—the simple continuance of life passing through various forms and great periods, and at length emerging with imagined improvement. The temples of Karnoc and Luxor, that wonderful avenue of sphinxes, that elaborate performance of the human hand and brain on the shores of the ancient river of Egypt; all is in attestation of what I say—that the religious idea and religious sentiment formally and properly subsidized all the wealth and all the genius and all the power, mechanical and otherwise, there was in the world.

Well, now, the master-stroke of Satan is this: as far as false religion is concerned, this union between wealth and religion is not disturbed, whether paganism be pure or mixed; whether it is patent, or whether it is baptized into Christian forms. The grand combination of property and religion is undisturbed. And then the next master-stroke of the adversary is where religion is pure and undefiled to separate that which God intended should not be divorced, and to abstract from the true religious sentiment the wealth of the world.

Now, sir, it is very certain that, by the coming of Christ into the world, an entirely new use was given to values. I say an entirely new use in the opportunities for their employment. According to their measure the children of Israel placed a vast amount of property at the service of God, though the sphere of their religious activity was comparatively limited. But when Christ came into the world he opened all the doors; he gave to men a thousand opportunities to transmute the ordinary ingot and the wedge of gold into the imperishable riches of immortal life and light. It is because this has been lost sight of that we find at the present day Christians amassing immense quantities of wealth without any purpose whatever—wealth simply reproducing itself in the form of fields, in houses, and in styles of architecture. It now displays its folly in ten thousand shapes all over this land. We may take, for instance, the condition of the Southern Church. I will just ask you to run your eye down this side of the river or the other side, and take in the mansions, the wonderful expanse of grain and of cotton, as before the war, and you will come to the conclusion, I doubt not, that our church once contained absolutely more money than any other church. And yet, after all, it was all heaped up, in the main, for nothing; for we have no monuments, nothing to show for it worth talking about. We have displayed the immeasurable folly of gathering together values in order to have it said that we have them.

Now, it is very certain that the Christian system demands a vast deal, and because we have not answered this demand God has struck at our folly; to throw it down he has sent fire and all those instruments of destruction—war, mildew and worm, and whatever else can break up the wealth that is used to enhance the pride of men.

Our Savior has created a thousand uses for money that did not exist in the Old Testament system. Any one can perceive that, and any one can realize it who looks over the surface of the earth. The New Testament system, as far as Christ himself was concerned, is set forth in all its force in his own teaching. When one came to him and asked, "Master, what good thing shall I do that I may inherit eternal life?" he said, "Sell whatever thou hast and give to the poor."

So far from loosening the grasp of the Old Testament on property, our Savior increased the demand. In the Old Testament this question of property is all summed up in the tenth commandment: "Thou shalt not covet." Not only that, but we find a tax was laid on all property, even to their fruit trees, and from the first bunch of grapes to the entire harvest of the sixth, seventh and eighth years; for if they could neither sow nor reap in the seventh year, it would involve the loss of three crops.

The sermon on the mount is an explication and enforcement of the ten commandments in their various applications to humanity. In it the Savior has a very extended paragraph on the entire subject of money; the anxiety in regard to a living—the argument as to the impossibility of serving both God and mammon—and the fact that when "the eye" becomes dim to the demands of God upon his property, man's whole moral nature becomes full of darkness. Before the Savior uttered this sentence we have the instance in which parties came to John the Baptist asking about repentance. And his answer in each case was in reference to the use of values. He said to the people, "If you have two coats take one and give it away;" to the tax gatherers, "See to it that you do not take any more than the law allows;" and to the soldiers, "Be satisfied with your wages." When the apostle addressed the elders at Miletus, his very last words were upon that subject: "Remember the words of the Lord Jesus how he said, 'It is more blessed to give than to receive.'" So that this matter has a large place in the arrangement of the New Testament. Our Savior has distinctly set forth the fact that in the gospel system there is demand enough to exhaust all the wealth the church has. And what wonder? If it cost the riches of heaven to bring the Savior down to this world and introduce him to men, what wonder if it should take all the wealth of the world to proclaim that sublime coming, and that grand doctrine of life through the Son of God?

Now, we may and do give from different motives: for instance—first, one may give from a sense of justice, as you frequently hear it said by the church steward: "Here is a preacher who has been preaching for you, and you certainly don't want this man to serve for nothing." Oh, certainly not; and therefore men give something. That is one motive of giving—a sort of sense of honor and of justice in the premises. It is a very good motive, as far as it goes. Second, a man may give, and I suppose a vast number do give, simply from a notion that they are giving as a sacrifice to God; and a man may give in the spirit of self-denial—he gives "until he feels it." This principle of giving because it hurts you, and afterward comes up to you constantly—because it is a sort of medicine—because it is hard and difficult, and therefore troubles a man as a specter in his dreams, so that he cannot shake it off—because it is a sort of self-affliction, and believed, therefore, to be pleasing to God, is to give as the heathen give, through fear, to propitiate. They have a grosser view of it, but this system of giving is what you may call the heathen motive for giving in Christendom. Third, a man may give from a sense of duty, as under a tithing system, because it is the law. He may believe in giving if it takes all the cummin and annise, the good and the bad, clear through on the abstract principle of obedience to the law. That is a grand principle, that of obedience to the law. It is one step toward the higher and nobler principle, and we say nothing against it. Nor do we say anything against the general principle of self-denial. They are all, so to speak, schoolmasters, and lead you on to the greater and higher motive. But oh! what an immeasurable distance between these motives of giving and that grand one I speak of—a motive that, as I conceive it, is higher than a thank-offering. It is not giving because of anything received or in order to secure something in advance, but is a giving in order to find its reward in its own expression, and from the joyful consciousness of the riches of the grace of liberality. There is such a grace. You and I may be strangers to it, but depend upon it the Macedonian church was not; you may depend upon it, the Corinthians did not remain strangers to it, for Titus did his work, and "finished in them this grace also." And liberality must be in us not an argument, not a penance, but a life.

You and I have lost this grand secret. The New Testament church has lost the secret of the first part of the first century of that church.

Why, my brethren, how is it that in all the departments of our church the toils of covetousness are about us? Here and there we find some grand expression, some noble spirit, some generous movement. But what is the reason that men retire from the ministry about the time they are prepared to enter fairly on the result of many years' experience? What is the reason that men, before they are aged enough to cease work, have to go home and take care of an increasing family? What is the reason that all our schools are struggling for life? that our missionaries in China have been without churches for twenty years? What is the reason it takes the whole church with infinite groan to pay the small debt of $20,000? What is the reason, when everywhere there is money enough—money enough for everything else—for war, for politics—money enough for the advancement of the interests of a great city, for everything except the blessed interests of our holy Christianity? My brethren, covetousness has almost betrayed the church, just as the covetousness of Judas betrayed the Master; and if the love of gold betrayed Christ, why should it not betray Christianity?

I ask you, has it not been too often the case that we have followed after mammon rather than Christ; that in the secret chambers of our souls we have worshiped the god of mammon with just as much reverence as the Chinese worship one of those little, fat, money-idols before which they burn Joss sticks? I think the remark of John Wesley has a special application to our church to-day. Wesley said: "I told you to make all you could, to save all you could, and to give all you could. I have found that you have obeyed the first two precepts, but you have not obeyed the last; and I now take back what I said about the first and second."

There is one marked peculiarity about the New Testament, and that is, its greatest instances of liberality are taken not from princes, as in the Old Testament, who literally poured in their talents of silver and of gold, but from these poor people of Macedonia who could hardly keep soul and body together, from this poor widow with her two mites, and from the Samaritan with his two pence. "Now," says the apostle, "in regard to this grace I wish you to understand, O Corinthians, that the amount you give is not the question—not at all; you may be able to give exceedingly little, but mind, you are to give bountifully." A man may have but $1,000, and he might give very "bountifully"—indeed if he gave $500; or a man may have but $10 and yet give "bountifully" if he gave but $5; or a man may have $100,000, and he will have to give a very large amount to give "bountifully." The apostle says: "He that soweth bountifully shall reap also bountifully."

Don't you see the great mistake that Methodist preachers are making when they suppose that men are not called upon to give because they have but little means? Don't you see that all the power of the church lies in that direction, and that what we want is an enlargement of this idea in reference to giving bountifully, whether we have little or much? Don't you see right there the development of the church may be suspended? How can a man have a notion of the freeness and fullness of the mind of his heavenly Father—how can he get it if he does not practice a large generosity? That was a very philosophic statement of the Savior when he says a camel may as well try to go through the eye of a needle as a rich man expect to gain heaven if he has large values and holds to them tenaciously. I say it is philosophic, because a man cannot get an idea of the largeness of God, that he will give so much for nothing, when he himself is all his life cultivating a principle of *quid pro quo*—"value received."

That is one of the greatest difficulties we have. The truth is, God has given so marvelously to us, he does so much for us without consideration, that the mind is fairly staggered when it begins to contemplate it, and men can hardly understand the largeness of God and how abounding is his mercy toward the sons of men. I have no doubt that many people think they are sanctified when they are not. You tell me that a man is perfected in the Christian graces who is not generous! I do not believe a word of it. A man that is sanctified will amaze people by the generosity of his conduct.

Can we not see that by this arrangement of the Spirit the wealth of the world is reached; that so long as you confine yourself to ingots and large sums you will never reach the wealth of the world? Do you not know that the wealth of the world is not found in large masses? There are very few Rothschilds, and very few people worth $10,000 or $5,000. But the Holy Spirit has a system that addresses itself to unlock not ingots or ounces, but grains and drops of gold.

Christianity seeks the poor of the world, and with the poor Christianity is made rich.

Now, for many years I have kept my eye constantly on what I thought to be the wealth of the church; and it made my heart ache to see men with large sums of money, who ought to be actuated by a wish for the salvation of the world, when I found that they did not come up to what I regarded as the just measure of liberality; because it seemed to me that everything was suspended on their movements; that if *they* did not give the church of God would stop. But now I am convinced that that was a mistaken view.

I say to you, the church must look to the poor for support. The gospel is a gospel for poor people; and we do not take hold or appreciate the great power that exists in this direction. "If," says one, "you could only get everybody to give a cent a week, that would be fifty cents a year; and that would be $350,000 from our church alone for the missionary cause." True enough; do that and you have accomplished the greatest feat that ever was. But it requires a tremendous organization to only do that, and an immense enginery.

Now, there is no way in the world to do that but by the Holy Spirit, and if the Holy Spirit moves on the minds of all these people and brings them forward with their contributions, we will succeed in all the Christian enterprises of the day. The Catholic Church succeeds in her temporal affairs by means of small contributions brought forward by her people. The priest does not go after them. Every man who has a friend in purgatory, or who desires his own sins to be forgiven, can only accomplish this by making his offering of money. He must put it upon the altar himself.

So the Holy Spirit, when he wants a man to give, says that "a willing mind is accepted according to that a man hath, and not according to that he hath not." God is not going to measure your gift according to $10,000, but according to what you have.

Many people stand back and say: "If I had as much money as such an one I would, give." Why not give now? You can give as much out of what you have, in proportion, as the man who gives a hundred thousand dollars.

I do not know but I have talked long enough on this theme. I will just say, I believe that God's Spirit will ultimately raise up a body of people that shall move under his impulse; and that, by and by, this great secret that seems to have been lost will be discovered as a living force in the hearts of all members of the church; and that the day will finally come when God will drive this worship of mammon from his church; *when there shall be hundreds and thousands of people praying for the grace of liberality.* And I say the time has now come when we are to labor for this result; and, if I were a circuit preacher and knew there were five men in the circuit who were praying for the grace of liberality, I would not have a doubt of my support. And if I knew that in this city a dozen men were praying for this same grace, I should calculate that the blessed influence would presently extend throughout these churches.

THE ANSWER TO SKEPTICISM.—Wait; and before long a clue may be discovered, and your difficulty solved. Such is the answer of Faith to skeptical cavils and objections. Where a shallow learning and a defective knowledge of the past have led unbelievers to think that they had found out an error, profounder research has always demonstrated the veracity and accuracy of the sacred writer. German Rationalists objected, for example, that the Evangelist St. Luke erred concerning Lysanias; but a few years ago an inscription was found near Baalbeck, which proved that there were persons named Lysanias, father and son.

Again, all the supposed contradictions of profane history by Daniel, as to Belshazzar, are entirely removed by a little document exhumed in our own day from the soil of Mesopotamia by the exertion of an English gentleman. The obscurity as to "Assyrian inscriptions," and the scholarship of the present day, throws the clearest light upon St. Luke's statement as to the "taxing" of Cyrenius, which the infidel Strauss declared "contradictory history."—*London Record.*

A PRAYER MEETING RECIPE.—A correspondent alludes to the wretched, monotonous dreariness of many prayer meetings, the long-winded exercises, the prayers that cover the whole dictionary of subjects, the exhortations that are stereotyped sermons, and thus suggests, by way of prescription:

When one prays in public, let it be a thoughtful, genuine prayer, and a short one; let the petition be varied, omit telling God about the attributes which he possesses.

Keep your long prayers for your closet.

Be cautious about the number of times in which you proclaim publicly how vile you are. Keep that for your closet. And when you speak in meeting have some fresh thoughts on Scripture, or some old thoughts redressed, or some new instances of God's love and converting power, or some personal experience, tersely told, that may profit hearers, or some joyous thing to awaken and make happy those who attend the meeting.

WAIT.—Wait, husband, before you wonder audibly why your wife don't get along with the household responsibilities as your mother did. She is doing her best; and no woman can endure that best to be slighted. Remember the long, weary nights she sat up with the little babe that died; remember the love and care she bestowed upon you when you had that long fit of illness. Do you think she is made of cast iron? Wait—wait in silence and forbearance, and the light will come back to her eyes—the light of the old days.

Wait, wife, before you speak reproachfully to your husband when he comes home late, weary and "out of sorts." He has worked hard for you all day—perhaps far into the night; he has wrestled hand in hand with care and selfishness and greed, and all the demons that follow in the train of money-making. Let home be another atmosphere entirely. Let him feel that there is no other place in the world where he can find peace, find quiet and perfect love.

"EXCITEMENT."—Rev. Dr. Arnot having been charged with "excitement" when speaking on total abstinence, has replied:

"People need not tell me that I am excited on these questions. I know that I am. I should be ashamed before God and men if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister than all Paul saw at Athens. In my ministry I meet the horrid fruits of these whisky shops. I see men and women perishing in these pitfalls. The number of victims is so great that it overwhelms me. My brain is burning; my heart is breaking. The church is asleep, and the world too, and they are hugging each other. I am weary with beholding it. I must cry. I would rather be counted singular in the judgment of men than be unfaithful in the judgment of God.

THERE is as little in common, between the church and the world as there was between Israel and the sand of the desert. The most brilliant attractions and bewitching fascinations of the world are to the church of God what the serpents and scorpions, and the ten thousand other dangers of the wilderness were to Israel.

The Christian Advocate.

THURSDAY, JANUARY 25, 1872.

THE TURN OF THE YEAR.

BY GEORGE M'DONALD.

A gentle wind of western birth,
From some far summer sea,
Wakes daisies in the wintry earth,
Wakes thoughts of hope in me.

The sun is low, the paths are wet,
And dance with frolic hail;
The trees, whose spring-time is not yet,
Await singing in the gale.

Young gleams of sunshine peep and play;
Thick vapor crowds between;
'Tis strange that on a coming day
The earth will all be green.

The north wind blows and blasts and raves,
And flaps his snowy wing;
Back! toss thy bergs on arctic waves!
Thou canst not stay our spring.

Up comes the primrose, wondering;
The snowdrop droopeth by;
The holy spirit of the spring
Is working silently.

Sweet-breathing odors gently wile
Earth's other children out;
On Nature's face a hopeful smile
Is flickering about.

When earth lay hard, unlovely, dull,
And life within her slept,
Above her heaven grew beautiful,
And forth her beauty crept.

And though tears fall, as fall they will,
Smiles wander into sighs,
For if the sun keep shining still,
Her perfect day will rise.

The sky is smiling over me,
Hath smiled away the frost;
Clothed with young green, the patient lea
With buds the woods embossed.

The trees yet shut not out the sky,
It sees down to the flowers;
They lift their beauty fearlessly;
They hide in leafy bowers.

The day is yours, sweet birds—sing on;
The cold is all forgot;
I had a dream, but it is gone,
For that is past is not.

For that was past is come again;
And if the summer brings
So rare, it is a lovely pain,
That broods instead of sings.

Blow on me, wind from west and south;
Sweet summer spirit, blow!
Come like a kiss from dear child's mouth,
Who knows not what I know.

The earth's perfection cometh soon;
Love lingereth alway;
We have a spring-time—have a noon—
Some may summer day.

Rose-sprinkled eve, gold-bannered morn,
May still poor Nature's sighs:
To me a higher hope is born—
A secret in that we rise.

But the last sapphire day
Is over us will bow;
And man's heart, full of sunlight, say:
"Lord, 'tis thy summer now."

A Scholar's Opinion of the Bible.

Burke truly said that "the method of teaching which approaches most nearly to the method of investigation, is incomparably the best;" and assuredly two main elements pervade all successful education—investigation and interest.

Man, in this his chrysalis state, is in the school for heaven. He lives in two worlds, the seen and the unseen; he is schooled, tutored and trained in the one, that he may be built up, educated and prepared for the other. In this preparatory discipline for a higher life, the entire scope and nature of God's dealings with man are so unlike anything his ignorance could have devised, that his reason cannot grasp them; while his unaided intellect is wholly unable to solve, and his sin-dimmed eye powerless to discern, the complex, mysterious and ever-varying mirage of this life, which yet reflects the unchangeableness, the permanence and the peace of the next.

But God has furnished man with a heavenly class book, which makes all hard things intelligible. That class book is the Bible. It invites and richly rewards investigation; and rightly viewed, it is replete with interest. "It has shallows wherein the lamb may wade, depths wherein the elephant must swim." Its difficulties are among its chief treasures. Were the Bible clear, patent and shallow, we should read the volume, superficially or cursorily, and lay it aside. Hence it is not only not plain, but purposely and designedly obscure, deep, vast and measureless, in order to invite and necessitate investigation, and to intensify interest.

We have no clearer evidence of man's low moral and intellectual state than that afforded by the little interest he evinces in God's word, and by the treatment it receives from mankind. A few do study it—some find pleasure in it—very many read fragments of it, as others count their beads; but how many esteem it, with the Psalmist king of old, "better than thousands of gold and silver?" How many millions, even in Christian lands, take no pleasure in it! If placed beside the last poem or novel, and we have some lonely hours to while away, a hundred to one *it* is not chosen.

Yet it is the most interesting book extant. Vast in its sweep of earth, and in its grasp of heaven. Inviting us to share in its own breadth of thought, and range of vision. Solving all problems, moral and spiritual. Full of a science denied to the greatness of Egypt, Rome and Greece; full of such deep mysteries as earth, without revelation, could never attain to; yet patent to the child, while the worldly wise and prudent fail to understand. Full of divine sympathy with man's fears, and wants, and joys, and sorrows; offering a remedy for some, and a crown for all. Full of glad tidings, and in itself an ever-abiding wonder, it narrates, in language such as never man spake, that wondrous scale of miracles, whereby perishing mortals are empowered to exchange the vapor span of this poor human life for the glory and reality of that higher one, whereof "eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the all in all."

It is the only book that never errs, that cannot lie, and will not mock. Its study, though exhaustless, can never weary; its knowledge, because the best and highest, can never perish.

It is, like the vesture of its blessed Lord, wrought outwardly by human hands, yet filled inwardly with "all the fullness of the Godhead bodily." Occupying fifteen centuries in its composition, it is perfect unity, woven without seam. Varied as the starry firmament in texture, it is perfect in harmony and in coloring. Seemingly the offspring of many minds, it is the teaching of one. Compiled by many writers, it has but One author.

With writers selected from courts and from sheepfolds, from thrones and from fishing-boats, it tells but one story, unbroken in thread and perfect in keeping, though the narrators did not fully know what the Spirit of Christ within them did signify (First Peter i, 2.)

Gleaming with heavenly truth at every pore, yet legible only in the light it gives—a light to Zion, but a dark cloud to Egypt. Distilling from every leaf the best wisdom and the highest knowledge, it yields its copious treasures not to the man of genius, the philosopher, and the scholar, but to the pure in heart.

Ancient of days, like its Author, "time writes no wrinkle on its stately brow." While other works become obsolete in language, lore and thought, it matures with age, ever yielding to faithful research new vigor, new unity, new beauty. The breath that animates, renovates its pages, making them new every morning, and to the spiritual senses perfuming them with holiness, purity and truth.

It is faultless—ages have discovered no flaw in it; decay's effacing finger has left no scar on it. All the untiring assaults of its great adversary; all the dissolving acids of criticism, philosophy and unbelief, have failed to taint its truth, impair its evidence or dim its lustre.

Finding an enemy in every human heart, "hated by the world," a stumbling block to many, an offense to all—assailed by the mythologies, philosophies and religions of the world; and when the world turned Christian, endangered still more by the subtle favor of its votaries, turned to merchandise, and sold, like Joseph by his brethren; dipped, like his vesture, in blood, by the "Holy Apostolic Inquisition;" sadly marred and wounded even in the house of its friends—it has nevertheless triumphed over assault, and worsted every assailant.

And in this age of progress, light and knowledge, has Scripture fared better? Has not the new infidelity merely changed its tactics? Now it masks itself in the garb and name of religion, and proudly adds thereto all the airs of scholarship, philosophy and criticism. Its votaries acknowledge Christianity, but transform it into a myth. Admitting the word, they question its inspiration and its facts; selecting their texts from it, they preach against it; joining its apostles and bishops, they, Judas-like, betray it with a kiss; and thus, uniting their own feeble powers with the powers of darkness, "offer the sacrifice of fools." Seated at the foot of the cross, like their great prototypes, they again cast lots, and trifle with salvation; there, in jest and in earnest, they gamble, with human souls for dice, and eternity for stakes; and it will ever remain the indelible reproach of this age, that while our would-be philosophers, lay and clerical, have irreligiously pronounced "the word" fallible, the mitered heads and intellect of the Catholic Church—gathered from the four continents—have combined, with all the pomp and circumstance of religion, to pronounce man infallible!

But while foes rage, and friends imagine a vain thing, while "fat bulls of Bashan compass it on every side," the word abideth forever; and amid ceaseless transition, amid the ebb and flow, the wreck and change of all things human, it stands unchanged, fresh, youthful, lifeful and life-giving, as on the morning* of creative miracles.

Its language is universal, at home in every garb, in every tongue, and in every people. More than one thousand million souls tread this earth every thirty years—and men's minds are as varying as their faces—yet it exactly suits the taste, capacity and wants—moral, intellectual and spiritual—of one and all.

Searching every individual heart, yet suited to all times, all seasons, all nations, all tongues; and to the ever-varying circumstances of ever-varying man. Revealing the mysterious economy wherein we live, it portrays that higher economy whereof all here is but the preparatory shadow. Borrowing all its language and imagery from earth, it speaks mainly of heaven; making this world a great parable, witnessing and testifying to the world to come.

With words few, but manifold in meaning, it builds up, with measured and majestic calmness, a great typical and spiritual structure—full of the plainest and yet the deepest teachings—full of wonderful analogies—full of historic facts, sparkling with spiritual interpretations—full of the miracles of salvation—full of the presence of the Deity—full of a dark, blighting spiritual economy, in conflict with the present—full of assured victory—full of the deep things of Christ—full of the deep things of the adversary.

In a word, it is the Magna Charta of mankind, offering them the freedom of the Great New City! The dying testament—ay, the title-deed drawn in blood—of a Friend and Brother, appointing us heirs of all things, and declaring us joint heirs with God—on the one simple condition: "Only believe."—*C. B. Fraser-Tyller, in Sunday Magazine.*

* "In the beginning was the word."—John i, 1.

REV. MR. HEPWORTH.

A sensation has been produced in our religious circles by the Christmas sermon of Rev. Mr. Hepworth, a well-known Unitarian clergyman of New York. He has distinctly abandoned his Unitarianism. Any orthodox divine can indorse his views of Christ. We cite in our department of "Current Opinions" a few paragraphs. Mr. Hepworth further remarked:

"This dogma is the basic element of my system, and therefore I speak of it. I cannot resist the feeling; it has grown partly out of the way in which I read the Bible, and partly out of my own religious consciousness that Christ's life and God's life are inextricably interwoven and interlaced. I am bound to believe in Christ's divinity, or else tear certain texts up by the roots, which I am wholly unwilling to do. When Jesus, in a prayer, says, 'O Father! glorify me with thine own self, with the glory I had with thee before the world was,' I cannot evade the conviction that the words, plainly as any words can, are intended to assert a pre-existence. If they do not distinctly say that Christ is coeval with God, then I fail to comprehend the meaning of the passage. Now, you may honestly deny the fact by openly doubting the correctness of the text. But admitting the text, the deduction is plain. Again, when he says, 'If a man loves me, my Father will love him, and we will come unto them and make our abode with him,' I think he clearly intimates a power co-ordinate with that of God. I don't see how the conclusion can be avoided, provided you admit the correctness of the text. I do believe this. You ask me, Did the Jews have any hint of this? I think they did. On one occasion they took up stones to stone him on the charge of blasphemy, saying that he made himself equal with God."

Mr. Hepworth has thus accepted the most obvious, the *prima facie* significance of the Scriptures. There is no logical possibility of holding on to the New Testament, and at the same time rejecting the dogma of Christ's divinity. But he not only finds the doctrine on the whole surface of the New Testament: he sees its consistency with the deepest moral needs of the human heart. Evangelical truth is thus always in complete analogy with human nature. Both arguments are good, and irrefutable.

On Sunday last Mr. Hepworth resumed the subject and took leave of his church. The scene is reported to have been intensely interesting and affecting. He said:

"You ask me what I propose to do. I cannot work any longer with the Unitarian party. If I do not believe its tenets, or accept its interpretations of Scripture, simple honesty demands of me that I should leave it. I say to you now that I shall leave the body, because I believe it to be radical in theology, and I think radicalism for the average mind about as bad and destructive an element as can be introduced. You introduce a series of negations into this great, convulsive, throbbing world of New York, and you would have Bedlam here in six months. You want a pulpit, and that pulpit must be the true one, which reaches out its hands, and tells the people ever to remember that God is above them, that Christ is there in their midst, and that he is no man, but stands before them as the very representative of God himself; that the church is builded upon his name, and that Christ is the type of our faith and of our life." *Methodist.*

The correspondent of the *Pall Mall Gazette* in Heidelberg gives an interesting view of the religious quarrel in Germany, from which we condense the following statement. The opinion of many persons that the Old Catholic leaders have not the stuff in them necessary for the successful prosecution of this final reform begins to be slightly modified. Certainly they have acted with great prudence; but they have already accomplished much, and the indications are that a much more decisive struggle is not far off. According to the most trustworthy information it has been possible to obtain, it would appear that up to now the real strength of the anti-infallibilist movement, as an active body, is concentrated in certain towns of Bavaria and Rhenish Prussia. There are sympathizers in other parts of Germany, and some, indeed, of mark—as, for instance, Dr. Reinkens, from Breslau; but congregations have not yet been formed anywhere except in Bavarian and Rhenish Prussian towns. In rural parishes, with one or two significant exceptions, there has been hitherto no movement; a fact very intelligible if it be remembered how, in Bavaria particularly, the peasantry is at the beck of the priests, and how the parish priests again have kept quiet by dependence on the bishop. The exceptions to this rule prove its force. In the two or three cases where rural congregations have gone into dissent, they have done so in the wake of the parish priest, exactly as was the case in Germany at the Reformation. A case is now pending which may have considerable consequences in the propagation of the movement. The priest at Kufstein, in the Tyrol, has taken the anti-infallibility side; and, if he has the hold over his congregation he is believed to possess, by some, we may be prepared to see a spread of the movement into districts where, if once taken up, it will be embraced with characteristic fanaticism. The legislative action of the Bavarian government will, it is believed, encourage priests to defy the bishops and express their real sentiments, which in many cases are undoubtedly in favor of reformation. In Wurtemburg and Bohemia there is a curious deadlock. In the former State the Catholic prelate is Dr. Hefel, at the outset one of the most pronounced of the anti-infallibilists. He has submitted and promulgated the doctrine in his diocese. But this is all he has done. None of the clergy have been asked to subscribe, and some who were known to be ready to refuse submission have been left unmolested. In Bohemia, Cardinal Schwartzenburg, who declared that rather than promulgate the dogma he would resign the purple, has ignominiously yielded; but in Bohemia, as well as in Wurtemburg, nothing has been done to enforce the vatican decree, and it remains practically a dead letter. Dr. Schulte, one of the most prominent of the Old Catholics, now resides at Prague without molestation. Naturally, this has given umbrage, and it is reported that the cardinal is being much pressed to proceed against the recalcitrant canonist. But no step has yet been taken, and the cause of hesitation is confidently affirmed to be the knowledge that in Bohemia there is a widespread Hussite element, which, at the least provocation, would flare forth mightily. But in both countries the religious quiet is, therefore, very treacherous, and likely to be broken by any incautious move of the Roman emissaries. Take it, therefore, all in all, there is little reason for assuming that the religious quarrel that has sprung up among German Catholics is likely soon to subside.—*Independent.*

A writer in *Fraser's Magazine* says there is a village in Bohemia the name of which is only pronounceable by sneezing three times, and adding the syllables *sischki*.

Running Away from Prayer.—Two gentlemen coming northward sailed to S—— in the same vessel with an agent of the American Tract Society, who invoked a blessing at table, and called upon God in morning and evening prayer. Their consciences were ill at ease. When they arrived at S—— they took passage for New York in a commodious vessel; but finding that the praying man had engaged his passage in the same vessel, they left and sailed on board a vessel that was greatly crowded, and where they were compelled to lodge upon the cabin floor. To their confusion and amazement they found a pious minister among their fellow-passengers, who prayed as earnestly and proclaimed the truth as boldly as the one from whom they had escaped. They had "jumped from the frying pan into the fire." If all ministers and Christians would let their light shine wherever thrown in the providence of God, few ungodly men on the land or on the ocean would be permitted to live at ease until they repented of sin and trusted in Christ.

In faith's arithmetic God is the only significant figure, and, having him, you may add as many ciphers as you please. If all your springs are in the living God, it ceases to be a question of his sufficiency.

The more closely we adhere to Christ, and to him *alone*, the stronger and the safer we shall be.

RELIGIOUS INTELLIGENCE.

The best-paid preacher in the world is said to be the rabbi of the great Berlin synagogue. He receives $20,000 a year.

Itinerant "Settled Pastors."—The *Churchman* says of Episcopal clergymen that they have become an itinerant class—parishes not expecting to retain rectors more than a year or two.

Non-Communicating Members.—The *Lutheran Observer* states that, out of 666,305 members of the churches of Berlin, only 99,355 commune with the churches at the Lord's table.

The late Congregational Council voted that nothing less than the following amounts ought to be raised the ensuing year: For church building, $100,000; for work among the freedmen, $400,000; for home missions, $500,000.

Missionary to Syria.—The Scotch Reformed Presbyterian Church have appointed the Rev. James Martin, A. M., M. D., to be their first missionary to Syria. The mission is to be conducted conjointly with the Irish Reformed Church.

Among the prominent Unitarian clergymen who have died this year are Joseph Angier, Ezra S. Gannett, Alonzo Hill, Samuel J. May, John M. Merrick, Joseph H. Phipps, Joseph Richardson, William G. Scandlin and Joshua A. Swan.

The Baptists of Nova Scotia, New Brunswick and Prince Edward Island sustain thirty native preachers and two Bible women, who labor among the Burmese, Karens and Shans. They now propose to send two missionaries to a new field in Siam.

Mrs. Ruth Wilson, of Burlington, Massachusetts, has given $6,000 in trust to the Congregational church there, the interest to be used for the support of preaching. Mrs. Wilson's property is the result of the earnings and savings of fifty years' hard labor.

Prizing the Gospel.—During the last two years the Bassein Karens, though very poor, have supported their 58 pastors without any aid from America; have built their chapels, and contributed 9,023 rupees for religious purposes, and 16,341 for schools.

During the last two years the German deaconesses, in their hospital at Jernsalem, have cared for 1,414 patients, belonging to nine religious sects. Out of this large number only 46 have died. In their institution, Talitah Kumi, they receive for instruction more than 100 young girls, nearly all of whom, in subsequent life, attest the value of Christian education.

The *Melbourne Argus* says that at a recent Church of England Assembly, held in that city, the bishop, who has before distinguished himself for liberal learnings, recommended the alteration of the laws of the church so as to allow church buildings to be used for other than Church of England purposes. This is supposed to have reference to an exchange of pulpits with Dissenting ministers.

The Baptist churches of southern New York have a church extension committee, which during the last year has raised and expended within its own borders—in aiding missions, furnishing chapels, distributing Sunday school papers, etc.—about $7,000. It is proposed for the coming year greatly to enlarge the work by building mission chapels and helping feeble churches to pay their debts.

Progress in Madagascar.—Christianity is making progress in Madagascar. It is stated that there are 2,011 native preachers and pastors, 20,961 members of the churches, and 331,759 adherents to the Christian cause. The increase last year is reported as follows: Native ministry, 1,056; church membership, 10,405; Christian population, 78,752. Yet twelve years ago Christianity seemed well-nigh destroyed by persecution.

Miss Mary H. Graves was recently ordained as pastor of the Unitarian church in Mansfield, Massachusetts. Miss Graves is the first woman who has entered the Unitarian ministry in Massachusetts, and the second in the whole denomination, Mrs. Celia Burleigh, of Brooklyn, Connecticut, being the first. The latter lady, with the Rev. Miss Olympia Brown, of Bridgeport, (Universalist,) assisted in the ordination of Miss Graves.

There are ten branches of the Presbyterian Church in the United States—the Reunited General Assembly, the Southern General Assembly, the United Presbyterian General Assembly, the Reformed Synod (Covenanters, old side,) the Reformed Synod (Covenanters, new side,) the Reformed Synod (Dutch,) the Reformed General Synod (German,) the Associate Reformed Synod of the South, the Associate Reformed Synod of the North, and the Associate Synod.

Persecution is increasing in Syria. At Keferfoo the Protestants have all been forced by the governor to recant, and the teacher is driven out. At Kisbo the teacher was beaten, the books torn to shreds, and the bell stolen. "Pray," says Dr. Jessup, "for the persecuted in Syria. There are dark shadows in the gorges and ravines of Lebanon even after sunrise." At the same time, Hussain, a recent convert from Mohammedanism, and who should, therefore, by the law of that religion, have been put to death, has been allowed, after long delay, to go in peace down to Egypt.

After a protracted struggle of several months, the Jesuits have been expelled from Gautemala. The exiled fathers, eighty in number, will probably go to Ecuador, as none of the other states in the country will receive them. In retaliation, the clerical party has armed some Indian bands, who got up an insurrection in the districts of Chiquemales and Santa Rosas; but they have been defeated with great loss by the troops under General Barrios, leaving several hundreds of them dead upon the field.

Denominational Map.—The New-York *Evangelist* of December 21 publishes a handsome map supplement, showing the rapid increase and large territorial boundaries of the Presbyterian Church in the United States. This body of Christians, since the union of the Old and New Schools, now numbers 85 synods, 167 presbyteries, 4,346 ministers, 4,616 churches, and 455,378 members, representing a total aggregate of souls under its care of over two millions, not counting half a million in the churches connected with the Southern Assembly.

The Episcopal paper of San Francisco says: "It must be confessed that there has not been much cause for congratulation in the growth of the church in San Francisco, of late years especially. Ten years ago this city had a population of about 50,000, and four church edifices belonging to the Episcopalians; now we have, it is claimed, 170,000, and five church buildings. Then we had one church to about 12,000 people; now one to about 34,000. Three more parishes exist now than then; only one of them, however, has a place of worship of its own."

Choctaw Mission.—Our church has four missionaries among the Choctaws: Rev. Messrs. Colton, Lloyd and Wright, and Mr. Elijah Brewer, a licentiate. More laborers for this field are called for. Our solitary laborer among the Creeks, the Rev. Mr. Perryman, has been much blessed in his work. Twelve converts have been added to his church. Our committee has but two ordained missionaries among the Cherokees: Rev. Messrs. Foreman and Balentine. Mr. Balentine is not left without indications of the divine blessing.—*Southern Presbyterian.*

A branch of the Catholic Union has been organized in New York city. This society has been started for the purpose of expressing sympathy and affording aid to his holiness the Pope; but is not solely confined to this purpose, the promotion of general Catholic interests, especially those pertaining to education, being included in the programme. The number of those who have already joined is very great, and is daily increasing; and, as it has the hearty sympathy and support of the bishops and priests, it will probably become an important institution among the Catholics.

Episcopal Church of Scotland.—On November 15 the annual meeting of the synod of the Scottish Episcopal Church was held in Edinburg, the primus (Bishop of Moray and Ross) in the chair. The bishops in this synod adopted a strong protest against the Pope's claim to infallibility, and also against the council as ecumenical, as neither the churches of England or Scotland, nor the churches of Constantinople, Alexandria or Jerusalem, were represented in it; neither, as is credibly reported, was there freedom of debate, or a sufficient degree of unanimity in deciding doctrine.

The Athenians have lately had a new thing to talk about in the conviction of the abbe of the Monastery of Mount Pentelicus, together with a number of its monks, first on the charge of poisoning, and second on the charge of having sheltered the brigands who for many years committed the crime of Marathon. This will be pleasant news to those who have enjoyed the hospitalities of the Pentelican cloister, either before ascending the mountain or on their way to the renowned battle-field. It has already raised the question of closing the monasteries, and may result in radical reforms within the Greek Church.

The missionary hens will be glad to hear that Dr. Gibson, of Grace church, Petersburg, Virginia, has set his Sunday school children to raising missionary corn. Six kernels were given to each of the two hundred and fifty children last spring to plant for missions; and the harvest just gathered and shelled amounts to nearly five barrels, worth $20.

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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OUR READING.

What we read has much to do with the formation of character; even more, perhaps, than our company and other external conditions. Reading is the education of the great mass of people. It is their mental culture, their information, their convictions and opinions, and their religion. Like the worm which takes its color from the foliage on which it feeds, the mind reflects what it receives from the literature which it luxuriates on. The facilities for reading more than keep pace with the general march of improvement. The world is full of books, and they are wonderfully cheap. The multiplication of papers and magazines surpasses every other aspect of modern activity and enterprise. So great is the competition in the literary market that every house is canvassed, books and periodicals are thrust upon everybody, and people are compelled to have them, and, to some extent, to read them. The tastes, capacities and peculiar wants of all ages and classes are anticipated, and the demand is met before we are fairly conscious of our needs. For children, for youth, for old folks, for farmers, mechanics, scholars and the professions there are publications ready and forced upon the attention. Educated to read, reading is the education of the people. It is a social necessity, and where the taste is lacking men must bow to the authority of fashion, custom and public opinion, and read.

What are we reading? In such a world of books, and with the presses teeming with fresh and inexhaustible supplies, there must be an election. Almost everything is read by somebody; but no one individual, even with a life of complete leisure, can look through more than a mere sprinkling of the pages which are printed every month and week of the year. With many it is a matter of hap-hazard as to the book or paper which they have in hand. Something to occupy and to please, or anything which comes in the way of the hour's or day's leisure. There is no thoughtful selection and no careful provision made, but they seize what chance throws in their way, or what the last agent or canvasser has urged them to buy. The peculiar wants of the mind, the information most required, the moral and mental regimen demanded are not studied, nor perhaps understood. Multitudes are habitual and almost exclusive readers of fiction. Everything of this kind, except the better sort, is eagerly devoured, and the mind takes its tone from these exciting, vicious and overstimulating products. There are those, we doubt not, who have a standing order with their bookseller to send them all the novels as fast as they are received. It is perhaps useless and unwise to attempt to exclude all fiction from our reading; but a most careful discrimination and a very moderate indulgence are imperative. Otherwise mental imbecility, moral relaxation and utter frivolity are certain to ensue.

There are others who read nothing but newspapers and magazines. Standard works of science, history and religion are rarely, if ever, taken up. Their reading furnishes information on the topics of the hour—commercial, political and social—but it is necessarily fragmentary, and altogether wanting in the elements of thoroughness and mental discipline. Newspaper and periodical literature has a high and important mission, but it should not exclude the more permanent and complete volumes. Even our religious papers, valuable as they are, should stimulate rather than substitute the use of our standard religious works. This is the danger into which we are drifting. Books are giving place to periodicals; and while reading is becoming more and more universal, the appetite and capacity for the stout and substantial volume grow less and less.

Looking at the religious aspects of the subject, we fear that Christian people are more superficial and more ignorant in matters of doctrine and experience than they were before this fugitive style of reading became so universal. One and two generations ago our people read religious books and their Bibles almost exclusively, and their knowledge of doctrine and experience was accurate and profound. In those days Wesley, Fletcher, Clark, Watson and Benson were bound in leather, and were well thumbed and thoroughly mastered by the most of our members. It is not so now. Our religious journalism has increased beyond all estimate, but we doubt whether the circulation of our best authors has been correspondingly great. A light and secular literature is filling our Sunday school libraries often in undue proportion. There is in many cases too much fiction and adventure, and too little of the old-time staple of serious and religious books. If not limited in the selection to such books as can be read on Sunday, we think that the greater part should be of this sort.

The very affluence of our literature and the pervading taste for reading have their dangers. The devil's tares are springing up with the wheat, and there are noxious plants and venomous reptiles hidden in this wealth of bloom and verdure. We must guard our reading as we do our associations, avoiding bad books as we avoid bad companions, and study to surround ourselves with a literature which is wholesome, refining and invigorating. Especially let us aim somewhat at the robust, the solid and instructive, and not confine ourselves to the daily or weekly newspaper. In our religious reading let us have books as well as periodicals; and while we take the *Advocates*, let us also take the *Quarterly*, and furnish our libraries with the best of our religious and denominational works. Instead of limiting ourselves to the pamphlet sermons of the day, it would be well to go back occasionally to Barrow, South, Watson, Hall and Chalmers. For purity of style, sprightliness of matter and sound religious instruction, we would not give one of John Wesley's sermons for a basket full of such as Spurgeon, Beecher and Murray are sending out weekly from the press.

The literature furnished to our children should be most carefully inspected. Your boys are at home of nights, but they might possibly be in better company abroad. The pure and virtuous influences of home depend much upon what they are reading. Your girls are housed and their associations are guarded; but that volume, bound in green and gold, over which they are poring may be Reade's "Terrible Temptation," or something worse. A taste for vicious and sensational reading is an evil of fearful magnitude, and a life-long calamity. The prevalence of impure and pernicious newspapers, with their shameful illustrations and immoral stories, makes vigilance the more urgent. The reading of our youth must be more carefully watched than all their other habits and associations.—While they are directed to the pure and healthful springs of knowledge and wisdom, they must also be warned, and restrained from the poisons which gush from a thousand seductive fountains.

WRITE FOR THE ADVOCATE.

There are a good number of well-wishers to the Advocate who are every way capable of contributing to its columns. Many in the number of our friends and readers who have more leisure and ability than the editor, who ought to be seen in our pages, are allowing their pens to rust. We invite them to the fellowship of our labors, and will give a cordial welcome to their contributions. We do not want long articles; we do not prefer serials; we would rather, as a general thing, avoid controversy. Topics of a literary and religious character, matters of doctrine, experience, and the living questions of the day in reference to education, church operations, and fresh news from the fields of labor, are most desired. Help us by writing. We need the variety and gifts of many minds to make up a first-rate paper, and there are scores of our friends who can help us to furnish our readers with a much better journal than they now have. To those who have facility in writing there is no greater opportunity for doing good. An audience of many thousands awaits them, and a single hearing in the Advocate is more than the aggregate of a year's preaching with many preachers. We do not promise to publish everything sent us, but where an article fails to appear the writer has some benefit from its preparation, and has the consciousness of trying to help the cause. We aim at justice and impartiality in dealing with contributors, and seek only the edification of our subscribers and the highest good of the church. We are abundantly liable to mistakes, however, and take all buffetings patiently, as often deserved by us, and as always well intended by those who chide. In the meantime old contributors and new ones are cordially invited to send us the fruits of their thinking and observation.

SOUTHWESTERN BIBLE SOCIETY.

The anniversary of this institution was held at the First Presbyterian church, Lafayette square, on Sunday night, the twenty-first instant. The spacious house was filled at an early hour by the different Protestant denominations, united by the love of a common Savior, and by their devotion to the Bible. The choir discoursed excellent music, Dr. Palmer read the Scriptures, Bishop Keener made the prayer, Rev. William V. Tudor delivered the address, and Rev. J. M. Lewis, of the Baptist Church, pronounced the benediction. Rev. Dr. Doremus, the general agent, read the annual report, giving a clear and satisfactory exhibit of the operations and condition of the society. Mr. Tudor's address was worthy of the occasion, and more completely satisfied us than anything we have heard on the subject for a long time. It was brilliant, original, instructive, and most eloquently pronounced. This was the twenty-second anniversary of the society.

SOUTHERN UNIVERSITY.

Our popular college at Greensboro is getting under headway finely, and only needs what its many friends are able to do for it, to fill its halls with students and to give it an ample endowment. The preachers and leading laymen of the church should keep this great enterprise constantly before them, and work enthusiastically to secure patronage and funds. Our people are slowly waking up to the importance of education, but they are, we fear, but partially aroused. We quote as follows from a private communication of January 12, from Dr. A. S. Andrews, the worthy president of the Southern University:

We are all well, and the University is having fresh accessions to the number of her pupils. We hope to succeed, and intend to deserve success. We have never had a nobler class of young men. Our messing department is doing well; it is fully meeting the expectations of its friends. Our young men are living well at an expense of $10 per month. Young preachers and preachers' sons can be educated here at an expense of $100 per year, and the sons of laymen at from $160 to $170 per year. Where can such an education as we give here be obtained at such rates? If the members of the church will give us their sympathy and prayers, and their influence and patronage, the University can be made a source of great power and glory to Methodism in the Gulf States.

REV. T. B. WHITE.

The former pastor of the Moreau Street church leaves us for his new appointment, New Iberia, in a few days. Three years of faithful and successful labor has greatly endeared him to his old charge, and they relinquish him with many regrets. We doubt not he will meet with a warm reception by the Methodists of New Iberia, and that a pleasant and prosperous year awaits him there. Personally we feel as one bereaved to part with him. Our prayers and affectionate esteem will follow him and his interesting family. We give the statistics of his late charge, as follows:

Report of Moreau Street Charge for Conference Year of 1871.—Number of members, 114; number died, 2; dismissed by letter, 8; officiated at funerals, 10; infants baptized, 11; sermons preached, 96; number received, 31; number dropped by church meeting, 4; officiated at marriages, 4; adults baptized, 5; pastoral visits, 880.

Financial.—Bishops, $30.90; widows and orphans, $40.25; parsonage, $1,656; poor, $89.80; pastor, $1,020; sexton, $240; incidental, parsonage, $30; missionary, by church, $74.10; missionary, by Sunday school, $111; church repairs, $589; Sunday school purposes, $29.90; presiding elder, $75; incidental, church, $250.20; total, $4,236.15.

T. B. White, Pastor.

A RESPONSE.

Mr. Editor: For the encouragement of our people, and for the quickening of all who take interest in the fortunes of our Methodism in the Southwest, I report that a member of Carondelet Street church responds to the call made in behalf of Centenary, and has sent me a check for $1,000. This is as it should be. I cannot say that I am surprised at anything, in the way of Christian liberality, from that church, nor should I be at any sum from Felicity Street or from Morean Street; but I am profoundly grateful to God. I have had so many favors at His hands that I now hold myself prepared for any mercy. But this gift is increased by its promptness—"*Bis dat qui cito dat.*" Our enterprise is under full way—the workmen are on the scaffold, the professors are in the lecture rooms; and whatever our friends are willing to do we shall be doubly glad to receive now.

If we might hope for four other such responses during the next week, what a flood of sunshine it would pour upon the halls of our college! Who will come up to the help of the Lord in these struggling hours of this great enterprise, that it may fairly pass the center and move off upon the accomplishment of its noble mission? Southern Methodism must have her seats of learning which may creditably compare with any in the land, so that her youth may be educated where all the atmosphere is filled with Christian influences, where they may model upon men who adorn the highest learning with the purest faith, and where her young prophets may become skilled, as was Moses, in all the learning of the times.

There is something more than money in the note in which my generous friend inclosed his check. I therefore quote from it. He says:

"New Orleans, Jan. 22, 1872.

"*Bro. Keener:* I read your appeal in the last Advocate, and find the best way for me to express my sympathy and interest in the work is to send you a check for $1,000. Would to God that our college could only be put on a firm, solid basis, sending out an hundred preachers every year.

"* * * As I prosper and have money placed in my hands, you shall hear from me again for Centenary. Yours affectionately,

"——."

It is the way of grace to take up the very worst cases.

MISGIVINGS.

We are glad to see that some of the earliest advocates of woman suffrage are beginning to doubt the wisdom of their course, and to draw back from the horrible consequences which the measure is almost certain to bring. There is even hope for the editor of *Zion's Herald*, who quotes Olive Logan and comments as follows:

Olive Logan, lately married to Mr. Wirt Sikes, denounces the horrid free-lustism in just terms. She says in the *Tribune*:

"I have steadily defended the holy institution of marriage in all my utterances touching the subject. I have earnestly contended that it is the basis of all that is best and most desirable in this life, and I have even gone so far, under the pressure of recent clamor, as to say that if woman suffrage means free-love, I am opposed to woman suffrage. My marriage to Wirt Sikes was the last, most emphatic protest I could make against the free-love notions of which we hear so much in the present day.

"I little dreamed, when I attended the Women's Convention at Steinway Hall, in the spring of 1869, (the only one I ever attended,) that the utterances of that body would ever lead up to such monstrous doctrines as are now put forth in the name of the advocates of woman suffrage. In the short speech I made on that occasion I conjured my hearers to believe that we sought no conflict with the gentle household gods, that we waged no war on the sweet home virtues, and much of like purport. I have not 'progressed' one inch in this matter since. I still think a happy home the best thing there is on earth, and I still believe that the old-fashioned marriage is the basis of it. Therefore I, like my husband, do not 'stand in the front line of the ultra-progressionists of the age with regard to marriage.'"

That is what Mr. Tilton and Mrs. Stanton have brought their cause to, so far as they can bring it. Mrs. Logan Sikes justly declares that if woman suffrage means free love, she is done with woman suffrage. So will all its real advocates say. But the New England advocates are denouncing this abomination. It will clear itself of it yet, if it is of God.

"It will clear itself of it yet, *if it is of God!*" Dr. Haven is not certain about the divine origin of woman suffrage. This is much for him to concede, and we trust he will continue to grow in grace and wisdom.

REV. W. F. EASTERLING.

This able minister was received among us of the Louisiana Conference by transfer, at the recent session in Monroe, and stationed by the Bishop at Opelousas. We were glad to welcome him to our territory, and commend him to the good offices of those he is appointed to serve. The following tribute from his brethren of Russellville is published in the Nashville *Advocate*:

Whereas, The Rev. W. F. Easterling, preacher in charge of the Russellville station, Louisville Conference, Methodist Episcopal Church South, feels constrained, on account of the failing health of his wife, to remove her to a climate better suited to her physical constitution; And whereas, In order so to do it is necessary for him to sunder his connection with our station as our minister; And whereas, The announcement of his intention to remove causes great regret in this community, and especially among the members of his charge; but as his family physician has so advised, and our brother feels that it is his duty to remove from our midst, we reluctantly consent, and we, the Quarterly Conference, on behalf of the church, tender our sympathy to our dear brother and his afflicted family, and hereby take great pleasure in recommending him as worthy of the confidence of the good people of any place to which he may be called, as a consistent, zealous and able preacher of the gospel.

Condition and Prospects of Our Church.

Dr. McFerrin, our missionary secretary, writing under this head to the St. Louis *Christian Advocate*, sums up the favorable indications as follows:

1. Our Bishops are all at work, and manifest a zeal commendable. If at fault at all, it is that they are laboring beyond their strength. Surely the office of a Bishop in our church is no sinecure. One pleasing feature in this connection is, that they are everywhere welcome, and universally popular. The preachers and people receive them joyfully as ministers of Christ, as messengers of the churches. They give satisfactory proof that they are in "the succession" and are true Bishops after the apostolic pattern.

2. The preachers, traveling and local, are in great harmony. I know of no parties, jars or divisions. The preachers and people are a unit in doctrine and government. Now and then some disappointed, restless spirit, who is not as highly esteemed by others as by himself, *slides into obscurity*. Such losses are, in the end, gain—gain to Methodism, but a loss to the poor, deluded souls who are led astray. In all the old Conferences there is a full supply of workers. Many young men of promise are coming into the ministry. We are not dependent on others for preachers. I pity a church that has not the ability to supply itself with ministers. It must be a sickly parentage that has next to no offspring, and lives only by adopting the children of the more prosperous. I know a church, *so called*, that has but few children except proselytes; their preachers are nearly all orphans, and go into orders for bread—*and butter*.

3. The great body of the membership is becoming more and more interested in the church. Hence there is a liberality in the support of the institutions of the church which never before existed. In proportion to their means, there is an advance of one hundred per cent. within the last seven years. Many more persons now aid in the support of the church than formerly. The preachers are more generously sustained, and other interests are more favorably considered.

4. The cause of Sunday schools is rapidly advancing, and the children are receiving more attention and more thorough instruction.

5. The spirit of church building is pervading the whole connection. More good houses of worship have been projected and completed, or old ones enlarged, repaired and made more comfortable, than in any one year since 1860—perhaps since the time of our organization.

6. The education of the youth of the land is demanding more attention, and the number of pupils in our Conference schools is increasing.

7. Notwithstanding the hardness of the times in money matters, I think our missionary collections, including what has been contributed in payment of the old debt, will exceed those of any year since 1865, by several thousand dollars. And I find more preachers than at any former period willing and anxious to enter new fields of ministerial toil. Scores are just waiting till the church can afford a little means to aid them in removing to destitute places.

8. There has been a general revival of religion within the past twelve months. I think the net increase for the year closing will reach nearly fifty thousand.

MONTANA.

Rev. Julius T. Curtiss, writing to Dr. McFerrin from Helena, Montana, gives the following account of his work and prospects:

This is an important field, and our church has every advantage now. It is by far a more important field than many suppose to our church, and by a little sacrifice of time and labor of some of our best preachers, we can take this country as by storm. And in order to this, we must first have this Territory and northern Idaho set off as a Conference. When the people see that we have a permanent organization, and that the preachers are to be retained among them, it will inspire confidence, and give weight to the efforts of the church, and we can then succeed, and the people can be reached and brought into the church. With our present condition, the masses look upon us and our efforts in something of the same light that they do upon the mining towns in the gulches and canons. Then, in the second place, we need strong and experienced men. The Protestant Episcopalians and Presbyterians have no church or preachers at all. The Baptists have a preacher. The people are in sympathy with our church, and are willing to help us with means. Our church here only numbers twenty-four members, and about half of these live in the country. We will soon have an elegant church building completed, with audience room sixty by forty; lecture room, forty-five by forty; library and preacher's office, each sixteen by fifteen. It will be the best house in the city, by far, I think. Two other brothers came out with me—Bros. R. S. Clarke and T. W. Flowers. It cost us nearly double what I expected it would. It cost me about $400 to get here.

We are pleased to notice the recent enlargement and general improvement of the *Home Advocate*. May publisher and editor be abundantly rewarded and blessed in their work. The *Home Advocate* is published at Jefferson, Texas, by G. A. Kelly, Esq., and edited by Rev. S. J. Hawkins, of the Trinity Conference.

WEST TEXAS CONFERENCE.

Bishop Marvin, writing of this Conference, which was recently held at Leesburg says:

Two important facts have occurred at the present session. One is the occupation of an outpost on the Rio Grande. The town of Laredo bids fair to become an important railroad center. It has already one thousand American inhabitants on this side of the river, and a considerable Mexican town has been built up on the other bank. The place is growing rapidly, and is even now the center of a very active business. The Laredo mission appears for the first time in our minutes. The missionary appointed to the work is one of the best men of the Conference. He speaks the Spanish language with good facility, is a man in middle life, tried and true. Several members of our church are already there, established in business, and others are going this winter. They hope to be able to build a church in the course of the year. With the blessing of God we hope to build up a strong society at this place.

The other fact is the reception into the Conference on trial of Alejo Hernandez, and his ordination for the missionary work among the Mexicans. Our brother Hernandez is an educated Mexican, brought by strange providences to the knowledge of God, and by equally strange providences brought into our church after his conversion. Few cases on record illustrate more impressively the grace of God.

He is held by our brethren, both lay and clerical, who have had large experience with Mexicans, to be a man of singular good sense and poise of character. Bro. William Headen, of Corpus Christi, a layman who was a member of the last General Conference, writes to me of him that he "is about thirty-one years of age, and is most anxious to do the work of one called of God to preach the gospel. His education is good. His advantages have been more than fair. His reading has been extensive and well directed since he embraced religion, and his doctrinal views are sound. It seems singular to me that he should be able to make not only nice, but judicious distinctions in doctrinal points. Such careful distinctions have been made by him in his letters to the Congregational and Episcopal ministers here as are found only of easy utterance by one convinced and thoroughly persuaded of the doctrines, charity and fullness of the gospel. Let me say, in a word, * * * the man is a Methodist. * * * * * *

"He is anxious to be ordained both deacon and elder. Our Quarterly Conference, fully persuaded of his piety, discretion, education and love, did not hesitate to commend him to the Conference for both orders."

So writes Bro. Headen, who knows him well, and so voted one of our most intelligent Quarterly Conferences.

Whether these two events—the organization of a mission on the banks of the Rio Grande, and the reception into our ranks of an educated and intellectual native Mexican—may be seed of a great harvest, we commit to time and to the mercies of God. We have done all for his glory, and with solemn prayer and reference to his will. May the seal of his approval appear in the results.

TAXING CHURCHES.—The *Pacific* states that the churches in California are now groaning under the burden of heavy taxes imposed upon their houses of worship by the laws, and some of them are at their wits' ends to know how to raise the amount levied. In the case of one country church, at least, the question has been mooted whether they should not abandon their edifice. In many cases the churches find it almost, and in some, in fact, entirely impossible to meet the expenses of supporting gospel institutions, aside from the tax, and then to have this superadded reduces them to despair. In San Francisco the tax is from $100 to $800 on an edifice. This is the only State in the Union in which purely benevolent institutions are thus burdened.

BIBLE REVISION.—Dean Howson says that the Revision Committee have laid down two rules which it will be well to remember. First. No alteration to be made unless in the careful opinion of the revisers it be absolutely necessary. Second. That all alterations be expressed in the grand old form adhered to in our existing Bibles. Alterations will arise from either of two causes. Either the copy of the Hebrew or Greek text translated from was faulty, or else the translation itself was faulty. The work will be completed in seven years.

THE Rev. Horace Brown, of the Missouri Conference, died in great peace, near Huntsville, Missouri, January 11

Married.

At the residence of the bride's father, on the seventh of December, 1871, by Rev. J. H. Stone, Mr. LUTHER THOMPSON, to Miss AMELIA H. KENDRICK, all of Catahoula parish, Louisiana.

By the same, January 10, 1872, at the residence of the bride's father, on Sicily Island, Louisiana, Mr. THOMAS N. CLARKE, of Franklin parish, to Miss FANNIE CUNY.

By Rev. J. Nicholson, at the residence of the bride's father, in Amite City, Louisiana, on the eighteenth of January, BOLIVAR EDWARDS, Esq., to Miss SALLIE STEWART, all of Tangipahoa parish, Louisiana.

Obituaries.

RAIMON JOSEPHUS ALFORD, son of B. S. and Anna Alford, was born February 19, 1867, and died November 27, 1871, aged four years, nine months and eight days.

MISS MILLIE LEE was born April 5, 1801, and died December 7, 1871. She was a great-niece of old Uncle Jesse Lee, and a near relative of Leroy M. Lee. Being a descendant of this historic family, the reader will not be surprised to learn that she has been a member of the Methodist Church for half a century.

Losing her mother in childhood, she was raised by and became a member of the family of Mr. Joseph Perkins, of Virginia, in which she lived a life of celibacy till the day of her death. She was a member of old Tabernacle church for upward of forty years. When, at length, Mother Perkins found it necessary to move to Mississippi, with Ruth's attachment Millie seemed to say: "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest will I go, and whither thou lodgest I will lodge; thy people shall be my people, thy God my God; whither thou diest will I die, and there will I be buried." Thus we laid her away in the family grave-yard of her adopted friends in Mississippi—Naomi, or Mother Perkins, still lingering on the brink of time, patiently awaiting the Master's call. Miss Millie was a long and sore, but patient sufferer, and evinced to her friends the sustaining power of redeeming grace, and doubtless ere this sees clearly how it is that "we are made perfect through suffering." HER PASTOR.

VICKSBURG, MISS., Dec. 27, 1871.

Richmond *Christian Advocate* please copy.

SISTER CAROLINA L. STEEL, daughter of Thomas and Gobrolla Hewett, was born in Charleston, South Carolina, February 16, 1815, and departed this life in Holmes county, Mississippi, August 11, 1871. She united with the Methodist Episcopal Church South in 1852, and professed religion at Pleasant Grove camp ground, in North Carolina, in 1857.

Sister Steel was sick for some time, and suffered much; but felt in all her sufferings that Jesus was with her to support and comfort. It was our fortune to be with her several times before her death. She talked a great deal about her future prospects, and often rejoiced in anticipation of heaven. Just before she died she called her children around her and gave them a parting blessing, and asked that they meet her in heaven. Thus it is the good are being housed in glory. "One by one a star declineth." Soon we will all be there. Oh! may the triumphant death of the mother be the means of saving the children. Some time before Sister Steel was called away she was called to mourn the death of a lovely daughter.

MISS ALEXENA STEEL is also gone. She said to her mother: "Every summons that is sent from heaven I will look for you." The summons has come, and now the mother and daughter are together, where there will be no parting." The last words of the mother were, "Help me to God;" and the daughter's last words were, "Precious Jesus." "Precious in the sight of the Lord is the death of his saints." K. A. J.

Southern Christian Advocate please copy.

FRANCES HEARN, wife of Dr. John C. Gordy, was born in Sussex county, Delaware, on the sixteenth of January, 1809; was married on the fourteenth of January, 1830; and died at home, in Franklin, Louisiana, on the thirteenth of December, 1871. On the fourteenth of December her funeral services were performed by her pastor, in presence of a large assemblage.

She became a member of the Methodist Church in 1824, at Union chapel, Worcester county, Maryland. In 1837 she removed to Louisiana, and joined the church by certificate, and continued a member up to her death. In all the relations of wife, mother, sister and friend she gained and maintained the confidence and love that sweeten and bless those relations by a consistent Christian bearing. In the latter part of her life she was subject to great suffering, which she bore with Christian fortitude. During the last months of her suffering pilgrimage the joy, the blessing and the power of faith in Jesus Christ were nobly illustrated. When asked on what she built her hopes, which made her so resigned and confident of the future, she responded with peculiar animation and glow of countenance: "On Jesus Christ, my Savior, who loved me and saved me, a poor sinner." When in a dying state she expressed a desire to partake of the sacrament with her family once more on earth. After partaking with joy the holy sacrament, together with children, grandchildren and a few friends, she with uplifted hands and tearful eyes committed them to the gracious Savior, asking his guidance and blessing on them all, and asking dying, as she then thought—a blessing on her absent husband. She lived, however, long enough to witness his return home, and impart to him her words of cheer, and let him witness her patient resignation and triumphant death. Sad is the home, sad are the grief-stricken hearts in the home circle; but we sorrow not as those without hope. Sister Gordy rests from her labors.

B. CLEGG.

MRS. MARTHA PRICE, wife of Robert Price, and daughter of William and Sallie Barnes, was born in Marion county, Mississippi, May 3, 1838; fell died at the residence of her husband, in Covington county, Mississippi, June 7, 1871.

When about twenty years of age, after several years' seriousness on the subject of her salvation, she retired to her room one evening, and was there converted before her eyes were closed in sleep. Soon after this she attached herself to the Baptist Church, in which she remained an acceptable member until 1867. She united with the Methodist Episcopal Church South, of which church her husband was a member. She was united in wedlock January 1, 1856, and became the mother of four children, two of whom preceded her to their heavenly home. Some three years and a half before her death it became apparent to her family and friends that she was the subject of pulmonary consumption; but this disclosure was not alarming to her, because she had set her house in order, and awaited the work of this fatal disease with composure and Christian resignation. The evening of her death the regular family physician informed her that her time was short. She received this information calmly, remarking: "The Lord's will be done." She now talked much to her friends present, and to her husband and children, on the subject of a preparation for heaven, and gave strong evidences of her Savior's presence with her in her last struggle with the enemy. When she had only a few minutes left she called her physician, who had done all that his skill would permit him to do for her, and thanked him for his kindness; then other friends, husband and children, telling them that she was going to leave them, and kissing them an affectionate farewell, as if she were merely starting on a journey. She again requested her husband to train Luther and Ellen as she had endeavored to do. She then sent good-by to her aged mother, turned herself in the bed, and died without a struggle. May her husband, children and relatives follow her Christian example.

N. B. YOUNG, Pastor.

DIED, at her residence in Summit, Mississippi, on the nineteenth of October, 1871, Mrs. DELIA HAYNES, daughter of Mrs. Eliza and the late Robert McCoy.

Deceased was born in New Orleans, Louisiana, May 19, 1822, and was married, in Pike county, Mississippi, October 21, 1847, to Bythell Haynes, Esq., of Clinton, Louisiana. Her early married life was spent in Clinton, where she enjoyed a great deal of happiness with her husband, who was known and esteemed as one of the best citizens of that place. She had but one child, Eliza McCoy, (now Mrs. H. Q. Bridges,) who in childhood embraced all the elements of loveliness in grace of person, charm of manner, sweetness of temper and brightness of intellect. Her mother's life was wrapt up in her. She became a member of the Methodist Church many years ago, and was a worthy exemplar of the religion of Jesus. She became religious not from the force of circumstances, but from a deep, settled, fixed principle; and the same motive urged her forward in every good word and work, encouraging all good Christians, and rejoicing in the spread of the Redeemer's kingdom under every name where the banner of Christ was unfurled. Her mental capacity was of a high order. She loved to talk on the subject of religion and theology, and her good sense and well-informed mind made her conversation pleasant, instructive and edifying. The long affliction that ended her pilgrimage wrought in her the fruits of holiness. When her body was tortured with racking pains, so that death at any time would have been a happy relief, the vigor of mind rose above them, and the patient, submissive spirit cried out, in the language of Job: "Though the Lord slay me, yet will I trust him." To a friend she was the truest of friends. To her aged mother, her sister and her only daughter she was very precious. God hath taken her to rest. The weariness and losses of life are ended. The better world has added to its society one whom we prized highly and loved dearly. The amiableness of her spirit and her strong confidence in God are an example worthy of imitation. M. L. J. H.

Agt's & Publisher's Department

MINUTES OF THE MISSISSIPPI CONFERENCE.—But few members of the Conference have responded to the call of the secretary, two weeks ago. In a few days we shall be ready to distribute two thousand five hundred copies to the pastors, according to our best information of the addresses and membership of each charge. In the meantime we ask for further information.

R. J. HARP.

SOULE'S COLLEGE.—The enterprise of Mr. Soule in prosecuting the great work of commercial education, upon a national and thoroughly effective scale, has at length placed this institution wholly above praise. Its practical and sterling virtues are now almost universally known. Whoever wishes for himself or those intrusted to his care a truly accurate and thoroughly available preparation for business life, amounting to an actual induction into the complex routine of that life, will be able to realize his wishes at the above college. To the youth of no city or town were there ever extended opportunities more invaluable for becoming qualified to certainly achieve success in life.

HILL & VEAZIE, No. 74 Camp street, the worthy successors to Artemus Hill, and one of the oldest and most extensive houses in the city. They have a splendid stock of lamps, chandeliers, globes, chimneys, shades, and in fact everything appertaining to their line. We can confidently recommend them to those in want of the above articles.

JOSEPH MILLER, JR., 607 MAGAZINE STREET.—This house has an elegant stock of goods, which they are selling at low figures to make room for spring goods. Give them a call, and you will have polite and attentive clerks to wait on you.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Jan. 22, 1872:

A—B F Alexander, M S Andrews $2, E P Angell, T A S Adams $10, D Appleton & Co, Alexander Agar, American Tract Society.

B—Robert Babington, Moses E Butt, A M Barrington $2.30, George Bancroft $5, Barnes & Williamson 2 lots, Josiah Barker, J W Bennett, Boorum & Pease.

C—H T Chevis $2, S H Cox $2, G W Chatfield, George W Carleton, R B Crawford $1, John F Cook, J R Carlton, Glaxton, Remsen & Haffelfinger, S C Collins.

D—Robert B Downer 2 lots, William Y Dixon $2, Joel T Daves, J G Denpree, A M Dunbar.

E—Isaac Y Enochs, L A Elliott.

F—J M Foxworth, R S Finlay, J W Foster.

G—James A Godfrey, Griffin & Hoffman, John G Goza, Malcom M Graham, James M Gann $4, T C M Golland.

H—Thomas H Hall, George W Hearn, W B Hines $2, W W Hurst, C C Howard, John Holmes, W Hoover $5, W C Huntington.

I—Robert S Isbell 2 lots $5.05.

J—J M Johnston, S B Jones $1.50, J W Jones $6.75, J M Jemison $10, H F Johnson $100, P A Johnston, Robert B Johnson.

L—W B Lewis, H P Lewis 2 lots, A P Leach $2, Richard Lane, Ira B Robertson, J B Lippincott & Co.

M—J R Morris, M Moorehead, L P Meador, William H Myers, W A Montgomery, William H Morris, J W McIntyre, H H Montgomery 2 lots $7, T F Mangum $5, Mary B McGehee, J R Mims, E H Monroger, Arthur Moore.

N—William Neill $2, J Nicholson, A T Norwood, Thomas Nelson & Sons.

P—J W Poston, J A Peebles, James M Proctor $28, Preston & Stetson $16.

R—J K Randall $27.85, J W Rush, A H Redford, agent, Levi W Reeves.

S—T Sullins, J H Stone $1, Robert Smillie, E W Simmons $18.10, Southwestern Book and Publishing Co, A H Sutherland, C B Stuart, H R Singleton $1, M G Spencer, T O Summers, Jr, George S Scofield.

T—S L Taylor $2, R S Trippett $3, George Thrall, Calvin Taylor, E B Tuggle $25.

U—University Publishing Co.

W—John Wilkinson, J D Willis $12, W Wadsworth $18, J B Walker, J T Watson & Bro, W A Walthall.

Y—N B Young.

BUSINESS NOTICES.

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The school is in charge of Mrs. M. W. Sullins, assisted by competent teachers. The boarding department is in the care of Rev. T. and Mrs. Sullins.

Athens is an eligible location for schools, noted for health, and was the resort of visitors from the South, last summer, in quest of health and pleasure.

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French language	5 00
Contingent fee	1 50
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Pupils furnish lights, towels, toilet soap, and pay seventy five cents per dozen for washing wearing-clothes.

REFERENCES.—Dr. Wiley, president of Emory and Henry College, Virginia; Dr. Cunningham professor of Martha Washington College, Virginia; Rev. T. W. Humes, president East Tennessee University, Knoxville; Rev. F. M. Grace, president Hiwassee College, Tennessee; Rev. J. D. Parker, 135 Canal street, New Orleans.

For further information address

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NEW ADVERTISEMENTS.

STATEMENT OF THE CONDITION

—OF—

THE STATE NATIONAL BANK

OF NEW ORLEANS,

At the close of business, TUESDAY, JANUARY 2, 1872.

RESOURCES.

Loans and discounts	$548,361 61
Overdrafts	4,685 40
U. S. Bonds to secure circulation	500,000 00
Other stocks and bonds	20,950 00
Due from redeeming and reserve agents	275,562 00
Due from Banks and Bankers	53,506 08
Real estate	128,610 64
Furniture and fixtures	3,821 16
Current expenses	17 00
Accrued interest on U. S. Bonds	4,541 67
Premiums on U. S. Bonds	50,000 00
Cash on hand	469,720 33
	$2,019,805 59

LIABILITIES.

Capital stock	$500,000 00
Surplus fund	8,000 00
Discount	342 55
Exchange	881 75
Profit and loss	5,501 52
Circulation	450,000 00
Dividends unpaid	4,269 20
Dividends declared Dec. 30, 1871	25,000 00
Deposits	947,335 63
Due to Banks and Bankers	78,475 01
	$2,019,805 59

CHAS. L. C. DUPUY,
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The Child's Corner.

WHERE I'VE BEEN.

Mamma can't guess where I been
If you fly over so harn;
So I a queer place as I'se in—
'Twasn't out in the yard.

I climbed up, and I not down,
I didn't fall much no ways,
I looked out sharp for my gown—
Only tore—two—three place.

'Twasn't in the street I was,
Nor in among the trees skeet!
I didn't climb them now, cos
The app'les ain't fit I eat.

No! I didn't go to Charlie's—
If I had I'd changed my dess;
Nor didn't see Charley Grant, she's
Done to school, I dess.

I was making no mud pies,
Nor baking them so done;
I didn't chase no butterflies—
My stars! but it was fun!

Yes; 'twas out in the barn house!
Dat's it exactly fhens;
I climbed up where the biddies stows,
And roosted wid the hens!

WILLIE'S TEMPTATION.

BY AUNT HOARY HEAD.

A more miserable-looking wight than Willie Gilbert never existed. There he stood, with his poor little face smeared with tears and dirt, pressed against the cold window pane, outside of which the rain was streaming. His warm breath had made a lovely cloud over the glass, inviting him most temptingly to scrawl the unsightly Ws, for which he was so famous, and which had so often brought down the housemaid's wrath upon him; but Willie was determined not to be amused to day.

Hour after hour he stood there, stolidly miserable. Omnibuses and carts rattled up and down the muddy streets. The old apple woman at the corner, with whom Willie always settled a little business on Saturday, set up a huge white umbrella over her gingerbread horses and other tempting wares, and settled herself at shelling her groundnuts as composedly as if the sun was shining. Willie's schoolmates nodded cheerily to him as they passed, hugging their big capes, and dancing purposely through every mud puddle with their India rubbers. One great boy, catching sight of the woebegone countenance, made a face at it, but a poor little lame fellow limped back after he had paddled on a whole square, hoping to comfort him by shouting out: "Cheer up, old fellow; we'll have plenty of fine days for it yet." But Willie's only reply was a shake of the head and a fresh burst of tears.

The matter was this: His teacher had promised his scholars a holiday if the day should prove fine, that they might spend in the woods—a plan which had so long filled their heads as to leave very little room for history and geography. They were to have the grandest time that ever was known. They were to carry their dinner and eat it on the grass, just as they chose, without any bothering knives and forks. The big boys had put up swings in the high oak trees, and they were to swing until they were sick, if they liked. Some of them had saved up their money and bought new fishing-lines, with bright red bobs, with which they intended to catch baskets full of minnows, and "who knows but what somebody might catch a trout." Old Sambo was to come round in the afternoon and give them some fine music with his fiddle, which, as Willie said, "could play just as splendidly as anybody else's, if one string was twine!" And they were to dance and frolic until their feet were ready to drop off. To crown all, they were to come home in a wagon by moonlight, and were to sing until the very owls would open their sleepy eyes with admiration and astonishment.

Willie went to bed so full of it that he dreamed he had turned into a great big lion, and that just as his schoolmates had sealed themselves at dinner he rushed in on them, upset the tables, threw the chicken-pie and ham and all the other nice things into the river, swallowed the plates and knives and forks, kicked his teacher in the nose, and just as he was preparing to smother them all with the table-cloth, woke up, and found that he was not a big lion at all, but only little Willie Gilbert; and, instead of being at a pic-nic, he was lying in bed, with his head at the foot and his feet on the pillow; and O! sad to tell, instead of its being the beautiful day Willie expected, with the bright sun shining in at the windows, there was only a leaden sky overhead, with a ceaseless pour upon the shed.

Now a wise little boy would have got out his tools and paint box and rainy-day toys, and tried to make the sun shine in doors; but Willie was not a wise little boy, and as he could not be happy in the way he intended, he would not be happy at all.

His mother sat at the end of the room, busily sewing, and, although she appeared to take no notice of her little boy's ill-humor, knew exactly how he felt.

Everybody gets tired of being idle and sulky after they have tried it awhile, and, when the morning had half worn away, Willie began to think that he might as well turn his attention to something else. He was tired, and cramped too, from his long standing at the window, so he went over to his mother and sat down on her low foot-cushion, leaning his head wearily against her knee.

"Willie," she said cheerfully, "what are you going to do with that?" and she pointed to his lunch basket, which she had packed the night before for him. There it stood, crammed almost to bursting with everything that could tempt a boy's appetite. There were delicate sandwiches, and boiled chicken, and fat little tarts, and crisp brown rolls, and as for the cakes! why, you can't think of a shape those cakes were not baked in! Hearts, and diamonds, and rings, and round, and squares, all covered with icing, with a pink sugar-plum in the middle of each, and then, in every crack and corner that was left between them, Willie's papa had popped in an almond or a raisin.

"I don't know," he replied dolefully; "I'm sure I don't want it now. O dear! I meant to have such a nice day with it," and the big brown eyes began to fill again.

"Well, cheer up, little man; we can't have rainy days forever, you know! Suppose you carry your basket off to old nurse and give them all a treat. It has stopped raining now, and may be if you give a little smile the sun might be encouraged to peep out."

Willie brightened up in a moment. "That's splendid, mother! Won't Ellen and Joe know how to dive into those cakes, and won't I make them stuff the baby, too. You *are* a trump, mother, and no mistake!" Snatching a kiss, he slung the basket on his arm, caught up an umbrella as he dashed through the entry, and in a trice was whistling down the street.

About an hour after the street door opened and Willie came in, not with the careless dash with which he had left, but walking soberly and quietly, and his face was very grave and pale. He would not even stop to notice Dan, who capered up on him, but went straight on to his mother's room.

"Why, Willie, what is the matter?" asked Mrs. Gilbert, as she caught sight of the child's startled face.

"O, mother! such a thing has happened! such a thing!

"Nurse Stone's Jim fell through a trap door this morning and nearly killed himself, and the doctor has been there all the morning, and has cut off his arm—his right arm, mother!—and you know how splendidly he carves ornaments for ceilings. A rich gentleman had engaged him to do a great deal of work for him, and was to speak to some others about him and get him steady employment, which would have made them all so comfortable. And now he can never carve any more. Nurse carried me in to see him, and he was all bandaged up in bed, and looked dreadfully. His voice was so weak he could hardly speak; and he only said when I went in: 'O, Master Will! O, Master Will! My poor old mother!' Oh, mother, now I see how wrong I was this morning. The very time I was thinking I was the worst-used boy in the world the doctor was cutting off Jim's arm. But, mother, if God is kind, and loves people, how can he let such dreadful troubles happen to them?" and the little fellow trembled with sorrow and excitement.

Mrs. Gilbert drew her little boy close to her side and soothed away his excitement, and talked with him tenderly and wisely. "Willie," she said, at length, "some of these days, when you are a man and think of to-day, you may laugh to remember how heavy a grief the loss of a pic-nic was to you. But if you do, you will be wrong. You are only a child, and your disappointment was a very heavy one; but if you had borne it patiently and cheerfully you would have been better and happier for it. Some people have had disappointments and sorrows that have darkened their whole lives, and yet before they die they found out that they were the best things that could have happened to them, because they were reminded of God and the long, long life to come, and were taught to believe on him and grow holy. And yet some of the disappointments were so terrible that we can hardly imagine how they could be borne so cheerfully as they were. A man lived many years ago, named Beethoven, who wrote such wonderful music that as long as the world lasts people's hearts will thrill whenever they hear it, and yet he was so deaf that he couldn't hear a single note of the sweet sonads he made. And there was a man named Huber who gave up his life to finding out all the wonderful things about bees and different insects. He would spend days poring over an ant's nest, and then he would write down all that he found out about it for others' benefit, and yet God took away his eyesight. But instead of giving up to despair he taught his servant to make observations for him, which he knew how to turn to account. Now all this seems very hard and strange to you, but God knew that in the end he was doing the wisest and best and most loving thing for them; and they have found it out too by this time."

And then they talked about Jim Stone, and started wonderful plans for helping him, and Willie wanted to run right off and sell his hens and pigeons, and could hardly listen to his mother when she said: "Wait until we see papa."

How I wish I had time to tell you how the sympathy for Jim spread, how the neighbors flocked round him in his trouble, and comforted him by helping him in a substantial way, and how Willie's papa found plenty of employment for him that paid him well, and kept him from being unhappy about his lost arm—for he was a brave lad, that Jim Stone.

A bright day did come at last, and didn't Willie enjoy himself, in the woods, to his heart's content, and danced so heartily that the moment he tumbled into the wagon he fell fast asleep, in spite of Old Sambo's fiddle; and his papa lifted him out without his knowing anything about it. It is a wonder that the big piece of cake he had saved for Jim hadn't dropped out of his pocket.

Willie is a man now, with little children of his own about his knee. He often tells them the story of these two days, and never forgets to say that, although the second was the happiest, the first was the best day, and he prays God that the lesson taught him then may go with him to his life's end.—*New York Observer.*

ONE DROP OF EVIL.—"I don't see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and smokes cigars, and once in a while swears just a little. But I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of pure, clear water, and put just one drop of ink into it." "O, mother! who would have thought one drop would blacken a whole glass so?" "Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put a drop of clear water into it, and restore its purity," said Mrs. Kirk. "Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that." "No, my son; and therefore I cannot allow one drop of his evil nature to mingle with your purity."—*Little Sower.*

The Farm and Garden.

THE VEGETABLE GARDEN.

Good crops of early, tender vegetables can only be had by a thorough preparation and generous manuring of the soil. If the work of spading the garden and spreading manure has not been done, let no time be lost. Spade deep and close. Then spread the manure thickly over the surface; the thicker the better. Well rotted manure is the best; but if it be coarse and fresh it can yet be applied, and it will be sufficiently decomposed by early spring to be available for the food of the young vegetables. Mix it with the soil with that useful implement, the spade-fork. Do not bury it deep. Leave it near the surface, where the plants can reach it when in the early stages of their growth. If the commercial fertilizers be used, this is a good time to apply them. For vegetables we recommend the application of from three hundred to five hundred pounds to the acre. Spare the manure and spoil the vegetables. In southern latitudes Irish potatoes and early corn may be planted in the latter part of this month. English peas, beets, spinach, lettuce, cabbage, radishes, carrots, parsnips, and, indeed, all the more hardy vegetables, may be planted during the month. Sow in the cold frames seeds of all the less hardy vegetables, to transplant as early as practicable in the spring. See that air is admitted into the frames every fair day, and during very cold weather see that they are covered with mats or straw. Prepare the hot-beds now, and toward the middle of the month sow tomatoes, celery, eggplant and all the tender vegetables. To those who have not cold frames or hot-beds we renew our earnest advice to supply themselves, without delay, with these invaluable appendages if they want early vegetables. As to the mode of planting, and the best varieties of vegetables to plant, we repeat the recommendations already given in a former number of the *Farm and Home.*

IRISH POTATOES.—The best early Irish potatoes are the Early Goodrich and Early Rose. They have been sufficiently tested to prove their superiority. The best way to plant Irish potatoes is to open deep furrows, six or seven inches deep, and about three feet apart, then plant the *slits* twelve to eighteen inches apart, manure liberally with stable manure or fresh cotton seed, and cover. In from sixty to eighty days, according to the latitude, from the time of planting the Goodrich, the crop will be ready for the table. For a later crop the Peachblow and the Pinkeye are much esteemed and excellent varieties.

English peas should be sown in drills from two to four feet apart, and about two inches deep. When the plants are a few inches high draw earth to them with a hoe, and stake them when the vines begin to run. The best early varieties are the "Extra Early Daniel O'Rourke," the "Extra Early Tom Thumb" and the "Philadelphia Extra Early."

Spinach should be sown in drills a foot apart, and covered lightly. The round-headed Savoy is a good variety.

Lettuce should be sown thinly in very shallow drills, one foot apart, in very rich soil, covered lightly, and if the weather is dry should be watered occasionally. When the plants are well up they should be thinned to nine inches or a foot apart, and frequently cultivated with the hoe. We would recommend the "Early Curled Silesian" and the "Brown Silesian" for the first sowing.

Cabbage should be sown in a gentle hot-bed. When up, by gradual exposure to the weather, they become hardened, and may be set out early next month, in well-manured ground, in rows eighteen inches apart, and a foot apart in the row. The "Early York" and "Early Winningstad" are deservedly most esteemed.

Let radishes be sown in very light, rich soil, in shallow drills, eight inches apart, and covered with the rake. The "Early Long Scarlet" is the most desirable for early sowing.

Sow beets in drills one inch deep and fifteen inches apart. When the plants are up they should be thinned to a foot apart. The "Extra Early or Bassano" is the earliest variety.

Sow carrots in shallow drills fifteen inches apart, and cover lightly. Thin the plants to five or six inches distance, and keep clear of weeds. The "Early Horn" is the earliest and best for the table.

Parsnips should be sown in drills eighteen inches apart and one inch deep. Cover carefully, and thin to six or eight inches. If the seeds are soaked in liquid manure for twelve hours before sowing the germination will be much hastened. The "Sugar or Hollow-Crowned" is one of the best for table use.

Sow onions in very rich, light soil, in drills twelve inches apart. Cover lightly, keep free from weeds, and thin to three or four inches. The "Large Red Weatherfield" and the "White or Silverskin" are very large and keep well.

Sow parsley in shallow drills twelve inches apart, in rich soil. Cover lightly, and thin the plant to three inches. The seed germinates very slowly. The "Curled or Double" is the most esteemed.—*Farm and Home.*

THE ORCHARD.—Finish transplanting fruit trees and vines. Complete also the operations of pruning and grafting. If large limbs are to be taken off in pruning use the saw; cut close to the body of the tree, and cover the wound with a thick coating of wax or cement. A solution of gum shellac dissolved in alcohol, and made of the thickness of paste, applied with a brush, is the best possible application. It will protect the sap vessels from cold and prevent the wood from cracking in the summer. Seeds of fruit trees should be sown now. Crack peach stones before planting. Set out cuttings of quinces, vines, etc. Cut back shoots of raspberry bushes to half their length. Continue the search for the borer, and do not rely upon concussion scaring them away, even though it be as loud as that caused by the great B. F. Butler's powder ship.—*Farm and Home.*

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Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je28 1y

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ALL DESCRIPTIONS
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DRY GOODS.

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Fancy and Staple Goods.
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PIERSON & HEWS,
DEALERS IN
Fine Clothing & Furnishing Goods
NOS. 13 AND 15 CAMP STREET,
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WITH WINTER GOODS
At Moderate Prices.
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First Premium Shirt Manufactory.
All orders from the country will have the same care and attention as though the patron were here to select goods and direct in the manufacture. Measures should accompany all orders. Address
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Between Liberty and Franklin, opposite the New Basin.
Postoffice address, Lock Box 921.

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We are agents for several large Saw Mills on the Lakes and Mobile Bay, and are prepared to fill bills for city, plantation use or for shipment, of the best Yellow Pine or Cypress Lumber, promptly and correctly. The best quality of Cypress Shingles always on hand.
Orders sent to our office, or addressed to us through Postoffice Lock Box 921, will receive prompt attention.
We are determined to give satisfaction.
DANNER & TOOMER.
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NEW ORLEANS,
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Fertilizers at Manufacturers' Prices.
Almanacs and catalogues mailed free to all applicants. Communications by mail will receive prompt attention. de28 3in

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Students admitted at any time in classes already formed, and charged until the end of the session.
A course of study as full and thorough as that of any college in the land; an ample corps of instructors, a complete library and apparatus, recently purchased and adapted to the present demands of science and learning, the sure prospect of a permanent endowment, now in progress, an eminently healthful location, a surrounding community intelligent and refined, invite the patronage of the Southwest to Homer College.
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OF LOUISIANA.
THE SESSION OF THIS COLLEGE WILL begin on the FIRST MONDAY in October next. The session embraces forty weeks.
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Collegiate department, per session... $60 00
Preparatory department, per session. 40 00
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Tuition for five months payable in advance.
Boarding can be had in good families at from $15 to $20 per month.
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Watches and Jewelry carefully repaired.
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HAS FOR SALE, at reasonable prices, the largest stock of
Fine Watches, Diamonds, Jewelry,
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Pure STERLING SILVERWARE, suitable for Holiday Presents.
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Fine Gold and Silver Watches,
American, English and Swiss;
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Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. de21 2m

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and Agents for the FLEETWING COTTON DUCK FACTORY; wholesale and retail dealers in Woodbury, Druid and Ontario Duck, of all weights and widths, from two inches to nine feet; keep on hand a large and well-assorted stock of Tents, Tarpaulins, Float, Dray and Wagon Covers, Flags of all nations, Tarred and Manila Rope, Wood and Iron Blocks, etc.
We call attention of contractors, railroad companies, etc., to our great facilities for furnishing Tents, Tarpaulins or anything in the Cotton Duck line, as cheap as New York, St. Louis or any Northern city.
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Trunks neatly covered. ja14 3m

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PRACTICAL PAPER-HANGER,
AND DEALER IN
Wall Paper and Window Shades,
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no30 3m New Orleans.

Scientific.

The average depth of the Atlantic ocean is estimated at 25,000 feet, and of the Pacific at 20,000. The deepest water in the Atlantic is off the Island of St. Helena, which has been sounded 37,000 feet.

Dr. E. Cows writes to the *American Naturalist* that the occurrence of the buffalo in Virginia up to the close of the last century can be substantiated beyond question. Surgeon J. Simpson informs me that he had the fact from Daniel Boone himself, who killed buffalo in Virginia in 1793–98.

Spectra of lightning are characterized by narrow bands in the blue and green, and occasionally in the red portions, by zigzag flashes. When the light is very vivid, bands of various degrees of luminous intensity and breadth are scattered throughout the spectrum, the determination of which remains one of the most important problems of meteorological chemistry.

Gutta-percha is the product, says the *American Chemist*, of the *Isonanda gutta*, a tree belonging to the order *Sapotacea*. It is one of the largest trees of the forests in which it grows, attaining a diameter of from three to six feet, and a height of upward of seventy feet. It flourishes in the jungles of Singapore, Borneo and on the Malayan peninsula. In Guyana they have also discovered a species of *Sapota*, which yields a juice in every way equal to that of the true gutta-percha tree. A tree yielding a similar gum flourishes at the foot of the Ghauts.

The diamond has so rarely been found in place that the greatest interest is attached to whatever may be discovered to be a matrix. Prof. von Jeremejew, of St. Potersburg, has found microscopic crystals of diamond inclosed in the mineral xanthophyllite. Specimens from the Schischimskian mountains of the Urals have disclosed hexakistetrahedron forms with curved faces, accompanied by simple tetrahedrons of plane faces. Most of the crystals are transparent and colorless; a few are tinted brown. They are most abundant in greenish plates of the mineral occurring in proximity to nodular aggregates of talcose shist and serpentine.

In the American Eclipse Expedition of 1870 to Spain Prof. C. A. Young, of Dartmouth College, observed the remarkable phenomenon that at the moment of total obscuration all the dark Fraunhofer lines of the solar spectrum were reversed, i. e., were changed from dark lines or shadows of lines, absorbed by incandescent gases in the atmosphere of the sun, to bright ones on a dark ground. Now the English Eclipse Expedition to India has confirmed this brilliant observation by a dispatch from Colonel Tennant to Mr. Huggins, dated December 13, Dodabetta, Ootacamund, announcing: "Thin mist; spectroscope satisfactory; reversion of lines entirely confirmed; six good photographs."

Prof. Agassiz has already more than fulfilled his anticipations, not in finding an Ammonite or a Saurian, but in the discovery of a genuine fish-nest, floating on the open sea, with its living freight. On the way to St. Thomas, searching among masses of detached algæ for evidences of earlier rock-attachment, he observed a curious ball of gulf-weed, *Sargassum*, whose branches were knit together by elastic threads, beaded at intervals or in clusters, which he at once recognized as a nest, and full of eggs, not occupying the central cavity of the structure, but scattered throughout its mass. Each one of these revealed, under an ordinary lens, two large eyes on the side of the head and a tail bent over the back of the body, as the embryo uniformly appears in fishes shortly before hatching. Removed to a jar, in two or three days they began to be active, and in a short time developed the dorsal cord, with its heterocercal bent, the caudal fin with its rays and blood currents on the yolk bags. By microscopic comparison of pigment cells of the skin with living specimens of young deep-sea fishes, the little embryos proved identical with *Chironectes pictus*, Cuvier. As indicated in its name, this species has fins like hands, the pectoral being supported by prolonged wrist-like appendages, and the ventral resembling rude fingers; so that the question suggests itself, Are not these peculiarly constructed fins employed in building the nest? So far from requiring coast shallows for its reproduction, we have here an instance of a fish making use of living algæ, closely woven together, as a receptacle for its young, food, and shelter in the same material—a veritable fish-cradle, rocked on the bosom of old ocean!

It belongs to the true spirit of obedience to render the very service which suits the occasion.

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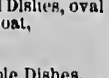

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12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes,
116 Pieces	$15

Our Stone China Dinner and Tea Set, No. 2, contains 158 pieces.....$25

Our French China Dinner Set, No. 1, contains:

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 Pieces Best French Ware.....$30

Our French China Dinner Set, No. 2, contains 166 pieces.....$45

Our French China Dinner Set, No. 3, contains 255 pieces.....$65

Our Rich Gold Band French China Breakfast Dinner and Tea Set contains 210 pieces...$100

Plain Stone China Toilet Set, 11 pieces...$4

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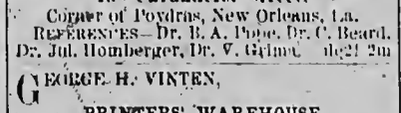

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The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it, in the southern and southwestern parts of this State, justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one. For information as to its results in the above named sections of our State, the reader is especially referred to the Rev. Fisher T. Rawson, Delhi, Louisiana, and to the Rev. James E. Bradley, Floyd, Louisiana.

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3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.

PRICE, $5 PER BOTTLE.

No charge made except for medicine. For directions as to use and for further information address

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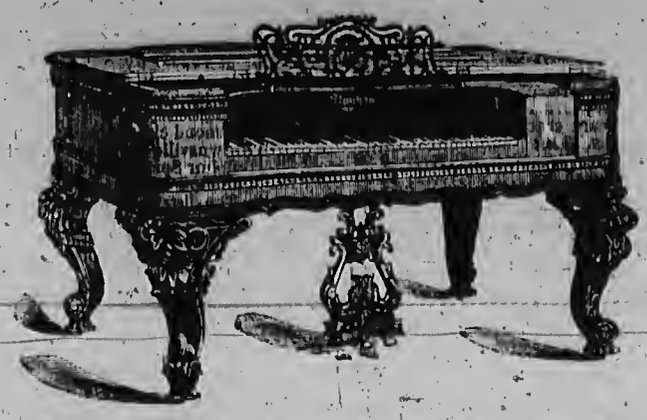

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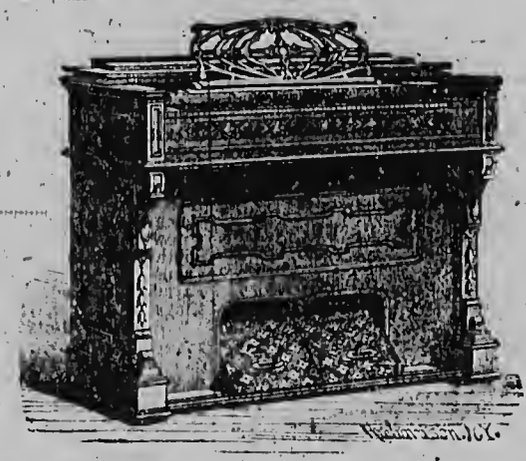

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has been without any material change since our last issue. Sugar has been steady at previous rates; the better qualities of molasses have commanded rather fuller prices; flour has shown but little variation; corn has continued firm; pork has been in light supply and ruled at an advance of 25c. ₱ bbl.; and in bacon we notice still easier rates for shoulders, but an improvement of ¼c. in clear rib sides, and ¾c. in clear, which have been scarce and in demand.

The weather has been clear and cool. Cotton continues to come in freely, but the heavy receipts have little influence on the general opinion with regard to the yield, it being understood that, planters being satisfied with the ruling rates, have availed themselves of good roads to push their crops to the landings.

The river is 13 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the nineteenth instant:

Louisiana and Mississippi.....bales..	25,990
Lake.....	43
Arkansas.....	1,601
Mobile.....	653
Texas.....	587
Total.....	28,874

On Saturday the movement exhibited but little animation and prices were manifestly weaker, requiring a reaction of ½c. in the outside figures of good ordinary and low middling, but no other change. The sales embraced 4,400 bales. On Monday the demand was again limited, less than the usual number of brokers participating in the business, but as three buyers took 3,500 bales the business ammed up 5,700 bales. Prices exhibited a continued downward tendency, and at the close the quotations were reduced ⅛c. in the inside figures of low middling and middling, other grades barely maintaining their previous position. On Tuesday the demand improved and prices stiffened, the sales aumming up 6,900 bales, and the closing rates showing a pretty general advance of ⅛c. on Monday's figures, and a net improvement on Friday's of ⅛c. in the outside quotations of middling, on the inside of strict middling and good ordinary. The animation of the movement created a general impression that the business would reach perhaps 10,000 bales, but operations were restricted by factors generally holding a fraction above the limits of pending orders.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 550,655 bales, against 666,471 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 323,934 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 109,034 to France, and a decrease of 346,063 to Great Britain, and of 74,504 to other foreign ports.

We quote:

Ordinary.....	18½ @ 19¼
Good ordinary.....	19¾ @ 20¼
Low middling.....	20¾ @ 20¾
Middling.....	21¼ @ 21¼
Strict middling.....	21¾ @ 21¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	28,874	
Arrived previously.....	610,759	639,633
		664,956
Exported past three days.	20,734	
Exported previously.....	452,443	473,177
Stock on hand and on shipboard..		191,779

SUGAR.—The demand has been fair, with good supplies and firmer prices. The receipts on Saturday and Monday were mostly sold at 5½@6½c. for inferior, 6¾@7¼c. for common, 8@8¼c. for fair, 8½@8¾c. for good fair, 9c. for fully fair, 9¼@9½c. for prime, 9⅝@9¾c. for strictly prime, 10@10¼c. for choice, 7½@9¾c. for seconds, 9@10¼c. for centrifugal, 10¾@11¼c. for yellow clarified, and 11¼@12¼c. for white.

MOLASSES.—The market has been in fair supply and good demand at firm prices. The receipts on Saturday and Monday were mostly sold at 30c. for common fermenting, 35@38c. for prime fermenting, 40@45c. for strictly prime fermenting, and 25@30c. for inferior and centrifugal not fermenting.

CORN.—The sales on Saturday and Monday embraced 16,000 sacks, in lots, at 70c. for white, yellow and mixed, and 71c. for choice white.

PORK.—The stock is light, and better prices have been obtained, with a good demand. On Tuesday round lots were held at $14.75 ₱ bbl. 150 and 200 bbls. new and 200 bbls. old mess sold at $14.62½. It is retailing at $15.

BACON.—Shoulders continue dull, but prices for them are firmer. On Tuesday prices for sides ruled high, and 100 casks sold, in lots, at 8¾c. for clear rib, 9⅝, 9⅛@9¾c. for clear sides, and 5 casks shoulders at 7c. ₱ lb.

HAMS.—We have again to note very little animation. Choice new canvased sugar-cured hams are quoted at 13c. ₱ lb. Uncanvased are neglected. On Saturday 6 tierces uncanvased sugar-cured hams sold at 13c. On Tuesday 25 tierces new sugar-cured sold on private terms, and 10 do. at 13c.

DRY SALT MEAT.—The market has been quiet but firm. On Tuesday 80 boxes shoulders sold at 5⅛c., and 20 do. at 5¼c., and 10 casks clear rib sides at 8⅞c. ₱ lb.

LARD.—Packers' is in demand for Europe at firm prices. Refined is quiet. On Monday there were some supplies, and 25 tierces refined sold at 9⅛c., 86 tierces kettle-rendered at 9¼c., and 78 kegs do. at 10c.

BREAKFAST BACON.—Good and fresh lots of Western would command 9½@10c. ₱ lb., but old is dull at 8½c. Northern commands 11@11½c.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 109½@109¾, (against 109 at New York,) and closed at the opening rates, (against 108⅞ at New York.)

The sales of silver include $2,000 in American half dollars on Saturday at 107½@108¼, and $4,500 on Tuesday at 107½. American half dollars are quoted at 107½@108¼, and Mexican dollars at 1¾@2¼ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ hhd:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ hhd	1 00	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	25	27
Java	28	30
Cordova	—	—
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	14 00	— —
In sacks	— —	18 00
Dyes, ₱ lb:		
Logwood, Campy	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	28	32
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	20 00
Mackerel, No. 2	10 00	11 50
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 35	7 50
Superfine	6 75	— —
Fine	6 37½	— —
Fruit, ₱ lb:		
Prunes	11	15
Currants, new	9	— —
Almonds, soft shell	19	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	28 00	31 00
Choice	32 00	34 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ hbl:		
Western	2 00	2 25
Cement	2 75	— —
Plaster Paris	2 75	3 00
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	22 00	25 00
Flooring, rough	17 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	14 00	15 00
Scantling	12 00	14 00
Shingles, ₱ M	3 75	4 50
Lathe	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	26	28
Coal oil, in cases	33	37
Linseed, raw	95	1 15
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	8½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	13
Sardines:		
Half boxes	35½	36
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 10	1 15
Pepper	22	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	13¼
Havana, yellow	10½	11½
Havana, brown	10½	— —
Crushed	13½	— —
Pulverized	13½	— —
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hysoa	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Loaded plates, X	12 75	13 00
Loaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Jan. 23, 1872.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	30 00	@	40 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	10 00	@	12 00
Western beeves, ₱ lb, net	10	@	14
Hogs, ₱ lb, gross	6	@	7
Sheep, first quality, ₱ head	4 50	@	5 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	110 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	9 00	@	11 00
Yearlings, ₱ head	10 00	@	25 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Hillsboro circuit	Feb. 3, 4
Forest circuit	10, 11
Lake circuit	17, 18
Decatur mission	24, 25
Philadelphia circuit	Mar. 2, 3
Trenton circuit	9, 10
Raleigh circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, 31

F. M. WILLIAMS, P. E.

JACKSON DISTRICT.

Jackson station	Jan. 6, 7
Canton station	13, 14
Madison ct., at Madison station	20, 21
Sharon circuit, at Sharon	27, 28
Mount Olivet circuit and Yazoo mission, at Short Creek	Feb. 3, 4
Yazoo City sta. and Silver Creek, at Yazoo City	10, 11
Yazoo circuit, at Mount Carmel	17, 18
Camden and Thomastown cts., at Camden	24, 25
Raymond circuit, at Raymond	Mar. 2, 3
Brownsville ct., at Queen's Hill	9, 10
Sulphur Springs ct., at Lone Pine	16, 17
Carthage circuit, at Conway	23, 24

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at ten o'clock A. M. They are: Guilford Nicholson, G. W. Galloway, P. B. Cook, D. Buach, D. C. Langford, John McKay, J. J. Birdsoag, A. Coloman, J. L. Jones, J. B. Greavoe, A. M. Gurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Hazlehurst circuit, at Hazlehurst	Jan. 6, 7
Providence circuit, at Hahala	13, 14
Brandywine circuit, at Nebo	20, 21
Scotland circuit, at Union church	27, 28
Pleasant Valley ct., at Plens. Vall.	Feb. 3, 4
Burtonton circuit, at Tabernacle	10, 11
Wesson and Beauregard, at Beauregard	17, 18
Georgetown circuit, at Bethesda	24, 25
Jackson circuit, at Terry	Mar. 2, 3
Crystal Springs station and miss'n	9, 10
Bogue Chitto ct., at Bogue Chitto	16, 17
Brookhaven station and mission	23, 24

Brethren will please contrive to help me out to the seats of their respective conferences.

W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Natchez	Jan. 6, 7
Vicksburg	20, 21
Port Gibson	27, 28
Clover Hill	Feb. 3, 4
Rolling Fork	10, 11
Rocky Springs, at Rocky Springs	24, 25
North Warren, Mildale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayuga, at Utica	16, 17
Fayette, at Bethel	23, 24
Kingston	30, 31

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

MERIDIAN DISTRICT.

DeKalb circuit, at DeKalb	Jan. 13, 14
Spring Mill circuit, at Bethel	20, 21
Wayne, at Waynesburg	27, 28
Shubuta and Clarke, at Shubuta	Feb. 3, 4
Enterprise station	10, 11
Enterprise circuit, at Sageville	17, 18
Marion, at Marion	24, 25
Meridian	Mar. 2, 3
Paulding circuit, at Paulding	9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all out. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting.

WM. B. HINES, P. E.

WOODVILLE DISTRICT.

Woodville	Jan. 13, 14
Clinton	20, 21
East Feliciana	27, 28
East Baton Rouge	Feb. 3, 4
Jackson	10, 11
Bayou Sara	17, 18
Wilkinson	24, 25
Buffalo	Mar. 2, 3
Amite, at Liberty	9, 10
Meadville	16, 17
Dist. stewards' meeting, Jackson	Feb. 9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Summit and Magnolia, Magnolia	Jan. 20, 21
Holmesville ct., at Holmesville	27, 28
Amite City ct., at Amite City	Feb. 3, 4
Greensburg, at Greensburg	10, 11
Franklinton ct., at Water Holes	17, 18
Ponchatoula miss., Poachatonla	24, 25
St. Helena ct., at Day's church	Mar. 2, 3
Big Creek miss., at Bethel church	9, 10
Covington ct., at Covington	16, 17
Livingston miss., at Gray's Creek	23, 24

The district stewards' meeting will be held at Amite City, February 3, 1872, at ten o'clock A. M. They are: William Hoover, William Ferguson, C. S. Stewart, J. G. Cole, James Burris, John Bullard, H. C. Newsom, Samuel Hyde, J. E. Smith, Rufus Feldor.

J. NICHOLSON, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Uniontown	Jan. 13, 14
Selma	20, 21
Suggsville circuit, at Suggsville	27, 28
Jackson circuit, at Mount Zion	Feb. 3, 4
Orrville circuit, at Orrville	10, 11
Dayton and Spring Hill, at Spring Hill	17, 18
Rembert Hills ct., at Magnolia	24, 25
Peachtree circuit, at Liberty	Mar. 2, 3
Choctaw Corner circuit, at Bashi	9, 10
East Selma	16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month.

My address is Summerfield, Alabama.

A. J. BRIGGS, P. E.

MONTGOMERY DISTRICT.

Tuskegee station	Jan. 6, 7
Tuskegee circuit, at Union	13, 14
Auburn	20, 21
Opelika	27, 28
Loachapoka and Mount Meigs, at Loachapoka	Feb. 3, 4
Salem, at Chapel Hill	10, 11
Crawford, at Soule chapel	17, 18
Notasulga, at Armstrong chapel	24, 25
Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Elmore, at Carolina	23, 24
Hurtsville and Silver Run	30, 31

District stewards' meeting, at Auburn, Feb. 7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Plaeville, at Pineville	Jan. 13, 14
Camden	20, 21
Sepulga, at Bethel	27, 28
Black's Bend, at Tallachee	Feb. 3, 4
South Butler, at Ebenezer	10, 11
Monroeville, at Liberty chapel	17, 18
Evergreen mission, at Piny Grove	24, 25
Oak Hill, at Bethlehem	Mar. 2, 3
Lowndesboro, Hayneaville and Union, at Lowndesboro	9, 10
Saow Hill, at Snow Hill	16, 17
Farmersville, at Four Oaks	23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Livingston	Jan. 6, 7
Belmont, at Coatopa	13, 14
Eutaw	20, 21
Greene, at Salem	27, 28
Demopolis	Feb. 3, 4
Forkland, at Forkland	10, 11
Gainesville, at Ramsey station	17, 18
Bladen, at Mount Zion	24, 25
Butler, at Bethel	Mar. 2, 3
Gaston, at Sharon	9, 10

S. H. COX, P. E.

MARIANNA DISTRICT.

Ozark circuit, at Haw Ridge	Jan. 27, 28
Big Creek circuit, at Big Creek	Feb. 3, 4
Gordon circuit, at Columbia	10, 11
Sylvan Grove ct., at Asbury ch'l	17, 18
Geneva circuit, at Double Bridges	24, 25
Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANGUS DOWLING, P. E.

MOBILE DISTRICT.

Citronelle, at Beaver Meadow	Jan. 6, 7
St. Francis street	13, 14
Pensacola	20, 21
Milton	27, 28
Pollard circuit	Feb. 3, 4
Mt. Pleasant ct., at Burns' chapel	10, 11
Grand Bay mission, at Pinegrove	17, 18
St. Stephen's ct., at St. Stephen's	24, 25
Eastern Shore, at Daphney	Mar. 2, 3

H. UNQUHART, P. E.

UNION SPRINGS DISTRICT.

Troy and Brundidge sta., at Troy	Jan. 6, 7
Brundidge circuit and mission, at White Water	13, 14
Troy circuit, at Bethel	20, 21
Union circuit, at Mount Hilliard	27, 28
Greenville station	Feb. 3, 4
Fort Deposit ct., at Fort Deposit	10, 11
Greenville ct., at Oak Bowery	17, 18
Rocky Mount ct., at Rehoboth	24, 25
Pine Level circuit, at Pine Level	Mar. 2, 3
Olustee circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Ida	16, 17
Elba circuit, at Bethel	23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Greenw'd and McNutt, at McNutt	Jan. 6, 7
Winona circuit, at Columbiana	13, 14
Koschusko and Bethel, at Kosc'sko	20, 21
French Camps, at Pisgah	27, 28
Attala circuit, at Pleasant Hill	Feb. 3, 4
Richland circuit, at Richland	10, 11
Lexington circuit, at Eulogy	17, 18
Durant circuit, at Center Grove	24, 25
Vaiden circuit, at Enon	Mar. 2, 3
Black Hawk ct., at Black Hawk	9, 10

The district stewards will please meet at Vaiden on Monday, January 15, 1872, at ten A. M.

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Aberdeen	Jan. 5, 6
West Point	12, 13
Columbus	19, 20
Caledonia	Feb. 2, 3
Vinton	9, 10
Athens	16, 17
Houston	23, 24
Pala Alto	Mar. 1, 2
Line Creek	15, 16

My address is Ramsey, Alabama.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.

Franklin	Jan. 20, 21
New Iberia	27, 28
Vermillionville	Feb. 3, 4
Opelousas	10, 11
Belleview	17, 18
Plaquemine Brulee	24, 25
Sugartown	Mar. 2, 3
Calcasieu	9, 10
Lake Charles	16, 17

B. F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Carondelet street	Jan. 21
Cadiz street, Louisiana avenue and Carrollton:	
Quarterly Conference, at Louisiana avenue church, at seven o'clock P. M.	29
Preaching at Louisiana avenue	28
Preaching at Cadiz street	Feb. 4
Felicity street	11
Moreau street	18
German charges	25
Baton Rouge	Mar. 2, 3
Algiers and Thibodaux, at Algiers	10
Thibodaux	24
Plaquemine and Grosse Tete	31

The district stewards are requested to meet at the pastor's office, in the Carondelet Street basement, on Friday night, January 26, at seven o'clock.

LINUS PARKER, P. E.

LAKE PROVIDENCE DISTRICT.

Waterproof, at Waterproof	Jan. 27, 28
Lake Providence, at Lake Providence	Feb. 3, 4
Bastrop, at Bastrop	10, 11
Delhi and Floyd, at Floyd	17, 18
Oak Grove, at Oak Grove	24, 25
Lind Grove, at Lind Grove	Mar. 2, 3
Winnsboro, at Winnsboro	9, 10
Rayville, at Rayville	16, 17
Sicily Island, at Sicily Island	23, 24
Tensas and Elizabeth chapel	30, 31

J. T. DAVES, P. E.

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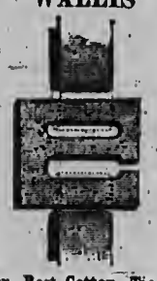

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VOL. XVIII. NEW ORLEANS, THURSDAY, FEBRUARY 1, 1872. NO. 5.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 24.—The House Committee on the Revision of the Laws this morning unanimously authorized Mr. Sloss, of Alabama, to bring in a bill allowing persons in the South having claims against the government, which accrued prior to the war, to sue for the same without being required to establish their loyalty.

WASHINGTON, Jan. 24.—Mr. Butler presented a petition, signed by thirty-five thousand women, praying for female suffrage. He said they only desired a declaratory resolution, as they claimed their right under the constitution. Mr. Butler favored an early action on the matter. It was referred to the Judiciary Committee.

NASHVILLE, Jan. 25.—General R. S. Ewell died at his residence in Maury county this morning. In giving directions regarding his tombstone he laid particular stress on the fact that he did not desire any word employed in the inscription that could reflect in any way upon the government of the United States.

MEMPHIS, Jan. 26.—The University Convention of the Methodist Church South to-day appointed a board of trustees to receive the necessary charter and subscriptions for the endowment of the university. No definite steps will be taken until $500,000 has been secured.

BOSTON, Jan. 27.—The late Isaac Rich left the bulk of his property to the Methodist Collegiate Institute.

PHILADELPHIA, Jan. 27.—Smallpox deaths for the week, 177; a decrease of 32. Decrease of cases, 100.

NEW YORK, Jan. 27.—Thirteen smallpox cases and five deaths occurred yesterday. The disease has broken out in a few places on the Harlem railroad.

NEW YORK, Jan. 28.—Late advices from the City of Mexico state that General Negrey is between Zacatecas and Durango with four or five thousand men. General Corona has sent forces from Guadalajara to unite with the reserves in Zacatecas.

The Legislature of Guadalajara has refused to grant Governor Varlante extraordinary facilities.

The annexation fever is increasing.

Business, especially in the interior, is almost suspended. Much alarm was caused by the resolution introduced in Congress by Mr. Bensuloz to grant the finance and war departments extraordinary power.

A railroad train at Puebla was attacked by robbers, and the engineer and fireman of the train and seven passengers, including a girl seven years of age, were killed.

The *Siglo* says the revolution is as imposing as ever. The journals say that many of the revolutionists were formerly imperialists, and cites a number of names.

BOSTON, Jan. 29.—A resolution passed the Massachusetts Senate to-day, asking Congress, in view of the anticipation of the effects of the treaty of Washington, to provide for the relief and indemnity to the fishing interests by bounty on tonnage or such other form as may best protect them.

The property of the late Isaac Rich amounts to $1,700,000. By the provisions of the will the whole amount, under certain restrictions, goes to the Boston University, a branch of the Theological Seminary, a Methodist institution.

SAN FRANCISCO, Jan. 29.—Mount Hood, in Oregon, is throwing out a dense column of smoke, indicative of an active volcanic action. The bay coal mines are on fire. Fire is consuming houses, etc., outside the shaft. The sea will be turned in to extinguish the flames.

NEW YORK, Jan. 30.—Cotton opened strong, but subsequently weakened. The estimated receipts are 100,000 bales, against 152,000 corresponding period last year.

Sterling is flat, and cotton bills plenty. A telegram to Messrs. Morton, Bliss & Co. reports that the delayed trains on the Pacific railroad, East and West, are in motion. *Picayune.*

FOREIGN.

VIENNA, Jan. 24.—Francis Grilparzer, the dramatic poet, is dead, aged eighty-one years.

ROME, Jan. 24.—The census of Rome has been completed. The total population is two hundred and forty thousand.

CONSTANTINOPLE, Jan. 24.—Cholera has disappeared from this city and suburbs, and a clean bill of health is now granted to all departing vessels.

HAVANA, Jan. 24.—Trouble is brewing between Spain and France.

The Spaniards charge that several persons, including slaves, departed from the Island of Cuba by French steamers without passports.

The Spanish government threatens to close Cuban ports against French vessels unless the fugitives are returned.

The Cubans captured and burned Guisa, killing several volunteers and regulars. The Spaniards sent for reinforcements and reoccupied the ruins.

The Cubans captured forty carts recently near Las Tunas. Several were killed on both sides. The Cubans outnumbered the Spaniards.

LONDON, Jan. 25.—Lady Franklin has offered a reward of £2,000 for the recovery of the records of the Erebus and Terror, supposed to have been deposited in King William's Land.

PARIS, Jan. 26.—All places of business will be closed on the twenty-eighth instant, the anniversary of the capitulation of Paris.

Bonapartist agents are very active in the army. They are distributing pamphlets urging the restoration of the empire as a means of ending all the woes of France. Copies have been found in barracks and seized by the police.

A new national federation on the Communist basis is organizing in Paris.

A protest against the pending education bill, signed by fifty-one bishops, has been sent to the Assembly.

MADRID, Jan. 26.—A stormy scene followed the reading of the decree of dissolution in the Cortes. The House seemed to be taken by surprise, and the members were unable to conceal their indignation. Passionate speeches were made, which were answered with derisive cries by the few supporters of the ministry. One deputy exclaimed: "The time has come for barricades!" The greatest uproar and confusion followed, amid which the sitting was declared at an end.

It appears the King finally refused to accept the resignation of the ministry tendered by Sagosta, and the decree dissolving the Cortes was issued in consequence.

LONDON, Jan. 27.—The Emperor of Germany urges Earl Granville to negotiate a treaty suppressing the International Society, principally by the rendition of political refugees.

It is thought the disruption of the liberal party in England is inevitable upon the education act.

The Spanish Bourbons combined upon Asturias, with the Duke de Montpensier, during Asturia's ministry.

It is said affairs at Versailles are threatening. The factions against Thiers and the republic are becoming bolder. A report is current that Bismarck is preparing for a new invasion.

ROME, Jan. 27.—The committee of the Chamber of Deputies have agreed to report in favor of a loan of three hundred million livres.

A new religious journal has been established here in opposition to the dogma of infallibility. Father Hyacinthe is among the contributors.

ROME, Jan. 28.—The Pope yesterday granted an audience to the Grand Duke Michael, brother of the Czar of Russia. This is regarded as indicative of a reconciliation of the differences which have existed between his holiness and the Czar. It is reported that the Pope, in return for permission to refit vacant Polish episcopal sees, expressly sanctions the adoption of the Russian language in the Roman Catholic churches of those provinces with the mixed populations lying between Russia proper and Poland proper.

ST. PETERSBURG, Jan. 29.—Intelligence was received here to-day of the total destruction by an earthquake of Schamachi, a town of Asiatic Russia, Trans-Caucassia. From the few details received of this terrible disaster it is learned that the shocks were protracted, and that many lives (the number is not stated) were lost.

LONDON, Jan. 29.—The Alabama claims, to be brought before the Geneva board, is the main topic of the journals. The exorbitant demands cause uneasiness and depress American stocks.

Mr. Roberts was inaugurated president of the Republic of Liberia on New Year's day.

ON NEW YEAR'S DAY King Victor Emanuel sent a special embassador to tender his congratulations to the Pope; but Cardinal Antonelli refused him admission to the presence of the holy father.

REV. CHURCHWELL A. CROWELL, a member of the South Georgia Conference, died, after a short illness, at Magnolia Springs, Georgia, on Wednesday, January 10.

THE COMET.—Encke's comet is now again visible to astronomers, and attracting close attention. The spectroscope has been brought into service, and may give some new and valuable determinations, as comets have been few since the instrument was devised. Encke devoted much zeal and labor to prove from the comet called after his name, that there exists a resisting medium in space which retards its movement. The statement is often made that the existence of matter in space has been thus demonstrated. Prof. Asaph Hall renews the discussion in the *American Journal of Science*. He holds that all other astronomical evidences of a resisting medium, which have been adduced from time to time, have been successively disproved; that thus far the motions of the planets seem to be in strict accord with the law of gravitation; and that Encke's comet stands alone as a strange anomaly. He shows that the calculations heretofore made are not conclusive, and urges that they should be tested over again, with the probable result of showing that they are not correct.

PUBLIC PRINTING.—According to the report of the Auditor of Public Accounts the public printing for the State has cost in three years $1,140,881, of which the State printer has received $675,668, and the official journals in the country $465,213. Says the auditor:

"The amounts above given are so largely in excess of those annually expended for the like purposes in previous years as to call for a revision of these laws, with the view of reducing the expenses they entail. In former years the annual amount paid to the State printer averaged $37,000. The public, for instance, derives little advantage from the publication of the laws and the journals in any other paper than that of the State printer; and the cost of these items of the printing and advertising account, constituting, as they do, a large share of the whole, is the chief point of objection to the laws in question, while a retrenchment in this and other respects would, as may be seen, work an important saving."

ILLITERACY IN THE COUNTRY.—The United States Commissioner of Education, General John Eaton, Jr., in his annual report, has prepared, from advanced sheets of the census a variety of statistics of illiteracy. A table giving the nativity of illiteracy in the United States in 1870 shows that there is an aggregate of 777,864 foreign illiterates, of whom 665,985 are in the Northern States; 39,496 in the Pacific States and Territories, and 72,383 in the Southern States; that there is an aggregate of 4,882,210 native illiterates, of whom 690,117 are in the Northern States, 7,504 in the Pacific States and Territories, and 4,117,589 in the Southern States; making a grand total of 5,660,074 illiterates in the entire country.

A RAILROAD belonging to some friends of mine was generally taken out of the room when the family assembled for prayers, lest he might take it into his head to join in irreverently in the responses. One evening, however, his presence happened to be unnoticed, and he was forgotten. For some time he maintained a decorous silence; but at length, instead of "Amen," out he came with "Cheer, boys, cheer." On this the butler was directed to remove him, and he had got as far as the door with him, when the bird, perhaps thinking that he had committed himself, and had better apologize, called out: "Sorry I spoke."—*Old and New.*

A CURIOUS set of chessmen has been devised by a Munich sculptor. The rival kings have assumed the shape of Emperors William and Napoleon, the officers on the one side being statuettes of the Empress Augusta, Prince Fritz, Bismarck, Moltke, etc.; on the other of the Empress Eugenie, Thiers, Gambetta, and the successive leaders of the French nation, by permissible anachronism all arrayed in the same army. The pawns represent the various characteristic features of the hostile armies—Uhlans and chevaux legers being opposed to Turcos and gardes mobiles.

OF 176,970 marriages celebrated in England in 1869, 144,516 were between bachelors and widows, and 15,722 between widowers and spinsters; and 9,108 between widowers and widows. These proportions nearly correspond with the proportions of the previous year, except in the case of the marriages of bachelors and widows, which increased 2.7 per cent.

THAT GOOD OLD MAN.—We are gratified to learn, says the New York *Christian Advocate*, that the venerable Henry Boehm, often mentioned as the oldest living Methodist itinerant minister, is still enjoying good health and almost delightful evening-time of life. He is spending the winter carefully housed with his granddaughter on Staten Island, and often receiving the visits of his kind daughter, Mrs. S. C. Emley, of this city. The latter was with him on Thursday, and found him, as usual, with a most cheerful frame of mind. He is looking forward with great satisfaction to the forthcoming General Conference, which he hopes to attend. He was a member of the General Conference in 1808, which provided for the first delegated General Conference, and was also present as the traveling companion of Bishop Asbury at the session of the latter, held in 1812.

Father Boehm does not feel that he has yet left the itinerant field; though he cannot go out in person as a pastor, he goes everywhere in spirit. In a private conversation with Mrs. Emley he mentioned his great and increasing enjoyment in prayer for the prosperity of the whole church. He said that he daily invoked the divine benedictions upon each department of our widespread church, calling down upon each mission field, home and foreign, by name, the richest blessings of grace. His enjoyment in these prayers was so great, he said, that they were often greatly prolonged. Father Boehm will be ninety-seven in June next, and has been an itinerant minister seventy-two years.

A PRACTICAL SUGGESTION.—The preacher who speaks from the heart and utters the truth with earnestness, will ordinarily need all the vitality which he can command on any given Sabbath for that day's services. Any needless expenditure of strength, whether by physical or mental effort, in conversation or study, is one which he cannot afford to make. He ought not to make it. We throw out this suggestion for the benefit of those families, in parishes destitute of pastors, who have to entertain pulpit supplies. Attentions which are meant in kindness are oftentimes anything but kindness in fact. To invite him out to tea or to dinner, or to insist upon keeping up a lively conversation in which he must take part, is to deprive him of rest which nearly every minister greatly needs. The best entertainment you can give him on the Sabbath is, to let him entertain himself.—*Congregationalist.*

STRAUSS, the German, and Renan, the Frenchman, says the *Independent*, who have so stoutly assailed, each in his own way, the supernatural claims of Christianity, are just now engaged in fighting each other with pamphlets. The neatest hit in the controversy thus far is by Renan. He refers to the fact that Strauss had published the letters of the two in a *brochure* for the benefit of a hospital for wounded German soldiers, and says:

"The work to which you have caused me to contribute is, indeed, a work of humanity; and, if my wretched prose has been able to procure a few cigars for those who pillaged my little house at Sevres, I thank you for having given me an opportunity to conform my conduct to some of the best authenticated precepts of Jesus."

CANNOT STAND IT.—Rev. Dr. Leacock, of New York, has resigned the rectorship of the Protestant Episcopal Church of the Epiphany, in that city, because he believes that, notwithstanding the late disclaimer of the bishops in the convention at Baltimore, the Prayer Book teaches the baptismal regeneration and other doubtful and unscriptural things. He does not feel at liberty to use the Prayer Book which sets these things forth, and therefore he withdraws from the active exercise of the ministry in that church.

MR. DARWIN, the well-known scientist, in a published letter, declares himself a disbeliever in that system of religion called Christianity, and an adherent to rationalism in its broadest and fullest sense. On the other hand, Prof. Huxley, also as eminent in the scientific world, professes himself a conscientious and hearty believer in the Christian life and the Christian system.

THE world is the sphere of the church's toil and danger, not of its supplies or its employment.

REPORT OF THE TREASURER

Of the Board of Missions of the Alabama Conference, Dec. 1, 1871.

J. BARKER, TREASURER.	DR.
MOBILE DISTRICT.	
Franklin Street Church	$217 00
St. Francis-street	181 00
St. Paul's	66 55
Ostrapoffil	15 00
Whistler	
Citronelle	15 00
St. Stephen's	8 80
Eastern Shore	5 00
Pennington	55 00
Hillon	20 00
Pollard	62 00
Mount Pleasant	5 00
Total	$850 60
DEMOPOLIS DISTRICT.	
Demopolis	$35 85
Livingston	11 00
Belmont	16 95
Gaston	10 40
Barber	30 00
Bladon Springs	79 00
Forkland	31 00
Gainesville	39 25
Greene	12 55
Eutaw	45 50
Total	$418 50
SELMA DISTRICT.	
Selma station	$125 00
Uniontown	27 60
Dayton	25 00
Orrville	54 50
Reubert Hills	10 80
Cherokee Corner	15 50
Lower Beech Tree	7 25
Suggsville	55 00
Jackson	32 50
Spring Hill	27 00
Marion Junction	30 00
Total	$414 75
GREENSBORO DISTRICT.	
Greensboro	$62 15
Newbern	23 00
Marion	100 50
Havana	50 00
Brush Creek	17 00
Summerfield	20 50
Antangaville and Ivy Creek	21 00
Autauga circuit	52 00
Prattville	200 00
Randolph	8 00
Perryville	7 00
Plantersville	
Mount Carmel	22 35
Total	$553 10
MONTGOMERY DISTRICT.	
Montgomery station	$111 00
Herron street	7 00
Loachapoka and Mount Meigs	78 00
Tuskegee	60 50
Tuskegee circuit	175 00
Tallassee	3 55
Elmore	7 35
Notasulga	20 00
Auburn	110 00
Opelika	104 00
Salem	100 00
Crawford	105 00
Hurtville and Silver Run	40 00
Wetumpka	25
Euphaupee mission	100 00
Total	$1,141 65
ELEVALA DISTRICT.	
Eufaula station	$70 00
Clayville	22
Clayton and Louisville	24
Providence and Spring Hill	52
Vilbila	2
Perote	2
Enon and Midway	111 50
Lawrenceville	1 50
Chunahatchie	100
Total	$
CAMDEN DISTRICT.	
Camden station	$187 70
Black's Bend	55 00
Pineville	81 80
Oak Hill	30 00
Snow Hill	57 00
Farmersville	17 50
Sepulga	35 50
Evergreen	25 15
Monroeville	66 20
Lowndesboro, Hayneville and Fitzpatrick	25 00
South Butler	28
Total	$
UNION SPRINGS DISTRICT.	
Union Springs station	$69
Union circuit	
Pine Level	
Rocky Mount	
Fort Deposit	
Sandy Ridge	
Greenville	10
Rutledge	11
Troy	50 00
Brundidge	25 00
Elba mission	2
Total	$
MARIANA DISTRICT.	
Mariana station	$12 20
Greenwood	35 20
Hombies Valley	10 10
Calhoun mission	11 00
Gordon	15 00
Sylvan Grove	17 00
Geneva	2 85
Cerro Gordo	1 00
Ozark	157 35
Total	$

RECAPITULATION.	
Montgomery district	$1,141 65
Mobile district	650 60
Demopolis district	418 50
Camden district	458 30
Eufaula district	312 60
Union Springs district	382 75
Mariana district	267 70
Greenstoro district	553 10
Selma district	414 75
Grand total	$4,603 25

MISSIONARY BOARD OF THE ALABAMA CONFERENCE TO J. BARKER, TREASURER. DR.

To cash paid Dr. Summers for Parent Board	$
To cash paid presid'g elders' drafts	2,650 00
To cash paid P. M. Hudson, money improperly reported	10 00
To cash paid Conference secretary for printing Minutes	100 00
To cash for box and stationery	3 40
Total	$1,611 56

MISSIONARY BOARD OF THE ALABAMA CONF. IN ACCT. WITH J. BARKER, TREAS'R. CR.

By collections for the current year	$1,066 25
By anniversary collection	419 00
By supplementary rep't from Montgomery	65
By cash on hand at last Conference	10 00
Total	$
Balance in hand	$

THE way of the world is to make laws but follow customs.—*Montaigne.*

THE ALL-SEEING.

Popular astronomy has made us familiar with the fact that the ray of light sent forth from each star in the firmament does not reach our eye at the same instant, but after an interval longer or shorter, according to the distance of the star; and that, as a consequence of this, we do not see the star as it actually is, but as it was at the moment when the ray of light was transmitted. Thus we see the moon as it was a second and a quarter before; the sun as it was about eight minutes before; Jupiter as it was fifty-two minutes previously; the principal star in the constellation of the Centaur as it was three years ago; Vega, as it was twelve years ago; Arcturus as it was twenty-six years ago; the Pole star as it was forty-eight years ago; Capella as it was seventy-one years ago; and so on to a star of the twelfth magnitude, which appears to us as it looked four thousand years ago. Any one of these orbs may have been extinguished during the interval, and yet we continue to see it shining still.

It follows from these wonderful facts that an observer, gifted with the necessary optical and other powers, might place himself at distances in the starry firmament so graduated as to recall all the past history of the world, and see it actually going on before his eyes. From a star of the twelfth magnitude he would see the earth as it appeared in the time of Abraham, and in Vega as it existed twelve years ago. Passing swiftly from one to the other, the whole history of the world from the time of Abraham to the present day would glance in rapid succession before him. Indeed, it is conceivable that the transition might be made so swiftly that the whole wonderful panorama would pass before him in an instant of time.

Thus we see how the universe still retains the pictures of the past, which spread out farther and farther into space by the vibration of light, and might be made visible to eyes endowed with the necessary powers and placed at the proper points of observation. By means of these actual suppositions we are able to conceive of the omniscience of God regarding the past as an all-surveying view, and can comprehend in some measure how time and space are identical, how the beginning and the end meet and inclose everything into eternity.—*Mohr.*

WE ARE TOLD says the *Christian Intelligencer*, on what ground is the statement based that Prof. Huxley, the scientist, has embraced Christianity? On no ground that we know, except that of a paragraph in a letter from London, by Justin McCarthy, which says that in a recent session of the London School Board, of which Prof. Huxley is a member, he remarked that education was in need of an infusion of more of the religious element in order to public safety. Prof. Huxley has published nothing under his own signature respecting his religious or theological views, and, like Darwin and some others of the modern school of science, he has not made any allusions in his works to Deity that indicate that he is even a monotheist, in the accepted sense of that term. Nevertheless, we have hope that he is in the path that leads to light and perfection. He is a gentleman who not only recognizes the necessity of candor in literary and scientific matters, but also in the domain of religious thought and life.

BISHOP VANDERHORST, of the Colored Methodist Episcopal Church, says the *Southern Christian Advocate*, favored us with a call last week, and by his familiar face revived reminiscences of former days, when we knew him as an earnest Christian worker among his people in the city of Charleston. The Bishop seems to thrive on hard work, looking, as he does, remarkably well, notwithstanding the incessant labor he undergoes in giving form and stability to the organization of which he is one of the chief pastors. He reports gratifying progress, and is greatly encouraged in his work.

AMHERST COLLEGE issues her fiftieth catalogue. The faculty numbers seventeen, the students two hundred and forty-four. Twenty-five new scholarships have been established since last year. The college distributes annually about $1,000 in prizes and about $12,000 in beneficiary funds—a considerable part of the latter for the American Educational Society. Of the one hundred and sixty-one beneficiaries of that society last year, fifty-eight were at Amherst.

The Christian Advocate.

THURSDAY, FEBRUARY 1, 1872.

HYMN OF REST.

Come, all ye weary, worn and sin-defiled,
The day of whose deliverance hath not smiled;
Who toil on, sorrow-laden, sore distressed:
Come unto Me, and I will give you rest!

Come, ye who seek through all the world of sin,
The precious treasure only found within;
Clasp your eternal jewel of the breast,
Come unto Me, and I will give you rest!

Come, ye for whom the human love hath proved
A longing to be infinitely loved;
Whose hearts yet hover round some empty nest—
Come unto Me, and I will give you rest!

Come, ye who suffer through the lone, long night,
And grope for day with sad, tear-blinded sight;
I am the Sun that sets not in the West;
I bring you healing, and will give you rest!

Come, all who bear the cross where I have trod;
Who climb the same ascent to get to God,
Bowed down to see the prints my feet have pressed,
Come unto Me, and I will give you rest!

When storms arise and seas of trouble roll,
I will be near to save the sinking soul;
Each wave that breaks shall lift, dilate your breast,
And in their motion I will give you rest!

Sunday Magazine.

Regeneration and Entire Sanctification.

A correspondent wants to know the difference between regeneration and entire sanctification. He says there are some in his region who say they are one and the same thing. Then they ought not to retain their connection with the Methodist Church, which teaches the contrary doctrines in its catechisms, sermons, institutes, hymns and polemical literature.

Mr. Editor: The above is taken from a late number of the *Christian Advocate* at Nashville. I copy it for the purpose of asking your advice in the premises. The point is an important one. As you are our organ, and as we preachers now, it seems, get our theology, rules of administration, etc., from the editors, and as Dr. Summers is the only one into whose opinions *I* could afford to inquire, and as I *can* afford to inquire about *his*, I turn to you.

I have in my circuit several persons precisely in this category, and I want to know what to do with them. Must I follow Dr. Summers' advice? He says they ought not to stay in the church.

Now, first, I know of but two ways to get them out. One would be to ask them to leave the church, and they might or might not do so. The other is to arraign them before legal tribunals and expel them, if I could. Would the former be expedient and proper? And is there law for the latter?

And secondly, if they could be got out in any way, would such persons be likely to be benefited thereby? Would such persons be more likely to get right out of the church than in it? If out of our church, such a person would either remain out in the "world" or join some other church. In either case would he be likely to be better taught on this subject than in our church?

Again: if I turn such persons out, what advice shall I give them? Of course I must counsel them to go where they will find better teaching than among us. Please tell me what counsel I shall give them as they go out.

Again: I have a number of persons in my charge, among them some of the very best and most hopeful members on the circuit, who know nothing about "regeneration" or "sanctification." Some have never heard the words, or if they have, they know little or nothing of their meaning. And as to "the difference between them," you could not explain it to them. To such persons these two things, however they may be to Dr. Summers and you men of larger growth, to them they are *necessarily*, if anything, "one and the same thing." There are persons from about three to seven or eight, or perhaps ten years old. Please tell me what I must do with them. Must I follow Dr. Summers' advice and apply the rule: "They ought not to retain their connection with the Methodist Church?" And if so, how?

Now, Mr. Editor, as I said, this is a matter of importance. Some of us preachers out this way have been for some time talking, thinking, reading and preaching about *the church*—its nature, uses, design, etc. We have been in the habit of taking in persons, old or young, without any reference to what they would "say" about "the difference between regeneration and entire sanctification," or however slight the reasons might be for their saying so, and of then trying, *in the church*, to cure any errors in theology we might discover. We have thought that all errors, moral or religious, could be better cured *in* the church than *out*. I remember to have heard some say that to turn a man out of the church, or suffer him to go out, because of theological error, looked like putting a man out of a hospital *because* he was sick. Indeed it has been suggested that it might be as well, if not better, for those well and solidly grounded in the faith to go out than those more or less in error, because there would be less likelihood of danger in the former case.

I am aware that the right teaching of theology to the masses—children and those poorly read, or who cannot read at all—is a slow business and requires no little patience, and I have thought it could be better done in the church than out.

Quite a number of us are interested in this subject, and we hope you will set us right.

Yours truly, etc., R. Abney.

[Editor's Note.—We presume Dr. Summers had in his mind the following rule of our Discipline: "If a member of our church endeavor to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit; and if he persist in such pernicious practices he shall be expelled from the church;" or his meaning may have been that persons who do not believe the doctrines of our church are bound by consistency and a good conscience voluntarily to withdraw. However, we shall not presume to decide a matter about which two such venerable doctors of divinity are not agreed.]

MONTANA TERRITORY.

Its Agricultural and Mineral Resources—Stock-Raising—Climate—Society—Timber—Water—Our Church, Etc.

BY REV. JULIUS T. CURTISS, M. D.

Mr. Editor: It is true I have not been here long enough to be able to give a statement of the superior advantages of this most remarkable country from my own personal knowledge, yet I am satisfied, from the peculiar advantages I have had, since I came here, of statistics, reports and conversations with the oldest and best citizens, as well as from what I have seen, that this country possesses superior advantages for the farmer over that of any other I have ever seen. But I can only give in a letter a general idea of the agricultural resources of the country. More can be produced here, and of better quality, of wheat, oats, barley, potatoes, onions, cabbages, turnips, beets, carrots, tomatoes, strawberries, etc., than I have ever seen in any country. I will add here that all these can be produced with less labor and expense than in the States. There is always such a demand here for this produce that farmers have no trouble about disposing of it, and at very high prices. To make money here at farming only requires a little energy and management. It has been the case here that one hand has made from $2,000 to $3,000 in a favorable season. This is the result of only a few months' labor. Two men, in sight of this city, last year produced and sold about $10,000 worth of grain, potatoes, vegetables and hay, with comparatively very little expense. I could mention others who have been alike successful in their agricultural enterprises.

The mineral resources are inexhaustible. We have tin, lead, copper, iron, coal, silver and gold; and the general opinion here is that there is no country on the globe that possesses so rich and so extensive a deposit of the precious metals as Montana. There are now over five hundred miles of continuous gold diggings already opened, and in a high state of development. In the spring there will be thousands of the sons of toil eagerly searching for the golden treasures that lie hidden in every gulch, canyon and hill in the Territory. The next spring is looked to as a "lively time" in the mines. The mining interest is the controlling, governing power in these mountains, and gives life and activity to all other pursuits.

The advantages of this Territory for stock-raising are superior to those of any of the States. It costs usually nothing to keep and feed stock. There has been no winter previous to this that the stock could not subsist, and come out in the spring in fine condition. There are vast sections of the finest grazing lands in the world. There are large herds now on the range which will doubtless come through the winter without any feed, except what they can dig out of the snow. Now take the mineral, agricultural and stock-raising advantages of Montana, and it presents a rare and superior source of wealth.

The climate and scenery of Montana is a remarkable and strange feature of this Territory. It is a mountainous country interspersed with extensive plains, grand, beautiful and picturesque. These valleys or plains vary in extent from five to twenty-five miles in width, and from twenty-five to one hundred and fifty miles in length. These valleys are rich and fertile. It is true there is some worthless soil in all of them. These valleys have streams, large and small, running through them, sufficient for irrigating purposes. All the farms have to be irrigated, as we have but little rain in this country. But it costs but little to raise a crop by irrigation.

There is no valuable *timber* on these plains or valleys, but there is an abundance for all practical purposes on the "foot hills" and mountains. Lumber is plentiful and cheap for building purposes.

The scenery is varied, grand and beautiful, charming the eye at every turn with its "romance" and wonders.

As to health, I judge from the robust, rugged appearance of the men, women and children I see, and believe it to be unequaled. I see no cause for disease whatever, but exposure, which is altogether unnecessary. There are a few chronic organic cases, and a few rheumatic cases, caused by exposure in the mines and in the mountains. Although we have cold weather here—often twenty to thirty degrees below zero—yet we do not feel it and suffer by it like we do in the States. I am constantly amazed at the peculiarity of this delightful, health-inspiring climate. The more I see and enjoy it the more I am pleased and delighted with it. The state of society here is fully equal to that of the States, and in the very best centers of your most refined society. The great majority of the people are irreligious; yet they have, in other days, enjoyed the advantages of good training and in good society; hence there is less of profanity and drunkenness, by far, than prevails in the States. The people are generous and more liberal than any people I have ever met. This Territory is not filled up with the surf of creation, as some suppose, and is generally believed by some in the States, and as is the case in some new countries. But a large portion of our population is of that class who were forced to flee their own native land and their homes in the South and West to escape oppression and death, as did the Puritans from British oppression and proscription, in whom was found a full embodiment of the highest and grandest type of human character, with which they impressed and molded the destiny of the New World; so Montana has an open asylum and a safe refuge for the oppressed sons of the South. And she is ready, with open arms, to welcome all such. There are many valuable, good citizens from the North and West in the Territory. We need good people to come here, let them come from where they may; but we want, above all, good Southern families—Methodist families—to come here, and if they will they will never regret it.

Our church is weak, but the prospect is good for a grand and glorious success. I am satisfied that *ours* is the church for this country. The Methodist Episcopal Church (North,) with their large missionary appropriations, have accomplished but very little. They have three preachers employed in the Territory, and with an appropriation of $7,000 they are making very little, if any, headway. The Protestant Episcopal Church is doing nothing. The Baptist Church has one missionary in the Territory. He is here in Helena. We have twelve preachers at work, and two promising young men preparing for the work. We will soon have the finest church completed here in Helena that is to be found in the Territory. But I must close this letter, with the promise of more anon.

DOMESTIC MISSIONS.

Mr. Editor: It does seem to me that there is a lame place somewhere in our economy as respects domestic or home missions; and yet how to correct all errors, and so modify our system as to make everything work well and give general satisfaction to all, is a question not easily answered. I, with many of my ministerial brethren, have suffered in consequence of this lameness.

A brother is sent to a mission of perhaps seven or eight appointments, with the promise of receiving, in addition to what he can collect on his work, $150 or $200. The brother goes to work in good faith, labors hard, does a good year's work, gives general satisfaction, receives $250 or $300, goes off to Conference, congratulating himself with the idea of having done the best he could as a missionary. He promises his merchant, who has been kind enough to let him have supplies on time, that on his return from Conference he will settle with him. He expects to be amply compensated in purse, as well as in other respects, for all his labors. He has well earned the last dollar promised him, and he ought to receive it. Nobody doubts that. He presents his draft to the treasurer of the Board of Missions, and, alas! is told that there is no money in the treasury, or, if any, not enough to pay more than one-third or one-fourth of the amount the draft calls for. The poor man goes home with a sad heart, informs his faithful wife of these things, and then sits down to lament his sad condition—sad indeed, very sad. His merchant is also disappointed, and is reluctant to furnish supplies for the ensuing year. The preacher, his wife and children all suffer. Can you give us some light on the above subject?

Missionary.

[Note by Editor.—The only remedy we know of is: 1. Larger missionary collections. 2. Instead of anticipating the collections of the coming year, let the drafts be determined by and drawn only for the money in hand.]

GONE BEFORE.

In Memory of Mrs. A. H. Ryland.

From the homes of the rich and the poor, from the brown-stone front and the lowly shanty, the Wise One, who fashioned, and appointed unto all a time to die, is calling his people to himself; and as the silver lines steal into prominent places about our brows and temples, how rapidly to us these calls seem coming! Our church papers (Ingleside feasts) bring weekly notices of loved ones departing, bearing to the living last messages from pale lips and clinging souls that, in the final struggle, are still hanging with "unwavering trust on Christ." A little more than three years ago Philip P. Neely passed out of pain into bliss. A few weeks since, from the same spacious parlor where he lay like a prince in his coffin, they bore away his treasured friend—the dear little woman who, for long years in this hospitable home, was so attractive. To-day they lie side by side, in the same hallowed inclosure, in Magnolia cemetery—softly sleeping till "Jesus bids them rise." Thus are they going, our dear ones, wading through the chilling waters of the last river, but wafting us back some blessed signal that we hold to our hearts with a dumb feeling of passive sorrow. These cups seem bitter, but our Father's hand prepares them; the strokes seem heavy, but a merciful arm holds the rod; the wounds cut deep, but the great Healer is in reach, and laying our hands in his, we are strengthened in all trial. Mrs. Lucy T. Ryland was a lovely woman—lovely in person, lovely in demeanor, and exceedingly lovely in spirit. She did not mingle with the general world, and was most loved where best known. A trusting Christian, a faithful wife, a loving mother, a model keeper-at-home, a safe friend. She has gone before us, leaving on our hearts the odor of a sweet memory. A tender watcher, who was by through her long and painful illness, writes of her thus: "Her patience was wonderful, and during the whole ten weeks of suffering I did not hear one murmur or complaint—always gentle, patient and sweet—never speaking one cross word to servant, nurse or friend, and giving answers to her pastor always expressive of submission and resignation to God's will. You know she was a meek and quiet and unpretending Christian." The lonely ones she has left are bereft indeed, as they sit in the places where her affectionate sprightliness was peculiarly charming. The wife and mother is taken away; the husband and sons are left for a season. May God deal tenderly with them, and at the end of life's pilgrimage reunite them to this broken link—this cherished one who has only gone before. Soft lie the turf on this new-made grave, and lovingly let me lay this lowly wreath of simple flowers, with song of birds and light of overhanging heavens. Leaning on our Savior, may we all

"Humbly take what God bestows,
And, like his own fair flowers,
Accept the sunshine with a smile,
And *meekly bend* in showers."

Julia Westwood.

[The following notice of this estimable lady is from her old friend and pastor, Dr. A. S. Andrews.]

Mrs. Lucy T. Ryland, wife of Major A. H. Ryland, of Mobile, Alabama, departed this life on the tenth day of December, 1871, in the sixty-fifth year of her age. Sister Ryland was a native of Portsmouth, Virginia, where she was born and educated. Her parents appear to have reared her "in the nurture and admonition of the Lord," for at the early age of fifteen she was happily converted to God, and united herself with the Methodist Episcopal Church. In the year 1839 she removed to Mobile, Alabama, where, in 1848, she was married to A. H. Ryland. Our departed mother and sister in Israel was a kind friend, ever true to those whom she honored with her friendship, and always careful not to wound the feelings of those with whom she was thrown in social life. She was liberal to the poor in her vicinity, and did much to relieve the distress and sufferings of the afflicted in her neighborhood. She has many a time relieved the anguish of the widow's heart and dried the tears of helpless orphans. She was a true and faithful wife, assiduously devoted to the welfare and happiness of her husband. In her love for him she felt it no hardship to live up to the apostolic injunction: "Wives, submit yourselves to your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the Head of the Church." She was a kind and affectionate mother, never forgetting the claims of her children, and doing all in her power to add to their comfort and happiness, and to develop and prepare them for the duties of life and the worship of God. Long will our bereaved friend and his sons, now merging into manhood, mourn and miss the devoted wife and mother. They will never in this world find so true and kind a friend! The aching void in their hearts can never be filled! Our departed sister was a sincere Christian. She did nothing for show and appearance in the church of which she was a member, but she showed by her life that her heart was consecrated to God in his Son Jesus Christ. She was ever consistent and true to him whose vows she had taken upon her. When her last sickness came she was firmly trusting in our Lord Jesus Christ for salvation. She suffered long, but bore her afflictions with patience and Christian resignation until the end came, and the great Master called her home. The St. Francis Street congregation has lost a good member, and the community a true Christian woman.

CHANGES IN INDIA.

Rev. P. Rajah-gopaul, a native pastor a Msdras, in connection with the Scotch Presbyterian Church, has written to a friend of missions in Scotland, dated November 9, 1871, in which he expresses the following hopeful news in regard to the changes which are coming over India:

"Since the commencement of our work one generation has well-nigh passed away, and we have now the second generation under the action of God's eternal truth. It is beautiful to observe the marked change that has come over them. They are different from their fathers; they are eager to throw away their idols; they show a manifest readiness to accept the truth that God is *one*, and that he is the creator and preserver of mankind; and also that Christianity is the undoubted revelation from heaven is fast gaining ground among them. This is not all. The educated young men are impatient to cast away the shackles of *caste* and every superstitious rite. The most important and critical part of Indian transition state, for which the early missionaries prayed and longed, has now at last come; and it depends upon us, whose duty it is to propagate the truth, whether this country shall be won to Christ, or be lost forever. I have now been working for upwards of a quarter of a century, and am beginning to get old. It is my firm conviction that the time is not far distant (may God hasten it in his own time) when the countless races and castes that teem in this land will sit under the shadow of Christ. The changes that take place in nature are often very rapid with us. For instance, during our summer season all things appear dry and parched, and the very earth under our feet cracks on account of excessive heat. But no sooner does one shower of rain descend than the whole face of the earth is changed—in one night it is clothed with fresh, living green. Shall we not believe that the moral change also will be equally rapid and striking among us? What we require in our mission work is a good shower, the baptism of the Holy Ghost. Then, in a day, our weeping will be turned into joy, and we shall see souls floating into the church as doves to their windows."

Welcome to the Japanese embassy! It is a thousand times more significant of good than the visit of the Russian Grand Duke. It is headed by the prime minister of Japan, the chief minister of finance and three other princes of the highest official rank. The fervor with which the empire receives new ideas and searches for the better ways is unparalleled since the revival of learning in the fifteenth century. Imagine a feudal empire instantly consolidated under a single strong central government, the great barons relinquishing their independence. Imagine the habits and traditions of thousand of years suddenly given up, and those of another civilization adopted. Imagine a proud nation humbly seeking instruction from an utterly diverse culture. Behold the Buddhist polytheism abolished by edict, that the old Sintoo God-worship may take its place. Behold princes sending their sons and daughters to foreign lands for Christian education. Behold women raised in a moment from their degradation to a sphere of social equality and respect. Listen to the confession from the Mikado, in an edict just published, that that honey kingdom is but in its childhood, and must learn as children do. He says:

"My country is now undergoing a complete change from old to new ideas, which I sincerely desire; therefore I call upon all the wise and strong-minded to appear and become good guides to the government. During youth-time it is positively necessary to view foreign countries, so as to become enlightened as to the ideas of the world, and boys, as well as girls, who will themselves become men and women should be allowed to go abroad, and my country will be benefited by their knowledge so acquired. Women heretofore have had no position socially, because it was considered they were without understanding; but, if educated and intelligent, they should have due respect. Six young Japanese women of rank will be sent to America, in care of Mrs. Delong, to be placed in some seminary of learning, at the expense of the Japanese government."

Here verily is a nation born in a day, and we may thank God that America has been the instrument in such a wonderful movement.—*Independent.*

Our Lord Christ is amply sufficient, in spite of all our failure in grace, our sin and unfaithfulness. He has not left us, and he never will. Only let us trust him; let us use him; *let us give him room to do*.

"Equality" means, says a French writer, "a desire to be equal to your superiors, and superior to your equals."

The Christian Advocate.

THURSDAY, FEBRUARY 1, 1872.

ON THE THRESHOLD.

We are standing on the threshold
Of a brighter world than this,
And through all our earth-born striving
Come deep sounds of far-off bliss;
Some stray note from harp of seraph
Falls upon our careless ear,
And we start and wonder listen,
Though we know not what we hear.

Now and then the portals open
And we see our loved ones go,
And we lose them in the brightness
While we weeping watch below;
But we know they're only folded
Closer to that Heart above,
Which is tenderer than a mother's,
For we know our "God is Love."

What doth matter though we weary
Standing on the threshold dim,
If we catch some heavenly cadence
From the great celestial hymn?
If our Savior's hand we're clasping
In this world of blight and sin,
Gladness we when ope the portals,
Then to hear his "Enter in."

The Testimony of Josephus in Relation to Christ.

BY ROBERT W. LANDIS.

I have often been inquired of, both by letter and in conversation, whether the passage in Josephus, wherein he speaks of Christ, is genuine, and have found existing in the public mind not only doubt on the subject, but a strong disposition to regard it as a forgery. The assertion that it is such is constantly reiterated by infidels in our day, and they claim to regard the man as little short of a simpleton who can think otherwise. Their representations have not been without effect; and I purpose, therefore, to devote an essay to a brief consideration of the matter.

The passage, which may be found in Antiquities, Book xviii, chapter iii, section 3, reads as follows: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us," etc.

It is not possible to do full justice to the subject in a brief essay; but still sufficient may be said to demonstrate the perfect fatuity of the charge of forgery. And in the first place let it be noted that the intelligent Jews themselves do not deny the genuineness of the passage, nor was it ever questioned until comparatively a recent date. What first gave occasion and currency to the doubt respecting it was an article by *Abbe de Longuerue* in the *Bibliotheque Ancienne et Moderne*, on the authority of which Gibbon, after his fashion, has pronounced it spurious. (Decline and Fall, chapter xvi.) And through him the doubt has been disseminated in English literature. But Bretschneider, the German Rationalist, in a little essay published in 1812, has thoroughly discussed the question, and has so completely demolished cavil and closed the mouth of reply, that no really intelligent man has since then ventured to call its genuineness in question. Let our readers observe:

1. All the Greek manuscripts and printed copies have the passage, word for word, as we find it in the translation. There is no varying, but the same uniformity is observable in the unsuspected parts of the history. Now to attempt to associate this fact with the idea of forgery is folly. All the copies certainly could not have been forged, and some would have assuredly come down to us without the passage, if it be not genuine.

2. Then further: How could such a passage have been foisted into the text? Josephus, by order of the Emperor Titus, (with whom he was a great favorite,) deposited in the imperial library at Rome the best and most carefully written copies of his works, and from these, as a matter of course, the accuracy of the later editions was tested. Who, then, could have inserted the forgery? The Jews certainly would not have done it if the thing had been even practicable. The pagans would not have done it, for they had no inducement, and took no interest in the matter, except—like the Jews—in that which was hostile to Christianity. The Christians could not have done it, being in an oppressed and persecuted state until the time of Constantine. They could not, of course, corrupt the copies in the imperial library; and had they corrupted others, those standard copies were always at hand to detect the forgery. The infidel here needs a vast amount of credulity to sustain him.

3. There is not in all ancient history any account of a variation in the copies here.

4. Before the copies deposited by Josephus could have been destroyed, and those which had been immediately made from them, we find the passage quoted by the Greek fathers, who give it word for word as it is given in Josephus. Eusebius, in the third century, thus cites it; and in the fourth century Jerome, of the Latin Church, not to mention other writers, as Suidas, etc. Thus all antiquity unites in pronouncing the passages genuine.

5. Then there was no conceivable motive for such a forgery. Had any one undertaken it, it must have been with the view of favoring the gospel. But can any man seriously suppose that one poor little passage like this could have satisfied the forger? or that while his hand was in he would not have attempted a far more extensive operation?

6. And then, further, Josephus in another passage, which no one has ever pretended to suspect, refers to this very passage. In Antiquities, Book xx, chapter x, section 50, he says: "Festus was now dead, and Albinus was put upon the road; so he assembled the sanhedrim of judges, and brought before them James, *the brother of Jesus, who was called Christ*, and some others," etc. Now Josephus nowhere refers to Christ except in this passage and in the one given above, and he here, therefore, directs the reader's attention to the reference already made to him—that is, in the former passage, although he had said "that James was the brother of Christ, of whom I have already spoken."

The grounds on which the surmise of forgery is attempted to be sustained are very trivial. Let us consider them:

1. Some ancient writers, as Tertullian and Origen, do not quote it against the Jews. But why should they quote it against the Jews? The Jews—as their Talmuds show—denied nothing which this passage would prove. Why, then, quote it against them? Our infidels ought not to suppose that because they are in the habit of citing passages which have no bearing on the point they are discussing, therefore Origen and Tertullian would do the same.

2. The assertion that the passage "interrupts the narrative" is simply ridiculous, and needs no refutation.

3. The only thing which has the appearance of an objection to the genuineness of the passage is the fact that Josephus is here made to confess that Jesus is the Christ, and yet did not become a Christian, but remained a Jew.

It must be remembered, however, that Josephus was writing not to the Jews, but Greeks or Gentiles, who knew nothing of the *doctrinal meaning* of Christ among the Jews, and therefore meant merely to say that the person of whom he spake was he of whom they had heard under that name, the one from whom the name Christian was derived. The objection is therefore based upon a misunderstanding of the name of Christ. Josephus does not employ it as a *doctrinal* appellation, but merely *as a proper name*, as it is used by Tacitus and Suetonius, and frequently in the New Testament. It is not to be translated *the* Christ or Messiah, but simply Christ; as the other passage above cited has it, "this is he who was called or was known by the name Christ."

Josephus did not adopt the notions so current among the Jews respecting the Messiah, (as his application of the prophecies to Vespasian evinces,) and therefore he could speak of Jesus as "a wise man," etc., and not change his religion. In his work he aims to state whatever was memorable in the history of his nation; and how, then, could he omit to say something in relation to the origin of the Christians, already so famous at Rome, and so numerous among the Greeks? He has spoken particularly of John the Baptist, of his life, ministry and death, (see Antiquities xviii, chapter v, section 2,) and how should he pass over in silence one so remarkable as Jesus! And yet the aforesaid passage is his only description of the life and character of Christ.

There is, therefore, not only no reason for calling the genuineness of this passage in question, but there is not in all ancient literature a passage whose genuineness can be more fully and satisfactorily demonstrated.—*Independent.*

CARLYLE'S OPINION.—It is said that Thomas Carlyle, while on a journey to the far north, nonplussed his aristocratic traveling companions. The railway carriage was comfortably seated with many ladies, anxious to record their having been the road-and-rail companions of the great man. The subject started was Dr. Darwin and his theory. The ladies argued the *pros* and *cons* in a womanly manner, looking to Mr. Carlyle for approval. He gave every fair lady the same kindly nod and smile. One of the party, after she had spoken, said: "What do you think, Mr. Carlyle?" His cool reply was: "Ladies, you have left nothing to be said." "Oh, yes! but what is *your* opinion! You have not given us that yet." Carlyle made the following pithy reply: "For myself, I am disposed to take the words of the Psalmist, 'Man was made a little lower than the angels.'"

LEARN EVERYTHING.—By no mathematical calculation of chances can a human being foretell what knowledge he may have need of, or what quality of mind may be called into requisition in the affairs of his own life.—*Venable.*

Conversion of Alexander I, of Russia.

For many years Alexander the First, uncle of the present Czar of Russia, was an unbeliever in the doctrines of Christianity. His efforts to resist religious truth led finally to his conversion. From being a bitter opposer he became a zealous promoter of religion among his subjects.

There being a vacancy in the office of minister of religion, the Emperor inclined at first to appoint a gentleman he highly esteemed; but on learning that he was a devout believer in the Bible he changed his determination and offered the position to Prince Galitzin, a warm personal friend, and like himself an unbeliever. The prince, sensible of his entire unfitness for the office, felt himself in an awkward position, yet, owing to his strong attachment to the person of the Emperor he was over-persuaded to accept it. Realizing his need of instruction as to his new duties he sought the advice of the bishop of the diocese, who referred him to a certain book which, studied diligently and faithfully, he said would furnish him all needed instruction, and he would experience no difficulty in his new position. But this was the hated book, and he could not now consult its pages. But he secretly obtained a copy soon after and carefully studied it. The more he read the more his interest increased till the light gradually broke in upon his mind. This was just before the exciting scenes incident to the entry of the French troops into Russia.

When the news reached the court of St. Petersburg, all was consternation, and every face was blanched with fear. Prince Galitzin alone seemed calm and unruffled. This was noticed by every one, for his attachment to the Emperor was well known.

The Emperor himself noticed the calmness of his demeanor, and was unable to explain it. That he alone should be undisturbed where every one else apprehended ruin to the Russian empire was inexplicable, yet he could not harbor the thought that his cherished friend was a traitor.

The Emperor one day called on the prince and asked him "how he could be so composed when every one else was in dismay." In reply the prince told him that of late he had been reading the Scriptures, and that they had given him such confidence in God that he felt secure in his care, though surrounded by danger. The Bible was then lying on the table, and he urged his majesty to study it also, assuring him that it would give him the same calmness and trust. But this only roused the anger of the Emperor that he should offer for his perusal the book he hated above all others, and he threw it violently upon the floor. The prince picked it up, asking the privilege of reading to him the portion then open, to which he reluctantly consented. This was the ninety-first Psalm, and it was so appropriate to the occasion that he was struck with the sentiments.

As the Russian army were about leaving St. Petersburg to meet Napoleon, the Emperor and his officers repaired to the church, as is the custom, to listen to the service. What was his surprise to hear again the ninety-first Psalm read! He apprehended that it had been suggested to the officiating minister by Prince Galitzen himself, but upon mentioning it to him, he denied having spoken of the circumstance to any one. This remarkable coincidence made a strong impression on the mind of the Emperor, and he began to have more reverence for the truths of sacred writ.

While in camp with his army he sent one day for one of the chaplains to come and read to him, when to his still greater astonishment he too read the same Psalm. "Who told you to read that?" he inquired. "No one but God," replied the chaplain. "When informed that you wanted me to read the Bible to you, I fell on my knees and besought guidance from above, and was then impelled to select this Psalm." This circumstance, in connection with the preceding, so strongly impressed the Emperor's mind that he made the Scriptures his daily study till his eyes were enlightened "to behold wondrous things," and from that time he became an earnest Christian. His future conduct proved the sincerity of his conversion.

Having been so strongly impressed with the salutary influence of the Scriptures, he resolved to secure the same for his people by distributing the holy volume throughout his empire. Accordingly, in January, 1813, he formed a Bible society, called first the St. Petersburg, and afterward the Russian Bible Society, of which Prince Galitzin was the president. It had two hundred and eighty-nine auxiliaries, from all of which was raised $3,711,376. They translated the Scriptures into forty-one idioms. They distributed four hundred and forty-eight thousand one hundred and nine volumes, invaluable in themselves, and in many districts the only books possessed by the people. The society continued its glorious work for several years, and as late as twelve years after its organization it distributed seventy thousand copies, so that by the wise efforts of Alexander the Scriptures were secured by the Russian people.—*E. A. W., in Christian Weekly.*

THE HYMN OF CLEANTHES.

There are many reasons for a peculiar interest in this hymn. It is regarded by all competent judges as the noblest hymn of all antiquity, excepting those of the Bible. It has, moreover, great intrinsic excellence, judged by an absolute standard. It presents the religious convictions and emotions of the more intelligent pagans in a very interesting and instructive light. It excites additional interest in view of the fact that it was read by the Apostle Paul, and was deemed worthy of being quoted in his argument addressed to the Athenians on Mars' Hill. In that argument he sets forth God, the Creator of all things, as a personal God, and thereby exposes the folly of idol worship. Addressing an audience of Greeks, he appeals to certain of their own poets who had said, "We are his offspring," and reasons from the conscious personality of man, the offspring, to the corresponding personality of God, the Father of man; and thus condemns the representation and worship of the divine Spirit by "images of gold or silver or stone, graven by art or man's device." What argument can be more profound or fundamental? Does not a rational curiosity lead us to inquire who were these poets? Does their language as they understood it, sustain the argument of Paul? What is the context from which these words were taken? What light, if any, does this quotation throw on Paul's acquaintance with the Greek poets and with classical literature?

There is no field of thought more intensely interesting than is opened by an attempt to answer these questions.—*Old and New.*

PALMYRA-IN-THE-DESERT, the ancient half-way station between the Mediterranean and the valley of the Euphrates, the city of Zenobia, was lost sight of up to the eighteenth century, and still remains wholly inaccessible to modern travelers. A temporary occupation of the site, however, by the Ottoman government, not long since, furnished an opportunity for several official gentlemen to visit and explore its ruins. They made a careful survey of the Tower Tombs, resembling the pyramids of Egypt, and by their excavations brought to light the first known specimens of Palmyrene mummies. Captain Burton, formerly British consul at Damascus, in giving an account of his researches, before the Anthropological Institute of London, presented a number of crania, mummy bones, cloths of cotton as well as linen, tessera, with inscriptions in the Palmyrene character, mortuary lamps also inscribed, coins, seals, etc. In these articles he detected two distinct styles of art—one native and barbarous, the other late-classical, dating from the Roman period of the second or third century. He found the water supply of the place to be sufficient for a city of nine miles circumference. Dr. C. Blake believes the crania, after a comparison with modern Syrian and Jewish skulls, to be truly Phœnician, most of them belonging to a race larger and taller than any modern type in Syria. The leg-bones proved their owners to have had a stature of not less than six feet four inches high. Mummied hands, with tapering fingers and filbert-shaped nails, revealed a beauty of form unknown among Egyptian females. M. Peretie, dragoman of the British consul-general at Beirut, and a well-known collector, has in his possession a statue supposed to be that of Queen Zenobia.

AN EPISCOPALIAN HORSE.—In one of his tours Elder John Leland came up at night to a public house, where he was acquainted and where he proposed to pass the night. The landlord met him with a smiling countenance, and told him that, having built a new barn, he was nicely prepared to accommodate the clergy. "I have," said he, "a very good stable, with all the improvements, for Episcopal horses; a comfortable sort of a stable for Presbyterian horses, while I keep the old barn for Baptist horses; the feed is according to the style of the stable." "Well," he replied, "everybody knows that I am a Baptist, but *my horse* is an *Episcopalian*."—*Baptist Quarterly.*

IF GOD cannot make me understand what he says, if he cannot give me the assurance that it is he himself who speaks, I am in nowise better off than if he had not spoken at all. That which is insufficient is not God's word. We must admit either of two things, namely, that God has not spoken at all, or if he has spoken, his word is perfect.

THE root of church troubles is pride.

RELIGIOUS INTELLIGENCE.

THE Rajah of Mysore has applied for an accomplished lady teacher to educate the ladies of his palace, and his example will be widely followed. This is a hopeful sign.

A RECENT letter-writer says that in Berlin, out of a population of nearly a million, only about twelve thousand persons attend church on a Sunday. The story sounds incredible.

THE *Univers*, of Paris, announces that the Gallican liturgy is to be replaced by the Roman liturgy in the French Roman Catholic churches. This passes away the last vestige of the Gallican Church.

STATE AID TO PROTESTANTS.—The city corporation of Rosario, South America, although composed entirely of Roman Catholics, has voted a monthly allowance to Rev. Thomas B. Wood, Methodist missionary, to aid him in sustaining his school.

A METHODIST missionary in India offers $20,000 in gold to establish a college in that Conference, on condition that the native Methodist Episcopal Church of India, and the Missionary Society in this country, shall raise an equal amount. The latter society has already contributed $10,000 for this purpose.

THERE are but two or three Unitarian churches in Pennsylvania. One of these is in Northumberland, a town of about two thousand inhabitants, near the center of the State. It was founded in the last century, by the famous Priestly, who sought a refuge there from persecution in England on account of his religious opinions.

VENERABLE BUT NOT DECREPIT.—The First Presbyterian church of Elizabeth, New Jersey, was organized in 1664, and during these two hundred and seven years had the ministry of excellent pastors and has not missed a service. Within the last ten years three hundred and ninety-five persons have been added to its membership.

WOMAN'S MISSIONARY SOCIETIES.—It is stated that the Congregationalists, Baptists, Presbyterians and Methodists each have a Woman's Foreign Missionary Society in this country, which, together with the Woman's Union Society, have now in the field 98 missionaries, 200 native helpers, 2,904 scholars in the Sunday schools, and expended $110,714 during the last year.

SEVEN Spanish priests have issued a manifesto urging the formation of a Spanish national church. They claim that in co-operation with them are "two priests who have frankly given their adhesion, and eighty-seven others who from different quarters second our efforts, although they cannot always manifest themselves, owing to human apprehension deserving of a certain measure of respect." Not much is to be expected from such faint-hearted reformers.

FREE CHRISTIAN CHURCHES OF ITALY.—At the third General Assembly of the Free Christian Churches of Italy, held at Florence, in November, twenty-three churches, including the one newly formed in Rome, were represented by twenty-two members. The churches are organized on the congregational principle as to their internal arrangements. The Assembly has general charge of the work of evangelization. The next meeting is to be held in Rome.

MORE LIGHT NEEDED.—The "Portuguese Reformation Society," originated by English lovers of gospel liberty, who are familiar with the spiritual condition and need of Portugal, have issued an appeal for aid in introducing the principles and teachings of the Bible into that country, where it has long been a closed book. The legality of holding evangelical meetings has been tested and established. Native evangelists are to be secured and trained and assisted, places of Protestant worship to be supported, and all other means employed for the evangelization of Portugal and its colonial possessions, where the language is spoken.

THE JEWS IN EASTERN EUROPE.—A Jew named Heinrich has been appointed a teacher in one of the public schools in Vienna, in Austria. The majority of a military commission at Odessa, after long deliberation, decided in favor of admitting Jews to the rank of commissioned officers in the Russian army, but the minister of war does not agree with them. The Russian government has forbidden preaching in Polish in the synagogues of Russia-Poland, and intends to require the priests to offer their prayers in the Russian language instead of Hebrew. A society has been formed at Bucharest, with auxiliaries through the country, for the education and culture of the Jews of Roumania.

WESLEYAN JUVENILE SOCIETIES.—The juvenile collectors for the missions are, in some districts, doing increasing service to the funds. The "juvenile Christmas offerings" have, in many places, been superseded by the "Juvenile Home and Foreign Missionary Associations," the object of the latter being to collect small weekly contributions all the year round; while the "offerings" are solicited only at the end of the year. Besides these sources of income, there are places where missionary boxes are also kept by the various classes in the Sunday school. A very successful meeting was recently held at St. Ives, the collection being taken by the female teachers.

MADAGASCAR.—Christianity is advancing rapidly in Madagascar; it has already achieved one of its greatest triumphs here. The report of the mission for 1870 presents the following encouraging statistics: Number of missionary stations, 13; number of out-stations, 621; number of English missionaries, 19; native pastors, 25; native preachers, 1,986; church members, 20,951; native adherents, 231,759; schools, 359, with 7,919 boys, and 7,918 girls as scholars; local contributions to the mission, £3,611, 16s. 6d. Increase for the year of native preachers, 1,051; increase of church members, 10,405; in native adherents, 78,752; in schools, 217; and in scholars, 10,567.

ORGANIZED PARTIES IN THE CHURCH OF ENGLAND.—These are three: The English Church Union, the Church Defense and Reform Association, the Prayer Book Revision Society. The first is High Church, Sacramental, Ritualistic, Romish. The second is Evangelical, and aims first to ~~defend the~~ established church and then to reform it. The third is radically Protestant, and is aiming at the complete elimination of every Romish element from the Prayer Book. Each of these societies is powerful, being patronized and aided pecuniarily by noblemen, clergymen and laymen. Of the first and third there are many and powerful sympathizers in this nation. At the last general Episcopal convention the effort to obtain a change in the Prayer Book was defeated, and the ground was taken by many that no change should be made without the consent and co-operation of all Anglican churchmen in the world.

NEW GUINEA, a tropical island, fifteen hundred miles long and from three to five hundred wide, containing probably a million of inhabitants, has, until very lately, been shunned alike by traders and missionaries, because of its supposed inhospitable character and ferocity of the natives. Missionaries of an exploring party were recently surprised to find that the Papuans, instead of being a savage, degenerate race, are far superior to the majority of the Australasian aborigines in form and stature, often possessing the light copper-colored skin of Malays, and are disposed in every way to be friendly. They left their eight native teachers on the small islands near the coast to make their way among the people and acquire their language, with instructions for two of their number to cross over to the main island as soon as practicable, to engage in the evangelization of the Papuans themselves, and returned to Sydney full of hope for the new land, so unexpectedly favorable for missionary effort.

DR. DOLLINGER recently delivered his rectoral address to the students of the University of Munich. It was largely occupied with political discussions, but touched upon the religious issues of the day. We quote: "The eighteenth of July, 1870, brought to Germany a second war, through the Roman declaration of war against German science. The decrees of the Vatican were launched only against German science, and had been prepared for twenty years by a systematic falsification of the theological text books. Once before Rome carried on war against science. It was against the natural sciences, and she succumbed. Now she combats against historical science. As to the question which of the sciences received advancement or impulse by recent events, it is to be answered that these sciences are, above all, history, besides her philosophy, and notable theology. The task of theology has to be conceived in quite a new spirit. As it formerly had been polemical, it must now become eirenical, (peace-making,) and work with the object that, as Germany created the separation of the churches, she may now bring about the reunion, or, at the least, the reconciliation of confessions, for which the best minds of all cultivated nations (*cultur-stolker*) are longing.

FEW are sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very first order of books. Why, except for some special reason, read an inferior book at the very time you might be reading one of the highest order.—*John Foster.*

GOD is in the midst of his people in all the fullness of his grace and mercy, in his perfect knowledge of his people's wants, and of the difficulties of their path, in his Almighty power and boundless resources, to meet these difficulties and supply these wants.

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PARTAKER OF OTHER MEN'S SINS.

That Paul should admonish Timothy against partaking of other men's sins is in itself calculated to arrest our attention. The warning has reference to the discharge of official duty, and the danger of ordaining ungodly men to preach the gospel. By laying hands suddenly on such men the evangelist became a partaker in their sins, and in all the mischief which they might cause. John, in guarding against giving countenance to teachers of false doctrine, declares: "For he that biddeth him God speed is partaker of his evil deeds." A serious responsibility rests upon the church in its authorization of men to preach, or to discharge any other official duties, and also in the treatment of those who profess and teach erroneous doctrines. The minister is not only false to his ordination vows, but he is a partaker in grievous sins if he be not "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to the word of God." When Paul avers that "evil communications corrupt good manners," his immediate reference is to false doctrine concerning the resurrection of the body. It is the business of the church to teach the truth and to clear itself from any possible or apparent responsibility for strange and damaging errors.

Sins of practice lie at the door of those who are the administrators of discipline. They are partakers if vice and immorality are allowed to go without rebuke, and if the persistent offender be not cut off. Open sin and disorderly walking are popularly laid to the account of the church in which they are tolerated. Circumspect action and the most careful searching are required that the church authorities may clear themselves of all complicity. The case of Achan is instructive in this connection. Disaster and defeat attended the armies of Israel until this covetous sinner was revealed and punished. The people and their leaders were held accountable until the Babylonish garment and the wedge of gold were produced, and the offender was made an example of. There are troublers of Israel now, perhaps, and the whole congregation may be visited for their guilt. "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." The pastor or officiary who wink at worldly revelings, and who permit drunkards, Sabbath-breakers, whisky-traffickers and dishonest traders to remain in the church, are most offensively partakers in other men's sins. It is a form of participation which brings God's displeasure upon the entire congregation, and grievously wounds the Redeemer in the house of his friends. It is not enough that these sins are denounced from the pulpit and rebuked by the press. This old leaven must be purged out by a firm and timely discipline before they can be clear whose duty it is to administer it.

Concerning "them that are without," it is easy to see how the pulpit may be a partaker in the vice and corruption of the times if it fails to lift its voice against them. "The bondage of the pulpit" is not so great as some imagine; but there is need of courage and plainness in exposing "the hidden things of dishonesty" and "the mystery of iniquity" in all their shameless and subtle ramifications. Whatever garb sin assumes, and in whatever way the sluices of iniquity are opened, Zion's watchmen fail at their own peril to expose and denounce the covert invader. Whether political, social or commercial, it is their duty to "take forth the precious from the vile," and thus to be as the mouth of God. The greatest defect of the ministry of the day is in its lack of the conviction and assertion of authority. Says the apostle to Titus: "These things speak and exhort and rebuke with all authority. Let no man despise thee." The older race of preachers in Methodism spoke as if the Lord had touched their mouth, and they were as "a defenced city and an iron pillar and brazen walls against the whole land." Moving within the limits of their consciously divine commission, their tones were scarcely less authoritative than those of Elijah and Jeremiah, and they were feared and reverenced as "sons of thunder" and a terror to evil-doers.

Christians are ever in danger of complicity with sin. If society makes its criminals, they may unconsciously share in the general guilt. So far as they are of the world, and enter into its godless practices, they are partakers of its crimes. By many indirect methods immorality may be countenanced, as, for example, in giving the social entrance and welcome to rich libertines, and to men who are known to have amassed riches by political subserviency or commercial fraud. One particular in David's Citizen of Zion is especially worthy of notice: "In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." By lack of care and forethought we may contribute largely to the general desecration of the Sabbath, supposing the ox to be in the ditch, when, if he is there at all, it is owing to our own negligence. How much of the wreck and misery of intemperance may not be owing to the example and conduct of those who profess to be on the Lord's side? Moderate drinkers, wholesale dealers, commission merchants, grocers, and whoever touch or handle or make the "accursed thing," may not be drunkards, but they are partakers of this wide and dismal sin. In their political responsibility as citizens Christians may incur the guilt of partakers of other men's sins. Prostitution, drunkenness and lotteries, as subjects of legislation and license, the stock jobbing of rings, and the swindles and robbery of legislatures, reflect upon those who have put incapable and dishonest men into office.

Thus in a thousand directions the subject opens—partaker of other men's sins. Where, as the principals and instigators of sin, we shrink from the very thought, as partakers, there is no sense of condemnation and no consciousness of guilt. And this is the peculiar aspect of responsibility that Christians are called to look most squarely in the face. They are to search Jerusalem as with a lighted candle, and to examine their own conduct with a fearless and exhaustive candor. They are to avoid all appearance of evil, and to clear themselves of the remotest complicity with sin, lest at last they be condemned with the world.

RESPONSE NO. 2.

NEW ORLEANS, January 29, 1872.

MR. EDITOR: I am glad to report again favorably; and this time from an "elect lady" of this city. The sympathy which she expresses in the enterprise by word, she enforces by deed with the gift of $100. As St. Paul exhorts the Corinthians, (viii, 24,) so has she done: "*Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.*" I give a part of the good things in her note to me:

BISHOP J. C. KEENER—*My Dear Friend*: I read your very stirring appeal for Centenary College, as also the "Response" from Carondelet Street of $4,000. My heart and good wishes are with you in this noble work. Oh, what a blessing to Mississippi and Louisiana if your views and wishes can be realized! I respond to your last call for fifty persons to give $100 each, and inclose you the amount. * * *

I send this small sum ($100) the more cheerfully after having read your address at St. Louis on the "Macedonian Grace," which teaches us the duty of giving what we can. I pray and believe that you will get all that is necessary. It is all God's money, and the work is for the Lord. Affectionately yours,

CARONDELET CHURCH.

"WHAT ARE YOU DOING?"

"We are trying to make money." "Very well; what for?" "For various purposes. Some of us have families, and families cannot be raised without money. Housekeeping bills, clothing bills, doctor's bills, schooling bills and traveling bills require money, and a good deal of it. Some of us want to buy land, and some of us want to build a house, and it will take money. Some of us are going to be married soon; we shall have various extra expenses. Some of us are going to set up in a new business, and we shall have need of money to buy stocks and supplies. Some of us intend soon to remove to a new country, and shall have imperative need of considerable money." We must admit that these appear to be legitimate reasons for your diligence and determination to make money. But it seems to me that you act and answer as if you had nothing else to do—as if in making money for these worthy objects you felt you were doing your whole duty. And, indeed, if your being is confined to earth, and death concludes existence, I don't see that you can do much better. But if it is not all of life to live, nor all of death to die, then it strikes me that, diligent as you are, prudent and careful as you are, you are leaving out of sight a much greater interest than any of the matters mentioned above. I imagine that our busy doing must look most wonderful to the inhabitants of the spiritual world, if, indeed, they see what mortals are doing at all. When they look on us, with immortal souls within us, the grave near and just beneath us, and heaven above us, and yet see us busy, oh! so busy, hurrying along a thousand paths searching for gold, but never giving a serious hour's thought or an earnest day's work to the grand interest of the soul, it must amaze them. Had we not better stop, and as we blow a moment, consider whether we are doing our whole duty in this gold-getting business? Whether there is not a greater and more important business than any that has hitherto occupied heart and hand? Is it wise, for fear of a thorn, to rush on a sword? to spend our time and strength to provide for the least need, and leave the greatest unprovided for? I don't think that people so sensible and forecasting as you seem to be, can think your course in this business is wise. I don't like to say you are foolish; but don't it seem so? And if it does, what excuse will you make when your great necessity comes upon you? I think—indeed I am quite sure—it would be the wisest and safest thing you could do to work, while it is called to-day, for your soul and for heaven. W.

CENTENARY FEMALE COLLEGE, SUMMERFIELD, ALABAMA.—Attention is directed to the advertisement of this flourishing school. We are glad to learn that its prospects are better than at any time since the war. This is a regularly chartered institution, and there is a fine class of young ladies preparing for graduation. Bro. McVoy is an excellent administrator, an experienced teacher, and has the entire confidence of the church. The spring term commences February 15, and as there are accommodations for only a few more students, applications should be made at once.

THE CENTRAL UNIVERSITY.

A communication from Rev. J. Lane Borden, who was in attendance at the convention in Memphis, January 24, comes too late for insertion this week. We gather that the action of the convention was, substantially: 1. That immediate steps be taken to establish a University of high grade. 2. That $500,000 be raised before the University be put into operation as a whole. 3. That it should consist of literary and scientific, theological, normal, law and medical departments. 4. That when the sum of $200,000 be raised either for the first or second departments, they be put into immediate operation. 5. A board of trustees and financial agents were appointed to raise endowment and have charge of the financial interests. 6. The location to be determined by the College of Bishops, and not to be fixed until the requisite funds are secured for the commencement of the buildings. 7. To be called the Central University of the Methodist Episcopal Church South.

EAST ALABAMA COLLEGE.

A brief note from Rev. B. B. Ross brings the good tidings that this institution has received an accession of fifteen students since the Christmas holidays. Bro. Ross is doing more than double work this year, having the pastorate of two churches on his hands, besides a laborious professorship in the college. The report of the treasurer of the Board of Missions of the Alabama Conference, forwarded by Bro. Ross, and published in our columns, should be carefully read and studied by our readers in Alabama.

PUBLISHING COMMITTEE.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at the ADVOCATE office, 112 Camp street, on Wednesday, February 14, at ten o'clock A. M. A full attendance is desired.

OUR MONTANA LETTER, on the second page, will be read with interest. We shall be glad to hear from Bros Curtiss and the brethren in that region often.

THE annual report of the attorney general of the State of Mississippi is an able and interesting document. We are indebted to the author, J. S. Morris, for a copy.

TAKING NOTES.

W. V. T. writes a fresh and graphic letter to the Baltimore *Episcopal Methodist* about the Louisiana Conference. There were more lay members present than he supposed, but by no means a full representation. We quote as follows:

Enterprise for Christ is as rife here as anywhere. The information and statistics of this Conference which might be given in this letter would have an absorbing interest for every Methodist reader who desires to know how and what our beloved church is doing far and near. If other Conferences can present examples of aggressive pioneering, indefatigable toil and heroic self-sacrifice, this also. Just now Parvin is on the floor, reporting his work, and pleading for an adequate force to be sent beyond the wide-spreading prairies, to the Calcasieu region, the scene of his labors. He gives us an incident. He had heard of Calcasieu, and was pressing forward to find it. He knew only the direction, but not the road, for road there was none, nor even a path, through the prairies. A gentleman offered to send his servant as guide to him, as far as he knew. The man traveled with him a day's journey, and toward evening, coming to a hut, startled Parvin with the announcement: "Massa, dis is as fur as I know." The next minute Parvin was alone with night and God. Go back he would not; press on he did, and, with bee-line instinct, took a straight line for Calcasieu, which he reached in time for safety and lodging, and where the people heard with gladness the word of the Lord. Similar examples of resolute, evangelizing labor abound in this Conference.

Louisiana is a State of bayous, swamps, prairies, fertile cotton lands, rivers now high, now low, Catholics, Protestants, vast unpeopled tracts, and, in all, is a vineyard inviting laborers. This Conference, for its numbers and ability, fully sustains its responsibility to the population of the State, and to the church of which it is an integral part. Be it known that the only purely literary institutions of a high order, chartered and incorporated as colleges, which the State can boast, are Centenary College, at Jackson, and Homer College, at Homer, and both owned and conducted by the Louisiana Conference of the Methodist Episcopal Church South. This Conference, although of not more than one-third the size, contributes as much to missions as the Virginia Conference. Their full allowance will be paid the claimants on the superannuated fund. The business of the Conference is being rapidly dispatched, and we shall probably adjourn on Monday next. There is preaching every night in Nolly chapel, so named after one of the heroes of early Methodism in these parts, who lost his life in the high waters on his way to his appointment after Conference. Last night Manly, a blind man, a traveling preacher, delivered a well-arranged sermon, which would have been eloquent and effective for a man that could see, but which his gift of blindness invested with peculiar power.

Among the ablest preachers of the body are Parker, imperturbable, original, weighty; Cravens, quick-witted, easy, impassioned; Goodwyn, sprightly, theological, eloquent; Trippett, florid, fervent, faithful; White, rhetorical, zealous, copious; Mathews, popular, pathetic, powerful; Wilkinson, elegant, logical, spiritual; Ahrens, the German editor, the good preacher in German or English, the excellent and amiable character.

Brigham, a lawyer, a lay delegate, has just finished his second eloquent speech on the floor. Only two or three laymen are present, but, for their efficiency and important usefulness among us, I shall set them down as equal to all the rest put together that have stayed away.

Rev. J. E. Cobb, president of Homer College, and one of our closest thinkers, is now speaking.

AN EXAMPLE.

"W.," writing in the Galveston *Christian Advocate*, tells the following good and instructive story:

In middle Tennessee, long so famous for the "Feast of Tabernacles," modernly called "camp meetings," there was held, once upon a time, a camp-meeting, presided over by the Rev. Dr. G——. One day, toward the close of the meeting, which had been most successful, the weather being a little cool, the doctor went behind the tent to the fire to warm. He found there an elderly colored woman busy with the cooking, preparing the ample meal for many guests. The doctor noticed that she was reticent and grum. He felt kindly toward the faithful cook, and said to her in his pleasant way:

"Aunty, how are you enjoying the meeting?"

Said she, scarcely looking at him, "I ain't 'joying it at all!"

"Why, what's the matter?" said the doctor.

"I don't have no pleasure. I thought I was gwine to have a good time."

"Why don't you have a good time?"

"'Cause I don't git to meetin' hardly any at all. I hears de singin' out dare, but I'se no time to go. I am all time here wid pots and ovens and things cooking. I wish I hadn't come, no how—I ain't a gittin any good, and I'se doing no good."

The doctor's Christian sympathies were quite touched with this simple recital of the old servant's disappointment. So he felt he must comfort her if he could. He said:

"Why, aunty, you don't look at it right. You are doing a great deal of good—much more than you think."

Hearing this, she straightened up, and looked with interest to hear what the doctor could say.

"Why," said the doctor, "we could not get on without you. We preachers and cooks are the most important and useful people here. I would like to know what all these people here would do without us? Why, if it was not for us the meeting would not last a day. So you see, aunty, you are doing a great work here; and be sure the Lord will remember and reward you."

As the doctor proceeded the old woman's grim countenance relaxed into a smile, her eye glistened with a tear of grateful joy, and she burst into an exclamation:

"Dat's so! I never thought of it before. Bless de Lord! I b'lieve I am doing some good."

All her grief was gone—'twas morning with her soul.

"If done I obey thy laws,
E'en servile labors shine,
Hallowed is toil; if this the cause,
The meanest work divine."

A DEPUTATION of French Protestants had an interview with President Thiers, who promised them that religious equality should be maintained. It would, indeed, be a great pity if, with all the liberty the French demand, they were unwilling to accord it to one another. But so overpowering is the influence of Romanism in France that religious equality before the law stands a poor chance.—*Observer.*

BOOKS AND PERIODICALS.

WATER AND LAND. By Jacob Abbott. New York: Harper & Bros., publishers, 1872.

This is another volume in that charming series of "Science for the Young." It contains 330 pages, and is beautifully illustrated. A vast amount of scientific information is furnished by the author in a form and style to interest the young. It is a work which readers of mature years will find instructive, and at the same time exceedingly attractive and entertaining. Mr. Abbott has availed himself of the results of the most recent writers and savants, and of the discoveries of modern science and exploration. For sale by George Ellis & Bro., New Orleans.

BORDER REMINISCENCES. By Randolph B. Marcy, United States Army. New York: Harper & Bros., publishers, 1872.

General Marcy is the author of "Army Life on the Border" and "The Prairie Traveler." He tells a story very well, and the present volume abounds in humorous anecdotes, adventures and scenes of border life. He assures us that what he relates is from real life, and that it can be relied on as truthfully exhibiting actual occurrences which, for the most part, happened under his personal observation. The comical and ludicrous are uppermost throughout, and the book will be read for these qualities alone. From Ellis & Bro., New Orleans.

ROUND THE WORLD: Including a Residence in Victoria, and a Journey by Rail Across North America. By a Boy. Edited by Samuel Smiles. New York: Harper & Bros., 1872.

This work may have been written by a youth of sixteen, but he is a rare observer and a good traveler, and the book has been most naturely and judiciously edited. The part devoted to Australia is to us the most entertaining; but the volume is readable throughout, and altogether worth having. The woodcuts and maps add considerably to the value of the work. From Ellis & Bro., New Orleans.

PHYSIOLOGY OF THE SOUL AND INSTINCT, AS DISTINGUISHED FROM MATERIALISM. With supplementary demonstrations of the divine communication of the narratives of the creation and the flood. By Martyn Paine, A. M., M. D., LL. D. New York: Harper & Bros., publishers, 1872.

An octavo of 707 pages. Dr. Paine has reached the highest eminence in medicine, and has been recognized and honored by nearly all of the learned societies of the world. This work embraces the discussion of almost every science in its bearings upon divine revelation, and it aims especially to overthrow materialism and to establish the existence of the soul as an immaterial and immortal essence. It is the more valuable as coming from one perfectly familiar with physiology and anatomy, and whose long and studious life has been chiefly devoted to observing the phenomena of man's physical organism. Every form of modern skepticism, as built upon the discoveries of science, is closely examined, and its grounds rigorously but candidly sifted. Dr. Paine stands up stoutly for the old-fashioned and literal interpretation of Genesis, and rebukes the disposition of our modern theologians to compromise in the slightest particular with the claims of science. His aim is to show that the plain scriptural view of man, of creation and the deluge is perfectly consistent with all that science has as yet clearly discovered. We may not agree with him in all of his conclusions; but the work is wholesomely conservative, loyal alike to science and revelation, and abundantly learned. Its style is plain, and adapted to the general reader. For sale by Ellis & Bro., New Orleans.

GOOD WORDS for January is an excellent number. The following is the table of contents: 1. The Golden Lion of Grandpere; 2. Hints for Essays; 3. The Sea; 4. Town Geology—The Soil of the Field; 5. "Trust in God, and do the Right," song by Norman McLeod, D. D., with music by Arthur S. Sullivan; 6. Sermons Preached Before the Queen at Balmoral, No. 1—"That which is Behind of the Afflictions of Christ," by the Rev. Prof. Charteris; 7. At his Gates; 8. Will O' the Wisp, by Robert Buchanan; 9. What I did with a Shilling; 10. Tendrils and Climbing Plants; 11. The Old Garden; 12. The Ratha Jatra of Serampore; 13. A Great Solar Eruption.

THE SUNDAY MAGAZINE for January has a choice table of contents: The Vicar's Daughter; Philip Henry; How to Study the Old Testament Out of the History of a Ragged School; The Resurrection of the Dead; The Pinafore; Margaret; Charity in London; Old Sally; Premiums Paid to Experience; The Editor's Room.

BRAINARD'S MUSICAL WORLD commences its ninth annual volume with new features and fresh attrac-

tions. Each number contains eight pages of fresh, new music, making ninety-six pages of music yearly, which, if purchased in regular sheet form, would cost ten times the price of subscription. Published by S. Brainerd's Sons, Cleveland, Ohio, at $1 per annum.

ARTHUR'S LADY'S HOME MAGAZINE and the CHILDREN'S HOUR for February are very beautiful in their illustrations and typography, and excellent in their literary quality. Published by T. S. Arthur, Philadelphia. Price: Children's Hour, $1.25 per annum; the Magazine, $2.

LIPPINCOTT'S MAGAZINE for February contains Scrambles Among the Alps; The First American Art Academy; Victor Hugo; A Gold Find on the Yellow Stone, and other interesting articles.

THE SOUTHERN MUSICAL JOURNAL is a new and elegant publication, published at Savannah, Georgia, by Ludden & Bates, monthly, at $1 per annum. We have received the January number.

DR. MORDENWELT.—The January number is very voluminous, and filled with the latest patterns and the most elegantly executed fashion plates. Published by S. T. Taylor, New York.

LE BON TON is an elegant monthly journal devoted to fashions, and published by S. T. Taylor, New York.

WE ARE INDEBTED to George W. Childs, Philadelphia, for a copy of the Public Ledger Almanac.

REV. GEORGE O. HILTON, of the Western Conference, died December 23, from injuries received by the falling of a tree. The circumstances are given us follows by the St. Louis *Christian Advocate*, in a letter from the presiding elder:

Dear Brother: It becomes my painful duty to inform you of the death of one of the Montana missionaries, Rev. George O. Hilton, who was appointed to the Bitter Root mission. Mr. Wright says to me, in a letter received this morning: "It becomes my painful duty to communicate to you the death of your brother and fellow-laborer, the Rev. Mr. Hilton, who died on Saturday morning, at five o'clock, December 23. He, in company with Mr. J. Hull and several other neighbors, went into the timber for the purpose of procuring some firewood. While there a tree, which Mr. Hilton had cut and lodged the day before, slipped from its fastenings and fell to the ground with great force, striking Mr. Hilton on the back part of the head, crushing the skull and injuring him severely in other parts of the body. He was immediately carried to the residence of Mr. J. Hull, where everything that sympathizing friends could do was done to relieve and save him, but without success, and he gradually grew worse from the time of the accident—one o'clock P. M.—until five in the morning, when he ended all earthly suffering. During his short sojourn among us he had won his way into the hearts of all the people, and the universal sentiment here is, that he was a *good man*, and that he has gone to reap the rewards of a life well spent in his Master's vineyard."

REV. R. ALEXANDER, D. D.—Bro. Ayres, who has spent some days with Bro. Alexander at his home, has just called in. He reports Bro Alexander somewhat improved, but very feeble. He has been for many days very near the gates of the other world. His sufferings have been intense; but in the midst of all, his soul is very happy in the Lord. The prayers of the church in Texas and abroad will go up to the throne of grace in behalf of this faithful servant, who has spent the strength of a long and vigorous life in spreading the Redeemer's kingdom through these ends of the earth.—*Galveston Christian Advocate.*

WORDS FOR ALL.—Go, talk to Jesus! I cannot tell you where the opportunity will be, but I know that if in the morning you sow your seed, and in the evening withhold not your hand, God will prosper you. I know that as the rain and snow come down from heaven and return not thither, so God has promised that his word shall accomplish that whereunto it is sent. We want workers for Christ. Go on working; do not be anxious about large congregations. Contend not for honors. Let there be no jealousies. Work, work; souls are perishing. Go glean, if need be, in the corners of the field. You may bring the ripest wheat and the best grain to the Master.

SAID POPE in a letter to Swift: "I am rich enough and can afford to give away £100 a year. I would not crawl upon the earth without doing a little for truth. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it. When I die I should be ashamed to leave enough for a monument, if there was a wanting friend above ground."

Married.

December 28, 1871, at the residence of the bride's father, in Leake county, Mississippi, by Rev. Irvin Miller, Mr. FRANK WHITTINGTON to Miss FRANCES REID.

January 25, 1872, at the residence of the bride's mother, Walnut Grove, Mississippi, by Rev. Irvin Miller, Mr. JAMES MCCARTY to Miss LAURA D. HARKEY.

Obituaries.

MOSES T. G. BENBOW was born in Pike county, Alabama, October 3, 1818, and died in Crenshaw (formerly Pike) county, Alabama, October 5, 1871.

Mr. Benbow was a young man of good intellectual endowments, and possessed many noble and endearing traits of character. Although modest and unassuming in his manners, yet he was courteous and affable in his intercourse with his fellow-men, and was very justly held in the highest esteem by them.

He had been reared by pious parents, and had maintained an unexceptional moral character. His attendance on the preaching of the word was regular, and his deportment in the house of God fully in keeping with the sanctity of the sacred place.

As a son and brother he was anxious to make him almost an idol in the family.

He was taken ill in September last, and it was soon apparent that his sickness was unto death. His pastor, Rev. W. W. Graham, visited him, and talked and prayed with him. He assured Bro. Graham that he loved God, and that if he was raised up he would cheerfully devote himself to his holy service. During his sickness, he was delighted to have Gods people talk, sing and pray with him. As his dissolution drew nigh his prospect of heaven seemed to grow brighter. With entire self-possession and perfect composure he called the family to his bed-side and bid them farewell, and requested them to meet him in heaven. When the last moment came he exclaimed: "It is enough. Let me go home and be at rest." J. W. SHORES.

DEPARTED this life, at Pine Hill, Wilcox county, Alabama, on the fourteenth of October, JOHN W. TURBEVILLE, aged twenty-seven years, seven months and nineteen days. The disease which terminated his earthly existence was of short duration, but very distressing. The writer, being intimately acquainted with the deceased, can testify in these humble and imperfect lines to his many virtues. He was a member of the Methodist Church, a faithful and zealous Christian, punctual to his duties, and unobtrusive in his piety.

Notwithstanding we are familiar with such visitations daily, and almost hourly, there is still an aspect in which death strikes us more deeply, and impresses us with increased solemnity of feeling. The old die, and a gleam of slight consolation may light up the severity of grief in the thought that their race was nearly run, and that their lives had not been spent without extended usefulness; but the tender child or young lover, fresh from the hand of their God who gave them to earthly parents, may be snatched from yearning affection by the rude force of disease, and sorrow is not wholly unmingled by the consciousness that the young bud had been called to bloom in Heaven ere it had been blighted by sin or faded by earthly contact. But it is when the heart of the wife and mother is assaulted by the appearance of death, in the bloom of manhood and the prime of life, that grief comes unaccompanied by any palliation, save that which may be gathered from communion with that holy Being who rules alike heaven and earth.

Such is the case in this instance. Scarcely had the subject of these lines reached the years of maturity, scarcely had the wife's bosom been opened to the joys of a loving husband, brightened by the warmest love of him to whom she had early plighted her young troth, and surrendered her deepest affections, ere death called to demand the awful tribute, and conjugal love left to find comfort only in the promises of a Savior.

Passed as he has from the threshold of life, he leaves his friends a happy consolation in the remembrance of his moral excellence. The promises of the gospel had been received with a truthful, trusting spirit, and hence his undisturbed composure in the last sad scene of earth. Calmly resigned to the will of God, quietly and peacefully as sinks the setting sun, he sank into eternal slumber, while on the wings of a pure and perfect faith his immortal spirit winds its way into the celestial heaven above, where "angels never die."

Fond companion, though the death of your loved one has left an aching void in your heart, yet still look upward to that haven of eternal bliss; and cling joyfully to the hope of meeting him forever, when the dim light of our short and struggling life shall burst into everlasting splendors of unutterable glory. A FRIEND.

Agt's & Publisher's Department

ALABAMA LIME.—We call attention to the advertisement of Mr. S. Jamison, No. 69 Carondelet street, who is engaged in the sale of Alabama lime.

LADIES' HAIR STORE.—Attention is called to the card of Mr. Chandler, who proposes to sell everything in his line at lower prices than any similar house in the city. See his card.

NEW ORLEANS MUTUAL INSURANCE COMPANY. We regard the above company as one of the best in the city. In our dealings with them for several years we have found no cause of complaint or dissatisfaction.

T. W. HOUSE, BANKER, HOUSTON, TEXAS.—Mr. House, as a banker and business man, stands very high in financial circles, and we take pleasure in calling attention to his advertisement in our columns.

PLANTS.—Mr. Magne, No. 46 Camp street, has just received a large selection of choice plants, fruit trees, etc., which he is offering at very reasonable prices. They are direct from Europe, having come per steamship last week.

T. H. MCMAHAN & CO., BANKERS, GALVESTON, TEXAS. The above banking house has been known to us for years as one of the most prompt and reliable houses in any country. We feel that we risk nothing in saying that they are in every way worthy of confidence. See advertisement in our columns.

NOBLE & WOODS.—We call attention to the advertisement of the above firm, and take pleasure in recommending them as gentlemen who may be confidently relied upon not only to give prompt attention to business, but to fill orders sent to them as fairly and honestly as if the purchaser were present.

GALVESTON, HOUSTON AND HENDERSON RAILROAD.—The card of this road appears on the fifth page. In repeated trips to the interior of Texas, via Galveston, we have found the above road more reliable than the boats, both for comfort and certainty of making connection with other roads. The latter require all night, and take the risk of low tides and sandbars.

J. W. PLATT & CO.—Housekeepers will find an unlimited assortment of family groceries at the above house, 102 Camp street. Those who desire to obtain choice teas, good coffee or pure wines will not find, as we believe, a place where they can obtain articles more satisfactory. We refer our readers to their advertisement in our columns.

EXCHANGE HOTEL, GALVESTON, TEXAS. We were agreeably surprised, on our first visit to the city of Galveston, to find the Exchange Hotel one of the very best, and could scarcely realize, when we sat down to the table, that we were in the far West. We have never, in any of our visits thither, gone to any other; and when our friends going there ask, "Which hotel shall I go to?" we have uniformly replied, "Go to the Exchange." The courtesy and assiduous attention of the proprietor, Mr. Summers, in the comfort of his guests have made him a multitude of friends. See advertisement in our columns.

MURFEE'S CELEBRATED SUBSOIL PLOW.—W. E. Kelly, 11 Union street, is the general agent for the above-named plow. This plow has been in use for several years, and the large and increasing number annually sold is the strongest evidence of its practical advantages to the farmer. If farmers have never examined it, they should seek an opportunity to do so. We refer our readers to the advertisement of Mr. Kelly in our columns.

HENRY OTIS.—It will be seen by the advertisement of the above gentleman that he has facilities for delivering tax sheets at very low rates throughout the Southwestern States. Mr. Otis is also agent for Harrison's Safety Boiler, which is believed to be an improvement on the boilers in general use, from the fact that it cannot be exploded, and consumes less fuel. We refer you to his advertisement.

SOUTHERN ORNAMENTAL IRON WORKS.—Mr. Cronan, the proprietor of the large establishment under the above name, which is the oldest of the kind in the city, is prepared to furnish fronts for fire-places, as well as grates, fenders, etc., at reasonable rates. Call and see him before sending your orders North, and see if you do not find it economy to purchase here. See his advertisement on the fifth page.

UPPER CITY HOTEL.—This hotel is located in the upper portion of the city, within a few minutes' ride of Canal street, in Dr. Wurde's new building, which is fitted up in a style regardless of expense. Much taste is displayed in the upholstery, and many modern improvements for the comfort of guests will be found in this hotel. Its manager is Mr. Murray, whose name is familiar to most of our old citizens, he having been for many years connected with the St. Charles Hotel. This house has only been open a week, and, judging from the number of boarders already there, it is very evident Mr. Murray will achieve a decided success in his new undertaking.

ST. LOUIS HOTEL.—It will be highly gratifying to the public to learn that the St. Louis Hotel, so long a favorite with visitors to the Crescent City, has been thoroughly repaired and greatly improved in its exterior and interior arrangements, under the supervision of the St. Louis Hotel Association, of which our well-known fellow-citizen, E. F. Hilton, Esq., is president. It will be opened about the first instant, under the management of Mr. Cranston, who was at one time connected with the New York Hotel. We direct special attention to their advertisement in our columns, and would only add that we have several times visited this hotel, recently for the pleasure of inspecting the admirable arrangements of the noble structure, an object of our city's pride in other days, as we believe it will be again. The many friends made by Mr. Cranston while connected with the New York Hotel will be glad to learn that he takes charge of the St. Louis.

WE COPY from the *Clarion* (Jackson, Mississippi) of the sixteenth instant the following handsome tribute to one of the oldest educational institutions in the South. All our citizens will be glad to see justice done to home institutions.

Dalbear Union Oriental College.—This old and widely-known institution is at present enjoying a very large patronage, and its distinguished president very kindly desires to have it known that ornamental penmanship and book-keeping of the professors and students of the college distanced all competition at the fairs of 1871. The display at the Mississippi State Fair was not only extensive, but highly meritorious. Prof. Dolbear advertised in the *Clarion* when it was first established at Pandling, in 1847, and he adheres faithfully to the old and good habit then formed. We call special attention to his notice in to-day's paper. We have often visited Dalbear College, and feel free to commend it to all young men who are ambitious to achieve a thorough commercial education. A graduating diploma from Prof. Dolbear is a most valuable document toward securing a good position in business.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Jan. 20, 1872:

A—D Appleton & Co 3 lots, W F Alexander, J H Adair, American Tract Society.

B—W C Black & Co, W E Ballard, Boorum & Pease, Horace Bishop $36.50, B W Brown $12, B F Blow, Mrs Emma Brooks, J C Brogan, Barnes & Wilkinson, A S Barnes & Co, C S F Collins, J R Carleton, B B Crawford, William Crutcher, H J Carter $4.20, J D Cameron, Robert Carter & Bro, Charles S Clark.

D—C M Daniel & Co $53.40, Joel J Dayes 3 lots $12.55, W B Dennis $3, H M Dunbar.

E—T J Evans, D G W Ellis $4.80, John A Ellis.

F—R W Freeman, Mrs Emily A Fore.

G—C L C Goodrich $7.75, Hugh M Gillis H H Gray, Malcolm M Graham $10, H B Grahm & Co.

H—S J Hawkins, J D Hays, H H Hines, Peter M Hord, William B Hines $2, Mrs S E Hardylck $2, P A Hamilton.

I—Robert S Isbell.

J—B B Johnson, H F Johnson, W T Jones.

K—Christian Keenor.

L—J M Lewis, W B Lewis 3 lots, W L Lipscomb, J B Lippincott & Co.

M—Jethro Moore, J W Medlock, D L Mitchell, J W Martin, T H McClendon, J Lorton Miller, E F Mullins, J W Mills, M C Manly, E H Myers.

N—I A Norsworthy, A T Norwood.

P—Philip Phillips, John E Potter & Co, James S Parker, James M Proctor, J S Phinkston, Pott, Young & Co, Powers Paper Co.

R—I E Russell 2 lots, A H Redford, Agent, J K Randall, Roberts Bros.

S—John W Stuart, J J Smillie, W H Scales $30, Samuel H Schmedor $25, George S Scofield, A D Stanley, Joseph M Scott $12, Mrs M P Saunders, J W Sandell $12, A B Stewart $3.10.

T—W S Turner $2.50, Frederick J Tinsley.

U—University Publishing Co.

V—J W Vest, $14, John A Vance.

W—Mrs D P Whittington, F M Williams, J M Weems $4.80, John Wilkinson, M H Walker, W M Winn $4.80, W A Walthall $2.65, N C Wasson, Calvin Watson, E M Woodruff $2, J T Wilson, R S Woodward $10; Amicus W Williams, James L Wright.

Y—Henry A Young & Co, N B Young 2 lots $49, E W Yancy.

BUSINESS NOTICES.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

119 and 121 Poydras St., New Orleans.

ja18 1y

DO NOT BE DECEIVED.—Cable Screw Wire Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. Ja1 3m

THROUGH THE LENGTH AND BREADTH of the land the celebrated SILVER-TIPPED Boots and Shoes are sold by the million, for parents know they last twice as long and without Tips. Try them. For sale by all dealers. Ja11 4t

NEW ADVERTISEMENTS.

CENTENARY FEMALE COLLEGE,
SUMMERFIELD, ALABAMA.
Eight Miles from Selma.

SPRING TERM OPENS FEB. 15, 1872.

Only ten pupils more can be accommodated this term, and application should be made immediately if admission is desired. The discipline, the extensive course of study, the accommodations, cannot be excelled. The location of the College gives it peculiar advantages. No outside attractions exist to draw attention from books. The students at present in attendance are all making commendable progress.

$115 will pay all expenses to the first of July. Music, $30 extra.

The accomplished teacher, Miss Alice Calder, has been added to the faculty.

Daily hacks from Selma to the College; fare, $1.

For further information address the President, A. D. MCVOY.

feb1 1t

GOOD NEWS. GOOD NEWS.

Citizens who wish to give their sons a self-supporting education and make easy payments if they apply this week at

Dolbear Commercial College,
Nos. 164 and 166 Canal street.,

Apply from 9 to 12 and 1 to 3 and 5 to 6. Open day and evening. Ladies and gentlemen should call and see the numerous premium specimens.

N. B.—The professors and students of this college received *Fifty-four Gold Ribbons* (forty-eight more than any other college for work done by professors and students at the Louisiana and Mississippi State, Vicksburg and Natchez Fairs in 1871.

Also forty-one Diplomas, Three Gold Pens, Two $10 Gold Premiums, Four Silver and Four Bronze Medals, and one honorable mention, and all for work done in 1871 by students and professors.

RUFUS DOLBEAR,
feb1 1t President.

NEW ORLEANS
MUTUAL INSURANCE COMPANY.
OFFICE:
CORNER CAMP AND CANAL STREETS.

Assets, Dec. 31, 1871.....$691,579.90

INSURES FIRE, MARINE AND RIVER RISKS, dividing the profits on each department separately to the Insured.

J. TUYES, President.

J. W. HINKS, Secretary.

Directors.

Geo. Fromsart,	M. D'Ayro,
C. T. Hugazon,	Placide Forstall,
G. W. Babcock,	Adg. Belcuard,
T. Bailly Blanchard,	F. Miltenberger,
A. Schreiber,	W. B. Schmidt,
Chas. Lafitte,	J. Tuyes.

feb1 2m

THE ST. LOUIS HOTEL.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. F. Hilton, Esq., of New Orleans, is the President, will be

Opened to the Travelling Community

on the First Day of FEBRUARY, under the management of the undersigned.

feb1 2m HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

UPPER CITY HOTEL.

Corner Magazine and Jackson Streets.

Owing to the inclemency of weather and the holiday of last Monday, the undersigned was not able to open the above house on the tenth instant, as advertised. He would now, however, most respectfully inform the public that every room is complete and in perfect order, and ready for the reception of guests at a moment's notice.

feb1 3mr M. MURRAY, Manager.

PLANTS, FRUIT TREES, VINES. Imported from France by the last Steamer.

MR. MAGNE has the honor to inform amateurs that he has recently arrived, with a large assortment of the newest PLANTS, first class FRUIT TREES, new kinds of Roses, Flowers, Onions and Bulbs, and Flower and Vegetable Seeds. Everything is in perfect condition, and is offered at very moderate prices. The store is located at No. 46 Camp street, corner Bravier. feb4m

T. H. McMAHAN & CO.,
BANKERS,
And Dealers in Foreign and Domestic Exchange,
GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

T. W. HOUSE,
39 and 41 Main Street, Houston, Texas,
BANKER AND EXCHANGE DEALER.
Collections made and promptly remitted.
feb1 6m

EXCHANGE HOTEL,
JOHN SUMMERS, PROPRIETOR,
GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

H. M. TRUEHEART,
REAL ESTATE
AND GENERAL TAX AGENT,
feb1 1m GALVESTON, TEXAS

COAL.....COAL.....COAL.

Pittsburg, Anthracite and Cannel Coal
At the lowest market rates.

Faudlips' foundries, hotels, steamboats, steamships, etc., supplied at shortest notice. SOLD EXCLUSIVELY BY WEIGHT.

McCLOSKEY, BIGLEY & CO.,
feb1 1m 166 Gravier street.

YUT, SING & CO.,
Agents for Fook, Hing & Co., and Tong, Wo & Co., of San Francisco,
DIRECT IMPORTERS (VIA SAN FRANCISCO) OF
CHINA AND JAPAN TEAS,
Silks, Lacquer Ware and Fancy Goods, and Dealers in Provisions,
No. 10 Royal Street, New Orleans, La.
feb1 2m

GEORGE CRONAN,
(SUCCESSOR TO BENNETT & LURGES,)
SOUTHERN ORNAMENTAL IRON WORKS
Corner Magnolia and Erato Sts.,
Near Jackson Railroad Depot,
feb1 3m NEW ORLEANS.

ALABAMA LIME—ALABAMA LIME.

I am now selling Shelby County (Alabama) Lime at LOWER RATES than ever, and in quantities to suit purchasers.

S. JAMISON,
Sole Agent,
feb1 2m 69 Carondelet street.

NEW ADVERTISEMENTS.

GALVESTON, HOUSTON AND HENDERSON RAILROAD.

On and After Tuesday, Dec. 26, 1871,
Eight Miles from Selma.

Two passenger trains leave Galveston and Houston daily, Sundays excepted, stopping at all stations.

Leave Galveston at 10 A. M., arrive at Houston at 1 P. M. Leave Galveston at 2.30 P. M., arrive at Houston at 8.15 P. M.

Leave Houston at 5.07 P. M., arrive at Galveston at 8 P. M. Leave Houston at 7.30 A. M., arrive at Galveston at 11.15 A. M.

The 10 A. M. train connects with G. H. and S. A. R. R. at Harrisburg for Columbus and western Texas.

The 2.30 train connects with Central R. R.

The 7.30 A. M. makes connection with MORGAN STEAMERS.

Freight consigned to the G. H. and H. R. R. and G. H. and S. A. R. R. will have special attention and dispatch.

GEO. B. NICHOLS,
Supt. G. H. & H. and G. H. & S. A. R. R.
feb1 2m

GENERAL AGENCY OF
Murfee's Celebrated Subsoil

Price of No. 1 Plow, with Openers.....$8 00

Pacific Guano Co.—Capital, $1,000,000.
Soluble Pacific Guano, $55 per ton.
For further information address
W. F. KELLY, Agent,
feb1 1m 14 Union St., New Orleans, La.

DRY GOODS.....DRY GOODS

Of all kinds, and at such prices as to be

WITHIN THE REACH OF ALL.

Having a large assortment, I will sell them at

VERY LOW FIGURES.

I wish to call the attention of my customers to my fine assortment of KID GLOVES, at only $1 a pair, all warrant them, and should they not give satisfaction I will return the money.

A fine assortment of French Corsets
JOSEPH MILLER, JR.,
697 Magazine Street,
ja25 1y Opposite St. Elizabeth Asylum.

FEMALE BOARDING SCHOOL.

THE SPRING SESSION of this school, located in the pleasant town of Athens, East Tennessee, on the East Tennessee and Georgia railroad, midway between Knoxville and Chattanooga, will begin on MONDAY, JANUARY 29, 1872.

The school is in charge of Mrs. M. W. Sullins, assisted by competent teachers. The boarding department is in the care of Rev. T. and Mrs. Sullins.

Athens is an eligible location for schools, noted for health, and was the resort of visitors from the South, last summer, in quest of health and pleasure.

Young ladies educated in this fine climate will live longer and enjoy more of life than if educated in the South; and the difference in expense would more than pay the passage to and from this place, so that parents in the South can educate their children here cheaper than at home.

The school-rooms are in the same building as the family residence, and pupils can attend school at all times without exposure. Thoroughness in studies promoting health-developing mental and moral faculties is the constant aim of the principal.

Terms.

Tuition in Literary Department, per term of five months, from $10 to $18, according to studies, payable half in advance, the other half at the middle of the session.

EXTRAS.

Music on Piano	$20 00
Use of instrument for practice	3 00
French language	5 00
Contingent fee	1 50
Board per month	12 00

Pupils furnish lights, towels, toilet soap, and pay seventy five cents per dozen for washing wearing-clothes.

REFERENCES.—Dr. Wiley, president of Emory and Henry College, Virginia; Dr. Cunningham professor of Mental Philosophy, Washington College, Virginia; Rev. T. W. Humes, president East Tennessee University, Knoxville; Rev. F. M. Grace, president Hiwassee College, Tennessee; Rev. J. D. Parker, 135 Canal street, New Orleans.

For further information address
REV. T. SULLINS,
ja18 5t Athens, Tennessee.

HILE & VEAZIE.

71 .....Camp street.....71

NEW ORLEANS, LA.

LAMPS AND OILS, CHANDELIERS,
Globes, Chimneys, Shades, Trimmers, Wicks, Cans, Fillers, etc.

PRATTS' ASTRAL OIL, non-explosive and non-inflammable. ja18 1y

MADAME GRUEN,

93 .....Conti street.....93

Between Bourbon and Dauphine, first door from Dauphine.

Costumes, Masks and Dominoes to Let.

Country orders promptly attended to.
ja18 1m

CHOICE PLANTS FROM EUROPE.—Grand exhibition of European Plants, received by late steamships, as: Camellias, Magnolias, Peonies, Azaleas; 300 new kinds of Roses, Bulbs, Roots and Flower Seeds. Also Fruit Trees, as: Pear, Apple, Cherry, Plum, Peach, Apricot, Grape Vines, Raspberry Trees; the fruit of these same trees, some of them weighing three pounds each. Gigantic Apricot, Cherry and Peach Trees. Seed of Potatoes have the taste and odor of Perigord truffles. For sale at moderate prices.

CHALVIN & CO.,
Under St. Charles Hotel.
de28 2m*p St. Charles street.

CASH HOUSE.

BRASELMAN & ADAMS,
Importers and Dealers in Dry Goods,

POSSESS Unusual Facilities for buying Goods Cheap, which, in connection with the slight expenses they do business under, enables them to

Sell Goods Much Under Regular Prices.

Goods sent to any part of the country C. O. D. The personal attention of one of the partners is given to country orders, and satisfaction guaranteed. Parties wishing to order goods will be furnished with samples and prices.

586 & 588.....Magazine St.....586 & 588

Corner St. Andrew.
de28 3m NEW ORLEANS, LA.

WANTED—AGENTS Everywhere, to sell

CRUMBS SWEPT UP.

BY REV. T. DEWITT TALMAGE.

It is intensely interesting, and written in a style to please all classes of people, young and old. The book is elegantly printed, on extra tinted paper, illustrated by Bensell in his best style, and selling at the rate of thousands of copies per week. Send for twelve-page illustrated circular and terms.

Address
QUEEN CITY PUBLISHING CO.,
ja18 3t6ow Cincinnati, Ohio.

NEW ADVERTISEMENTS.

STATEMENT OF THE CONDITION
OF
THE STATE NATIONAL BANK
OF NEW ORLEANS,
At the close of business, TUESDAY, JANUARY 2, 1872.

RESOURCES.

Loans and discounts	$318,361 09
Overdrafts	1,685 19
U. S. Bonds to secure circulation	500,000 00
Other stocks and bonds	20,959 50
Due from redeeming and reserve agents	235,562 09
Due from Banks and Bankers	53,506 08
Real estate	128,610 61
Furniture and fixtures	3,821 16
Current expenses	47 10
Accrued interest on U. S. Bonds	4,511 67
Premiums on U. S. Bonds	50,000 00
Cash on hand	469,720 16
	$2,019,805 59

LIABILITIES.

Capital stock	$500,000 00
Surplus fund	8,000 00
Discount	312 55
Exchange	881 75
Profit and loss	3,501 52
Circulation	450,000 00
Dividends unpaid	4,230 20
Dividends declared Dec. 30, 1871	25,000 00
Deposits	917,335 53
Due to Banks and Bankers	78,175 01
	$2,019,805 59

CHAS. L. CAMPBY,
ja11 1m Cashier.

POPULAR PRICES!

First-Class Family Groceries and Plantation Supplies
AT GREATLY REDUCED PRICES.

J. W. PLATT & CO.,
WHOLESALE AND RETAIL DEALERS,
102.....Camp Street.....102
Corner Poydras street, New Orleans,

invite the attention of housekeepers, planters and buyers generally to their complete stock of Staple and Fancy Groceries, Wines, Liquors and Plantation Supplies, at prices that cannot fail to meet the views of the closest buyers of *First-class Goods.*

Special attention given to TEAS and COFFEES, of which our stock will at all times prove the best and cheapest in the city.

All purchases delivered free of drayage.
ja11 1m

P. W. BACHMAN,
Successor to D. Tillotson and C. E. Cate & Co.,
BOOTS AND SHOES,
Trunks, Valises, Etc.,
.....CAMP STREET.....18
Under the City Hotel,
de11 3m NEW ORLEANS.

GREAT ANNUAL CLEARING-OUT SALE of DRY GOODS, all of which are new and fresh, and are to be sold at a *Great Sacrifice*, in order not to carry over winter goods to the next season, and to make room for Spring stock. We have made a *Grand Reduction* in all our departments, particularly our Dress Goods.

O'DONNELL, WEMETT & CO.,
In Dr. Wiche's building,
Nos. 813 and 815 Magazine street,
ja11 6t Corner of Jackson.

C. SAMPSON. E. M. SAMPSON.

SAMPSON BROTHERS,
(Late C. C. Sampson.)
FURNITURE
33 & 35 .....ROYAL STREET.....33 & 35
NEW ORLEANS,
Established in 1833. ja11 1y

HERMAN BREUSING,
Upholsterer and Furniture Dealer.

Carpets, Mattings and Oil Cloths cleaned and laid. Furniture covers made to order. All orders will receive prompt attention, and satisfaction guaranteed.

240 JULIA ST., bet. Baronne and Dryades.
ja11 1y New Orleans.

ENGLISH BLOODED CATTLE.—E. PARSON Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with a choice lot of Jersey, Ayrshire, Guernsey and Shorthorned Cattle, Cotswald Sheep, Fancy Poultry, Dogs, etc., when they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

C. J. SHEPHERD,
ja11 1st 39 Carondelet St.

KID GLOVES For Ladies,
KID GLOVES For Children,
KID GLOVES For Ladies,
KID GLOVES For Gentlemen,
At C. H. Palmyer's Kid Glove Depot,
222 CANAL ST. bet. Rampart and Basin,
de21 2m At the sign of the Golden Hand.

CHEAP CLOTHING. On account of giving up business, the undersigned will sell his large stock of

MEN'S AND BOYS' CLOTHING,
ALSO HATS AND CAPS,

at greatly reduced prices. Please call and see for yourself, at No. 122 Poydras street.
de21 2m CHARLES LAMM.

LOUIS STERN & BROTHERS.
FERTILIZERS.
Raw Bone Super Phosphate Fine-Ground Bone.
WM. CREEVY, Agent,
de21 3m 35 Carondelet street.

BE SURE NOT TO FORGET TO CALL
AND SEE THE SPLENDID ASSORTMENT OF
Useful & Ornamental Holiday Presents
—AT—
J. G. BERMEL'S VARIETY STORE,
de21 2m&p 121 CANAL ST., New Orleans.

W. G. COYLE & CO.,
COAL MERCHANTS.
Office—138 Gravier Street.
de21 2m

R. H. NOBLE. J. H. WOODS.

NOBLE & WOODS,
WHOLESALE AND RETAIL GROCERS.
Nos. 9 and 11 Delta street, and 10 and 12 Front street,
Ja18 1y NEW ORLEANS, LA.

WANTED AGENTS TO SELL.

The Light in the East.

A comprehensive Religious Work, with 200 elegant Engravings, embracing

THE LIFE OF CHRIST,

the Lives of His Apostles and Evangelists, together with the lives of the Patriarchs and Prophets, and of the most eminent Christian Martyrs, Fathers and Reformers. To which is added the History of the Religious Denominations of the world, Ancient and Modern; with much other valuable matter, making it the most comprehensive Religious Work ever published.—Send for circulars, with full description and terms, to agents.

Address
NATIONAL PUBLISHING CO.,
274 and 276 Second street,
ja18 2&4ms Memphis, Tenn.

The Child's Corner.

THE CHILDREN'S PUZZLE.

Around a table, littered with books and toys,
There sat a merry group of noisy boys,
Half battling to display, with fingers swift,
A puzzle in a box—their father's gift.
With eager haste the lid is pulled aside;
Delighted with the game as yet untried,
The box is searched, and busy hands begin
To seize upon the pieces packed within;
Each youngster confident of being able
To range the fragmen s scattered on the table
Into a pattern perfectly combined,
Such as the wise artificer designed.

But soon impatience deems the process slow;
Tempers are chafed, and difficulties grow;
"I'm sure," shouts Tom, "that piece should fit in there."
"It won't, then," Dick retorts with snappish air.
"This bit's too short," pouts Jack, "and that's too long."
"I'm certain," grumbles Bill, "the puzzle's wrong!"
Then Jack seeks help from Tom—Dick strives with Bill—
Bedtime is near—the puzzle puzzling still.
At length, when concord and content have fled,
"Let's ask our father, boys," cries little Ned.
The others yield to the suggestion bright—
Papa, consulted, puts the puzzle right.

Life's puzzle is as difficult to man:
And he who cannot solve, arraigns its plan.
Each tries his own solution, vaunts his wit;
While others find the theory won't fit,
And substitute their own—all failures still—
But none believe the cause their lack of skill?
The puzzle must be wrong—they talk, they write,
Consult some fellow-child, grow cross and fight,
Pronounce the Maker but a poor designer,
And think they could have made a game much finer!
The "Little Neds," as wiser Christians do,
To solve life's puzzle—ask *their Father* too!

The Rock.

THE MOON CRADLE.

Mamma, how pretty the moon looks to-night;
She was never so cunning before,
Her two little horns are so sharp and so bright—
I hope they'll not grow any more.

If I was up there with you and my friends,
I'd rock in't so nicely, you'd see;
I'd sit in the middle and hold to both ends,
O, what a bright cradle 'twould be!

I'd call to the stars to keep out of my way,
Else I'd rock over their toes,
And there I would rock till the dawn of the day,
And see where the pretty moon goes.

TOM CARTER'S GARDEN.

I don't think anybody in the village of Frogfield liked Grundy Archer. He was a surly fellow at the best, and sometimes he was downright quarrelsome. He had his good points too. He was sober and industrious. He prided himself particularly upon his own cottage garden, in which, every evening, after he had left working for his master, he worked for himself. Grundy's next neighbor was a good-tempered man, as industrious as himself; and, as their gardens joined, there was a kind of rivalry kept up as to which—Tom Carter or Grundy Archer—should have the earliest peas, the biggest cabbages, and so forth. On the part of Carter, this rivalry was carried on with pleasant good humor; but when he happened to get the upper hand, Grundy was as savage as a bear.

One morning in March Grundy looked out of his chamber window as he was dressing and saw a sight which might have made a better-tempered man than he cross. A number of fowls had got into his garden, and were as busy as bees scratching up a row of peas which were just appearing above ground, and devouring them by wholesale. He did not wait to put on the rest of his clothes, but, rushing down stairs in a fury, he made a sudden onslaught into the thick of the offenders, and soon dispersed them; but not till two fine hens were gasping their last on the unlucky row of peas.

The fowls were Tom Carter's. They had made a breach in their place of confinement, and, trying to make the best of their short liberty, had unfortunately strayed into Grundy's garden, after having done mischief enough in their owner's.

Archer was rather ashamed of himself when the deed was done, and managed matters so that the dead fowls were found in a field at the back of the two gardens, while he repaired the damages they had done in his own. And when they were found he pretended to know nothing about the matter. But Tom had his suspicions, nevertheless; and from that time the two neighbors and their wives were as cool as cucumbers toward each other.

A few months later Archer's garden began to wear a neglected look. After the autumn crops were gathered in it became more and more of a wilderness. Weeds overran the empty beds, and there was no attempt to eradicate them—no turning up the ground to prepare it for fresh crops. Winter came; and the gooseberry bushes and currant bushes and apple trees were left unent. Spring was coming on; and the garden looked more desolate than ever.

Grundy Archer had fallen from the top of a wagon, while carrying corn at harvest time, had broken his leg and two or three of his ribs, and for months was lying in bed helpless.

He was pretty well cared for by his master and the parish together; but his garden, the pride of his life, nobody cared for that.

"I can't bear to see it so," said Tom Carter one day to his wife. "'Tisn't doing as we would be done by. I'll take a spell at poor Grundy's garden myself."

"He doesn't deserve it, though," said Mrs. Carter, who was thinking of her two dead hens.

"The Bible tells us to bear one another's burdens," said Tom.

"Grundy wouldn't have put out his little finger to bear one of ours," said Mrs. Carter.

"'If ye do good only to them that do good to you, what thank have ye?'" answered Tom, quoting a text we should all do well to study more, and to follow as well as study.

"I believe you are right, Tom," returned Mrs. Carter; "but there's our own garden wants as much work as you can give it."

"'Look not every man on his own things, but every man also on the things of others,'" rejoined Tom, who seems to have studied the Bible to some purpose.

Grundy Archer was sitting in an easy chair one evening in no pleasant frame of mind, for he was getting better; and they say that when a sick man gets extra cross it is one sign that he is mending.

The door opened and in came his neighbor Carter.

"How d'ye do, mate?" said Tom kindly.

"None the better for seeing you," Grundy would have said, perhaps, if he had spoken his mind, but he growled out a half civil reply instead.

"About your garden, neighbor," Tom began to say.

"What about it?" asked Grundy quickly.

"'Tis in a terrible mess."

"Could have told you that," said the sick man.

"I want to put it to rights a bit, if you'd let me."

"You!"

"Yes, I; why not? There's them gooseberry trees, now; they want cutting."

"I know they do," growled Archer.

"'Tis time to think of putting in seeds."

"Of course it is," replied Archer testily.

"And a good many other things want seeing to," continued Tom Carter.

"You needn't tell me that," said the man with the fractured leg and ribs.

"May I do it?" asked Tom.

"What for?" said Grundy: "I can't pay you for it, if you do."

"I don't want you to; may I do it?"

"If you like," replied Archer.

A month later, and Grundy was in his garden, hobbling on with a stick, looking with a curious expression of countenance at Tom, who was raking over the onion-bed. Everything was neat and tidy as ever. Trees and bushes had been trimmed, weeds burned, ground dug in, seeds sown and planted. Grundy looked over the fence into his neighbor's garden.

"Why, Tom, you are backward with your own work!"

"Rather, neighbor, but I'll soon fetch up. There, I think that puts the finishing stroke," he added, shouldering the rake.

"But, Tom—stop a bit, Tom—I have got something to say. I say, Tom, this is very kind of you. I could not have thought it. And, Tom—I say, Tom, I can't bear it;" and Grundy Archer drew his brown, bony hand across his face, and took it away moist. "I can't bear it, Tom; to think how crooked I've always been with you. Them hens of yours, Tom."

"Never mind about them, Grundy."

"'Twas I that killed 'em, Tom."

"Never mind," answered Tom Carter, "they shouldn't have got into your garden."

"Did you know I did it, then?"

"Well, I gave a pretty close guess; but what matters?"

"You've beat me," sobbed Grundy Archer; "you've beat me out and out. God bless you for it, Tom!" and he held out his hand to Carter, who shook it with a hearty grip of good will.

Tom Carter had found out one way of doing good.

"Be not overcome of evil."

The Farm and Garden.

WHITE MUSTARD.

So far, I am delighted with my white-mustard experiment. We had an oat stubble on which the clover and grass seed had failed. The field is back of the deacon's farm, and for want of a good outlet through his land I am unable to drain it properly. Until this is done, it is throwing time and money away to try to raise grain crops. How to get it into grass was the problem I had to solve this spring. My English friend, Mr. Medcalf, suggested *mustard*. It was a new idea to me. We plowed the field three times—in other words, summer-fallowed it. Then, in July, we sowed it to white mustard, and at the same time seeded it down with clover and timothy. The clover is a good catch, and if it stands the winter the experiment will be a decided success. The mustard proves a far more valuable crop than I expected. It has given me more food than I know what to do with. I am feeding it out *ad libitum* to all my stock except horses. The Merino sheep at first did not seem to like it, but after a few days ate it with avidity. The Cotswolds seemed to know what it was, and fully appreciated their privileges. The pigs literally devour it. Even the little, growing ones, that I feed as high as I know how, eat considerable of it, and it seems to enable them to digest their other food more perfectly. I have not seen any voided grain since we commenced to feed the green mustard. My breeding sows get little else than mustard, and thrive well on it. Of course it would not fatten a pig alone, but it is unquestionably a useful auxiliary food. I have over ninety pigs, little and big, and find the mustard a great saving to the corn crib. We have been feeding the mustard (October 21) to the cows for a few days, and so far it has not affected the taste of the milk. The cows eat it greedily, and if it does not affect the milk I shall certainly try mustard as a soiling crop next year.

You can sow the mustard at any time in the spring after all danger of frost is past, and in two months it will be ready to feed off or mow for soiling. The land may then be sown again, and a second crop obtained in September, October, and as late into November as severe frosts keep off.

It seems to me that in sections where wheat is not grown, and where land has to be seeded with oats, mustard might be grown with great advantage. Two crops might be grown in a season. The first crop might be plowed under for manure, or fed off on the land, as thought best. The second crop should be seeded down with timothy and clover. I am assured that the few English farmers who have tried it find it one of the very best crops to seed with, say in July—getting a large crop of hay the next season. A little artificial manure, such as superphosphate, or even plaster, has a wonderful effect on mustard, and in such a case it is just the crop for poor land that is in good mechanical condition.—*Walks and Talks on the Farm, in American Agriculturist.*

TURNIPS.

Keeping Through the Winter.—Turnips, like potatoes, can be kept all the winter. Before the ground freezes pull them up, cut off the tops, put them in a pile in a cellar or in a house; put pine or other straw round them, and they will keep all winter. Rutabagas will remain sweet and good if left in the ground. Take a turn-plow and throw dirt to them, which protects them from the cold and rabbits. I prefer rutabagas and yellow Aberdeen for feeding purposes. The yellow Aberdeen is a sweet turnip, can be sown a month later than the rutabagas, and grows to a good size. The flat Dutch and purple top mature earlier than any of the other varieties.

Cost.—Turnips can be raised cheaper than almost any of our field crops. One, or two plowings at most, will make the crop.

Yield Per Acre, Value for Food, Etc. From five hundred to one thousand bushels have been made upon an acre. Six hundred bushels were made in Bibb county last year on one acre. Dr. George B. Loring, of Salem, Massachusetts, raised on one acre seven hundred and fifty bushels, at a cost of seven and five-sixths cents per bushel, equal to fourteen thousand pounds of hay.

Turnips are good for both men and animals. I need not mention their value as food for men, but give some account of their value as food for stock.

So highly are they esteemed in England as food for stock that an eminent English writer said that England could better stand a failure of her bank than a two years' failure of her turnip crop. While turnips are not to be compared to grain or hay as a feeding crop, yet they form a valuable aid in feeding cattle.

I heard a Georgia farmer say he saved twenty per cent. of his corn in fattening a lot of hogs by using turnips. Another Georgia farmer tried turnips alone to fatten his hogs and failed; perhaps if he had used corn with his turnips he would have been successful.

For producing milk nothing we raise during winter or fall will compare with turnips. If the cows are salted regularly no disagreeable taste will be found in the milk; a small piece of saltpeter put in the milk is a sure preventive. For milch cows pull the turnips, knock the dirt from them, and mash in a trough with a pestle. For hogs cook with meal. If, as we see, five hundred to one thousand bushels can be grown upon an acre, and three hundred pounds of turnips are equal to one hundred pounds of hay, this would be equal to five or seven tons of hay per acre; and at a cost of eight to ten cents per bushel for the turnips, would make hay much cheaper than the Northern article at $1.00 to $2 per hundred weight.—*Southern Farm and Home.*

M. L. Dunlap's idea of planting forest trees is that they must be closely planted, in order to make proper upward growth, and will need to be thinned out, year after year, according to the rapidity of growth. About three thousand trees to the acre will answer a good purpose. This will make them about four feet each way. Some planters prefer three feet, and begin to thin out in five or six years. The wood that is obtained in thinning will more than pay for the extra plants and labor.

Weeds are undoubtedly the most expensive crop a farmer can grow. Some farmers are aware of this, and will not allow them to grow in their fields. They are subject, however, every year to the cost of destroying those which have been sown by other persons upon their lands. Every farmer who allows burdocks and thistles to grow and perfect their seeds on the roadsides against his fields virtually sows their seeds upon his neighbor's land.

HOUSEKEEPERS' DEPARTMENT.

Cracker Mince Pies.—Roll three crackers and soak them in one-half cup sugar filled with water, add three spoonfuls of boiled cider, (or two of good vinegar,) one-half cup of molasses, salt, pepper, spice and raisins as for mince pie.

Mother will be interested to know that turpentine is a sovereign remedy for croup. Saturate a piece of flannel with it, and place the flannel on the throat and chest. In very severe cases, from three to five drops may be taken inwardly.

Fricasseed Chicken.—Cut up the chicken and boil with a slice or two of pork, in sufficient water to cover, till quite tender. Fry some pork, and, when cooked a little, drain the chicken and fry with the pork till quite brown. Then take out, and pour the broth into the frying pan with the pork fat, and make a gravy, thickened with brown flour; season well with butter, and put the chicken into the gravy. Be sure and have the fat quite hot when the chicken is put in, so it will brown readily.

Turtle Bean Soup.—Take a quart of black beans; wash them and put in a pot with the usual quantity of water, and boil until thoroughly soft. Dip them out and rub the pulp through the colander, and return it to the liquid in the pot. Add some thyme in a clean cloth, put it into the pot and let it boil a few minutes for flavor. Slice some hard-boiled eggs and drop them into the soup. Add a little butter and pepper and salt. Some people like a little wine and a slice or two of ham at the bottom of the tureen.

Mince Pies.—Take four pounds of boiled meat, (a boiled beef's heart is very good,) one-half pound of suet, four ounces of cinnamon, two ounces of mace or nutmeg, one ounce of cloves, four pounds of raisins, one pint of molasses, one quart of cider, and sugar enough to make quite sweet. To all the above add an equal weight (nearly twelve pounds) of tart apples chopped fine. It will keep five or six months. As used for pies from time to time, add, just before baking, a tablespoonful of vinegar or old cider to each pie.

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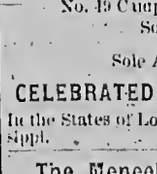

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Scientific.

AMONG the plants of Guinea, one of the most curious is a cannon-ball tree. It grows to the height of sixty feet, and its flowers are remarkable for beauty and fragrance, being of a beautiful crimson, appearing in large bunches, and exhuling a rich perfume. The fruit resembles large cannon-balls; hence the name. However, some say it has been so called because of the noise which the ball makes in bursting.

WATER.—It is very commonly understood that water expands in freezing. The law that heat expands and that cold contracts meets an exception in the case of ice. M. Boussingault has been trying experiments to determine whether freezing will be prevented under conditions that forbid expansion. He constructed a stout cylinder, which was filled with water, and upon which a cap was screwed down. This was then reduced to a temperature of eleven degrees below zero without freezing, as evidenced by an iron ball within the apparatus, which still moved freely, as it could not have done if there had been ice. Immediately on removing the cap the water turned into ice.

PERHAPS the fullest account of the formation of the Mammoth Cave and its inhabitants is to be found in the December number of the *American Naturalist*, the article to be concluded in the January number, the second part having been delayed by the preparation of the necessary plates. The various questions bearing on the mode of evolution of the blind fish and insects and crawfish so familiar to visitors to the cave are discussed, and all the known species figured. The cave was quite thoroughly explored last summer by a few members of the American Scientific Association, and quite a number of the lower animals hitherto unknown to science were discovered. Similar forms, together with others quite unlike those of the caves of this country, inhabit the Cave of Adelsberg, and others in Southern Austria.

SEASICKNESS CURABLE.—An authority on this subject says: "I am much surprised at the opinion which is so prevalent of the utter incurability of seasickness. I believe the opinion to exist among the non-medical part of the community from sheer ignorance, and among sea-going surgeons from a supineness in applying remedies—a fault to which they are rather too subject. In the greater number of instances I allow the stomach to discharge its contents once or twice, and then, if there is no organic disease, I give him five drops of chloroform in a little water, and, if necessary, repeat the dose in five or six hours. The almost instant effect of this treatment, if coupled with a few simple precautions, is to cause an immediate sensation, as it were, of warmth in the stomach, accompanied by almost total relief of the nausea and sickness, likewise curing the distressing headache, and usually causing a quiet sleep, from which the passenger awakes quite well."

THE EARTH'S ROTATION.—There are few, if any, schools or institutions of learning in the land where the course of instruction comprises astronomy, in which the students of that science are not taught that there is no evidence whatever that the earth's motion around its axis was ever faster or slower than it is at the present time. In a very interesting and instructive article, entitled "Our Chief Timepiece Losing Time," Mr. Proctor combats this proposition. "It is no idle dream," he says, "but a matter of absolute certainty, that, though slowly, still very surely, our terrestrial globe is losing its rotation movement." This fact has been ascertained by a comparison of the times when ancient eclipses actually occurred with the times when they *ought to have occurred*, if in former ages the moon moved at the same rate as it does now. "The length of a day," says Mr. Proctor, "is now more by about one eighty-fourth part of a second than it was two thousand years ago. At this rate of change our day would merge into a lunar month in the course of thirty-six thousand million years. But, after a while, the change will take place more slowly, and some trillions or so of years will elapse before the full change is effected.

A LONG SERMON.—A lady took her son, of some five years, to church. After the minister had been preaching about half an hour the little fellow grew sleepy and began to nod. The mother roused him into attention several times by pinching, but as it seemed a hopeless case, she concluded to let him sleep undisturbed. After the little fellow had his nap out, he awoke, and saw the minister still holding forth. He looked up in his mother's face and innocently asked: "Mother, is it this Sunday night or is it next Sunday night?"

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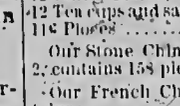

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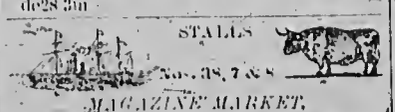

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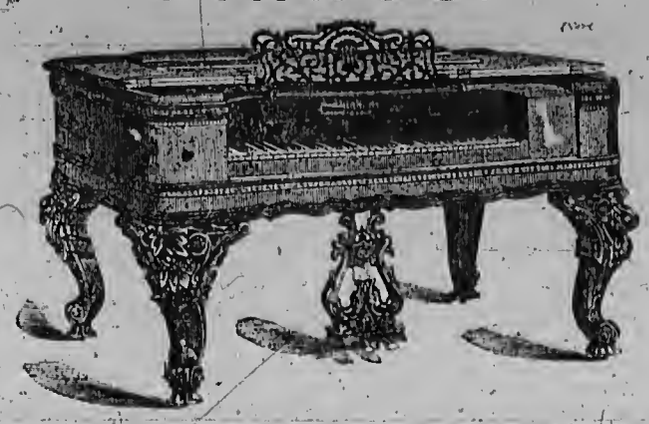

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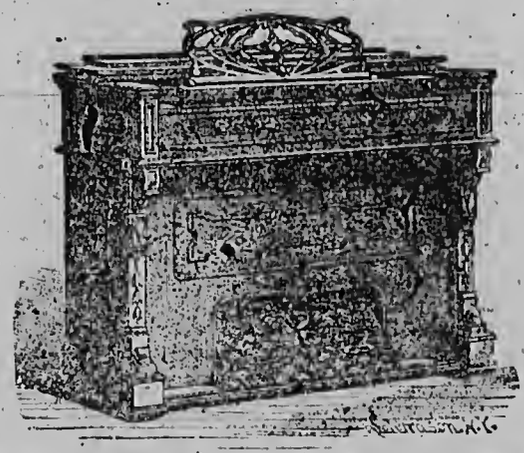

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has exhibited a fair degree of animation, with a tendency to higher prices in nearly every important article. Sugar has met a light supply and good request, most descriptions showing an irregular advance of ⅛@¼c. ₱ lb. Molasses has been quite active, and the medium and better qualities have advanced 1@3c. ₱ gallon. Flour has continued firm, especially the higher grades, which have advanced 12½@25c. ₱ bbl. Corn has ruled at higher prices, especially on Tuesday, when it closed at a net advance of 2@3c. in mixed, 5c. in yellow, and 1@2c. in white. Pork has advanced 37½@50c. ₱ bbl., and bacon ¼c. in shoulders and ½c. in sides.

The accounts from the country indicate that the bulk of the cotton crop has been delivered, and that we may soon look for a heavy falling off in the receipts, of which those of the past four days may be regarded as the precursor.

The river is 13 feet below high water mark.

CORTON.—The following are the arrivals since the twenty-sixth ultimo:

Louisiana and Mississippi	bales. 16,683
Lake	33
Arkansas	2,685
Mobile	318
Florida	62
Texas	182
Total	19,363

On Saturday, notwithstanding rainy and inclement weather, the demand was fair and 5,500 bales changed hands, partly at previous rates, but mostly at an advance of ⅛c. in good ordinary and a partial advance to the same extent in middling. On Monday, under the stimulus of the news and the course of gold and exchange, buyers came forward with still more spirit and took 10,500 bales at an irregular advance of ⅛@⅜(@½c., the closing quotations showing a net improvement of ⅜c. in good ordinary and low middling, and ¼(@⅜c. in the higher grades, good ordinary being quoted at 20¼@20¾c., low middling at 20⅞@21¼c., middling at 21¾c., strict middling at 22c., and good middling at 22⅝@22½c. On Tuesday the market opened with an active demand, and although the movement was checked by the stringent pretensions of factors, yet a fair business was done during the morning at an irregular advance of ⅛@⅛c. and even ⅜c., but prices subsequently were less buoyant, and our closing quotations presented a net advance of only ⅛ to ¼c. The movement was quite animated and the sales summed up 10,200 bales. Strict good ordinary sold at 20¾ to 20⅞c., low middling at 21 to 21⅛c., strict low middling at 21⅜c. and middling at 22c. Some brokers reported that a moderate amount had changed hands at Monday's figures.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 608,758 bales, against 730,815 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 364,265 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 109,620 to France, and a decrease of 363,301 to Great Britain, and of 73,817 to other foreign ports.

We quote:

Ordinary	19½ @ 20
Good ordinary	20½ @ 20⅞
Low middling	21 @ 21½
Middling	— @ 22
Strict middling	22½ @ 22¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	19,363	
Arrived previously	671,247	690,610
		715,933
Exported past three days	7,910	
Exported previously	481,409	489,319
Stock on hand and on shipboard		226,614

SUGAR.—The demand is active, and the receipts being light, prices have ruled higher. The sales on Saturday and Monday embraced all the supplies at 6¾(@7¼c. for inferior, 7½@8c. for common, 8⅜@8⅝c. for fair, 8⅞(@9c. for good fair, 9⅛@9½c. for fully fair, 9⅝@9¾c. for prime, 10c. for strictly prime, 10⅛@10½c. for choice, 10@13⅜c. for seconds, 9¾@11c. for centrifugal, 11¼@11½c. for yellow clarified, and 12@12½c. for white.

CORN.—The sales on Saturday and Monday embraced 21,000 sacks at 70c. for mixed, 71c. for yellow, and 72@73c. for white, and 15,000 bushels, in bulk, to the city trade on private terms.

OATS.—On Tuesday 200 sacks choice sold on the landing at 65c. ₱ bushel, and 350 sacks in store at 62c.

PORK.—On Tuesday there was an active demand, and 1,400 bbls. mess were sold, in several lots, at $15, $15.12½, $15.37½@$15.50, including some to arrive at $15.25 ₱ bbl. The market closed at $15.50. It is retailing at $16.

BACON.—On Tuesday 10 casks shoulders sold at 7⅜c., 10 do. clear rib sides at 9¼c., and 40 casks clear sides, in three lots, at 10c. ₱ lb. Shoulders are now held and are jobbing at 7½c., clear rib sides 9½c., and clear sides 10¾c.

HAMS.—Choice new canvased sugar-cured are quoted at 13c. ₱ lb. Uncanvased are neglected. On Monday 25 and 25 tierces sugar-cured sold at 13c. On Tuesday 40 tierces choice uncanvased sold at 11c. ₱ lb.

DRY SALT MEAT.—On Tuesday the market was firm, and 17 cases clear rib sides sold at 8c. ₱ lb. Shoulders are quoted at 6c., and clear sides at 8¾c.

LARD.—On Tuesday 60 tierces refined sold at 9⅞c., and 250 kegs at 10¼(@10¾c. for refined. Tierces are quoted firm at 9½c. for packers' and 10c. for refined; kegs, 10¼@10½c.

BREAKFAST BACON.—A lot of 20 boxes new uncanvased Western sold on Saturday at 9c. ₱ lb., and 10 boxes canvased on Monday at 10c.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 110⅝@110⅞, (against 109¾ at New York,) and closed at 110¼@110½, (against 109⅝ at New York.)

The sales of silver have been confined to small amounts not worthy of mention. American half dollars are quoted at 107@108, and Mexican dollars at 1¾@2¼ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO.
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels ₱	7 50	15 00
Spades ₱	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do. with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	35	55
No. 1	50	65
Sweet and spiced	35	65
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	1 00	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 10	4 25
Coffee, ₱ lb:		
Havana (currency)	25	27
Java	28	30
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	14 00	— —
In sacks	— —	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	30	32
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	24 00
Mackerel, No. 2	10 00	11 50
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 50	7 62½
Superfine	6 75	6 90
Fine	— —	— —
Fruit, ₱ lb:		
Prunes	11	15
Currants, new	9	— —
Almonds, soft shell	19	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	27 00	— —
Choice	28 00	30 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	2 00	2 25
Cement	2 75	3 00
Plaster Paris	2 75	— —
Lumber, ₱ M feet:		
Boards, yellow pine	— —	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	22 00	25 00
Flooring, rough	17 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	14 00	15 00
Sentilling	12 00	14 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 40@60	4 75	4 80
Wrought, German, ₱ lb	11	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	95	1 00
Coal oil, in barrels	26	28
Coal oil, in cases	33	37
Linseed, raw	96	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	11½	12
Castile, imitation	11	16
Sardines:		
Half boxes	35½	36
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	43	46
Cloves	45	— —
Nutmegs	— —	1 15
Pepper	23	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	13
Havana, yellow	10½	11½
Havana, brown	10½	— —
Crushed	13½	— —
Pulverized	13½	— —
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Jan. 30, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	30 00	@	40 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 50
Texas cattle, 3d qual, ₱ head	10 00	@	12 50
Western beeves, ₱ lb, net	10	@	11
Hogs, ₱ lb, gross	6	@	7
Sheep, 1st quality, ₱ head	4 50	@	5 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	9 00	@	12 00
Yearlings, ₱ head	10 00	@	15 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.

Hankin circuit	Feb.	3, 4
Mount Carmel and Williamsburg		10, 11
Columbia circuit		17, 18
Enon circuit		24, 25
Pearlington circuit	Mar.	2, 3
White Plains circuit		9, 10
Ocean Springs circuit		16, 17
East and West Pascagoula circuits		23, 24
Green mission		30, 31

C. F. GILLESPIE, P. E.

BRANDON DISTRICT.

Hillsboro circuit	Feb.	3, 4
Forest circuit		10, 11
Lake circuit		17, 18
Decatur mission		24, 25
Philadelphia circuit	Mar.	2, 3
Trenton circuit		9, 10
Raleigh circuit		16, 17
Taylorsville mission		23, 24
Garlandsville circuit		30, 31

J. M. WILLIAMS, P. E.

JACKSON DISTRICT.

Mount Olivet circuit and Yazoo mission, at Short Creek	Feb.	3, 4
Yazoo City sta. and Silver Creek, at Yazoo City		10, 11
Yazoo circuit, at Mount Carmel		17, 18
Camden and Thomastown cts., at Camden		24, 25
Raymond circuit, at Raymond	Mar.	2, 3
Brownsville ct., at Queen's Hill		9, 10
Sulphur Springs ct., at Long Pine		16, 17
Carthage circuit, at Conway		23, 24

The district stewards will please meet at the preacher's office in Canton, on Friday, February 24, 1872, at ten o'clock A. M. They are: Guilford Nicholson, G. W. Galloway, P. Bacook, D. Bunch, D. C. Langford, John McKay, J. J. Birdsong, A. Coleman, J. L. Jones, J. B. Greaves, A. M. Hurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Pleasant Valley ct., at Pleas. Valls	Feb.	3, 4
Burleston circuit, at Tabernacle		10, 11
Wesson and Beauregard, at Beauregard		17, 18
Georgetown circuit, at Bethesda		24, 25
Jackson circuit, at Terry	Mar.	2, 3
Crystal Springs station and miss'n		8, 10
Bogue Chitto ct., at Bogue Chitto		16, 17
Brookhaven station and mission		23, 24

Brethren will please contrive to help me out to the seats of their respective conferences. W. E. M. LISFIELD, P. E.

VICKSBURG DISTRICT.

Clover Hill	Feb.	3, 4
Rolling Fork		10, 11
Rocky Springs, at Rocky Springs		24, 25
North Warren, Hillside and Sunflower, at Oak Ridge	Mar.	2, 3
South Warren, at Asbury		9, 10
Cayuga, at Utica		16, 17
Fayette, at Bethel		23, 24
Kingston		30, 31

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

MERIDIAN DISTRICT.

Shubuta and Clarke, at Shubuta	Feb.	3, 4
Enterprise station		10, 11
Enterprise circuit, at Sageville		17, 18
Marion, at Marion		24, 25
Meridian	Mar.	2, 3
Paulding circuit, at Paulding		9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all out. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting. WM. B. HINES, P. E.

WOODVILLE DISTRICT.

East Baton Rouge	Feb.	3, 4
Jackson		10, 11
Bayou Sara		17, 18
Wilkinson		24, 25
Buffalo	Mar.	2, 3
Amite, at Liberty		9, 10
Meadville		16, 17
Dist. stewards' meeting, Jackson, Feb.		9

J. D. FOUSYTH, P. E.

SUMMIT DISTRICT.

Amite City ct., at Amite City	Feb.	3, 4
Greensburg, at Greensburg		10, 11
Franklinton ct., at Water Holes		17, 18
Ponchatoula miss., Ponchatoula		24, 25
St. Helena ct., at Bar's church	Mar.	2, 3
Big Creek miss., at Bethel church		9, 10
Covington ct., at Covington		16, 17
Livingston miss., at Gray's Creek		23, 24

J. NICHOLSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Attala circuit, at Pleasant Hill	Feb.	3, 4
Richland circuit, at Richland		10, 11
Lexington circuit, at Enloey		17, 18
Durant circuit, at Center Grove		24, 25
Walden circuit, at Enon	Mar.	2, 3
Black Hawk ct., at Black Hawk		9, 10

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Caledonia	Feb.	2, 3
Vinton		9, 10
Athens		16, 17
Houston		23, 24
Pala Alto	Mar.	1, 2
Line Creek		15, 16

My address is Ramsey, Alabama.

THOS. Y. RAMSEY, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson circuit, at Mount Zion	Feb.	3, 4
Orrville circuit, at Orrville		10, 11
Dayton and Sterling Hill, at Spring Hill		17, 18
Rembert Hills ct., at Magnolia		21, 25
Peachtree circuit, at Liberty	Mar.	2, 3
Pinetaw corner circuit, at Bethl.		9, 10
East Selma		16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month. My address is Summerfield, Alabama.

A. J. BRIGGS, P. E.

MONTGOMERY DISTRICT.

Loachapoka and Mount Meigs, at Loachapoka	Feb.	3, 4
Salem, at Chapel Hill		10, 11
Crawford, at Soule chapel		17, 18
Notasulga, at Armstrong chapel		24, 25
Montgomery	Mar.	2, 3
Tallassee		9, 10
Wetumpka		16, 17
Elmore, at Carolina		23, 24
Huntsville and Silver Run		30, 31
District stewards' meeting, at Auburn	Feb.	7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Black's Bend, at Tallachee	Feb.	3, 4
South Butler, at Ebenezer		10, 11
Monroeville, at Liberty chapel		17, 18
Evergreen mission, at Pine Grove		24, 25
Oak Hill, at Bethlehem	Mar.	2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro		9, 10
Snow Hill, at Snow Hill		16, 17
Farmersville, at Four Oaks		23, 24

H. M. HYDSON, P. E.

DEMOPOLIS DISTRICT.

Demopolis	Feb.	3, 4
Forkland, at Forkland		10, 11
Gainesville, at Ramsey station		17, 18
Bladen, at Mount Zion		24, 25
Butler, at Bethel	Mar.	2, 3
Gaston, at Sharon		9, 10

S. H. COX, P. E.

MOBILE DISTRICT.

Pollard circuit	Feb.	3, 4
Mt. Pleasant, ct., at Burnt chapel		10, 11
Grand Bay mission, at Pinegrove		17, 18
St. Stephen's ct., at St. Stephen's		24, 25
Eastern Shore, at Daphney	Mar.	2, 3

H. URQUHART, P. E.

MARIANNA DISTRICT.

Big Creek circuit, at Big Creek	Feb.	3, 4
Gordon circuit, at Columbia		10, 11
Sylvan Grove ct., at Asbury chap'l		17, 18
Genoya circuit, at Double Bridges		24, 25
Greenwood ct., at Mount Zion	Mar.	2, 3
Marianna station		9, 10
Calhoun mission, at Shady Grove		16, 17
Holmes Valley ct., at Moss Hill		23, 24
Cerro Gordo miss., at Otter Creek	Apr.	6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce. ANGUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Greenville station	Feb.	3, 4
Fort Deposit ct., at Fort Deposit		10, 11
Greenville ct., at Oak Bowery		17, 18
Rocky Mount ct., at Rehoboth		24, 25
Pine Level circuit, at Pine Level	Mar.	2, 3
Olustee circuit, at Hill's chapel		9, 10
Rutledge circuit, at Mount Ida		16, 17
Elba circuit, at Bethel		23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORTS, P. E.

LOUISIANA CONFERENCE.

OUACHITA DISTRICT.

Vernon circuit, at Vienna	Feb.	3, 4
Homer, at Homer		17, 18
Haynesville, at Haynesville		24, 25
Ouachita, at Smyrna	Mar.	9, 10
Farmerville, at Alabama		23, 24
Castor, at Bethel	Apr.	6, 7
Monroe station		20, 21
Trenton, at Trenton		27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar.	2, 3
Keachie, at Keachie		9, 10
Pleasant Hill, at Pleasant Hill		16, 17
Caddo, at Greenwood		23, 24
Manny, at Fort Jessup		30, 31
Amacoo, at Holly Grove	Apr.	6, 7
Springville, at Coushatta		13, 14
Shreveport, at Shreveport		20, 21

The district stewards will please meet at Mansfield on Saturday, March 2.

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Vermillionville	Feb.	3, 4
Opelousas		10, 11
Belleview		17, 18
Plaquemine Brulee		24, 25
Sugartown	Mar.	2, 3
Calcasieu		9, 10
Lake Charles		16, 17

B. F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Preaching at Cadiz street	Feb.	4
Felicity street		11
Moreau street		18
German charges		25
Baton Rouge	Mar.	3
Algiers and Thibodaux, at Algiers		10
Thibodaux		24
Plaquemine and Grosse Tete		31

LINUS PARKER, P. E.

LAKE PROVIDENCE DISTRICT.

Lake Providence, at Lake Providence	Feb.	3, 4
Bastrop, at Bastrop		10, 11
Delhi and Floyd, at Floyd		17, 18
Oak Grove, at Oak Grove		24, 25
Lind Grove, at Lind Grove	Mar.	2, 3
Winnsboro, at Winnsboro		9, 10
Rayville, at Rayville		16, 17
Sicily Island, at Sicily Island		23, 24
Tensas and Elizabeth chapel		30, 31

J. T. DAVES, P. E.

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THE PRACTICAL PLANTER,

A MONTH

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, FEBRUARY 8, 1872. NO. 6.

NEWS OF THE WEEK.

DOMESTIC.

CHICAGO, Jan. 31.—There were nineteen deaths from smallpox during the past week. The disease is increasing. There are now thirty-four patients in the hospital. Seven physicians have been prosecuted for not properly reporting cases.

CINCINNATI, Jan. 31.—The National Convention to secure a religious amendment to the constitution met to-day. About two hundred and fifty delegates were present from the different States. Judge M. B. Hagans, of Cincinnati, was chosen president, together with a number of vice presidents and a secretary. Letters were read from a number of gentlemen, including Judge Strong, of the United States Supreme Court, regretting inability to attend.

SALT LAKE, Jan. 31.—In pursuance of instructions from Attorney General Williams, Attorney Bates moved that all prisoners in the custody of the United States be admitted to bail. The chief justice would not entertain the motion. He said some of the murders were committed under circumstances of great mystery and atrocity, and some openly and in the face of mankind. Were these prisoners turned loose before their trial the action would be without precedent; besides, there are reasons which cannot be made public why they should not be admitted to bail—reasons which District Attorney Bates cannot have submitted to Attorney General Williams. I am placed here to decide under the law all judicial questions that shall arise in this district court. Were I now to shirk or swerve from plain duty, it is not improbable that the irresponsible magistrate, called Judge Lynch, would assume the seat which I would thereby have proved myself unworthy to hold. I refuse to admit the prisoners to bail.

CHICAGO, Feb. 2.—A committee appointed by the presbyters of this city to receive donations for the sufferers by the fire, have now on deposit $31,116.32, which is to be devoted to rebuilding the Presbyterian church.

The Relief and Aid Society announces its resources will meet the wants of the present winter, and make temporary provision for charitable institutions, whose support was cut off by the fire.

Societies and committees elsewhere are requested to send a full list of donations they have received, and should they still remain unacknowledged, to have them embodied in the final statement.

SALT LAKE CITY, Feb. 5.—The Japanese embassy has arrived here. Mr. Delong is disappointed by inability to proceed East. The Japanese themselves are discontented by delay. The snow-blockade will divert millions of dollars in travel and trade from the trans-continental route during the winter to ocean routes.

SAN FRANCISCO, Feb. 5.—A heavy earthquake visited Banah, Hawaii Island, on the fifth of January, and the volcano of Kilauea was in active eruption.

Mrs. Fair has been granted a new trial by the Supreme Court, on the ground that the court erred in not allowing counsel for defense the closing argument, and in permitting evidence to be taken of the former bad character for chastity of the accused.

SPRINGFIELD, O., Feb. 5.—The Miami powder mills exploded today, blowing five men to atoms. The shock was felt at a distance of thirty miles. The citizens were greatly excited and ran into the street.

NEW YORK, Feb. 7.—Cotton is steady. Sales for February delivery are reported at 22 11-16, for April at 23½, and for June at 23 13-16.

It is reported from Washington that the President says that the recent agitation in England on the subject of the submission of the question of the liability of Great Britain in respect to the Alabama claims to the Geneva conference has been raised for political effect. The treaty will not be changed, no matter what England may demand.—*Picayune.*

FOREIGN.

LONDON, Feb. 1.—The German authorities have prohibited the sale of French journals in the streets of Strasburg.

MADRID, Feb. 1.—No immediate changes will be made in the ministry. All parts of the kingdom are tranquil.

ST. PETERSBURG, Feb. 1.—Baron von Offenburg, late consul general at Bucharest, has been appointed minister to the United States. M. Catacazy is attached to the foreign office in this city.

HAVANA, Feb. 1.—Arcosa, the chief of staff of General Salome Hernandez, has been executed at Sancti Espiritu.

It is officially announced that President Cespedez is still in Cuba.

LONDON, Feb. 2.—The discussion on the Alabama claims becomes more vehement as the assembling of Parliament approaches. All the organs of public opinion teem with hostile comment. The *Advertiser* says: "Chief Justice Cockburn will withdraw from the board, and the government will repudiate the treaty." It is assumed that the repudiation of the treaty of Ghent by the United States will be cited as a precedent.

MADRID, Feb. 2.—The electoral committee of the governmental party to-day issued a manifesto to the people of Spain urging adherence to King Amadeus as the course most favorable for the future welfare of the country.

LONDON, Feb. 3.—Chief Justice Cockburn has officially counseled the cabinet that England must recede immediately from the treaty of Washington, leaving America to decide between a new treaty or war.

The council is now discussing the terms in which this resolution shall appear in the Queen's speech at the opening of Parliament.

LONDON, Feb. 4.—The *Observer* to-day states that the British government has sent a dispatch to Washington, withdrawing from its agreement to submit the Alabama claims to arbitration before the Geneva board, if the liability of England for indirect damages remains an open question. The dispatch is couched in friendly terms, and gives expression to an earnest desire on the part of her majesty's government to carry out all the provisions of the treaty of Washington.

MADRID, Feb. 5.—Investigation has led to the discovery that the late disturbances at Barcelona and elsewhere have been fomented by the International Society, and many members of that organization are now under arrest.

Subscriptions have been opened here to aid the people of France in the payment of the war indemnity to Germany.

The Captain General of Cuba sends reassuring dispatches to the government here. He says he has just made a journey through the disaffected districts of the island, and declares that from personal observation he is certain that the insurrection will be ended by March or April. He makes requisition for only two thousand fresh troops from Spain, with which he promises to bring the war to a triumphant conclusion.

CALCUTTA, Feb. 5.—Deputy Commissioner Cowan has ordered fifty of the Rooka muntineers to be blown from the mouths of cannon.

LONDON, Feb. 6.—The session of Parliament was opened shortly after noon to-day.

The following reference is made with regard to the Alabama claims: The arbitrators appointed pursuant to the treaty of Washington, for the purpose of amicably settling the Alabama claims, held their first meeting at Geneva. Cases were laid before the arbitrators on behalf of each party to the treaty. To this case submitted by America large claims were included, which were understood on my part not to be within the province of the arbitrators. On this subject I have caused a friendly communication to be made to the government of the United States.

PARIS, Feb. 6.—A schism has broken out among the clergy of Paris on account of the extreme ultramontanism of the new archbishop.

Railroad Connection with Texas Secured.

The following dispatches, just received, will prove highly satisfactory to the friends of progress and improvement, in New Orleans and Attakapas particularly, and gratifying to the public everywhere:

"NEW YORK, Jan. 31.—Messrs. Charles A. Whitney & Co.: Contract signed to complete the railroad from Brashear to the Sabine by the first of March, 1873. Hope to get away this week. G. W. R. BAYLEY."

"NEW YORK, Jan. 31.—Charles A. Whitney & Co.: Contract signed today. Work to commence at Brashear within fifteen days, and completed in a year.

JOHN A. GRISWOLD."

A still further telegram from Mr. J. A. Griswold, president of the New Orleans, Mobile and Texas railroad, was received yesterday, in these words:

"Contract signed for completion of road via Brashear, with Bushnell, Boynton Brothers and other undoubted parties."

The above dispatches, and especially the one from Mr. G. W. R. Bayley, chief engineer of the road, and from Mr. Griswold, president of the New Orleans, Mobile and Texas Railroad Company, settle the question as to when this enterprise will be completed. The road is already graded from Berwick's Bay to Vermilionville, a distance of sixty-three miles. From Vermilionville to the Sabine the distance is about a hundred miles, and from the Sabine to Houston, Texas, one hundred and eight miles.

From Vermilionville to Opelousas the railroad distance is about twenty-two miles—road graded. From Opelousas to Washington, on the Courtableau, six miles—road not graded.

The road from Vermilionville to the Sabine is across an open, level prairie country—no large streams to cross, and no heavy bridging.—*Picayune, February* 1.

TAX ON WORDS.

What a pity there is not a tax upon words! What an income the Queen would get from it! But, alas! talking pays no toll. And if lies paid double, the government might pay off the national debt; but who could collect the money? Common fame is a common liar. Hearsay is half lies. A tale never loses in telling. As a snow-ball grows by rolling, so does a story. They who talk much lie much. If men only said what was true, what a peaceful world we should see! Silence seldom makes mischief, but talking is a plague to the parish. Silence is wisdom, and, by this rule, wise men and women are scarce. Still waters are the deepest; but the shallowest brooks brawl the most; this shows how plentiful fools must be. An open mouth shows an empty head. If the chest had gold or silver in it, it would not always stand wide open. Talking comes by nature, but it needs a good deal of training to learn to be quiet; yet regard for truth should put a bit in every honest man's mouth, and a bridle upon every good woman's tongue.

If we must talk, at least let us be free from slander, let us not blister our tongues with backbiting.—Slander may be sport to tale-bearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do a man is to injure his character; as a Quaker said to his dog: "I'll not beat thee nor abuse thee, but I'll give thee an ill name." All are not thieves that dogs bark at, but they are generally treated as if they were; for the most part believe that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbor in so tender a point as his character, for it is hard to get dirt off if it is once thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If we would be sure not to speak amiss, it might be as well to speak as little as possible; for if all men's sins were divided into two bundles, half of them would be sins of the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Gossips of both genders, give up the shameful trade of tale-bearing; don't be the devil's bellows any longer, to blow up the fire of strife. Leave off setting people by the ears. If you do not cut a bit off your tongues, at least season them with the salt of grace. Praise God more and blame neighbors less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sound, any brier can tear a man's flesh. No flies go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and, above all, ask the great Lord to set a watch over your lips.—*John Ploughman.*

MR. RUSKIN calls upon workmen to promise these three things: "1. To do their own work well, whether it be for life or death. 2. To help other people to do theirs when they can, and seek to avenge no injury. 3. To be sure they can obey good laws before they seek to alter bad ones."

TO LAWYERS: Can you make a blind man liable for his bill if it is payable at sight.

THE quickest way for a man to forget all common miseries is to wear tight boots.

CURIOSITIES OF MEMORY.

John Kemble used to say that he could learn a whole number of the *Morning Post* in four days, and General Christie made a similar assertion; but it is not known how far either of them verified this statement. Robert Dillon could repeat in the morning six columns of a newspaper he had read over night. During the repeal debates in the House of Commons, thirty-seven years ago, one of the members wrote out his speech, sent it to the newspaper, and repeated it to the House in the evening; it was found to be the same *verbatim* as that which he had written out. John Fuller, a land agent in Norfolk, could remember every word of a sermon, and wrote it out correctly after going home; this was tested by comparing his written account with the clergyman's manuscript. Scaliger could repeat a hundred verses or more after having read them a single time. Seneca could repeat two thousand words on hearing them once. Magliabecchi, who had a prodigious memory, was once put to a severe test. A gentleman lent him a manuscript which was read and returned. The owner, some time afterward, pretending he had lost it, begged Magliabecchi to write out as much as he could remember; whereupon the latter, appealing to his memory, wrote out the whole essay. Cyrus, if some of the old historians are to be credited, could remember the name of every soldier in his immense army. There was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat them in the reversed order, without making a single mistake. A physician of Massachusetts, about half a century ago, could repeat the whole of "Paradise Lost," without mistake, although he had not read it for twenty years. Fuller, the great mathematician, when he became blind, could repeat the whole of Virgil's "Æneid," and could remember the first line and the last line on every page of the particular edition which he had been accustomed to read before he became blind.

One kind of retentive memory may be considered as the result of sheer hard work, a determination toward one particular achievement, without reference either to cultivation or to memory on other subjects. This is frequently shown by persons in humble life in regard to the Bible. An old beggarman at Stirling, known some forty years as Blind Aleck, afforded an instance of this. He knew the whole of the Bible by heart, insomuch that, if a sentence were read to him, he could name the book, chapter and verses; or, if the book, chapter and verses were named, he could remember the exact words. A gentleman, to test him, repeated a verse, purposely making one verbal inaccuracy; Aleck hesitated, named the place where the passage is to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetieth verse of the seventh chapter of Numbers. Aleck almost instantly replied: "There is no such verse; that chapter has only eighty-nine verses."

AN OBSTINATE MAN does not hold opinions, but they hold him; for when he is once possessed with an evil error, it is like a devil, only cast out with great difficulty. Whatsoever he lays hold on, like a drowning man, he never loses, though it do but help to sink him the sooner. His ignorance is abrupt and inaccessible, impregnable both by art and nature, and will hold out to the last, though it has nothing but rubbish to defend. It is as dark as pitch, and sticks fast to anything it lays hold on. His skull is so thick that it is proof against any reason, and never cracks but on the wrong side, just opposite to that against which the impression is made, which surgeons say does happen very frequently. The slighter and more inconsistent his opinions are, the faster he holds them, otherwise they would fall asunder of themselves; for opinions that are false ought to be held with more strictness and assurance than those that are true, otherwise they will be apt to betray their owners before they are aware. He delights most of all to differ in things indifferent; no matter how frivolous they are, they are weighty enough in proportion to his weak judgment; and he will rather suffer self-martyrdom than part with the least scruple of his freehold; for it is impossible to dye his dark ignorance into a lighter color. He is resolved to understand no man's reason but his own, because he finds no man can understand his but himself. His wits are like a sack, which the French proverb says is tied faster before it is full than when it is; and his opinions are like plants that grow upon rocks, that stick fast, though they have no rooting.—*Butler.*

TO CONFERENCE AND BACK.

MR. EDITOR: We got home from Monroe, Louisiana, the site of our Annual Conference, on the twelfth instant, which makes the twenty-eighth session that we have attended, less one, since we were admitted on trial. On one occasion the Conference was to meet on the eleventh, but it was changed to the eighteenth. The time was again changed to the eleventh; but when we learned the fact it was too late for us to get there, and we have ever regretted it. To us the time of an Annual Conference is a time of peculiar interest, of which we cannot afford to be deprived. Leaving home, the first day's travel brought us to a place where an entertainment was being given to the young people of the village, and where we met four other preachers on their way to the scene of peculiar suspense. Here we enjoyed the most wedding-like supper we have ever seen where there was no marriage. The deputy grand worthy archdeacon of the temperance reform in the State of Louisiana was one of our company, and he availed himself of the occasion to form a temperance council. After securing the names of some twenty persons, he invited them into a separate room, requested all others to retire, and then administered to them the usual obligation, raised money to purchase books necessary, and left them prepared to go to work in the cause of temperance.

The next incident which occurred on our way was in meeting with a brother preacher whom we had long known. Though he had the pastoral charge of a circuit, he was engaged in merchandising—furnishing his flock with calico and tin cups as a means of making a living. Doubtless, in proportion as his time was thus occupied, his flock suffered leanness of soul, and were perishing for the bread of life. He said that he could not go to Conference. Our pity and sympathy were excited. Why should a man called of God to preach, and capable of doing so much good, be thus mutilated? Is it for want of a support, or is it a want of faith in God? We are not disposed to blame any one; but when we remember that God has said, "The world is mine, and the fulness thereof," we do believe that if we had more faith in God we would be better fed.

We got to Monroe in good time for Conference, and found that we were consigned, for the time being, to the hospitalities of Judge W. R. Richardson, in company with Bishop Kavanaugh and Rev. J. D. Adams. Now we were fully occupied for five days and nights with the usual business of an Annual Conference. The Bishop and his council distributed us to our various fields of labor, which was no easy task. The interests of the preachers and their families, and the church with all its various interests, were to be considered; and the responsibility of deciding upon the fate of men, women and children, even for one year, is a very unenviable task. On Monday night we received our appointments, and early on Tuesday we were on our way home.

Before reaching home we met a tradesman by the way who had a fine horse for sale. At the suggestion of Bro. McKee, and by the kindness of the preachers on the district, we had been presented with money to buy a horse, but did not have enough to buy this one without putting our old Charlie into the bargain, which we reluctantly consented to do. Poor old fellow! He had carried us faithfully for five years, and we were mutually attached to each other. We devoutly hope that he may be well cared for. We now have a fine bay, and his name is McKee.

We are again at home, and preparing to enter upon the labors of another year; and our daily prayer is that the work of the Lord may be abundantly revived.

J. F.

JANUARY, 1872.

THE PROPOSED UNIVERSITY.

MR. EDITOR: Much has been written of late on the proposed University, and I hope the subject will be fully ventilated by all the Conferences.

My brethren of the Mississippi Conference will remember that I am in favor of such an institution of learning, and believe it will be a great blessing to the church. But I fear that many of my brethren will oppose the University. They seem to think that as soon as we get our University going we will henceforth license no more uneducated men to preach. But I think there is no danger of any calamity of this kind. I think the law on that subject will remain as it is; but it is certainly our duty to have as many educated ministers as possible; in fact we are in great need of them. There is another thought in connection with the proposed University: there will certainly be provision made for the education of itinerant preachers' sons. If board and tuition cannot be given to all, such aid can be given as to enable itinerant preachers to educate their sons.

There is money enough in the church, and people out of the church are ready to aid in such an institution of learning as this. All ministers who are not able to give their sons a first-class education should join heart and hand in this great work.

It is likely that some of our brethren in charge of our Conference schools will oppose the University, thinking that it may injure their schools, or the schools they are in charge of; but I do not see why it should. In case it does, we had better give up some of our small schools, and concentrate on a central university. I am not certain but that we have more Conference schools than we need any way. Our strength should not be too much divided. If we had but few they might be better.

One more thought on this subject: we have too many preachers teaching school. I hope the day is not far off when this will be changed, and these school teachers will enter the itinerant field, and with their brethren bear the burden and heat of the day.

F. M. FEATHERSTON.

VICKSBURG, MISS., Jan. 27, 1872.

IN MOST Sunday schools the rule prevails of averaging classes by getting about the same number of scholars under each teacher, without any regard to the relative teaching capacity of the several teachers. Here is a great mistake. Prof. Hart says on this point:

"Class-teaching consists in making a unit of all the scholars, no matter how many, who are under one teacher. The ability of teachers differs in this. One teacher can make a unit of twenty, another of ten, another of five, another of three, while some (and their number is larger than is generally supposed) can teach but one, or at the most two at a time. Nothing is gained by assigning to a teacher more scholars than he can keep occupied all the time. The school may have a prettier appearance, perhaps, when the scholars are evenly distributed by sevens or eights all over the room. But for the real benefit of the scholars it is better to assign to some teachers but one or two scholars apiece, and to others twenty or thirty, if thereby all the scholars are fully occupied all the time. A teacher is overloaded the moment he has a single scholar more than he can keep fully occupied."

THE sufficiency of my merit is to know that my merit is not sufficient.—*St. Augustine.*

The Christian Advocate.

THURSDAY, FEBRUARY 8, 1872.

THE RUM.

BY [illegible].

The [illegible]" is always supplied with the
Cha[illegible]. How A [illegible]
Wh[illegible] a bar [illegible] licence is derived
T[illegible] name [illegible] "the spirits of evil"
Wa[illegible] nam[illegible] [illegible] friend of virtue
[illegible] arrived.
Fi[illegible] [illegible] named, did it come from
[illegible] devil?

Be [illegible] may, 'tis a capital name,
[illegible] easily said, and of meaning most
[illegible] cruel;
An[illegible] other suspect from the devil it came;
[illegible] to his friends, he is aptly named.

But what is its meaning? Why call it a bar?
Because, *pright Turk*, it bars from the
liquor;
But [illegible] not its full, honest meaning, by far;
[illegible] mingle the money, the rum follows
quicker!

I'll tell what it means: 'tis a bar to all good,
And a constant promoter of everything
evil;
'Tis a bar to all virtue—that is well understood—
A bar to the right, and a fort for the devil.

'Tis a bar to all industry, prudence and wealth,
A bar to reflection, a bar to sobriety;
A bar to clear thought, and a bar to sound
health,
A bar to good conscience, to prayer and to
piety.

A bar to the sending of children to school;
To clothing, and giving them good education;
A bar to the observance of every good rule,
A bar to the welfare of family and nation!

A bar to the hallowed enjoyments of home,
A bar to the holiest earthly fruition;
A bar that forbids its frequenters to come
To the goal and rewards of a virtuous ambition.

A bar to integrity, honor and fame,
To friendship and peace and connubial love;
To the purest delights that on earth we may
claim;
A bar to salvation and heaven above!

National Advocate.

Unity and Indefectibility of the Church.

Upon this rock will I build my church: and the gates of hell shall not prevail against it. Matt. xvi. 18.

1. The word *ekklēsia*, which we translate church, denotes an assembly met for the transaction of business, whether spiritual or temporal.

2. It denotes a particular church, or an assembly of Christians united together, and meeting in one place for the solemn worship of God.

3. It denotes the collective body of Christians, or of all in every nation of the earth who believe in Christ and acknowledge him to be the Savior of mankind. This collective body constitutes the visible church.

4. It denotes also the whole body of God's people in every period of time, the church militant and the church triumphant; and this may be denominated the invisible or spiritual church.

The question arises, then: When was this church instituted? It was in the Garden of Eden, when the promise was made to Adam that "the seed of the woman shall bruise the serpent's head." It was at that time that the foundation was laid, deep and wide, and upon which patriarchs, prophets and apostles have built, and upon which all who do truly believe in Christ are still building.

It is often the case, in speaking of the church, to do it in such a manner as to convey the idea that it had no existence prior to the days of Christ; and there are many who believe that Christ and his disciples really instituted the church, together with all its ordinances, and that, too, without any reference to types and other usages among the Jews; and consequently deny that the Old Testament scriptures have any voice whatever in the determination of the mode of any of the ordinances or sacraments of the church.

It is evident that when the promise was first made to Adam, that he understood it as containing something of the nature of a covenant, including the grace which God designed to show to sinners in the Messiah, and the obedience which he required of them; and consequently, from its first promulgation, that promise became the sole foundation of the church, and of the whole worship of God therein. That such was the case is evident from the offerings that Abel made of the firstlings of his flock—typical of him who was to come and offer himself for the sins of the world.

Through the long period of time between Adam and Abraham we have no account of any other revelation being made relative to the church or its ordinances. To Abraham, however, the original promise was renewed, and a covenant, not simply understood, but expressed, and of which circumcision was the seal. In this covenant Abraham was constituted the father of the faithful, or of all them that believe, and are circumcised with the circumcision of Christ. Hence then wheresoever this covenant made with Abraham—as to its spirituality—is, and with whomsoever it is established, with them is the church of God, and to them all the promises and privileges of the church actually belong. We are not to conclude, then, that when Christ came he abolished the church that had been in existence from the days of Adam, and instituted a new one.

Nothing is more common than to hear people speak of the Jewish Church and the Christian Church as if they were two distinct and entirely different things; but that is not a correct view of the matter. The Christian Church is not a new building, but may be represented as a third story on that sure foundation laid in the Garden of Eden: consequently the whole building, or spiritual temple, is not only a unit, but at the same time indefectible.

The indefectibility of the church may be seen by what it passed through prior to the time when Christ said: "The gates of hell shall not prevail against it." When the church was but an infant of days the deism of Cain could not produce any decay in its structure, nor in after ages, when miscegenation became a common sin, and so very common that Noah and his family were all of the then inhabitants of the earth who were perfect in their generation or regular descendants of Seth. Still, in the midst of all the wickedness of the human family at that time, the church showed no marks of decay. True, many of the sons of God departed from the church, involved themselves in great wickedness, and were finally overthrown by the flood; yet Noah and his family, eight souls, constituting the entire visible church, were safely housed in the ark, and the invisible church transmitted from the antediluvian to the post-diluvian world.

Again, when Christ, in accordance with the promise made to Abraham, came to open the door of the church to all the nations of the earth, and found that those to whom the keeping of the church militant had been committed had become like a "whitened sepulcher, full of dead men's bones and stench"—still it was sound in all its parts; and now, with its transfer to the Gentile nations of the earth, we have the assurance of him to whom "all power is given in heaven and earth" that it shall remain indefectible to the termination of time—until

"Every star and every fire
Shall languish and expire."

W. Spillman.

LETTER FROM CHINA.

Written to the Superintendent of the Felicity Street Sunday School.

Shanghai, China, Nov. 7, 1871.

My Dear Brother Foster: Your letter of September 5 is at hand. By last mail I acknowledged receipt from California of the order which you inclosed on the second, and promised to send you by this mail a longer letter, with some account of the school; but really I have not time to write, nor have I as yet realized fully the items I wished to write. Several of the pupils that were received on probation some time since are now awaiting baptism, and I hope soon to announce their reception into the church.

The school-house, which I mentioned as being desirable, is now quite completed, and they will soon get possession and have very comfortable quarters. I hope also to increase for 1872 the number of pupils. Much good can be done in this way, and I am encouraged, so far, to augment our numbers. I am glad to hear that your example is contagious, and hope the church at home will appreciate our efforts to prosecute the work in China, which, at its best estate, is difficult and trying. We shall reap if we faint not. Our besetting sin is impatience. Sow to-day, reap to-morrow—such cannot be in China. Pray for us; hold up our hands. Love to the dear children of Felicity and Moreau.

Your brother in Christ,

Y. J. Allen.

The future destiny of the child is always the work of the mother.—*Bonaparte.*

A TALENT CONSECRATED.

Between forty and fifty years ago Isaac Rich, then a young man, was supporting his widowed mother and younger brother and sisters as a street seller of fish in the city of Boston. The well-known proprietor of the Tremont hotel in those days, interested in the enterprising and honest young man, one day asked him why he did not provide salmon for his customers. His answer was that these were all sold by the cargo as soon as they reached the dock, and he had no capital to enable him to make such a purchase. Mr. Stetson offered to provide the money for him, and the next vessel load that entered the harbor was promptly purchased by the young merchant. On this wholesale movement, involving the limited amount of $600, he realized $100 of profit. This was the first step on the ladder to his large fortune. By the same process, with his well-known promptness of action, his keen insight as to the character and extent of the demand of the markets, his unswerving honesty, his magnanimity and generosity, he became a leading merchant in the commodity which at first gave him and those dependent upon him an honorable living. Providence directed him where to cast his net during his life for the fish that had the money in its mouth, and, what is more rare in instances of mercantile success, grace, voluntarily sought, enabled him to render unto Cæsar the things that belong unto Cæsar, and unto God the things that belong unto God.

As was suggested by Dr. Porter recently, he was, from his early manhood, a very warm and intelligent supporter of his chosen form of Christian faith, while entirely catholic in his feelings, and enjoying through his life the fellowship and respect of the sister denominations. We well recollect his cheerful, always open, but what would now be considered quite humble, home, thirty years ago, when Mr. Rich was a faithful member of old Bennett Street church, the lineal successor of the first Methodist Episcopal Church, in "Methodist alley," in Boston. It was situated upon what he and his friend of the same church had named "Wesley Place." The same love for his church and her honored names was shown in the title given to one of his ships. Her flag and beautifully modeled form bore to many ports the beloved name of "Wilbur Fisk."

Mr. Rich early discovered the special talent with which God had intrusted him for his own glory. He had not opened the way for him to become a scholar. He was not gifted with readiness of speech or with marked persuasive powers as a public speaker; but God had given him a signal ability for business, and wonderful success in gathering mere money than his conscience and moderate taste permitted or demanded him to use for the personal comfort of himself and his family. He could send out Christian scholars and gifted speakers to affect the well-being of society, while he diligently and conscientiously improved his one great talent to the last. And, indeed, he developed it to the last. As a minister might desire to die in his pulpit, and a scholar among his books, so he fell in sight of his ledgers, and was borne by his business associate from his counting-room to his dying bed.

The Captain of our salvation was made perfect by suffering, and often the same form of discipline becomes the severe but effectual process through which the highest stages of Christian service are reached. Three beautiful children—Robert, Anna and Sarah—with whom he is now happily united—were taken from him in the very glory of their young life and promise—one nineteen years of age, the second eighteen, and the latter just happily married. Lovely in personal appearance, amiable in temper, intelligent and cultivated, they wore the additional and transcendent attraction of sincere piety. All that knew them loved them, and wept with the stricken parents when the Lord took them. Walking along Commercial street, Boston, with the writer after the last blow had fallen upon him, Mr. Rich remarked, without attempting to suppress his deep emotions: "I have known the time when I desired to accumulate money, but did not see the way opening for me to do it; now I see no limit to my success in this direction. I can make as much money, and as rapidly, as I desire, but the ambition to gather it is gone. Why should I labor? God has taken those for whom I have been working." The response to this confidential utterance was: "God has taken your children to heaven, where they are safe, and where you will meet them again, that you may be the father and savior of hundreds of other children for whom no means in Providence seems to be provided." It evidently was not a new thought to him, and as evidently the thought never left him until his dying hour. During his last weeks he was in consultation with a trusted friend as to still further benefactions to an institution whose his name will never be forgotten—a plan that perhaps failed of consummation through the suddenness of his call to his eternal reward and to higher services.

The incisive wisdom which enabled him early to discover that unity in business was one prime element of success, and that God did not usually adapt one man to every form of affairs, led him to see the importance of choosing one leading field of benevolence for his own cultivation. Nothing that was friendly to the kingdom of Christ was foreign to him; but he believed God called men to the cultivation of different provinces in the great field. He gave liberally to all Christian charities; but he felt himself to be specially called to aid in the establishment of schools of learning under Christian influences. It was this that caused about fifty thousand dollars to flow from his treasury to Wilbraham Academy, nearly a hundred and fifty to Middletown, a hundred thousand to the Boston Theological Seminary, and also the large endowment which is supposed to be in his will for the University of which this is to be one of the departments.

Few merchants die more respected or beloved than he. The competitions and frictions of business often break up fraternal and social relations. Mr. Rich was a sharp dealer, but was always noble and generous in his business modes and in his social connections.—*New York Christian Advocate.*

RELIGIOUS REVOLUTION IN JAPAN

Buddhism Prostrated—The Priests to be Made into Soldiers.

The news from Japan by the last steamer is of the most interesting nature. The great moral revolution which is quietly taking place among the higher powers almost passes comprehension. Our readers are familiar with the remarkable movements, under the authority of the present government, to promote education and a thorough acquaintance with Western science in all its departments; the establishment of a department of education with a minister of public instruction ranking with the highest officers of government; the employment of American missionaries in the imperial universities; the sending of so many youths to this country to be educated; the sending of repeated deputations to study our institutions, and the application for men of experience and standing in this country to come and aid the government in reorganizing their system; all these and other movements have been full of promise.

The recent abolition of the power and position of the Daimios was another bold stroke that took the world by surprise. The sudden destruction of an ancient feudal aristocracy by imperial authority was a measure almost without precedent, and seemed to be too revolutionary to stand, especially as the military force of the country was dependent mainly upon the Daimios. The Yakonins are their retainers, and look to them for a living. But this measure has not thus far awakened the opposition which was anticipated. It seems quietly to have gone into effect.

When the Tycoon was overthrown and the Mikado came into power, a change took place in the established religion of the country. For three hundred years Buddhism has been the favored religion. The Buddhist temples were liberally endowed by the government, and the priests were liberally supported. This was said to be owing to the aid which had been rendered by the Buddhist priests in establishing the Tycoonate three centuries ago. The Mikado was regarded as the spiritual head of the country, and was also the representative of the ancient religion, Shinteoism. When he came into political power in 1838, without any special orders or demonstration the Shintoo religion became again the acknowledged religion of the empire, and a quiet crusade against Buddhism was commenced. The Shintoo temples that had become dilapidated and deserted were restored; many of the Buddhist temples that occupied sites of ancient Shintoo worship were suppressed; the Buddhist gods were dethroned, and the religion of the country was restored by the Mikado, as near as was practicable, to its ancient standing.

We have now the intelligence from Japan that "the Buddhist priests in the country have been notified that their temples will be closed, and that they must enter the army as soldiers or earn their living in mechanical occupations." This is one of the boldest measures ever undertaken by any government in regard to matters of religion. It is on a par with the abolition of the office and power of the Daimios. The Buddhist priests have been very numerous, their temples and monasteries have been the seats of wealth, and they have had great influence, especially with the higher classes of society. But as the Daimios submitted, the Buddhist priests will probably also submit, and so the religious revolution will be completed.

Another fact is also stated in the intelligence from Japan, which is very significant of the change which is coming over the empire. The government is said to be considering the policy of sending over a large number of young ladies, daughters of Daimios, to this country to be educated. No greater innovation could be made upon Oriental customs and habits than this; and, taken in connection with the important events already alluded to, it indicates a complete social revolution, and one which is to bring Japan into close sympathy with our own institutions and people.

No less striking is the additional statement that "twenty officers of the United States frigate Colorado, and many other foreigners, have been presented to the Mikado, who will visit the Colorado and witness a naval review. The Mikado has already visited a number of foreign residents, and enjoyed his visits greatly." This may not appear strange to those who are familiar with the court of Japan, but the person of the Mikado has been surrounded with an air of deep mystery. It has even been regarded as a matter of doubt whether he was ever seen by a foreigner; whether in audiences given to ambassadors he was not represented by some inferior officer of State. He was never seen in public, even by the natives. But he is now making his appearance, like the monarchs of Europe, in utter defiance of established custom.

There is one important change yet to take place, and we cannot but hope, from these numerous indications of a revolutionary character, that it will speedily come. It is a change in the attitude of the government toward Christianity. The old edicts forbidding the people to embrace Christianity are still in force, and they are renewedly issued; but a government that is pursuing such an enlightened and liberal policy in regard to other matters, and that is breaking down so many old institutions, we trust will not long continue a policy that is so opposed to its own ideas of progress. The movements which have taken place in Japan must be regarded as belonging to that great providential work which God is carrying on in the world, in which he is so marvelously turning the hearts of kings, and overturning the old barriers which have opposed the progress of his kingdom. The church should not cease to pray that the heart of the Mikado may be moved to abolish the laws against Christians. This would require no greater stretch of power, nor would it be any more remarkable in its character, than the numerous orders that he has already issued, and which the nobles and people accept without opposition. We hope soon to hear that religious toleration and freedom has been established in Japan.—*New York Observer.*

Some Are Elect to Save the Non-Elect.

In the midst of the doubt and difficulty with which this subject is surrounded, we saw that some light might be gathered from Scripture history. The life of an elect people might help us to understand what the doctrine means. We found that God had called a particular people, and set them forth as an example of what he means by election. All the conditions of an election are realized in their history. Called and separated by sovereign choice, endowed with high and peculiar privileges, they were placed in a position of distinguished eminence as compared with the rest of mankind. For no virtue of their own, but for the glory of Jehovah's name, they were elected and sustained against the pressure of otherwise overwhelming foes. It was the sovereign will of God which from first to last was busy about their national life. And now what were the broad features of that life? Very stern discipline, very sharp chastisements, a high standard of national living, which they were to be trained to aim at and realize by a far more severe method of education than was applied to the culture of any other people in the world. But there was something in the purpose of their calling deeper than this. Not only that they might be trained by that discipline to a very high form of national life were they elected, but also that their culture might be the national inheritance of mankind. I affirm that from first to last Israel's calling contemplated something outside the sphere of Israel's life. The honor bestowed on them, and the pains lavished on their culture, were God's ministry, or a very important feature of God's ministry, not to them only, but to the whole human world. Abraham was blessed that he might be made a blessing; and this remained the characteristic purpose of Israel's elect national life. Not at all for their own comfort and pride, not for heaven's pride and comfort in them, but for the sake of the life they were to quicken, and the light they were to show to other peoples. God made them what they were, and placed them where they stood, and made them the religious aristocracy of the world. Their election, if I may so express it, was like a great electric jar, in which converging streams of electric force were stored, not that they might remain there a private national possession, but that they might flash forth through a thousand conductors and quicken mankind.

In the earlier portion of the Old Testament there are hints of this, though, as one might expect, but dim. The first work of their Divine Ruler was to separate them, to disentangle them from the habits and influences of the pagans—to isolate them, in fact, as men isolate the vessel with which I have compared them, that they might be the more fully continent of the divine light and fire. But when, at length, their nationality was consolidated, and their national consciousness was developed so that they began to reflect on their own calling and destiny, then prophets interpreted to them more fully the meaning of their election. They were bidden to let their light and fire stream forth to the Gentiles; and in words of matchless force and splendor their career was pictured, as God's chief missionaries to the world. (Isaiah lx.) They failed to grasp the significance of their position; they tried to *"bring forth fruit unto themselves."* Then God shattered the vessel which so selfishly guarded its treasure; and, despite themselves, the healing, quickening streams flowed forth—flowed round the world. But shattered as they were, their very fragments, as we learn from St. Paul, were full of promise to the Gentiles: *"For if the casting of them away be the reconciling of the world, what shall the receiving of them be but life from dead?"* (Rom. xi. 11-15.)

But what of the Gentile world which was abandoned while Israel was called and saved? A true reading of the Bible will, I think, convince us that it was distinctly not abandoned; that while the elect people were separated to their special culture, their high and noble life, the nations not elect were not forsaken. God, we are taught, had purposes of mercy to the whole world, the whole sum of the human, in this calling of the Jews to the knowledge of his name, and this leaving of the Gentiles *"to feel after God, if haply they might find him."* The Gentile experiment of life was quite as much in the track of the divine education of humanity as the lesson of life which God taught the Jews. The Grecian and the Roman culture, nay that of the great world-empires which are pictured in the human image of Nebuchadnezzar's dream, are very essential elements in the life of Christendom at this moment. And these results were wrought out by peoples not included in the visible election, but equally, we are bound to believe, nay, we are distinctly taught to believe, under the guidance of the Divine hand. God had his eye on the great human mass when he selected and separated a people to be called by his name and live to his praise; and his chief interest in that elect people, we gather from prophetic Scriptures, was the hope of which they were the children, that through them the great human world would be blessed, and gathered into the everlasting kingdom of the Lord.—*Mispeah Passages.*

Pets in Brazil.—A correspondent in Brazil describes the kind of pets they have in that country. He says: "It is quite convenient to have anacondas in the cellars to destroy rats and mice. People do not generally have the largest sized snakes for that purpose; they are only from ten to twelve feet long, and are seldom seen, as they live in the walls of the cellar, which is very little used. They are carried about the streets, and sold to those who have lost their pet reptile, or whoever may chance to need them. Monkeys, generally of small size, are kept as pets in the houses, but to prevent their mischief they are necessarily chained. During the prevalence of yellow fever, the summer past, the contagion was more fatal to them than to the families in which they were kept.—*N. Y. Tribune.*

A sect of Mohammedans has arisen in Persia, now numbering two hundred thousand, which recognizes the Bible as the word of God, and attempts to reconcile the creed of Islam and Christianity. The sect is under powerful oppression, and a considerable number of its adherents have been slain; but in its strength of numbers and influence, and in its persistence, it is of peculiar significance and hopefulness.

How to Kill the Critics.—The Rev. T. L. Cuyler speaks of a hearer who gave him this practical hint: "If a minister can only convince his congregation during the first ten minutes that he cares for nothing but to save their souls, he will kill all the critics in the house."

The Christian Advocate.

THURSDAY, FEBRUARY 8, 1872.

SINGING IN THE RAIN.

The day dawned leaden and chilly,
And the wind rolled at the pane;
While fog veiled the leafless chestnut,
Where a robin sang in the rain.

Sang in the rain his sweetest—
"Cheer-up, O cheer-up, cheer;"
The eye could not catch the warbler,
But his voice rang silvery clear.

Blasts shook the tree by the shoulder,
The tree cried out with pain;
But somewhere, high in the leafage,
A robin sang to the rain.

He might have sung to the angels,
But I think he sang to us here;
The sinless need not the counsel—
"Cheer-up, O cheer-up, cheer."

He looked as the blind may look;
Nature-notes guided the singer,
Closed fingers had shut the book;

Yet well he had learned the caged,
And he sang it out of his heart;
Nor once was it worth his hearing
When the rain would fall apart.

"Cheer up, cheer-up, O cheer-up,"
Still the sad leaves among;
His beautiful breast was bobbing
A fountain of ruptured song.

It never can flow so welcome
Under a sky all blue;
What is the lesson he teaches?
I learned it, and so may you.

Boston Transcript.

JOHN WESLEY.

Wesley's mind was eminently administrative. It has often been said that he had in him much that combined the genius of Richelieu and Loyola—the calm, iron will and the acute eye of the one, the inventive genius and habitual devotion of the other. He would compare better with Washington, or the illustrious member of the Wesley family of our own age, Wellington. His mind was eminently healthy, and may be said to have been always awake, ceaseless in activity, sleepless in vigilance. He intermeddled with all knowledge in many languages, and he compiled and published libraries. He appears to have been almost wholly indifferent to food; in sleep he was sparing; his frame was very small, and if this appeared to be a reason against his popular impressiveness as a preacher it was a means of his amazing agility. Look at the remarkable likeness of the man prefixed to the work of Isaac Taylor; it has been likened to a shriveled monk of the order of La Trappe, a face in which sharpness and serenity strive for the dominion of the features, the dark hawk-eyed intelligence with the bland smile. The principles which illustrate Wesley's character, and testify, not merely his greatness, but how it happened that he achieved so much, may be well presented in some of those brief axioms which do in fact, as we read the multitudinous events of his long career, exhibit the pivots upon which his life turned. "I dare no more fret than curse or swear." "I reverence the young because they may be useful when I am dead." "You have no need to be in a hurry," said a friend. "Harry?" he replied; "I have no time to be in a hurry." "The soul and the body," he writes, in a characteristic letter insisting on the observance of discipline in his society—"the soul and the body make a man; the spirit and the discipline make a Christian." "Let us work now; we shall rest by and by." Such sentences exhibit the secret of his ubiquitous activity and his power; and such characters are usually cheerful. A glow of quiet, kindly humor often lightened his speech, sometimes sharpening into quiet satire. Many anecdotes illustrate both these attributes.

At eighty he appeared to have the sprightliness of youth, and moved about like a flying evangelist. Although so clear-sighted a man, he was too great by far for the epithet "shrewd." If people who make mistakes in judging of character, because of their own want of judgment become suspicious, the fault is chiefly theirs. Wesley was seldom mistaken in his judgment of particular persons; Charles was often mistaken. Wesley himself says: "My brother suspects everybody, and he is continually imposed upon; but I suspect nobody, and I am never imposed upon." Again and again we are reminded how much he lived in an atmosphere of continual quiet. "I do not remember," said the happy old man, when at the age of seventy-seven, "I do not remember to have felt lowness of spirits for one quarter of an hour since I was born." Of course it is to be presumed he means that causeless depression which is usually the result of indolence. At the age of eighty-six he writes: "Saturday, March 21, I had a day of rest, only preaching morning and evening." We have seen that in his first days he was not a radiant and cheerful man; but through his long sunset we know not where to find such another instance of active spiritual brightness. He was a serenely happy old man. Sometimes he seems to us as if incapable of the feeling either of blame or praise, contempt or homage. There was great strength, as there ever is, in his clearness and stillness of spirit. Genius is so vague an epithet and quality that we know not how either to apply it to him or to deny it; but so far as it represents soul and imagination, great breadth and depth and height of soul or feeling, it was certainly denied him. On the other hand, he had a judgment most clear, an apprehension most quick and vivid, and an enthusiasm as little tainted by fanaticism as any great Christian leader since the days of the Apostle Paul. Reformer as he was, he was essentially conservative.

As is usual in most religious orders, popish or Protestant, his spirit has survived in his society, and the shadow of Wesley falls wide and far. He lived through amazing changes of opinion with reference to himself, and before he died, from being one of the most abused and execrated of men, he certainly was one of the most revered. No foe had been more rancorous and unjust than Lavington, Bishop of Exeter; Wesley lived to unite with him in the ordinance of the Lord's Supper in his own cathedral. He writes, with no bitterness of the man who had with such bitter ribaldry abused him: "I was well pleased to partake of the Lord's Supper with my old opponent, Bishop Lavington. O, may we sit together in the kingdom of our Father!". At Lewisham he dined with the eminent Dr. Lowth, Bishop of London. On proceeding to dinner the Bishop refused to sit above Wesley at the table, saying: "Mr. Wesley, may I be found at your feet in another world!" Wesley objected to take the seat of precedence; but the learned prelate obviated the difficulty by requesting as a favor that Wesley would sit above him because his hearing was defective, and he desired not to lose a sentence of Wesley's conversation. It is known that the King had a great respect for him; and it is to this most probably Wesley refers when, writing to one of his preachers, advising him to stand his ground against the vehement opposition of the Bishop of the Isle of Man, he says: "I know pretty well the mind of Lord Mansfield, and of *one* that is greater than he." In his latter days his movements to and fro in the country became ovations; not merely did thousands gather to hear him preach—the streets of towns were lined to look upon him, and the windows were thronged as he passed along. While in Yorkshire we read of cavalcades of horses and carriages formed to receive and escort him on the way. At Redruth, as he preached in the marketplace, the congregation not only filled the windows, but sat on the tops of the houses. Assuredly, as often as he had been "persecuted he was not forsaken;" he did not die of crucifixion, but he felt no elation of spirit, and we see him still the same man that he had been in the widely different circumstances of cruel and unjust misrepresentation.

It is wonderful to think that, at nearly ninety years of age he could continue to make any effort to preach, but he did so, and he continued as a tower of strength to the companies he had formed and called together. But he outlived most of his early cotemporaries, friends and foes. He stood in the pulpit of St. Giles', in London; he had preached there fifty years before, prior to his departure for America. "Are they not passed as a watch in the night?" he writes. Old families that used to entertain him had passed away. "Their houses," says he, "know neither me nor them any more." His later letters show that fervid sentiment for woman known only to loftiest minds and hearts; this again is entwined with beautiful simple regards for children. When he ascended the pulpit of Raithby church, where he was often allowed to preach, a child sat in his way on the stairs; he took it in his arms and kissed it, and placed it tenderly on the same spot. Crabb Robinson heard him at Colchester; he was then eighty-seven; on each side of him stood a minister supporting him; his feeble voice was barely audible. Robinson, then a boy, destined to enter into his ninety-second year, says: "It formed a picture never to be forgotten." He goes on to say: "It went to the heart, and I never saw anything like it in after life."

The story of the old man's approach toward the gates of the celestial city is very beautiful, and has often been told. His last sermons are certainly among his best; the last sermon he printed, on "Faith the evidence of things not seen," was the last he ever wrote, and was finished only six weeks before his death. It shows how his mind sustained the altitude of highest power when bordering upon ninety years of age; it shows also how the dear old man was preening his wings for a speedy flight. We suppose the last letter he wrote was to William Wilberforce on the abolition of slavery—short, but full of strength—giving to the apostle of freedom his benediction. "If God be for you," he writes, "who can be against you? O, be not weary in well doing!. Go on, in the name of God, and in the power of his might!"

It was in the City road that exhausted nature gave way, unable to bear any more. And what a death it was! He was, indeed, several days in dying, but there was no pain, only exhaustion; in his wanderings he was preaching or attending classes, and singing snatches from some of his brother's and from Watts' hymns; but he was half in heaven before he left the earth. His last strain of song was:

> To Father, Son and Holy Ghost,
> Who sweetly all agree;

but his voice failed, and, gasping for breath, he said: "Now we have done, let us go!" Friends crowded around his bed, and amid their words of comfort and love he was passing away. There was no conflict; only once he rose, and in a tone almost supernatural, exclaimed: "The best of all is, God is with us!" His brother's widow tenderly ministered to him; he tried to kiss her, saying: "He giveth his servants rest!" Then he repeated his thanksgiving: "We thank thee, O God, for these and all thy mercies; bless the church and King, and grant us truth and peace through Jesus Christ our Lord, for ever and ever." He paused a little; then he cried: "The clouds drop fatness!" Then another pause: "The Lord of hosts is with us, the God of Jacob is our refuge!" Eleven persons were standing round his bed as he said, "Farewell," his last word, at ten o'clock, Wednesday, March 2, 1791. "Children," said John Wesley's mother, "as soon as I am dead sing a song of praise!" As soon as Wesley died, his friends round his dead body raised their voices in a hymn, then knelt down and prayed. He was buried behind the chapel in the City road on the ninth of March.—*New York Christian Advocate.*

SELF-DECORATION.

If I were called upon to point out the most alarming sins in this city to-day, those which are most widespread in their ravages, most deceitful in their influences, and most soul-destroying in their ultimate effects, I would not mention drunkenness, with all its fearful havoc, nor gambling, with its crazed victims, nor harlotry, with its hellish orgies, but the *love of money*, on the part of men, and the *love of display*, on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, encrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make the man or woman a worshiper of self. And, while doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler and the prostitute is not deceived by such a thought for a moment.

The three glories of a woman—her triple crown, which makes her power more efficient than that of the Vatican, and constitutes her, in her true and normal life, the minister of grace and health to the race—are modesty, truth and sympathy. All three of these are tarnished by the self-decorator. For modesty, we have the brazen face with which young misses, even, stare unblushingly at all they meet; for truth, we have the perpetual lie of fashionable society; and for sympathy, the headlong plunge after selfish indulgence. I do not speak as a cynic, as one who would morosely deny the proper recreations and light enjoyments that our natures need, as they do air and food, nor do I ignore the fact that some noble spirits are faithfully resisting this spreading evil; but, with all these allowances, I see the Christian church violently invaded by this fatal iniquity; I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection; see the influence of this self-decoration by the force of example extending itself over classes and conditions of society, like a subtle poison, eating out the life of Christianity and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of the sin. It is my duty to warn Christian women of this foe to piety that they are more or less nursing in their hearts and in their families, and to urge them to that simplicity of apparel which is alone consistent with a Christian heart, and which will ever help them to be separated from a vain and godless world.—*Consecrated Looking Glasses, by Dr. Crosby.*

The Future Life.—An Old Testament Doctrine.

If immortality were not taught in the Old Testament scriptures, neither was sin in its exceeding sinfulness, nor the ruin of the soul in consequence of sin, nor the wrath of God against it; nor the soul's need of a Redeemer, nor God's provision of redemption, nor the method of it, nor the necessity of the soul's laying hold upon it. All these things were kept from the knowledge of men, if immortality and future retribution were concealed. If the Scriptures prophesied mere temporal blessings and punishments, then, also, a merely temporal Messiah, and gave no intimation of sin in the soul, or a Savior from it. Such a Savior could not have been promised without a knowledge of the soul's immortality, guilt and threatened ruin. But our Lord Jesus declared that he came to save from eternal death and provide eternal life, according to the Scriptures; and appeals to the Old Testament as thus testifying of him, that he was to save his people from their sins. And if the law was our schoolmaster to bring us to Christ, as Paul affirms, it could only be by teaching human guilt, and the need of forgiveness; and if these were taught in the Old Testament, it could only be on the known basis of the immortality of the soul and a future judgment; which, if Moses and the prophets attempted to conceal, and to shut the people up to mere temporal sanctions, they would have been greater villains than those who take away the gold out of a king's treasury, and put instead thereof a pile of paper currency of their own, or chests of pewter coin washed with gold. But there never has been known on earth a race of men so degraded as to accept for a divine revelation, or obey as such, a forgery that had in it not a single intimation of any other existence, or longer continued, than this of the body. All religions among men have had a future state.

ANECDOTE OF HANDEL.

Handel was one of the most humorous of mortals, and at the same time one of the most irritable. His best jokes were perpetrated frequently during his most violent bursts of passion. Having occasion to bring out one of his oratories in a provincial town in England, he began to look about for such material to complete his orchestra and chorus as the place might afford. One and another was recommended, as usual, as being a splendid singer, a great player, and so on. After a while such as were collectable were gathered together in a room, and, after preliminaries, Handel made his appearance, puffing, both arms full of manuscripts.

"Gentlemen," quoth he, "you all read manuscripts."

"Yes, yes," responded from all parts of the room. "We play in church," responded an old man behind a violoncello.

"Very well, play dis," said Handel, distributing the parts. This done, and a few explanations delivered, Handel retired to a distant part of the room to enjoy the effect. The stumbling, fumbling and blundering that ensued is said to have been indescribable. Handel's sensitive ear and impetuous spirit could not long brook the insult, and, clapping his hands to his ears, he ran to the old gentleman of the violoncello, and, shaking his fist furiously at the terrified man and the instrument, said: "You play in de church! Very well, you may play in de church, for we read, De Lord is long-suffering, of great kindness, forgiving iniquity, transgression and sin; you shall play in de church, but you shall not play for me!" and snatching together his manuscript, he rushed out of the room, leaving his astonished performers to their own conclusions.

VALUE OF THE BIBLE.—He was conversing one day with a prison chaplain, and asked him whether his ministry had been attended with success. Very little, was the reply, and then the chaplain told him that he had had great hopes of one man who had been condemned to death, and who was most assiduous in the study of a Bible he had given him. The chaplain, after great exertion, obtained a commutation of the sentence. "I called to inform him of my success. His gratitude knew no bounds; he said I was his preserver, his deliverer. 'And here,' he added as he grasped my hand in parting, 'here is your Bible. I may as well return it to you, for I hope that I shall never want it again.'"—*Life of Rev. William Harness.*

WHEN Rowland Hill was paying his first visit to Scotland he was carefully warned that his loose and random style of talking would not do among the hardheaded natives of that country, and that he must try and be a little more connected. Accordingly when he first stood in a Scotch pulpit he said he was to obey the warning, and that he would be very logical and very connected indeed. Having announced his text, he said: "First, I shall come up to the text; secondly, I shall go round about the text; thirdly, I shall go right through the text; and fourthly, I shall go quite away from the text." And if the story-teller be veracious, Rowland was most at home under the last head.

DARWIN is said to be at work on a new book, to be entitled "Facial Expression of Animals," which will be freely illustrated, and will endeavor to prove that dogs and monkeys can laugh, smile, sneer, look cross, or throw a deep pathos into their speaking countenances.

RELIGIOUS INTELLIGENCE.

PROGRESS OF CHRISTIANITY.—Mr. T. Waldmeir, of Damascus, Syria, one of the Basle missionaries, and one of the Abyssinian captives, for whose liberty England took its war against that people, writes from Damascus, July 24, 1871, to a friend in Great Britain, that in Damascus there is, of late, a wonderful religious movement among Mohammedans, so that no less than three thousand are found who desire to become Christians. They have regular prayer meeting, and they pray to our Christ that he may reveal himself to them as their Savior, and lead them out from darkness into the light and truth. There is also, he says, a movement toward Christianity among the Jews, and the Druses are anxiously expecting their Savior's coming from China. A great spiritual awakening seems also imminent in Persia.

A NEW MAGAZINE in England is to begin and be issued quarterly, entitled the *Indian Female Evangelist*, undenominational in character, and devoted, as its name would indicate, to the interests of woman in the far East. It is to furnish information of their personal, social and domestic condition, as also of the work going on, under all varieties, in their behalf. It is intended, also, to bring out articles in every number fitted to throw light on their past as well as present state, the peculiarities of their mind, manners and character, etc. Such a magazine will fill a gap, and be eagerly sought by the multitude of Zenana bands at work in our own country, whose greatest drawback thus far has been the want of just such information—minute, picturesque, fresh and constant. Subscriptions (one shilling each) may be sent to Messrs. Suter & Co., 32 Cheapside, London.

FRENCH EVANGELICAL SYNOD.—The Rev. Dr. Burt, of Nice, France, writes to the *Presbyterian* that a decree has been issued by President Thiers, providing for a meeting of the Reformed Church of France in national synod. This action has deeply stirred the whole French Protestant world, as well it might, in view of the fact that such a meeting has not been permitted for more than two hundred years. The last synod was held in 1659, and adjourned to meet, "with the good pleasure of his majesty," in three years. For one reason and another that "good pleasure" has never been given. Dr. Burt hopes that the meeting will be productive of happy results, particularly in purifying the church of its rationalistic elements, which, he believes, will be outvoted; he predicts also that the synod will adopt an orthodox confession, and organize the national church on an evangelical basis. The synod will not, however, be held for some months to come.

POWERFUL WORK OF GRACE.—A great revival meeting has been held by the Wesleyans in Bedford, England. During two weeks not less than *two hundred and fifty professed conversion*. The Wesleyan ministers of the place met and resolved to enter personally and immediately into a vigorous revival effort. A series of union services, to continue a full week, were appointed for St. Paul's chapel. The town was divided into twenty-two districts. Into each of these visitors went daily with small handbills announcing the subject for the evening and inviting the people. Almost without exception the visits were received, and the invitation was responded to by hundreds. The sermons were brief, and in each case followed by prayer services at the altar. Christians and penitents came forward together. Parents brought their children, and wives their husbands, and many whole households found the forgiveness of their sins. Members of other congregations were among the number.

FATHER HYACINTHE has written to Father Gratry a ringing letter, rebuking him for his tame adhesion to the dogma of infallibility. Here is a specimen paragraph: "What! Reverend Father! Only a few months ago you suddenly arose like a prophet in the confusion of Israel, and you assured us that you had received orders from God, and that, for the purpose of fulfilling them, you were ready to suffer whatever it was necessary to suffer! You wrote that demonstration, as logical as it was eloquent, which people might insult but not refute, and, after having established by facts that the question of infallibility is a gangrened question—to use your own expression—you uttered in your holy indignation that cry which still resounds, *Namquid Deus indiget mendaci, vestro.* 'Has God need of your falsehoods?' And now, before so many consciences which you have disturbed and left in suspense, you content yourself with writing to your bishop, with an ease of manner calculated to surprise and sadden: 'I wish, Monseigneur, merely to say to you what it seems to me it was not even necessary to say, viz., that I accept, like all my sacerdotal brethren, the decrees of the Vatican Council. Everything to the contrary that I may have written on this subject before the decision I disavow.' It is thus, then, that the truth and the conscience in the church of Jesus Christ are henceforth to be treated?"

The history of the Moravian Mission in Thibet is very interesting. It was founded in 1857—two brethren establishing themselves in a valley, among the Himalayas. A third missionary family joined them a few years afterward, but no results were seen for twelve years. Then a fourth missionary family were added to the force. A revival commenced. A second station was founded at Poo, and there success began to reward the efforts of the missionary, Pagell. "At first the mistrust and hatred of the people embarrassed him. No owner of land was willing to sell to him; no laborer was willing to help him build his house. In the year of his arrival the harvest failed throughout the country. Thereupon there was a great commotion among the people, already alarmed by a foreign enemy of their religion. They sent to consult the Grand Lama. He sent back the deputation, with this declaration: 'A stranger has come to dwell with you, and you have caused him all possible embarrassment. This is the reason of the failure of your crops. Do him as much good hereafter as you have done him evil, and your fields will become fruitful again.' The missionary's house soon became too small to hold the people who came to hear, and he resolved to build a chapel. Scarcely had this resolution become known, when one hundred and forty men came to offer their services, and in three days they collected the materials necessary for the building."

MR. SPURGEON has been staying in Rome; and, instead of doing as the Romans do, he succeeded in greatly astonishing some of them by his free utterances in the pulpit. The correspondent of the London *Telegraph* describes a service which he conducted at the Presbyterian church of the Rev. Dr. Lewis: "Perhaps the boldest thing Mr. Spurgeon ever said in his life was said in his running comments before the sermon, while reading a chapter of Scripture. Somehow or other, he introduced Rome and Roman affairs into his discourse; and, raising his hands and eyes at the same time—the hands clasped, the eyes turned up to the ceiling—he broke out, without warning or preparation of any kind, in the following terms: 'Oh, Victor Emanuel! Oh, Emanuel of heaven, thou true Victor! Help the Italians, bless and sanctify their cause, and make them prosperous.' I do not think the cry of 'Fire!' or 'Stop, thief!' uttered in the middle of the sermon, would have caused much more sensation than this prayer did. Some of the congregation looked frightened, some indignant, some painfully amused. A few old ladies seemed as if they would rush out of the church; but, being too far from the door, kept their seats. Others appeared bewildered, hardly knowing whether to laugh or to cry, and quite beside themselves. Others, again—and they formed the greater portion of the congregation, both as regards men and women—sat, as it were, spell-bound and devout-looking, wondering what would come next."

ONE of the two hundred and twenty thousand inhabitants of Rome, about five thousand before the occupation of the city by the Italian government were wholly devoted to the service of the church, and occupied what were termed "religious houses." These religious houses numbered nearly two hundred, of which ninety-five were occupied exclusively by men and eighty-five by women, and were divided among eighty-three different corporations, each having its own constitution, rules, and special field of work. In respect to character, they included one university, six colleges for general education, eighty-eight schools, thirty-two mission houses sending out priests as pastors of churches or preachers, and eleven belonging to societies engaged in hospital or other charitable work. This leaves a small number for the contemplative orders or monastic monks. Generally these corporations had but a single center, the great society of Jesuits possessing only one novitiate, and the Dominican order another. Whenever a religious body arose, at least one house in Rome became necessary to insure purity, life and permanence. Now, however, as the laws of united Italy conflict with monasticism, these religious houses are gradually becoming the property of the State. Just as all monasteries and convents throughout Italy were taken by the government, will the religious centers, educational institutions, and sacred treasures generally of the church in the city be taken possession of by the same government, as it becomes established in Rome.

SATIRE should be not like a saw, but a sword—it should cut, and not mangle.

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CHRIST'S SYMPATHY.

Goodness may not always be sympathetic. We can well believe in the love of God, when we have so many evidences of it in the provisions of salvation. There is tenderness, pity, compassion in the infinite Father toward His erring creatures. God alone perfectly comprehends the consequences of guilt and sin in its future and eternal developments. Neither men nor angels can completely fathom the depths of that wretchedness which the lost soul is doomed to experience. God alone knows the sufferings endured in this world. No human capacity can go over the terrible array in detail, much less can it gather up and grasp the whole at a single glance; and yet with his knowledge of sin and suffering, and with his love for the fallen and wretched, passing all human love, we can scarcely conceive of God as "touched with the feeling of our infirmities."

In angelic natures the impossibility of this fellowship in suffering is apparent. They are moved by a benevolence only less boundless than that of God himself. They can truly rejoice over the repentance of one sinner, and minister tenderly to the heirs of salvation, but they can have no proper feeling of such weakness as springs from the flesh in its companionship with a corrupt and fallen nature. Their pinions of light know nothing of weariness, and their spirits of flame have never been darkened and saddened by the shadow of sin. In the wilderness and in Gethsemane they could do scarcely more than gather upon the outskirts of those terrible passages in the Redeemer's conflict with the powers of darkness. However near they may come to us in their vigilance and solicitude, there is still a vast distance between them and our human nature. The general import is clear enough; the unseen and spiritual enemies are more manifest to them than to us, and the tremendous interests involved are measured as no human intelligence can take them in. But there are elements in the struggle which baffle their efforts to fully conceive. So far as they are like ourselves, they are capable of sympathy; but beyond this, and as we enter the conditions of our depraved and fleshly natures, they can be little more than anxious spectators of a scene which there is nothing in themselves to explain.

The capacity of man to feel for his fellows is limited by his very imperfections. Without goodness and benevolence, indifference prevails. Where the moral condition is right, there is wanting complete perception of the suffering in any given case, and of those variations and modifying circumstances which may exist. It is a difficulty with the best of benevolent natures to adequately feel for others. There are points in which experiences touch, but there are also many in which they are far removed. It is hard for the strong to enter into the trials of the weak, for the well to appreciate the temper of the sick, for the learned to have perfect patience with the ignorant and illiterate, and for great and highly endowed minds to deal kindly and considerately with those of low and medium gifts. Both selfishness and incapacity are in the way of complete sympathy. To feel all, and to feel perfectly, would crush. Only a superhuman organization could bear a weight and strain like this. And yet human sympathy, in its best manifestations, is the most beautiful, helpful and healing of virtues. One touch of nature, thus refined and purified, "makes all the world akin." However helpful our sympathy may be, it is often helpless. What it inspires us to undertake is altogether beyond our performance. In the physical pain of others, in their mental anguish and in their spiritual perplexities, we may be profoundly moved, and wrought up to the highest tension of desire to assume the burden, or in any way to relieve the sufferer. But we are absolutely helpless.

The sympathy of Christ stands out in relief as something different from the love and compassion of God, to be distinguished from the benevolence of angels, and as every way more perfect and effective than our purest and deepest fellowship in human suffering. He knows, as he only can know, the anatomy of the body and the soul, and how every fiber and faculty of this wondrous compound is swayed and tortured under the force of pain and anguish. Without sin, he approached so nearly its conditions as to meet the most powerful assaults of temptation. He was tempted "like as we are." The diabolical, the fleshly, the worldly were encountered in their fullest strength, and his soul passed through every strait of anguish known to us in the conflict with sin. All the lines of a perfect sympathy meet in him as in no other being in the universe. Knowledge, feeling and helpfulness are all complete in him.

And it is a comforting assurance which we have, that in his heavenly exaltation the Savior retains his sympathetic character. He is at the right hand of the Majesty on high in his humanity, and it is there, and now, and ever, that he is "touched with the feeling of our infirmities." It is as the ascended and glorified Christ that it is written of him: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." He was qualified by the assumption of our nature, and by the temptations and sufferings of his life on earth, to be in heaven "a friend that sticketh closer than a brother." Enthroned, as he is, above all, and invested with the purple of everlasting and universal empire, and by the mightiness and splendors of his regal state almost lifted beyond the gaze of the seraphim, he is still touched with the feeling of our infirmities. The sorrows and trials of the humblest saint, the death-throes of the obscurest believer, penetrate through all these ranks and atmospheres of dazzling radiance, and touch the Redeemer's heart. If we cannot apprehend God, if we wearily ponder and speculate where we find no ground to tread on, we may rest in this blessed assurance. We may feel how inadequate, how utterly powerless is earthly tenderness to sustain, and at the same time turn to the loving and ever-living Christ. No submissive sufferer, no earnest seeker is without his sympathy. Especially in the great battle of believers for salvation does Christ claim his rightful relationship as brother and near of kin. From his throne he is not ashamed to call them brethren, and in all their warfare he cheers them by his presence, and sustains them to the end.

WE SINCERELY SYMPATHIZE with Bro. Glenn and his afflicted house in the bereavement they have experienced. The folded lamb is better off. The good Shepherd has only taken the precious child to himself, and he hath done all things well. A note from Bro. J. W. Shores, dated Troy, Alabama, January 29, says:

My Editor: The Rev. J. W. Glenn, pastor of the Methodist church in this place, has met with a sad bereavement in the death of his little daughter, who was only four years old. She died in Glennville, Alabama, at the residence of her uncle, Bro. D. V. Glenn, on Wednesday, the tenth instant. The father arrived there on the eleventh, only to look upon the lifeless form of his child. The sweet little spirit has gone to join its mother in the better land.

LOGAN D. DAMERON.—We observe with pleasure that the prosecution of this gentleman, formerly the business manager of the St. Louis *Christian Advocate*, has been withdrawn, and the case has been stricken from the docket of the court. Bro. Dameron was also fully acquitted by a committee of investigation of the church to which he belongs in St. Louis, and his character, most foully and unjustly aspersed, is fully vindicated before the church and the world.

DER FAMILIENFREUND.—This is now the name of our German paper. Family Friend is the interpretation. The size has been doubled, and the paper much improved. Judging from the appearance, and from the testimony of our German friends, we must pronounce it a most excellent and valuable sheet. It is issued every other Wednesday, at 112 Camp street.

A WORTHY OBJECT.—The Rev. C. F. Evans is in this city soliciting aid for our weak and struggling church at Monroe, Louisiana. The Conference, regarding the matter as most urgent and important, authorized him to visit the churches and solicit contributions. We trust the appeal will be generously responded to by our friends here and elsewhere.

WHY DON'T YOU TAKE A CLASS IN SUNDAY SCHOOL?

"Because I want to rest when Sunday comes." We admit that this is very natural; but we suspect it is as natural and proper for most other people as it is for you, and if this desire for rest is to be generally gratified, we are afraid the little ones will be without the Sabbath school and its sweet influences altogether. But may it not be a question whether it is proper to work so hard all the week, and so late on Saturday night, that we don't feel like giving an hour on the Sabbath to the great Shepherd and his lambs? Besides, it is said by observant people that the Sunday school work is really a recreation, for it brings "change delectable."

"But the fact is, I don't feel like it." Sorry to hear you say so. It seems to me your heart ought to "leap with inward joy" to assist in so sweet a task. Can it be possible that you can remain unfeeling when little children, with their young lives and great possibilities, plead for help? Have you not a seed-thought you would like to sow in the virgin soil of their hearts, that may spring up and bear fruit again long after you are homed with the good, aye, and hear it forever more? Then hasten to the Sunday school, and gather the little ones around you, whose hearts, like the mouths of the birdlings, are waiting eagerly to receive whatever you are willing to give. Have you not some beautiful image of truth or love that you would like to impress upon a susceptible heart, from which time nor change shall ever erase it?

"I am not competent. I don't know how to teach." This possibly may be so, but I dare not risk your friendship by saying so. Come, consider that you were once a child. Bethink you what you wished as a child to know. Life's experiences must have taught you much that the child does not know, and needs to be taught. "But I am not familiar with the Bible." What! not familiar with your Bible!—your Father's will, bequeathing you an "inheritance" eternal in the heavens! Not familiar with the wayhill of your journey, the chart of your voyage! I regret to hear it. But will you remain ignorant? No need to do so. So many Bibles, so many cheap commentaries and helps to the study and comprehension of the Book of books.

Then, if you do not know it, though I think you must, let me tell you there is no better way to learn than by teaching. It calls out our knowledge, it shows us our needs, and sends us variously in search of help. Do, pray, make no more excuses, but be up and doing. Resolve, while we are talking, that you will go to Sabbath school. Say next Sunday morning: "Mr. Superintendent, I have come to work in the nursery of the Lord. I wish I was more skilled than I am; but I will do the best I can." My word for it, you do your best and you will never regret it.

W.

BISHOP MARVIN IN TEXAS.

From the Bishop's last letter (January 6) to the St. Louis *Christian Advocate* we quote:

There are a good many Mexicans in San Antonio, and the German population is very large. Infidelity is outspoken and organized. The Sabbath of the Lord is despised. Evangelical agencies are feeble. There is one Methodist congregation, two Presbyterian, one Lutheran and one Episcopal. But they are all small, and have a hard struggle to exist. Our congregation is, perhaps, as large as any other, if not the largest in the place. Of course I speak of the Protestant churches. The Roman Catholic churches are strong. The actual membership of our church is but sixty-five. But the brethren begin to take heart. Signs of prosperity begin to appear. The general tone of society is improving. Bad men and evil deeds are falling more into disrepute. The improvement is slow but perceptible. Railroads are coming and will break up the supremacy of foreign influences by bringing American citizens of intelligence. So they labor in hope.

I preached from Friday until Monday night, with the usual Sunday services, and a sacramental occasion. An incident of great interest to us all was the administration of the sacrament by our Mexican brother to four of the converts who are the fruit of his labors. They came to the table by themselves, he first addressing them in their own language upon the nature of the ordinance. Several Americans present understood the Spanish language, and with one accord were gratified to find his instructions so judicious and his statements so accurate. When they came to the table I gave him the elements and he distributed them to the new converts, who for the first time received the bread and wine according to our Lord's own institution, *in remembrance of him.*

This first sacrament in connection with the Mexican mission I shall never forget. It was witnessed with profound sensibility by members of various evangelical churches present. We prayed that these might be the "first fruits" of a very great harvest to grow and increase in the hands of the reapers for ages and ages to come. Is not this the handful of corn in the top of the mountains? Shall we see the fruit of it waving like Lebanon? May the Lord of the harvest send forth more laborers, for the fields are white!

I left San Antonio on Wednesday morning, in company with Rev. W. J. Joyce, agent of the American Bible Society. Thirty miles brought us to Sutherland Springs, where I preached at night to a very small congregation, made up of very intelligent people. Thirty miles the next day brought us to Helena, where I preached at night again to a crowded assembly of attentive hearers. Forty miles more on Friday brought us to Goliad, and here I am now, still on the bank of the San Antonio river, which is not perceptibly larger here than at its source.

We arrived here last night just in time to be ahead of a norther. Under a hospitable roof, by a blazing fire, I hear the rush of the wind with a deep feeling of comfort and gratitude, not unmixed with sympathy for the thousands that are out on the prairies to-day.

Another Response.—A Proposition.

MR. EDITOR: I have $100, deposited with me by a member of the Carondelet Street church, for Centenary College, provided nine other persons will come forward to make up the sum of $1,000.

W. V. TUDOR.

FEBRUARY 5, 1872.

REV. H. EBERS, says the Baltimore *Episcopal Methodist*, transferred from the Louisiana Conference to the Virginia Conference, arrived in Baltimore on the twenty-eighth of January. Bro. Blogg has taken him to Petersburg, to place him in charge of the German work there. He is a very pleasant young man, has resided in Texas for many years, and received an English education since he came from Germany to this country. We doubt not he will prove a valuable coadjutor.

CENTRAL UNIVERSITY.

The following is the final action of the convention at Memphis:

Resolved, by the convention, That measures be adopted looking to the establishment, as speedily as practicable, of an institution of learning of the highest order and upon the surest basis, where the youth of the church and country may prosecute theological, literary, scientific and professional studies to an extent as great and in a manner as thorough as their wants demand.

Resolved, That this institution shall be called the Central University of the Methodist Episcopal Church South.

Resolved, That it shall consist, at present, of five schools or departments, viz.: 1. A theological school for the training of our young preachers, who, on application for admission, shall present a recommendation from a Quarterly or an Annual Conference, and shall have attained a standard of education equal to that required for admission on trial into an Annual Conference; and instruction to them shall be free, both in the theological and the literary and scientific departments. 2. A literary and scientific school. 3. A normal school. 4. A law school. 5. A medical school.

Resolved, That the sum of $1,000,000 is necessary in order to realize fully the object desired; and not less than $500,000 must be secured as a condition precedent to the opening of any department of the University.

Resolved, That the location of the University shall be left to the decision of the College of Bishops of the Methodist Episcopal Church South.

Resolved, That the carrying out of this whole scheme is hereby committed to the following persons, viz.: William C. Johnson, Robert J. Morgan, Smith W. Moore, Milton Brown, Alexander L. P. Green, Jordan Stokes, David C. Kelley, Edward H. East, Robert A. Young, Landon C. Garland, Philip Tuggle, John M. Steele, James H. McFerrin, Christopher D. Olivery, William Dickson, Edward Wadsworth, William M. Byrd, William L. C. Huntient, Thomas Christian, James L. Borden, William H. Foster, Andrew Hunter, James L. de Yampert and David T. Reynolds—who shall take immediate steps for securing a suitable charter and incorporation, and shall be a board of trust, with power to solicit and invest funds, appoint an agent or agents, and to do whatever else is necessary for the execution of this scheme.

Resolved, That seven of the board of trust, at any meeting regularly called, shall constitute a *quorum.*

Resolved, That provision be made in the charter for giving a fair representation in the management of the University to any Annual Conference hereafter co-operating with us.

Resolved, That the Bishops of the Methodist Episcopal Church South be and hereby are requested to act as a board of supervisors of the University, or any of its departments, and jointly with the board of trust to elect officers and professors, and prescribe the course of study and the plan of government.

BOOKS AND PERIODICALS.

THE HOME OF GOD'S PEOPLE. By Rev. William L. Gage. Worthington, Dustin & Co., Hartford, Connecticut, 1872.

This book is, of course, about the land of the Bible—geographical, historical, ethnological and topographical, and telling in popular style everything known or discovered concerning the countries and places hallowed by scriptural reference. It is not a hastily written work, and every page bears the marks of much study and a thorough acquaintance with the subject. Every good Sunday school library should be supplied with it. The illustrations are numerous, and will prove exceedingly helpful to the student of the Bible. The volume is a handsome octavo of 557 pages. It is sold by subscription. We are indebted to S. T. Goodwyn, Esq., of New Orleans, agent and publisher, for a copy.

MORE THAN SHE COULD BEAR. A story of the Cachupin war in Texas, A. D. 1812-13. By Hesper Bendhow. Philadelphia: Claxton, Remsen & Haffelfinger, 1872.

The author has chosen a new and exciting field of romance, and has made an exciting story. The materials are for the most part historical, and the work is a graphic reproduction of the wild, adventurous and bloody conflict which for years was carried on between the frontier waves of our population and the military power of Mexico. The volume is a duodecimo of 439 pages, and tastefully bound in cloth. For sale by James A. Gresham, New Orleans.

ORAL TRAINING IN NATURAL SCIENCE AND GENERAL KNOWLEDGE. By H. Barnard. A. S. Barnes & Co., New York and Chicago, 1871.

This work is intended for school teachers, and also for private instruction. The art of teaching is most important, and this volume cannot but prove exceedingly helpful to those who are engaged in schools or in the instruction of private classes. Besides showing how to teach, these lessons furnish the teacher with a tolerably complete epitome of natural science. Price, $1, sent by mail, postpaid.

LITTELL'S LIVING AGE for the weeks ending January 20 and 27 contains, among other important articles: Church and State in Italy; American Experience in the Relief of the Poor; Old Fashionable London; The Queen of the French; A Reminiscence of Eton Life; Jowett's Plato; The Story of the Hostages; Political Influence of Humor in America; Indian Forests; Affairs at Pekin; Ross Neil's Lady Jane Grey; Public Calamities and the Public Bearing; The People's Diction of the Future; The Quakers and the International; with the continuation of a remarkable serial, "The Maid of Sker," etc. The subscription price of the *Living Age* is $8 a year, or for $10 any one of the American $4 magazines is sent with the *Living Age* for a year. Littell & Gay, Boston, publishers.

OLD AND NEW for February has: Unpublished Writings of Washington; Sexual Science; Selfhood and Sacrifice; Washington, the General; Washington's Expression of Countenance; The Standard Likeness of Washington; Washington's Agricultural Letters, and other articles.

THE PICAYUNE.

On the first instant Mr. A. M. Holbrook retired from the proprietorship and management of this old and well-known journal, and transferred it to the "New Orleans Printing and Publishing Company." This company is composed of the great body of our best citizens, and the paper promises to be the advocate and organ of the best interests of the people and community. The price of the weekly and daily have been greatly reduced, and single copies are sold at five cents. We heartily welcome the new management, and sincerely hope that the principles upon which it is proposed to conduct the *Picayune* may be firmly adhered to. We quote a single but suggestive paragraph from the salutatory of the new proprietorship:

This implies that it will not, while denouncing Satan, assist in his works, or while howling against the sin, bug the sinners; but will hold Satan and his works, the sinner and the sin, in equal abhorrence and detestation.

And this implies that it will manifest in all proper ways a steadfast friendship for religion, without invidious reference to distinctive creeds, in the firm persuasion that the most frightful superstitions are those of unbridled infidelity, that without the conservative and reassuring influences of an intelligent religious faith and culture, society would plunge into chaos and despair, and that it is only a God-fearing people whom no prosperity can corrupt and no disaster can crush.

MORTALITY OF LITERATURE.—A late French writer, M. de Tapies, gives the following tables of literary mortality in his "Statistical Contrast between France and England." Out of 1,000 published books, 600 never pay the cost of printing, 200 just pay the expenses, 100 return a slight profit, and only 100 show a substantial gain. Of these 1,000 books, 650 are forgotten by the end of the year, and 150 more at the end of three years; only 50 survive seven years publicity. Of the 50,000 publications put forth in the seventeenth century, hardly more than fifty have an established reputation. Of the 80,000 works published in the eighteenth century, posterity has hardly preserved more than were rescued from oblivion in the seventeenth century. Men have been writing books these three thousand years, and there are hardly more than five hundred writers throughout the globe who have survived the outrages of time and the forgetfulness of man.

THE will of Isaac Rich has been opened. He bequeathed all his property, except a few legacies to his relatives and one or two personal friends, to the University, of which the Boston Theological Seminary is a department. William Claflin, William H. West and John Goldsborough are executors. The property is to be untouched for three years. Ten thousand dollars a year is then to be applied to the University; after five years, twenty thousand, and after ten years, the whole income. The property is now valued from one and a half to over two millions. Such a disposition of it insures not less than three millions, and probably four, by 1882. This is the largest gift ever made for higher education in America.—*Zion's Herald.*

Married.

On the fourteenth of January, 1872, by Rev. J. R. Langston, at the residence of the bride's brother, in Claiborne parish, Louisiana, Mr. MILO C. LAURENCE to Miss HATTIE GREEN, all of that parish.

December 27, 1871, at the residence of the bride's father, by Rev. Lane Burden, Mr. HENRY W. McLEOD to Miss BETTIE D. ASHLEY, all of Trenton, Louisiana.

January 18, by the Rev. J. W. Shores, Mr. ANDREW BENTON to Miss NANCY C. JOHNSON, all of Troy, Alabama.

Obituaries.

J. N. KLEIN.

The following resolutions were passed by the Vicksburg Quarterly Conference:

Resolved, That this Quarterly-Meeting Conference learns with sorrow and regret the demise of our late brother and member of this body, J. N. Klein, steward in this church.

Resolved, That in his death this church has lost an estimable member, and this Conference an efficient, able and liberal co-laborer.

Resolved, That in Bro. Klein we recognized one eminently worthy in all the relations of life—as husband, father, citizen, and member of the church of God.

Resolved, That we deeply sympathize with the bereaved widow and fatherless children, and refer them our heartfelt condolence; and could in our prayers commend them to him whose ear is ever open to their cries.

Died, at his residence near Tallula, Madison parish, Louisiana, of chronic dysentery, November 30, 1871, T. WARREN BRISCOE, aged thirty-nine years.

Bro. Briscoe was well known to a number of the members of the Louisiana Conference, having been connected with the Methodist Episcopal Church South for upward of ten years. He was born in Mississippi and extensively connected with prominent families of that State and of Louisiana. He first married Miss E. M. Humphrys, in April, 1858, and the year following both joined the church, under the ministry, I think, of Rev. R. S. Trippett. During his residence in Claiborne parish, February 25, 1861, his wife died. One child survives as the fruit of this union. In June, 1867, he married Miss M. Scott, who, with two children, survives to mourn his loss.

Bro. Briscoe was afflicted from childhood, and often suffered because of the disease that finally ended his life. He was a man of courtly presence and winning manners, and wielded an astonishing influence. Without political ambition, although only the position of a planter in the community, he yet seemed so endowed with rightful qualities as to be possessed of unusual influence among men. The colored people were never more easily led than by his address. He never permitted unchristian familiarity, never appeared to seek to control them by any superior and kind way for gaining their confidence, so largely were they benefited by receiving his advice, and so completely did he win their affections, that alone the word of Bro. Briscoe was sufficient to quell the most threatening disturbance. Several times did he prevent imminent outbreaks by his own unsupported word. The community feel their loss, and to-day there is no one who can fill his place.

As a member of the Church Bro. Briscoe never lost the opportunity of proving his worth. As regard to personal religion he was evident, not disposed to exalt himself, and perhaps was not always as fully persuaded of his accepted state as he wished to be; but he was sincere, earnest, and, so far as I could judge in a short acquaintance, very consistent. I have no doubt that he was a regular reader, and had he been in communion with a church of size and liberty I believe he would have been more demonstrative, and in better personal experience. He was very desirous of having preaching in the community, and perhaps did all he could to secure it. But he stood, as a Methodist, alone, no other member being near him. Limited, from the character and size of the community, as his opportunities were, he still was the means of considerable good religiously. It was a matter of constant regret that he could not bring about a better state of things. About two weeks before his death Rev. B. F. Alexander spent the night with him conversed of his state of mind, and religious matters generally. This conversation had a great and happy influence on his mind. He spoke [illegible] its effect. Knowing that he could not live long, he set his house in order. He had no fear of death, and anticipated a home in heaven, and, though suffering till just before the end, bore all with great patience.

My pen fails to do justice to the noble character and life of this man. He deserves a place in the memory of the good. The church suffers when such as he—men who, we may say, stand on the outposts and among strangers to Methodism—illustrate its principles and uphold its honor. But, whoever may strive hereafter to cultivate the waste places of Madison parish will find a potent influence to aid him in the memory of Bro. Briscoe, and need never fear to refer to him as a representative of Methodism and Christianity. May the blessing of God be with the bereaved widow and the fatherless children.

F. T. RAWSON, Pastor.

BRADFORD DAVIS COFFEY was born in Jefferson county, Mississippi, December 25, 1850, and died November 27, 1871 a short but noble life.

Gifted by nature with many excellent traits of character, possessing superior intellectual powers, and having had good educational advantages, both secular and religious, he was a young man of great promise to his family, his country, and his church.

He had finished his education and was preparing to enter upon the practice of his profession when he died. His law diploma came by mail from the University of Mississippi where he graduated the day he was buried.

Dedicated to God by baptism in infancy, and raised in the nurture and admonition of the Lord by pious parents, he was an early convert to Christ, and was taking a high position as a Christian. When but ten years of age he gave his hand to the church in token of his desire to be recognized as a member. His religious experience was clear and well defined. He came to the full assurance of faith. He lived in the faithful discharge of his duty. He died in peace.

On the tenth of last November he delivered an address before the thirteenth anniversary of the Female Financial Association of the Fayette circuit, Mississippi Conference. The address was timely and eloquent, full of excellent thoughts and amiable sentiments. The subject was: The Claims of the Gospel Ministry to a Competent Support. He delivered this address with the fever on him which terminated his life. It was requested by the society for publication, but he modestly declined to furnish it.

During his last illness he suffered greatly, but with patient submission to the will of his heavenly Father. He spoke of his home in heaven, and expressed his desire to go to it. He said he was weary, and wanted to go home to rest. He was anxious to live on account of his widowed mother and orphan brothers and sisters; but other than that he was willing to die. His last words were to his mother: "You know there will be a great day, and we will meet again."

His obsequies were attended by a large concourse of sorrowing friends. He was buried in the church-yard in Fayette, on the twenty-ninth of November, amidst a profusion of tears.—Rev. xiv. 13.

His pastor, W. B. LEWIS.

At a regular meeting of Fayette Sabbath school the following preamble and resolutions were passed:

To the Officers and Members of Fayette Sabbath School: The undersigned, your committee appointed to draft resolutions on the death of our late companion, Bradford D. Coffey, would respectfully submit the following:

WHEREAS, It has pleased Almighty God, in His wise providence, to remove by death our beloved and cherished friend, Bradford Davis Coffey, who has been from childhood to manhood an exemplary member of our Sabbath school, having been enrolled in 1856, in the sixth year of his age; be it, therefore,

Resolved, That in his death our school has lost a zealous friend, a faithful scholar and an earnest Christian, one whose ambition was to excel in literature, scholastic learning and biblical knowledge.

Resolved, That not only has the Sabbath school cause and the church been deprived of one of its tried and firm advocates, but society has lost a young man whose talents gave great promise of future usefulness.

Resolved, That we sincerely sympathize with the bereaved family in the recent demise of a dutiful son and an affectionate and devoted brother.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and one to the family of our deceased brother, and minutes made thereof on our record.

JAMES McCLURE,
C. W. REED,
SAMUEL RICHARDSON,
Committee.

A true copy from the minutes of Fayette Sabbath school.

C. W. BOOTH, Secretary.

FAYETTE, Miss., Dec. 10, 1871.

Agt's & Publisher's Department

BELLS.—We call attention to a slight change in the advertisement of Messrs. E. A. & G. R. Meneely, founders of the Troy bells.

COSTUMES, ETC.—A large assortment of costumes and fancy articles are to be found at the establishment of Madam Grimx, No. 93 Conti street.

TARPAULINS.—One of the oldest and most extensive firms dealing in the above article is that of C. H. Allen & Co., No. 81 New Levee street. See advertisement in to-day's paper.

BLOODED STOCK.—Mr. C. J. Shepherd anticipates the early arrival of his fine blooded cattle, sheep and other stock, which have been delayed, and hopes in a few days to be able to meet the wishes of purchasers. He may be seen at 39 Carondelet street.

MR. S. A. SHUMWAY, DEALER IN SUGAR AND MOLASSES.—Those who are interested in the sale or purchase of sugar and molasses would do well to make the acquaintance of Mr. Shumway, No. 10 Conti street. See his advertisement in another column.

FAIRBANKS' SOUTHERN SCALE DEPOT.—Mr. W. R. Bowman, agent for Fairbanks' scales, at 53 Camp street, keeps a well-assorted supply of scales and corn mills at reasonable rates. Those interested will find his advertisement in the ADVOCATE, and should call at his depot.

MESSRS. W. J. FRIERSON & CO.—The gentlemen constituting the above firm have large experience as cotton factors, and are worthy of the confidence of those who are seeking for a reliable house to which to intrust their business. We commend their advertisement in this issue to the attention of our readers.

WILLIAM HOLIAN, boot, shoe, trunk and valise manufacturer and dealer, Nos. 99 and 101 Canal street, deserves much credit for the extensive trade which, by close personal attention to business, and a determination to give satisfaction to customers, he has built up. We take pleasure in calling attention to his advertisement in another column.

LIFE INSURANCE.—The Equitable Life Assurance Society, of which our worthy fellow-citizen, Mr. A. P. Cleveland, is general agent, will be remembered as one to which attention has been repeatedly invited in the columns of the ADVOCATE. We are satisfied that all we have said in favor of the association is true, and we take pleasure in repeating that we regard it as one of the best in the country. An advertisement will be found in the columns of this issue.

GEORGE MCGIBBON & CO., 141 CANAL STREET.—But few persons familiar with Canal street in former years will fail to remember the extensive and elegant establishment presided over so many years by Mr. E. Gignel. We can assure them that Messrs. McGibbon & Co., the worthy successors of Mr. Gignel, are fully sustaining the reputation of the house. The large assortment of fancy and staple goods is varied and beautiful. Call and see for yourself.

FOR NEW YORK.—The Merchants' Steamship Line consists at present of six staunch and fast-sailing steamers, with superior accommodations for passengers. We have found the company's agents attentive and obliging to shippers. We have much pleasure in calling attention to the advertisement of Mr. John H. Ludwigsen, the worthy agent of the company for this city, and trust that the patronage of the company may continue to amply reward them for their enterprise.

GINGER ALE, manufactured by Messrs. Cantrell & Cochrane, of Belfast, Ireland, is said to be a very delightful temperance beverage, used extensively in the old country. It is claimed that it is an antidote to acidity and dyspepsia, and an excellent drink for the hot and debilitating seasons. It will doubtless have an extensive patronage at the soda fountains. Mr. R. L. Neill, 198 Gravier street, is wholesale agent for this city. The names of Cantrell & Cochrane appear on the bottle, cork and label of the genuine.

WE CALLED a few days since at the musical emporium of Messrs. Zorn & Bremer, No. 176 Canal street, and found that they had just received a large invoice of Pleyel pianos, which, coming direct from the manufactory, they are able to sell at very low prices. For brilliancy of tone, elasticity of touch and durability of finish these pianos have a world-wide reputation. Messrs. Zorn & Bremer have also the Union, Steck and Hallet & Cumston pianos, Smith's American organs, accordeons, violins, etc., all guaranteed to give satisfaction, and for sale at reasonable prices.

LIVERPOOL AND MISSISSIPPI STEAMSHIP COMPANY.—There is nothing in all the enterprises for which capital and business talent have been combined more vital to our prosperity than our direct trade with Europe. Withhold from New York, for even a few months, the proceeds of her vast importations for the consumers in the South and West, and her prosperity and credit would descend like an arch with the key-stone removed. The importer's share of the profits on imported goods is too frequently the lion's share. There is therefore nothing connected with our shipping interest which we could with greater pleasure direct attention to, or speak a word of well-deserved encouragement, than the company to which we are indebted for the line of splendid steamships running between New Orleans and Liverpool. Every citizen is interested in their success. We refer our readers to their advertisement in our columns.

DR. JOHN G. HADFIELD, 156 Carondelet street, New Orleans, has opened up a good suit of rooms for the treatment of all diseases, especially chronic diseases of years' standing. The mode of treatment is called the Equalizer Treatment, the principle of which is to relieve the whole or any part of the body of a portion of the atmospheric pressure resting on the same, by means of inclosing any diseased part in an air-tight receiver, in which a vacuum is made, and blood rushes into this part with a much greater force. It is claimed many cases of paralysis, rheumatism, lung affections, female weaknesses, nervous debility and many other diseases can be cured. The treatment is based upon scientific principles, and it would seem from the testimonials of physicians and patients in the doctor's possession, and the patronage he is daily receiving, that there is merit in his system of cure. Those who are diseased would do well to examine the process, which can be done by sending or calling for descriptive circulars. See his advertisements in this paper.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Feb. 3, 1872:

A—D Appleton & Co, Alex Agar, W Anderson, C G Andrews, American Tract Society, American Sunday School Union, W F Alexander 2 dcs., N W Ayer & Son, American Advertising Co, Edwin Ahlen.

B—W C Black, Josiah Barker $2.10, Mrs Texana Bright $12.50, H P Bowen, Horace Bishop, J Lane Burden, E Leg Rhaton, W E Ballard $41.66, Benj Blakeney $1, J M Brown, H G Battle $2, B F Blow, John W Blake $2.75, D P Bradford, H M Booth $15, Robert Babington, Dr J Ball, Bennerman & Willson, John D'Boult $10.

C—G W Chatfield $4.50, R B Crawford, R Carlton $5, A J Coleman $41.50, T J Campbell $14, A W Campbell, S H Cox, Charles W Calhoun, R Crawford, L B Colley, John Caldwell, Bascom G Cravens, Co-operative Printing Co.

D—H M Dunbar, J G Dempres $2.50, Joel T Daves $2, R Bay $9, M A Dunn $2.

E—T C Evans, W Ellis.

F—H M Featherston $9, W E Fall, E A Flowers, Fitch & Thain.

G—Mrs Ella Glathey, Griffin & Hoffman $1.47, Thomas Green 25 cts, A E Goodwyn, F D Galloway.

H—P Howard $1.35, Chas Hutchins $8.50, H H Hings, R D Hood $8, R H Harris $1, P W Harper $12.50, J C Huckabee, Mrs S E Hardwick 2 lots, Alex Hood, Sarah Hale, James P Hall, Hutchinson & Co, J Hall.

I—Robert S Isbell.

J—J W Johnson, A M Jones, T F Johnson, James M Jackson.

K—M Kreisle, R W Keanon, W R Kirk, Christian Keener.

L—Will H Leith 2 lots $5.85, A J Lee, Geo M Livermon, James R Langston $10, W E M Linfield, Ludden & Bates.

M—J H Mims 2 lots, A W Murdock, Martin & Goodwin, O M Marsh, Dunbl Morse $38.17, D Merchant, S A Murphy, George W Matthews, Thomas M Mann, Irvin Miller $2, A D McVoy $1, W A Montgomery, E A & G R Meneely, Mason & Hamlin.

N—A B Newton, Thomas Nelson & Sons.

P—F J Patjito, A A Payne, John Pipes $3.50, J H Pattons 2, Phillip Phillips, Powers & Weeks, S M Pettengill & Co.

R—J K Randle, James Robertson, J B Rogers, William C Rowland, S P Baldwin, John Richey $10, Geo P Rowell & Co.

S—J S Smythe, D H Stinson, A A Stedman $5, J W Schoenhorn & Co 2 lots, Wm R Simmons $1.50, H A Singleton, N M Skipworth, Robert Smith, S H Schroeder, W Spillman, Thos Stockwell, J W Shores, Isaac Spangler $2, J L Skipper $4.75, Southwestern Book and Publishing Co, Geo S Seofield, W T Smiths 50.

T—J L Terry, R W Thompson.

W—P M Woodman, William H Watkins, William Wadsworth, J D Willis $4, James M Weeks, B F White $4, Anson West $1, Wills, & Co, John Wilkinson 2 lots $2, J C Wilkinson 10 cts, George Woods & Co, Wert Literary Society, J B Williams.

Y—N B Young.

BUSINESS NOTICES.

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office, 33 CAMP STREET.

A. P. CLEVELAND,
General Agent.

feb8 1y

From the Atlantic to the Pacific the fame of the celebrated SILVER-TIPPED Boots and Shoes is spreading. They last twice as long as Shoes without Tips.

Ask your shoe dealers for them. feb8 4t

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

114 and 116 Poydras St., New Orleans

jan8 1y

Do Not be Deceived.—Calde' Screw Wire Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. jal1 3m

Best and Oldest Family Medicine.—*Stanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Biliousattacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

NEW ADVERTISEMENTS.

FAIRBANKS' SOUTHERN SCALE DEPOT.

53 ..... CAMP STREET 53

FAIRBANKS' SCALES
AND
Trowmer's Steel Corn Mills

of all descriptions and sizes, for sale at New York prices.

W. R. BOWMAN, Agent,
No. 53 Camp street.

These Mills will grind with either horse, steam or hand power. feb8 3m

TARPAULINS.....TARPAULINS.

C. H. ALLEN. SAMUEL BROOK.

C. H. ALLEN & CO.,

81 ..... NEW LEVEE ST..... 81

Between Poydras and Lafayette streets, keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee, and will pay all damage accruing to goods when their tarpaulins and men are employed to protect the same.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. 6-8 1m

SMALL FRUIT INSTRUCTOR.

Sixty-four pages. Price, 25 cents, postpaid. Tells how to plant and grow all kinds of Small Fruit successfully, both for market and home garden. John J. Thomas, Henry Ward Beecher, Judge J. S. Harris, of Georgia, and others, say it is one of the most complete and practical works ever printed. ☞ Price List of Plants, retail or wholesale, free to all applicants. Address

A. M. PURDY,
Palmyra, N. Y., or
PURDY & HANCE,
South Bend, Ind.

P. S.—Specimen copies of the **Fruit Recorder and Cottage Gardener**, a dollar monthly, (A. M. PURDY, Editor,) *free* to all applicants. *It speaks for itself.* To see a copy is equivalent to subscribing. feb8 3m1tem

PERSONS IN WANT OF PIANOS WILL please bear in mind that we have on hand a large stock of the best manufactories, such as PLEYEL, STECK, HALLET and CUMSTON, etc., and will sell them at very low figures for cash, or on the monthly installment plan.

Also on hand a good stock of SMITH'S celebrated American ORGANS.

German and French Accordeons, Violins, Guitars, Flutes, etc.

ZORN & BREMER,
feb8 2m5p 176 Canal street.

NEW ADVERTISEMENTS.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans every SATURDAY.

Cabin passage $50 00
Steerage passage 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf, foot of Jefferson street.
New York wharf, Pier No. 1, North river.

JOHN H. LUDWIGSEN, Agent,
feb8 1y No. 130 Common street.

The Liverpool and Mississippi Steamship Company.

ST. LOUIS, Capt. Smith ..... 6,827 tons.
MEMPHIS, Capt. Weeks ..... 2,500 "
MISSISSIPPI ..... 2,500 "
VICKSBURG ..... 2,500 "
TEXAS, building ..... 2,500 "
MISSOURI, ... 2,500 "

Are intended to sail from Liverpool as follows:

FOR LIVERPOOL DIRECT—The steamship

ST. LOUIS,

Smith, commander.

Will sail on SATURDAY, MARCH —, from her wharf, foot of St. Mary street, First District. Will receive and sign through bills of lading to Havre, Bremen, Hamburg, Antwerp, Rotterdam and all Continental ports.

Parties desirous of sending for their friends, via Bordeaux or Lisbon, can purchase prepaid emigration tickets here. A reduction allowed when applied for in person.

For freight or passage, having superior accommodations, apply to

MEEKER, KNOX & CO.,
39 Carondelet street.

Managing owners FLINN, MAIN & MONTGOMERY, 12 Launcelot Hay, Chapel street, Liverpool feb8 3m

IF YOU ARE BROKEN DOWN in health, body and mind, from *any cause*, if your look is wild, your memory poor, you feel languid, and are not as you used to be or want to be, call at

156 Carondelet Street,

and try the EQUALIZER, for treating disease by vacuum. It will cure you.

J. G. HADFIELD, M. D.
Send for circular. feb8 2m

BELFAST GINGER ALE.

R. L. NEILL, 198 GRAVIER STREET,

Wholesale Agent for the Manufacturers.

CANTRELL & COCHRANE,
feb8 3m Belfast, Ireland.

ESTABLISHED IN 1837.

W. J. FRIERSON & CO.,
W. J. FRIERSON, J. W. S. FRIERSON, JR.

COTTON FACTORS
AND COMMISSION MERCHANTS,

53 ..... Carondelet Street 53

feb8 2m New Orleans.

THE EQUALIZER, FOR TREATING DISease by VACUUM, has cured hundreds of cases of Rheumatism, Paralysis, Sciatica, St. Vitus' Dance, Weak Lungs, Withered Limbs, Prolapsus Uteri, Impotency, and other chronic diseases.

Send for or call for circular at 156 Carondelet street, New Orleans.

feb8 2m JOHN G. HADFIELD, M. D.

S. A. SHUMWAY,

DEALER IN SUGAR AND MOLASSES,

10 ..... CONTI STREET 10

Corner of Clay street;

feb8 2m NEW ORLEANS.

WILLIAM HOLIAN,
Manufacturer of and Dealer in
BOOTS, SHOES, TRUNKS, VALISES AND BAGS,
FRENCH AND AMERICAN,
Also, Agent for the EMPIRE SEWING MACHINE,
99 AND 101 CANAL STREET,
feb8 2m New Orleans.

MANY IMPORTANT CURES of PARALYsis, Rheumatism, Consumption, General Debility, Female Diseases, Weakness of Generative Organs, and chronic diseases generally, are being made at 156 Carondelet street, New Orleans, by the EQUALIZER, which distributes equally all over the body a perfect circulation of blood. Send for circular.

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MENEELY'S BELLS.

THE genuine **Troy Church Bells** known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Post office address, either TROY or WEST TROY, New York.

jan8 1y E. A. & G. R. MENEELY.

THE ST. LOUIS HOTEL.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. F. Mouton, Esq., of New Orleans, is the President, will be

Opened to the Traveling Community

on the First Day of FEBRUARY, under the management of the undersigned.

feb1 2m HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

W. W. HOUSE,

39 and 41 Main Street, Houston, Texas,

BANKER AND EXCHANGE DEALER.

Collections made and promptly remitted. feb1 6m

EXCHANGE HOTEL,

JOHN SUMMERS, PROPRIETOR,
GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

H. M. TRUEHEART,

REAL ESTATE
AND GENERAL TAX AGENT,

feb1 1m GALVESTON, TEXAS

COAL.....COAL.....COAL.

Pittsburg, Anthracite and Cannel Coal
At the lowest market rates.

Families, foundries, hotels, steamboats, steamships, etc., supplied at shortest notice. Sold EXCLUSIVELY BY WEIGHT.

McCLOSKEY, BIGLEY & CO.,
feb1 1m 166 Gravier street.

GEORGE CRONAN,
(SUCCESSOR TO BENNETT & LURGES.)
SOUTHERN ORNAMENTAL IRON WORKS
Corner Magnolia and Erato Sts.,
Near Jackson Railroad Depot.
feb1 3m NEW ORLEANS.

ALABAMA LIME—ALABAMA LIME.

I am now selling Shelby County (Alabama) Lime at LOWER RATES than ever, and in quantities to suit purchasers.

S. JAMISON,
Sole Agent,
feb1 2m 60 Carondelet street.

NEW ADVERTISEMENTS.

GALVESTON, HOUSTON AND HENDERSON RAILROAD.

On and After Tuesday, Dec. 26, 1871,

Two passenger trains leave Galveston and Houston daily, Sundays excepted, stopping at all stations.

Leave Galveston at 10 A. M., arrive at Houston at 1 P. M. Leave Galveston at 2.30 P. M., arrive at Houston at 6.15 P. M.

Leave Houston at 5.05 P. M., arrive at Galveston at 8 P. M. Leave Houston at 7.30 A. M., arrive at Galveston at 11.15 A. M.

The 10 A. M. train connects with G. H. and S. A. R. R. at Harrisburg for Columbus and Western Texas.

The 2.30 train connects with Central R. R. The 7.30 N. M. makes connection with MORGAN STEAMERS.

Freight consigned to the G. H. and H. R. R. and G. H. and S. A. R. R. will have special attention and dispatch.

GEO. R. NICHOLS,
Supt. G. H. & H. and G. H. & S. A. R. R.
feb1 2m

GENERAL AGENCY OF
Murfee's Celebrated Subsoil.

Price of No. 1 Plow, with Openers ... $8 00

Pacific Guano Co.—Capital, $1,000,000.

Soluble Pacific Guano, $55 per ton.

For further information address

W. F. KELLY, Agent,
feb1 1m 14 Union St., New Orleans, La.

UPPER CITY HOTEL.

Corner Magazine and Jackson Streets.

Owing to the inclemency of weather and the holiday of last Monday, the undersigned was not able to open the above house on the fourth instant, as advertised. He would now, however, most respectfully inform the public that every room is complete and in perfect order, and ready for the reception of guests at a moment's notice.

feb1 3m M. MURRAY, Manager.

PLANTS, FRUIT TREES, VINES. Imported from France by the last steamer.

MR. MAGNE has the honor to inform amateurs that he has recently arrived with a large assortment of the newest PLANTS, first-class FRUIT TREES new kinds of Roses, Flowers, Onions and Bulbs, and Flower and Vegetable Seeds. Everything is in perfect condition, and is offered at very moderate prices. The store is located at No. 16 Camp street, corner Gravier.

feb1 1m

T. H. McMAHAN & CO.,

BANKERS,

And Dealers in Foreign and Domestic Exchange,

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

YUT, SING & CO.,
Agents for Fook, Hing & Co., and Toko, Wo & Co., of San Francisco,
DIRECT IMPORTERS, (VIA SAN FRANCISCO) OF
CHINA AND JAPAN TEAS,
Silks, Lacquer Ware and Fancy Goods, and Dealers in Provisions,
No. 40 Royal Street, New Orleans, La.
feb1 2m

FEMALE BOARDING SCHOOL.

THE SPRING SESSION of this school, located in the pleasant town of Athens, East Tennessee, on the East Tennessee and Georgia railroad, midway between Knoxville and Chattanooga, will begin on MONDAY, JANUARY 29, 1872.

The school is in charge of Mrs. M. W. Sullins, assisted by competent teachers. The boarding department is in the care of Rev. T. and Mrs. Sullins.

Athens is an eligible location for schools, noted for health, and was the resort of visitors from the South, last summer, in quest of health and pleasure.

Young ladies educated in this fine climate will live longer and enjoy more of life than if educated in the South; and the difference in expense would more than pay the passage to and from this place, so that parents in the South can educate their children here cheaper than at home.

The school rooms are in the same building as the family residence, and pupils can attend school at all times without exposure. Thoroughness in studies, promoting health, developing mental and moral faculties is the constant aim of the principal.

Terms.

Tuition in Literary Department, per term of five months, from $10 to $18, according to studies, payable half in advance, the other half at the middle of the session.

EXTRAS.	
Music on Piano	$20 00
Use of instrument for practice	3 00
French language	5 00
Contingent fee	1 50
Board per month	12 00

Pupils furnish lights, towels, toilet soap, and pay seventy-five cents per dozen for washing wearing-clothes.

REFERENCES.—Dr. Wiley, president of Emory and Henry College, Virginia; Dr. Cunningham, professor of Martha Washington College, Virginia; Rev. T. W. Humes, president East Tennessee University, Knoxville; Rev. F. M. Grace, president Hiwassee College, Tennessee; Rev. J. D. Parker, 135 Canal street, New Orleans.

For further information address

REV. T. SULLINS,
jan18 5t Athens, Tennessee.

HILL & VEAZIE,

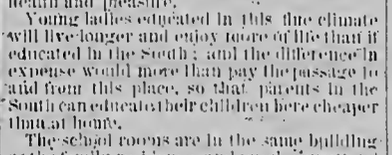
71 ..... Camp Street 71

NEW ORLEANS, LA.,

LAMPS AND OILS, CHANDELIERS,

Globes, Chimneys, Shades, Trimmers, Wicks, Cans, Fillers, etc.

PRATTS' ASTRAL OIL, non-explosive and non-inflammable. jan18 1y



For Churches, Schools, Fire Alarms, Farms, etc. FINE-TONED, WARRANTED, LOW-PRICED. Descriptive circular sent free.

BLYMER, NORTON & CO.,
664-694 W. Eighth st., Cincinnati, O.
jan25 26t eow

AGENTS WANTED, everywhere, for

The Home of God's People.

The grandest and most successful new book out, now selling with astonishing rapidity. It contains nearly 200 magnificent Engravings the agent took 114 orders in ten days, and hundreds of others are doing equally as well. $2,500 per annum can be made by any energetic male or female agent in taking orders for this valuable, fascinating and popular work. It is the best chance to make money ever offered. Our circulars (sent free) will convince you of this, give you our terms, full particulars, etc.

QUEEN CITY PUBLISHING CO.,
de14 7teow Cincinnati, Ohio.

NEW ADVERTISEMENTS.

STATEMENT OF THE CONDITION

OF

THE STATE NATIONAL BANK
OF NEW ORLEANS

At the close of business, TUESDAY, JANUARY 2, 1872.

RESOURCES.	
Loans and discounts	$518,361 00
Overdrafts	1,685 10
U. S. Bonds to secure circulation	500,000 00
Other stocks and bonds	20,950 00
Due from redeeming and reserve agents	245,562 00
Due from Banks and Bankers	53,506 08
Real estate	128,610 61
Furniture and fixtures	3,821 56
Current expenses	17 00
Accrued interest on U. S. Bonds	4,511 67
Premiums on U. S. Bonds	50,000 00
Cash on hand	469,720 16
	$2,019,805 59

LIABILITIES.	
Capital stock	$500,000 00
Surplus fund	50,000 00
Discount	342 55
Exchange	881 75
Profit and loss	5,501 52
Circulation	450,000 00
Dividends unpaid	1,250 20
Dividends declared Dec. 30, 1871	25,000 00
Deposits	947,315 53
Due to Banks on Bankers	78,175 01
	$2,019,805 59

CHAS. L. C. DUPUY,
jal1 1m Cashier.

POPULAR PRICES!

First-Class Family Groceries and Information Supplies
AT GREATLY REDUCED PRICES.

J. W. PLATT & CO.,

WHOLESALE AND RETAIL DEALERS,

192 ..... Camp Street, ... 194

Corner Poydras street, New Orleans.

Invite the attention of housekeepers, planters and buyers generally to their complete stock of Staple and Fancy Groceries, Wines, Liquors and Plantation Supplies at prices that cannot fail to meet the views of the closest buyers of *First-class Goods.*

Special attention given to TEAS and COFFEES, of which our stock will at all times prove the best and cheapest in the city.

All purchases delivered free of drayage.

jal1 1m

GREAT ANNUAL CLEARING-OUT SALE of DRY GOODS, all of which are new and fresh, and are to be sold at a *Great Sacrifice*, in order not to carry over winter goods to the next season, also to make room for Spring stock. We have made a *Grand Reduction* in all our departments, particularly our Dress Goods.

O'DONNELL, WEMETT & CO.,
In Dr. Worle's building,
Nos. 613 and 615 Magazine street,
jal1 6t Corner of Jackson.

HERMAN BREUSING,

Upholsterer and Furniture Dealer.

Carpets, Mattings and Oil Cloths cleaned and laid. Furniture covers made to order. All orders will receive prompt attention, and satisfaction guaranteed.

210 DAUPHINE ST., bet. Barracks and Dryades,
jal1 1y New Orleans.

ENGLISH BLOODED CATTLE.—E. Parson Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with choice lot of Jersey, Ayrshire, Guernsey and Short-horned Cattle, Cotswald Sheep, Fancy Poultry, Dogs, etc., when they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

C. J. SHEPHERD,
jal1 1m 39 Carondelet St.

KID GLOVES For Babies,
KID GLOVES For Children,
KID GLOVES For Ladies,
KID GLOVES For Gentlemen,

At C. B. Palmeyer's Kid Glove Depot,

222 CANAL ST., bet. Rampart and Basin,
de21 2m At the sign of the Golden Hand.

CHEAP CLOTHING. On account of giving up business, the undersigned will sell his large stock of

MEN'S AND BOYS' CLOTHING,
ALSO HATS AND CAPS,

at greatly reduced prices. Please call and see for yourself, at No. 192 Poydras street.

de21 2m CHARLES LAMM.

MADAME GROUX,

93 ..... Conti Street 93

Between Bourbon and Dauphine, first door from Dauphine.

Costumes, Masks and Dominoes to Let.

Country orders promptly attended to.

jan8 1m

CHOICE PLANTS FROM EUROPE.—Grand exhibition of European Plants, received by late steamships, as: Camellias, Magnolias, Peonias, Azaleas; 300 new kinds of Roses, Bulbs, Roots and Flower Seeds. Also Fruit Trees, as: Pear, Apple, Cherry, Plum, Peach, Apricot, Grape Vines, Raspberry Trees—the fruit of these same trees, some of them weighing three pounds each. Gigantic Apricot, Cherry and Peach Trees. Seed of Bonbons have the taste and odor of Perigord truffles. For sale at moderate prices.

CHALVIN & CO.,
Under St. Charles Hotel.
de28 2m5p 80 Charles street.

BE SURE NOT TO FORGET TO CALL

AND SEE THE SPLENDID ASSORTMENT OF

Useful & Ornamental Holiday Presents

—AT—

J. G. BERMEL'S VARIETY STORE,
de21 2m5p 121 CANAL ST., New Orleans.

W. G. COYLE & CO.,

COAL MERCHANTS.

Office—138 Gravier Street.

dec21 2m

R. H. NOBLE. J. H. WOODS.

NOBLE & WOODS,

WHOLESALE AND RETAIL GROCERS,

Nos. 9 and 11 Delta Street, and 10 and 12 Front Street,

jal8 1y NEW ORLEANS, LA.

WANTED—AGENTS—TO SELL

The Light in the East.

A comprehensive Religious Work, with 200 elegant Engravings, embracing

THE LIFE OF CHRIST,

the Lives of His Apostles and Evangelists, together with the Lives of the Patriarchs and Prophets, and of the most eminent Christian Martyrs, Fathers and Reformers. To which is added the History of the Religious Denominations of the world, Ancient and Modern, with much other valuable matter, making it the most comprehensive Religious Work ever published. Send for circulars, with full description and terms, to agents.

Address

NATIONAL PUBLISHING CO.,
274 and 276 Second street,
Jal9 2t6ms Memphis, Tenn.

The Child's Corner.

A BABY HOOK.

[illegible]

"Tinkle-tinkle"—it paused, and a dainty lesson falling,
Cried to its fellow-gipsy: "O bobolink! bobolink!
To June, the world's delight" and a wonderful stream of trilling
Echoed the singing water—"O sweetheart, come and drink!"

Come and drink, music, truly! I know he has been already,
For all his song is the brooklet's carried up on the wing;
"Tinkle-tinkle," went on the sweet little voice and steady;
Only a little longer, and *I* should have learned to sing!

Cool Spencer, in Harper's Magazine.

HOW ANNIE CARTER BECAME A GOOD SAMARITAN.

BY CHARLOTTE GRAY.

The hour for Sunday school had come in the pleasant country church, and now was nearly gone. To the group of happy little girls, gathered around their teacher, Miss Harris explained the lesson about the Good Samaritan. To-day the familiar story seemed to have a new interest for them, and their eyes brightened as they listened to the account of the kindness of the noble traveler to the stranger, and wondered why they had never thought it so beautiful before. As the bell gave the signal for closing school, and Miss Harris finished her story, she said: "Won't each of my little girls be a Good Samaritan this week?"

One of the class to whom this question was addressed was Annie Carter, and, as she walked slowly home, she asked herself how she could please her teacher by *living* her lesson. She hardly knew how to begin; certainly there were no wounded men waiting to be healed. Indeed, she had never heard of any robbers in her quiet village, and the more she looked down the pleasant road and away to the hills just putting on their gay autumn colors, and as she listened to the twitter of a bird or chirp of a cricket—sounds quite unlike the groans of a dying man—she decided *that* could not be the place for a Good Samaritan.

Annie had no mother, and often, instead of going to her father with her troubles, she would think them over to herself, in hope of finding some way out of her difficulties. So on this Sunday afternoon, when tired of reading, as she sat watching the cows come home and the chickens go to roost, the same subject came back again. Annie's father had told her of John Howard, the great and good man, who spent his time and money in visiting the London prisons, and ministering to the wants of those confined there; she had heard, too, of Florence Nightingale, called the Angel of the Hospital, from her being ever present to relieve the sufferings of the wounded soldiers. These, she thought, were the examples she ought to imitate. Grown-up people, it seemed, were the ones to do good deeds, not little girls like her.

She jumped up bright and early on Monday morning, for many things were to be done on that day—dolls to be dressed, her playhouse to be put in order—and no housekeeper, rising with the burden of a new week's work before her, could feel more important than did our little Annie; yet even thus early her lesson of the day before came to her mind, and in her morning prayer she asked that her Heavenly Father would teach her how to be a Good Samaritan.

All through the day she played and thought, ran on errands for Katie, and thought again, but still the light did not come. In the afternoon as she sat out under the trees, surrounded by her dolls, she stopped playing to watch a figure coming slowly up the road. No, she could not be mistaken, it surely was Aunt Eunice; and Annie wished she could run away, so that she might not speak to her.

Now Aunt Eunice was an old Indian woman, who lived alone in a hut not far away; she was known to be cross, disagreeable, and by no means attractive to little girls. At this time she was returning from one of her occasional trips to a distant town, where she went to sell the baskets which she made at home. Both her hands were filled with bundles, while over her shoulder was hung a large bag, that caused the poor woman to bend beneath its weight, until just as she reached the top of the hill she sank down, as if unable to take another step. At this sight Annie's heart softened, and to show her pity for the poor traveler, who, she thought, must be faint from her long walk, she hurried to the house for four of Katie's best ginger-snaps, and creeping softly up behind the Indian woman, dropped them in her lap and ran off again. At a little distance Annie saw her cakes caught up and eaten, and as the last one disappeared Aunt Eunice turned toward her and said: "Thank you, miss; if it hadn't been for this bag, seems to me I never could have got home." On hearing these pleasant words Annie ventured a little nearer, and seeing the [illegible] became to her that she might help the old woman carry the bundles to her home. It was quite an effort to offer her aid, but when they were fairly started, Annie, trotting along with her arms full of bundles, was saying a word really enjoyed it, and the thanks she received at her journey's end fully repaid her for all the sacrifice she had made.

Before Annie slept that night she decided that to-morrow she must go to her father with her trouble, and ask him how she could be a Good Samaritan; for now another day had passed, and still she seemed no nearer learning how herself. Yet Annie's dreams were sweet, for in the darkness an angel seemed to come and stand beside her, bearing in her hidden crown, upon which was written: "Annie Carter, the Good Samaritan." But Annie shrank back; there must be some mistake; it couldn't be for her, she had done nothing to deserve *that* name. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," the angel said, and was gone.

It was only a dream, but Annie was happy now, for she understood the way. *The Child at Home.*

LETTERS OF RECOMMENDATION.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number he in a short time selected one, and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation?" "You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing that he was polite and gentlemanly. He picked up the hook which I had purposely laid on the floor and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honest and orderly. When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name I noticed that his finger-nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call those letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the fine letters he can bring me."

The Farm and Garden.

NEW METHOD OF GRAFTING.

The London *Gardener's Chronicle* says: "A French gardener has adopted a new method of grafting and budding pear trees. The wild stocks, he says, succeed best when budded, as their branches then continue to grow as if no operation had been performed; while in the case of grafting, the stock being cut down to the ground, wastes vitality, which the graft is not able to supply for a long time, so that during the first year progress is very slow. In order to remedy this he leaves two shoots on each side of the stock, which he splits half way down, and then, shaving away the sides of the lower end of the scion, he inserts the latter in the cleft and binds up in the usual way. If the operation is performed in the opening spring, you pinch off the shoots in order to prevent the stem from growing too fast, and cut back at the end of the year; if the grafting is performed in the autumn, the cutting is executed at the end of the winter. The graft having then taken well, it has force enough to excite the action of the spongioles, so that much trouble and loss of time are saved. He has a like plan for budding. It is well known that this operation cannot be adopted after the rise of the sap has ceased; he therefore cuts his bud with a small portion of wood attached to it, so that the lower part of the eye is, of course, not only uninjured, but supported by the ligneous matter; the budding piece is then inserted either in a slit in the top of the stock, or into an opening made in the middle of the stock, with a knife, and into which the bud, or rather the small pivot of wood attached to it, is inserted. The operation may be regarded, in fact, as grafting with a single eye."

HORSES.

At this season of the year horses are usually out of condition, consequently they require to be more carefully attended to, both as regards their food, grooming and exercise. Long yoking should be avoided. The stomach of the horse being comparatively small, he requires to be fed regularly at intervals of not more than five or six hours. The stable should be ventilated, and all currents of cold air guarded against. When the horse returns to the stable from the yoke, he should be rubbed over, and afterward more thoroughly groomed—say about eight o'clock. The too common practice of allowing horses, when warm, to drink water generally proves injurious to their general health, and is not an unfrequent cause of colic. If the horse's legs are washed in a pond, these should be afterward carefully rubbed, otherwise inflammation of the cellular tissues of one or more of the legs may be induced. This disease is commonly known by the term "weed," and greatly deteriorates the value and general usefulness of horses.

Foals may now be separated from their dams and carefully fed on suitable food. A small quantity of oats may be given about twice a day, and in the evening less than one-half a pailful of cooked food, which may consist of light grain, chaff, refuse potatoes, with or without a portion of turnips. It is generally found a desirable [illegible] place a foal [illegible] young [illegible] unless there [illegible] to [illegible] two foals on the [illegible] they should be kept together.—*Country Gentleman.*

THE APIARY.

Artificial Combs.—We are not aware that artificial combs have been made from beeswax that are of practical value. Mr. Wagner patented a machine, several years ago, which would stamp the base of the cells on paper. It is said that the bees will readily accept these comb foundations and lengthen out the cells. We have not as yet tested them. We are unable to state the exact cost of Mr. Wagner's machine. Should these comb foundations be found of practical value, another and important advance in bee-culture will have been attained.

Absconding Swarms.—When young swarms leave for the woods we are of the opinion that their home has, in a majority of cases, been selected beforehand; or, in other words, that they do know to what particular tree they are going. Still, we have known of instances which would go to prove an opposite conclusion. We once knew a new swarm to hang upon the limb of a tree till they were destroyed by cold rains in the fall. Again, we have known them to leave for the woods without clustering at all.

Introducing Queens.—To introduce Italian queens to colonies of native bees, proceed as follows: Remove the native queens. Cage the Italian queen, and if the weather be warm, and the bees are gathering honey freely, lay the cage on top of frames. Thirty six hours afterward release the queen, and she will, as a general rule, be well received. But in cool weather, and especially if honey be scarce, the case is different, and greater precautions must be used. Move two of the central frames sufficiently apart, so as to admit the cage and push it down between the brood. At the end of thirty-six hours open the hive and sprinkle the bees well with sweetened water, well scented with essence of peppermint. The queen cage should also be well sprinkled. As soon as the bees have filled themselves liberate the queen. While there are numerous methods of introducing queens to full colonies, we consider the last one that as not only the best, but safest, of any that has come to our notice. All persons who intend to Italianize their bees should bear in mind that the introduction of queens is attended with much less risk when the weather is warm and the bees are gathering an abundance of honey.

The Honey Extractors.—We are decidedly in favor of using the honey extractor, and would recommend every bee keeper to procure one, *and then use it.* The best results cannot be obtained from any apiary unless the honey-emptying machine is used. It still remains an open question whether the greatest profit is to be obtained where the extractor is used exclusively. Although double and even treble the amount of honey may be obtained by its use, it does not sell as readily, nor command as high a price. But the body of the hive oftentimes becomes too full, and by emptying and returning the comb we give the queen a chance to lay, thereby keeping the colony strong. In fact, more box honey may be obtained by a judicious use of the extractor, while the extracted honey is just so much clear gain.—*Herbert A. Burch, in Rural New Yorker.*

Thousands for One.—Some painstaking genius has been at the trouble of counting the increase in weeds. It figures up considerably more than the Scripture count. Here it is: A healthy pig weed, if not disturbed, will ripen more than 10,000 seeds—and they are pretty sure to grow. The seeds of the common dock will produce 13,000 seeds. The toad-flax leaves 15,000 heirs to inherit its estate. Burdock is prolific to the amount of 21,000 fold, and, like poor relations, they are always hanging to one's skirts. The common stinging nettle gives 100,000, and over, for one. There are very few weeds but will produce a thousand-fold, and they do not require to be ripe to reproduce their kind. Destroy them, if possible, before they blossom. You cannot raise figs on thistles, neither may you expect good crops among weeds. Every one destroyed before seeding this year saves the trouble of destroying thousands another. Kill the weeds.

HOUSEKEEPERS' DEPARTMENT.

Antidote for Poison.—A farmer writes: "It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure other kind of poisons. Practice, observation and experience have taught me that it will cure poisons of any kind, both on man and beast. The patient must take a spoonful of it internally and bathe the wound for a cure. To cure a horse it requires eight times as much as for a man. One of the most extreme cases of snake bites occurred eleven years ago. It had been thirty days standing, and the patient had been given up by his physician. I gave him a spoonful of oil, which effected a cure. It will cure blout in cattle caused by fresh clover. It will cure the sting of bees, spiders and other insects, and persons who have been poisoned by ivy."

Tomato Soup.—If you have no stock for soup on hand, put two and a half pounds of veal or lamb to one gallon of cold water; boil the meat to shreds, and the water down to two quarts. It will require three hours' slow boiling. Take two quarts of fresh tomatoes, peeled and cut fine; put them into an earthen or porcelain-lined saucepan, as tin or iron give them a metallic taste; set them where they will simmer all the time the meat is cooking. When the meat is done, strain the liquor, and then put in the tomatoes, stirring them very hard, that they may thoroughly dissolve; then boil them in the liquor half an hour; season with pepper and salt, an onion and parsley if desired. When it has boiled half an hour strain again, and add a tablespoonful of butter and two teaspoonfuls of sugar before putting it into the tureen. Send to table hot.

INSURANCE.

NEW ORLEANS MUTUAL INSURANCE COMPANY.

Quarter Dec. 31, 1871 ..... $661,470 00

INSURES FIRE, MARINE AND RIVER RISKS. [illegible] in each department equitably to the insured.

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A good stock of the above Seeds, suitable for the present season, on hand. Planters and merchants in want of pure and reliable Seeds, at reasonable prices, are invited to give me a call. ja15 2m

Scientific.

THE SPECTROSCOPE.—It has been proven that the one two-hundred millionth of a grain of sodium can be detected by means of the spectroscope, even when dissolved in water. This statement, which we find recorded in scientific papers, conveys very little meaning to us, from our inability to grasp so small a quantity as the one two-hundred millionth of a grain. Mathematicians tell us that we can form no correct idea of numbers beyond the few hundreds or thousands used in regard to the matters of every-day life.

In order that we may have some little conception of the power of the spectroscope, and form an idea of this small fraction, we reduce the statement to another form. Construct a tank eight feet square on the base, and nine feet high. Such a vessel would contain 576 cubic feet, and if filled with water would hold about 138 barrels. A piece of common salt, the size of a pea, would contain about one grain of the metal sodium. If this pea were dropped into the vessel of water, and allowed to dissolve, each drop of water would contain about the one two-hundred millionth of a grain of sodium, and would be sufficient to prove the presence of that element in the whole body of water. For this calculation we have the following data: A drop of pure water weighs one grain. In a gallon of water there would be 46,080 drops. In a barrel of 31½ gallons, 1,451,520 drops. Two hundred million drops would therefore fill nearly 138 barrels. How wonderfully exact, and how powerful! Though we give all praise to the microscope, yet it cannot compare in power with the spectroscope.

To illustrate this still farther, we will mention the recent discoveries in regard to the hitherto rare element, Lithium. Until within the few past years, this element has been one of the great rarities of the chemist. It was found in small quantities in only two or three places in this country, and associated in such a way with other minerals as to be rather difficult of extraction. The spectroscope has shown that its distribution is well-nigh universal. Analyses of soils show its presence in small quantities. It is present in very many springs and streams, and is largely present in the waters of the ocean. Plants growing on soils containing this element absorb it in large quantities, and this is given to the flesh and milk of animals feeding on such pastures. In this way it must enter largely into the system of man. In fact, it is almost as universal as common salt, which is found everywhere. Why this abundance unless it has some beneficial effect on the human body? It is a settled law of God's providence that those elements which are essential to man are of world-wide distribution, like air and water, while those not so essential are more limited in extent and local in distribution.

We do not wonder that some of our best physicians are investigating the subject with great care. Our subject has much of interest for the medical fraternity, and the science of spectrum analysis is destined to play a very important part in medical examinations and in medico-legal trials. The spectrum of blood differs very notably from that of any other known substance. Increased observations, it is hoped, will give us a means of separating the spectrum of human blood from that of the lower animals. Already we can detect the one thousandth of a grain of blood in solution, and thus separate it from all other known liquids. The dried stain from a single drop of blood is all that is necessary for the examination. Arterial blood can be told from venous, and the proportion of carbonic acid in the latter easily determined. We can easily detect poison in the blood by this means, even when the quantity is so small as to escape the chemist. Not long since a man died in Europe under very peculiar circumstances. The jury could find no marks of violence upon his person, no evidences of disease or traces of poison in his system. A spectroscope was called into requisition, and a drop of blood taken from the scarcely cold heart, which revealed the presence of prussic acid, one of the most deadly of poisons. Thus, day by day, science is increasing our store of knowledge—not only of ourselves, but also of the boundless universe of God.—*Methodist.*

A GOOD INSTANCE of "sharp practice" is that of a man in Ohio, who was acquitted of murder on the plea of insanity. He had secured his lawyers by giving them a mortgage on his farm, but now repudiates the mortgage on the ground that he was insane when he made it, according to the showing of these same lawyers.

A GRASP of the hand, a smile, a word even, is often enough in God's hand to change the entire course of life, to save a soul from death.—*W. H. H. Murray.*

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12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	1 Meat Dishes.

114 Pieces.....$15

Our Stone China Dinner and Tea Set, No. 2, contains 158 pieces.....$25

Our French China Dinner Set, No. 1, contains:

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	4 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

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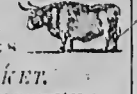

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The New Louisiana Remedy

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A Purely Vegetable Compound

FOR THE PERMANENT CURE OF

RHEUMATISM AND GOUT.

THE SUBSCRIBER takes pleasure in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered them only temporary relief to sufferers from these affections. But experience has demonstrated that such relief is only temporary, and that the patient is *not cured* through their instrumentality.

The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it, in the southern and southwestern parts of this State, justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one. For information as to its results in the above named sections of our State, the reader is especially referred to the Rev. Fisher T. Rawson, Delhi, Louisiana, and to the Rev. James E. Bradley, Floyd, Louisiana.

What the Annihilator Will Do.

1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.

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3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.

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All improved kinds of Sewing Machines. The Wilcox & Gibbs, and the Silent Family Sewing Machine, to run by hand or foot—recommended by the medical faculty as the only one fit for use by delicate ladies, on account of its lightness.

You save $8 to $10 by purchasing Sewing Machines here.

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Cash Agents wanted. no30 6m

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NEW ORLEANS,

has in store a large and complete assortment of fresh and reliable GARDEN SEEDS from the celebrated growers, Messrs. D. LANDRETH & SON; and is prepared to fill all orders with promptness. Country merchants furnished with Seed in papers, for retailing, at Philadelphia prices. Gardeners and planters supplied, in quantities to suit, at reasonable rates. Also in store, a fine collection of

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imported from one of the largest growers in Prussia. Grass Seeds of all kinds, Flower Pots, Rustic Hanging Baskets, etc.

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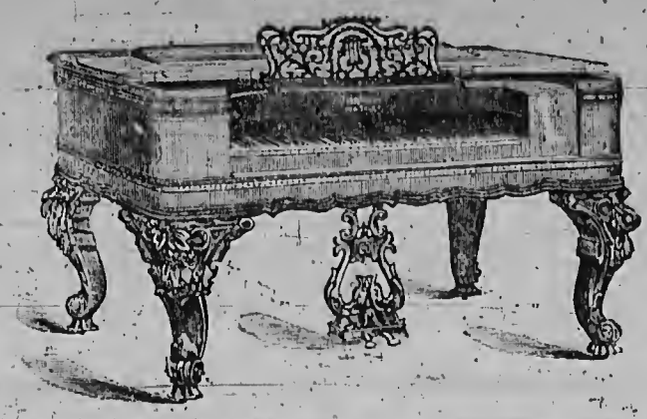

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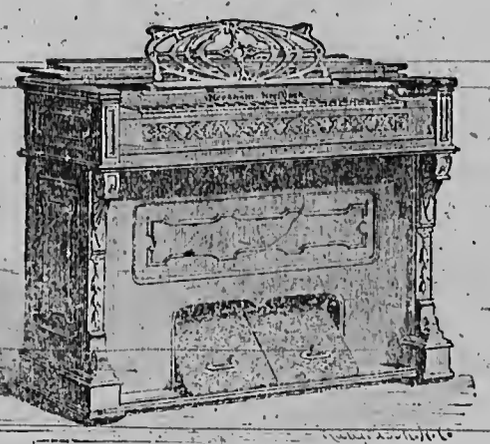

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.

The anticipation of more liberal receipts has checked the demand for most articles of Western produce, and has had rather a depressing influence on prices since our last issue, though there was a better demand on Tuesday, and the market generally closed with a better feeling. Sugar and molasses have been in good demand at firm prices.

The river is 13 feet 7 inches below high water mark.

COTTON.—The following are the arrivals since the second instant:

Louisiana and Mississippi.....bales.	20,937
Lake.....	71
Mobile.....	1,407
Texas.....	158
Total.....	21,673

On Saturday the demand was only moderate and the sales were confined to 4,200 bales, at prices requiring no change in quotations. On Monday, under decidedly favorable telegrams from Liverpool and New York, factors raised their pretensions ¼c., but, finding that buyers refused to go on at the advance claimed, they subsequently met the demand more freely, and the sales summed up 6,800 bales, closing at a net improvement of ⅛c. On Tuesday the movement was checked by dark and rainy weather, but nevertheless 3,300 bales were sold at irregular prices, in some cases showing a slight decline, but generally at Monday's figures, the market closing quiet but firm.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 648,181 bales, against 792,834 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 436,503 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 113,270 to France, and a decrease of 409,560 to Great Britain, and of 82,060 to other foreign ports.

We quote:

Ordinary.....	19½ @ 20½
Good ordinary.....	20½ @ 21½
Low middling.....	21½ @ 21¾
Middling.....	22 @ 22¼
Strict middling.....	22½ @ 22¾
Good middling.....	22¾ @ 23

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	21,673	
Arrived previously.....	710,324	
		731,997
		757,320
Exported past three days.	4,366	
Exported previously.....	191,321	
		195,687
Stock on hand and on shipboard..		219,193

SUGAR.—The receipts are small, the demand is good and prices are firm. The supplies on Saturday and Monday were sold readily at 6@7¼c. for inferior, 7¼@8c. for common, 8⅜@8⅝c. for fair, 8⅞@9c. for good fair, 9¼@9½c. for fully fair, 9⅝@9¾c. for prime, 10c. for strictly prime, 10¼@10½c. for choice, 10@10¾c. for seconds, 9¾@11c. for centrifugal, 11¼@11½c. for yellow clarified, and 12@12½c. for white.

MOLASSES.—The demand is active and prices are higher. The receipts on Saturday and Monday sold at 35@48c. for common to prime fermenting, 45@50c. for plantation reboiled, inferior not fermenting 30@35c., common 35@40c., centrifugal 35@48c., fair 45@46c., prime 48@50c., strictly prime 52c. ₱ gallon.

CORN.—An early resumption of navigation in the West is expected, hence buyers are holding back and the market is now dull and drooping. On Saturday and Monday 17,000 sacks were sold in store and on the landing at 80@85c. for mixed and yellow, and 85@90c. for white.

OATS.—The same remarks apply to oats as to corn. On Saturday 1,500 sacks sold at 68c. ₱ bushel, but on Monday 3,000 sacks sold at 65, 66, 67 and 68c., mostly 65 and 66c. ₱ bushel.

PORK.—The stock has shown very little diminution since our last review. On Saturday 50 bbls. repacked mess sold at $15.50 ₱ bbl., and on Monday 250 bbls. original, in several lots, at $15.50 ₱ bbl. Mess is retailing at $15.75@$16.25 ₱ bbl. for repacked and original. On Tuesday original mess was held in round lots at $15.75 ₱ bbl., with offers of $15.50 refused.

BACON.—On Tuesday shoulders were held at 7¼@7¾c.; clear rib sides 9¾c., clear sides 10@10¼c. ₱ lb. 5 casks shoulders sold at 7¼c. and a small lot of clear sides at 10c. ₱ lb.

HAMS.—The market has continued dull and prices have weakened. On Saturday 10 tierces choice sugar-cured hams sold at 13c. ₱ lb., and on Tuesday 20 tierces sold at 12c. They are quoted at 12@13c. ₱ lb.

DRY SALT MEAT.—The demand has fallen off, owing to the expected resumption of navigation in the West, and prices have declined. On Tuesday shoulders were offering at 6¾c.; clear rib sides 8½c.; clear sides 9c. ₱ lb.

LARD.—On Monday and Tuesday packers in tierces was dull, and offering at 9¼c., refined 10, and kegs 10½@10½c. ₱ lb.

CORN MEAL.—There was a speculative demand on Saturday, and 1,800 bbls. sold, in lots, at $3.90@$3.95 ₱ bbl. On Monday there was a job trade at $4, and a lot of 250 bbls. brought $4 ₱ bbl., while 210 bbls. sold in two lots at $3.90 ₱ bbl. On Tuesday a lot of 50 bbls. sold at $3.90.

WOOL.—The market is bare or nearly so. The previous sales were at 30@31c. ₱ lb for Mexican improved and 41c. for Texas unwashed, free of burs. In the past few days a small lot of Lake brought 43c. ₱ lb.

LOUISIANA RICE is dull, owing to free arrivals from Charleston, and the market is depressed. Choice Carolina is jobbing at 9c., Rangoon 7@7¾c. ₱ lb. Louisiana is quoted at 8½@8¾c. for fair, 9c. for prime and 9¼c. for choice.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110¾@111, (against 110 at New York,) and closed at 110¾@111, (against 110 at New York.)

The sales of silver have been confined to small amounts, not worthy of mention. American half dollars are quoted at 107@108, and Mexican dollars at 2 @2¼ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales at Every Transfer.

ARTICLES.	FROM.	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 00
Axes	10 00	15 00
Potato diggers	10 00	12 00
Shovel plows	6 00	9 00
Half doz. with cutters	10 00	12 00
Manly's D. S. plow	3 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	12 00	15 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	12
Chocolate, ₱ lb:		
Cocoa	— —	57
No. 1	— —	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	1 00	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	25	27
Java	28	30
Cordova	—	—
Copper, ₱ lb:		
Braziers	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	14 00	— —
In sack	— —	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	35	40
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	— —
Herrings	10	— —
Mackerel, No. 1, ₱ bbl	14 00	20 00
Mackerel, No. 2	10 00	11 50
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 50	7 62½
Superfine	6 75	— —
Fine	— —	— —
Fruit, ₱ lb:		
Prunes	11	15
Currants, new	9	— —
Almonds, soft shell	19	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gimmy bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	31 00	— —
Choice	32 00	34 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Sweeles, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	2 00	2 25
Cement	2 75	— —
Plaster Paris	2 75	3 00
Lumber, ₱ M feet:		
Boards, yellow pine	— —	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	22 00	25 00
Flooring, rough	17 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	11 00	15 00
Scantling	12 00	14 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 10@60	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	95	1 00
Coal oil, in barrels	26	28
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	59	60
Castor	2 00	— —
Olive, 226@24 oz	6 75	7 00
Olive, 44@42 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6½	10½
Castile, genuine	11½	12
Castile, imitation	14	16
Sardines:		
Half boxes	35½	36
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	— —	1 15
Pepper	22	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	13
Havana, yellow	10½	11½
Havana, brown	10½	— —
Crushed	13½	— —
Pulverized	13½	— —
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Hodopg	75	1 50
Pouchong	50	1 50
Tin, ₱ lb:		
Block	42	43
Tin plates, X, ₱ box	12 25	13 50
Tin plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Feb. 6, 1872.

Texas beeves, choice, ₱ head	$50 00	@ 55 00
Texas beeves, 1st qual, ₱ head	30 00	@ 40 00
Texas cattle, 2d qual, ₱ head	20 00	@ 28 00
Texas cattle, 3d qual, ₱ head	10 00	@ 12 00
Western beeves, ₱ lb, net	10	@ 14
Hogs, ₱ lb, gross	6	@ 7
Sheep, first quality, ₱ head	4 50	@ 5 50
Sheep, second qual., ₱ head	3 00	@ 4 00
Sheep, third quality, ₱ head	2 00	@ 2 50
Milch cows, choice, ₱ head	80 00	@ 100 00
Milch cows, ₱ head	50 00	@ 80 00
Texas cows, with calves	— —	@ 80 00
Calves, ₱ head	9 00	@ 12 00
Yearlings, ₱ head	10 00	@ 15 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.

Rankin circuit		
Mount Carmel and Williamsburg		10, 11
Columbia circuit		17, 18
Enon circuit		24, 25
Pearlington circuit	Mar.	2, 3
White Plains circuit		9, 10
Ocean Springs circuit		16, 17
East and West Pascagoula circuits		23, 24
Green mission		30, 31

C. F. GILLESPIE, P. E.

BRANDON DISTRICT.

Hillsboro circuit	Feb.	3, 4
Forest circuit		10, 11
Lake circuit		17, 18
Decatur mission		24, 25
Philadelphia circuit	Mar.	2, 3
Trenton circuit		9, 10
Raleigh circuit		16, 17
Taylorville mission		23, 24
Garlandsville circuit		30, 31

F. M. WILLIAMS, P. E.

JACKSON DISTRICT.

Mount Olivet circuit and Yazoo mission, at Short Creek	Feb.	3, 4
Yazoo City sta. and Silver Creek, at Yazoo City		10, 11
Yazoo circuit, at Mount Carmel		17, 18
Camden and Thoma-town cts., at Camden		24, 25
Raymond circuit, at Raymond	Mar.	2, 3
Brownsville ct., at Queen's Hill		9, 10
Sulphur Springs ct., at Lone Pine		16, 17
Carthage circuit, at Conway		23, 24

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at ten o'clock A. M. They are: Guilford Nicholson, G. W. Galloway, P. Brook, D. Bunch, D. C. Langford, John McKay, J. J. Birdsong, A. Coleman, J. L. Jones, J. B. Greaves, A. M. Gurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Pleasant Valley ct., at Pleas. Vall.	Feb.	3, 4
Burtonton circuit, at Tabernacle		10, 11
Wesson and Beauregard, at Beauregard		17, 18
Georgetown circuit, at Bethesda		24, 25
Jackson circuit, at Terry	Mar.	2, 3
Crystal Springs station and mission		9, 10
Bogue Chitto ct., at Bogue Chitto		16, 17
Brookhaven station and mission		23, 24

Brethren will please contrive to help me out to the seats of their respective conferences.

W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Clover Hill	Feb.	3, 4
Rolling Fork		10, 11
Rocky Springs, at Rocky Springs		24, 25
North Warren, Mildale and Sycamore, at Oak Ridge	Mar.	2, 3
South Warren, at Asbury		9, 10
Cayuga, at Utica		16, 17
Fayette, at Bethel		23, 24
Kingston		30, 31

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

MERIDIAN DISTRICT.

Shubuta and Clarke, at Shubuta	Feb.	3, 4
Enterprise station		10, 11
Enterprise circuit, at Sageville		17, 18
Marion, at Marion		24, 25
Meridian	Mar.	2, 3
Paulding circuit, at Paulding		9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all on. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting.

WM. B. HINES, P. E.

WOODVILLE DISTRICT.

East Baton Rouge	Feb.	3, 4
Jackson		10, 11
Bayou Sara		17, 18
Wilkinson		24, 25
Buffalo	Mar.	2, 3
Amite, at Liberty		9, 10
Meadville		16, 17
Dist. stewards' meeting, Jackson	Feb.	9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Amite City ct., at Amite City	Feb.	3, 4
Greensburg, at Greensburg		10, 11
Franklinton ct., at Water Holes		17, 18
Ponchatoula miss., Ponchatoula		24, 25
St. Helena ct., at Day's church	Mar.	2, 3
Big Creek miss., at Bethel church		9, 10
Covington ct., at Covington		16, 17
Livingston miss., at Gray's Creek		23, 24

J. NICHOLSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Attala circuit, at Pleasant Hill	Feb.	3, 4
Richland circuit, at Richland		10, 11
Lexington circuit, at Enlogy		17, 18
Durant circuit, at Center Grove		24, 25
Valden circuit, at Enon	Mar.	2, 3
Black Hawk ct., at Black Hawk		9, 10

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Caledonia	Feb.	2, 3
Vinton		9, 10
Athens		16, 17
Houston		23, 24
Pine Alto	Mar.	1, 2
Line Creek		15, 16

My address is Ramsey, Alabama.

THOS. Y. RAMSEY, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson circuit, at Mount Zion	Feb.	3, 4
Orrville circuit, at Orrville		10, 11
Dayton and Spring Hill, at Spring Hill		17, 18
Rembert Hills ct., at Magnolia		24, 25
Peachtree circuit, at Liberty	Mar.	2, 3
Choctaw Corner circuit, at Bashi		9, 10
East Selma		16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month. My address is Summerfield, Alabama.

A. J. BRIGGS, P. E.

MONTGOMERY DISTRICT.

Loachapoka and Mount Meigs, at Loachapoka	Feb.	3, 4
Salem, at Chapel Hill		10, 11
Crawford, at Soule chapel		17, 18
Notasulga, at Armstrong chapel		24, 25
Montgomery	Mar.	2, 3
Tallassee		9, 10
Wetumpka		16, 17
Elmore, at Carolina		23, 24
Hurtsville and Silver Run		30, 31
District stewards' meeting, at Auburn	Feb.	7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Black's Bend, at Tallaclue	Feb.	3, 4
South Butler, at Ebenezer		10, 11
Monroeville, at Liberty chapel		17, 18
Evergreen mission, at Pine Grove		24, 25
Oak Hill, at Bethlehem	Mar.	2, 3
Lowndesboro, Haynesville and Cahaba, at Lowndesboro		9, 10
Snow Hill, at Snow Hill		16, 17
Farmersville, at Four Oaks		23, 24

H. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Demopolis	Feb.	3, 4
Forkland, at Forkland		10, 11
Gainesville, at Ramsey station		17, 18
Bladen, at Mount Zion		24, 25
Butler, at Bethel	Mar.	2, 3
Gastin, at Sharon		9, 10

S. H. COX, P. E.

MOBILE DISTRICT.

Pollard circuit	Feb.	3, 4
Mt. Pleasant ct., at Bluff chapel		10, 11
Grand Bay mission, at Phegrove		17, 18
St. Stephen's ct., at St. Stephen's		24, 25
Eastern shore, at Daphney	Mar.	2, 3

H. URQUHART, P. E.

MARIANNA DISTRICT.

Big Creek circuit, at Big Creek	Feb.	3, 4
Gordon circuit, at Columbia		10, 11
Sylvan Grove ct., at Asbury chapel		17, 18
Geneva circuit, at Double Bridges		24, 25
Greenwood ct., at Mount Zion	Mar.	2, 3
Marianna station		9, 10
Calhoun mission, at Shady Grove		16, 17
Holmes Valley ct., at Moss Hill		23, 24
Cerro Gordo miss., at Otter Creek	Apr.	6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANGUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Greenville station	Feb.	3, 4
Fort Deposit and Fort Deposit		10, 11
Greenville ct., at Oak Bowery		17, 18
Rocky Mount ct., at Rehobeth		24, 25
Pine Level circuit, at Pine Level	Mar.	2, 3
Olustee circuit, at Hill's chapel		9, 10
Rutledge circuit, at Mount Ida		16, 17
Elba circuit, at Bethel		23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORES, P. E.

LOUISIANA CONFERENCE.

OUACHITA DISTRICT.

Vernon circuit, at Vienna	Feb.	3, 4
Homer, at Homer		17, 18
Haynesville, at Haynesville		24, 25
Ouachita, at Smyrna	Mar.	9, 10
Farmerville, at Alabama		23, 24
Castor, at Bethel	Apr.	6, 7
Monroe station		20, 21
Trenton, at Trenton		27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar.	2, 3
Keachie, at Keachie		9, 10
Pleasant Hill, at Pleasant Hill		16, 17
Caddo, at Greenwood		23, 24
Manny, at Fort Jessup		30, 31
Anacoco, at Molly Grove	Apr.	6, 7
Springville, at Coushatta		13, 14
Shreveport, at Shreveport		20, 21

The district stewards will please meet at Mansfield on Saturday, March 2.

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Vermillionville	Feb.	3, 4
Opelousas		10, 11
Belleview		17, 18
Plaquemine Brulee		24, 25
Sugartown	Mar.	2, 3
Calcasieu		9, 10
Lake Charles		16, 17

B. F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Preaching at Cadiz street	Feb.	4
Felicity street		11
Moreau street		18
German charges		25
Baton Rouge	Mar.	2, 3
Algiers and Thibodaux, at Algiers		10
Thibodaux		24
Plaquemine and Grosse Tete		31

LINUS PARKER, P. E.

LAKE PROVIDENCE DISTRICT.

Lake Providence, at Lake Providence	Feb.	3, 4
Bastrop, at Bastrop		10, 11
Delhi and Floyd, at Floyd		17, 18
Oak Grove, at Oak Grove		24, 25
Lind Grove, at Lind Grove	Mar.	2, 3
Winnsboro, at Winnsboro		9, 10
Rayville, at Rayville		16, 17
Sicily Island, at Sicily Island		23, 24
Tensas and Elizabeth chapel		30, 31

J. T. DAVES, P. E.

MISCELLANEOUS.

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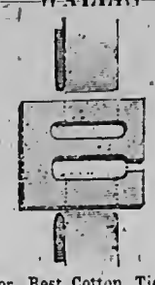

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VOL. XVIII. NEW ORLEANS, THURSDAY, FEBRUARY 15, 1872. NO. 7.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Feb. 7.—The position taken by gentlemen closely connected with the administration of the government is that the British high commissioners perfectly understood the views of the American high commissioners in negotiation of the treaty of Washington, both from its terms and its associations in the protocol, and that therefore our government is altogether justified in presenting the case as it has, claiming consequential damages in case the board of arbitrators shall not award a gross sum in satisfaction of the so-called Alabama claims. This government is willing to stand by the decisions of the arbitrators. It is known that though the British commissioners had full powers, they frequently consulted their home government, and acted in accordance with its wishes in all they did. It is officially asserted that if the claim for consequential damages had not been presented and was not to be passed upon, there might be a complaint by the people of the United States that provision was made for a partial settlement only of the difference between the two countries. Such claim was therefore presented for a full settlement in the interests of peace and to preclude future disputes. This government has not yet received the text of the letter from Lord Granville to General Schenck, and therefore cannot take official action upon it. There is no probability whatever that our government will withdraw any part of its statement of the case, but will leave the British government to pursue its own course, or the tribunal of arbitrators to act in the premises according to treaty stipulations; nor is it likely that our counsel will take any action in order to accommodate the British government.

NEW YORK, Feb. 7.—A Rio de Janeiro letter reports the burning of the steamer America, from Buenos Ayres for Montevideo; sixty lives were lost; no Americans among them.

BALTIMORE, Feb. 7.—Martin John Spalding, primate of the Catholic Church in the United States, and archbishop of this diocese, died this afternoon, after a protracted illness, aged sixty-two years. The funeral will take place at ten o'clock on Monday.

CHICAGO, Feb. 7.—A railroad accident reported at eight o'clock this morning on the Rockford, Rock Island and St. Louis railroad, near Alton, Illinois, by which ten persons were killed outright and forty wounded. The cars caught fire and five persons were burned to death. No further particulars yet received.

WASHINGTON, Feb. 8.—The educational bill, which passed the House to-day, was originally introduced by Mr. Pierce, of Mississippi, chairman of the Committee on Education and Labor. It consecrates public lands to public education. One-half the proceeds of the sales of public lands are distributed annually among the different States; during the first ten years upon the basis of illiteracy, as shown by the present census. The other half is to be invested and the interest used for educational purposes. No State loses its share of the fund by legal enactments forbidding mixed schools. After ten years the distribution will be on the basis of population, instead of illiteracy.

CAIRO, Feb. 8.—Quite a heavy shock of an earthquake was felt here at five o'clock this morning.

WASHINGTON, Feb. 9.—*Senate.*—A resolution calling for treaty affairs was discussed all the morning, and went over on a motion to table it.

Amnesty resumed. The clauses affecting naturalization in Sumner's amendment were discussed. The treaty with China, forbidding the naturalization of the Chinese, is the stumbling block in Mr. Sumner's path.

Finally Sumner's amendment was adopted by the casting vote of Vice President Colfax, and the amnesty bill thus amended failed of the necessary two-thirds vote. The following-named Senators voted nay:

Blair, Boreman, Davis, Goldthwaite, Hill, Johnson, Kelly, Logan, Morrill of Maine, Norwood, Saulsbury, Stewart, Stockton, Thurman, Tipton, Trumbull, Vickers, Wright.—19.

The ayes were 33.

WASHINGTON, Feb. 10.—Another Nicaragua canal expedition is contemplated by the government.

The Senate Election Committee discussed the North Carolina Senatorship without action. They will hear Mr. Ransom next Saturday.

A motion will be made early next week in the Senate to take up the House amnesty bill and press it to a vote clear of amendments, when its friends feel sure it will secure the necessary two-thirds vote.

CINCINNATI, Feb. 11.—There were thirty-five deaths from smallpox last week.

SALT LAKE, Feb. 11.—There has been no let-up in the snow blockade. The Japanese are still detained.

PHILADELPHIA, Feb. 11.—The smallpox deaths for the past week show one hundred and eighty-three increase.

SALT LAKE CITY, Feb. 13.—In the election held here yesterday the Mormon ticket was elected. The women and children voted.

The Japanese embassy will be obliged to return to San Francisco and take a steamer via Panama. There is no prospect of raising the snow blockade on the Union Pacific road for a month.

The Post Office Department is proposing for a stage service around the blockade for sixty days.

NEW YORK, Feb. 13.—Cotton is nominal. Sales for February delivery are reported at 22¼, for March at 22½, for April at 23, for August at 23¼.

Sterling is strong, and gold dull.

The report of the Congressional committee appointed to investigate the Radical quarrels in Louisiana will be submitted to Congress next week.—*Picayune.*

FOREIGN.

VIENNA, Feb. 8.—A basis of compromise has been agreed upon by which certain concessions toward self-government are granted—the Province of Galicia.

BERLIN, Feb. 8.—The Bishop of Strasburg having notified the cabinet here that the Holy See no longer recognizes the Concordat as applying to Alsace and Lorraine, Prince Bismarck has replied that the Emperor of Germany will undertake, independently of such measure, the church government of those provinces.

MADRID, February 9.—Agitations against the government are reported in Valencia and Andalusia.

BERLIN, Feb. 9.—In the Diet to-day, during a debate on the education bill, Bismarck said the government was disposed to propitiate the Roman Catholics, but its patience was exhausted. He announced it as the policy of Prussia hereafter to Germanize the Polish schools as France had Gallicized those of Alsace and Lorraine.

ROME, Feb. 10.—Chevalier Nigra, late Italian minister to France, has been appointed minister to Russia. The position vacated by Chevalier Nigra will not be refilled, as the Italian government feels aggrieved at France having no minister at Rome.

HAVANA, Feb. 10.—The *Official Gazette* publishes additional orders regarding Chinese in Cuba. For the present all applications of Chinese to permit a change in their places of residence, or to become Spanish subjects, will not be entertained. The government also refuses to grant passports to free Chinamen who may be desirous of leaving the country.

Chinamen found without police documents, from whatever cause, will be sent to the government yards or depositories, and there be compelled to work at forced labor. The measure is intended for the benefit of planters, who thus obtain cheap labor at very low rates. The measure will also tend to lessen the number of Chinese vagrants.

LISBON, Feb. 11.—A steamer arrived from Rio de Janeiro January 22.

The distinguished Brazilian statesman, Viscount Itaborahay, is dead.

The recent outbreak of fanaticism in the Town Juudil, in the Argentine States, resulted in fearful massacres. The Gauchas were excited to frenzy by a man named Saluno, who made a sudden attack on the foreigners. The latter were taken by surprise, and were unable to defend themselves, and before the authorities could stop the slaughter thirty-six were killed.

PARIS, Feb. 12.—Caleb Cushing, J. Bancroft Davis, William M. Evarts and Mr. White have arrived in Paris, and are in close consultation in regard to the business before the Geneva board of arbitration.

M. Rouher, formerly minister of State under Napoleon, has been elected to the Assembly from the Island of Corsica.

A republican has been elected to the Assembly from the Department of Eure.

LONDON, Feb. 12.—In the House of Lords this evening the Duke of Argyle announced the government had received official information of the assassination of the Governor General of India, the Earl of Mayo.

In the House of Commons Gladstone stated that on the evening of the eighth instant the Earl of Mayo was stabbed by a Mohammedan convict, and soon after receiving the wound expired. The premier proceeded to express the regret the whole country would feel at his death; and was followed by Disraeli, who referred to the deceased in terms of the highest praise.

THE LATE DR. DIXON.

The Rev. Dr. Dixon died on the twenty-eighth ultimo, aged eighty-three years. The London *Watchman* says:

"He was born in 1788; in 1812 he entered the regular ministry; in 1824 he went for a year as missionary to Gibraltar; in 1841 he was elected president; in 1848 he went as our English delegate to visit the Conference of the Methodist Episcopal Church in the United States; in 1862 he retired from the full work of the ministry, and 'sat down' at Bradford. His sight by this time was quite gone; but he kept up to the last his communion with the living world, and his fellowship in thought and affection with his brethren.

"Dr. Dixon, taking him altogether, can hardly, perhaps, be regarded as belonging to the company of the very greatest men of Methodism: but he was actually in some aspects and on special occasions a grandly impressive man. We have never seen any man appear so grand as on occasion we have seen Dr. Dixon, in speech, in sentiment, in countenance and attitude, in his whole person, utterance and manner. He was pre-eminently an individual, an original man. He was truly noble in spirit. To truckle or to oppress, to affect to be anything but what he was, to shine in borrowed goods, to envy or to wrong another—all such offenses as these were abhorrent to his truthful and disinterested character. Then, although a strong and individual man, he was simple, humble, teachable; though stern at times—stern against meanness or malice—and often stern in tone and seeming, he was at heart of a tender spirit.

"In his early youth he was slow in thought, and not seldom uncouth or ungainly in speech or manner. His visit to Gibraltar fired him with a hatred to popery; and on his return the fire which had been pent up within flamed out in strong and passionate eloquence. He became a famous missionary speaker, depicting in awful coloring the curse and woes of heathenism and of popery. Henceforth he was a famous man. He became a great speaker against slavery; a great lecturer, as well as speaker, against popery; a great and famous preacher, sometimes, indeed, heavy and obscure, but sometimes also powerful with an eloquence rich in close, deep thought, no less than in burning declamation. He is said never to have preached the same sermon twice. Though this is perhaps an exaggeration, it is certain that he very seldom repeated his sermons, even in substance, and never verbally. He deeply premeditated, and then gave out, in deliberate, deep, sonorous tones, his strong thoughts.

"In person he was singularly noble. A finer, more luminous face was never seen than his. His head was altogether massive and Jovelike; and the fine, pure white, flowing and curling locks, which festooned his noble head, were an unrivalled feature in his appearance.

"He was a great practical preacher—a great preacher of righteousness. In his later years he became increasingly simple and evangelical; he often insisted on the need of plainly preaching Christ in all his evangelical fullness; and, if he could have begun his life again, his earlier preaching would have been more richly and simply evangelical than it was.

"In his earlier life he was a strong and high constitutionalist in Church and State. His visit to America, however, materially modified his views, broadening and relaxing them. Throughout his life he intensely hated popery. Of late years, as we understand, his political and ecclesiastical sympathies had somewhat reverted to their earlier tendencies.

"He has gone: and devout men have followed him to his burial. The ex-president and Mr. Pope delivered fit and worthy addresses over his remains. A prince and a great man is no more among us on earth; he is gone to 'his company' in heaven."

CURE FOR CANCER.

MR. EDITOR: In 1864 a cancer came on my right arm. After much suffering, and the failure of all other remedies, I had it burned with caustic. It broke out again in my right hand. Last spring it grew very fast, the hand becoming so helpless that I had to carry it in a sling. Fearing my hand would have to be amputated, and having heard that several persons had been cured of cancer by drinking wild tea and poulticing with the tea-grounds, I began using wild tea in earnest. I drank nothing else at my meals, and in four weeks my hand was as well as ever. I know of two persons that have been cured of cancer by drinking wild tea during the past few months. This remedy should have the widest publicity.

J. B. WILLIAMS,
Health Officer, Allegheny City, Pa.

THE DUTY OF EVERYBODY.—"Go ye into all the world, and preach the gospel to every creature." It could not be made plainer. Disciples, baptize and teach every one. As long as a single creature is left out anywhere the limit is not reached, the field is not filled, the work that Christ planned is not done.

Are we the persons to whom the command is addressed? There can be no doubt of it, for Christ spake it to his disciples, and then added, "Lo! I am with you alway, even unto the end of the world!" which shows that the command is delivered to the entire succession of his disciples, down to the end of time. When the world and the church become co-extensive, then the world is at an end, and the church alone shall exist in millennial glory, and we all can have a good time and enjoy ourselves.

Behold, then, the command issued from headquarters, the field indicated, the campaign planned, and ourselves the parties commanded. Is it not manifest that we are under obligation to prosecute this work?

Certain officers once spoke in the presence of the Duke of Wellington of the missionary enterprise as though there could be no rational prospect of its success. The old Iron Duke was aroused, and replied: "When the chief issues marching orders, what are you, the under officers, and the rank and file of the army, to do?" "We are to march." "Well, here are the marching orders to the chief: 'Go ye into all the world and preach.' Your duty is to march and fight. The responsibility of success lies with the commander, not with you." If they did not march, they would be shot.—*Rev. H. M. Scudder, D. D.*

GET TO GIVE.—This should be the motto of the Christian Church, to contrast nobly with that of the selfish world, *Get to hoard!* God is to be glorified with her alms as really as with her prayers. Both together are to be accounted as a memorial of her fidelity by him who looks upon the heart. The worldling may accumulate wealth for his own pleasure; but the Christian has a very erroneous view of his relations to Christ and his cause if he does not perceive that duty requires him to use his gains for the glory of God. No policy is consistent with a Christian profession, excepting this of getting to give; and sooner or later the believer will see it to be thus, and will exclaim with the eloquent Antony: "I have lost all, except what I have given away." The sweetest consolation ever yielded by a fortune to the dying believer, was enjoyed by him who, to the inquiry, "Where may your fortune be found?" replied, "In the pockets of the indigent."

NOT long since a dyspeptic was beguiled by an advertisement to send to a New York individual a dollar, for which sum a cure for dyspepsia was promised. He received a printed slip with these words: "Stop drinking and hoe in the garden." The man was angry at first, then laughed, and finally stopped drinking and "hoed in the garden." In a short time he was as well as ever.

IS THERE any work so delightful to a Christian as to go to those poor souls, which are but God's flowers, that sorrow and sin have beaten down, and lift them tenderly, and wash them from adhering vices, and twine around them the sure support of some sky-reaching hope?—*W. H. H. Murray.*

BOOKS AND PERIODICALS.

THE LIFE AND TIMES OF THE REV. JOHN WESLEY, M. A., founder of the Methodists. By the Rev. L. Tyerman. In three volumes. Volume I. New York: Harper & Bros., 1872.

The Methodists, and all, for that matter, who feel an interest in one of the most extraordinary characters of history, will welcome the appearance of an American edition of this latest and completest life of John Wesley. We can now do little more than announce the reception of the first volume of the work, which brings the history of the great "founder" down to 1747, and to the forty-fourth year of his age. The introduction on the greatness of Methodism gives a careful and accurate statistical exhibit of every branch of the Methodist family throughout the world down to 1870, and is a very useful and instructive compendium. Mr. Tyerman has possessed himself of a large mass of materials hitherto not available, and has projected his work on a scale and plan to embrace substantially everything that can in any way contribute to a thorough knowledge of his subject. He leaves the philosophy of Wesley's life to others, and contents himself with the task of supplying his readers with all the facts. Original letters and extracts from published and unpublished writings are liberally interwoven with the text, and often shed new light upon matters which have been hitherto misunderstood and misrepresented. The author claims to have been honest, and he certainly shows no disposition to cover up or extenuate the weakness and faults of the great Methodist organizer. In these pages, more than any other, Wesley is a man "subject to like passions as we are;" but our conceptions of his greatness are rather heightened than otherwise by this impartial and unvarnished relation of everything material to his life and character. The present volume is a handsome octavo of 564 pages, and is embellished with an engraved likeness of Wesley in his fortieth year. For sale by Ellis & Bro., New Orleans.

CHARACTER. By Samuel Smiles. New York: Harper & Bros., 1872. 387 pages, 12mo.

Mr. Smiles is well and favorably known as the author of Self-Help, Life of the Stephensons, the Huguenots, and other works of like interest and value. Whoever has read his life of George and Robert Stephenson will be sure to buy this work. It is fresh, sketchy, entertaining and wholesome for mind and morals. Young people will find it a work of entertainment, and of great profit and service. We sample the table of contents, as follows: Influence of Character; Home Power; Companionship and Example; Work; Courage; Self-Control; Temper; Companionship in Marriage; The Discipline of Experience. For sale by Ellis & Bro., New Orleans.

READING WITHOUT TEARS is the suggestive title of a little square duodecimo, beautifully illustrated, and designed to take the little folks along from the alphabet up to easy lessons in reading. By the author of the Peep of Day. Harper & Bros., publishers.

THE COTEMPORARY REVIEW is handsomely republished by Lippincott & Co., Philadelphia. The contents for January are: 1. On Hibernicisms in Philosophy; 2. The Church of the Future; 3. Evolution and its Consequences—a Reply to Prof. Huxley; 4. The Idealism of Milton; 5. Moral Philosophy and Savage Life; 6. The English and Scotch Churches; 7. John Huss and the Ultramontanes; 8. On the Mode of Dealing with the Words which occur most frequently in Treatises on Mental Philosophy. Yearly subscription, $7.50; single number, seventy-five cents.

BRIGGS & BRO.'s Illustrated Catalogue of Flower and Vegetable Seeds, Bulbs and Plants, is most gorgeously illustrated, and one of the finest specimens of typography we have ever seen. The catalogue is complete and exhaustive, and such as gardeners and horticulturists need. Send orders to Briggs & Bro., Rochester, New York.

OUR MONTHLY is a religious and literary magazine, published by Alfred Martin, Philadelphia. We believe it is in some measure under the auspices of the Presbyterian Church. We are much pleased with the February number, the only one that has reached our table.

THE ILLUSTRATED CHRISTIAN WEEKLY is a marvel of beautiful typography and splendid illustrations. The number of February 10 is especially a fine one. Published by the American Tract Society, New York, at $2 per annum.

WE HAVE RECEIVED the minutes of the seventy-seventh session of the Virginia Conference. It is a stout and very handsome pamphlet, and exceedingly complete in arrangement and the matter embraced.

THE SOUTHERN MAGAZINE for February has: Wartburg Castle; Mind; Nature; Metaphors; Morality and Education; Catullus; A Story of Nine Travelers; Run to Earth, and other articles.

GOOD WORDS FOR THE YOUNG has a fine table of contents for January. This periodical is unequaled in the beauty and finish of its illustrations and typography, and in its original literature.

THE HOUSEHOLD for February has been received. It is, as usual, a complete repertory of all that is useful and ornamental in domestic affairs.

ELLIS & BRO. send us A Tent in a Cloud, and Blade O' Grass. The former is published by Peterson & Bros., and the latter by Harper & Bros.

THE LITTLE CORPORAL for February is the best number we have seen for a long time. A most desirable periodical for the young.

THE AMERICAN EDUCATIONAL MONTHLY for February is an excellent number.

CENTENARY FEMALE COLLEGE.

MR. EDITOR: As many of your readers are interested in this institution, information in regard to its management will doubtless be acceptable to them. The numbers in attendance have been gradually increasing since the opening. The faculty have given entire satisfaction, and there is not a pupil in attendance who has not made commendable progress, while some have distinguished themselves.

The curriculum is extensive, embracing every department of study necessary to a complete female education. Some are being educated to become teachers. The demand for a higher order of female education than has hitherto been reached by our Southern institutions is increasing. This college is preparing to meet this demand; so that the necessity of sending off to a distance from this section of the State, if it ever existed, does not now exist. Under the present organization advantages are afforded here well worthy the consideration of those who have daughters to educate. The matron is a lady of extensive experience, and devotes herself assiduously to the welfare and comfort of her boarders, watching over them as a mother, and nursing them carefully when sick. The table is bountifully supplied. The sleeping apartments are refurnished with new and neat furniture. Home influences and a home atmosphere pervade the whole establishment. Nothing will be left undone to give this institution the largest success, and the president would earnestly invoke the aid of those interested in its prosperity to send pupils, and to strengthen, on the part of every one, confidence in its management as a church institution. Its locality is remarkably healthy, and rendered accessible by a daily line of hacks from Selma. The religious advantages are of the highest character, and the institution being removed from the excitement and disturbances of a large place, nothing exists to distract the mind or draw off attention from study. This is a matter worthy of serious attention by those who have daughters to educate. The president would invite correspondence from those who desire further information.

Pupils will be admitted during the present month.

A. D. McVOY, President.

SOMERVILLE, ALA., Feb. 8, 1872.

CHANGE OF ADDRESS.

MR. EDITOR: Please say to my correspondents that my address is changed from Brookhaven, Mississippi, to Brandon, Mississippi.

G. F. THOMPSON.

The Christian Advocate.

THURSDAY, FEBRUARY 15, 1872.

ONLY A GLIMMER OF SUNLIGHT.

It was only a glimmer of sunlight,
But it came with an angel's face,
And it seemed like an angel's mission
To be in that lonely place,
For it came with its sudden brightness
Into a cruel test room,
Where on the beds and the women's faces
Were dark in the gathering gloom.

It fell on the head, thought-silvered,
Of the man who struggled there
To awaken in weary spirits
An eager delight in prayer,
And it fell upon world-worn faces,
Overtroubled and sad,
And it brought to them hope and comfort,
Making their spirits glad.

It was only a glimmer of sunlight,
But it spoke of softer things
That rise to lift care and the worry
We feel in the dark world brings;
And the people thought of their Father,
Thought of the heavenly song,
Thought of the Savior's pity,
Till their hearts were subdued and strong.

It was only a glimmer of sunlight
That came through a little rift,
But many a grateful spirit
Thanked God for his timely gift.
And even the preacher's message
Given in his great name
To the sighs of the waiting people,
With a thrice-sweet sense came,

Only a glimmer of sunlight,
So often our Father sends,
But it cannot be guessed by strangers
What pleasure to life it lends.
For it comes to our souls in darkness,
Thrilling them with delight
As it tells us soon, and for ever,
We shall live in his perfect light.

SUCCESS OF THE GOSPEL.

The promise made to Abraham was that in the seed of Abraham all the families of the earth should be blessed. The prophets understood the Abrahamic covenant to embrace the whole race of man. They predicted Christ's universal triumph and perpetual reign. He gave his apostles a commission to all nations. He bade all the ends of the earth to look to him and be saved. The whole economy of grace contemplates the salvation of all men. The church in all ages has prayed for the salvation of all men. The great missionary enterprise has for its foundation God's promises that the heathen should be given to Christ for an inheritance, and the uttermost portions of the earth for a possession. There are conflicting opinions as to the character and nature of the millennium, but there is no controversy as to the faith of the whole church that all the world will finally be brought under the influence of Christianity.

Now, after four thousand years of prayer, effort, faith and suffering, only about one-third of the families of the earth have been influenced to accept the Bible as the truth. Christianity has not permeated a single nation on earth; much less has it reached the great heart of humanity. There must be a powerful and substantial reason for this stupendous failure. There must be a radical defect somewhere. If we fall back on the doctrine of depravity as the central or real cause, we deny the power of the gospel as a remedy; but if human nature be the same, and the gospel has regenerated anybody, it proves that it is the remedy for everybody. The apostle says it is the wisdom of God and the power of God, and mighty through God to the pulling down of strongholds. If the want of success is not to be found in the constitution of humanity, nor in a want of power and adaptation in the gospel to conquer and control men, where, then, shall we look for the cause? That the gospel is only a partial success, after a trial of so many ages, is a fact not to be denied, but to be met and accounted for by the church.

The source of all wisdom connected with the church and human salvation is to be found in the Bible. Why did Moses fail to lead the Israelites into Canaan? Simply because he recognized himself as their leader, as indicated by his words at the rock of Horeb. God could not allow Moses to lead the Israelites over Jordan without ignoring himself. God led the people through the wilderness, not Moses. The stone was cut out of the mountain without hands. If the world is ever converted to God, he will have the glory. The first and main difficulty is to be found in the church itself. While the apostles all preached the sound doctrine, and Christ the all and in all, the church was a wonderful success; and if the church had remained a unit, and preached nothing but the gospel for the glory of Christ, the world would have permanently received Christ as the Son of God in less than two centuries. But how can the church convert the world, or God convert the world through the church, as it is? What is the gospel? Now the church has certainly missed her way. The gospel is the truth—eternal truth, unchangeable truth. The Catholic Church, or rather institution, professes to have the truth—to have always had the truth. They taught five years ago that they had the whole truth. The Pope was not then infallible, but he is declared to be so now. If they had the truth then they cannot have it now, and if they have it now they did not have it five years ago.

Luther thought he had the gospel when he preached salvation for all men; and no doubt he thought he preached the gospel when he preached reprobation, unconditional, for a part of mankind.

The Greek Church think they have the gospel; but they find the same difficulty in making the world believe it that Catholics and Protestants do. But why have the Greek and Catholic churches accomplished so little in the last sixteen hundred years? The Catholic Church especially ought to have met with more success, viewing her action from a merely human standpoint—their priesthood, schools, in a word their whole system.

But when the gospel is mixed it becomes neither the wisdom of God nor the wisdom of man; but the Catholic Church really does reproduce itself mostly in the prejudices of men, from the plain fact that it has always been a persecuting, not a Christian institution.

The gospel is the wisdom and power of God; and while men have the power to resist it, they have not the wisdom to meet it. Paul preached the gospel at Athens successfully not by teaching school or editing a paper, or by insinuating himself into office, but by preaching the gospel of Christ. They as a people had as much human wisdom as men can ordinarily reach, unaided by the light of revelation. They were as fully imbued with the idea that they had the truth in their religion as it was possible for falsehood to control the human mind, and yet St. Paul did succeed in planting the gospel in the mind and heart of many in Athens. But it may be said that Paul was inspired. So he was; but certainly not more than or above the gospel.

More in the next.

S. P. RICHARDSON.

FAMILY PRAYER.

MR. EDITOR: Allow me space to pen a few thoughts on the above subject. It may be considered by some an old, trite and hackneyed subject, but it is certainly a very important one, and one that should be kept constantly before our people, and urged upon them with all possible earnestness. Time was, we are told, when almost every male member of our church, who was the head of a family, held family prayer. But how different now! There has, perhaps, been some improvement in the last few years; but very many still neglect this duty. Some who neglect it try to persuade themselves that it is not their duty: but others admit that it is a duty, but offer various weak excuses for neglecting it. Some plead their want of education, some their diffidence, some their not having been trained to it from childhood; others say they have not time, or they cannot so control their business or their families as to attend to it at the proper time. We fear none of these excuses will satisfy God in the day of judgment, and they ought not to satisfy the consciences of these brethren. Even suppose a man is not yet fully satisfied of his acceptance with God—this is not a sufficient reason for neglect of this duty. The way to get religion is to wait upon God in the use of all the means of grace. He who takes up every cross, and tries to do his whole duty, will be much more apt to obtain salvation than he who pursues a different course. The following are some of the inducements that should prompt to the discharge of this duty:

1. It has a good influence on a man himself. The fact that he gathers his family around the family altar, morning and evening, and leads them in their devotions, makes him more careful how he lives. He will be more consistent. It is a restraint—just such as every man needs while engaged in the battle of life.

2. It does the family good—more good, perhaps, than we are aware of. It keeps the subject of religion constantly before them, and reminds them daily that there is a God, and that it is their duty to worship him. It makes impressions for good that all the scenes of life will never be able to efface. Oftentimes, long years after, far away from the scenes of childhood, amid strangers, and surrounded by wickedness in every form, the remembrance of "the old family Bible that lay on the stand," of the voice of the father or of the mother as it read the sacred page, and then ascended to God in thanksgiving and prayer, may awaken feelings of tenderness and of penitence that will lead to salvation. Many a one has thus been led to God, when almost everybody had given them up as lost.

3. Praying in one's family is a good way to train ourself for praying in prayer meeting and the public congregation; and in many places there is great need for members to pray in public. In some places the minister has no one to assist him in the prayer meeting.

Brethren, don't neglect this duty! Take up the cross, however heavy it may be, and thus show to your family and the world that your religion is not a name merely, but a living reality.

M.

NEWBERN, ALA., Feb. 1, 1872.

THE LAST OF THE CALCASIEUS.

MR. EDITOR: On a bold promontory, which juts out into Lake Peiaro, (formed by an enlargement of the Calcasieu river,) in days now merged in the past, stood the dwellings of the once powerful tribe of the Calcasieu Indians. On the east a noble forest, around whose stately trees clung the vine, bearing luscious grapes and flowering creepers; on the west, across the gentle lake, stretched a wide, natural meadow, meeting in the distance another forest growth, and relieving the monotony by a pretty contrast; to the south all was open, until the river merged into the open sea; and northward its winding form was to be seen, until hid by the grand unbroken wealth of timber ending in the prairies of Iowa. The last link between this people and the strangers of to-day, an aged woman, it was the writer's fortune to hold converse with. We stood upon the spot once trod by her forefathers, long before Columbus conceived the idea of a westward passage to the Indies, and beneath whose sod the ashes of her people in silence rest until the end of time. In her simple language she told of their traditional glory and power, of their close alliance with the Aztecs of Mexico, of the wide range of country subject to their rule; and thus speaking, a sort of inspiration shed a soft and mellow light over her face. As she recounted all the changing fortunes of her people—their spoliation by the greedy Spaniard, and the American pioneers after their advent—a tear coursed down the swarthy face of "the last of the Calcasiens," and dewed the earth which held her people. And now old "Ponpon" lies in the bosom of mother earth, and a whole race have passed away. There is a deep moral in this. The actors of to-day, like this powerful tribe, will soon be thinned to the last link, and it, with one grand retrospect and perhaps a tear, will vanish. Thus the mysterious drama of the world moves on. Kings, lords and subjects, civilized and savage, appear, spread out, rule, dwarf, shrivel and fade; and yet, amid all this changing, God is over the same. His plans and government and purposes alone stand. With him there is neither youth, maturity nor decay. No gold hunter nor man of emprise, no lover of power nor ambitious slave, check for one infinitesimal of time the grand sweep of his rule. Race after race have come and gone, leaving no trace behind; and still onward moves the harmonious reign of him with whom there is no variableness. The hand that writes and the eye that reads will lose their cunning and their vision, and untold myriads will come and go, leaving not a ripple on the surface of purpose; and as the shout of the angel closes the act of Time, the risen dead will touch the shores of eternity, and behold no change in God's great plans.

INDAMORA.

LAKE CHARLES, Louisiana.

FROM A PEW.

MR. EDITOR: My heart has often been made to ache and cringe by expressions falling from the lips of those who ought to be fathers in Israel, by such expressions as "We are *all* ashamed to let our best friends know what we are daily doing in secret," "We are *all* on the downward track," and such like expressions, both in the sermons and prayers of ministers.

These confessions are more appropriate for the closet than for the public, for this reason: if the minister, who is expected to be an example, publicly confesses we are all guilty, it will be a natural inference that we are as good as our exemplar and preceptor, and that we are at least on salvable ground.

Much better would it be to live so that we do not feel that these are personal declarations; but say to your hearers that if they do not comply with God's law they will be everlastingly damned.

Would to God that this was not so, but in its stead was proclaimed experimentally the truth of the high standard of Christian perfection professed and possessed by our forefathers.

SAVING A LOST SHEEP.

Wandering, as I have often done, knapsack on back and staff in hand, over the mountains of the English Lake district, I reached my old friend's, Ritson of Westdale, just as tidings were brought of a sheep that had wandered among the precipices and was in peril. A party set off at once to rescue it. I joined them, and thus was witness of a scene which I looked at as a parable acting before my eyes, and in every particular illustrating gospel truth.

The sheep was a long way off, and yet was noticed. It was but a tiny object—a mere speck upon the rocks; still the careful eye of the shepherd detected it. It was but one of a large flock, yet it was valued. It had wandered off in search of herbage, and, descending without difficulty the face of the mountain cliff, had reached a ledge in the rocks. It could go no farther, neither could it return by the way by which it had descended. And now there was nothing for it to eat, and the poor sheep must have perished had not the shepherd come to find it.

No time was to be lost. One of the shepherds fastened a strong rope round his body, and the other two men lowered him down over the top of the rock. There was some risk of limb or life, but he was willing to encounter it for the sake of the sheep. My brother and myself found a way to clamber to the bottom of the rocks, whence we watched the shepherd being lowered down till he came near to where the sheep was standing. But as he could not reach it with his hand, he stretched out the long pole and tried to place the noose round the sheep's neck. I watched with interest the patience and perseverance of the shepherd. For two whole hours, hanging over the precipice, he labored to save the sheep.

But the sheep seemed resolved not to be saved. Just as the noose was about to fall over its head, the sheep twisted suddenly round to avoid it. Then the shepherd had again to arrange it and prepare the line. "Poor sheep! you do not know how good that shepherd is, and how he wants to save you! You think he has come to do you harm. You are frightened at your helper. You dislike the noose that has been prepared to rescue you. You do not see that such captivity will be freedom; that such a bondage will be safety." Thus for two hours the sheep continued to elude the shepherd's efforts. Moreover, in its fright it was often in danger of throwing itself over the precipice. To prevent this, we shouted and threw stones. The sheep was frightened by these noises, which no doubt it regarded as coming from enemies, but which were merciful warnings and terrors kindly meant.

At length the noose was cast over the head of the sheep. The poor wanderer struggled hard; but the shepherd drew it toward him, in spite of all its resistance. The cord was tight round its neck, and no doubt gave it pain; but it was needful pain—pain only in the process of rescue—pain only till the sheep was brought quite close to the shepherd. Then he loosened the cord, as he held the sheep carefully in his arms. But there was more to be done yet. The shepherd asked us to act as helpers and under-shepherds to him. For as it would be easier and better to lower the sheep to the bottom among the safe pastures than to raise it to the top among the rocks, he tied the legs of the sheep together, and fastening the rope to them, lowered it down to us. Then we unfastened the string that bound its legs, and set it at liberty. We did not save it, but, as under-shepherds, we helped in the good work.

Oh, how glad the sheep was when it found it was safe and free! How it jumped and skipped, and frisked along the turf! Then how eagerly it began to browse the safe pasture, for it had been long without food.

And how glad was the shepherd when he saw the sheep was safe, and when he ascended again to the top of the rock and rejoined his companions! And with what delight they went back to the farm and said: "Rejoice with me, for I have found the sheep that was lost!"

These simple facts, which are related just as they occurred, are a parable needing no interpretation.

"All we like sheep have gone astray."

"Behold I, even I, will both search my sheep and seek them out. As the shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep."

"I drew them with the cords of a man, with bands of love."

"I am the Good Shepherd; the Good Shepherd giveth his life for the sheep."

"And when he hath found it, he layeth it on his shoulders, rejoicing."

Newman Hall.

OUR FRIENDS IN HEAVEN.

So many of many friends have recently gone to heaven, it is quite natural that thoughts of them and their surroundings should be frequent. And certainly they are very pleasant. If there was ever a time when religion and death and the life beyond were subjects of sad reflection, to be indulged only as a duty, such a time has passed away. It is now as cheering and agreeable to think of friends (and the more loved in life the more pleasant) enjoying the pleasures of the heavenly state, as to hear from others traveling in foreign lands, rejoicing in scenes and associations that satisfy their longing desires. The wisest and best of Roman moralists and philosophers enjoyed such thoughts of their friends gone before them into the unseen and eternal, and they anticipated with fond emotions a blissful reunion and refreshment in the society of the great and good. And with life and immortality brought to light by revelation, what was to those ancient pagans a dreamy speculation scarcely worthy of being called a faith, is to us reality. Our faith is the *substance* of things hoped for, the *evidence* of things not seen. We have thus entered already upon the inheritance, so that we have the good of it and part of the glory, as the heir to a vast estate or a throne enjoys, long before he comes into possession, the reflected honors and pleasures awaiting.

Names and faces and forms of friends who have within the past year preceded me into their rest, have been peopling the cheerful chambers of memory this evening. It is a rough night outside, and the day has been a weary one; but now a soft fire-light fills the room and the study lamp is shaded, so that the silence and shadows invite converse with the spiritual and unseen. And the departed of the year have joined themselves with the many who finished their course before them, and are now in the midst of worship and feasts and friendship in the mansions of the blest. How pleasant their memories now! How the heart gladdens with the remembrance of the joys on earth and the hopes of higher in heaven!

Just about twelve years ago (it was December 16, 1859) I had some friends at dinner with me—a larger number than are often gathered at my table; but they were friends, valued friends, some of them very dear. It was a feast of fat things, and six hours flow away like so many moments, in that feast of reason and flow of soul, making an evening never to be forgotten here or hereafter. And of that dinner company, *eighteen* men are now in another state than this—their bodies moldering in the ground, their souls gone to God! Eighteen of my companions, associates in business, in the church, in public and private life, personal friends, eating and drinking with me in one company, and now all gone!

I stopped just here and went to a drawer and took out a sheet of paper, on which is a diagram of the table and the seat that each one occupied, with his name written in it. The links of memory are brightened, so that their voices, their pleasantries, their very words of wit and wisdom, sparkling and bright, come flashing and shining, as on that glad and genial evening. At my right was the stalwart *Edgar* of Belfast, and on my left the polished *Dill* of Derry; and just beyond was the elegant and eloquent *Potts*; and next to him the courtly and splendid *Thume*; S. E. and R. C. *Morse*, three years sundered by death, but just now reunited to be sundered never again; and there was *Krebs*, himself a host, my companion in foreign travel and a most delightful friend; and *Murray*, the "Kirwan" of the *Observer*, brightening the brightest with the humor of his native isle; and *Cooke*, who was with me in Switzerland; and that wonderful astronomer, *Mitchell*, who now looks down to study the stars; and my friend *Hoge*, with love like that of woman; and my brother, P. E. *Stevenson*, and others whom I will not name—a brilliant company; an acquisition to the skies; stars all of them, who finished their course with joy, and then entered into the joy of their Lord. It would seem that the earth could not spare all those men, and keep right on. But they are in fitting company, with the Lamb in the midst of them.

"There is the throne of David,
And there from toil released,
The shout of them that triumph,
The song of them that feast."

And there is a younger company. All these were heroes and prophets and kings; but the children who have gone up there are children always. O blessed thought! They were with us long years ago, and they are in our hearts, the same playful little ones they were when the Father of us all asked them to come to his house. And they are his children and our children forever. That little one to whom David said he should go, is still the *child* of David—not an infant of days, for there are no days nor nights in heaven, but the saint's child, radiant in immortal beauty.

"O! when a mother meets on high
The babe she lost in infancy,
Hath she not, then, for pains and throes,
The day of woe, the watchful nights,
For all her sorrows, all her tears,
An overpayment of delight?"

Heaven's floor is covered with them. Of such is its kingdom. They have been going there—flying before they could walk, carried there by the angels—all these thousands of years. Yours are there. *There* did I say? We do not know where the place is nor what a *place* is for spirits to dwell in. They may be near us, around us—ministering spirits sent forth to do us good, to strengthen us. They, or thought of them, have been so pleasant with me to-night that it is good to be here. It would be good, doubtless better, to be with them where they are, and with him who has them near his face. There is nothing sad, depressing, in such communion. But it is getting late. The fire is low on the hearth. To-morrow will soon be here; its duties require fresh life; and as death brings life eternal, so sleep makes new life for the day to come.—*Bonnus, in New York Observer.*

TIME USED IS LIFE.—An eminent divine was suffering under chronic disease, and consulted three physicians. They declared, on being consulted by the sick man, that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived; but they unanimously advised him to give up his office, because, in his situation, mental agitation would be fatal to him.

"If," inquired the divine, "I give myself up to repose, how long, gentlemen, will you guarantee my life?"

"Probably six years," answered the doctors.

"And if I continue in office?"

"Three years, at most."

"Your servant, gentlemen," replied; "I should prefer living two or three years in doing some good to living six years in idleness."

THE London *Missionary Chronicle* says until recently the missionaries could not get access to the low classes of the native India women. But now European ladies are invited to the houses of the natives for the instruction of their wives and daughters, and that they even offer to pay for such instruction. The change is most encouraging to Christianizing that great country.

THE CHILD OF AFFLICTION. A parent does not hate his child because it is diseased. So, if I be a child of God, my infirmities will not alter his love to me, though he will hate what is wrong in me, while I shall love him the more evidently for this, as well as for needful corrections.

REAL FORESIGHT consists of resting our own forces. If we look with anxiety about the future, we destroy that strength which would enable us to meet the future. If we take more in hand than now we can do well, we break up, and our work is broken up with us.—*Observer.*

THE manner of giving shows the character of the giver more than the gift itself.—*Lavater.*

The Christian Advocate.

THURSDAY, FEBRUARY 15, 1872.

MORNING HYMN.

Father, in the morning
We awake to thee;
Teach us, Lord! and mold us
Henceforth thine to be.

Lord, this day preserve us
From each sin and snare;
Guide us and protect us
With a Father's care.

EVENING HYMN.

At the close of every day,
Lord, to thee we sing and pray;
Make each one of us thy child,
Look on us with mercy mild.

O! forgive and wash away
All our naughtiness this day;
While we sleep, and while we wake,
Bless us for our Savior's sake.

A LITERARY ODDITY.

The Brewers should to Malta go,
The Rabbis all to Scilly;
The Quakers to the Friendly Isles,
The Furriers to Chili.

The little, snarling, carolling "Rabies,"
That break our nightly rest,
Should be packed off to Baby-lon,
To Lap-land, or to Brest.

From Spit-head Cooks go o'er to Greece,
And while the Miser waits
His passage to the Guinea coast,
Spendthrifts are in the Straits.

Spinsters should to the Needles go,
Wine-bibbers to Burgundy;
Gourmands should lunch at the Sandwich Isles,
Wags at the Bay of Fun-dy.

Bachelors to the United States,
Maids to the Isle of Man;
Let Gardeners go to Botany Bay,
And Shoeblacks to Japan.

Thus emigrate, and misplaced men
Will here no longer vex us;
And all who aren't provided for
Had better go to Texas.

ALCOHOLIC MEDICATION.

There is no topic more important now to the temperance cause than that of alcoholic medication. It is very difficult to persuade many people of the injurious effects of intoxicating drinks, and of the danger of the drinking habit, while physicians continue the practice of indiscriminate prescription of alcoholics. This is sometimes carried to so great an extent as to produce the impression that the doctors consider alcohol, like some quack medicines, a universal specific.

A gentleman in England whom I was visiting told me that, being unwell some years before, his doctor, among other matters, prescribed regular and free doses of port wine. "But, doctor," said my friend, "I am a teetotaler, and do not like to take wine; and, besides, I do not believe in it, even as a medicine." "Your teetotalism is all very well," replied the doctor; "but in this case, as a medicine, you must take wine. There is nothing else that will answer the purpose, and I do not see the way to your recovery without it. If I am to have the responsibility of treating your case, you must yield to my judgment; if you decline to do that, you must employ some other physician." "Well, doctor, if you insist upon the wine as a medicine, you must furnish it, for I will not send to the public house for it." And so the doctor sent bottles of what he called port wine to the patient's house. At the regular intervals, by direction of the patient, his wife transferred the prescribed quantity from the full bottle to another; and so the wine treatment went on for weeks, until the patient was well. At his last visit the doctor said: "I hope now you are convinced that alcohol has its place, where it will do good—if not as a drink, certainly as a medicine; for I may tell you now, as I didn't at the time, that your case was critical. I was in doubt as to the result, and there was nothing to meet it but alcohol; you could not have recovered without it."

"Wife, hand down those bottles," said my friend; and she did. "There, doctor," he continued, "is all the wine you sent here, and I have not taken a drop of it. My opinion remains the same. I have no faith in alcoholic medication."

The doctor went away in deep displeasure at what he considered the trick that had been passed upon him; and especially, perhaps, that the alcoholic theory was at fault in this case.

I was visiting for some days an eminent physician in the west of Scotland, and the conversation turned upon this point. The doctor said that a neighbor and friend of his went to London on business, and had the misfortune to break a leg. He was a young man of twenty-eight years, strong and healthy, and should have recovered promptly from his hurt. He was taken to a spacious London hospital, where he remained several weeks; and then was taken to his home, and my friend was called in. The doctor said that no union whatever had taken place in the broken bone. A cartilage was formed over the ends, epilepsy had been induced, and the patient died four days after his return home; and all from the excessive alcoholization to which he had been subjected at the hospital.

The physician from whom I had this story is one of the most eminent medical men in the west of Scotland, and he stigmatizes the indiscriminate prescription of alcohol by the profession as quackery. A few years ago Prof. Laycock, of the Edinburg College of Surgeons, delivered a lecture in that city, in which he defended the use of alcohol; and the doctor to whom I allude delivered, in the same hall, a lecture in reply to the professor, in which he demonstrated before the audience the mischievous effects of alcoholization. This passage between the doctors was famous at the time, and occupied the English and Scotch papers largely.

We should be slow to believe that the profession would persist in any mischievous practice, did not those of us whose hair is already gray remember very well the old days when no water was permitted to patients sick with fever, when their beds were heaped with blankets, windows and doors kept closed, and the victims were saturated with hot sage tea. One of the oldest and most respectable physicians in New England told me this story: He was a student with the most eminent medical man in Massachusetts at the beginning of this century. It was "haying time," and the master had a farmer patient sick with typhoid fever. Master and student visited him in the hot summer's evening, and found him at the last gasp. He could not survive, the night—raging heat, parched mouth and throat, not a drop of water! That night a neighboring farmer, weary with a long, hard day's work, was the watcher; and he fell soon into a profound sleep. The patient took advantage of the situation, arose quietly and made his way to the water-pail in the kitchen, and returned quietly to bed. In the morning the student called, as a matter of mere ceremony; the famous doctor didn't, "because the patient was dead, no doubt." But the patient *wasn't!* Much to the astonishment of the student, he learned that the patient yet lived. He went in. Pulse soft, skin moist! patient clearly out of the jaws of death. How's this? And so the story of the sleeping watcher and of the water-pail was told him. If that watcher had been awake he would have resisted the patient by force, if need were; and so the poor patient would have died miserably, begging for a little water. Now said my friend, the doctor, strange as it may seem, it was many years after that incident before the profession began to suspect their mistake in the no-water practice, and to allow water freely to fever patients.

It isn't many years ago that bleeding in scarlet fever was the regular practice in dealing with that disease in those days—the terror of every family having small children. One of the most respectable physicians in Maine told me this story: Like all other regular practitioners, he bled his scarlet fever patients, and they died; they utterly refused to survive that treatment. He changed his practice in that particular, and his patients recovered. At one time, when scarlet fever was all through the country, among the children, he spoke to a friend of his, Dr. P., known very well to me, about the practice of bleeding, advising him not to do it. But Dr. P. objected that the "books" prescribed it. "That's true," said Dr. J., my informant, "that's true. But my habit has always been to watch closely the effect of my practice, and, whenever I find myself unsuccessful, to discover the cause, if possible, and not to follow the books blindly. I found my scarlet fever patients could not rally under the bleeding practice; and so I forbore to bleed, and found myself much more successful. Now the death of one is the exception; but under the lancet the recovery of one was the exception." But Dr. J. remarked that his friend Dr. P. continued to follow the books. Scarlet fever entered his own family of three small children, and the father conscientiously killed them all with the lancet.

And now the profession alcoholizes everybody for almost every disease, real or imaginary; and the practice, as many think, is far worse and more disastrous in its results than the old, old practice of excluding water and air from patients sick of typhoid and bleeding those who are suffering with scarlet fever. I know a doctor now—an eminent practitioner, well read, and furthest possible from a quack—who follows to some extent the universal custom of alcoholizing his patients. Why, what can he do? It is in the books. Everybody does it. How can he resist the current—*the fashion?* A friend of his fell sick of consumption—a brother doctor, living far away; and, as usual, the physicians in the neighborhood were anxious to do their best for their friend and brother, and, among other remedies, prescribed whisky, the panacea in such cases. The patient wrote to his friend, the skillful and eminent doctor far away, informing him that he was laboring under pulmonary difficulties, and that whisky had been prescribed for him, and asking whether it was useful in such cases. His friend replied plainly that he could not see that in any case coming under his observation any benefit had been derived from it.

There are many eminent medical authorities in this country and in Europe who disapprove entirely of alcoholic medication, and some of them denounce it in strong terms. It will be interesting to see how surely, though slowly, this view of the effect of alcohol in medical practice is gaining ground in the profession. I have no room in this article to refer to these writers.—*Hon. Neal Dow, in Independent.*

Common Sense in Christian Work.

TABERNACLE COLLEGE LECTURE, BY REV. DR. FISH, OF THE BAPTIST CHURCH, OF NEWARK, N. J., TUESDAY EVENING, JANUARY 16.

Common sense is the best sort of sense. It is natural, practical intelligence that is born in one—not guesswork. It is practical instead of theoretical, and it is especially a good thing for a live Christian or Christian worker to have. If a man wants to do Christ's work, it is common sense for him to be in sympathy with Christ and to enter into his work-purposes and designs; he must be a Christian in the best sense of the term.

Men who succeed, address themselves to one aim; if it is to make money, they let all else go and press on to that goal—they accomplish their purpose by singleness of aim. We speak of *the sacred professions.* The term came from the priesthood of the Romish Church; men set apart to the sacred profession could hardly touch the earth on which they lived, while the common people devoted themselves to secular pursuits. Every pursuit of man ought to be a sacred pursuit. John Newton said if two angels were sent to the earth, one as prime minister and the other as a street-sweeper, it would be a matter of no difference whether they received the one or the other commission; it would be honor enough that the Lord had sent them. It is possible and practical to carry this right through, and do everything for the Lord Jesus Christ.

Norman Smith, the saddler, was not any the less religious making money for Christ in the saddle business. Noel Bleecker (whom I knew in New York when I was at the seminary) went from his morning devotions to business; at noon he went away alone, and would not allow himself to be disturbed till he had spent fifteen minutes upon his knees, and again at night he had his season of communion with God. Was not that a religious life! Harlan Page started a noon-day prayer meeting at the Tract House, and now every day at noon you will find them holding the prayer meeting Harlan Page established there. If you want to do anything for the Lord, try to keep the thought before your mind constantly that, whether you go out or come in, eat or drink, you are to do everything to glorify God. The reason the world paralyzes a man's piety is because he does not have singleness of aim. The world and business were married before man was created. How can the meal be leavened except it come in contact with the leaven. God put men into the world and asked them to be pious, and they ought to make the world minister to their piety. Dr. Kane, seeing himself in danger of being crushed by an iceberg, said: "I'll use the iceberg;" he thrust out the harpoon, anchored his ship to the iceberg, and it bore him to Polar waters. So you must make the world and business bear you heavenward; virtue is of more value than innocence; struggle makes manly piety; a great deal may be done by culture.

An aged minister of fourscore years, now a distinguished man, when first converted, gathered the children round him in a barn and talked to them of Jesus, and when he began to preach he made a fool of himself. There is nothing like practice. I put my converts right to work; if they say they can't talk and pray in meeting, I say: "Well, you must do some other thing; there are different gifts—some are called to do one thing and some another. You must find out your talent, and put it forward in a well-directed manner."

Many are persuaded that they ought to preach. God always sends two copies of calls to preach. One is your own desire to preach, and the other is, some one that will hear you. Find out your special aptitude and magnify that office; if you can do one thing well, that's as much as is to be expected. Common sense has much to do with the materials of Christian work. Learn to use your tongue and pen. I had a young man in my congregation whom I could not reach; at last I wrote him a letter and sent him "The Great Question," a book by Dr. Boardman. When he came to join the church and related his experience, he said: "That letter brought me, for then I knew you were in earnest."

If you are going to talk about Christ, get full of your subject. You don't want to drop buckets into empty wells and draw up nothing. Have scrap-books of pigeon-holes; save everything you see on any subject that may be of use to you. I heard a man swearing the other day; I stuck the tract "Don't Swear" into his pocket. When he finds it he'll ask: "Did the devil put that in my pocket?" Go equipped; have your materials always at hand. Use tact in handling men. Keep a sharp lookout to catch the best opportunity for approaching a man. Mr. B——, of London, is a butcher and talks to butchers. Seventy butchers have come to him in two or three weeks to ask about their souls. They know he is of their craft and can sympathize with them. A certain lock is composed of five rings, upon which are letters; when the letters are so placed as to spell Jesus, then the lock is unlocked. To unlock a human heart you must tell it of Jesus.

The secret of Dr. Chalmers' success was his blood-earnestness. It is said of Blair that he kept his ideas so long to be dressed, they froze. Sydney Smith said: "Must Christian ministers put their audiences to sleep to get sin out of them, as Adam was put to sleep in order to get Eve out of his side!" John Welch, brother-in-law of John Knox, rose at night and threw his plaid over his shoulder, unable to sleep. His wife asked him: "What is the matter?" "I have three thousand souls on my hands, and I know not how it will go with them."

Dr. Chalmers, riding on a stage-coach by the side of the driver, said: "John, why do you hit that off leader such a crack with your lash?" "Away yonder there's a white stone; that off leader is afraid of that stone; so by the crack of my whip and the pain in his legs, I want to get his idea off from it." Dr. Chalmers went home, elaborated the idea, and wrote "The Expulsive Power of a New Affection." You must drive off the devil and kill the world by putting a new idea in the mind. Handel caught the chimes of one of his grand choruses at a blacksmith's shop, listening to the ring of the anvils. He had music on the brain.

Finally, we need absolute goodness. We are feeble workers, because we are feeble Christians. The philosophy of doing good is to be good. If you would be strong, live near a throne of grace.—*New York Observer.*

WHAT MISSIONS ARE DOING.

1. Christian civilization is fast supplanting every other, and a chronology, dating from the Savior's birth, must soon come into use in the world's commercial reckoning. Dating from Hegiras or Dynasties must be laid aside.

2. With such vantage ground in commerce and such necessary interchange, no arbitrary restraints of false systems can hide from advanced minds, in every land, the superior religious principles which underlie our civilization.

3. The fact that Asiatic governments are sending so many youth at public expense to study our institutions, is certainly most auspicious, as indicating the attitude of leading and governing minds.

4. The diffusion of books and newspapers, the tide of travelers through all foreign marts, the contact of railroads and telegraph lines in heathen lands, though carrying the evil with the good, will, on the whole, facilitate the conquests of the truth.

5. The fact that so many Christian denominations or societies—over fifty in all—are laboring on heathen soil for a common object, affords a sublime spectacle of Christian union and of moral power. At first sight it looks like division and weakness, but on a further view it strengthens the hold of that central principle which, through all variety of non-essentials, still animates the common missionary zeal of all evangelical believers in whatever land. If it does not yet add conviction to the heathen mind, it gives confidence to Christians at home.

6. The methods of missionary enterprise are greatly improved, as compared with early efforts. The raising up of native agencies is now a demonstrated success. For years valuable influence was lost for want of it. Noble specimens of preachers have been found in nearly all heathen nations. The native mind has capability and susceptibility. With the grace of God the pagan must become a chief reliance in the salvation of his fellows. Hundreds of native churches are now under the pastoral care of men of their own nationality and supported wholly or in part by their gifts.

7. The best schools in heathen lands are those which have been formed under Christian auspices. It is the very highest testimony to their value, that in many instances the support of heathen governments is freely given them.

8. The word of God is now translated into two hundred and seventy-four languages; many of these were, until within a short period, heathen tongues. In how few languages can the Koran be found, or the Shasters?

9. At more than four thousand different stations and out-stations in heathen lands the gospel is now preached by living men. Two thousand missionaries are at work in the broad field, and all Christian laborers, foreign and native, number more than nine thousand.

10. The greatest of all gains is that which must be found in subtle and yet effective moral changes in the whole attitude of the heathen world. It is like the delicate electrical changes which precede the storm. We have no spiritual barometer to mark them, but their power will surely be felt at no distant period. The storm or the earthquake will come suddenly, perhaps like the casting aside of Sandwich Island idolatry, or of Buddhism in Japan, and the prediction will be fulfilled of nations born at once.

RELIGIOUS INTELLIGENCE.

A ROMAN CATHOLIC church in Indiana appeals for money to erect a new house, and promises a daily mass to be said *fifty years* for any one sending $50, ten years for $10, and five years for $5. This is certainly very cheap, and a great sum will be contributed.

THE Protestant Episcopal Church is to district the State of Texas into three dioceses. The southeasterly portion of the State, outlying the Gulf line, is to remain under the charge of Bishop Gregg. The other portion will be in charge of two missionary bishops to be chosen.

BISHOP LEE, of Long Island, stated in an Episcopal convention, the other day, that one church of his diocese paid more money for music last year than all the churches combined paid for missions. All good Christians will agree with the Bishop in pronouncing this fact disgraceful.

THE POPE AND HIS "PRISON."—A foreign exchange states that the Pope has found means to give a new explanation of the sense in which he understands the word captivity. At the reception of the delegates of three Roman parishes he said: "I am not a prisoner in the ordinary sense of the word. I have neither a warder in my prison nor guards at my gates. But I am morally imprisoned, for it would be impossible for me to go out without my person and my dignity being offended."

ARCHÆOLOGISTS have known from time immemorial that a magnificent cathedral once existed near the site of the ancient town of Parthenion, in the Crimea. The exact location was not ascertained until recently, when a party of workmen engaged in constructing a road came upon some walls which upon investigation proved to belong to the cathedral. Further excavations have uncovered the high altar, which bears an inscription to the effect that the cathedral was built in honor of the holy apostles, during the episcopate of Theodore, in the fifteenth century.

THE British Association expeditionary party for the exploration of Moab is on the point of starting for the East in advance of the Americans. The party consists of the Rev. Canon Tristram and Dr. Ginsburg, accompanied by the Hon. Mowbray Trotter, Mr. C. Louis Buxton, Mr. Amherst Hayne and Mr. R. C. Johnson, of Liverpool, and will be joined at Jerusalem by the Rev. F. Klein, the original discoverer of the Moabite stone. The object of the expedition is to make a survey of Moab, and to explore the natural history and antiquities of the country.

IN EGYPT the Copts, descendants of the earliest Christian church in that land, now number two hundred thousand; they hold the Bible in esteem and are accessible to our missionaries. Evangelical effort among them is meeting with great favor. At Cairo the members of a little church, though all of them poor and only eighty in number, gave $350 last year for the support of the gospel. In Osiut a newly-formed church has about ninety earnest working members, who go out two by two every Sunday to labor in surrounding villages. The Protestant missions of Egypt, since the absorption of the Pilgrim mission, are entirely under the control of the United Presbyterian Church of America, with the exception of a school conducted by a daughter of Archbishop Whately.

SINCE the last Polish rebellion the Roman Catholic Church in Poland has been a church without a bishop. In punishment for their conspiracy against the Russian government, the bishops were all banished to Siberia, and the affairs of the church have since that time been under the charge of a board of priests, formed by the Russian government. At length, however, the Pope and the Emperor have come to terms. The Emperor permits the Pope to refill the Polish episcopal sees; and the Pope, on his part, permits the use of the Russian language in those provinces with a mixed population which lie between Russia proper and Poland proper. The Emperor wants to "Russify" these provinces entirely; and, if the Pope will help him in this, he will make some concession with regard to the control of the church in Poland proper.

WE TAKE from the *Presbyterian Monthly Record* the following important statement: "It has pleased God to hear the prayers of the Presbyterian Church for an increase of men to go forth into the world's harvest. The annual report of the Board and Permanent Committee of Education for 1870 announced that they had received during the previous year 627 students under their care. The new board in May, 1871, reported, for thirteen months, 670. Since that time, until December 16, it has received the recommendations of renewals of 685; and will have upon its roll, before the year ends, about 700, who look to it for assistance. All are needed. Far more are needed. There are not enough yet in all to form one regiment of the United States army. But these are to fight the battles of the cross all over the world."

DURING the illness of the Prince of Wales, Sir Moses Montefiore sent a telegram to the Jewish authorities at Jerusalem, requesting them to pray for the recovery of the royal sufferer. The following is part of the reply of the rabbis: "We then, conjointly with our learned and pious colleagues, assembled in the great synagogue; gave orders to light up the candelabra in all the synagogues of the Holy City; opened the portals of the Holy Ark, and offered up a most fervent prayer for the speedy and perfect recovery of his royal highness, Albert Edward, Prince of Wales—invoking the Holy One (blessed be his name!) to make him live, to grant him health, to strengthen him, and to renew his youth. We also sent a congregation of pious and learned men to pray the whole night at the tomb of our mother Rachel (may her merit protect us!), while, at the same time, we ordered a congregation of equally pious and learned men to call upon our God, before the western wall of the ancient temple, from which spot, we are told by our ancestors the Divine Glory never departed." If the effectual, fervent prayer of "pious and learned" men avail anything, this Prince of the Gentiles has much reason to be grateful to the rulers of the Jews.

REPLYING to the second rule of the Chinese government respecting missions, Lord Granville says: "To prevent women from altogether attending divine worship would be in violation of the freedom of religion provided in the treaty, and would be contrary to the fundamental principles of Christianity." Also to the third and fourth rules: "Her majesty's government cannot allow the claim that the missionaries residing in China must conform to the laws and customs of China, to pass unchallenged. It is the duty of a missionary, as of every other British subject, to avoid giving offense, as far as possible, to the Chinese authorities or people; but he does not forfeit the right to which he is entitled under the treaty as a British subject because of his missionary character. Also that the free exercise of the Christian religion in China is stipulated for by the treaty of 1858, which states: 'Persons teaching or professing it shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.' Her majesty's government, therefore, although they have given it to be distinctly understood that conversion to Christianity gives no title to British protection against the operation of the laws of the land, could not be indifferent to the persecution of Christians for professing the Christian faith."

SPAIN.—Rev. W. H. Gulick, one of the missionaries in Spain, writes: "The last person burned at the stake in Spain was a woman who was charged with heresy by the inquisition of Seville, and who suffered martyrdom on the seventh of November, 1781. A living Spanish writer says: 'I myself saw the pile on which this last victim was sacrificed to human infallibility; she perished on the spot where thousands had met the same fate. I lament from my heart that the structure which supported their melting limbs was destroyed. It should have been preserved, with the *infallible* and *immutable* canon of the Council of Trent over it, for the detestation of future ages.' The same writer adds: 'For centuries Spain has imprisoned, banished and burned her children for the love they bore to Jesus; and only three short years ago she was less accessible to the gospel than Japan or China, or any of the great heathen nations of the world. To-day she throws her gates wide open to the missionaries of the cross, and hundreds of her children are worshiping God in the beauty of holiness, in the temples that he has wrested for them from the hands of their persecutors. Spain calls on us to-day for Christian help and sympathy, and presents at this hour one of the most interesting fields on the face of the globe for gospel work."

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GODLY CRAFT.

Paul made a bold and instructive confession when he says: "Nevertheless, being crafty, I caught you with guile." Soul-saving is an art, as much higher than all other arts as its object is greater than all other kinds of human enterprise. "He that winneth souls is wise," and there is a fertility of invention and a studied application of means which are needful to insure success. These alone will accomplish nothing, but they tell amazingly when united and in harmony with the operations of the Holy Spirit. While God gives the increase, and while only the good seed of the gospel bears living fruit, the skill of the sower has much to do with the result. As workers together with God, we may work in such a bungling way as to do little or nothing in bringing souls to Christ. Paul artfully accommodated himself to the conditions around him. "I am made all things to all men, that I might by all means save some." The guile which he employed consisted in the wise and dexterous use of the lawful and the expedient to move and allure to virtue and piety. Prejudices were conciliated, habits, tastes and opinions were treated with careful delicacy, and all the springs of human action were touched with such a deft and adroit manipulation as to lead the opposers unconsciously up to the acceptance of religious truth. In this there was no compromise of anything essential; but where occasion called for it, there was the most unflinching assertion of the offensive doctrines of the cross.

This combination of art and of fidelity is the element in soul-saving which demands our study and imitation. It is to have craft and guile, and to be at the same time without low cunning, and clear of blamable duplicity. It is to be wise to win, without abating the claims of the gospel: and to be all things to all men, while we know nothing among them but "Christ and him crucified." It will not do to fall back upon the divine power of the gospel, and to rest complacently in the conviction that the Holy Spirit is the adequate and only saving agent. If God accepts of human instrumentalities, and has made the world's salvation dependent upon them, we are responsible for their most effective disposition and use. While everything is in the inspired word, there is much in the manner of its exposition and application. Christ might have put the substance of his teachings into a few propositions as dry and bald as the thirty-nine articles, and as terse and compact as the Nicene creed. He chose, however, a style ornate, and lavishly embellished, illustrating by the most finished parables, and by the richest imagery, and by the largest affluence of figurative language. He labored with zeal, and with the utmost fidelity, and yet with consummate art. His life and intercourse with men shews of whom Paul had learned his craft. To seek and to save the lost he also, in some sort, became all things to all men, adapting himself to the capacities and social customs of the times; but so that sin was always rebuked, sincerity, penitence and faith were commended, and the afflicted were cheered and comforted. The apostles were to be "fishers of men," and to take with them into their higher calling the tact, judgment and practical resources which had been developed by their toils and perils on the Sea of Galilee. Here was a stormier deep before them, and prizes of infinite value to be taken. And here was occasion for the exercise of all their mother wit, and all their daring and shrewdness. The line and the net were scarcely to be cast at random, but rather to be handled with ingenuity and skill. They were to catch men not by casting their nets at a venture, and by drawing it in a careless manner, but with elaborate art, with a view to results.

Our efforts to save men are too often perfunctory in their character, and we turn complacently from them, with the doubtful satisfaction that we have done our part. If the sinner is not saved, it is his own fault. We have delivered our testimony, and here our responsibility ends. But have we used every possible art to awaken and attract him to the cross? Have we studied his character and adapted our means to reach his heart, and to interest him on the subject of personal salvation? The Christian, whether preacher or layman, cannot be clear unless he has brought all resources and all expedients to bear upon his work. "That I might by all means save some" was Paul's endeavor. The adequacy of the gospel, the necessity of the Spirit's operations, are all conceded; but still there was room for godly craft. Among the Greeks he reminded them of what their own poets had said, and illustrated the Christian warfare by allusions to their historic games and their military customs. He was at home in the literature of Athens and Crete, and knew when and how to quote their standard authors. Among the Jews he appealed to his own unblemished Hebrew lineage, and drew his weapons with wonderful tact from the armory of patriarchal and levitical lore.

Of the eminent soul-savers among uninspired men, it is enough to say that their business was an art in which means and expedients were studiously adapted to the great end in view. How to save souls, and how to save the most, is the thing aimed at. Whatever lawful expedients will reach this result are certainly legitimate. Luther and Wesley, scarcely less than Christ and Paul, had to break with the traditions and methods of their times. Whitfield wielded his mighty powers at the expense of regularity and order in the Established Church, but with a single eye to saving results. A church is built to be filled; the gospel is proclaimed to be heard; Christian men and women are to leaven this great worldly mass, and to save the human race. Against the good is marshaled every form of cunning, and the most multifarious devices and inventions of evil. Worldly sensations must be met with the religious, and the wisdom of the serpent, along with the harmlessness of the dove, must inform our religious life and enterprise. If Christians are solely intent upon saving souls, they will not stand upon dignity and order, they will not be content to move in the old ruts, they will not be satisfied with a stated round of duties which produce no fruit, but they will seek new and improved methods. The elaborate wiles which the devil throws around a single soul surpass description. The snares and allurements of the world are a most formidable and complex apparatus for the destruction of men. We must also be fruitful in the devices and allurements of love, study effect upon character to a sanctified end, and seek by the most varied appliances, and by the highest art, to compass the salvation of perishing souls.

ABSTRUSE PREACHING.

I suppose the objects to be secured in preaching are to instruct, convince and persuade—of course with the grand aim of leading men to Christ. Many styles of preaching and "diversities of gifts" may be and are successfully employed as instruments in achieving the conversion of men. Men often the most diverse in characteristics are equally successful in the great purpose of the ministry—in "turning men from darkness to light, and from the power of Satan unto God." But, we take it, all men who have been eminently successful have been plain, or easily understood, preachers. I have heard, and perhaps have made the remark, that the proportion of metaphysical hearers is always small. In an audience of four hundred, I should think forty metaphysical minds would be a large average. This statement true, or nearly approximating the truth, the metaphysical preacher must ever have a small audience, while the great body of his hearers must be uninterested and unedified.

The plain preacher is, of course, always understood by the most abstract and refined reasoners in his audience, and the non-speculative and practical class can understand none other. I have heard some profound and abstruse thinkers who had the happy art of simplifying and developing their ideas with apt and lucid illustrations. This is a great excellence. But all men who have metaphysical tendencies of thought have not this illustrating talent, or, having it, do not feel nor see the need of employing it as a means of simplification. I think this is to be deplored. They are needlessly shorn of a large measure of their usefulness. Let such as God has gifted with the power of profound and abstruse thought "take thought" how few can follow them with interest and profit, and let them, by well-chosen illustrations, more perfectly express their thoughts to common and practical minds.

I have often heard it remarked by persons, after they had heard some great and powerful thinker in the pulpit: "How plain he was! How easy it was to understand him! He really seemed to be saying something that I had always known, but had never been able to express so clearly."

The great Preacher, whose powers were competent to the mastery and best exhibitions of all possible styles, chose to be so clear, so simple, and yet so attractive, that "the common people heard him gladly." With what admirable wisdom, and yet without any seeming effort, he drew his illustrations and conveyed his ideas with things familiar to the business and bosoms of men! How often he said: "The kingdom of heaven is like unto a man going forth to sow;" "like an householder, who went forth early in the morning to hire laborers;" "like a woman hiding leaven in three measures of meal;" "like a marriage;" "like a great supper." Here is the model divine. Let preachers imitate him as best they may, and it shall be well with them and their hearers.

W.

MRS. MARTHA ALICE HALLORAN, wife of G. W. W. Goodwyn, died in this city on the second instant, in her forty-third year. Sister Goodwyn was raised in New Orleans, and was from her childhood an exemplary member of the Methodist Church. We have rarely known a more unselfish and devoted Christian, or one more actively engaged in such church and benevolent work as became her sex. Like Tabitha, "this woman was full of good works and alms-deeds which she did." She was the blessing and joy of a large household, the stay and counselor of her husband, and the wise and affectionate guide of her children. Hers was a most beautiful and exemplary character, and seldom has a death in the circles of New Orleans Methodism created greater regret and sorrow. Her funeral and burial were attended by Bishop Keener and the Methodist pastors and ministers of New Orleans, and by a large concourse of those who had long known and loved her. Her memory, embalmed in the hearts of hundreds, will be long cherished, and her example of Christian grace and usefulness will bear fruit which shall be fully manifest only in the final day.

WE RECEIVE frequent inquiries about the fate of obituaries sent us. Where they have not been received we inform the parties seeking for information. Where they are on hand they will appear as soon as possible. Our little sheet is a good deal crowded at times with advertisements, and the space for these communications is rather limited. In many instances we are compelled to condense those we receive, but we insert them all sooner or later, and at such length as we can. We value highly the record of holy living and dying, but the writers must study condensation, and be always as brief as the nature of the case allows. Write only what is essential of the deceased, and where topics for an essay are suggested, treat these separately, and prepare them as articles or essays for another department of the paper. We dislike exceedingly to leave out whole pages of prose and poetry in the obituaries of little children. These little ones are dear to God, and "in heaven their angels do always behold the face of my Father which is in heaven," and they are dear to us; but long pages of affectionate and treasured memories are not to the purpose. Aged, mature and eminent Christians must have more space, as their history and experience are of general interest, and edifying to the church. Some of our cotemporaries of the Methodist press limit obituaries to say ten or fourteen lines, and charge high rates for all beyond this limit. This we shall not do. Some obituaries ought to be of considerable length—many should be exceedingly brief. What we can publish shall be published freely; and so far from discouraging the writing of the dying testimonies and triumphs of God's children, we would rather encourage the practice, and invite the continuance of this class of contributions.

THE FESTIVITIES of Mardi Gras were heightened by the presence in our midst of the Grand Duke Alexis of Russia. He arrived on Monday morning, and is undergoing the usual round of entertainments—theaters, opera, balls, guzzling, dancing and feeding proper on such occasions. It is a sad comment upon our civilization and taste, leaving religion and morality out of the question, that these should be the chief and imperative requisites in the expression of a people's courtesy and hospitality. Not having had a glimpse of his royal highness, we cannot say from personal observation what manner of man he is. He has been described to us, however, as a stout, fair-haired and fair-skinned person, and looking very much like a man of twenty-five who has a good bank account and is well-to-do in the world. The *Picayune* sketches him thus:

Standing over six feet high, the Grand Duke is a finely proportioned young man, with an extremely light complexion, well-shaped features, framed in neatly-trimmed moustache and side whiskers, and withal much handsomer than any of the numerous wood-cuts of his appearance that have been published. His attire consisted of a dark suit of clothes, over which he wore a heavy overcoat of light brown color. A black silk hat completed this simple dress.

What he thinks of our country and of those who dance and hobnob with him we cannot altogether imagine.

FAREWELL TO MEAT.—New Orleans is likely to rival Rome itself in the celebration of the carnival. Scarcely was ancient Venice more stirred than we are now by the strange and grotesque proceedings of Shrove Tuesday. The Corso at Rome, and the northern boulevards of Paris, in their palmiest Mardi Gras festivities, produce no greater popular sensation than the *carni vale* (farewell to meat) in New Orleans. Thus has come down to us the Saturnalia of paganism, through the channel of papal superstition and folly. We can almost imagine the *Io Saturnalia*, pouring from pagan throats into the ears of Augustus and Caligula, as being revived in our streets. This feast of Saturn was a most convenient thing to be taken up and baptized as the compensation for the coming forty days' fast. If meat must be given up the *vale* must be a hearty one, and the brief adieu to flesh must be pronounced by such fleshly liberties as shall leave a long perfume. Better be without the fast, and without the excesses of frivolity and riot, which usher it in. The headaches, and penitence of Ash Wednesday, and all the abstinence, masses, confessions and penances of lent, will hardly atone for the previous license. The world's share in the religion of the festival is the grand excitement and riot which religion seems to indorse, and also the profit brought to its manifold crafts by this relic of paganism and popery. It is a curious and extravagant dissipation attracting thousands of eager visitors, but we could wish the community well rid of the custom. The procession of "the Mystic Krewe of Comus" is often an exhibition of art, both pleasing and instructive; but, taken in connection with the carnival and its attendant revelings, the effect is altogether pernicious to the piety and good morals of the people.

DEATH OF MRS. ANDREW.

Mrs. E. W. Andrew, widow of Bishop James O. Andrew, died at Selma, January 25, 1872. From the address of Rev. Mark S. Andrews, delivered on the funeral occasion, we make the following extracts:

I would that my personal knowledge had been such that I could, from incidents in her life, bring vividly before you her many virtues, as they were seen by others. But though my personal acquaintance with her was limited, I was no stranger to her fame and character. Wherever I have traveled in the bounds of the old Alabama Conference, the name of Aunt Emma—as she was affectionately called—was a household word with many Methodist families. The stream of youth of both sexes, that in former times flowed to Summerville and back, from all parts of our State and from other States, spread her name and influence abroad. And the seventeen years of married life with her late husband brought her so prominently before the entire church that there are but few, I suppose, in our extended connection who are not somewhat familiar with her history and many excellencies. We drop a tear to-day, when we remember we shall see her no more, and that her teachings and influence henceforth will be felt only in the recollection of a piety that was always consistent, a faith that never faltered nor became gloomy, and a charity that was prompt to relieve the needy, and draw a vail over the frailties of others.

She was seventy-four years old, and for sixty-one years a member of the Methodist Church. During this long service—as those who knew her well gladly testify—there never was a word of complaint against her for dereliction of duty, want of zeal, or for violation of the proprieties of life or of church discipline. Her's was truly an exemplary Christian life. Endowed by nature with rare mental gifts and great force of character, she seemed without effort to impress those about her. Of genial disposition, and given to hospitality, her home was the center of a refined and delightful social circle. Here her Christian character shone most brilliantly, and was most effective, for she was ever firm in the defense of truth, and in insisting on holiness of heart as indispensable to religious comfort and usefulness, and to future happiness.

While not ostentatious in her piety, she was by no means timid in the service of her Redeemer. She felt she owed him all that the most positive life could give; and hence she was "bold to take up, and firm to sustain, the consecrated cross." When talking of the great facts of redemption, or leading the devotions of the social prayer meeting, or in the family circle, her rarest powers were called forth, and the fervor of her nature sparkled out in the most beautiful language and in apt quotations from the Scriptures. This peculiarity was seen even in her latest days, although the mental powers had become somewhat enfeebled by a protracted case of typhoid fever two years ago.—Though the memory of names, and even of persons most dear, seemed to have perished from her mind, still in her conversations about the church and Christian experience, and in the prayers in the family, there was manifested much of the strength of thought and facility of expression that gave such a charm to her society in her last days.

Lying in a state of unconsciousness for several days before her death, she gave no expression of her feelings, and no dying testimony to the truth. We heard nothing from her as she looked through the curtains of death and saw the pearly gates opening. This, however, was not necessary. Her life and profession to the last were enough. For sixty-one years she confessed Jesus before men, and he has verified his promise and confessed her before his Father in heaven. Our faith enables us boldly and confidently to make this assertion; and while we weep, it is not on her account, but for ourselves and this poor world, which is so much poorer because she is dead.

Certainly there is reason for hope in her death and for rejoicing that the "prisoner is released." Paul's sublime argument in support of the great Christian doctrine of the resurrection of the dead—which constitutes a part of our beautiful and appropriate burial service—fills us with comfort. When we bury her it will be with the conviction, yea knowledge, that she will rise again. We who have faith in Christ need not go beyond our personal experience to know that Christianity is true. The doctrine of the resurrection is a part—a glorious part—of this divine truth, and we are confident we shall not sleep always. And our beloved sister will come forth in white robes with songs and rejoicing. She shall be changed; yea she shall see Christ as he is, and be like him.

THE Baltimore correspondent of the Richmond *Christian Advocate*, writing January 29, says: "The Rev. Dr. William E. Munsey has just returned home from a short lecturing tour in the Southwest, where his brilliant oratory has attracted universal attention. He has been lecturing at Louisville, Memphis, Holly Springs, Mississippi, and Jackson, Tennessee. The Louisville and Memphis papers give sketches of the doctor's lectures, and speak in glowing terms of his eloquence. His return home was hailed with joy by the members of his church and congregation, and the large Central church edifice was filled to its utmost capacity both last Sunday morning and night. In this connection, let me inform your readers that Dr. Munsey is now preparing for the press a volume of his sermons, which announcement will doubtless be gratifying to his numerous admirers throughout the land."

A SUGGESTION.—Since our connection with the *Advocate* it has had a "donation account," which has furnished the paper to the poor, particularly to widows and orphans. We have knowledge, in many cases, what comfort and benefit this benefaction has been. Shall it be continued to them? Would not this be a proper and good form of Christmas gift or New Year's present to such families? If any may wish us to dispense benefaction in this direction, we are in circumstances to do it intelligently, and shall cheerfully perform the service. A gentleman who has contributed annually to the "donation account" sends his remittance for this year, paying for all our periodicals for himself, and the balance, $17.50, to supply the *Advocate* to the poor. Who will follow the good example? *St. Louis Christian Advocate.*

RESPONSE NO. 4.

NEW ORLEANS, FEB. 12, 1872.

MR. EDITOR: I have just received a letter from Clinton, Louisiana, responding to the $100 Centenary proposition. Colonel D. C. Hardee gives $100, and Charles McVay, Esq., gives $100. This is the second time these gentlemen have given this sum toward the repair of the building. Yours truly,

J. C. KEENER.

ECCLESIA.—In the article of Dr. Spillman, on the Unity and Indefectibility of the Church, published last week, the types made sad work with this word. The fact that we have no Greek type occasioned the error. Of course the doctor wrote ecclesia plainly, and we suppose our readers generally supplied the right word.

WE HAVE RECEIVED from Hon. W. P. Kellogg, Senator in Congress from Louisiana, the Report of the Commissioner of Agriculture for 1870.

TRUE HAPPINESS.—Money unsanctified makes nobody happy; neither do big houses, big farms, large acquaintances, power, fame; but he is only happy that enjoys religion—he that knows his sins are forgiven. How is it with you, reader?

THE BEQUESTS OF ISAAC RICH.

Mr. Rich, of Boston, gave largely while he lived. The following is the disposal of his large fortune by will:

The will of the late Isaac Rich was entered for probate to-day, January 29, 1872. After numerous private bequests, among which is $10,000 to Rev. Joseph Cummings, president Wesleyan University, at Middletown, Connecticut, Mr. Rich directs that all his estate and property shall finally go to the trustees of the Boston Wesleyan University, and be under its management and direction to promote and perpetuate piety and learning; and inasmuch as he hopes the Boston Theological Seminary will be merged into the University, he directs his trustees within three years after his decease, in case the Boston University shall have become possessed of real and personal estate to the value of $200,000, to pay to the trustees of said University the sum of $10,000, in five years $20,000, in seven years $30,000; and at the end of ten years to convey to said trustees all the real, personal and mixed estates together with the accumulations, for their absolute use and disposal forever.

In case the Boston agency does not, within ten years, acquire property to the value of $200,000, or, in case it abandons its charter before that time, an undivided half of the above-mentioned property shall revert to the Wesleyan University at Middletown, Connecticut, $100,000 to the town of Wellfleet, the income of which is to be used for the purposes of education; $100,000 to the Wesleyan Academy at Wilbraham, $25,000 to the Preachers' Aid Society of the New England Conference, $25,000 to the Marine Wesleyan Academy at Readfield, $25,000 to the East Maine Academy at Bucksport, and the residue and remainder of all the property to the Wesleyan University at Middletown.

William Claflin, of Newton; William H. West, of Dorchester; and John Goldsbury, of Boston, are named as executors. The property under the will is sworn at $1,700,000.

Married.

January 25, by the Rev. J. W. Shores, Mr. David J. Crow to Miss Sophronia Avent, daughter of Rev. J. C. Avent, all of Pike county, Alabama.

At Enterprise, Mississippi, on the 31st inst. by the Rev. J. D. Hays, Mr. H. McKinzey to Miss Lizzie Taylor, both of Meridian, Mississippi.

On the twenty-first of December, 1871, at the residence of the bride's mother, by Rev. R. S. Woodward, Dr. A. D. Mims to Miss Mary E. Morgan.

By the same, on the fourth of February, in the Methodist Episcopal church, Mr. J. H. Hawkins to Miss Fannie J. Mims, all of Prairie ville, Alabama.

On the sixteenth of January, 1872, at the residence of Jonathan Taylor, in Catherine parish, Louisiana, by Rev. John A. Miller, Mr. Josiah J. Allen to Miss Matilda Taylor, all of the above-named parish.

At the residence of the bride's father, H. Eddie, January 11, 1872, by Rev. Ira B. Robertson, Mr. P. B. Lee to Miss Lallie Foote, all of Hinds county, Mississippi.

By the same, January 25, 1872, at the residence of Mr. George Kelly, Mr. J. B. Ross to Mrs. Julia Elliot, all of Hinds county, Mississippi.

Obituaries.

Florence Jane, youngest child of Rev. F. W. and A. M. Sharbrough, departed this life January 23, 1872, at Brookhaven, Mississippi. Her disease was typhoid pneumonia, and was of four weeks' duration. Her suffering was beyond description; but all this is at an end with her. She has crossed the Jordan, and now basks in the fullness of him who said: "Suffer little children to come unto me," etc. Her age was one year, seven months and two days.

F. W. S.

Bro. Archer Brown died at his residence, near Prattville, Autauga county, Alabama, January 10, 1872. He was born in North Carolina, February 5, 1802, and at his death had reached nearly threescore and ten years.

He came to Alabama in 1820, almost without a dollar, and commenced the improvement of the farm on which he lived more than fifty years, and where he ended his earthly pilgrimage. Having the advantages of a virgin soil, blessed with health and the smiles of Providence, he accumulated a handsome fortune. He was twice married in his youth to Miss Mary Griffeth, after whose death he was married to Miss Maria Killet, who still survives him. He sustained the character of an honest and upright citizen, an humble and consistent member of the Methodist Episcopal Church South, in the pastoral fellowship of which he had lived for thirty-five years. His piety was of a quiet and unostentatious character. He had humble views of his own religious attainments. His disease, being that of cancer, had the effect to produce great depression of spirits, yet he ever manifested much pleasure in devotional exercises.

A few days before his death he concluded the final settlement of all his temporal business, even to the payment of his physician's bill, which, being assured, was much to the satisfaction of all his family. He then committed all to God, and said: "I am now ready to go." In this calm frame of mind he awaited the Master's call, which was not long delayed.

R. S. WOODWARD.

James Treadwell was born in Clark county, Georgia, December, 1797, and in 1820 was married to Miss Mary Pace, of the aforesaid county and State. A short time after his marriage he moved to Calhoun county, Alabama, where he resided until the fall of 1847, when he again moved and settled in Leake county, Mississippi, where he resided until his death, which occurred November 22, 1871, aged seventy-four years.

Though plain from youth, he never formally attached himself to the church until a few months before his death, when he professed a saving faith in Christ, and received Christian baptism at the hands of the late and good brother, J. S. Collins.

From the time he joined the church until his death the subject of religion was his all-absorbing theme, and the manner in which he discoursed upon the great fundamental tenets of the religion of Jesus showed that his palmy days had not been spent to the entire neglect of the "one thing needful."

Bro. Treadwell was one of those characters who esteemed a good name above the riches of this world; and the same predominant principle is satisfactorily manifested in the lives and character of the large family of children raised under his fostering care. As a natural consequence, a man of his moral worth was universally beloved, and his numerous friends join his children and relatives in mourning his loss.

J. M. WEEMS.

Died, at his residence in Natchitoches parish, November 9, 1871, Mr. W. A. Tucker, aged forty-nine years, eleven months and nineteen days.

Heaven from all creation hides the book of Fate—
All but the page prescribed.

The subject of this memoir was born in Wilcox county, Alabama, on the twenty-first of November, 1821. He joined the Methodist Church at the early age of fifteen, in which he lived an exemplary and useful member until his death. He was a good citizen, a kind husband and a devoted Christian. In all the relations of life he was faithful. He possessed a strong natural intellect improved by constant study, untiring energy and solid piety. He had almost constant communion with God, daily assembling his family around the altar, praying with and for them, instructing them on all subjects pertaining to this life and that which is to come, and in all times and in all places demonstrating the character of a true Christian.

None ever came to him for aid without receiving it, often depriving himself that others might be assisted. Devoted to the interests of the church and always at the post of duty, when death came he was ready. Several times during his illness he told me that he heard the heavenly host singing, and so real did it seem that he himself sang a portion of the hymn, "Jehovah reigns." He was very fond of singing the praises of his Savior, and many mornings his voice, so full of melody, would arouse his family by singing some favorite hymn.

From the first he seemed impressed with the idea that he would die. Although anxious to be spared longer to his family, he assured us of his resignation to the will of God. He had many crosses and disappointments in life, and those who knew him best bear testimony to the sweetness of his disposition, the uprightness of his purposes and the purity of his honor. He leaves a diary, kept almost daily for over twenty-five years, containing much valuable information, the contents of which give us a more perfect knowledge of the character and ability of its writer than can any fulsome of mine.

L. A. THARP.

Eugenia, wife of Samuel Ervin, and daughter of Rev. B. B. Wellington, deceased, of the Mississippi Conference, was born in Mobile, Alabama, February 27, 1850, and died in Hinds county, Mississippi, January 2, 1872.

With all her superior mental strength she was modest and unassuming, and free from all ostentation—a true type of a noble woman. In the sick room she was at home, and as a nurse of the sick there were few her superior. The crowning virtue of her character was deep piety—a Christian almost from childhood; but one, however, of great pretensions or loud professions, but uniform, constant and faithful. The few last years of her life have been times of great affliction to her by the death of both of her parents. In both these cases was the beauty of her Christian character clearly shown. She bore them with calmness and Christian resignation. When the time came in her own case, which tries the souls of all men, that same great spirit possessed her. There was a perfect triumph of faith in her death. When the hour came in which she knew she must depart, she first called her husband to her bedside, and exhorted him in the most beautiful and touching language to become and live a Christian. She then requested the presence of her sister, and, after blessing her, she said: "Laura, don't cry for me. I do not fear death; there is nothing terrible in it to me." Her little babe, which was then only a few days old, was brought to her by its request, and, after embracing him, she prayed most earnestly that he might be a man of God—a minister of the gospel. A moment of calm following this scene, she spoke of the bright shores of heaven and of the great happiness she soon would enjoy in again meeting her parents. She exerted herself then, and sang a stanza of that beautiful hymn, "I would not live always." "On Jordan's stormy banks" was sung by her request by those who were present, and at the close she bade each, one by one, a final farewell. All having shook hands with her for the last time, she prayed for grace to sustain her in the last. At the end of her prayer she remarked: "Can I say Amen?" and said "Yes," and repeated it several times. All was quiet for a time. The by-standers thought she would never speak again, when she aroused and said, "O how happy I am," and never breathed again.

J. W. McNEIL.

Sarah J. Robinson (maiden name, Lowe) was born in Fairfield district, South Carolina, October 23, 1812, and was married to C. E. Robinson, November 5, 1829. They moved from South Carolina to Sumpter county, Alabama, in 1831; from Alabama to Clark county, Mississippi, in 1842; from thence to Kemper county, Mississippi, in 1843, where she died April 15, 1871, in the fifty-ninth year of her age.

She had religious impressions early in life, and joined the Methodist Episcopal Church when a child. Herself and husband were converted to God at a camp meeting held at Cook's camp ground, South Carolina, in the fall of 1831.

This is a brief record of one of the purest and best of women. Few have ever borne a more irreproachable character. From childhood to the day of her death her entire life was characterized by the most excellent disposition of mind and heart. She was kind to all; affectionate to her family, and devoted to her church. Whether as wife, mother or neighbor, she acted her part so well as to provoke the admiration of all. Governed by the purest purposes and her conduct regulated by the greatest prudence, her life was weighed in balances. Having set out for heaven in early life, changed from nature to grace by the Holy Ghost, she adorned her profession with a pious walk and godly conversation. The utmost sincerity and earnestness of her entire religious life was manifested. She was strictly conscientious, and having a high appreciation of the obligation of a Christian, she labored to stand approved before God and the world. Her religion was not of the tedious kind, but quietly and persistently, against all opposing influences and through all the vicissitudes of life, she maintained her integrity.

Her death was sudden. She went to church the day she died, over muddy roads and swollen streams, in an ox-wagon, the condition of the roads being such as not to admit of travel in a buggy. She returned home, headed the table at dinner, and inquired about a revival meeting I had attended. On the joy evinced in her pleasing countenance when I told her there were thirty conversions. Dinner over an complaint—she took a seat on one side of the fire, myself on the other, her husband between. She was talking about Bro. Frank Walker. I saw her countenance change the next moment I rapid blinking of the eyes—still talking on the same subject. The next moment she fell on the hearth. I raised her up, and she gasped four times. Without a struggle or a groan she exchanged earth for heaven.

Unlike many others, she came to Jordan without knowing it. She approached the end of life's journey in the ripeness of years and in the vigor of health, with the soft hues of autumn lingering on her cheeks, while the snows of winter were on her brow, with a face so calm that from it seemed to reflect all the peace of life, and a smile so gentle that only the purest love of earth and heaven could have traced it there. Unlike others, no violent conflict of moral powers marked her last hours. The waters of death laved her feet, and no one knew it. The stream was so narrow and the passage so brief that one step brought her to the margin; another transported her to the other side. I announced that she was gone. No one knew that her end was so nigh. She has left a husband, seven sons and two daughters to mourn her loss. Her mother died in 1863. William, another son, died in the triumphs of faith in time of the war. The surviving children and husband are members of the Methodist Episcopal Church South. May the wise counsel and godly example of the mother be blessed to the salvation of all the children.

JAMES M. GANN.

Texas and Southern Christian Advocates please copy.

Agt's & Publisher's Department

See advertisement of Dr. Hadfield's Equalizer.

Mr. E. P. Brown.—We take pleasure in calling attention to the card of Mr. Brown, No. 32 Old Levee Street. Those who have dealings in articles of his line would do well to call on him.

Bethesda Mineral Water.—We call attention to the advertisement of Mr. H. H. Hall, 48 Magazine street, the sole Southern agent for the above-mentioned remedy for bilious affections, diseases of the kidneys, etc.

The Indian Turnip Pectoral Balm. Mr. Laplace, at Nos. 23 and 25 Elysian Fields street, has discovered, as he believes, the true and scientific mode of extracting the medicinal virtues of the Indian turnip, and their special and invaluable use in pulmonary and pectoral diseases. We have long known Mr. Laplace, and that he was regarded by physicians as a good chemist and first-class druggist. See his advertisement on the fifth page.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Feb. 12, 1872:

A—Alexander Agay, T & S Adams $20, Richard H Adair, Phillip Allen $5, B Arbogast, Applegate, Postlusford & Co, D Appleton & Co, Daniel F Ashford.

B—H C Bard, Barnes & Wilkinson 2 lots, A M Box $1.10, H P Brown, J W Bennett, B Blakeney $1, J C C Black, Robert Bullington, A M Barrington $1.80, John Banyard, Moses E Bull $16.85, James E Bradley $12, Emil Broberg, E Lee Blanton $5, Bozman & Peasy, Henry Bainbridge & Co.

C—Bascom G Cravens, T S Collier, A G Calhoun 20 cts, R Crawford, E H Cushing, W G Connor, Lowella Campbell, Cadlew & Co, Thomas Clinton $2, Henry Connor $2, R H Crawford $2, George G Child $2.

D—Robert B Downer, B D Dishiell $22, E. Duchamp & Son 2 lots $50, J W DeVilliers, W B Dennis 40 cts, H M Dunbar 2 lots, R A Davis $6, Joel T Daves $2, C L Dobbs 50 cts, Daniel Duggan, Buhl & Mead, J S Davis.

E—D G W Ellis, W F Easterling, Sarah Ezell $2.

F—H Walker Featherstun $1.50, T P & H F Fallilove $21.50, F M Featherstun, Flournoy & Millsaps.

G—F D Galloway, James A Godfrey $8, Charles B Galloway $2, Gould & Lincoln, Griffin & Hoffman.

H—M Hebb, C Hoover & Co, W C Halsip, H H Hines, S W Hutchinson, E H Hogbrook $15, A H Hutchingson.

I—Robert S Isbell $2, Ayson, Blakeman, Taylor & Co.

J—J G John, E T Jones, A M Jones $1.50, K A Jones, H E Johnson.

K—J T Kilgore $1.0, William T. Kidd, W Pitt Kellogg, C Keener.

L—A M Lewis, Samuel Lea, H P Lewis, H M Littell $1, Henry Levy & Bro, J H Liddicoat & Co, W E M Linthell.

M—J H Mims, A D Martin $3.75, O M Marsh, H A Morse, Jethro, Moore $80.62, W M Motley, E H Monniger $2.95, J B McFerrin, McClelland & Co, T H Mercheson $2, William H Morris $9, John A Miller, R M Morris, Mason & Hamlin, S A Murphy, H H Montgomery, Mabie, Todd & Co, L M McGehee $87.20, J W McCann $10.

N—Joseph H Newsom, W F Norton $1, Thomas Nelson & Sons.

P—M S Park, Powers Paper Co, Phillip Phillips, R Parvin, W G Perry, Pott, Young & Co, John E Potter & Co, S M Pettengill & Co.

R—Ira B Robertson $10, George P Rowell & Co, John Ritchey, George Routledge & Sons, J K Randall $20.63, A H Redford, agent, S S W Stebbins, Dr J B Saint, Harris Sterns $2.50, H L Smith $2, W D Stayton $10, J H Stone $3, Samuel H Schroeder, R A Sibley.

T—H S Thrall $21.50, B Thomas.

U—H T Upchurch.

W—W A Walthall $2.65, P M Wedman, James L Wright, J G Walker, F M Williams $1.50, F White $15, R S Woodward $2, William Scott Wade $1, W H Worthington, D J Wright, H O White, W Whitman $8.

Y—H A Young & Co, N B Young.

BUSINESS NOTICES.

No Blessing Is so Valuable as Health. Once so much regretted when impaired or lost; therefore if you have a cough or cold, attend to it at once. Dr. B. Laplace's Indian Turnip Pectoral Balm is highly recommended for all diseases of the Throat and Lungs. It may be procured of any reliable druggist, or of the proprietor, Dr. B. Laplace, Nos. 23 and 25 Elysian Fields street. feb15 1t

Do Not be Deceived.—Cable Screw-Wire Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. jal1 3m

From the Atlantic to the Pacific the fame of the celebrated Silver-Tipped Boots and Shoes is spreading. They last, twice as long as Shoes without Tips.

Ask your shoe dealers for them. febs 4t

The Equitable Life Assurance Society, New York.

Assets, $18,030,000. Income, $8,000,000.

Branch office—33 Camp Street.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

NEW ADVERTISEMENTS.

W. H. PIERSON. E. L. HEWS.

PIERSON & HEWS,

DEALERS IN

Fine Clothing & Furnishing Goods,

NOS. 13 AND 15 CAMP STREET,

NEW ORLEANS, LA.

feb15 1y

E. F. BROWN,
Successor to Victor Pesson,
WHOLESALE GROCER AND COMMISSION MERCHANT,
And dealer in Wines and Liquors,
NO. 32 OLD LEVEE ST., NEW ORLEANS.
Country orders promptly attended to.
feb15 2m

English blooded cattle.—E. Parish Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with a choice lot of Jersey, Ayrshire, Guernsey and Shorthorned Cattle, Cotswold Sheep, Fine, Poultry, Dogs, etc., when they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

C. J. SHEPHERD,
feb15 1m 39 Carondelet St.

NEW ADVERTISEMENTS.

INDIAN TURNIP COMPOUND

PECTORAL BALM,

FOR THE CURE OF

Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various Affections of the Lungs and Throat, and for the Relief of Consumptive Patients.

The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

Prepared and for sale by

B. LAPLACE, Druggist,
Nos. 23 and 25 Elysian Fields street,
and the trade by Wholesale and Retail Druggists of New Orleans.
feb15 1m

DUNBAR'S WONDERFUL DISCOVERY.

BETHESDA MINERAL WATER.

The acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold at wholesale or retail, at No. 38 Magazine street, New Orleans.

H. D. HUFF,
feb15 2m Sole Southern Agent.

Carpet and Oil Cloth Warehouse.

J. M. ELKIN. STRINGER.

ELKIN & CO.,

168 ..... CANAL STREET 168
New Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETINGS, RUGS, Etc.

—ALSO—

Oil Cloths, Mattings,
Lace and Damask Curtains,
Window Shades, etc.,

—AND A—

Complete Assortment of Upholstery Goods.

feb15 1y

PIANOS

—OF—

THE BEST MAKERS:

CHICKERING, Stodart, Guild, Grovesteen & Godder, Emerson, and the St. Louis "Bell-Treble" Pianos, at

FACTORY RETAIL PRICES,

in twelve to twenty-four monthly payments. Send for circular.

Sole Agency for the LA HAYE MUSIC. Price, four cents per page. Large discount to teachers. Address

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To sell the only Complete Unabridged People's Edition of

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It contains over 1,000 closely printed, double-column octavo pages, and 58 illustrated with over 200 engravings, and a series of fine, authentic maps.

This DICTIONARY embodies the results of the most recent study and research of over sixty of the most eminent Biblical scholars in the world. Clergymen of all denominations regard it as the best work of the kind ever published, and one which ought to be in the hands of every Bible reader.

It is a great library in itself. The labor and learning of centuries are gathered here in one volume, to throw a clear, strong light upon every page of the inspired word. Agents are meeting with unprecedented success. One reports 55 orders taken the first three days of his canvass; another 76 in two days; another 215 in ten days; another 200 Dictionaries and 250 of our large, family Bibles in two half days; another sold 27 Dictionaries and 24 Bibles in one day.

Send for circulars with terms, testimonials and a full description of the work. Address

NATIONAL PUBLISHING CO.,
270 and 276 Second-street,
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FAIRBANKS' SOUTHERN SCALE DEPOT,

53 ..... CAMP STREET, ... 53

FAIRBANKS' SCALES
AND
Tolemaier's Steel Corn Mills
of all descriptions and sizes, for sale at New York prices.

W. B. BOWMAN, Agent,
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These Mills will grind with either horse, steam or hand power. feb8 3m

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The genuine Troy Church Bells known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals—One thousand testimonials received during the last six years. Every Bell made of best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Post-office address, either Troy or West Troy, New York.

jo8 1y E. A. & G. R. MENEELY.

THE ST. LOUIS HOTEL.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. F. Minton, Esq., of New Orleans, is the President, will be

Opened to the Travelling Community on the First Day of FEBRUARY, under the management of the undersigned.

feb1 2m HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

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REAL ESTATE

AND GENERAL TAX AGENT,

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SOUTHERN ORNAMENTAL IRON WORKS

Corner Magnolia and Erato Sts.,
Near Jackson Railroad Depot,
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Persons in want of Pianos will please bear in mind that we have on hand a large stock of the best manufactories, such as PLEYEL, STECK, HALLET and CUMSTON, etc., and will sell them at very low figures for cash, or on the monthly installment plan.

Also on hand a good stock of SMITH'S celebrated American ORGANS.

German and French Accordeons, Violins, Guitars, Flutes, etc.

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Two passenger trains leave Galveston and Houston daily, Sundays excepted, stopping at all stations.

Leave Galveston at 10 A. M., arrive at Houston at 1 P. M. Leave Galveston at 2.30 P. M., arrive at Houston at 6.15 P. M.

Leave Houston at 5.05 P. M., arrive at Galveston at 8 P. M. Leave Houston at 7.30 A. M., arrive at Galveston at 11.15 A. M.

The 10 A. M. train connects with G. H. and S. A. R. R. at Harrisburg for Columbus and Western Texas.

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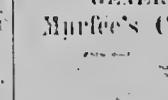
Freight consigned to the G. H. and H. R. R. and G. H. and S. A. R. R. will have special attention and dispatch.

GEO. B. NICHOLS,
Supt. G. H. & H. and G. H. & S. A. R. R.
feb1 2m



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MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin passage $50 00
Steerage passage 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf, foot of Jefferson street.
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JOHN H. LUDWIGSEN, Agent,
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The Liverpool and Mississippi Steamship Company.

ST. LOUIS, Capt. Smith ..... 1,827 tons.
MEMPHIS, Capt. Weeks ..... 2,500 "
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TEXAS, (building) ..... 2,500 "
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A packet intended to sail from Liverpool as follows:

FOR LIVERPOOL DIRECT—The steamship

ST. LOUIS,

Smith, commander,

Will sail on SATURDAY, MARCH —

from her wharf, foot of St. Mary street, First District. Will receive and sign through bills of lading to Havre, Bremen, Hamburg, Antwerp, Rotterdam and all Continental ports.

Parties desirous of sending for their friends, via Bordeaux or Lisbon, can purchase prepaid emigration tickets here. A reduction allowed when applied for in person.

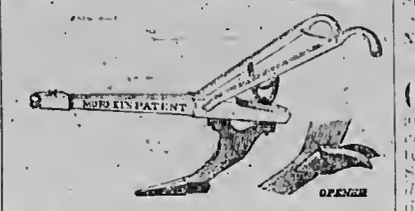
For freight or passage, having superior accommodations, apply to

MEEKER, KNOX & CO.,
12 Carondelet street.

Managing owners. FLINN, MAIN & MONTGOMERY, 12 Limerick Bay, Chapel street, Liverpool feb8 3m

GENERAL AGENCY OF

Murfee's Celebrated Subsoil



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Corner Magazine and Jackson Streets.

Owing to the inclemency of weather and the holiday of last Monday, the undersigned was not able to open the above house on the tenth instant, as advertised. He would now, however, most respectfully inform the public that every room is complete and in perfect order, and ready for the reception of guests at a moment's notice.

fe3 3m M. MURRAY, Manager.

PLANTS, FRUIT TREES, VINES, Imported from France by the last steamer.

MR. MAGNE has the honor to inform amateurs that he has recently arrived with a large assortment of the newest PLANTS, first class FRUIT TREES new kinds of Roses, Flowers, Onions and Bulbs, and Flower and Vegetable Seeds. Everything is in perfect condition, and is offered at very moderate prices. The store is located at No. 16 Camp street, corner Gravier. fe1 1m

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Between Bourbon and Dauphine, first door from Dauphine.

Costumes, Masks and Dominoes to Let.

Country orders promptly attended to.

ja18 1m

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CANTRELL & COCHRANE,
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ESTABLISHED IN 1837.

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AND COMMISSION MERCHANTS.

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THE EQUALIZER, FOR TREATING Disease by VACUUM, has cured hundreds of cases of Rheumatism, Paralysis, Sciatica, St. Vitus' Dance, Weak Lungs, Withered Limbs, Prolapsus Uteri, Impotency, and other chronic diseases.

Send or call for circular at 156 Carondelet street, New Orleans.

feb8 2m JOHN G. HADFIELD, M. D.

S. A. SHUMWAY,

DEALER IN SUGAR AND MOLASSES,

10 ..... CONTI STREET. 10
Corner of Clay street.
feb8 2m NEW ORLEANS.

WILLIAM HUGAN,
Manufacturer of and Dealer in
BOOTS, SHOES, TRUNKS, VALISES AND BAGS,
FRENCH AND AMERICAN,
Also, Agent for the EMPIRE SEWING MACHINE,
99 AND 101 CANAL STREET,
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JOHN SUMMERS, PROPRIETOR,

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☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

MANY IMPORTANT CURES of PARALYsis, Rheumatism, Consumption, General Debility, Female Diseases, Weakness of Generative Organs, and chronic diseases generally, are being made at 156 Carondelet street, New Orleans, by the EQUALIZER, which distributes equally all over the body a perfect circulation of blood. Send for circular.

feb8 2m J. S. HADFIELD, M. D.

NEW ADVERTISEMENTS.

FEMALE BOARDING SCHOOL.

THE SPRING SESSION of this school, located in the pleasant town of Athens, in Tennessee, on the East Tennessee and Georgia railroad, midway between Knoxville and Chattanooga, will begin on MONDAY, JANUARY 29, 1872.

The school is in charge of Mrs. M. W. Sullins, assisted by competent teachers. The boarding department is in the care of Rev. T. and Mrs. Sullins.

Athens is an excellent location for schools, noted for health, and was the resort of visitors from the South last summer, in quest of health and pleasure.

Young ladies educated in this fine climate will live longer and enjoy more of life than if educated in the South; and the difference in expense would more than pay the passage to and from this place, so that parents in the South can educate their children here cheaper than at home.

The school rooms are in the same building as the family residence, and pupils can attend school at all times without exposure. Thoroughness in studies, promoting health, developing mental and moral faculties is the constant aim of the principal.

Terms.

Tuition in Literary Department, per term of five months, from $10 to $15, according to studies, payable half in advance, the other half at the middle of the session.

EXTRAS.

Music on Piano	$20 00
Use of instrument for practice	3 00
French language	5 00
Contingent fees	1 50
Board per month	14 00

Pupils furnish lights, towels, toilet soap, and pay seventy-five cents per dozen for washing wearing-clothes.

References. Dr. Wiley, president of Emory and Henry College, Virginia; Dr. Cunningham, professor of Martha Washington College, Virginia; Rev. T. W. Humes, president East Tennessee University, Knoxville; Rev. F. M. Grace, president Hiwassee College, Tennessee; Rev. J. D. Parker, 135 Canal street, New Orleans.

For further information address

REV. T. SULLINS,
ja18 5t Athens, Tennessee.

T. H. McMAHAN & CO.,

BANKERS,

And Dealers in Foreign and Domestic Exchange,

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon inferior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

YUT, SING & CO.,
Agents for Fook, Hing & Co., and Tong, Wo & Co., of San Francisco,
DIRECT IMPORTERS (VIA SAN FRANCISCO) OF
CHINA AND JAPAN TEAS,
Silks, Lacquer Ware and Fancy Goods, and
Dealers in Provisions,
No. 10 Royal Street, New Orleans, La.
feb1 2m

GREAT ANNUAL CLEARING-OUT SALE OF DRY GOODS, all of which are new and fresh, and are to be sold at a *Great Sacrifice*, in order to do away over winter goods to the next season, also to make room for Spring stock. We have made a *Great Reduction* in all our departments, particularly our Dress Goods.

O'DONNELL, WEMETT & CO.,
In Dr. Wa 's building,
Nos. 611 and 615 Magazine street,
jal1 6t Corner of Jackson.

HERMAN BREDSING,

Upholsterer and Furniture Dealer.

Carpets, Mattings and Oil Cloths cleaned and laid. Furniture covers made to order. All orders will receive prompt attention, and satisfaction guaranteed.

210 JULIA ST., bet. Baronne and Dryades,
ja11 1y New Orleans.

KID GLOVES For Babies,
KID GLOVES For Children,
KID GLOVES For Ladies,
KID GLOVES For Gentlemen,
At C. B. Palmeyer's Kid Glove Depot,
222 CANAL ST., bet. Rampart and Basin,
fe21 2m At the sign of the Golden Hand.

CHEAP CLOTHING.—On account of giving up business, the undersigned will sell his large stock of

MENS' AND BOYS' CLOTHING,

ALSO HATS AND CAPS,

at greatly reduced prices. Please call and see for yourself, at No. 102 Poydras street.

de21 2m CHARLES LAMM.

HULL & VEAZIE,

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The Child's Corner.

THE FLOWERS ON A FROLIC.

Winter once fell fast asleep
On a New Year's day,
Ventured out to play.

Hidden away in the dark caves
They for weeks have lain:
It would be so nice, they thought,
To come up again.

First they peeped—then they laughed—
Never was such fun:
Violets, with their purple caps,
Capered in the sun.

Periwinkle's sweet blue eyes
Danced with life and joy,
White and yellow crocuses,
May-buds fair and coy.

Daffodils in orange silk,
Hyacinths in green:
Such a pretty, merry sight
Ne'er before was seen!

And while they sported there,
Happy as the day,
Up rose winter from his lair,
Grim and stern and gray.

Tweaked the violet's purple caps,
Pinched the may-buds fair,
Turned the crocus blossoms pale,
With his freezing air.

Poor flowers! pretty flowers!
'Twas a sorry sight—
All their sweet, unconscious pranks
Scattered in affright.

All their merry gambols o'er,
Glad to shrink and run
Underneath the friendly earth
Till the spring should come.

Learn a lesson, little ones:
Winter never sleeps;
Though he slumbering seems, he still
One eye open keeps.

Stay at home another time,
And don't come out mocking
Till you hear at the door
April's gentle knocking.

CROCUS.

Sunshine! All the way down from the sky and over the world, it came through the gray winter dawning, and into a big bay window, where the plants were taking their morning nap. Right through the glass it sprang, but nobody heard any crash, and most of the flowers paid no attention. Only a multitude of sharp eyes began to open in the crocus corner.

"The top o' the morning to you, children," cried the new-comer, chucking them under the chins. "Bless your bright eyes! How have you slept?"

"Nicely," answered the chorus, and every crocus rubbed the bright eyes with the sharp little fingers. "Dear Mr. Sunbeam, how good it is to see you again! Pray where have you been all this long time?"

"On the other side of the world, my dears," said the cheery voice, "where I didn't see anything I liked so well as your shiny little faces. Hurried right back, you see; lightning express, bound to be first on the spot. But, dear me! I must pay my respects to the ladies. How do, Primmies? Sweeter than ever, I declare!"

A group of pretty Chinese primroses bobbed their little heads and smiled bashfully.

"How are you, Madam Pollux? Seems to me you're looking a little stiffer than usual; but then age will tell. Mesdemoiselles Fish-Geranium, how uncommonly blooming you are, really quite stocky too; wonder how much you'd measure round the waist? By the way, wouldn't you smell as sweet by any other name? Ivy Green, what's the matter with you! You droop about here as if you were trying to be delicate. Never knew one of your race that was. Caught cold the other night, eh? Nonsense; that's putting on airs. You, a shoot of the tough old Saxon stock! Servant, Mistress Oleander, when are you going to let me see those buds? Won't speak to me, hey? and I so interested in you! Now, that's too bad; pity handsome people have such tempers."

Mr. Sunbeam is a wild fellow, just as bluff and saucy as he can be; but he has a warm heart, as you will find out if you get on the right side of him. He never hectors the little ones, though he does like to tease the fine lady flowers. Miss Oleander thinks him very rude, because he is always peeping and asking about her buds. Of course a lady that makes such a magnificent toilet can afford to take a year for it if she pleases, and it's none of his business. Was she not the belle of the season last winter? Did not everybody admire her perfect pink and white complexion, and was it not all because she had so little of his company? Miss Oleander thinks it is a shame she has to stand in the south window, where that horrid Sunshine stays all day. What with his rude speeches and his staring, she knows she is turning just as red as those common out-door things.

But Mr. Sunbeam has gone around to the crocuses.

"Back again, pets! Never saw anything like the way you grow! Crocuses all over the world are smart little people, but you do beat all. What's the particular hurry?"

The little faces looked so happy. "Oh, *don't* we grow? You can't think how hard we have been trying! There's a reason, you see; tell him all about it, Goldy!"

"Yes," spoke up a fine yellow crocus, who had been trying to get the floor. "Yes, we've got a mission, I can tell you! Before you knew us, Mr. Sunbeam, we lived down in the cellar, where it was dark, and you may suppose we had a dull time of it. But we kept up good heart, for we knew we shouldn't stay there always. One day our mistress came down to see us, and we heard her say we were doing finely, and must go up stairs pretty soon. Then we jumped most out of our little pots. 'But,' she added, 'I don't know what I shall do with them, for they ought to go in that bay window, and it will be quite full when the hyacinths are in.' Then we felt sorry we were only poor little crocuses, and I do believe we would have shed a tear or two; but we had grown so plump, sitting there with nothing to do, that we couldn't so much as sigh without bursting our jackets. The very next night was that terribly cold one; you remember hearing about it, Mr. Sunbeam? In the morning we heard such a wailing overhead we could not think what was the matter. By and by somebody came and carried us all up stairs, and there was such a sight! Ever so many plants were hanging their heads and looking very faint, and all the people were fussing over them, and [illegible]. 'Calla Lily,' said one, and 'Oh, my beautiful pink Begonia!' cried another. I noticed that it went hardest with those that had the longest names. I should choke if I tried to tell you what some of them were called; but I suppose they were foreigners, and had delicate constitutions. It was really dreadful; many of them had to be amputated way down to the roots, and they were put down in the cellar in our places, and we took their places on the flower-stand. Then we began to think it was not bad to be only tough little crocuses after all, and we made up our minds to grow very fast, and be as much comfort as we could. And don't you think these dear little primroses went right to work and budded, though they were so small you couldn't expect it of them? I know they never would tell of it themselves, they are so modest. And we are all so glad we didn't try to grow big, but only to blossom.' The ladies seem to like us very much; they bring all their visitors to see us, and call us 'perfect darlings.' And then, there's the Boy—that's a sort of wild animal, I believe, only part human, but I am not sure, for we don't see him very often. I think he has hoofs, for when he comes in the ladies cry out, 'Take care! Oh, look at your great tracks on the carpet!' (The carpet has splendid red roses on, and big bunches of purple flowers, enough to make a crocus wink to look at 'em.) And then the ladies look so disgusted, and they call him a *Boy!* He walks about with his hands in his pockets, and he looks at the flowers, and whistles, but never seems to know what to say, till he comes to our corner, and then his face lights up and looks real pleasant, and he sings right out: 'Hello! jolly little cusses!'

"What *can* he mean by using such dreadful language! I try to look reprovingly at him, but I always have to laugh, and then he thinks I like it."

Yellow Crocus paused, out of breath, and soon a quiet purple and white beauty spoke. "Do you remember how the people talked when they stood around us yesterday? One said: 'I enjoy bulbs more than anything else; they make me *know* the resurrection.' Then I held my breath, for I knew they were thinking of something holy. Presently another spoke: 'Pink flowers are the loveliest of all; nothing could be sweeter than a pink crocus. But I never saw one; they do not grow so, do they? Perhaps they are being kept for heaven.'

"What do *you* think, Mr. Sunbeam? Have we got any little pink cousins in that beautiful land?"

"Don't know," said Mr. Sunbeam, meditatively. "Never been there. Shouldn't wonder, though, if *you* might go now, without much fixing. Why, lots of those human creatures think *they're* going; they expect to grow beautiful somehow, you see. Some of them will need a sight of altering. Don't bother your little heads about it; you've nothing to do but be jolly!"

But the crocus corner grew very quiet; and before Mr. Sunbeam said "Good night," all the pretty heads were nodding over the mighty question: "Where do good little crocuses go to when they die?"—*Carl Spencer.*

TOM'S GOLD-DUST.

"Uncle," said Tom one day, "it seems to me your things don't look as well as they might." They were in the garden, and "the things" the boy had his eyes on were the currant bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well, sir, what can you improve?"

"I can try on the currants," said Tom. "They want to be trimmed out, and the wood cut off, and the right suckers trained. Don't you ever dig around them, and put ashes on the roots?"

His uncle had never done these things; did not know that they ought to be done. He thought, he said, "currants took care of themselves."

"But they can be cared for," said Tom, "and do all the better."

"Suppose you try, boy," said his uncle.

His uncle did not believe much would come of it, but he had reason to change his mind. Much did come of it. All at once, it seemed to him, for time goes fast to an old man, his bushes were loaded with fruit, fine large currants, such as his garden had not seen for many a day, if ever before. People, when they walked into the garden, exclaimed: "What splendid currants you have!"

"That boy knows how to take care of his gold-dust," said his uncle often to himself, and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly. That boy, I tell you, knows how to take care of his gold-dust."

"Gold-dust!" Where did Tom get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold-dust? Ah! he has seconds and minutes, and these are the gold-dust of time—specks and particles of time, which boys and girls, and grown-up people, are apt to waste and throw away. Tom knew their value. His father, or minister, had taught him that every speck and particle of time was its weight in gold; and his son took care of them as if they were. He never spent them foolishly, but only in good bargains; "for value received" was stamped on all he passed away. Take care of your gold-dust.—*Little America.*

LIKE most garments, like most carpets, everything in life has a right side and a wrong side. You can take my joy, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities.

The Farm and Garden.

GRAFTING GRAPES.

So many new varieties of grapes are being tried every year which ultimately do not prove valuable, that, to prevent loss of the roots, many of our cultivators have tried various plans of grafting, with variable success.

At the recent meeting of the Horticultural Society of Western New York, D. S. Wagoner, who has had much experience and success in grafting the grape, gave a description of the mode which he adopts. He grafts from early spring till the last of June. The grafts are cut early the previous winter and packed in sawdust. He grafts a little below the ordinary surface of the ground and covers with earth. The moisture of the soil is preserved by two inches of mulching. The cleft is sawn in without splitting. He has set the Delaware on Isabella roots with good success, and in one instance had a crop of grapes the same year. A strong stock is desirable, such as Isabella, Catawba and Diana. The Rebecca does better on a strong stock than on its own roots. In addition to this statement, Dr. Farley, of Union Springs, informs us that he finds the Iona greatly improved by grafting, and he has shown us fine bunches of this variety, more handsome and compact than any we have seen on Iona vines on their own roots.

The Ionia is an admirable grape where it is not subject to the attacks of thrips and other contingencies to which it is subjected. On the eastern shore of Lake Michigan it is giving good satisfaction, and should be cultivated.

RATS IN THE HENNERY.

A lady who has a number of fine hens, to which she had devoted a good deal of care and attention during the winter, in hope of obtaining an early and a fair crop of fresh eggs, was surprised at the meager result actually reached. The hens made noise, in singing and cackling, enough for every-day layers, and yet only occasionally did she get an egg. The lady at length determined to watch operations and ascertain, if possible, the cause of the failure. She saw the hens go upon the nest, but if she was not present when they came off, no egg was found. At length constant watching and waiting solved the mystery. A day or two since, while on the watch, a hen came off the nest and commenced cackling. Almost instantly an old rat came out of a hole, and running into a barrel which was thrown down on its side, and in which the nest was, at once nosed the egg out upon the ground, then lay down upon its back, and getting the egg between its fore paws and nose, commenced squealing, when two other rats came out, and taking the rat with the egg by the hind legs, dragged it, egg and all, into the hole. The lady affirms that she can substantiate the foregoing fact by at least three witnesses.—*Poultry Standard.*

PLANT COMPOST.

The *Massachusetts Ploughman* says: Compost for house plants should be made of the following ingredients:

1. Good garden mold.
2. Mold from decayed turfs, from a pasture or field.
3. Decomposed stable or cow-yard manure.
4. Mold from decayed leaves.
5. Sea or river sand free from salt.
6. Peat from the meadows that has been exposed to frost.
7. Coarse sand or gravel.
8. Broken flower pots, charcoal or oyster shells.
9. Old mortar or plastering.

Garden mold will not be needed if there is a supply of fine decayed turf mold. About one-fifth of the pot may be filled with the drainage materials, viz.: broken bits of pots, charcoal or oyster shells. If a little meadow moss is placed over these it will prevent the earth washing through.

Compost for camelias, roses, geraniums, etc., should be: One part river sand, one part leaf mold, one part manure, two parts leaf and turf, or garden mold.

For Cactuses.—Two parts coarse sand, three parts leaf and turf mold, one part peat and a little broken plaster.

EARLY CLINGSTONE PEACHES.

Within the past few years some valuable early clingstones have been introduced. Heretofore the defect connected with early clingstones was their small size and inferior quality; these defects are remedied in the following varieties:

Taskena.—Above medium, oblong, with sharp protuberance; skin yellow, nearly covered with deep orange red; flesh yellow, firm, vinous; slightly subacid. Quality good. Maturity, end of June. In appearance resembles the lemon cling, but without the blunt protuberance of the latter. Originated in south Mississippi.

Conner's White.—Above medium, slightly oblong, with a small acute apex; skin white, nearly covered with crimson, and finely penciled near the base; flesh white, juicy, vinous, sub-acid; quality good. Maturity, June 25. Same origin as the former.

General Taylor.—Medium, round; skin white, nearly covered with brown red; flesh white, with pink veins; firm, juicy, very good; June 20. In full maturity before the Early Tillotson is passed.—*Farmer and Gardener.*

FOWLS.—Fowls must never be left without water, but we would advise letting them take in such quantities and at such times as their natures demand. Give fresh water, and see that there is no snow in it. Experience has taught that snow water will reduce poultry in flesh.

ILLINOIS is said to have ten times as much forest as Germany, and Dutchess county, New York, more than all France. A narrow path divides farms in France, Germany and Holland.

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Scientific.

PRESIDENT THIERS recently had it brought to his notice that an American, Dr. Charles B. Brigham, had achieved a wonderful operation on a French soldier, and therefore invited the surgeon and his patient to visit the executive mansion. The operation consisted in replacing the face of a soldier found on the battle-field. A complete face has been substituted, even to teeth and eyes.

MR. DARWIN gathers some curious facts regarding musical insects. Cicadas can be heard a mile. The female is mute, as was observed long ago by the Greeks, one of whose poets sang, somewhat wickedly: "Happy the Cicada lives, since they all have voiceless wives." The sound is made by vibration at the spiracles or air-passages, and made resonant by two scale-covered cavities. The Chinese keep these creatures in cages for their song, which must be an excellent accompaniment to the tom-tom. In many insects a sound is produced by rubbing one wing against the other at points which are adapted with serrations for the purpose. In grasshoppers the leg is armed with a row of exceedingly minute lancet-shaped teeth, with which it scrapes the wing cover, and each leg takes its turn.

A BALL FOR GEOLOGISTS.—Many a nut has been given them to crack, and they have offered some to others; but here is something harder. In Nova Scotia, we are told that a four-pound cannon ball, has been found in a solid coal bed, one hundred and sixty feet below the surface of the earth.

"Who can doubt, after this, that there were heroes before Agamemnon? That long before Adam dressed the garden or Eve dressed herself, there were men who fought with engines of war that hurled iron balls at one another? Indeed, does not Milton in his great Epic distinctly teach us that Satan invented and proposed, long before the creation of men,

"Hollow engines long and round, thick rammed, which
At the other bore with touch of fire,
Dilated and infuriate, shall send forth
Their balls of missive ruin, chained thunder-bolts,
And hail of iron globes."

Is it not barely possible that one of those balls that "from those deep-throated engines belched," fell into Nova Scotia and has now been dug up to bother the geologists?

Seriously, it is just as rational to build a theory on the discovery of this ball in coal as to deny the Bible because a bone turns up where there was no tombstone to tell its story.—*New York Observer.*

VICTORIA REGIA.—The weight capable of being borne by the leaves of this wonderful plant is the subject of a communication from Mr. Sowerby, of the Royal Botanic Gardens, Regent's Park, to a recent number of *Land and Water*, in which he says: "Although we are all familiar with the wonderful tales told by voyagers on the Amazon, of the buoyant power of the leaf of Victoria Regia, now a common and well-known water plant, I have not seen recorded the actual weight supported; it may therefore interest your readers to mention an experiment made here last week: A leaf was selected, the worst but one of eight on the plant, as we did not like to destroy the best; it was, however, pretty perfect, only a few holes within six inches of the margin; diameter, five feet six inches. On this leaf I placed a wheel three feet six inches in diameter, with eight spokes made of thin wood, and a small foot-board, on which I stood and flented 'high-and-dry;' the wheel was necessary to distribute the pressure over a considerable portion of the surface, the texture of the leaf being exceedingly tender, (the foot-board did not touch the leaf, but rested on the spokes of the wheel.) I have no doubt that if the wheel had been of the same diameter as the leaf it would have served as a life-raft for a small family, as the next experiment will show. The wheel and foot-board were removed from the leaf and its surface left quite free; we then gradually spread over the surface shell gravel previously weighed out in half hundred weight, when the gardeners standing by would not believe their own eyes, and began feeling under the leaf, thinking there must be some other support than water; but no, the leaf floated quite free. Another twenty pounds, and another, was thrown on, and yet the good ship remained seaworthy and no signs of foundering; four hundred and twenty-six pounds called, water began to leak in through the holes; the excitement, or perhaps the heat of the 'stove' in which we worked, made us rather hasty and unsteady in loading cargo, the weight of which was augmented by the leakage, and an unlucky cast tilted the leaf on one side, the water rushed over, it crumbled up like a sheet of paper and sunk in deep water, carrying with it a load of four hundred and thirty-six pounds, besides water."

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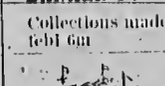

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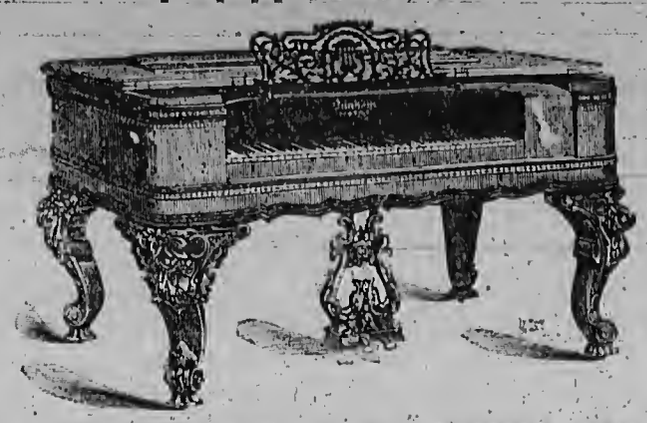

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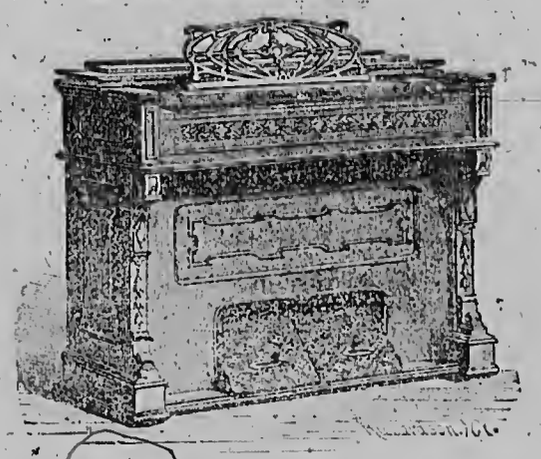

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.

The general market has exhibited only a moderate degree of animation since our last issue. Sugar has been in slack demand; molasses has been quiet, with a light supply; flour inactive, the stock being broken, with a scant supply of the higher grades; corn dull and ruling at lower prices; pork with scarcely any supply and commanding outside rates; and bacon quiet but commanding previous rates.

The river is 13 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the ninth instant:

Louisiana and Mississippi	[illegible]
Lake	[illegible]
Mobile	[illegible]
Florida	[illegible]
Texas	502
Total	[illegible]

On Saturday, the skies being favorable, buyers came forward with increased spirit, and the movement showed a fair degree of animation throughout the day. Prices at the same time presented some irregularity; a part of the business having been done at previous rates, while the rest was at an improvement of ⅛@¼c. closing firm at ¼c. advance on all grades. The sales summed up 6,200 bales. On Monday, it being a legal holiday, the banks closed at an early hour, which prevented much movement in exchange, and restricted the movement. buyers standing aloof or asking concessions which factors would not admit, and the sales were confined to 1,400 bales, a part of which was at easier prices, but requiring no quotable variation. On Tuesday the market was depressed by unfavorable New York and Liverpool news, the former reporting ⅛c. decline, and the latter 1-16d. decline in spots and ⅛d. in arrivals, and with a limited demand only 1,700 bales were sold at irregular and lower prices, showing a falling off of ¼@⅜c. A decline in foreign exchange aided in increasing the prevailing depression. At the close the market was too unsettled to admit of quotations.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 690,186 bales, against 858,092 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 502,767 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 121,381 to France, and a decrease of 426,180 to Great Britain, and of 88,140 to other foreign ports."

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,328
Arrived past three days	28,730	
Arrived previously	747,178	776,908
		802,231
Exported past three days	25,868	
Exported previously	532,576	558,444
Stock on hand and on shipboard		243,787

SUGAR.—The market has been quiet, with a moderate demand and light receipts. The supplies on Saturday and Monday were mostly sold at 6½@7¼c. for inferior, 7¾@8c. for common, 8¼@8¾c. for fair, 8¾@9c. for good fair, 9¾@9¾c. for fully fair, 9¾@10c. for prime, 10c. for strictly prime, 10¼@10¾c. for choice, 8@9¼c. for low seconds, 10¼@11¼c. for good seconds, 9¾@11¼c. for centrifugal, 11¼@11¾c. for yellow clarified, and 12¼@12¾c. for white.

MOLASSES.—The demand continues good. The supplies are light, and have sold readily at higher prices. The receipts on Saturday and Monday sold at 30@50c. inferior to prime fermenting, 45@50c. for plantation reboiled; inferior not fermenting 30@35c., common 35@40c., centrifugal 35@48c., fair 45@48c., prime 48@50c., strictly prime 52@54c. ₱ gallon.

CORN.—On Tuesday the market was depressed, and the sales were confined to 1,000 sacks white, in lots, at 80c. ₱ bushel, a further decline of 2c. ₱ bushel.

OATS.—On Tuesday the market was extremely dull, and 62½c. was asked for choice, and 60c. offered and refused. 100 sacks Ohio river sold at 60c., and 150 choice Galena at 63c. ₱ bushel.

PORK.—On Saturday 650 bbls. mess sold in several lots at $15.50, $15.75@$16 ₱ bbl., and 61 bbls. rump at $11 ₱ bbl. On Monday 87 bbls. country mess sold at $16, and 200 bbls. choice mess at $16.25. On Tuesday 25 bbls. mess sold at $16. Mess is held at $16.25 ₱ bbl., with offers of $16 refused. It is retailing at $16.25@$16.50.

BACON.—Clear sides are scarce. All descriptions are in light supply, but there is not much demand. On Saturday and Monday 72 casks sold in small lots at 9c. for clear rib sides, and 10c. for clear sides. Shoulders are quoted at 7c., clear rib sides 9c., clear sides 10c. ₱ lb. At retail ¼c. more is obtained.

HAMS.—On Saturday 40 tierces sold at 12½@13c. ₱ lb.

DRY SALT MEAT.—A retail business is doing at 6¼c. for shoulders, 8¾c. for clear rib sides, and 9¼c. for clear sides. On Monday 50 casks shoulders sold, to arrive by boat, at 5½c. ₱ lb.

LARD.—On Saturday 150 kegs kettle-rendered sold at 10½c., 100 kegs refined at 10½c., and 20 kegs kettle-rendered at 10¾c. Packers' in tierces is quoted at 9½c., refined 10¼c., kegs 10½@10¾c.

BREAKFAST BACON.—Choice Western continues scarce and in demand, and commands 11c. ₱ lb. On Monday a lot of 25 boxes sold at 11c. ₱ lb. Northern commands 11½c. ₱ lb.

BEEF.—Texas commands $11@$12, Western $15@$16 ₱ bbl.

LARD OIL.—Winter-strained commands 97½c.@$1 ₱ gallon.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110⅜@110⅝ (against 110¼ at New York,) and closed at the opening rates in both markets.

The sales of silver were confined to $1,000 in American half dollars on Saturday at 108½, and $1,500 on Tuesday at 108. American half dollars are quoted at 107½@108½, and Mexican dollars at 2¼@2¾ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. A shovel-tooth	7 50	10 00
Cultivators, riding	30 00	50 00
Cultivators, walking	22 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half doz. with cutters	10 00	12 00
Manly's D. S. plow	9 75	——
Corn mills, Coleman's	120 00	125 00
Bread, ₱ 100 lbs:		
Pilot	5 00	——
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	——
Bricks, ₱ M:		
Lime	16 00	18 00
English fire	42 00	45 00
American fire	40 00	——
Candles, ₱ lb:		
Sperm, New Bedford	——	42½
Tallow	——	18
Cement, ₱ bbl:		
Rosendale	3 50	4 00
Portland	2 70	4 00
Coffee, ₱ lb:		
Havana currency	25	27½
Java	28	30
Cuba	——	——
Copper, ₱ lb:		
Braziers'	30	33
Copper nails	33	35
Yellow metal	25	——
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred American	——	21
Russian	20	——
Cotton seed:		
Rough, ₱ ton	14 00	——
In sacks	——	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	——
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	35	40
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	——
Herrings	40	——
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 50	7 62½
Superfine	7 00	——
Fine	——	——
Fruit, ₱ lb:		
Prunes	11	15
Currants, new	9	——
Almonds, soft shell	19	——
Almonds, shelled	35	——
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	33 00	——
Choice	31 00	35 00
Iron, ₱ ton:		
Pig	34 00	35 00
Country bar, ₱ lb	4½	6
English	——	4
Sweeles, assorted	6½	7½
Hoop	6	8
Sheet	6½	8½
Boiler	7½	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	11½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	37
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 50	1 70
Cement	2 25	2 50
Plaster Paris	2 50	2 75
Lumber, ₱ M feet:		
Boards, yellow pine	12 00	15 00
Boards, cypress	20 00	30 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	17 00	18 00
Weatherboards, dressed	16 00	17 00
Weatherboards, rough	12 00	14 00
Scantling	10 00	12 00
Shingles, ₱ M	3 25	4 25
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, ₱ 60	4 75	4 80
Wrought, German, ₱ lb	14	15
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	26	28
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	——
Olive, 22@24 oz.	6 75	7 00
Olive, 11@12 oz.	7 25	7 50
Tanners, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	7½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	11½	12
Castile, imitation	11	16
Sardines:		
Half boxes	35½	36
Quarter boxes	22½	22¾
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	——
Nutmegs	——	1 15
Pepper	21½	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	——	13
Havana, yellow	10½	11½
Havana, brown	10½	——
Crushed	13½	——
Pulverized	13½	——
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	50	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Feb. 13, 1872.

Texas beeves, choice, ₱ head	$50 00 @	55 00
Texas beeves, 1st qual, ₱ head	30 00 @	40 00
Texas cattle, 2d qual, ₱ head	20 00 @	28 00
Texas cattle, 3d qual, ₱ head	10 00 @	12 00
Western beeves, ₱ lb, net	10 @	14
Hogs, ₱ lb, gross	6 @	7
Sheep, first quality, ₱ head	4 50 @	5 50
Sheep, second qual., ₱ head	3 00 @	4 00
Sheep, third quality, ₱ head	2 00 @	2 50
Milch cows, choice, ₱ head	80 00 @	100 00
Milch cows, ₱ head	50 00 @	80 00
Texas cows, with calves	—— @	80 00
Calves, ₱ head	9 00 @	12 00
Yearlings, ₱ head	10 00 @	15 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.

Rankin circuit	Feb. 3, 4
Marion Circuit and Williamsburg	10, 11
Poplar [illegible]	17, 18
Union circuit	23, 25
Pearlington circuit	Mar. 2, 3
White Plains circuit	9, 10
Ocean Springs circuit	16, 17
East and West Pascagoula circuits	23, 24
Green mission	30, 31

C. F. GILLESPIE, P. E.

BRANDON DISTRICT.

Hillsboro circuit	Feb. 3, 4
Forest circuit	10, 11
Lake circuit	17, 18
Decatur mission	24, 25
Philadelphia circuit	Mar. 2, 3
Trenton circuit	9, 10
Raleigh circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, 31

F. M. WILLIAMS, P. E.

JACKSON DISTRICT.

Mount Olivet circuit and Yazoo mission, at Short Creek	Feb. 3, 4
Yazoo City sta. and Silver Creek, at Yazoo City	10, 11
Yazoo circuit, at Mount Carmel	17, 18
Camden and Thomastown cts., at Camden	24, 25
Raymond circuit, at Raymond	Mar. 2, 3
Brownsville cts., at Gilbert's Hill	9, 10
Clinton circuit, at Long Point	16, 17
Bolton circuit, at Conway	23, 24

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at 2 o'clock, A. M. Rev. Gilford Nelson, G. W. Galloway, R. B. Cook, D. Bancht, D. C. Lessford, John Stokes, J. J. Bridges, A. Cockerham, L. Lee, J. B. Greaves, A. M. Gibbs, Thomas Green and W. M. Eldridge.

B. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Pleasant Valley ct., at Pleas. Vall.	Feb. 3, 4
Bigbee circuit, at Tobeyville	10, 11
Wesson and Beauregard, at Beauregard	17, 18
Georgetown circuit, at Bethesda	24, 25
Jackson circuit, at Terry	Mar. 2, 3
Crystal Springs station and mission	9, 10
Bogue Chitto ct., at Bogue Chitto	16, 17
Brookhaven station and mission	23, 24

Brethren will please contrive to help me out to the seats of their respective conferences. W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Clover Hill	Feb. 3, 4
Rolling Fork	10, 11
Rocky Springs, at Rocky Springs	24, 25
North Warren, Hillsdale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayuga, at Utica	16, 17
Tayeme, at Bethel	23, 24
Kingston	30, 31

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

MERIDIAN DISTRICT.

Shubuta and Clarke, at Shubuta	Feb. 3, 4
Enterprise station	10, 11
Enterprise circuit, at Sageville	17, 18
Marion, at Marion	24, 25
Meridian	Mar. 2, 3
Paulding circuit, at Paulding	9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all out. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting. WM. B. HIRES, P. E.

WOODVILLE DISTRICT.

East Baton Rouge	Feb. 3, 4
Jackson	10, 11
Bayou Sara	17, 18
Wilkinson	24, 25
Buffalo	Mar. 2, 3
Amite, at Liberty	9, 10
Magnolia	16, 17
Dist. stewards' meeting, Jackson	Feb. 9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Amite City ct., at Amite City	Feb. 3, 4
Greensburg, at Greensburg	10, 11
Franklinton cts., at Water Holes	17, 18
Pochahontas miss., Pochahontas	24, 25
Mt. Hebron ct., at Day's church	Mar. 2, 3
Big Creek miss., at Bethel church	9, 10
Covington ct., at Covington	16, 17
Livingston miss., at Gray's Creek	23, 24

J. NICHOLSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Attala circuit, at Pleasant Hill	Feb. 3, 4
Richland circuit, at Richland	10, 11
Lexington circuit, at Eulogy	17, 18
Durant circuit, at Center Grove	24, 25
Vaiden circuit, at Elam	Mar. 2, 3
Black Hawk ct., at Black Hawk	9, 10

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Caledonia	Feb. 2, 3
Union	9, 10
Athens	16, 17
Houston	23, 24
Palo Alto	Mar. 1, 2
Line Creek	15, 16

My address is Ramsey, Alabama.
THOS. Y. RAMSEY, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson circuit, at Mount Zion	Feb. 3, 4
Orrville circuit, at Orrville	10, 11
Dayton and Spring Hill, at Spring Hill	17, 18
Rembert Hills ct., at Magnolia	21, 25
Peachtree circuit, at Liberty	Mar. 2, 3
Choctaw Corner circuit, at Bashi	9, 10
East Selma	16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the eleventh day of the month. My address is Summerfield, Alabama.

A. J. BRIGGS, P. E.

MONTGOMERY DISTRICT.

Loachapoka and Mount Meigs, at Loachapoka	Feb. 3, 4
Salem, at Chapel Hill	10, 11
Crawford, at Soule chapel	17, 18
Notasulga, at Armstrong chapel	24, 25
Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Elmore, at Carolina	23, 24
Hurtsville and Silver Run	30, 31
District stewards' meeting, at Auburn	Feb. 7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Black's Bend, at Tallarchee	Feb. 3, 4
South Butler, at Ebenezer	10, 11
Monroeville, at Liberty chapel	17, 18
Evergreen mission, at Pine Grove	24, 25
Oak Hill, at Bethlehem	Mar. 2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro	9, 10
Snow Hill, at Snow Hill	16, 17
Farmersville, at Four Oaks	23, 24

H. M. HENSON, P. E.

DEMOPOLIS DISTRICT.

Demopolis	Feb. 3, 4
Forkland, at Forkland	10, 11
Gaitneyville, at Ramsey station	17, 18
Bladen, at Mount Zion	24, 25
Butler, at Bethel	Mar. 2, 3
Gaston, at Sharon	9, 10

S. H. COX, P. E.

MOBILE DISTRICT.

Pollard circuit	Feb. 3, 4
Mt. Pleasant ct., at Burns' chapel	10, 11
Grand Bay mission, at Pinegrove	17, 18
St. Stephen's ct., at St. Stephen's	24, 25
Eastern Shore, at Daphney	Mar. 2, 3

H. UNGHART, P. E.

MARIANNA DISTRICT.

Big Creek circuit, at Big Creek	Feb. 3, 4
Gordon circuit, at Columbia	10, 11
Sylvan Grove ct., at Asbury chapel	17, 18
Geneva circuit, at Double Bridges	24, 25
Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce. ANGUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Greenville station	Feb. 3, 4
Fort Deposit ct., at Fort Deposit	10, 11
Greenville ct., at Oak Bowery	17, 18
Pickensville and Moore's, at Pickensville	24, 25
Pine Level circuit, at Pine Level	Mar. 2, 3
Ogletree circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Isa	16, 17
Ellis circuit, at Bethel	23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHOAES, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.

Bayou Boeuf and Washita	Mar. 2, 3
Opelousas and Washington, at Washington	9, 10
Vermilionville and Plaquemine Brulee, at Vermilionville	16, 17
Bellevue and Kimball chapels, at Kimball chapel	23, 24
Abbeville and Prairie Grove, at Abbeville	30, 31
New Iberia	April 6, 7
Franklin and Pattersonville, at Patterson ville	13, 14
Lake Charles	May 25, 26
Grand Chenière	June 1, 2
Calcasieu	8, 9
Sugartown	15, 16

N. B.—The gap between the times of Pattersonville and Lake Charles is intentional.

B. F. WHITE, P. E.

OUACHITA DISTRICT.

Vernon circuit, at Vienna	Feb. 3, 4
Homer, at Homer	17, 18
Haynesville, at Haynesville	24, 25
Ouachita, at Smyrna	Mar. 9, 10
Farmerville, at Alabama	23, 24
Castor, at Bethel	Apr. 6, 7
Monroe station	20, 21
Trenton, at Trenton	27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar. 2, 3
Keachie, at Keachie	9, 10
Pleasant Hill, at Pleasant Hill	16, 17
Caddo, at Greenwood	24, 24
Mansfield, at Fort Jessup	30, 31
Anacoco, at Holly Grove	Apr. 6, 7
Springville, at Coushatta	13, 14
Shreveport, at Shreveport	20, 21

The district stewards will please meet at Mansfield on Saturday, March 2.

JOHN PIPES, P. E.

NEW ORLEANS DISTRICT.

Preaching at Cadiz street	Feb. 4
Felicity street	11
Morgan street	18
German charges	25
Baton Rouge	Mar. 2, 3
Algiers and Thibodaux, at Algiers	10
Thibodaux	24
Plaquemine and Grosse Tete	31

LINUS PARKER, P. E.

LAKE PROVIDENCE DISTRICT.

Lake Providence, at Lake Providence	Feb. 3, 4
Bastrop, at Bastrop	10, 11
Delhi and Floyd, at Floyd	17, 18
Oak Grove, at Oak Grove	24, 25
Lloyd Grove, at Lloyd Grove	Mar. 2, 3
Winnsboro, at Winnsboro	9, 10
Rayville, at Rayville	16, 17
Shelly Island, at Shelly Island	23, 24
Tensas and Elizabeth chapel	30, 31

J. T. JOYCE, P. E.

MISCELLANEOUS.

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We offer every article of manufactured Hair Goods at lower prices than any other establishment in the city. ja18 2m

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Staple Drugs, Paints, Oils, Window Glass, Patent Medicines, Etc.,
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, FEBRUARY 22, 1872. NO. 8.

NEWS OF THE WEEK.

DOMESTIC.

Chicago, Feb. 14.—There has been a fearful storm in the vicinity of this city. The mercury fell forty degrees in two hours. The hurricane was accompanied with blinding snow. Several deaths are reported from the sudden cold. The trains on this division of the Central Illinois road are all snowed in. The thermometer this morning was eighteen degrees.

The report that Spotted Tail and his band were frozen is believed, but the prostration of the telegraph by the storm prevents verification.

St. Paul, Feb. 14.—The heaviest snow of the season fell last night. The mercury has been below zero all day. The railroads west are all blocked. It is feared the Canadian surveying party, numbering twenty-five persons, under Colonel McNab, which left Duluth for Upper Superior, has perished. The last heard of them was on the twenty-seventh of January, when they were in an open boat, with the lake full of ice and a storm prevailing.

Mount Sterling, Ky., Feb. 15.—A fire at Sharpsburg burned the Presbyterian church and five of the best business houses in the village. Three alleged incendiaries barely escaped hanging by a mob.

New York, Feb. 15.—Advocates of the enforcement of an eight-hour law held a meeting last night—attendance large. Resolutions were adopted calling for the enforcement of the eight-hour law on public buildings.

A Matamoras special of the fifteenth says forty Texans crossed into Mexico, under Juan Guerrero, and threaten Mier. An attack on Matamoras will follow the fall of San Louis Potosi, which is hourly expected.

Nashville, Feb. 15.—Granville O. Torbett, formerly Editor of the Nashville *Union and American*, is dead.

The Methodist Book Concern burned. Loss, $30,000.

Memphis, Feb. 15.—A movement is on foot among the judges of the circuit and criminal courts of this State to hold a convention for the purpose of securing reform in the laws relative to trials by juries, as it is generally conceded that the present laws are totally inefficient.

Montgomery, Ala., Feb. 15.—Steps are being taken in the Legislature to provide a sinking fund for the redemption of the outstanding liabilities of the State.

New York, Feb. 16.—William B. Astor is dead.

Chicago, Feb. 17.—Ten persons were frozen to death in Dixon county, Nebraska. Seven wood-cutters for the Winnebago agency were frozen. The suddenness and severity of the storm is unparalleled.

San Francisco, Feb. 17.—A Panama steamer has been detained to take freight, intended for the overland road, which is blocked by the snow blockade.

An extra steamer is going to Australia to bring over freight. The bulk of freight waiting is wool.

New York, Feb. 17.—The smallpox is decreasing, owing to the very general vaccination; six deaths today and twenty-five for the week. The new cases are mostly varioloid.

FOREIGN.

Paris, Feb. 14.—The members of the Right have declared their unwillingness to fuse with the Orleanists in the Assembly.

Bucharest, Feb. 14.—Consuls and other representatives of foreign powers here have united in making a formal demand on the authorities for the protection of Jews in the principalities.

Bombay, Feb. 14.—The assassin of the Governor General of India has been tried, convicted and sentenced to be hung.

Toronto, Feb. 15.—Nine of eleven wholesale stores, known as the Iron Block, burned. The total loss on stock and buildings is estimated at $5,000,000.

Paris, Feb. 15.—Berthemy will be minister to Washington, and M. de la Roneiere minister to Rome.

Some of the delegates of the Right in the Assembly are going to Antwerp to submit to Count de Chambord their programme of action with regard to a monarch in France, and endeavor to obtain his sanction thereto, but there is little hope of success. It is a foregone conclusion that the count will refuse to make any concessions.

The Napoleonists are active at Belleville and Valletta.

Rome, Feb. 15.—The consistory for the nomination of Catholic bishops convenes on the nineteenth instant.

Havana, Feb. 16.—The steamer City of Merida has arrived from Vera Cruz, bringing City of Mexico dates to the eighth.

Julius Garcia has pronounced in the State of Colima, where the revolution is spreading.

A revolutionary movement has been made in Guadalajara, where the governor has assumed dictatorial powers.

The largest half of the States of Puebla and Vera Cruz is in the hands of the revolutionists. Mendez is commander-in-chief, with headquarters in Sierra.

Ex-Governor Felix Dean has been assassinated.

President Juarez is gradually assuming dictatorship.

It is reported that President Juarez applied to President Grant for assistance. Grant replied that he would support Juarez as a last alternative.

Later.—The revolutionists have captured Agnos Calientes. The Federals retreated to Lagosa.

Revolutionists in arms estimated at thirty thousand.

A large force of revolutionists are approaching Guadalajara. Consternation prevails here; and the Juarists say President Grant must act promptly if he intends to help Juarez.

Manaid, Feb. 16.—Advices from Manilla represent all quiet in the Philippine Islands, the revolt of the native troops having in a manner been completely suppressed. The mutineers were tried by court martial and eleven sentenced to death. The leader of the revolt had been executed.

The *Official Gazette* publishes the text of an armistice between Spain and South American republics, agreed to at Washington.

Paris, Feb. 16.—The police have information leading them to believe that sixty thousand rifles and thirty cannon, with large stores of ammunition, are concealed in Paris. Active search is being made in all parts of the city.

The Right Center in the Assembly refuse to confer with the Moderate Right, and is preparing an independent programme of policy.

Rome, Feb. 20.—It is reported that on Sunday last the Pope signed the decree convoking the Ecumenical Council, the place of meeting to be either in the Island of Malta or in the Tyrolese Valley, and that when the council meets the Pope will leave Rome.

Matamoras, Feb. 20.—The government troops under General Pasquera, Governor of Sinaloa, were routed in that State by General Marquese, with a loss of four pieces of artillery and many prisoners.

Generals Guerra and Naranjo, with eight thousand revolutionists, attacked the city of San Luis Potosi on the sixteenth instant, driving the government forces within their barricades, and cutting off all chance of reinforcements and supplies reaching them.

Paris, Feb. 20.—There is much excitement here over the discovery of a Bonapartist conspiracy. The government is taking extraordinary precautions here and in the northern department. The police force has been doubled there and at Versailles, and the troops have been ordered to remain at barracks ready for action.

Hay More Valuable than Cotton. The Columbus (Georgia) *Sun* remarks:

Planters ruin themselves by raising cotton, and borrow money at a tremendous per centage to pay the West for corn and hay, bound with blocks of Western wood, when grass is going to waste in the abundant fields, and they could cultivate abundance of better grain than they have purchased and save the transportation of wood. Did planters ever think the hay crop was more valuable than that of cotton? The figures prove it. The total value of the cotton crop for 1870 in the United States, according to the figures of the Agricultural Bureau, amounted to $286,000,000; the total value of the hay crop $339,000,000; showing the value of the latter exceeded the former $53,000,000. In Georgia the hay crop that year was estimated at $1,283,150, while that of New York was $77,000,000.

"Timothy Titcomb," Dr. J. G. Holland, of Springfield, Massachusetts, in his current lecture upon "The Undertow of Society," magnifies the Sunday school as a conservative agency. In allusion to the neglect of the moral training of youth he says that "the only way to rid ourselves of rascals is to quit raising them."

WOMEN IN THE PULPIT.

On Monday, February 5, a special session of the presbytery of Brooklyn, New York, was commenced, to consider the case of Rev. T. L. Cuyler, of the Lafayette Avenue Presbyterian church, who had invited a lady—Miss Sarah F. Smiley—of the Friends' denomination to preach for him. Dr. Cuyler was allowed to make a statement concerning the matter, which he did at length, from manuscript. He had invited Miss Smiley to his pulpit; she had accepted the invitation, and had gone into his pulpit, and talked to his congregation. She took no text, but consumed the better part of an hour in discoursing on the vision of Jacob.

He wanted to know: 1. Was the act prohibited by the book of church government? He contended that it neither permitted nor prohibited women preaching. 2. Was the act against the Bible? Was it against the word of God for women to speak in a mixed assembly of both sexes? He insisted that the Bible was very non-committal. Women had prophesied. Anna spoke of the Messiah in the temple. Paul said woman should not pray or prophesy in public without the peplum or vail. Philip's four daughters prophesied. Priscilla and Aquila prophesied. Paul does not forbid a woman to proclaim the gospel truth to a man. Priscilla "taught Apollos." Teaching was not prohibited. The promiscuous Bible class taught by woman often swells to the proportion of a country congregation. He concluded that Paul did not mean altogether to forbid the woman from giving gospel truth in any form. He contended that Paul allowed woman to pray and prophesy, but that his prohibitions on woman "speaking in church" meant differently. He claimed that there was a wide divergence of opinion on the question. He insisted that woman had a proper place in the gospel message; that it was next to impossible to draw a line in the Bible about woman's functions in the church. It was an open question, to be determined by conscience, common sense and circumstances.

In the afternoon Dr. Butler, on the part of the committee bringing charges, reported a resolution that, while recognizing the kindly spirit in which the objectionable act had been done, and admitting that it was exceptional, the committee felt constrained to express the opinion that it was contrary to Scripture, and to the usages of the Presbyterian Church. Another resolution proposed that a committee be appointed to "overture" the General Assembly upon the general question at issue.

Tuesday was consumed in the further consideration of the subject, most of the speakers being of opinion that it was inconsistent with the rules of the church for women to preach in a Presbyterian pulpit.

During the debate the Rev. Mr. Talmage offered a resolution dismissing the charge against Mr. Cuyler, and encouraging the practice of exchanging pulpits with clergymen of various evangelical denominations, and hailing the coming time when woman can go everywhere, recommending pardon and the comforts of the gospel. The resolution was at once tabled.

In the evening the investigation was concluded. Instead of censuring Dr. Cuyler the presbytery resolved to call the attention of the Presbyterian Church to a resolution of the synod of 1832, which declared that women should not preach in their churches.

Origin of the Cheney-Whitehouse War.

The Chicago *Pulpit* has discovered the hitherto unknown origin of the Cheney-Whitehouse ecclesiastical war. In an interesting sketch of Cheney's life, accompanying a sermon, it says:

"The long, exciting and unpleasant conflict between himself and the ecclesiastical authority of Illinois, to which such notoriety has been given by the public press, was not of Mr. Cheney's seeking. It arose by mere accident. Rev. Mr. Goodspeed, of the Second Baptist church, in private conversation with Bishop Whitehouse incidentally stated that Mr Cheney did not use the word 'regenerate' in the baptismal service for infants—not dreaming his remark would lead to such serious results. But for that conversation Mr. Cheney might have omitted the word 'regenerate' until this day, as many Episcopalian ministers without notice or comment. 'Behold how great a fire a little spark kindleth!' The Bishop called on the rector, and gave him a week in which to formally agree to conform literally to the prayer book. A refusal arrayed the dignity of the church against Mr. Cheney. With the subsequent history of the conflict the public are familiar through frequent statements. A trial ensued, which, though delayed a year and a half, resulted in sentence of suspension until repentance and conformity. Disregard of this sentence led to a new trial for 'contumacy,' in which he was found guilty, and on the second of June, 1871, the Bishop, in his cathedral, pronounced the sentence of 'degradation' from the ministry 'in the church of God' upon Charles Edward Cheney. Mr. Cheney has since continued in the discharge of his usual duties, disregarding this second sentence. Doubtless the occurrence of 'the fire' has delayed any further intended action. Whatever our judgment of Mr. Cheney's course in this particular matter, we cannot but admire him as a man. His firmness and sincerity, his charity and cordiality, endear him to all who know him. As a preacher Mr. Cheney is deservedly popular. He speaks as if he had a message to deliver. Very much of his attractiveness as a speaker is no doubt owing to his vivacity and his warmth of imagery; but his real power is in his hearty earnestness and fidelity to truth. His chief fault is in redundancy of illustrations and occasional undue amplification of them. Mr. Cheney's labors are not confined to his denomination, but he is known throughout the city by his interest in all 'good works.'"

The National Convention called to advocate a religious amendment to the constitution was recently in session in Cincinnati. About two hundred and fifty delegates were present; but most of the eminent men whose names were appended to the call failed to put in an appearance. Several papers were read, the most important one being communicated by Prof. Taylor Lewis, who was not present. Mr. Abbot, of the *Index*, presented a remonstrance in writing against the object contemplated by the convention. The remonstrance was received, and was replied to by the Rev. A. D. Mayo, of Cincinnati. Rev. H. H. George made the point that the question of the legality of the requirement to have the Bible read in the public schools, now pending in the Supreme Court of Ohio, would, if possible, be taken to the Supreme Court of the United States, where, although Justice Strong, the chairman of the convention, and other Christian men were on the bench, who were desirous of giving the Bible to the children of the country, yet they would be obliged to decide the matter according to constitutional law, and in the Constitution of the United States there is no clause recognizing religion or morality. Therefore, the enemies of the Bible have much to hope when the question comes before that court. Some excitement was produced in the convention by the attempt of an individual styling himself the Rev. Chauncey Barnes, of Athens, Ohio, to show by chart the principle that belongs to the practical government of Christ. One of the peculiarities of this was that ministers should have no salary. On being asked what church he belonged to, Mr. Barnes asseverated: "I do not belong to any of your earthly, man-made governments. I believe in the government of the Lord Jesus Christ." The doctrines of Bro. Barnes not being acceptable to the convention, a scene of great disorder ensued, and cries of "Stop him," "Put him out," were heard. When the hubbub had subsided, Mr. Barnes admitted that he had been excited, and that, "as Paul said, he had been caught up, and would now come down." The convention re-elected the Hon. William Strong as its president, with a long list of vice presidents and other officers.—*Independent.*

Rev. Mr. Spurgeon, says the New York *Observer*, has given his people a lively account of Peter-worship in Rome. He says: "I saw gentlemen wiping his toe with their handkerchiefs and kissing it, old women being helped up to do the same, and little children lifted up to follow the example. There, also, was the chair in which Peter never sat, and people bowing down to pay homage to it. It was, in truth, a big joss-house; an idol-shop, and nothing better. It was not the worst image-house in Rome; but it was bad enough, and whatever might be said by those who turned to and professed the Catholic faith, if they were not idolaters, there were no idolaters on earth."

MR. BEECHER'S RIVAL.

The New York letter of the *Southern Christian Advocate* contains the following about Mr. Talmage and his church:

Over in Brooklyn Mr. Beecher has a great thorn in his popular side, in the shape of a Presbyterian clergyman, the Rev. T. DeWitt Talmage, a gentleman called from Philadelphia. His success here has been simply immense, and his Tabernacle (for such it is called) will seat nearly five thousand people, and if it had a larger number would be equally crowded. His sermons are unique specimens of home-thrust and parry; his style is intensely original and captivating. I recollect a simple prayer of his, by way of illustration. His church was crowded to overflowing, and the people had sung the proud old "China" until the very walls of the edifice appeared to groan with the ecstasy of joy. Then, when they had finished, and the last strains had died away, he said: "O Lord, what come these people out to see? A reed—shaken by the wind; assist that reed, that in its bending it break not, and bring this people, with all thy people, from the church militant to the church triumphant, for Christ's sake. Amen."

That was his entire supplication, and, uttered in the low, guttural, enetoned voice, you may imagine the electrical effect. Since his advent in Brooklyn many of Mr. Beecher's congregation have gone over to him, and the effect of his ministry is seen from the fact that the rental of Mr. Beecher's pews are twenty per cent. lower than they were last year. Mr. Talmage has not a paid seat in his church; they are all free for saint and sinner, and the conduct of worship is more on a basis of old-fashioned Methodism than of any church outside of our denomination. Congregational singing is always in order, and at times it is so inspiring as to make one weep with joy. The organ is the one used in the Boston Coliseum in 1870, at the time of Gilmore's great jubilee. Any ordinary instrument would be drowned in tone by the sea of voices.

The other night, when I was there, Mr. Talmage gave out the hymn commencing:

"On Jordan's stormy banks I stand,"

and when the chorus was reached,

"There you'll sing Hallelujah,"

it appeared as if the very roof of the house must be lifted by such a rush of symphony. It was the finest singing I ever heard, and the most eloquent.

The pastor receives a salary of $8,000 *per annum*, and a large parsonage has lately been presented him by his kind and energetic people.

It is my intention, in my letters, to speak of the popularity and the peculiarities of the great preachers of New York and Philadelphia, knowing well that your people have a curiosity to know more about them than they can find in the sketches floating about in newspapers.

A very smart young Chinaman named Yung Wing graduated at Yale College in 1851. He stood at the head of his class, and was especially distinguished for his talents as a writer of the English language. He has now been employed by the Chinese government to bring over thirty other young Chinamen, who are to be educated at Yale College at the public expense. It is said that thirty Chinese students are to be entered at Yale College yearly during the next ten years, and a sum of $150,000 a year has been appropriated by the Chinese government to pay their expenses.

A Necessary Qualification.—A superintendent was once called upon to select for an infant class a teacher from a number of ladies, all of whom were strangers to him. As it was known that he regarded the class as an important one, he was asked on what ground he had made the selection. "She looked as though she *could smile*," was his reply. He regarded a capacity for smiling as a very necessary qualification for a teacher of the young.

Take Care About Dates.—A clergyman on exchange found a note in the Bible to the effect that Bro. A. requested the prayers of the church, that the loss of his wife might be blessed to him, etc. The preacher prayed most fervently. To his amazement and mortification he found that the note had lain in the pulpit a year, while the bereaved gentleman was on this Sabbath sitting with a new wife in the congregation.

THE ILLINOIS TEMPERANCE LAW.

Illinois, says the *Methodist*, has for the present abandoned the effort to enforce the prohibition of the liquor traffic, and has enacted the Ohio license law. Under this, the liquor dealer and the landlord of the premises where drink is sold are made responsible for all damages growing out of the business.—Licenses can be had only upon giving security to the amount of $3,000. The husband, wife or child of any person injured by the sale of liquor may bring suit for damages. The section bearing upon this point is in these words:

"Sec. 5. Every husband, wife, child, parent, guardian, employer or other person, who shall be injured in person or property, or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her own name, severally or jointly, against any person or persons who shall, by selling or giving intoxicating liquors, have caused the intoxication, in whole or in part, of such person or persons; and any person or persons owning, renting, leasing or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, or who, having leased the same for other purposes, shall knowingly permit therein the sale of any intoxicating liquors that have caused, in whole or in part, the intoxication of any person, shall be liable, severally or jointly, with the person or persons selling or giving intoxicating liquors aforesaid, for all damages sustained, and for exemplary damages; and a married woman shall have the same right to bring suits, and to control the same and the amount recovered, as a femme sole; and all damages recovered by a minor, under this act, shall be paid either to such minor, or to his or her parent, guardian or next friend, as the court shall direct."

American Bible Society.—At the monthly meeting of the Board of Managers, held on Thursday last, numerous interesting letters, reporting the progress and great value of the society's work abroad, were received.

Grants of books were made to the Seamen's Friend Society; to a new hospital of the Episcopal Church in Brooklyn, with numerous grants to feeble auxiliaries, agents and responsible individuals, especially at the South and West, and on the Northern Pacific railroad, and for South America and San Domingo. The whole number granted is six thousand and eighty-six volumes, including ten volumes in raised letters for the blind, besides others to the amount of $1,055 to feeble auxiliaries, and $250 in funds for Bible distribution in Rome, Italy, by Rev. Dr. Cote, of the Southern Baptist convention.

THE PUBLISHING HOUSE FIRE.

To All Sunday School People—*Greeting:* Do not be uneasy. Send on and enlarge your subscriptions. Renew in time. Much of our work must be done over, but you shall lose nothing. We will fill your orders promptly and regularly. The supplies for March were mailed, for the most part, before the fire. The supplies for April will be ready.

Let us move forward. With God's blessing upon your co-operation, we shall do more and better work. Every Methodist Sunday school must have our books and papers.

Your brother,

Atticus G. Haygood,
Sunday School Secretary.

Nashville, Feb. 16, 1872.

PERIODICALS.

The Sunday School Magazine for March has been received. "How Readest Thou?" is the opening article, and written by one who writes and talks with equal excellence—Rev. J. B. Walker, D. D. The other articles, both original and selected, are all good and appropriate. The editor's departments, as usual, show good taste and careful labor. Every number of this magazine is worth more than the year's subscription price.

The Medical Bulletin, published by Charles W. Harris, New York, is an excellent periodical. The number for February contains much musical literature and several pieces of new music.

The American Agriculturist for February is, as usual, splendidly illustrated, and one of the best numbers of this unsurpassed publication.

The Christian Advocate.

THURSDAY, FEBRUARY 22, 1872.

AN ENCHANTED ISLAND.

A wonderful stream is the river Time,
As it runs through the realms of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep and a surge sublime,
And blends with the ocean of years.

There's a musical isle up the river Time,
Where the softest of airs are playing,
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the tunes with the roses are staying.

The name of this isle is the "Long Ago,"
And we bury our treasures there;
There are brows of beauty and bosoms of snow,
There are heaps of dust, but we loved them so,
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,
And a part of an infant's prayer,
There's a lute unswept, and a harp without strings,
There are broken vows, and pieces of rings,
And the garments she used to wear.

There are llamls that are waved when the fairy chora
By the mirage is filled in air,
And we sometimes hear, through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh, remember, for aye be that blessed Isle,
All the day of life till night;
And when evening comes with its beautiful smile,
And our eyes are closing to slumber awhile,
May that "Greenwood" of soul be in sight.

REV. JOHN M. BONNELL, D. D.

IN MEMORIAM.

The yet recent death of one of the first men of the church has not attracted that degree of attention which would have been accorded to it in other days. It seems as though the number of distinguished men is so great among us that no one name can long fix the public attention, even when consecrated by the seal of death. There are some workers, too, who work so secretly and so silently upon the minds of their generation that while the results of their labors are everywhere known and accepted, they themselves are forgotten. Of this class was the Rev. John M. Bonnell, president of the Macon Female College, Georgia, who stood at the very head of the profession of teachers in the Methodist Episcopal Church South. For the last ten years more young ladies have graduated under his hand than have gone forth from any school within the same length of time. And when a young lady graduated from his school she was educated. His pupils may be known wherever found by the thoroughness and finish of their culture.

Bro. Bonnell was instinctively a teacher. Although ordained to the work of the ministry by the church, he found his vocation elsewhere, and naturally fell into the profession to which God had called him, and not men. This may account for his comparative obscurity, when it is remembered that Socrates and Dr. Arnold are perhaps the only two men that have gained a world-wide reputation in the vocation of teaching; and even their celebrity has been due more to accidental causes than to the real merits of the men themselves. Perhaps for this reason our Lord Jesus preferred rather to be called a teacher than a preacher, although he undoubtedly consecrated both callings, if he did not identify them, in his own person. The multitudes who hang upon the lips of an orator, and go away impressed, it may be, for an hour with the grandeur of truth, are not to be compared to the small and select audience upon which the instructor of youth impresses himself day by day for a series of years, subjected by the very laws of their being to these first impressions through all subsequent life, and multiplying their influence a thousand-fold upon others.

It having been my good fortune to be a member of Bro. Bonnell's family and his associate in teaching for about a year, I would be glad to convey to the world at large some conception of the value of their loss in the death of a man such as he was. On the day of opening the session he put me in charge of the Latin classes, which exciting my surprise, he pointed to the room in which he kept the younger pupils under his immediate instruction, and said: "When I get through with them *there* they will be able to help themselves." I learned the force of this remark in the course of the year. Never have I seen pupils so thoroughly grounded in all the elementary principles of learning. Even the very handwriting was a fac simile of his own. Daily exercises in dictation, composition, grammar, rhetoric, everything pertaining to language—the industry and ingenuity of the pupils taxed to the utmost by original questions proposed by his untiring watchfulness, anticipating every want of the pupil and supplying every deficiency of the text book. Much as I prize his work on prose composition, I see in it large spaces left to be filled by the teacher, as they were always filled by himself.

Bro. Bonnell was a man of fine literary culture and extensive reading outside of text books. He studied much in the department of metaphysics and of language. He was a cultivated musician and a poet. Long hours have I heard him spend, in company with Dr. Garland and the music professor and adepts of the school, in discoursing the sweetest music from a variety of instruments. The professor would lead, of course, on the piano, accompanied by Dr. Garland on the flute and Bro. Bonnell on the viol. He had a refined taste in hymnology, and was properly selected by the General Conference as one of the committee on the hymn and tune book. One thing he rarely ever read—newspapers. I mention this not by way of approbation, but to indicate how pure and independent were the sources of his literary enjoyments. His own reason for this neglect of the periodical press was the want of time, for he was a methodical worker, and left no vacant hours for leisure reading. His health was always delicate, and he preserved it by the most assiduous care, that he might perform the greatest amount of labor.

When I come to speak of Bro. Bonnell's religious character I feel that I am approaching a theme to which I can hardly do justice. The purity of his domestic affections, the simplicity of his personal habits, his exquisite moral and religious sensibilities, and his devotion, were unequaled by any man I have known on earth. O with what intense application did he study the great truths of the New Testament!—how did he strive to imitate the Savior's example and to drink in his spirit!

What yearning pity for mankind,
What burning charity!
In him might the world ever see
That God is only love.

This intense tenderness of sympathy gave his theological views a bias in the direction of Universalism, or the final restoration of all things, if not the absolute destruction and annihilation of the wicked. He, like Whateley, Dr. Arnold, Robert Hall, John Foster and others, hoped, if he did not believe, in the language of Tennyson, that

Somehow in the end it will be all,
That good, and only good, will come to all.

Yet it may be truly said that no man ever had a more piercing sense of the evil of sin. Especially did he look upon it and condemn it in the aspect of shame and dishonor done to human nature and the image of God in the soul of man. One of his favorite authors was Channing, and I may add without impropriety that he was deeply impressed with the evils attendant upon slavery, and endeavored to have as little contact as possible with the peculiar institution, although his worldly wealth was all invested in that form of property. Bro. Bonnell was a Northern man by birth and education, and, unlike Dr. Olin, never became domesticated in the institutions of the South. I feel sure he was heartily glad when his own slaves were set at liberty, as it relieved him at once of a delicate and weighty responsibility. (I hope I have not gone too far in giving the private sentiments of so wise and good a man, since they were never either obtruded or concealed by himself when living, and can do no practical harm to his memory now that he is dead.) His errors, if he made any, all leaned to virtue's side. War was an especial abomination. I do not think he felt any admiration for the Cæsars and Napoleons of the human race. Like Jean Paul Richter, he loved God and little children.

At the time of my intimacy with him he was deeply interested in the writings of Dr. Arnold. Often did we read together the sentiments of that remarkable man, the prince and guide of all the instructors of youth that are to come after him. How nearly Bro. Bonnell resembled him in his character and sentiments and influence it would be difficult to state, as they lived under circumstances so widely different and devoted their labors to the training of opposite sexes. But there is an affecting similitude in their deaths which amounts to a parallel. Dr. Arnold died in the forty-seventh year of his age, and so, I believe, did Dr. Bonnell. Both died of that most distressing and fearfully sudden disease, *angina pectoris*. Dr. Arnold died on the day after his annual session closed, before the boys had left for their homes in the long vacation. Dr. Bonnell died a night or two before his annual session opened, but after the pupils, to the number of hundreds, had gathered at the school. On the evening before his death Dr. Arnold entertained his friends, and before retiring for the night wrote the following remarkable entry in his diary:

"*Saturday Evening, June* 11.—The day after to-morrow, if I am permitted to live to see it, is my forty-seventh birthday. How large a portion of my life is already past! And then—what is to follow this life? In one sense, how nearly can I say 'Vixi,' and I thank God, as far as ambition is concerned, it is fully mortified. I have no other desire than to step back from my present place in the world and not to rise to a higher. Still there are works which, with God's permission, I would fain do before the night cometh. But, above all, let me mind my own personal work, to keep myself pure and zealous and believing—laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it."

Bro. Bonnell spent the evening of Saturday, September 30, with his friends and the friends of the college, among whom was the venerable Dr. Pierce, and then, retiring to his room, lay down—and died!

F. M. GRACE.

The Aggressive Power of the Church.

"And so were the churches established in the faith, and increased in number daily."—Acts xvi. 5.

In order to form anything like an adequate idea of what the church—the Christian religion—has accomplished for the world, it is necessary that we take a retrospective view of the condition of the human family at the time of the incarnation of Christ. Such a view will at once be a convincing proof that Christianity or the gospel of Jesus Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

When Christ came, he called those to whom the keeping of the visible church had been committed a generation of vipers, and compared them to a "cage of unclean birds" and to a "whitened sepulcher." Such, then, was the moral condition of the Jewish nation at the time of the ministry of Christ. But what, I ask, was the moral condition of the gentile nations of the earth? Even the wisest and most upright men, celebrated philosophers, great politicians, renowned legislators and grave senators, were the blind worshipers of some demon, and bowed their knees before gods of gold, silver and marble. The wisest of the wise recognized as gods four-footed beasts, reptiles, creeping things, and even plants. They did not even blush to adore an adulterous Mars, a prostitute Venus, an incestuous Juno, or a Jupiter blackened by almost every kind of crime.

Rome, the then mistress of the world, had adopted all the superstitions of her subjugated colonies, and in proportion as she crowded into her sanctuaries foreign deities, was the increase of licentiousness among the people.

Athens, too, while she was enlightening the world with the torch of science and letters, was, like the rest of the nations, enveloped in the gloom of idolatry, and sitting in the shades of darkness. Her sages scrupled not to bow their knees to gods of their own creation, and to erect altars to gods unknown.

And then there was Egypt, once so famed for her researches in astronomy and other sciences calculated to raise the mind of man to its Author. Egypt, whose skill in architecture still stands in her pyramids, and which remain unimpaired and unshaken amid the wear and tear of ages. Yet her wise men, men of renown, bowed their knees before their god Apis, and wore mourning when he died; and even then engaged in the worship of the crocodiles of the Nile.

If such, then, was the condition of the wise men of the gentile nations, what must have been that of the populace? They were unacquainted with that Being on whose omnipotence the preservation of their lives depended. The only gods they knew were such as their wise men, priests and priestesses had taught them to adore. The only morality they understood was such as the character of their deities had exemplified; and their only hope of the future was such as the answers of the augurs, whose blood-stained hands smoked with the entrails of some devoted animal. The fables of the poets were put into their hands; the feats of gods and goddesses, of heroes and heroines, were set before them for their imitation, and as a license for the gratification of their natural propensities. With such a religion—a religion that catered to all the lusts and desires of the flesh—a religion that demanded no self-denial—is it supposable (without a divine power) that men would give it up to become the disciples of Christ, or that they would abandon their gods and submit to the yoke of a crucified Jesus? Yet the change has been effected. Before the soul-saving power of Christianity the flowery fabric of paganism withered away, and emperors and wise men have fallen in humble adoration at the feet of Jesus of Nazareth.

How extraordinary and how sudden was the revolution wrought by the spirit of Christianity! How miraculous its propagation in despite of the most formidable opposition! Had the religion of Jesus Christ been a religion of the senses, it would have been too congenially allied to that of the pagan world to have met with any opposition; but when we consider the incompatibility of its principles with all that nature holds dearest, and all that paganism had consecrated; when we see it inculcating humility, forgiveness, mortification, chastity, and awing the world with its denunciations against vice and immorality of every kind, who will not perceive the interposing authority of the great Head of the Church, and confess its divine origin?

Again, the aggressive power of the church was made manifest by bringing into captivity the prejudices and passions of pagans. No prejudices or passions are so strong, none so tenacious, as those with which man may be said to be born, which grow with his growth, mature with his years, and in some measure become incorporated with his nature. It would not appear strange if, with the populace, such prejudices and passions should be considered sacred. In the pagan world every nation, tribe and family had its peculiar deities, from Jupiter down to a rudely-carved block of wood, or from the Egyptian Apis down to a cat. One of the first objects presented to the infant's eye was that of the household god and the domestic sacrifices; and with its earliest ideas were commingled a sacred respect and veneration for the national and household gods. From the contemplation of these pagan deities men could find a license for every gratification, and a pattern for every crime. Yet these prejudices and passions were overcome not by carnal weapons, but those that "are mighty through God to the pulling down strongholds." By the power of the Holy Ghost, and the instrumentalities of the church, paganism was swept from its sandy foundation, and those who had been taught to worship at the shrine of heathen deities bowed their knees to a crucified Jesus. The shady groves and bowers, the haunts of the sylvan gods, were exchanged for the house of prayer. The youth laid aside every instrument of heathen pleasure, and took up the cross of Christ; the hero cast from his brow the prospect of a wreath of Apotheosis for the hope of an unfading crown in glory; and thus the church triumphed over pagan-ism, and proved to the world the divinity of the Christian religion.

W. SPILLMAN.

ENTERPRISE, Miss., Feb., 1872.

For the Advocate.

ALL YE THAT LABOR.

BY NINA PROCTOR.

Christ said: "All ye that labor,
Come to me, and I will give you rest."
Oh! I'm so weary and heavy laden,
I'll go, and be folded to His breast.

My burden of sin and sorrow
I will cast off at His feet,
And in robes of celestial beauty
My new-born spirit He'll greet.

Then in the bright world where He lives
I'll find a home and eternal rest;
What honor and what joy for me
To be my *Savior's* guest!

* St. Matthew xi. 28.

Regeneration and Entire Sanctification.

MR. EDITOR: Are regeneration and entire sanctification the same thing? It seems that a considerable number of Methodists in our church believe that regeneration and sanctification are the same thing. And no doubt they are as honest in their belief as Dr. Summers is in his belief that they are *not* the same thing, and are as easy to be convinced that they are wrong as Dr. Summers is to be convinced that he is wrong. Well, now, let us suppose these honest Christian brethren, who are seeking to know the truth, and have manifested this desire by asking Dr. Summers to give them light on the subject, to be wrong. Do they not show a willing mind to be set right, and that by Dr. Summers himself? And if so, ought these honest Christian brethren to be expelled from the church for heresy? We think not. But we do think that Dr. Summers ought to come out with his strong scriptural arguments, and prove to those brethren that they are *wrong*. On the other hand, let us suppose Dr. Summers wrong (and this is a possible supposition, for I know the doctor too well to believe that he arrogates unto himself infallibility) in believing that regeneration and sanctification are *not* the same thing. Would not the doctor think hard of those brethren who differ with him in opinion if they were to charge him with *heresy* in the NEW ORLEANS CHRISTIAN ADVOCATE, and proceed against him and sustain the charge, and expel him from the church? It would hurt him, and me too, very much, for them to do such a thing, because I would think they had done wrong in expelling the doctor from the church for his honest belief that regeneration and sanctification are *not* one and the same thing. So, likewise, I think it would be wrong to expel those brethren from the church who *honestly* believe that regeneration and sanctification are the same thing, because their belief will not destroy them if they live holy lives. Nor will the doctor's belief save him if he lives and dies a sinner against God. They have as much right to their opinion as the doctor has to his opinion, especially on the doctrine of sanctification, a subject so little understood by the Christian world. All agree that the Bible teaches the doctrine of sanctification, and that the term means purity of heart—a heart cleansed from *all* sin. But as to the *time* when this great work is done, the Christian world is divided. Some think it takes place in eternity; some think it takes place in death; others think it takes place in time—at some time between regeneration and death. Some think it is a *progressive* work; others think it is an *instantaneous* work, and others hold that it is both *progressive* and *instantaneous*. And last of all, there are some who believe—according to Dr. Abbey—that regeneration is *entire* sanctification. And now, Mr. Editor, I would ask, Why all this confusion among Christians about sanctification? We think it is because they do not understand the nature of the subject, as taught in the Scriptures. In the word of God we are taught that sanctification is a progressive work—it is a "growth in grace;" and if so, it has its *degrees*. In its lowest degree it takes place in regeneration, or the new birth, in which birth all the man's sins are forgiven and washed away, both inward and outward sins. "The blood of Jesus Christ cleanses *him* from *all* sin." And if he was to die at that moment he would go to heaven. But this he could not do if *sin* remained in him, because *sin* cannot enter heaven. He is now a sanctified babe in Christ Jesus. "And there is now no condemnation to them that are in Christ Jesus that walk not after the flesh, but after the Spirit." If he "walks not after the flesh, but after the Spirit," he will *grow* to be a sanctified *young man* in the gospel, and from this degree of grace he *grows* to be a sanctified *father* in Israel; and he will continue to *grow* in grace, if he walks *after* the Spirit, until he dies and goes to heaven. And it is reasonable to suppose that he will *grow* in grace forever and ever. These are briefly my views of what the Bible teaches on the doctrines of regeneration and sanctification.

JAMES SNARES.

WAYNE CIRCUIT, Feb. 8, 1872.

DISAPPOINTMENT.

MR. EDITOR: When I was a school-boy I learned the sentence: "Disappointments sink the heart of man, but the renewal of hope gives consolation." Though many years have rolled away since these words first impressed my mind, they are still fresh whenever disappointment comes.—Disappointment is common with mankind—few things come precisely as they are expected. But "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." In times of failure, bereavement, misfortune, disappointment, the well-founded hope is there to give consolation—there "as an anchor of the soul, both sure and steadfast." There are many things which enter into a lifetime to make up a bright Christian experience, but in all these things

"Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on His word."

To "be punctual" is a duty that is enjoined upon our preachers, and they are expected to be at their posts; and this is applicable to them in all their duties. The preacher who desires to do his duty will not disappoint his congregation if he can avoid it; but there are circumstances which justify him in failing to be at his appointment, and even then he is sorry he cannot meet with the people. But is it so with the people, whose duty it is to attend upon the ministry of the word? It is often the case that the preacher is disappointed in the size of the congregation, and the people who are there are disappointed because others are not there. Now if it is the duty of the preacher to be there it is also the duty of the people, especially the members of the church. If the experience of all the preachers could be heard on this subject but few of them, if any, would fail to tell of long travels and exposure in bad weather to reach an appointment, and members of the church residing within hearing of the church-bell failed to be there, and no excuse but the weather. Now, congregations which are made up of persons residing in the vicinity of the church, and who can attend with but little trouble, are disappointed when the preacher is not there, let them learn from their disappointment how to sympathize with the men who leave home, family, all, and travel long distances and in all sorts of weather to be at their appointments, and find but few persons there.

ANECDOTIAN.

PEACE-BREAKERS.—There are those that rouse up "strife and contention," that foment divisions, widen breaches, incense men against one another, and sow discord among brethren, by doing the work of him that is the accuser of the brethren. Strife and contentions that have laid asleep and begun to be forgotten, they awake and industriously rise up again, and blow up the sparks that were hid under the embers. Yet if "blessed are the peace-makers" cursed are such *peace-breakers* that make parties, and so make mischief that spreads farther and lasts longer than they can imagine. It is sad to see bad men warming their hands at those flames which are devouring all that is good in a nation, and stirring up the fire too.—*Henry.*

THE strongest minds are often those of whom the world hears less.

The Christian Advocate.

THURSDAY, FEBRUARY 22, 1872.

GIVING.

"said the little stream,
As it hurried down the hill,
"I am small, I know, but wherever I go
The flowers grow greener still,
Singing, singing all the day,
Give away, O give away.

"Give," said the little rain
As it fell upon the flowers;
"I will raise the drooping heads again,
And freshen the summer bowers."

"Give," said the violet sweet,
In its gentle, spring-like voice;
"From cot and hall they will hear my call;
They will bear me and rejoice."

"Give," said they all, "O give,
For our blessings come from heaven,
And we fain would give, yes, would only live
To give as God has given."

Give, then, for Jesus gave;
There is something all can give;
O, do as the streams and blossoms do,
And for God and others live."

SOCIAL REVOLUTION IN JAPAN.

We scarcely know anything in the social or political history of nations more remarkable than the quiet revolution which has been going on in Japan within the last two or three years. There are many marvels connected with it. It proceeds from the throne; it is destroying feudal authority, taking away from princes rank, power and fortune; it is in opposition to the traditions of centuries; it looks toward the immediate and permanent elevation of the people, and it is progressing rapidly, without the show of opposition. It is one of the most wonderful movements on record.

The embassy which has just reached this country represents not only the government, but the highest and most influential classes of the people. At its head is the man who stands in the same relation to the empire of Japan that Bismarck does to the German—that of chancellor or prime minister. He is a near relative of the Mikado. Other high officials are connected with the embassy, so that their representations of the plans and purposes of the government may be accepted with confidence. At a banquet given to these officials at San Francisco, on the twenty-third ultimo, a full statement of these plans was made. In response to the toast, "Our Distinguished Guests," Governor Ito said:

"Our mission, under special instructions from his majesty, the Emperor, while seeking to protect the rights and interests of our respective nations, will seek to unite them more closely in the future. I am convinced that we shall appreciate each other more when we know each other better. By reading, hearing, and by observing in foreign lands, our people have acquired a general knowledge of constitutions, habits and manners, as they exist in most foreign countries. Foreign customs are generally understood throughout Japan to-day, and it is the earnest wish, both of our government and people, to strive for the highest point of civilization enjoyed by the most enlightened countries. Looking to this end, we have adopted their military, naval, scientific and educational institutions, and knowledge has flowed to us freely in the wake of foreign commerce. Although our improvement has been rapid in material civilization, the mental improvement of our people has been far greater. While held in absolute obedience by despotic sovereigns through many thousand years, our people knew no freedom or liberty of thought. With our material improvement they learned to understand their rightful privileges, which for ages had been denied them. Civil war was but a temporary result. Our daimios magnanimously surrendered their principalities, and their voluntary action was accepted by the general government. Within a year a feudal system, firmly established many centuries ago, has been completely abolished without firing a gun or shedding a drop of blood; and the suggestions then made have been adopted, and some of them are now already in practical operation. In the Department of Public Works, now under my administration, the progress has been satisfactory. Railroads are being built, both in the eastern and western portions of the empire; telegraph wires are stretching over many hundred miles of our territory, and nearly one thousand miles will be completed within a few months. Lighthouses now line our coasts, and ship yards are active. By the education of our women we hope to insure greater intelligence in future generations, and with this in view our maidens have already commenced to come to you for their education. A year ago I examined minutely the financial system of the United States, and while in Washington received most valuable assistance from distinguished officers of your Treasury Department. Every detail learned was faithfully reported to my government. The red disc in the center of our own national flag shall no longer appear like a wafer over a sealed empire; but henceforth be in fact, what it is intended to be, the noble emblem of the rising sun, moving onward and upward amid the enlightened nations of the world."

The above, which has been put not only into English language but into English idiom, gives the most encouraging view of [illegible] of events in that distant part of the world, not so distant now as formerly. We hope that, in addition to these signs of advancement, we shall soon hear that the government has withdrawn the edicts against embracing Christianity, which are still in force. They are so opposed to the general policy of the new government that we cannot believe they will be allowed to remain in force or on the statute book.—*New York Observer.*

HEART-KEEPING.

"Keep thy heart with all diligence; for out of it are the issues of life." As good "housekeeping" is essential to domestic comfort, so good heart-keeping is essential to healthful and happy piety.

The word of God represents the human heart as a dwelling. The unconverted heart is a habitation of the evil one, with his brood of unholy thoughts and sinful tastes and passions. When Jesus Christ first enters this dwelling-place of the evil one he finds it fearfully filthy and out of order. The first work of the Divine Spirit is to cleanse the house. Every room must be entered and purified. Into the stately and sumptuous drawing-room where pride held court, the lowly Savior enters and expels the occupant. From the walls of sensuality's chambers many wanton pictures have to be taken down. The deserted and cobwebbed closet of conscience is entered by the key of truth, and is thrown open to the daylight.

Memory is another apartment of the mind which the Holy Spirit renews for a higher and holier use. Ranged on its shelves he finds the stores which were brought in through the five doorways of the senses. Much of this accumulation is but rubbish. Christ does not destroy this faculty; he simply makes it henceforth a granary of truth. A sanctified memory is the soul's storeroom. We pity the man with whom this is but an empty garret or a confused lumber-room, heaped up with accumulated things, so hopelessly mingled that its owner can never lay hands on what he needs at the moment. With a devout believer the memory is a cabinet of curiosities of God's love. In no apartment does Jesus abide oftener than in this; here the alabaster box of gratitude is broken, and the room is filled with the sweet odor of the ointment.

There is also a chamber of taste, from whose window the lover of beauty looks out on magnificent landscapes; and at midnight up into the star-studded vaults of heaven. There is a lofty watch-tower where holy vigilance keeps guard to espy the approaches of the enemy. Woe unto the Christian when the sentinel falls asleep on the tower! Over the doorway to this turret the Spirit has written: "Watch unto prayer!" "Blessed is he whom his Lord, when he cometh, shall find watching." From this tower faith often looks out through the spy-glass of the promises, and catches bright glimpses of the celestial city which lies at the end of the way.

"For glimpses such as these
My willing soul will bear
All thrill in darkest hours it sees
Of toil and pain and care."

We must not overlook one room in a converted heart, though it be ever so small or ever so secluded. It is the secret "closet" where faith holds sweet fellowship with God. It is fragrant with the presence of Jesus. Here stands the mercy-seat. To this inner sanctum faith keeps a golden key, inscribed: "Ask, and ye shall receive; seek, and ye shall find; pray without ceasing." Over the door she reads the inviting words: "Enter into this closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." On the walls are inscriptions written in moments of devout intercourse with God, when the meditations of him were like the droppings of the honeycomb.

This is faith's stronghold; here she weapons herself for the daily conflict. Silence in that closet of prayer bespeaks death throughout all the house. When that door is suffered to rust on its hinges, and that chamber is deserted, then the heart-house is soon retaken by Satan, and evil spirits come in and dwell there.

To keep this house with all diligence is the primal duty of every one who bears the name of Christ. How to keep Jesus in the inner heart, and how to glorify Jesus in the outer life, is the two-fold secret of spiritual success and of final salvation.—*Rev. T. L. Cuyler.*

If we cannot abide to hear of our faults, we are not capable of amendment.

It is one of the worst errors to suppose that there is any other path of safety except of duty.

CONGREGATIONAL SINGING.

Rev. John E. Todd, formerly of Boston, in an article on congregational singing, published in the *Congregationalist*, says:

Given the leadership of a good choir, and the words and melody properly arranged in the hands of every person, there is one thing more. There must be at least one brass (or silver) instrument to lead the people. A congregation wants a leader. Every one has noticed how much better the singing goes in a social meeting if there is some good, strong voice to lead. But in a great congregation, singing as they ought to sing, any human voice is lost. An organ cannot lead. It is a glorious instrument; it can sustain the harmony, blend the discords, smooth the roughness, supply the sub-bass, but it cannot lead. Its monotonous, gliding tones "take no note of time," and are too like the tones of the human voice to lead a multitude. In our praise service the organ could hardly be distinguished, although a large and powerful instrument.

It was the sharp, decisive, thrilling tones of that brass quartette which rose above the din, and inspired the people, and gave them courage, and measured out the time for them with beats as regular as those of a machine. More than one cultivated musician has since said to me: "I had no idea that brass instruments were such things to lead a multitude of voices. How splendidly those cornets rang out." Of course, Mr. Musician; and have you yet to learn why the great masters made such careful provision for brass instruments in their grand choruses? And have you only just found out that the secret of the congregational singing in Germany is, that in every church of any size they have at least one trumpet, or cornet, or trombone, or bugle to lead the people? The people want something to lead them, and if there is any voice or instrument other than brass which can lead a thousand voices, I should like to see it. If our people want congregational singing, such as they have in Germany, they must employ the same means. If our smaller congregations, instead of struggling to buy an old or a poor organ, or some wretched, wheezing reed instrument, would pay a good cornet player to come and lead them, they might have music. If our larger churches would conquer their prejudices, and condescend to learn a lesson of the kind of music, and introduce brass instruments into their service, we might yet be saved from sentimental twaddle in worship, and inspired with the breath of praise

THE SINGING CURE.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robbins do. When they have done their daily work—when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough—then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note startled by their own voice. Oh! that we might sing evening and morning, and let song teach song all the way through.

As I was returning from the country, the other evening, between six and seven o'clock, bearing a basket of flowers, I met a man who was apparently the tender of a mason. He looked brick and mortar all over. He had worked the entire day, and had the appearance of a man that would not be afraid to work. He was walking on with a light step, and singing to himself as he passed down the street, though he had been working the whole day, and nearly the whole week. Were it not that my good thoughts always come too late, I should have given him a large allotment of my flowers. If he had not been out of sight when the idea occurred to me, I should have hailed him and said:

"Have you worked all day?"

"Of course—I have," he would have said.

"Are you singing?"

"Of course I am."

"Then take these flowers home and give them to your wife, and tell her what a blessing she has in you."

Oh! that we could put songs under our burdens. Oh! that we could extract the sense of sorrow by song. Then these things would not poison so much. Sing in the house. Teach your children to sing. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. They sing in heaven; and, among God's people upon earth, song is the appropriate language of Christian feeling.

As naughtiness is to rustiness, so labor excelleth idleness.

CHRIST'S KINGDOM.

Rev. William Arthur lately said in a speech: "The Lord founded a kingdom, very unlike any other kingdom. He founded it without drum, or trumpet, or banner, or scepter, or throne, or crown. He founded it without geographical limits—without fortress, without fleets. He founded it as a kingdom whose foundations were laid in thought; as a kingdom whose wars were to be carried on in thought; as a kingdom whose instruments were those of thought; whose sword was not the sword in hand, but the sword that 'proceedeth out of the mouth of God;' whose charter was the power of the word; whose battle-field was only and ever the battle-field of thought. Into this world of thought Christ's kingdom came, to attack all who opposed; and in its own calm, searching, but irresistible way, with a word, with a message, with an invitation, with an argument, with an exhortation, with an entreaty, with a continuous pointing upward—upward, as if it had a distinct connection with invisible powers, which it had; and 'bringing into captivity every thought to the obedience of Christ'—thoughts high, thoughts deep, thoughts old, thoughts built upon the foundations, as men supposed, of everlasting principles—thoughts certainly reared up with all the elaborate beauty of human genius and of vast national toil—thoughts consolidated by the suffrage of ages, and thoughts adorned and enriched by the splendor of empires! What was the result? Of all other powers none has the hold upon human thought that Christ has at this moment, and there is none advancing year by year as is the kingdom of the Lord Christ. The world has been always talking of its feebleness and failure, but where is the power that will venture at this moment to say: 'I will sweep Christ out of human thought?'"

HOW THE JEWS REGARD CHRIST.

Of Christ the Jews have no uniform opinion. The radicals regard him very much as a good many deists and atheists have before them—that is, they believe him either to have been a great reformer or a religious enthusiast; and the New Testament they suppose to have been written long after his death, and to have been made up, in part, of material taken from the Old Testament, the maxim, "Love thy neighbor as thyself," being considered an illustration of this. In fact, whatever opinions they may have on this subject they have formed by thinking for themselves over the writings of the great skeptics, just as many others have done who are not Jews; and this is the case as well with the most advanced of the conservatives; as no doubt also with many of the most advanced of the orthodox. Of the last, however, a very considerable majority have expended no thought whatever on the matter. Their notions about Christ are of the vaguest, and to some he is even veiled in mystery. What they know most clearly is his fate, and the persecution of themselves and their ancestors on account of it. They have a very peculiar name for him. It is not often they have occasion to allude to him; but when they do they call him *ho-hai*—the hanged one. He is rarely the subject of conversation among them; it would be a distasteful topic, and they would have no motive for bringing it up. There is, as I have said, no uniform sentiment entertained in regard to him; but one thing may nevertheless be safely asserted of the whole race: all expectation that they will ever come to regard him as anything but a man and a son of man is based on desire only.

Longevity is an inherited quality, as much as the make of the body or the size of the brain. Sir William Herschel, the greatest astronomer of his age, lived eighty-four years; his son, Sir John, died at seventy-nine; his aunt Caroline was ninety-eight; many similar cases can be given where persons of the connection lived to a great old age. But descendants of long-lived persons should only calculate on living as long themselves by living pretty much in the same manner: regularly, temperately, equably; cultivating especially serenity of mind, deliberation of thought and action; avoiding as much as possible shocks and bodily exposure to hardships and to all extremes. The tortoise overtook the hare long before the close of the day; prudent, thoughtful, careful people, who hold on the equable tenor of their way, far outlive the quick, the thoughtless, the nervous and unsteady. But longevity may be cultivated by a life of steady industry, of habitual temperance and regularity, combined with the conscientious performance of all the duties of life.

Blessed are the girls who have no beaux, for they pass no sleepless nights.

RELIGIOUS INTELLIGENCE.

The New Testament revisers have got to the second chapter of Luke, and hope to finish their work in six years.

The professors of the Faculty of Theology, of Paris, recently held their first meeting since the late great events. Their first step was to enter upon the register the act of adhesion to the dogma of infallibility.

The increase in the clergy of the Protestant Episcopal Church for 1871 was sixty-two, being a little more than two per cent. The increase in the number of members was seventeen thousand, or a ratio of eight per cent. The amount of contributions for 1871 was $5,544,574.81, or more than $4 to each communicant.

In the city of Zacatecas, Mexico, which has a population of thirty thousand souls, it is said the people are fully ripe for a gospel harvest. The city of Cos has a stone church edifice capable of accommodating four hundred hearers, and a Protestant church numbering one hundred and seventy-one members—all converts from Romanism. In the city of Mexico and at some other points the Protestant Christians are cruelly persecuted.

Dr. Dollinger is preparing for speedy publication an essay on the "Moral Theology of Liguori," moved to do so by the step which the Pope took in one of the early months of last year, when he conferred on Liguori the title which positively commits the church of Rome to the whole of his teaching. The immorality of this "moral theology" is well known, and the great historian will, no doubt, give us a trenchant volume.—*Independent.*

The "Christadelphians" flourish in Worcester, and one of them writes a letter to the *Gazette* of that city, in which he sets forth their creed as follows: "The Christadelphians believe in one Deity, who is the author of the Bible, announcing to the world his word by the prophets, Christ, and the apostles; who also is one God, not three, as the clergy teach. They believe in the restoration again of the kingdom of Israel, which, by right, is the Deity's kingdom, and that the Jews are his peculiar people. They also believe that man is the possessor of no such treasure as an immortal soul; but that man was made a living soul, and not an immortal soul, as the clergy teach."

Rev. Dr. Jacobs, of Alleghany, in a speech delivered recently in Philadelphia on "Ministerial Sustentation," said that he had been chairman of a committee of the General Assembly which had addressed letters to twenty-seven hundred churches and ministers, collecting statistics—such as salaries of ministers, method of raising the salaries, number of communicants, etc.—and the result was the discovery that one-half or two-thirds of the ministers of the church received salaries of less than one thousand dollars, and one-third less than six hundred dollars. In the letters he received many of them related sad facts in relation to the difficulty encountered by the ministers in supporting their families, many of them having to add to their income by some kind of manual labor.

The reports from the mission fields, except in China and Africa, are of progress. In China the missions have not recovered from the effects of the violent popular outbreak of last year, and suffer under the apprehension that the outrages may be renewed. Some of the missions in Africa languish under various causes, the principal of which is the unhealthiness of the climate. A great stimulus has been given to the missions in India and in Mohammedan countries by the enterprise of the Woman's Missionary Societies, whose laborers are welcomed where other missionaries are excluded. The labors of the London Missionary Society in Madagascar continue uninterrupted. The zeal shown by the Japanese in seeking Western education, and in inviting Western enterprise, betokens well for the ultimate success of missions in that country. The missionaries are treated with respect, and the women sent out by one of the Woman's Missionary Societies have been received with gladness. The receipts of the societies continue good, but their enterprises extend more rapidly than their means increase, and there is a general call for more laborers.—*Methodist.*

The following are the chief provisions of the new religious laws drawn up by the Hungarian government: "1. Every Hungarian is permitted to exercise the rites of his own religion without prejudice to his civil rights; but this must not interfere with his duties to the State. 2. Each religious creed is allowed full liberty to arrange its own ecclesiastical organization, the State reserving to itself the right of supervision. Any question arising between the Church and State authorities is to be settled by the government, with the concurrence of the Hungarian Parliament. The rights at present exercised by the State in regard to the Roman Catholic and Greek churches are to continue in force until these churches shall have established their internal organization and taken possession of the property hitherto administered by the State. 3. Every Hungarian who has completed the age of eighteen is to be allowed to select his own religion. 4. Marriage is to be regarded by the State as a civil contract, whatever may be the religion to which the husband or wife belongs. 5. Parents may bring up their children in any religion they please; if the father and mother are not agreed on this point, sons are to follow the religion of the father and daughters that of the mother."

The *Missionary Herald* says: "It is now twenty-five years since the first Protestant missionary, Mr. Johnson, of the American Board, entered Foo Chow, China. The Methodists soon followed, and then the English Church Missionary Society. An equitable division of the field was made, and the three societies have worked together in harmony; yet the force employed by each has been quite inadequate to the necessities of the work and its growing demands. During the past year the Church Missionary Society has had two men in the field, the Methodist five, and the American Board three, including a missionary physician. More than a thousand communicants are connected with the different churches; an efficient body of native helpers is already in the field, and more are in preparation. The press is a power. It issued the past year over twenty different publications, numbering two millions of pages. Though it belongs to the Methodist mission, it is at the service of all. Valuable works have recently been published, that will be of great service to young missionaries in learning the language, such as an alphabetical dictionary, and a thousand of the phrases used in common life.

Madagascar.—There is something wonderful in the intelligence and power of the Christians of Madagascar. The most severe persecutions in vain have attempted to overcome their faith. The *Presbyterian* gives the following striking statements concerning a part only of the island: The November number of the London *Missionary Chronicle* gives some account of a meeting of the Congregational Union of Imerina, which was held on the seventh of June last, at Faravohitra. It was held in the "Childreds Memorial Church," which seats one thousand persons, and *the house was crowded.* It must be remembered that Imerina is only one province of the island—less in geographical extent than many of our Presbyterian synods or Congregational associations. Yet over two hundred churches were represented. What synod or association among us could boast of such an attendance? The day was occupied with earnest discussions on various topics, such as the following: Character of Native Preachers; Church Discipline; Relation of the Church to the State; Department in the House of God; Marriage. The whole occasion, so far as numbers and enthusiasm were concerned, would compare well with a meeting of our General Assembly, or an anniversary of the American Board. What hath God wrought?

The Conference of the Congregational Churches of Brooklyn, New York and vicinity, was held in Plymouth church on Thursday, January 18, at three o'clock P. M. The meeting was one of great interest. Reports from the churches were made, indicating generally harmony, prosperity and progress. After this the delegates to the National Council at Oberlin made their report, stating what was in fact done, and proving that the establishment of a triennial council involved no departure from the first principles of Congregationalism, since its action is not binding, as legislative or judicial, but moral, acting by illumination, and the expression of opinion and argument, leaving the churches free from all authority to follow the weightiest reasons for action. The new doctrinal departure spoken of was not in fact a new departure, but a return to old first principles. It made evangelical Christianity the basis of church union, and not the peculiarities of Calvinism, as opposed to Arminianism, or the outward forms of any denomination. No one familiar with the fathers of Congregationalism will find anything new in this. Indeed the earliest practice was to organize a church simply on a covenant to live a holy life in obedience to the word of God. Those who were received satisfied the church by individual statements that they were truly regenerated believers in Christ, who were determined to lead with them a holy life, making the word of God their standard of faith and practice. We understand the council to have assumed substantially the same principle as a basis of general fellowship.—*Christian Union.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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REDUCTION.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates:

For One Year	$2 00
For Six Months	1 25
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ONE DOLLAR A YEAR

to all ministers of the gospel, traveling or local, and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers with EIGHT DOLLARS.

Address of the Publishing Committee.

The Publisher—The Editor—The Local Organ—The Advertising Columns—The Family Paper—The Religious Journal—Advocate the Advocate.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in New Orleans on Wednesday, the fourteenth instant. The Rev. Dr. Wadsworth represented the Alabama Conference, Rev. Dr. Watkins and Rev. J. G. Jones the Mississippi, and the three members of the committee for the Louisiana Conference were present.

Matters were before the committee which it was ordered should be reported in the form of an address to our people of the patronizing Conferences through the columns of the paper.

1. We are entirely satisfied with the publication and management of the paper by Rev. R. J. Harp, publisher. We approve his action in reducing the subscription price to $2. The paper has had financial prosperity during the past year. It is clear of debt. It has reached a point where it meets the actual expense of publication. It aspires to attain a success which shall enable it to suitably remunerate the publisher and editor for their services, which have been gratuitous entirely. Its subscription list is now rapidly approaching six thousand in number. Its advertisements are multiplying in proportion. Its prospects are flattering. Bro. Harp is the right man in the right place.

2. We think that in Dr. Parker the paper has a sound, sagacious and successful editor. His able editorials, and the news, literary and religious contents will commend this judgment to all who habitually read and examine the ADVOCATE. His labor of love is equaled only by his labor of zeal and devotion to the church. We hear of the weekly visits of the paper being anxiously looked for "in the regions beyond," as far as to Virginia and Maryland. We hope that his invitations through the columns to able brethren will be promptly heeded to contribute papers and correspondence, in the spirit of earnest co-operation to make the paper a grand success; the articles being also always left cheerfully to his discretion to curtail or to decline.

3. As a local organ the paper is invaluable for its general information, of matters domestic and foreign, literary and commercial. If persons can afford but one paper, this will do for all the secular purposes of life. Its price current is a careful digest of the state of the market up to the latest moment of going to press. Its news columns, though only two, are perhaps too many for the readers of the daily papers, but are important to rural subscribers, and often necessarily contain even for them more than it is profitable for one to know who would govern himself by the rule of the upright man, "that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Its literary critiques are suggestive and valuable to the reader of books. Its "Farm and Garden" contains useful hints that may save to the farmer his horse, his corn or his cotton, to the housewife her fowls, to the gardener his turnips, strawberries or grapes.

4. The advertising columns of our paper are interesting. As we have proposed that the ADVOCATE shall do for all purposes of those who can afford only one paper, the inevitable advertisement must appear. But the publisher is knowing and sharp to accept of the offered only those which may be of importance to his readers. He rejects advertisements constantly on the ground of quackery, vanity or falsehood. He knows the things that his patrons need, and advertises accordingly. Look at his columns. Here are eyes for the blind, stoves for the cold, pianos for the musical, sewing machines for weary fingers, cotton ties for the planter, legs and arms for the unfortunate, and organs for Sunday schools and churches. Here are business cards of doctors and undertakers, lawyers and soap manufacturers, commission merchants and bankers. Here are dry goods and drier books; in short, a series to which we need not give any more free space, for the information is before your eyes.

5. Our paper furnishes a variety of entertaining and instructive reading for the family. The editor culls the roses from the garden of the press, passing by the deadly nightshade. He has facilities, if space could be allowed him, for presenting a very choice selection of the flowers and fruits of literature. Let, then, those preachers who shake their heads sadly, and mourn to find on center-tables and at firesides the sensational sheet of the man whose chief glory is that he owns the fastest horse in the world, exercise themselves unto godly assiduity in so multiplying patrons of our paper as to encourage the enlargement of our sheet. The taste for other than strictly religious reading is proper, and must be recognized. It is sheer cruelty and nonsense to denounce it. It ought to be gratified and educated. Our young people are plucking Dead Sea apples that turn to ashes on their lips. A wide field opens here, but the sad reality is only too plain and familiar to every thoughtful observer to require elaborate illustration. The secular weeklies are, many of them, deserts of dry sands, and hot airs, in whose sterility and simooms the plants of modest virtue perish, and their wasted elements go to swell the mighty waste of vice. Every good man *must* work to counteract, to destroy the baleful influence. Let him labor, therefore, to make the religious press acceptable to all elegant tastes, and for the circulation of the paper whose weekly visits to his family he is glad to welcome. In the quiet, pious country home our ADVOCATE can supply all the periodical reading which care and time will allow.

6. The next thing is our paper as a religious journal—the last and most important. In this department our editor is at home. He knows, according to the rule of the doctrine, that it is of God, and so affirms. Affirming, he is also able to defend it—the doctrine of our apostolic Methodism, which is the thing that needs much to be done in these days. Methodists everywhere, in city and country, need to be instructed by all means or methods of discourse, by the pulpit and the press, in the doctrines, discipline and usages of the church. The press is a pulpit, a rostrum which we are not at liberty to dispense with. "The poor have the gospel preached unto them." The press is a herald. Our children need to be taken hold of in earliest years, and at least initiated for induction by degrees into the divine mysteries. A child's eye that can read is very likely to find some blessed truth in the paper which from the pulpit would have escaped his ear. The eye is the more lively organ.

Many of our people do not own the Discipline. The religious paper importantly supplements the teaching of the pulpit. Our ADVOCATE deals with those fundamental truths which are able to make men wise unto salvation. The ground which we have here entered upon can only be covered in successive editorials and contributions *ad infinitum*.

The thing is now to get this paper into every family of the patronizing Conferences. Let us aim at this first, ministers and laymen—ministers with their congregations in private and in public, laymen with their next-door neighbors. What say you, brethren, and sisters too—aye, the sisters who love the church papers; aye, they do? Let us give you a case.

One of the pastors of this city tells us of a young lady who came to him with a request on one Sunday night recently. Her residence is Kentucky, and she is a Methodist and of a Methodist family. She is visiting a Presbyterian family in this city. She begged the minister to put her in the way of obtaining weekly the Nashville *Advocate* and the Baltimore *Episcopal Methodist* papers, which had become a necessity to her from their weekly perusal at home, and she could not live even a few weeks without them! This is the kind of attachment which let every minister and lover of the church endeavor to cultivate among our people for our religious journals, and particularly in our bounds, for our own ADVOCATE. You can do it. How long before responses to this appeal will come flowing in?

Take a rough draft of solicitation: Brother, do you take our ADVOCATE? Here's a copy. Look at it for a moment. Fine material it is printed on. Type is large and plain. Look at this first page—news of the day; here's a sweet anecdote; there's a little stroke of amusement for your boys; here's a fine thing. Don't you want books sometimes? Here's a very commendatory notice of Tyerman's Life of Wesley; it is a glorious book; you might never have heard of it if this paper had not accidentally, or of set purpose on my part, come in your way; you will not stop reading till you have finished it, if you get it, I'll underwrite. See these pages following—valuable correspondence, splendid editorial. Look at these revival notices—it will cheer your heart to read them; and at these obituaries—they can almost make us wish to die. *Thus* to die, O glorious hope.

Advocate the ADVOCATE one moment, and you will have a subscriber the next.

Finally, as you hate false doctrine, and the error which is contagiously rife in this day to make rationalists and pantheists and infidels of ever description, quickly alarmed, and actually trembling before the awful facts, labor to save, labor by any means to save some, and among other means by this not the least efficient, the circulation of a religious paper whose teachings and contents all you can serenely indorse as being of the truth unto salvation.

W. V. TUDOR,
For the Committee.

CONVERSION.

How momentous an event is the conversion of a soul!—turning it from darkness to light, from the power of Satan to God. How varied and how great are the facts and influences connected with the impressive hour! The Son of God has come down and bled to win the sinner's love—has tasted death that he may live. The Bible has come and taught the sinner the will of God and the way to heaven. The gospel has poured its trumpet voice to warn him of impending doom, and then, in strains as sweet as angels use, has persuaded him to come to Jesus. The Holy Spirit has attended all these instrumentalities, and made them powerfully efficacious to illuminate and awaken the benighted and slumbering soul.—The sinner, startled from his long and guilty sleep, arouses to the dread realities of his state, and cries: "Oh! wretched man that I am. God be merciful to me a sinner." But the great and implacable enemy does not willingly nor easily give up his "captive." He is near to damp the ardor of his zeal, and to lull him into false security, or else to gather clouds and darkness about his soul, to discourage hope, and tell him it is vain to pray—mercy is closed forever. But the minister of the cross, who is sent to bind up the broken heart, cries: "Behold, behold, the Lamb!" The church, in the sympathy of Christian love, in the agony of prayerful earnestness, cries: "Lord, save the purchase of thy blood. Let the ransomed sinner live." The sinner thus surrounded, struggling with the carnality and enmity of his nature, his mind rides like the moon in a sky overcast with whirling clouds—the light and shadow, the hope and fear constantly mingling, and following each other in swift succession. Heaven, earth and hell ply him with tremendous motives. Angels hover nigh, and wait around to bear the news, and raise a shout in heaven: "A sinner repents—an heir of glory's born!" Oh, upon the slender thread of an hour hang everlasting things! But grace, all-conquering grace, aids him to win the hard-fought field. He comes to feel: none but Jesus, none but Jesus can do me good; but he can save me to the uttermost, and save me now.

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
Th' invisible appears in sight,
And God is seen by mortal eye."

His dungeon flames with light, his chains fall off, his heart is free. Oh, how humble, and oh, how glad! —"Love and grief his heart dividing." What a great fight has been fought! How glorious the field that has been won! 'Twill be the theme of heaven's unending days.

Perhaps, reader, the time is long past and the scene is afar, but hallowed, forever hallowed will be the hour of your birth divine, when you became a child of God, a brother of the Lord, and the heir of heaven.

W.

Circulation of Methodist Periodicals, North and South.

Under this head the *Southern Christian Advocate* sets the *Methodist* right about figures and conclusions. Pettengill & Co. were wide of the mark in their statement. Our weeklies alone very much exceed the circulation for which they give us credit; and since the refutation by Dr. Harrison, mentioned by the *Southern*, our publications have made large advances. We quote from the *Southern Christian Advocate* as follows:

The New York *Methodist* reproduces, as the basis of some disparaging remarks of its own, the slander of Southern Methodism published about a year ago by Pettengill & Co., in their "Advertisers' Hand Book." So far as the reliability of that publication is concerned, it is immaterial whether the slander was intentional, or was the result of imperfect information. Either supposition is fatal to a claim for trustworthiness as to the facts it proposes to furnish. It is matter of surprise and regret that the *Methodist*, which, among the religious journals of its section, has maintained an exceptional reputation for fairness in treating of matters connected with the Church South, should have assumed the correctness of so discreditable a showing, and indulged the comments it saw proper to make, without endeavoring to ascertain the truthfulness of its text.

According to the statistics of the "Hand Book," the number of periodicals printed by the Methodist Episcopal Church is 875,000 copies; by the Methodist Episcopal Church South, 40,000 copies; the ratio to membership, in the former, 1 to every 1.44; in the latter, 1 to every 13.50. From such *data* the relative "intellectual *status*" of the Church South is very readily and complacently determined by the *Methodist*.

Nearly a year ago Dr. Harrison, of the *New Monthly Magazine*, refuted the slander of these figures by showing that "the circulation of the periodicals of the Southern Methodist Publishing House, by actual examination on the day this article is written, amount to 141,800." He then estimates the circulation of the other fifteen papers issued by the press of the Southern Methodist Church at the low figure of 56,000 copies, which gives 197,000 as the total issue, changing the ratio to 1 to every 2.88, and proving us to be, even amid the lingering shadows of slavery, *at least half as enlightened* as our highly illuminated neighbors. And we venture to suggest that unprejudiced minds will find in the relative circumstances of the two sections a more satisfactory explanation of the disparity than the intellectual inferiority of Southern Methodists.

The *Methodist*, we take it for granted, was misled by false statistics, and hence we entertain the hope that it will cheerfully and promptly correct the misrepresentation which it has given currency. We shall see.

SUNDAY SCHOOL TEACHING.

The uniform lessons, as prepared and published by Dr. Haygood, are, as far as we have noticed, well selected and arranged with care. This plan is now substantially in operation in nearly all the Protestant churches, with no considerable variation in the general details. The uniformity secured is of value in the operations of a school, and the judicious selection of the lessons, and the notes and questions supplied, are of great assistance to the teachers. We regard it, however, as an unfortunate circumstance that the uniform lessons should displace a thorough and systematic course of catechetical instruction. We do not think this result was ever contemplated by the originators of the plan, nor is it necessary. Our schools should be well drilled in the catechism. By no other means will the children and youth of the church obtain a connected and systematic knowledge of the doctrines of the Bible and of the polity of our church. If our choice lay between the uniform lessons or the catechisms, we should take the latter. Both should be in use at the same time, and both receive due prominence and attention. We fear that the use of catechisms is becoming nearly obsolete in many of our schools, and that our young people are in great danger of growing up without a thorough and comprehensive view of Christian doctrines. What the *Western Christian Advocate* says of their Berean Series is suggestive, though not justly applicable to our system. Says the editor of the *Western*:

To call the Berean Series a *system* is a mild misnomer. It is a congeries of pictures; a kaleidoscopic shifting of scriptural scenes and characters; a groping for the zest of versatility, with a fair substance of facts, much beauty of fancy, some aptness at permutation, and an appreciable element of pure fiction. Dr. Vincent and his colleagues have done a noble pioneer work, for which the church owes them the thanks of all its generations; but it is a pioneer work only. Possibly under the law of progress every work is relatively pioneer. But this is not the place to theorize. The Berean plan has its great and peculiar merits, but it presents no tenacious logical order, no scientifically developed body of doctrines. Is the gospel incumbered with supernumerary and superserviceable doctrines? If not, we are teaching too narrowly, and by methods as unscientific as charlatanry itself. The *quantity* of information may indeed be considerable, but for want of classification and statement it is of little use; and when the light reading of the day is heaped upon it like mountains of chaff and bran, the labor of finding it discourages the use, and these religious sciolists helplessly abandon themselves to the winds and currents.

Beyond all controversy there ought to be provided a complete interpretation of the doctrines of God our Savior, from a Methodistic standpoint, enriched with every legitimate attraction which genius, art and industry can supply, in forms convenient for instant use in Sabbath schools and families, at the same time that the weekly, monthly, quarterly and annual issues, as the case may be, shall be prepared for binding into one complete body of divinity, or family commentary, for permanent and universal study. The system of instructions should be made to embrace, incidentally, our rules, usages and polity, in order that our people may be generally and thoroughly intelligent in these matters. Our denominational self-respect could not fail to be advantaged, while the piety, liberality and evangelizing efficiency of the church would improve by the largest per cent.

WE ARE INDEBTED to Rev. B. B. Ross, secretary, for a copy of the Minutes of the Alabama Conference, held at Mobile, November 29 to December 4. The copy was, of course, prepared by Bro. Ross, and his work is done with thoroughness and accuracy.

The statistics are admirably tabulated for reference. The printing is a good job, and done at the Southern Methodist Publishing House, Nashville, Tennessee. Every adult member of the Methodist Church in the bounds of the Conference should have a copy.

WHO WILL GO?

The *Pacific Methodist* contains the following paragraph about a resident Bishop. The facilities of reaching the Pacific are such now that the necessity is not as great as it once was, and when the Southern road to California is constructed the matter will be still less important. But we hope our brethren on the coast may have a Bishop in their midst in due time, and a commodious home prepared for him. The instincts of Methodists seem to demand a Bishop in every section, and they are as restless as a hive of bees without a queen until the demand is met. Says the *Pacific Methodist*:

Two of our correspondents have recently written in reference to the needs of our church on this coast, giving especial attention to episcopal visitations. We are not surprised that this interest is manifested. The advent of one of our Bishops among us has always resulted in a forward movement, and it is altogether natural that we should long for more of that which we know to be for our good. We have no doubt but that the College of Bishops at their next meeting will seriously consider the question of appointing one of their number as a resident Bishop on this coast. Whoever he may be, he will be hailed with joy. In good season something will be done toward building an episcopal residence in some favorable locality.

BURNING OF THE BOOK CONCERN.

Telegrams of the fifteenth instant announce the burning of the Southern Methodist Publishing House at Nashville, Tennessee, on the night of the fourteenth.

The following telegram was received from Rev. Dr. Redford by Robert J. Harp, agent, on the sixteenth, viz.: "*Loss, twenty-five thousand. A few gentlemen have subscribed eleven. Nashville will give fifty thousand.*" The full particulars of the fire have not yet reached us. The most satisfactory account of the losses is taken from the Nashville *Union and American* of the sixteenth, which we give below for the benefit of our readers:

The loss by the fire to the Southern Methodist Publishing Company is not so large as at first supposed. With the exception of a few half completed plates, stored in the upper room, the presses and stereotypes, valued at $100,000, were saved, together with a large stock of books and stationery. A good deal of sheet stock in the bindery was lost. The value of Mr. John Locken's property in the bindery was a little over $15,000; on which he suffered a loss of not over $3,000, saving most of the machinery.

The minutes of the Tennessee Conference from the time of its organization, going back to the beginning of the present century, as also the minutes of the General Conference, dating back from 1845, the time of the split between the Church North and South, were deposited in the room occupied by Dr. Summers. Yesterday morning Rev. Dr. Young and Rev. Mr. Brown went in search of these precious documents and found them partly in a charred condition, but, with the exception of those of the last Conference, it is thought they can be transcribed.

Rev. Dr. Summers' library, containing valuable books and rare manuscripts, which cannot be replaced, was utterly destroyed.

The entire loss to the Publishing House is estimated at $25,000. On the whole building, Rev. Dr. Redford had an insurance in various companies of $70,000, of which sum $5,000 in the Imperial was on that part of the building used as a bindery by Mr. Locken. Owing to the little danger of fire in the part of the building burned, the insurance on it was less, being placed on the stock and that part of the building most liable to fire. The Book Committee meet this morning at ten o'clock, to take into consideration the disaster, and take such action as may seem best under existing circumstances, to repair the buildings, and commence operations again.

The *Advocate* will not be suspended, but will be issued on its regular day, and the employees, numbering one hundred or more, will be at work as usual within a few days. This is gratifying intelligence, and we hope to see the company on as firm a basis, and enjoying the prosperous career which has characterized its existence heretofore under the efficient management of its faithful agent, Rev. Dr. Redford.

A printed slip from the Publishing House, containing full details, reaches us too late for this issue. It will appear next week.

ANANIAS and Saphira were not killed for keeping back part of the price, but for *lying* about it.

MASONIC.

On Thursday, the fifteenth instant, the Masons of New Orleans laid the corner-stone of their new temple, which is to be built on St. Charles street. We were not able to be present to witness the impressive ceremonies, nor to hear the addresses. The proceedings, as given in the daily papers, must have been exceedingly interesting to the large audience assembled. The principal address was delivered by Rev. W. V. Tudor, the closing part of which we give, as follows:

The Masons' great quest is light. If we look up at night we see shining upon us with a distinct brightness orbs and worlds, far, far beyond the point where our sun can lend them any radiance. They are not lit up by his beams, and yet they shine. How is this? Science explains it. It has discovered a luminous element which it calls ether, which encompasses all the worlds that our eyes behold. The element is invisible, impalpable, imponderable, immeasurable. It is a sea of light, irradiating every sun and bathing in splendor every star. Destroy or dissipate it, and our sun would go out in Stygian darkness, and not a star would beam in the firmament. Suns and stars drink deep of the invisible glory, and then themselves become fountains of light, which roll no waves, that in swift succession and with immense rapidity traverse in all directions the unfathomable sea. In the ethereal elements of truth which God has poured like a flood upon our intelligent being, Masonry would bathe itself that it may become itself a fountain and source of light to those that sit in darkness.

As the light of the sun gives unity to the works of God, and kindles them into beauty, clothes every landscape with its rich and varied loveliness, imparts to every gem its luster, to every star its blazing radiance, so is it the light of truth alone that gives unity, beauty and excellence to the Mason's lodge.

Truth, like light, is stainlessly pure. The ray that discovers the mote in the air is not infected by it, nor defiled by the stain that it reveals only that it may be removed.

Light shines and creation rejoices. Verdure clothes the earth, and flowers adorn it; lakes and rivers become polished mirrors under its delicate touch, and ocean laughs to its very depths under the sweet and powerful influence, as day mounts the heavens. Life in a thousand forms renews its activity; the groves become vocal with innumerable songs, the petals of the flowers unfold to Aurora's roseate fingers and cast forth their perfume, the beast of the field rises from his grassy couch, and the monarch of all goes forth to his labor. Such animation, beauty and joy is truth, received in the love of it, to the soul of man.

The virtues taught in Masonry are the white light of truth refracted into the colors of the rainbow.

The light of truth in Masonry is the light of life and immortality. "Death is an eternal sleep;" they wrote it on their tombstones and cemeteries in ancient times. Truth, with pencil of light, has written on our graves: "Resting in hope."

"Who follows truth carries his star in his brain."

The corner-stone will now be laid with ample ceremony. It will receive at the hands of the grand officers a tribute of corn, and wine, and oil—symbols, respectively: the corn of nourishment, the wine of refreshment, and the oil of the joy which the fraternity wishes this community, in the midst of which it is planted.

The foundation-stone placed in position, let the temple rise if the work be of God; if not, let the confusion of Babel seize the builders, and the work itself come to nought.

Let the temple rise; the expression in the union of its parts and the solidity of its structure, of concord, harmony and brotherly love yet abiding on earth, though the nations be embroiled in strife; just as the institution which it shall cover has often been a refuge and comfort for enemies in war.

Let the temple rise; let it reel the firmer to its base for every earthquake, and shine the brighter for every tongue of fire that licks it; let the destructions of war spare it; and whenever time of judgment, as one or the other must, shall reveal the contents of the box now to be inclosed in the corner-stone, may documents and papers discover by contrast a better, purer, happier state of society than now then existing; the murder, and fraud, and corruptions in public life, of which the journals of to-day tell the story, passed away forever, and the race well advanced toward perfect goodness and happiness.

Let the temple rise.

It is the quaint conceit of a wild modern poet that the precious stones of our earth are the remains of a temple built by angels in Eden, to the worship of God. The foundations of the temple were bright and beaten gold, tower and roof and pinnacle without were solid diamond, and the dome was eye-blue sapphire studded with golden stars; the floor was emerald, veined with gold and silver; marble and mineral of every hue were in its walls, the columns were of alabaster, the altar was one ruby, heartlike; and where all things were magnificent, the meanest thing was gold, the plainest. Man fell and joined the hosts of hell, black-bannered, on the very day when he should have met God and his angels there, and immediately also fell that bright fane. No death-doomed eye gazed on its glory. Earthquakes gulped it down. The Temple of the Angels lay in its grave; till at the flood it burst like a shell and scattered east and west, and far and wide its fragments, that are the diamonds and rubies, and emeralds and sapphires of this world's costly merchandise.

The temple of a perfect human nature has been wrecked. Yet benevolence, truth, justice, mercy, love, are scattered like fragmentary jewels in separate human characters.

Let it be our nobler Masonry to rebuild the Temple of the Lord in the perfect man, until he shall stand forth himself again, the jewels once again in combination, love ever beating in the heart, truth ever speaking from the tongue, justice ever reigning in the mind, benevolence ever giving from the hand, righteousness ever in the path of the feet, kindness ever beaming from the eye, gentleness curving every limb, honor crowning the head, and goodness unqualified the description of the life.

Let the temple rise; the constant admonition to us particularly, brethren, of that fairer, nobler edifice of character in godliness and grace, that can only be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Our readers will be sure to peruse an excellent sketch of Dr. Bonnell, by Rev. F. M. Grace, which appears on our second page this week.

Great Britain has 3,600,000 scholars and 635,000 teachers in her Sunday schools; and the United States has 4,000,000 scholars and nearly 400,000 teachers.

God does not give us light for two steps at a time.

Agt's & Publisher's Department

Dr. Hadfield's Equalizer is said to have cured many cases of rheumatism. See his advertisement.

Acknowledgments of Letters and Funds, Received by Mail, for the week ending Feb. 19, 1872:

A—B F Alexander, A Allright, W F Alexander, D Appleton & Co. American Tract Society, D F Ashford.

B—H M Booth, Mrs T J Bordeu $2. J H Bouil 2 lots $10, E F Bunch, T F Brewer, H W Barton $1, J W Bennett 62 cts, E H Butler & Co, Henry Bainbridge & Co, M C Blackburn $2, E Lee Blanton, William N Bonner, Geo W Brown, A S Barnes & Co, John B Baldwin, Bannerman & Wilson.

C—Cadieu & Co 2 lots, Robert Carter & Bros.

D—Joel T Daves $6, D W Dillehay, Robert B Downer, Dodd & Mead, D M Dunlap M D, J S Davis.

E—J F Evans, L Ercanbrack $3.50, H G W Ellis $2.

F—R T Forsythe, L T Fitzhugh 2 lots, Flournoy & Millsops, James S Fithle, J M Franklin $8.75.

G—Hugh M Gillis, D A Giveus $2, Malcolm M Graham, Griffin & Hoffman, William W Graham $6, C W Gearhart.

H—Adam Hawthorne, William Hoover $4.50, Alex Hood, Nat P Hathaway $3, J H Holland $6, William H Hikes $1, J P A W B Holmes $26.10, J M Hawks, C W Hurley, W C Hillsip, H G Hughes.

J—Ely R Jones, Thomas G James $4.50, I J Johnson $1.50, George Jackson.

K—John R Kennedy, W P Kimball, W H Kirkland, Kittrell & Parnell.

L—W B Lewis, Richard Lane $9.50, H P Lewis, George M Liverman, J B Lippincott & Co.

M—J W McNeill, Leroy Massingale $1.90, W A Montgomery, J Gorton Miller, E C Mc-Cashell, Jethro Moore, H H Montgomery, Mason & Hamlin.

N—J Nicholson, William B Neal $5, Joseph D Newsom, George W Norris $1.

P—J M Pugh $3, James A Peebles, T C Parish $5, Ella J Pettiss, P B Phillips $2, John E Potter & Co.

H—William C Rowland, Robert Ramlie $2, T Richardson, J K Randall, J R Rogers, A H Redford, agent.

S—Samuel H Schrgeier, H H Smith $5, H A Sibley $5, W A Smith $8, W H Stratton, George S Scofield, H L Smith, Southwestern Book and Publishing Company, Miss M M G Shelley.

T—Joseph D Tully, T J Teazell $2, E H Tuggle, P J Tackett 50 cts, A H Trigg & Co $13.70, E W Thomas.

V—J A Vance.

W—A H Winfield $6, Wilson Williams, John F Wynn, B M Williams, P M Woodman $5.13, H S Wilkins, J M Weems, Jas Walker $10, James D Waller, John Wilkinson, A White.

Y—N H Young.

Married.

February 8, 1872, at the residence of W. B. Ligon, in East Baton Rouge parish, Louisiana, by the Rev. Wm. H. Leub, Mr. Reeves A. Gray to Miss Mollie W. Barr.

New Orleans, (Louisiana,) Jackson and Holmesville (Mississippi) papers please copy.

At the residence of the bride's father, February 8, 1872, by Rev. Robert B. Downer, Mr. O. Darden, of Virginia, to Miss Anna L. Bindsong, of Hinds county, Mississippi.

Richmond *Christian Advocate* please copy.

Obituaries.

Died, near Magnolia, Mississippi, January 6, 1872, Hugh Murray, son of Rev. Wesley and the late Mrs. Louisa Sandell, aged fourteen years.

The circumstances attending his death were extremely painful. He attempted to drive a team through a gate. The wagon struck the gate and threw Murray down, and the wheels passed over his body. He lived but a few days. He testified to the religion of Jesus, and exhorted those present to meet him in heaven. He was the only child to gladden his father's home, who anticipated for him a bright future. It is hard to realize that he who was loved so dearly, and who but a few days since was with his friends, full of the activity of youth, is now sleeping in the silent tomb. The father's mind never dwelt on such a sudden and irreparable separation; but his belief in that God who ordained all things for the best will reconcile him to his great loss, which is Murray's eternal gain.

M. L. J. H.

Josiah Garlington was born in South Carolina in 1798, and departed this life in Wilcox county, Alabama, October 28, 1871. He moved to Alabama in the year 1818, and by hard labor and economy he accumulated a sufficiency for his declining years; but the war swept it from him, after which his mind began to gradually give way under the pressure of circumstances, and soon his health began to fail, and continued to grow worse until death took him from us.

He joined the Methodist Church South when quite young, and lived a faithful, zealous member. He filled the various offices of the church, as they were enjoined upon him, successfully. He seemed to adhere greatly to the old primitive style of Methodism. He reflected the true light of the gospel by which many mariners have been brought to port in safety. The fruits of his holiness may be seen in the children whom he has left behind to mourn his loss and battle with the conflicts of life.

He was a true friend to the church, and always delighted in and prayed for her prosperity. His house was a home for the weary itinerants, and his cordial greeting always made them feel welcome. He was always pleased to have them engage with him and his household in prayer and praise to God. In all the varied relations of life—as husband, father, brother, friend and citizen—he was affectionate, kind, devoted and true. In the death of Bro. Garlington the community has lost a valuable citizen, and the Methodist Episcopal Church South one of her most humble and devout members. But, thank God, we do not part nor weep as those who have no hope. With the eye of faith we see the loved form, cold in death, coming up from his tomb on the resurrection morn; and in this blessed faith we are enabled to sing:

"In this world of sin and pain
We only meet to part again:
But when we reach that heavenly shore,
We then shall meet to part no more."

D. J. Wright.

Southern Christian Advocate please copy.

BUSINESS NOTICES.

There is no doubt but that thousands of persons are dying every year from diseases of the pulmonary organs, whose lives might have been saved by the timely use of Ladaey's Indian Turnip Compound Pectoral Balm. Sold at all first-class drug stores, and by the proprietor, Nos. 23 and 25 Elysian Fields street. feb22 1t

Do Not be Deceived.—Cable Screw Wire Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. ja11 3m

From the Atlantic to the Pacific the fame of the celebrated Silver-Tipped Boots and Shoes is spreading. They last twice as long as shoes without Tips.

Ask your shoe dealers for them. feb8 1l

Best and Oldest Family Medicine.—*Seabury's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headaches, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* ja11 1y6w

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office 33 Camp Street.

A. P. CLEVELAND,
General Agent.
feb8 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

NEW ADVERTISEMENTS.

THEODOR DANZIGER & SON,

DRY GOODS,

203 ..... CANAL STREET, ... 203

Between Burgundy and Rampart.

feb22 2m

FILLEY'S CELEBRATED

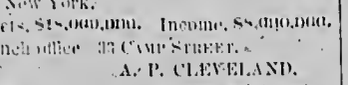
PHILANTHROPIST COOK-STOVE

Is the MOST PERFECT STOVE yet produced. To those in want of a stove strictly first-class, in which the conveniences for Baking and Broiling are superior—also everything that may be found in a number of other stoves is here combined—I offer the PHILANTHROPIST.

Call and see the Stove, or send for cut and price.

J. H. CAMPMAN,
feb22 3m 13 Poydras street.

WILLIAM BOHNE,



PRACTICAL OPTICIAN.

Finest Brazilian Pebbles, Spectacles, Eye Glasses, etc. Colored and Cataract Lenses.

108 Carondelet Street,

Corner of Poydras, New Orleans, La.

References—Dr. H. A. Pope, Dr. C. Beard, Dr. Jul. Hamberger, Dr. V. Urbna. fe22 2m

F. J. CRIPPEN, 30 POYDRAS STREET, New Orleans.

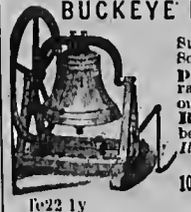
WHOLESALE GROCER,

AND DEALER IN

FAMILY AND PLANTATION STORES.

The cheapest place in the city to buy your Family and Plantation Stores. Country orders promptly attended to. fe22 2m

BUCKEYE BELL FOUNDRY,



Established in 1837.

Superior Bells for Churches, Schools, etc., of **Pure Copper and Tin,** fully warranted, and mounted with our **Latest Improved Rotary Hangings,** the best in use.

Illustrated Catalogue sent free

VANDUZEN & TIFT,
fe22 1y 102 & 104 E. Second St., Cincinnati

HARTWELL, CHAMBERS & SEDBERRY,

WHOLESALE GROCERS,

30 Tchoupitoulas and 31 New Levee Sts.

Between Natchez and Gravier,

fe22 3m NEW ORLEANS.

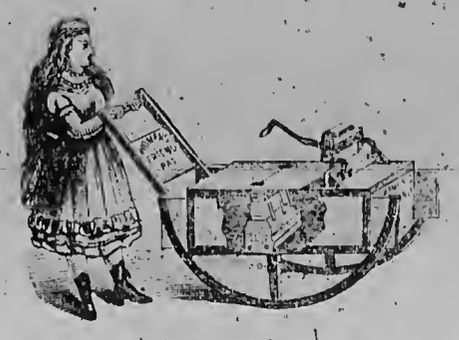
GUN AND FISHING TACKLE Depot.—E. CHARLEVILLE, No. 55 St. Charles street, New Orleans. Rifles, Guns, Pistols, Ammunition. All kinds of Arms repaired. Every description of Breech-loading Guns. Gun material and Fishing Tackle of every description. William M. Goodrich, 37 Maiden Lane, New York. fe22 3m

SAVE YOUR CLOTHING! SAVE YOUR LABOR!

ITEMS OF IMPORTANCE TO EVERY HOUSEKEEPER.

THE WOMAN'S FRIEND

WASHING MACHINE!



Only four months since it was first introduced to the New Orleans public, and large numbers have been sold.

It washes by beating, instead of rubbing—the only true principle as time has demonstrated.

A Home-manufactured Article.

THE UNDERSIGNED offers this Machine to the public as the Simplest and Best Washing Machine of the age, while the cost is the lowest. It is the invention of a Kentuckian, and is operated by rocking, and washes the clothes by beating instead of rubbing. It will wash 16 shirts or 25 ordinary pieces of clothing or two single blankets at a time, and it will *Thoroughly Wash, Rinse and Blue* two pieces ordinary clothing in FORTY-FIVE MINUTES, without the least wear of the clothing, the breaking of a button or the pulling of a thread. The most delicate fabrics can be washed with it.

WITHOUT THE LEAST INJURY.

It gives a grass-bleached whiteness to the clothes. To blankets and woolen clothes it gives a new appearance and feeling. Its construction is so simple that it will last for years, with care, and cost less than wash-tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

The directions for its use are very simple, and every machine will do what is represented if the directions are followed.

To verify what is stated, I have obtained a few certificates from responsible parties, which are annexed hereto.

PRICE, $12. WITH WRINGER, $18.

EDWARD THOMPSON, Manufacturer and Proprietor,

fe22 1m 184 PETERS STREET, NEAR JULIA, NEW ORLEANS.

GREENSBURG, La., November 1, 1871.

I hereby certify that I have one of the "Rocker or Woman's Friend Washing Machines," and have found it the Machine for country use, as it will wash dirty clothes, such as farm laborers wear rolling logs, etc. Any machine will wash clothes that are slightly soiled. A. W. CARRUTH.

Mr. Carruth, in a letter accompanying this certificate, makes the following statement: "My wife, who understands fully the principles and process of washing, says it is useless to wash *ordinarily soiled* clothes through more than one hot water, but I could not well embody this in a certificate."

NEW ORLEANS, November 8, 1871.

I take pleasure in stating that the "Woman's Friend Washing Machine," purchased of Mr. Thompson in September last, gives me excellent satisfaction. I have used it personally, and can say that it will wash the dirtiest clothes and give them a grass-bleached whiteness. I have washed Swiss muslin dresses with it without the least injury. I have washed blankets with it and found (as stated in the circulars) that it gives them a new appearance and feeling. One week, during a temporary illness, my little girl twelve and boy ten years of age done the entire washing. I simply put in the water and soap. I will give any further information I may possess to those interested, by calling at my residence. MRS. A. BOUCHEREAU,
232 Eighth street,

NEW ORLEANS, November 18, 1871.

Mr. E. Thompson: *Dear Sir:* I have used your Washer for the last three months, and as a practical man (scouring daily) I pronounce it the best in the market; I could not spare it. I will explain its merits to any one by applying to P. VOLNEY,
Dyer and Scourer, 88 Bienville street.

NEW ORLEANS, November 7, 1871.

I certify that the "Woman's Friend Washing Machine," purchased of Mr. Thompson last June, has done the entire washing of my hotel, from the *largest* quilt and blanket to the *smallest* dollar, ever since, to my entire satisfaction. It will wash clean the dirtiest pieces, and will not damage the most delicate. It has saved me a great amount of labor. Any one can see it in operation at my hotel on Monday of each week.

JOHN REINHARDT,
Proprietor Verandah Hotel, New Orleans.

SYLVESTER-LARNED INSTITUTE

For Young Ladies,

402 and 404 Carondelet street,

New Orleans, November 15, 1871.

Mr. E. Thompson: *Dear Sir:* Having used for over two months your "Woman's Friend Washing Machine," and tested it most thoroughly under my own eye, I am prepared to say with confidence that it does *all* you claim for it, if the simple and plain directions are followed. The Wringer, especially is a great success. Altogether the Machine and Wringer are wonderful labor-saving machines, and the machine is very properly called "*Woman's Friend.*"

Without it, not less than double our present number of servants would be required to do our work hence the economy of it is evident. Every family should have one. Yours truly, J. S. PAGAUD.

GEORGE JOHN WAGNER,

DEALER IN ALL KINDS OF

BOOTS, SHOES AND BROGANS.

Corner of Ursulines and Dauphine Sts.,

(SIGN OF THE RED BOOT.)

NEW ORLEANS.

Every description of articles in the Boot and Shoe line for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. fe22 2m

FAIRBANKS' SOUTHERN

SCALE DEPOT,

53 ..... CAMP STREET 53

FAIRBANKS' SCALES

AND

Trevinner's Steel Corn Mills

of all descriptions and sizes, for sale at New York prices.

W. B. BOWMAN, Agent,
No. 53 Camp street.

These Mills will grind with either horse, steam or hand power. feb8 3m

THE ST. LOUIS HOTEL.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. E. Moton, Esq., of New Orleans, is the President, will be

Opened to the Traveling Community on the First Day of FEBRUARY, under the management of the undersigned.

feb15 2m C. HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

H. M. TRUEHEART,

REAL ESTATE

AND GENERAL TAX AGENT.

feb1 1m GALVESTON, TEXAS.

ESTABLISHED IN 1837.

W. J. FRIERSON & CO.,
(W. J. FRIERSON, J. W. S. FRIERSON, JR.)

COTTON FACTORS

AND COMMISSION MERCHANTS.

53 ..... Carondelet street 53

feb8 2m New Orleans.

LADIES' HAIR STORE.

A. B. CHANDLER,

FANCY GOODS, PERFUMERY AND HAIR-DRESSING IMPLEMENTS,

17 ..... Baronne street, ... 17

Between Canal and Common.

We offer every article of manufactured Hair Goods at lower prices than any other establishment in the city. ja18 2m

DUNBAR'S WONDERFUL DISCOVERY

HETHISEDA MINERAL WATER.

The acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold at wholesale or retail, at No. 38 Magazine street, New Orleans. H. D. HUFF,
feb15 2m Sole Southern Agent.

ENGLISH BLOODED CATTLE. E. Parson Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with a choice lot of Jersey, Ayrshire, Guernsey and Shorthorned Cattle, Cotswald Sheep, Fancy Poultry, Dogs, etc., when they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

C. J. SHEPHERD,
feb15 1m 39 Carondelet St.

GENERAL AGENCY OF

Murfee's Celebrated Subsoil

Price of No. 1 Plow, with Openers.... $8 00

Pacific Guano Co.—Capital, $1,000,000.

Soluble Pacific Guano, $55 per ton.

For further information address

W. F. KELLY, Agent,
feb1 1m 11 Union St., New Orleans, La.

PLANTS, FRUIT TREES, VINES Imported from France by the last steamer.

MR. MAGNE has the honor to inform amateurs that he has recently arrived with a large assortment of the newest PLANTS, first class FRUIT TREES new kinds of Roses, Flowers, Onions and Bulbs, and Flower and Vegetable Seeds. Everything is in perfect condition, and is offered at very moderate prices. The store is located at No. 16 Camp street, corner Gravier. fe1 1m

WILLIAM HUGAN,

Manufacturer of and Dealer in

BOOTS, SHOES, TRUNKS, VALISES AND BAGS,

FRENCH AND AMERICAN.

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The Child's Corner.

"HAPPY-GO-LUCKY."

BY GEORGE COOPER.

Happy-Go-Lucky has cheeks rosy red,
Ten times a day he will stand on his head.
Happy-Go-Lucky is brimful of fun,
Up in the morning as soon as the sun,
Sliding on banisters, all the way down,
Playing at circus and hunting his crown,
When he has shook all the house with affright,
Off he goes, screaming with roguish delight!

Happy-Go-Lucky once climbed up a tree,
Just to look round and see what he could see.
Crack went the bough! such a terrible fall!
Didn't hurt Happy-Go-Lucky at all!
Maybe the fairies, with some potent charm,
Because he's so cheerful, have kept him from harm.
Mother so wishes that he would be still,
Only for *once*; but the rogue never will!

Happy-Go-Lucky runs out in the streets,
Asks in to dinner each beggar he meets;
Happy-Go-Lucky—now, just think of that—
Tied Granny's spectacles on the poor cat!
When he knows Mother is going to scold,
Up he runs gravely, in fears, I am told;
Then he will kiss her and hug her with joy:
Any one got such an out-and-out boy?

HERMIT LIFE.

"I can imagine how people should think to gain heaven by works of charity and mercy, but wherein consists the peculiar sanctity of dirt and degradation?"

The young man who spoke looked up from the book he was reading, and, closing it, threw it with contempt on the table.

"What are you talking about, Tom?" exclaimed his father.

"You will upset the inkstand," said his mother, taking up the book from the pens upon which it had fallen.

Little Jack came to see if there were any pictures, but that which he had mistaken for a picture was only a map, so he was about to return to his volume of Arabian Nights when Brother Tom said: "Come, sit down here by me, Jack, and I will tell you and Anne something about what was thought to be a Christian life in the fourteenth century and later."

Jack and Anne came quickly, and father laid down the evening paper, and taking off his spectacles, he settled himself comfortably in his large chair to listen.

Seeing that father proposed to be one of his auditors, Brother Tom explained to him that he had been reading a history of the Spanish Conquest in America, and that he had been led, by sketches in it of Dominican and Franciscan monks, to wonder at their singular views of a holy life.

"Now, tell me," he said, addressing the children, "if you knew of a man who was thought to be so good that he was called a saint, in what kind of works would you think he was engaged?"

"In helping every one," "In being good to the poor," "In working very industriously," were the various answers given.

"On the contrary, this man, this 'holy man,' as he was called, found a miserable barren island, on which there was a cave which he used as his cell. From the roof of this subterranean cave the water oozed during the greater part of the year."

"What good could he do there?" exclaimed both children at once.

"That is just what I want to know myself. There were no human beings there for him to benefit, and such a life affects the mind as well as the body. All these old hermits began invariably to think that they were subjected to peculiar temptations and visitations of the devil. The poor fellow of whom I am now telling you became perfectly gray, while he was living in this wretched hole, when he was only twenty-five years old."

"Who was this of whom you are telling the children?" asked their father.

"He was one of those monks who came to this country to convert the Indians, after the Spaniards had shown them what sort of men the Roman Catholic religion could make. He was a Dominican named Betanzos."

"Did he always live in the cave? Tell me about him," asked Jack.

"After a time he bethought him to pay a visit to an old friend of his who was in a convent in Salamanca, and to beg his way thither."

"To beg?" exclaimed Jack. "He should have been ashamed to beg. Why did he not work?"

"Hush, Jack; you have the honest pride of an American. Those old saints were quite willing to let others work while they begged for bread. On his way to Salamanca he passed through the city where his parents, who were wealthy, resided. As he was about to knock at the door of his father's house, his father came out on horseback, attended by his servants. The son recognized his father. 'For the love of Jesus Christ, give some charity to this poor stranger,' said Betanzos. But his father, seeing that the man asking for alms was capable of work, although he was gray, said with a loud voice: 'It would be far better for you to seek an employer, and to work, than to go about in the idleness of this vagabond life.' And when the master had passed on, the servants were not slow to improve upon his comments. When he reached Salamanca he was very anxious to have his friend, whom he found there in a Dominican convent, join him in a hermit life, assigning as a reason the great sanctity at which several great hermits had arrived, and among others his favorite saint, Mary Magdalene."

"Was Mary Magdalene a hermit? The Bible does not say so."

"The Romanist accepts the traditions of the church as readily as the teachings of the Bible. Not to lengthen my story—I might easily do so—Betanzos was at last overcome by the arguments of the Dominicans, and concluded to remain with them and join the fraternity as Brother Domingo de Betanzos."

"When did this man come to America?" asked father.

"In 1514," replied Tom; "and it was the account of the rules of their order which made me exclaim, just now, against their uncleanliness, which was mistaken for piety, and their severity, which passed for Christianity. Just let me read this passage for you, father;" and Tom took up the book once more and read as follows: "The dress of the monks was a linen tunic, and over it a coarse serge robe; but even this miserable clothing was not to be washed, without permission from the prelate. The bedding consisted of a mat and two blankets; the pillow was the outer garment, worn by day, rolled up. It was profanity—such are the words—to imagine that any ornament was to be permitted in the cell, or any table cloth upon the table, or any curtain in the doorway, or any blind at the window. The refection on the fast-days, which extended over seven months in the year, and all the Fridays, was only a bit of bread; on the days of the fasts of the church the only thing put on the table was a jar of water." Tom closed the book. "Their life was miserable indeed; but still not so hard as the monks of La Trappe. Life to the Trappist must have been a hideous, delirious dream. Where do they get any such ideas of a religious life, father?"

"I think, my son, because the traditions of men outweigh with them the teachings of God's holy word. Let us read our Bible more and thank God for his words of love therein, for man's laws are hard indeed."

"No wonder that our noble old church fought against such teachings as those. Isn't it pleasant to think that while these same Spaniards were teaching such false views of life, our good Dutch fathers were standing up protesting against them, and building up a church of pure doctrine, founded upon God's word, and not upon these priest-given rules of life."—*The Sower and the Gospel Field.*

THE LITTLE BOY'S PRAYER.

During a season of special religious interest in one of the manufacturing villages of Rhode Island, a little boy some ten or eleven years of age was observed to be the object of serious and powerful impressions. His countenance indicated his deep concern, and as he went sadly to the house of God, the praying souls who were gathered there longed and waited for the hour when he should confess his Savior, and enter into rest through faith in Christ.

They waited long, the child shrinking from the cross which rested on him, till at length he went alone to a secret place and prayed:

"Lord, I want to go forward, but I am not big enough to go alone. Send father to go with me and I will go."

The little fellow went to the next meeting, and, when an opportunity offered, to his glad surprise the father arose in tears and broken-heartedness, saying to the assembled saints: "I am ready to go—I want you to pray for me."

Instantly the little boy was on his feet, exclaiming: "I can go now. Father has gone forward. I have prayed the Lord to send father to go with me. Now I can go."

It was a joyful hour when father and son both entered upon the heavenly path; and when the meeting closed the little boy hurried off home without waiting for his father, and, full of joyfulness, exclaimed as he entered the dwelling:

"Mother, did you ever know the Lord to answer prayer?"

"I don't know," said the mother, hesitatingly.

"Well," said he, "I have; for I asked the Lord to send my father to go with me to serve the Lord, and he has started; and I *know* the Lord hears prayer."

Father and son still walk the heavenly road, rejoicing that he who hears and answers prayer is also willing to grant grace to help in every time of need.—*The Christian.*

IMMORTALITY OF THE SOUL.

I once heard a preacher trying to teach young children that the soul would live after they were all dead. They listened, but did not understand what he was saying. But at last, taking his watch from his pocket, he said:

"James, what is this I am holding in my hand?"

"A watch, sir."

"Do you all see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well; can any of you hear it tick? All listen now."

After a pause—

"Yes, sir, we hear it."

He then took off the case, and held the case in one hand and the watch in the other.

"Now, children, which is the watch? You see there are two which look like watches."

"The little one in your right hand, sir."

"Very well again; now I will lay the case aside, and put it away down there in my hat. Now let us see if you can hear the watch tick."

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick, and go, and keep time, you see, when the case is taken off and put in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case; your soul is inside. The case—the body—may be taken off and buried in the ground, and the soul will live and think just as well as the watch will go, as you see, when the case is off!"

"PLAGUE TAKE IT!"—"What was that you said, Willie?" "Nothing, Cousin John; I was only playing." "But what did you say in play? I want you to say those words over again." Willie muttered: "I just said 'Plague take it,' just 'cause this old no-account horse wouldn't stand up." "You are a young swearer, my little boy." "Swearer! Why, Cousin John, everybody says 'plague take it' when they get mad. That isn't anything." "One of the trifles, Willie, that gets more and more important every year, until at last it becomes so powerful as to be able to destroy the soul. A little word may appear trifling now, but it will grow upon you like the flakes of snow upon the mountain, and may drag you down into an endless night. A drop has made many a drunkard—a light, thoughtless word made many a swearer. Avoid *trifling sins.*"

The Farm and Garden.

HOW TO BE A GOOD FARMER.

Here is the secret of good farming: You cannot take from the land more than you restore to it, in some shape or other, without ruining it, and so destroying your capital. Different soils require different modes of treatment and cropping, but in every variety of soil these are the golden rules to be observed: Drain until you find that the water that falls from heaven does not stagnate on the soil, but runs through it, and off of it freely. Turn up and till the land until your foot sinks into a loose powdery loam, through which the air and heat will readily penetrate. Let no weed occupy the place where a useful plant could possibly grow. Collect every particle of manure that can be obtained, either liquid or solid. Let nothing on the farm go to waste. Put in your crops in that course which experience has shown to lead to success in their growth, and to an enrichment and not an impoverishment of the land. Give every plant room to spread its roots in the soil. And in all your operations endeavor to be a little ahead of your neighbors.

THE FRUIT ORCHARD FOR FEBRUARY.—Set out the peach, the plum, the apple, the pear, the quince, the fig, the pomegranate, the grape, the strawberry, the raspberry and all other kinds of desirable fruit and ornamental trees and vines. Examine peach trees for the worm, and apple trees for the borer, and dig these depredators from their hiding place with the sharp end of your knife. Heap leached ashes around your peach trees, from the collar to the height of two or three inches above the surface of the ground, or pour boiling water around them. Work around all your fruit trees, stirring the ground well a little further than the branches extend, and apply a good top-dressing of manure. Cover the surface around newly planted and all delicate trees and shrubs, with leaves, pine straw or loose manure, to the depth of four or five inches, so that the roots may be protected. Frequent applications of soap suds to all newly-transplanted fruit trees, grape vines, strawberry plants, etc., will be of great and lasting benefit.

APPLYING ASHES TO FRUIT TREES.—Make use of ashes around trees as often as once a year; it is of immense benefit to them. Do not apply them in contact with the body of the tree unless they have been leached, as they become moistened and form lye too strong for the growing wood. Use about one quart of ashes to a tree, scattering it around them as far as the roots are supposed to extend underneath. Large trees, in bearing ten or twelve years, should receive an application of from six to eight quarts of unleached ashes to each tree, scattered in the same manner. Never permit the ashes to lie upon the ground in any place more than one inch in depth.

Jos. Q. Hicks, Sharon, Miss.

CHARCOAL FOR SICK CATTLE.

Nearly all cattle become sick from improper eating. In nine cases out of ten the digestion is wrong. Charcoal is the most efficient and rapid corrective. It will cure in a majority of cases, if properly administered. An example of its use: the hired man came in with the intelligence that one of the finest cows was very sick, and a kind neighbor proposed the usual drugs and poisons. The owner being ill, and unable to examine the cow, concluded that the trouble came from some over-eating, and ordered a teacup of pulverized charcoal given in water. It was mixed, placed in a junk bottle, the head held upward, and the water with its charcoal poured downward. In five minutes an improvement was visible, and in a few hours the animal was in the pasture quietly eating grass. Another instance of equal success occurred with a young heifer which became badly bloated by eating green apples after a hard wind. The bloat was so severe that the sides were almost as hard as a barrel. The old remedy, saleratus, was tried for the purpose of correcting the acidity. But the attempt to put it down always caused coughing, and it did little good. Half a teacupful of fresh powdered charcoal was next given. In six hours all appearance of bloat had gone, and the heifer was well.—*Country Gentleman.*

WATERING HOUSE PLANTS.

"How often should house plants be watered?" is a question frequently asked by those who have had little or no experience in their culture. There certainly cannot be any particular rule given in regard to time, for some species require more water than others, and plants in large pots will need it less frequently than those in small ones. The temperature of the room has also a powerful effect upon the evaporation of moisture; if very warm, the plants will require more than if it is cool. There are, however, two very essential things relating to house culture of plants which should not be overlooked: First, never supply cold water from a cistern or well, but let it be somewhere about the temperature of the air in which the plants are grown. Very cold water is sure to check the growth of the plants. Second, when the plants are watered give the soil in the pots a good soaking, and then omit watering again until the soil shows that it is needed. A little at a time, and very often, is too generally the practice with the novice.—*Rural New Yorker.*

POTASH AS A FERTILIZER.

Potash forms one of the most essential constituents of a fertile soil, and one of the most important of all the fertilizing agents within reach of the agriculturist. In many plants it constitutes more than one-half of their ash, and in most at least one-third. In neutralizing acids in the soil and in the liberation of ammonia it acts in the same manner as lime; but when it is desired to simply effect these last-mentioned objects, the latter should be used, as being cheaper, and potash, generally available in the form of ashes, should be applied as a manure, using the word in its strictest sense, to indicate a substance that contributes directly to the building up the structure of the plants. But considerable care should be exercised in the use of ashes; and they should never, as is the practice with some in manuring corn in the hill, be mixed with guano or the refuse of the hen roost, inasmuch as the first rain that dissolves them will cause the potash to displace the ammonia in the same manner that lime displaces it from barn-yard manure and similar manures, as we have just mentioned.

FEEDING STRAW.

Straw, if properly managed, can be made to serve a more profitable purpose than mere littering, or to add bulk to the manure pile. In England, and among the English farmers in Canada, most of the bullocks are fed and fattened on straw, with roots and meal. No hay is used, that being kept for the horses. Thus a larger number of stock can be fed. Straw cut, wetted and sprinkled with ground feed or oil-meal, will carry cattle very well through the winter. Oat, barley, rye and wheat straw are proportionately valuable in the order in which they are placed. Pea-straw is more valuable than oat-straw.—*Hearth and Home.*

HOUSEKEEPERS' DEPARTMENT.

BROWN BREAD.—One pint of Graham flour, one pint of Indian meal, one pint of sour milk, one teaspoonful of soda and a teacup of molasses. Boil or steam three hours, and then bake it in the tin it has been boiled in for one hour. Boil five hours instead of baking, if you prefer it.

TO REMOVE SCORCH MARKS.—Peel and slice two onions, and extract the juice by squeezing or pounding. Then cut up half an ounce of white soap and two ounces of fuller's earth, and mix them with the onion juice and half a pint of vinegar. Boil this composition well; then spread it, when cool, over the scorched part of the linen, and let it dry on. Afterward wash out the linen, and if it has not penetrated the fabric so as to damage the texture, the mark will be found to have been removed.

SCALLOPED TOMATOES.—Peel as many large, ripe tomatoes as you wish to prepare; cut them in slices a quarter of an inch thick; pack in a pudding-dish first a layer of tomatoes, then a thick layer of bread crumbs, pepper, salt, a little white sugar and a teaspoonful of butter; then a layer of tomatoes, then bread crumbs, etc., till the dish is nearly full, having tomatoes last. Now dust over pepper, a little sugar and more butter; strew the top with bread crumbs, and bake, *covered*, half an hour, then remove the cover, and bake brown, but be careful not to scorch.

TO COOK ASPARAGUS.—Wash clean, but do not leave it in water. Cut off all of the white ends that are woody and tough, and when ready to boil tie up the stalks in a neat bunch, lay them in a saucepan, and sprinkle over as much salt as is needed to season, then just cover over the bunch, or bunches, with boiling water. Cook twenty minutes. When done take the asparagus out, and with a sharp knife cut off any part that has not been cooked tender, and throw away. Then cut the stalks up into pieces half an inch long and put it back into the saucepan with two tablespoonfuls of butter to one good-sized bunch, a little pepper, one cup of good cream, and enough finely-rolled bread crumbs to thicken it a little, say two tablespoonfuls, only even full. If there is enough water left after boiling to make the dish too liquid, pour off part of it before returning the asparagus, cream and bread crumbs to the saucepan. Let it all boil up for two or three minutes, then dish and send to the table hot.

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jan 1y E. A. & G. R. MENEELY.

UPPER CITY HOTEL,

Corner Magazine and Jackson Streets.

Owing to the inclemency of weather and the holiday of last Monday, the undersigned was not able to open the above house on the tenth instant, as advertised. He would now, however, most respectfully inform the public that every room is complete and in perfect order, and ready for the reception of guests at a moment's notice.

fe1 3m M. MURRAY, Manager.

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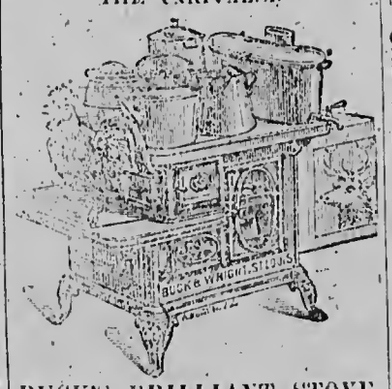

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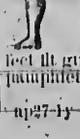

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Scientific.

A new mountain peak was added to the list of high summits by the second German Arctic Expedition. On the discovery of the great fiord of the east coast of Greenland, the explorers entered and ascended its course for seventy miles, amid scenery of the grandest character; cliffs thousands of feet high rose directly from the water's edge; water falls bounded from ledge to ledge down the precipices; glaciers filled the valleys, and as they came down into the fiord, gave off icebergs. As they proceeded toward the west the mountains increased in number and height, until, in longitude 26 degrees 30 minutes west, Lieutenant Payer ascended one of them 7,000 feet in altitude, from which he saw rising beyond the western extremity of the fiord a lofty snowy ridge, culminating in a sharp pyramid, whose point he estimated to be 14,000 feet above the level of the sea. The expedition's greatest discovery appropriately takes the name of its distinguished originator; and Petermann Spitze will hereafter rank with the high mountains of the world.

How Leather is Made.—Everybody knows, we presume, that leather is made by steeping hides in an infusion of certain vegetable substances which contain a compound called *tannin*. The cheapest source of this tanning principle is oak bark, but it is found in greater or less quantity in many other plants, as in the grape, the hop, coffee, tea, etc., and from these it can be dissolved out with water. The skins of animals consist mainly of albumen and gelatine; indeed these substances are abundant in all animal matter. In the blood and in milk the albumen is merely suspended, as it were, in the water which constitutes by far the larger portion of these fluids. Tannin and albumen have a remarkable affinity for each other, and unite as soon as they are brought in contact. The result of their union is the insoluble, tough material which gives leather its distinctive character. When the hide is steeped in the infusion of oak bark, the albumen of the former thus combines with the tannin of the latter, and the loose, soft tissue of the skin is converted into hard, tough leather.—*Boston Journal of Chemistry.*

Prof. St. Clair Gray has succeeded in verifying the existence of an electric current in the nerve power, in a truly remarkable way. Among the constituent elements of the human body, he conjectured that sulphur and phosphorus might be the originators electrically of nerve force. The predominance of phosphorus in the brain and of sulphur in the liver, with the circulation of an alkaline fluid, the blood between, suggested the construction of a sulphur-phosphorus cell, having a caustic potassa solution for the acting medium. In this apparatus an electro-motive power was developed, greater than that of a Daniell's element, the proportion being as four to three when registered by Thomson's electrometer. This success attained, the problem became the proving of the existence of an electric current between the brain and the liver. For this purpose a rabbit was taken and placed under the influence of an anæsthetic. Through an incision made in the abdominal walls of the right hypochondriac region an insulated copper wire was passed into the body of the liver; an eyeball was pierced in like manner, for carrying a second insulated wire through the optic foramen, until it penetrated the brain. No sooner were the ends of these copper wires brought into contact with the exposed sciatic nerve of a frog's leg as a galvanoscope than powerful convulsions were induced throughout the muscles of the limb. The existence of an electric current thus established, in view of the results of the first experiment, points clearly to the action of the alkaline blood on the phosphorus of the brain and the sulphur of the liver, together with its character as a connecting fluid, as its source. Although this action may not be the only source of nervo-motive power, yet it is indicated to be the greatest of all, by the fact that over seventy grains of phosphoric acid are excreted daily by the kidneys, in phosphates of soda, lime, potash, ammonia, with nearly one hundred grains of sulphuric acid, in sulphates of soda and potash, which, as oxidation products, must be derived mainly from those organs in which they abound. In the opinion of Dr. Gray, these results not only throw light on the source of nerve force, but indicate the great sympathetic nerve as the possessor of the function of controlling and regulating the involuntary movements of muscles and organs; and that the serous cavities, the peritoneum, pleura, pericardium, and those of the encephalon may resemble Leyden jars in many particulars.

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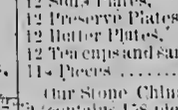

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Cash Agents wanted. no24 6m

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E. F. VIRGIN,

98.....GRAVIER STREET.....98

NEW ORLEANS,

has in store a large and complete assortment of fresh and reliable GARDEN SEEDS from the celebrated growers, Messrs. D. LANDRETH & SON, and is prepared to fill all orders with promptness. Country merchants furnished with Seed in papers, for retailing, at Philadelphia prices. Gardeners and planters supplied, in quantities to suit, at reasonable rates. Also in store, a fine collection of

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Corner of Delord and Foucher Streets.

WE MANUFACTURE STEAM ENGINES, Boilers, Sugar Mills, Sugar Kettles, Draining Machines, Saw Mills, Cotton Presses, Newell Screws, Gin Gearing, Furnace Mouths, Grate Bars, all kinds of Plantation and Steamboat work, and every description of Machinery for the South.

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de7 3m

HORSES AND MULES. The undersigned takes this method of informing the public that he has perfected arrangements with Western buyers that will enable him to keep constantly on hand the largest assortment of Horses and Mules to suit the country and city demand, which he can sell as low as any other dealer, and guarantees all stock sold as represented. JAMES REGAN,

de21 3m Stonewall Sale Stable, 134 Baronne street.

MEDICAL.

INDIAN TURNIP COMPOUND

PECTORAL BALM,

FOR THE CURE OF

Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various Affections of the Lungs and Throat, and for the Relief of Consumptive Patients.

The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, the fatigues expectoration, checks the splitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

Prepared and for sale by

R. LAPLACE, Druggist,

Nos. 23 and 25 Elysian Fields street, and the principal Wholesale and Retail Druggists of New Orleans. feb15 1m

The New Louisiana Remedy

FOR CONSUMPTION, CATARRH, BRONCHITIS, Asthma, Coughs, Colds, Throat Diseases, etc., is made from a vegetable product of the swamps of Louisiana. It is prepared only in New Orleans, and put up in two forms, viz.:

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and creates, wherever introduced, a profound sensation. The Life Tonic with Smith's Liver Pills, is an effective remedy for Chills and Fever, Dyspepsia, Loss of Appetite, General Debility, Female Irregularities, etc. This remedy is the BLOOD PURIFIER of the century. It is delicious to the taste and absolutely harmless. An infant can take the Pulmonic Sirup with benefit. The proprietors give a long list of HOME references, comprising some of the first names in New Orleans.

G. H. SMITH & CO., Proprietors,

Caution to the Public.—Be sure to get the right article.

Among the references are Hon. S. Belden, Attorney General; Hon. C. O. Dague, Ex-Judge District Court; General Thomas M. Scott, of J. Pinckney Smith & Co.; Rev. L. P. Bentz, Lutheran Church; Captain J. J. Rivera, foreman of the *Bulletin* office, and many others. no30 6m

MANY IMPORTANT CURES of PARALYSIS, Rheumatism, Consumption, General Debility, Female Diseases, Weakness of Generative Organs, and chronic diseases generally, are being made at the Carondelet street, New Orleans, by the EQUALIZER, which distributes equally all over the body a perfect circulation of blood. Send for circular.

feb15 2m J. S. HADFIELD, M. D.

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T. MORONEY,

New Orleans,

General Agent for Louisiana, Mississippi and Texas. fe23 1f

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de11 1y

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NEW ORLEANS MARKETS.

(From The New Orleans Price Current.)

The general market has been rather quiet since our last issue. The interruption to navigation by ice above Cairo, and the insufficient supply of rolling stock on the Iron Mountain railroad, for which the managers should be severely censured by the St. Louis press, have restricted our receipts of Western produce, the sales of which have consequently been of limited extent, at full prices, with the exception of corn, which, with a better supply, has declined nearly 15c. ₮ bushel. Sugar has ruled at about previous rates, except for fair to prime, which have ruled ¼c. dearer. Molasses has been in good request and commanded higher prices.

The falling off in the receipts of cotton, looked for later in the month, appears to have already commenced.

The river is 14 feet below high water mark.

COTTON.—The following are the arrivals since the sixteenth instant:

Louisiana and Mississippi, bales	22,239
Lake	96
Mobile	168
Arkansas	1,088
Texas	87
Total	23,678

On Saturday the movement was commenced with considerable animation, and although checked by moderate supplies—many factors refusing to offer their stocks—yet 8,600 bales changed hands at irregular prices, the closing quotations showing an advance of ⅛c. in good ordinary and ¼c. in low middling. On Monday, under the stimulus of the Liverpool accounts and the receipt of additional and more liberal orders, buyers came forward with still more spirit, and, although factors raised their pretensions ¼@⅜c., the sales summed up 17,800 bales—much the heaviest business this year—partly at Saturday's improvement, but mostly at a further irregular advance of ⅛@¼c. and even ⅜c., good ordinary closing at 21@21⅛c., low middling at 21⅝@22c., middling at 22¼c., strict middling at 22⅛@22⅝c., and good middling at 23@23¼c. On Tuesday buyers again came forward with a fair degree of spirit, and, notwithstanding the reduction in the supply from the previous business and the high pretensions of factors, took 7,600 bales, partly at Monday's advance and partly at a further improvement of ⅛c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 727,244 bales, against 919,651 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 560,402 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 130,350 to France, and a decrease of 436,849 to Great Britain, and of 103,175 to other foreign ports.

We quote:

Ordinary	19¾ @ 20¼
Good ordinary	21¼ @ 21½
Low middling	21¾ @ 22
Middling	22¼ @ 22⅜
Strict middling	22⅝ @ 22⅞
Good middling	23 @ 23¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,328
Arrived past three days	23,078	
Arrived previously	791,477	815,155
		840,478
Exported past three days	28,001	
Exported previously	585,546	613,547
Stock on hand and on shipboard		226,931

SUGAR.—We note a quiet market, with light receipts and a fair demand for the medium grades, but the high grades are dull. The supplies on Saturday and Monday were mostly sold at 6@7½c. for inferior, 7½@8c. for common, 8½@8¾c. for fair, 9@9¼c. for good fair, 9½c. for fully fair, 10¼c. for prime, 11⅛@11½c. for yellow clarified, and 12¾@12½c. for white.

MOLASSES.—The demand continues active. The receipts on Saturday and Monday sold at 40@50c. for common to prime fermenting, and 45@58c. for plantation reboiled.

CORN.—Liberal supplies have come in since our last review, and prices have declined about 13c. ₮ bushel. On Tuesday the demand was fair but at lower prices, when 11,000 sacks sold at 72, 73, 74@75c. for white, yellow and mixed, the market closing at the inside figures.

OATS.—On Tuesday 3,000 sacks sold at 60@61c. for Ohio river and ordinary, and 62@63c. for choice Western.

PORK.—There is none in first hands. The stock is light and held by dealers at $17 ₮ bbl. for large lots of mess, though 20 bbls. sold on Monday at $16.50, and another small lot at $16.75, and 25 bbls. on Tuesday at $16.75.

BACON.—On Tuesday 4 casks shoulders sold at 7c., 20 casks clear rib sides at 8⅞c., 5 and 5 casks clear sides at 10c.

HAMS.—The market is quiet, with a light supply. Sugar-cured hams are quoted at 12¼@12¾c. ₮ lb. On Saturday 30 tierces canvased sugar-cured sold on private terms, and on Monday 20 tierces canvased at 12½c.

DRY SALT MEAT.—The stock is in the hands of dealers, and the market is quiet but firm. A retail business is doing at 6½c. for shoulders, 8¼c. for clear rib sides, and 9½c. for clear sides. On Tuesday a lot of 40,000 lbs. shoulders sold at 6c., and some in casks were held at 6¼c. ₮ lb.

LARD.—On Tuesday tierces were quoted at 9½c. for packers', and 9¾@10c. for refined; kegs, 10¾@11c. ₮ lb.

BREAKFAST BACON.—Choice Western continues scarce and in demand, and commands 11½@12c. ₮ lb. Northern is also scarce, and commands 11¾@12c. On Monday 10 boxes New York sold at 11¾c.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 109⅞@110⅛, (against 110⅜ at New York,) and closed at 110@110⅛, (against 110⅜ at New York.)

The sales of silver were confined to $1,400 in American half dollars on Saturday at 108@108¼; and $500 on Monday at 107½. American half dollars are quoted at 107½@108½, and Mexican dollars at 2½@3 per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₮ 100 lbs:		
Pilot	6 00	— —
Loaf	— —	— —
Crackers	— —	6 00
Navy	5 00	— —
Cream crackers	12 00	— —
Bricks, ₮ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	— —
Candles, ₮ lb:		
Sperm, New Bedford	36	38
Tallow	— —	18
Chocolate, ₮ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₮ bbl:		
Western	16 00	17 00
Coal, ₮ ton:		
Anthracite	15 00	— —
Western, ₮ bbl	1 00	1 25
Corks, ₮ 1000:		
Regular	4 00	4 50
Pointed	2 70	3 00
Coffee, ₮ lb:		
Havana (currency)	23	27
Java	28	32
Conlova	—	—
Copper, ₮ lb:		
Braziers	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₮ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₮ ton	14 00	— —
In sacks	— —	18 00
Dyes, ₮ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₮ lb	1 75	1 85
Madder	20	22
Eggs, ₮ dozen:		
Western	40	42
Feathers, ₮ lb	60	1 00
Fish, ₮ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ₮ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ₮ lb	5	6½
Flour, ₮ bbl:		
Double extra	7 87½	8 00
Superfine	7 00	— —
Fine	— —	— —
Fruit, ₮ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	14	19
Almonds, shelled	31	— —
Glass, ₮ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₮ bag	19	20
Hay, ₮ ton:		
Prime	32 00	— —
Choice	33 00	34 00
Iron, ₮ ton:		
Pig	34 00	35 00
Country bar, ₮ lb	4½	6
English	— —	4
Swedes, assorted	6½	7½
Hoop	6	8
Sheet	5½	8½
Boiler	7½	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₮ 100 lbs:		
Pig	9 50	10 00
Bar, ₮ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₮ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₮ dozen	42 00	75 00
Texas, rough, ₮ lb	24	32
Lime, ₮ bbl:		
Western	1 50	2 00
Cement	2 25	2 50
Plaster Paris	2 50	2 75
Lumber, ₮ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	23 00	28 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	18 00	21 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	12 00	15 00
Shingles, ₮ M	3 50	4 50
Laths	2 50	3 00
Moss, ₮ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₮ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₮ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₮ gallon	97½	1 00
Coal oil, in barrels	30	35
Coal oil, in cases	35	40
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale: refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	65	100
Castor	1 60	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 13@12 oz	7 25	7 50
Tanner's, ₮ gallon	75	85
Soap, ₮ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	11½	12
Castile, imitation	14	16
Sardines:		
Half boxes	35½	36
Quarter boxes	22½	23½
Spices, ₮ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	— —	1 15
Pepper	21½	22½
Pimento	12	12½
Sugar, ₮ lb:		
Havana, white	— —	13
Havana, yellow	10½	11½
Havana, brown	10¼	— —
Crushed	12½	— —
Pulverized	13½	— —
Teas, ₮ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Ponchong	50	50
Tin, ₮ lb:		
Block	42	43
Ic plates, X, ₮ box	13 25	13 50
Ic plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Feb. 20, 1872.

Texas beeves, choice ₮ head	$50 00	@	55 00
Texas beeves, 1st qual ₮ head	30 00	@	40 00
Texas cattle, 2d qual, ₮ head	20 00	@	28 00
Texas cattle, 3d qual, ₮ head	10 00	@	12 00
Western beeves, ₮ lb, net	10	@	14
Hogs, ₮ lb, gross	5½	@	6½
Sheep, first quality, ₮ head	4 50	@	5 50
Sheep, second qual., ₮ head	3 00	@	4 00
Sheep, third quality, ₮ head	2 00	@	2 50
Milch cows, choice, ₮ head	80 00	@	100 00
Milch cows, ₮ head	50 00	@	80 00
Texas cows, with calves	— —	@	80 00
Calves, ₮ head	7 00	@	10 00
Yearlings, ₮ head	10 00	@	15 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.

Rankin circuit	Feb. 3, 4
Mount Carmel and Williamsburg	10, 11
Columbia circuit	17, 18
Enon circuit	25, 26
Pearlington circuit	Mar. 2, 3
White Plains circuit	9, 10
Ocean Springs circuit	16, 17
East and West Pascagoula circuits	23, 24
Green mission	30, 31

C. F. GILLESPIE, P. E.

BRANDON DISTRICT.

Hillsboro circuit	Feb. 3, 4
Forest circuit	10, 11
Lake circuit	17, 18
Decatur mission	24, 25
Philadelphia circuit	Mar. 2, 3
Trenton circuit	9, 10
Raleigh circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, 31

F. M. WILLIAMS, P. E.

JACKSON DISTRICT.

Mount Oliver circuit and Yazoo mission, at Short Creek	Feb. 3, 4
Yazoo City sta. and Silver Creek, at Yazoo City	10, 11
Yazoo circuit, at Mount Carmel	17, 18
Camden and Thomastown cts., at Camden	24, 25
Raymond circuit, at Raymond	Mar. 2, 3
Brownsville ct., at Queen's Hill	9, 10
Sulphur Springs ct., at Lone Pine	16, 17
Carthage circuit, at Conwny	23, 24

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at ten o'clock A. M: They are: Guilford Nicholson, G. W. Galloway, T. B. Cook, D. Bunch, D. C. Langford, John McKay, J. J. Birdsong, A. Coleman, J. L. Jones, J. B. Greaves, A. M. Gurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Pleasant Valley ct., at Pleas. Vall.	Feb. 3, 4
Burleuton circuit, at Tabernacle	10, 11
Wesson and Beauregard, at Beauregard	17, 18
Georgetown circuit, at Bethesda	24, 25
Jackson circuit, at Terry	Mar. 2, 3
Crystal Springs station and miss'n	9, 10
Bogue Chitto ct., at Bogue Chitto	16, 17
Brookhaven station and mission	23, 24

Brethren will please contrive to help me out to the seats of their respective conferences.

W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Closter Hill	Feb. 3, 4
Rolling Fork	10, 11
Rocky Springs, at Rocky Springs	24, 25
North Warren, Milldale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayuga, at Utica	16, 17
Fayette, at Bethel	23, 24
Klingston	30, 31

JOHN A. B. JONES, P. E., Port Gibson, Miss.

MERIDIAN DISTRICT.

Shubuta and Clarke, at Shubuta	Feb. 3, 4
Enterprise station	10, 11
Enterprise circuit, at Sageville	17, 18
Marion, at Marion	24, 25
Meridian	Mar. 2, 3
Paulding circuit, at Paulding	9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all out. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting.

WM. B. HINES, P. E.

WOODVILLE DISTRICT.

East Baton Rouge	Feb. 3, 4
Jackson	10, 11
Bayou Sara	17, 18
Wilkinson	24, 25
Buffalo	Mar. 2, 3
Amite, at Liberty	9, 10
Meadville	16, 17
Dist. stewards' meeting, Jackson	Feb. 9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Amite City ct., at Amite City	Feb. 3, 4
Greensburg, at Greensburg	10, 11
Franklinton ct., at Water Holes	17, 18
Ponchatoula miss., Ponchatoula	24, 25
St. Helena ct., at Day's church	Mar. 2, 3
Big Creek miss., at Bethel church	9, 10
Covington ct., at Covington	16, 17
Livingston miss., at Gray's Creek	23, 24

J. NICHOLSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Attala circuit, at Pleasant Hill	Feb. 3, 4
Richland circuit, at Richland	10, 11
Lexington circuit, at Enlogy	17, 18
Durant circuit, at Center Grove	24, 25
Valden circuit, at Enon	Mar. 2, 3
Black Hawk ct., at Black Hawk	9, 10

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Caledonia	Feb. 2, 3
Vinton	9, 10
Athens	16, 17
Houston	23, 24
Palo Alto	Mar. 1, 2
Line Creek	15, 16

My address is Ramsey, Alabama.

THOS. Y. RAMSEY, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson circuit, at Mound Zion	Feb. 3, 4
Orrville circuit, at Orrville	10, 11
Dayton and Spring Hill, at Spring Hill	17, 18
Reubert Hills ct., at Magnolia	24, 25
Peachtree circuit, at Liberty	Mar. 2, 3
Choctaw Corner circuit, at Bashi	9, 10
East Selma	16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month.

My address is Summerfield, Alabama.

A. J. BURGES, P. E.

MONTGOMERY DISTRICT.

Loachapoka and Mount Meigs, at Loachapoka	Feb. 3, 4
Salem, at Chapel Hill	10, 11
Crawford, at Soule chapel	17, 18
Nesanlga, at Armstrong chapel	24, 25
Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Ebenezer, at Carolina	23, 24
Hurtsville and Silver Run	30, 31
District stewards' meeting, at Auburn	Feb. 7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Black's Bend, at Tallachee	Feb. 3, 4
South Butler, at Ebenezer	10, 11
Monroeville, at Liberty chapel	17, 18
Evergreen mission, at Pluy Grove	24, 25
Oak Hill, at Bethlehem	Mar. 2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro	9, 10
Snow Hill, at Snow Hill	16, 17
Farmersville, at Four Oaks	23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Demopolis	Feb. 3, 4
Forkland, at Forkland	10, 11
Gainesville, at Ramsey station	17, 18
Bladen, at Mount Zion	24, 25
Butler, at Bethel	Mar. 2, 3
Gaston, at Sharon	9, 10

S. H. COX, P. E.

MOBILE DISTRICT.

Pollard circuit	Feb. 3, 4
Mt. Pleasant ct., at Burns' chapel	10, 11
Grand Bay mission, at Pinegrove	17, 18
St. Stephen's ct., at St. Stephen's	24, 25
Eastern Shore, at Daphney	Mar. 2, 3

H. URQUHART, P. E.

MARIANNA DISTRICT.

Big Creek circuit, at Big Creek	Feb. 3, 4
Gordon circuit, at Columbia	10, 11
Sylvan Grove ct., at Asbury chapel	17, 18
Geneva circuit, at Double Bridges	24, 25
Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANDUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Greenville station	Feb. 3, 4
Fort Deposit ct., at Fort Deposit	10, 11
Greenville ct., at Oak Bowery	17, 18
Rocky Mount ct., at Rehoboth	24, 25
Pine Level circuit, at Pine Level	Mar. 2, 3
Olustee circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Ida	16, 17
Elba circuit, at Bethel	23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SUNNES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Evergreen and Big Cane	Mar. 2, 3
Sunsport	9, 10
Columbia and Trinne	16, 17
Centerville mission	20, 21
Harrisonburg and Trinity	23, 24
Alexandria	30, 31
Atlanta	Apr. 6, 7
Rapides	13, 14
Bayou Boeuf and Spring Creek	20, 21

F. WHITE, P. E.

OPELOUSAS DISTRICT.

Bayous Boeuff and Waxia, at Waxia	Mar. 2, 3
Opelousas and Washington, at Washington	9, 10
Vermillionville and Plaquemine	16, 17
Belleview and Kimball chapel, at Kimball chapel	23, 24
Abbeville and Prairie Gregg, at Abbeville	30, 31
New Iberia	Apr. 6, 7
Franklin and Pattersonville, at Pattersonville	13, 14
Lake Charles	May 25, 26
Grand Cheniere	June 1, 2
Calcasieu	8, 9
Sugartown	15, 16

N. B.—The gap between the time at Pattersonville and Lake Charles is intentional.

B. F. WHITE, P. E.

OUACHITA DISTRICT.

Vernon circuit, at Vienna	Feb. 3, 4
Homer, at Homer	17, 18
Haynesville, at Haynesville	24, 25
Ouachita, at Smyrna	Mar. 9, 10
Farmerville, at Alabama	23, 24
Castor, at Bethel	Apr. 6, 7
Monroe station	20, 21
Trenton, at Trenton	27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar. 2, 3
Keachie, at Keachie	9, 10
Pleasant Hill, at Pleasant Hill	16, 17
Caddo, at Greenwood	23, 24
Manny, at Fort Jessup	30, 31
Anacoco, at Holly Grove	Apr. 6, 7
Springville, at Coushatta	13, 14
Shreveport, at Shreveport	20, 21

The district stewards will please meet at Mansfield on Saturday, March 2.

JOHN PIPES, P. E.

NEW ORLEANS DISTRICT.

Preaching at Cadiz street	Feb. 4
Felicity street	11
Moreau street	18
German charges	25
Baton Rouge	Mar. 2, 3
Algiers and Thibodaux, at Algiers	10
Thibodaux	24
Plaquemine and Grosse Tete	31

LINUS PARKER, P. E.

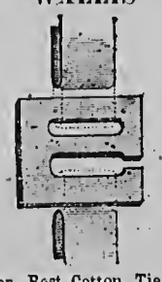
LAKE PROVIDENCE DISTRICT.

Lake Providence, at Lake Providence	Feb. 3, 4
Bastrop, at Bastrop	10, 11
Delhi and Floyd, at Floyd	17, 18
Oak Grove, at Oak Grove	24, 25
Lind Grove, at Lind Grove	Mar. 2, 3
Winnsboro, at Winnsboro	9, 10
Rayville, at Rayville	16, 17
Sicily Island, at Sicily Island	23, 24
Tensas and Elizabeth chapel	30, 31

J. T. DAVES, P. E.

MISCELLANEOUS.

THE "WALLIS" TIE.



Diplomas for Best Cotton Tie Granted by
Louisiana State Fair, April, 1870.
Georgia State Fair, October, 1870.
Cotton States Fair, October, 1870.
Mississippi State Fair, October, 1870.
Alabama State Fair, November, 1870.

MADE OF THE BEST ENGLISH IRON.
EASILY AND RAPIDLY ADJUSTED.

For sale by all dealers in Ties, at lowest market price. Orders respectfully solicited.

JOHN S. WALLIS & CO.,
my18 1y 60 Carondelet st., New Orleans.

New Orleans Savings Institution,
187 CANAL STREET 187
Incorporated March 15, 1855.

OFFICERS.
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THOS. A. ADAMS, first Vice President.
THOS. ALLEN CLARKE, second Vice President.
CHARLES J. LEEDS, third Vice President.
SAM JONES, jr., Treasurer.

DIRECTORS.
Dr. W. Newton Mercer.

L. F. Generes,	David Urquhart,
George Soms,	John B. Gaines,
Thos. A. Adams,	Carl Kohn,
Thos. Allen Clarke,	Christian Schneider,
Charles J. Leeds,	Samuel Jamison

Six per cent. interest on deposits.
no23 3m

TARPAULINS.....TARPAULINS.

C. H. ALLEN. SAMUEL BROOK.
C. H. ALLEN & CO.,
84.....NEW LEVEE ST.....84
Between Poydras and Lafayette streets,

keep always on hand a large assortment of TARPAULINS, which they will dispose to merchants for covering merchandise on the Levee, and will pay all damage accruing to goods when their tarpaulins and men are employed to protect the same.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. fe8 1m

COAL.....COAL.....COAL.

Pittsburg, Anthracite and Cannel Coal
At the lowest market rates.

Families, lumberies, hotels, steamboats, steamships, etc., supplied at shortest notice. SOLD EXCLUSIVELY BY WEIGHT.

MCCLOSKEY, BIGLEY & CO.,
feb1 1m 168 Gravier street.

JOHN GRAYER, proprietor of Phœnix Stables and Undertaker, Nos. 35 and 37 Elysian Fields street, opposite Pontchartrain Railroad, Third District, New Orleans. Carriages, Barouches, Buggies and Saddle Horses to hire. Horses bought, sold and kept on livery. Patent Metallic Burial Cases. Mahogany, Black Walnut and plain Coffins always on hand. Funerals attended to by the proprietor, who hopes, by strict attention to business, to obtain a share of public patronage. ja11 3m

HENRY OTIS,
MANUFACTURER OF
WOOD AND PAPER BOXES,
AND BOXES IN SHOOKS.
Southern Agent for Harrison Safety Boiler. Send for circular.
112.....MAGAZINE STREET.....112
ja18 3m NEW ORLEANS.

PIANOS. PIANOS

AND AND

ORGANS. ORGANS.

LOUIS GRUNEWALD,
NO. 129 CANAL STREET, NEW ORLEANS,
IMPORTER OF MUSICAL INSTRUMENTS & STRINGS,
And Publisher of Music.

THE LARGEST ESTABLISHMENT OF THE KIND IN THE SOUTH.

Parties needing or having an order for a Piano Forte, Organ, Melodeon, Violins, Guitars, Accordeons, Strings, Music, or any article in the Musical line, can be supplied with the same at Wholesale or Retail, with full guarantee that it shall be the best that can be purchased for the money.

My stock of Piano Fortes consists of the best Pianos made in the world. Of American Pianos the STEINWAY and KNABE; of German Pianos the upright BLAEDEL; of French Pianos the upright PLEYEL. Of low-priced Pianos, that can be conscientiously recommended, I have the HAINES PIANOS, which combine beauty of tone and durability with moderate prices. A full assortment of eight different styles constantly on hand.

Southern Wholesale Agent for the celebrated MASON & HAMLIN ORGANS, these being the best and at the same time the cheapest Organs for church or parlor use made.

All my *small Musical Instruments and Strings* are imported direct from the best EUROPEAN MANUFACTURERS, and being purchased for cash, are sold below Northern prices.

Every article warranted to give satisfaction and to be as represented.

Persons at a distance can order with the full assurance that they will get as good bargains as if they were present to select in person.

LOUIS GRUNEWALD,
Music Dealer, 129 Canal Street.
le23 1y

MOBILE ADVERTISEMENTS.

I. C. DUBOSE & CO.,
WHOLESALE DRUGGISTS,
7.....North Water St.....7
MOBILE, ALABAMA,

having, since the destruction of their store by fire, on the twenty-ninth of May last, laid in a full and most complete stock of

Staple Drugs, Paints, Oils, Window Glass, Patent Medicines, Etc.,

are now prepared, at their spacious, new and elegant store, to execute orders on the most liberal scale.

In quality and prices we invite comparison with any house in the land.

Give us a trial. ja4 3m

IRA W. PORTER & CO.,
IMPORTERS AND DEALERS IN
HARDWARE, CUTLERY, PAINTS,
OILS, WINDOW GLASS,
Doors, Sash and Blinds, Marbleized Slate Mantles and Grates,
Under ODD FELLOWS' HALL, ROYAL ST.,
MOBILE, ALA. ja4 6m

Mobile Photograph Gallery,
J. T. WILSON, PROPRIETOR,
76.....Dauphin St.....76
Second entrance below St. Joseph street,
ja4 2m MOBILE, ALABAMA.

ESTABLISHED IN 1840.
GEO. H. PRESTON. A. S. STETSON.
PRESTON & STETSON,
(SUCCESSORS TO M. S. STETSON & CO.,)
Manufacturers and Wholesale Dealers in
BOOTS, SHOES AND HATS,
N. W. cor. ST. FRANCIS and N. WATER Sts.,
MOBILE, ALABAMA.
Office in Boston, 118 Pearl street.
Sell at Wholesale only. ja4 3m

ESTABLISHED IN 1831.
JOHN K. RANDALL,
BOOKSELLER AND STATIONER,
PRINTER & BLANK BOOK MANUFACTURER,
No. 5 (Old No. 44) N. Water Street,
MOBILE, ALABAMA.
Account Books, Printing Paper, Mercantile Blanks, Stationery, etc., at Wholesale and Retail. Law, Medical, Theological, School and Miscellaneous Books for sale on accommodating terms. ja4 3m

W. B. VAIL,
Successor to Riley & Vail,
WHOLESALE GROCER,
AND DEALER IN FANCY GOODS.
74, 76 and 78 Dauphin Street,
Bet. Royal and St. Joseph Sts.,
ja4 2m MOBILE, ALA.

JOHN DOUGLAS, DEALER IN
Fancy and Staple Dry Goods,
NOS. 102 AND 104 DAUPHIN STREET,
MOBILE, ALABAMA.
Agent for the Florence Sewing Machine.
All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. ja4 1y

BATTLE HOUSE.
PRE-EMINENTLY
THE LEADING HOTEL IN MOBILE.
Proprietorship changed November 1, 1871.
ja4 2m GEO. THRALL, Proprietor.

WAVERLY STABLES.
HAYDEN & MEENAN, Proprietors.
LIVERY AND SALE STABLES,
Nos. 39 North Royal Street, Mobile.
Carriages and Buggies of the latest styles, and Superior Horses, furnished at all hours. Calls of every description will receive prompt attention. ja4 1y

OTIS' STEAM SAW,
PLANING AND GRIST MILLS,
AND BLACKSMITH'S SHOP,
Corner of Water and Madison Streets,
MOBILE, ALABAMA.
Orders received at the above Mills for all kinds of Lumber, dressed or rough. Fresh Meal, bolted or unbolted, always on hand. Also all styles of Moldings.
ja4 3m WILLIAM OTIS.

J. C. SMITH. J. N. KIDD. W. J. COYLE.
J. C. SMITH & CO.,
WHOLESALE AND RETAIL GROCERS,
AND DEALERS IN
HAY, CORN, OATS, BRAN, ETC.,
Nos. 19 and 21 Government St., and Nos. 48 and 50 South Water St.,
ja4 2m MOBILE, ALA.

CHRONOMETERS RATED BY TRANSIT OBSERVATIONS.
A. J. LESLIE,
(Late A. J. & F. A. Leslie.)
32.....DAUPHIN STREET.....32
MOBILE, ALA.
JEWELRY, WATCHES, DIAMONDS
And Sterling Silverware. ja4 3m

GREAT CHANCE FOR AGENTS. Do you want an agency, *local or traveling*, with an opportunity to make $3 to $20 a day selling our new 7-strand *White Wire Clothes-Lines? They last forever*; sample free, so there is no risk. Address *at once Hudson River Wire Works*, cor. Water St. and Madden Lane, New York, or 16 Dearborn street, Chicago, Illinois. an24 1y

THE PRACTICAL PLANTER,
A MONTHLY AGRICULTURAL JOURNAL, published by GEORGE W. GIFT, Memphis, Tennessee. TERMS—One copy, one year, $1.50; five copies, $6.25; ten copies, $10. MAKE-UP CLUBS. Specimen copies free. ap27 1y

COMMISSION MERCHANTS.

E. F. BROWN,
Successor to Victor Pesson,
WHOLESALE GROCER AND COMMISSION MERCHANT,
And dealer in Wines and Liqu

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, FEBRUARY 29, 1872. NO. 9.

NEWS OF THE WEEK.

DOMESTIC.

COUNCIL, BLUFFS, Feb. 21.—The railroad bridge over the Mississippi river, at this place, has been completed. It is the largest structure in the world on the high bridge system.

MEMPHIS, Feb. 22.—The stockholders of the Memphis and Charleston railroad this morning ratified the lease of that road to Colonel Tom Scott and the Southern Security Company for ninety-nine years.

The officers of the Memphis and Little Rock and Little Rock and Fort Smith railroads, having agreed upon the terms of consolidation, those roads adjourned to meet in Little Rock to-morrow for the purpose of signing articles of consolidation.

NEW YORK, Feb. 23.—A letter from Florence, Italy, January 24, says a fire there the day previous rendered two hundred families houseless and dependent upon charity for sustenance.

CHEYENNE, Feb. 23.—The first through train from San Francisco for the East on schedule time since the snow blockade reached here this afternoon. The road is reported clear. The Japanese embassy will be here in time to take the eastern train to-morrow.

NEW YORK, Feb. 24.—The German Democratic General Committee of New York have adopted strong resolutions complimentary of General Schurz.

A special from Berlin says the Germans are again arming in view of a change in the French government. Prussia claims the right to control a change, upon the points as to whether the succeeding government by disinclination or inability will probably fail to execute the treaty and discharge the obligations of France to Germany. Should Prussia decide either point adversely to the approaching change in the French government, a reinvasion of French territory will follow.

HOMER, LA., Feb. 24.—The Claiborne *Advocate* announces that the delinquent list, embracing fully one-fifth of the real estate of Claiborne parish, has been ordered to be sold for taxes. Other parishes are in a worse condition.

The situation of the people, unless reform of some sort is inaugurated during the coming year, will be deplorable, and emigration from this section unprecedented.

NEW YORK, Feb. 27.—A Matamoras special says General Quairroga writes from Camargo, on the twenty-third, that General Trevino is marching on San Luis Potosi with a thousand men. General Rocha, with fifteen hundred men, was at San Phillippi, two days' march from San Luis Potosi.

Four hundred government troops were at San Miguel, marching on San Luis Potosi. The fate of the city depends upon the celerity of the respective forces, and the result of a battle which will inevitably decide the fate of Mexico.

BALTIMORE, Feb. 27.—Very Rev. Henry Benedict Coskery, vicar general and administrator of the archdiocese of Baltimore, died to-day at the arch-episcopal residence, after several weeks' illness, aged sixty-four years.

FOREIGN.

ROME, Feb. 21.—The Pope has asked the permission of England and Austria for the meeting of the Ecumenical Council in their dominions.

ROME, Feb. 22.—Several bishops urge the Pope to hold the Ecumenical Council at Trent. The Austrian government is, however, indisposed to allow the council within Austria. Should the council occur the Pope will remain in Rome and be represented by a cardinal.

The Pope has convened the cardinals for to-morrow to elect a bishop for Russia.

LONDON, Feb. 22.—The gathering of Legitimists at Antwerp is increasing daily, and becoming formidable. It is confined to no nationality, although the French have preponderance in numbers. The German and Spanish Legitimists are well represented.

The King of Hanover arrived yesterday with a large body of supporters.

The Ultramontanists from Italy, Germany and France are also flocking to Italy. It is rumored all are acting together harmoniously, and the chiefs are deliberating over plans for the restoration of all deposed sovereigns.

LONDON, Feb. 23.—A mail steamer from the Cape of Good Hope has arrived. Encouraging reports from the diamond fields continued to reach Cape Town. Diamonds were selling at auction at a decline of twenty-five per cent. on the prices reported by the previous steamer. Good order has been restored among the miners. Several persons who were prominently engaged in lynching operations had been arrested and punished.

ROME, Feb. 23.—The Pope in a consistory yesterday recognized twenty-eight bishops, including four for dioceses in America.

HAVANA, Feb. 23.—The insurgent general Manuel Agramonte, who surrendered to the Spanish authorities, has issued a document to his late companions in arms, which deprecates the continuance of the war, and asks them to surrender to the Spaniards and allow his manifesto to circulate among the Cubans in the revolutionary districts. Agramonte offers to receive any Cubans who are desirous of surrendering for that purpose; he will accompany the Spanish column of troops, but should they refuse to surrender, he threatens to organize the Cubans who surrendered with him and march against the persisting revolutionists. The manifesto concludes by saying there is no longer any reason why the revolution should continue.

LONDON, Feb. 25.—Disraeli will deliver two addresses in Manchester during the Easter holidays.

Five distinct shocks of an earthquake were felt at Leghorn on Saturday night. They caused much alarm, but no damage was done.

Dispatches from Dundee give accounts of a widespread, devastating flood in the valley of the Tay. The waters of the Firth and the rise of the Tay overflowed their banks last night, and poured into the plains on both sides, sweeping everything before them.

LONDON, Feb. 26.—The Society for the Suppression of Vice and Immorality have succeeded in suppressing the *Day's Doings* and modifying other papers of like tendency.

ANTWERP, Feb. 26.—Count de Chambord refuses to publish the manifesto of the Monarchists in the French Assembly.

Chambord received delegations from a number of French towns today.

The streets are again thronged by strangers and citizens, and great excitement prevails.

The gens d'armes dispersed several crowds, bayoneting some persons.

Later.—The excitement is increasing. The citizens are arming, and making threatening demonstrations against the strangers. The authorities are apprehensive, and are making extensive preparations to suppress rioting.

ANTWERP, Feb. 26, evening.—A deputation from Metz arrived and was received by Count de Chambord. Deputations from other places continue to arrive.

PARIS, Feb. 27.—The Pope has written the French bishops asking them to support Count de Chambord for French ruler.

It is reported that Chambord will leave Antwerp to-night.

HOW TO PUT THE CHILDREN TO BED. *Not* with a reproof for any of that day's sins of omission or commission. Take any other time *but* bedtime for that. If you ever heard a little creature sighing or sobbing in its sleep, you could never do this. Seal their closing eyelids with a kiss and a blessing. The time will come, all too soon, when they will lay their heads upon their pillows lacking both. Let them then at least have this sweet memory of a happy childhood, of which no future sorrow or trouble can rob them. Give them their rosy *youth*. Nor need this involve wild license. The judicious parent will not so mistake my meaning. If you have ever met the man, or the woman, whose eyes have suddenly filled when a little child has crept trustingly to its mother's breast, you may have seen one in whose childhood's home "Dignity" and "Severity" stood where Love and Pity should have been. Too much indulgence has ruined thousands of children; too much *love* not one.

SPEAKING of rewarding virtue, the Norwich *Bulletin* says: "A well-known justice of the peace subscribed $5 to the relief fund recently, and upon returning to his office immediately, received the amount for marrying a couple. This is virtue rewarded. Another man was requested to contribute, but declined, and within two hours heard that his mother-in-law had come to stay a month with him.

A CORRECTION.

We have already noticed the mistake of the *Methodist* in its estimate of the extent of circulation of our periodical literature. Referring to the correction published by the *Western Methodist*, the *Methodist* makes the amende, as follows:

We gave lately a table of "periodical circulation," showing the ratio of such circulation, in each leading denomination, to its membership. The table showed badly for the Roman Catholics and the Methodist Episcopal Church South. We copied it from the Pittsburg *Advocate*, which took it from Pettengill's *Advertisers' Hand-Book*. The *Western Methodist*, of Memphis, corrects the showing of this table, by the aid of the *New Monthly Magazine*. It is due our Southern brethren that we copy the correction, and we do so with pleasure. The *Magazine*, cited by the *Western*, says:

"Now, the circulation of the periodicals of the Southern Methodist Publishing House, by actual examination on the day this article is written, amounts to 141,800, and there are fifteen other papers published by the religious press of the Southern Methodist Church. Our knowledge of these papers—three of which, we are assured, have a circulation of more than 20,000 copies—warrants us in placing the figures for the whole fifteen at 56,000 copies. Let us amend these figures, then, and we have the following table, more nearly correct, we believe, than the one above quoted:

		One to each
Meth. Epis. (North)	875,000	1.44 mem.
Baptist	475,000	2.37 "
Presbyterian	225,000	3.33 "
Roman Catholic	100,000	10.00 "
Congregational	130,000	2.06 "
Episcopal	65,600	2.82 "
Meth. Epis. South	197,000	2.88 "

"There is no great value in such a table as this, it is true, as more than half of all these figures represent papers published exclusively for children, who are not counted in the column of members; but whatever of importance may belong to the table, we beg that the Southern Methodist Church may be treated precisely as other denominations. We certainly have nothing of which to boast, so far as the circulation of our periodicals is concerned, but we demand a fair hearing when we are charged with such inexcusable and deplorable ignorance as the *Advertisers' Hand-Book* charges upon us."

The above statement is not at all discreditable to the Southern Methodists. Considering the recency and greatness of the devastations of that section of the country, the exhibit is highly creditable. We are inclined to think it the most creditable on the list. It shows how effectively their periodicals may be circulated, with proper effort, now that their people are fast recovering from the war.

PAPAL EDUCATION.

A contributor of the *Methodist* speaks of this matter as follows:

The predominance of crime in Roman Catholic countries does not speak favorably of the elevating tendency of their schools. From the most authentic sources it appears that, while in England there are annually four murders to a million of inhabitants, in Papal France there are thirty-one; in Lombardy, forty-five; in Sicily, ninety; in the Papal States, under the immediate watch and control of the Pope, one hundred to a million; and in Naples, equally under him, two hundred—that is, just fifty times as many as there are in Protestant England. The Roman Catholic nations of Europe and South America present a similar record. Surely our secular schools, though denounced as "godless" and "heathen," are more moral than those papal religious institutions which curse those lands in which they have the controlling influence.

The priests in France made an effort, a few years since, to procure an act of the General Assembly restoring to the clergy the entire instruction and control of the national schools. Before the time of Napoleon Bonaparte every school, even the primaries, was instructed by a priest; and very little was taught in them except the creed and the elements of the papal faith. This system was entirely changed by the Emperor, and every priest was removed from the schools. The Bourbons, at their restoration, restored the priests; but the last revolution set the schools free again. The recent effort to bring them again under subjection to the church called forth some caustic utterances from the eloquent Victor Hugo. He said to the priests: "Ah! we know you! We know the clerical party. It is an old party. This it is which has found for the truth those two marvelous supporters, ignorance and error! This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it! Its history is written in the history of human progress, but it is written on the back of the leaf." After showing how the great scientific discoverers of the past were persecuted by the popes, this earnest French patriot thus addressed the priests: "For a long time already you have tried to put a gag upon the human intellect. You wish to be the masters of education; and there is not a poet, not an author, not a philosopher, not a thinker that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject." The fearless orator then referred to their opposition to the Bible, and closed with these significant facts: "And you claim the liberty of teaching. Stop, be sincere; let us understand the liberty which you claim. It is the liberty of *not* teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without an inexpressible filial emotion—Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts—Italy, which has taught mankind to read, now knows not how to read. Yes; Italy is, of all the States of Europe, that where the smallest number of natives know how to read. In Spain the same dark picture presents itself."

How a Religio-Political Movement was Defeated.

In a calm and sensible article, appearing in the Detroit *Tribune* of the eighteenth ultimo, says the New York *World*, we find what we surmise to be about the truth of the recent Senatorial canvass in Iowa, resulting in the defeat of Mr. Harlan for a re-election. The *Tribune* says that Mr. Harlan was obnoxious by seeking to hold on to his seat too long; by seeking to use the Methodist Church to secure his re-election; *by being a high-protectionist*, which Mr. Allison, his successful competitor, is not; and by failing to explain financial irregularities alleged against him. It is further said: "The Federal officeholders were favorable to Mr. Harlan, and it was generally understood that, on the whole, he was General Grant's choice. That he was the decided preference of the coterie of politicians who claim to have the President under their control, was not left in doubt for a moment." The religious point above mentioned is this: Last summer Rev. Dr. Newman, chaplain of the United States Senate, sent a confidential circular to the Methodist clergy of Iowa, urging them to use their influence to re-elect Bro. Harlan, as being high in Mr. Grant's favor, a strong friend of the Santo Domingo job, and sure to do something handsome for the church if given another term. This leaked out, and, in conjunction with Mr. Harlan's unsavory reputation in money matters, and the disgust of the decent Republicans of Iowa at administration dictation, secured the brother's defeat. A fitting rebuke to a sneaking hypocrite.—*Nashville Christian Advocate.*

A REMARKABLE DIAGRAM has been prepared by Dr. Toner, the statistician, which gives at a glance the facts of each census in regard to the relative longevity of the two sexes; also another curious table, showing the number of children born to each thousand women between the ages of fifteen and fifty at each census. This table reveals the startling fact that what is held up as the peculiar shame of Massachusetts, is equally true of all her sister States. It is shown that only one-half as many children are now born to each one thousand women as in 1800, and that there has been a regular decrease from one decade of years to another.

LETTER FROM MONTANA.

DIAMOND CITY, MONTANA TERRITORY, January 17, 1872.

MR. EDITOR: Will you allow me a place in your paper to say a few words to my fathers and brothers of the Mississippi Conference? If so, insert the following.

I have many reasons, brethren, to be very grateful to you for the kind admonitions you gave, and the sympathy you had for me while a member of your Conference. Now I am out here in this far-off field of labor, entirely separated from you, though laboring for the same cause. I feel that I have your sympathy and your prayers to God for me.

Owing to the lateness of the fall when we left Mississippi, we came in contact with very cold weather; but our little band of missionaries—thirteen in all—were not easy to be discouraged. Our trust being in God, we followed our guide, believing that all things work together for good to them that love God. True, we suffered more or less from the fierceness of the snow storms which we encountered in going from Corinne, Utah, to Helena, Montana, a distance of four hundred and fifty miles. This being the most difficult part of our journey, we had previously prepared ourselves with buffalo robes, blankets, shawls, etc., so that we were pretty well prepared for the emergency; and while many others were frost-bitten, and several persons frozen to death, by the kind providence of God we escaped unhurt. Not one of our number was frosted in the least.

Having arrived at Helena on the second of December, 1871, Dr. Curtiss entered immediately into the work to which he was assigned, viz., Helena. I reported to Rev. L. B. Statler, the presiding elder of Helena district, and he gave me the Diamond City circuit, or rather mission, as my field of labor for the remainder of this Conference year, which closes about July next, at which time we hope to be able to organize an Annual Conference at Helena, Montana Territory.

Diamond City is a mining town of about three hundred inhabitants. There is no church organization here, and but few persons members of any church; consequently there is no church-house. The Good Templars have a large hall, in which we have preaching. The congregations are large and attentive. I must say I have never seen a people more prodigal with their means than they are here. When I arrived, and the people learned that I was sent to preach for them, they kindly opened their hearts and purses to receive me and contribute to my wants, (for I had spent all my means in getting out here, save a few dollars,) and to purchase a house in which to live. This was done in a few days. The money was raised, the house paid for, the deed drawn in my name, and all presented to me, with $50 in greenbacks. Now I am comfortably situated. I made considerable sacrifice to get here, and now I am being repaid. Oh! how precious is that promise of Jesus, in the gospel by Mark, x, 29, 30. Look at it, brethren, and think how many precious, immortal souls in this Western country, for whom Christ died, are begging for the gospel; and many are dying without it. Come and help us, you who can.

The ADVOCATE is a welcome messenger, and reaches me about fifteen days after being mailed. My post office is Diamond City, Montana Territory. Pray for us.

Yours in the bonds of the gospel,

THOS. W. FLOWERS.

THERE is as little in common between the church and the world as there was between Israel and the sand of the desert. The most brilliant attractions and bewitching fascinations of the world are to the church of God what the serpents and scorpions, and the ten thousand other dangers were to Israel.

BOOKS AND PERIODICALS.

COMMENTARY ON THE GOSPELS. By Thomas O. Summers, D. D. Volume IV. St. John. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1872. 12mo, 312 pages.

This is Dr. Summers' commentary on the greatest and most difficult of the gospels, and in it we think he has achieved his greatest success. It fell to our lot to notice his Commentary on Matthew when it first appeared, and also of Mark and Luke. They were good, but we think this the best of all. The notes are a wonder of condensation, embracing everything material to the text, and at the same time containing abundant indications of the most laborious and critical research. The notes on John are more expanded than those on the other gospels, and sufficiently so for the end contemplated, although our brethren of the ministry will generally regret that the doctor's plan did not admit of still greater amplification. As excellent specimens of clear, concise and complete exegesis, let our readers turn to the notes on chapter xiv, verse 16, where *Paraklos*, as applied to the Holy Spirit, is explained, and also to the twenty-eighth verse of the same chapter, where "For my Father is greater than I" receives its only true exposition. These are, perhaps, not the best specimens; but are such as have caught our eye in turning here and there. There are no hold and abstruse speculations, nothing particularly novel or startling, but a thoroughly judicious and candid statement of the mind of the Spirit. Dr. Summers evidently prefers the older authorities and critics, though the new are evidently in his reach, and not altogether unheeded. In this respect his work is somewhat in contrast with Whedon's. He has carefully weighed the results of modern criticism, and where they have been set aside it has been done of set purpose. Many, perhaps, will not agree with him in his estimate of the *Codex Sinaiticus*, or of Schaff and Lange; but all will coincide with us in the opinion that he has given to the church a safe, convenient and valuable commentary, and emphatically "a help to the better understanding of the sacred writings." For ourselves we could wish that the little volume of questions accompanying the commentary might come into general use; but with our uniform lesson system this cannot be generally realized in our Sunday schools. The Commentary on John is appropriately dedicated to our venerable senior Bishop, Robert Paine, D. D.

THE LAND OF DESOLATION: Being a personal narrative of observation and adventure in Greenland. By Isaac I. Hayes, M. D. New York: Harper & Brothers, publishers, 1872.

This volume is the record of a visit to Greenland, made in the summer of 1869, by the author, with a small party of friends, in the steam yacht of Mr. William Bradford, an artist whose pictures of arctic scenery have been widely commended. The style is lively, and the matter entertaining and instructive. Much scientific information is contained in the book, and many graphic delineations of scenery and society as they exist in the land of desolation. For sale by Ellis & Bro., New Orleans.

THE JUNIOR CLERK, edited by Dr. Haygood and published by Dr. Redford, Nashville, is a beautiful little volume, and the very book for boys. Our lads have devoured it, and loaned it out already. The entire edition ought to be sold in a week, and would be if its merits were generally known.

THE SUNDAY SCHOOL VISITOR for March has been received. They are first-rate numbers. "Waiting for a Bite" is a very expressive and taking picture, and true to nature. Let all of our families and Sunday schools supply themselves liberally with the *Visitor*, and take some to give away.

MORTON'S MONTHLY HOME AND SCHOOL JOURNAL OF POPULAR EDUCATION is published by John P. Morton & Co., Louisville, Kentucky. Price, $1.50 per annum. We have received the February number, and are favorably impressed with its contents.

CHURCH'S MUSICAL VISITOR for February has reached our table, and is certainly the best and handsomest number yet issued of this valuable art journal. The frontispiece is adorned by a full-page portrait of Christian Nilsson.

MAN begins with God when he gets to the end of himself.

The Christian Advocate.

THURSDAY, FEBRUARY 29, 1872.

"AS A LEAF."

BY KETTIE M. ARNOLD.

The leaf presents to God
Its finished story,
Receiving at his hand
Its meed of glory;
And floating gently down,
With mission ended,
Molders beneath the bough,
Its life defended.

Freely it gave its all
The tree to nourish,
That by its tiny power
The oak might flourish.
For 'tis the blossomed branch
Whose vital juices,
Fed by the to large dense,
The fruit produces.

So God delights to teach
This lesson ever,
That his success depends
On our endeavor;
That, lovingly performed,
Each lowly duty
Adds to the inner strength
And outer beauty.

Yet are we slow to learn
That death is glorious
Only to those who rise
O'er self victorious;
Only to those who find
The bliss of living
Is ever, like the leaf,
Receiving, giving.

To such life's autumn day
Yields rich completeness,
Whose mellow splendors dim
Youth's early sweetness;
And when to false and true
Rewards are meted,
With Jesus' sweet "Well done!"
They shall be greeted.

Christian Union.

GOD AND HIS WORSHIP.

In hie offices God is creator, lawgiver, judge; in his attributes he ie eternal, omniscient, omnipotent, omnipresent; in his substance he is spirit. His spiritual substance underlies the theology of the Jewish dispensation, but under shadows. In the teaching of Christ it was brought out unvailed when he declared to the woman of Samaria: "God is a spirit." The circumstances emphasize the term spirit. "God is a spirit" is a literal truth, and the most sublime truth ever uttered by the great Teacher.

God is a spirit as opposed to matter. Matter is that which may be seen or tasted or felt by the physical senses. God is not matter: the eye cannot see him, nor the ear hear him, nor the physical sense feel him. He is spirit, not as wanting substance. Substance ie being, reality. Spirit is the highest form of being. The soul is a higher being than the body. Materiality ie limitation to being. The material connection of the soul hinders it. It will be greater without the body than in the body. That which is constituted of matter, or limited by material connection, is necessarily limited to space and in power. God is a spirit, not as wanting substance, but as being of highest substance.

Some imagine that as a spirit God is unreal—only ideal, a principle, an objective conception. God is not earth, nor wood, nor flesh, therefore nothing. But is man's soul nothing? Is that which thinks, and feels, and worships, and drives the whole material world, nothing? Is it not the man, all of the man? Is it not the being, the only indestructible being? What, then, is God, the *infinite* spirit?

As a spirit God ie a person, not a thing. There is no personality where there is no spirit. God is not a machine driven by law; a machine is but a thing. Hence God is not bound by an attribute or by fate, by foreknowledge or material necessity. If so he would be a thing, a material thing, or may be, if such a thought is not absurd, a spiritual thing.

As a spirit God is not an animal. An animal is led by mere instinct, without deliberation, and independent of reason, to do spontaneously whatever is necessary for its preservation. As an animal the child draws nourishment from its mother's breast; as a person he deliberates and wills. God ie not a being of instinct.

God is a *person*. The qualities of personality are intelligence, will and action. God is intelligent. He knows all things. His intelligence is universal and profound to the depths of the universe. He wills—is not a creature governed by irresistible law, either material or spiritual—that would make him a thing; not by instinct—that would make him an animal. He doeth according to his *will* in the armies of heaven and among the inhabitants of the earth. God is active. A mere negation is nothing, a vacuum is nothing. An intelligent being with will, but no action, is a chimera. A God who has nothing to do with his creation is no God, has ceased to be God.

Opposed to God's spirituality is the idea that God is a spiritual ether—matter so refined as to be next to nothing. Some minds conceive of spirit as ether, and of God as the most refined ether.

Opposed to God's spirituality is materialism in all its forms—the idea that the universe is God, or natural law is God, or an idol is God. What is there in the universe to constitute it God! Or what is in natural law out of which to make a God! What is law? Is it anything or nothing? Ie it not the mere decree of authority, or the way in which an intelligent being exercises himself? Take away the intelligent actor and all law ceases.

We need to be often reminded that God is a spirit, and that a spirit is real—that as an intelligent spirit, having will, he is active; that as an infinite spirit he is everywhere, omniscient, omnipotent. We need to be reminded that spirit implies personality. We need often to look upon the person God as judging nations, sending fire and flood and famine and pestilence, as blessing the earth with its increase, as hearing the prayer and saving the soul of the good, and as banishing the wicked. What though as an infinite spirit God ie incomprehensible! Who has not felt his inability to comprehend, to define God? We cannot comprehend his creatures, even ourselves. We are not called on to comprehend God, but simply to believe on him as he has declared himself; not to distort him, nor degrade him into an idol or host, or likeness of man, or any other matter.

The grand promise is: "God is a spirit." The necessary and practical conclusion flowing from this premise is: "They that worship him must worship him in spirit and in truth." This the Savior declared to be the conclusion flowing from the premise. His argument may be thrown into the syllogistic form. All we here need ie the first premise. We can supply the second and draw the conclusion. As an infinite spirit he is entitled to worship. We admire the beautiful, we respect the great, we should worship the infinite. But, growing out of his own nature, that worship alone is acceptable which is in spirit and in truth. To move matter material force is applied; to move a parsimonious mind bribery is used; so to worship the infinite Spirit it must be a sincere and earnest spirit worshiping spirit. If God was a mere intelligence, an orthodox creed would satisfy him; if he was a mere ceremony, imposing rites and pompous ritualism would do; if he was a physical being, prostrations of body and sounding words would fill his demand; if he was a material body and confined to one place, he would appoint, after the manner of earthly monarchs, priests to hear confessions and pardon sins. But God is a spirit, and as such can be worshiped only by spirit: the whole spirit man, intellect, sensibility and will, worships the whole spirit God. Hence wherever there is a spirit, whether in Jerusalem or on Mount Gerizim, or wherever else, there God may be worshiped.

Following the fact that God is a spirit, his worship must come from a spirit, as a living spirit his worship must come from a spirit interested, in earnest. God cannot be pleased with mere artistic singing, or rhetorical forms of prayer, or fanciful mental conceptions, or manipulations and genuflections, or an intellectual orthodoxy, or a dead formalism. Studied bowing at specified names, ringing bells, and the whole silly and circus-like performances of ritualism ie but an attempt to play with God for the amusement of simple spectators.

W. S.

MOBILE, Alabama.

THE MONEY QUESTION.

MR. EDITOR: There are few questions more perplexing in theory and more difficult to manage than that of money; and there are none pertaining to the business of this life which possess more vitality and enchantment. Doubtless you have seen congregations grow dull and listless while the able divine was discussing some of the fundamental principles of moral obligation and rectitude; and then you have seen the same once somnolent assembly grow wakeful and bright as the same minister spoke to them in reference to some enterprise of the church which needed money, actual cash, in order to its success. And not only would they become wakeful, but when it began to approach the *rub*, many faces would reach a wonderful elongation, and many brows would *knit* an intense expression that bordered upon the painful. Well, if the public presentation of the money question does no other good, it affords a grand occasion for study. A church member, not liberal in views and feelings, will do more hard thinking in one minute under the money pressure than otherwise in one month. The sanctified wisdom of the land has been brought to bear upon this fundamental and pervading question from age to age, and from year to year, and still it remains the Gordian knot. It is as fresh and vigorous to-day as it was in the days of the ancients. Our General Conferences, from session to session, discuss it and devise plans and ways whereby the difficulty may be banished; and the Annual, District and Quarterly Conferences, in their respective spheres, try their skilled hands in the art of untying and tying; and, after all, the church cannot command and control the requisite funds to carry forward to completion and success her grand enterprises for the prosperity of the country and the glory of God.

Why can the church not control the money she needs? Is it because it is not in the country? The only answer that can be given is, that there is universal lack of a proper appreciation of the enterprises of the church of the living God. Men love darkness rather than light. Facts can be adduced sustaining the position. In other departments and in other pursuits the money can be commanded. To set this subject in its proper light it will be necessary to set down figures, showing the amounts expended in secular departments and official vocations of life. In the United States the entire clergy cost the people, in money, $12,000,000; lawyers, $80,000,000; the military establishment, $31,000,000; the navy, $19,000,000; the Federal judiciary, $4,000,000; criminals, $40,000,000; whisky and other intoxicating drinks, $700,000,000; coffee, $80,000,000; tobacco, $100,000,000.

Thus it is shown by facts and figures that the primary reason of the deficiency of money in the church ie an unwillingness to aid by those who have the money; and, alas! many of these are church members. Year before last the celebrated John Robinson's show passed through this section of country, and the people, with the help of the different churches, paid, for the privilege and benefit of attending the circus and menagerie, the neat little sum of about $15,000; and the same section of country paid to the different churches, for all purposes, the sum of about $8,000. Now the service that Mr. Robinson rendered was of one week's continuance, while the services of the churches were of twelve months' duration. The old saying is yet true: "Where there ie a will there is a way."

Now, Mr. Editor, just glance over the above figures, and see the contrast? Just think of the appreciation of the gospel in this *Christian country!* The ministry received $12,000,000, and the lawyers $80,000,000. Mark you, I do not object to the practice of law—look upon lawyers, in the main, as a body of first-class gentlemen; but, noble and worthy as lawyers are, they are no more worthy and noble than the ministers. According to talents, service and numbers, the ministry is the poorest paid class of official men upon the face of this land. And yet Jesus says: "But whoso shall offend one of those little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." A further consideration of the above figures shows that the people pay $3 for criminals where they pay $1 for the ministry. And do you wonder, when the people pay $58 to sing alcohol where they pay $1 for the gospel! Why, sir, the money expended for coffee and tobacco, for a less time than *two days*, would endow the proposed university of the Methodist Episcopal Church South, and put it, as a whole, into full and successful operation. The money wasted, and, worse than wasted, for intoxicating drinks, would educate in high schools and colleges, annually, *thirty-five millions* of the youth of the country—lacking but four millions of embracing the entire population of the United States.

These facts indicate the vast amount of work that is yet to be enterprised by the church of the living God, in this land of Bibles and churches, before we can justly wear the title of a Christian country.

A. DOWLING.

OZARK, ALA., Feb. 8, 1872.

A STRANGE COINCIDENCE.

MR. EDITOR: In the year 1854 the writer traveled the Black Hawk circuit, Mississippi Conference. We had a good work all around the circuit. Rev. J. I. E. Byrd, of precious memory, resided near Black Hawk. He was the sweetest-spirited man of his age I ever met (for old men are too apt to be soured unless very watchful.) There was in Black Hawk a good female college, of which Prof. Y. was president. He was a polished, dignified gentleman; truly moral, respectful to church services, and a regular and attentive hearer of the word. We had protracted services at Black Hawk. The professor and his pupils were regular attendants. The word often reached his heart perceptibly, but he strove against it and threw it off. He was brought to his knees twice during this meeting of ten nights and days. Bro. Byrd and myself, on the Friday following, drove up to the village of E. to commence a meeting. The first man we met at the church was Prof. Y. "Well," we exclaimed, "the Lord is surely at work with thee." But though respectful and attentive to the word, and though many were converted, yet he made no apparent advancement in this direction. The next place we met him was at a camp meeting at Enon, near Salem. There was much water there. (Salem was a Baptist church on a high, dry ridge.) The professor was one of the first on the ground. The power of God was present from beginning to end to kill and to make alive. Saturday night came, and I had almost forgotten Prof. Y. Only when I prayed he would rise before me. But while laboring with mourners at the altar come one called my attention to a person kneeling at the foot of the pulpit. I found to my joy that it was he, praying in agony of spirit. I labored with him from time to time, and after great weariness I raised him up and set him down to rest. But no sooner had I left him than he was on his knees, often with his head on the ground. The services closed at a late hour. All retired; but he said: "I'll never leave here till God forgives my sins or kills me for my rebellion." He made no noise; but O what agony of soul! I ceased to talk, but continued kneeling with him. About two o'clock A. M. he arose to his knees, head erect, and told the Lord that he had been so great a sinner that he despaired of mercy, but that he was better than all his fears in forgiving his sins. "And now," said he, "in this silent hour let thy Spirit find my wife." Now he prayed for the pastor. He thanked God that he had *sent* his servant there to be plain and pointed. (O how I resolved never to choose my own work, for it was *not* my choice.) Next day and night he was laboring with the mourners. I called on him to pray, and he did so with the spirit and power.

But the most singular of all about it is this: Bro. Byrd was tented on the ground at which he staid during the day, returning home every night for the treatment of an affliction that could not be done on the camp ground. This morning, as soon as his wife awoke, he said: "I had a dream, and still it does not seem to be a dream. It was this: We returned to the camp ground. The first person we met was Prof. Y., who said: 'Good morning, Father Byrd. The Lord has converted my soul.'" All of which was literally fulfilled.

He did not join the church for a month. He gave as his reason, when he joined, that he was raised a Presbyterian, but was totally ignorant of the doctrines of that church, and more so of other churches, and that he had been reading the confessions of faith, and that he believed that the Methodist Church was nearer the apostolic than any other, and that God had, for Christ's sake, forgiven his wonderful sins. Now, if they would allow him a place among them, he wished it above all things. He was received. I always thought he ought to preach; but he had objections. I know not where he is now. I trust that he knows his duty and is doing it.

Yours in Christ,

J. NICHOLSON.

Greensboro District, Alabama Conference

MR. EDITOR: I don't propose to write a newspaper article; but you may call it a paragraph, an item, or something else, and if you choose to do so you can give it to your readers, or make any other disposition of it you may deem proper.

At our late Conference the Bishop thought proper to have me returned to the Greensboro district, and I am now on my first round of quarterly visitations, having filled about half the appointments. I am happy to be able to report the preachers all at their work, and in good health and cheerful spirits; and I think I may say we are all anticipating a happy and prosperous year. May the great Head of the Church make it so for his name's sake.

Last Saturday and Sunday I was at Greensboro, and, religiously and spiritually, I confess my visit was not altogether satisfactory. The weather was cold, the congregation was small, and a number of our people were off at a Catholic funeral. How liberal, how unsectarian are many of our people! I like catholicity, but at the same time I admire self-respect, and have no objections to a smattering of denominational pride. But while things looked a little dark religiously, they wore a bright and hopeful aspect educationally. The University, I am happy to report, is on rising ground. The numbers in attendance, I believe, are as large, perhaps larger, than at any previous period of its history. The young men, as a class, have no superiors anywhere, especially those preparing for the ministry; and there is a large class of them—not less than ten or a dozen. The new professors too, I am happy to know, are measuring up to the standard of full-grown men in their several departments. We thought we were ruined when we lost their predecessors; and noble men they were. But don't you see, Mr. Editor, that God and his church can do without any of us? But adieu, or I shall have an article in length, if in nothing else.

A. H. MITCHELL.

SUMMERFIELD, ALA., Feb. 14, 1872.

Our Prayer Meetings are All Suspended!

I say prayer meetings, Mr. Editor, using the plural form, because the weekly prayer meetings of all the Protestant churches in our town have been suspended ever since November last. I at first thought they were discontinued temporarily because our ministers were absent in attendance on their annual conventions; but though they returned before Christmas, our prayer meetings are still suspended, and one of our pastors told us the other Sabbath that they would not be revived until the weather got more suitable. I am distressed at this state of things. When I call to mind the great importance which the Supreme Head of the Church has attached to the social and united prayers of his people, I fear we are losing immensely by the suspension of our prayer meetings. And what makes it look so very discouraging is that nothing else about town is suspended on account of the wintry weather. The lawyers, doctors, merchants, clerks, mechanics and artisans are all at their usual places of business, and actively engaged, notwithstanding the unsettled state of the weather. The day schools and Sabbath schools, I notice, are all kept up, and the congregations, except in very foul weather, attend preaching every Sabbath morning and evening, and spend more than an hour at a time in church—long enough, in all conscience, for any ordinary prayer meeting; but the weather is too unsettled to revive our ill-fated prayer meetings! The steamboats, railroad cars and mails come and go with great precision; the skating rink is in regular operation several afternoons and evenings every week; the social parties of the young folks are kept up, and even the drinking saloons, billiard tables and gambling dens are constantly occupied by their usual patrons, though the weather is, at times, very unsettled. But it won't do to call on even the most zealous members of the church to turn out to a prayer meeting in such foul weather. It is true the weather is very pleasant sometimes on the day we have usually held our weekly prayer meeting, and in case it should be a little damp or cold we have the means of warming our prayer meeting room; but then it is not prudent to be running risks. The day might turn out to be unfavorable, and somebody might take cold, and a cold taken by going to prayer meeting is deprecated as the worst sort of a cold. I see that the great evil of sin, in all its usual forms, has not been suspended on account of the weather, and Satan has refused an armistice for a single hour. Day and night, notwithstanding bad weather, he has been "going about as a roaring lion, seeking whom he may devour." It is true I have not seen his satanic majesty, but I know he is about by the evidences of his presence which I am compelled to witness on all hands.

Mr. Editor, I am in trouble! What are we to do about our suspended prayer meetings, when our whole official boards and even our ministers consent to their suspension? I once heard of a preacher up in Mississippi who preached the funeral of a defunct prayer meeting, and wrote and published its obituary. But no arrangements have been made for the obsequies of our prayer meetings, as their present disappearance is only looked upon as a matter of suspended animation, and it is hoped with the return of spring they may awake from their long hibernation. I hope they may! It is a reproach to us, as Christians, that our prayer meetings are suspended, while everything else around us is in motion, regardless of our winter weather.

PRAYER MEETING MAN.

FEBRUARY 13, 1872.

ANECDOTE OF ANDREW FULLER.—In a private party one evening, at which the late Andrew Fuller was present, the conversation turned on the subject of preaching, when one of the party said, preaching without notes was the hardest work in the world. Mr. Fuller said it was easy enough if they went to work in the right way. "Now," he said, "if I was to tell my hired girl to go to the store and get some sugar and blue, some coffee and starch, some cakes, some soap and some almonds, some candles and spice, some nuts and some tea, some potash and butter, she would say: 'O! dear, sir, I never can think of all that.' Well, look here, Betty, you know to-morrow your mistress is going to have a large wash, and she will want some blue and soap, candles and potash; the next day she will have company, and will want some tea and coffee, sugar, spice, nuts, cakes, butter and almonds."

"'Thank you, sir; now I can think of them all.' So it is in preaching with good arrangement."

FEED THE PEOPLE.—From the deck of an Austrian gunboat we threw into the Lago Garda a succession of little pieces of bread, and presently small fishes came in shoals, till they seemed to be, as the old proverb puts it, "more fish than water." They came to feed, and needed no music. Let the preacher give his people food, and they will flock around him even if the sounding brass of rhetoric and the tinkling cymbals of oratory are silent.

DR. CUMMING thinks it is a sad thing to be blessed by the Pope. This is the way it works, as he sees it: "The blessing showered on the Emperor of Austria had ended in Sadowa; the Queen of Spain, who had received the Golden Rose, was soon a fugitive; Maximilian, who had been blessed, was shot; Victor Emanuel, who had been cursed in the severest manner, was now King of Italy, his son King of Spain, and his daughter Queen of Portugal."

The Christian Advocate.

THURSDAY, FEBRUARY 29, 1872.

GONE BEFORE.

There's a beautiful face in the silent air,
Which follows me ever and near,
With smiling eyes and amber hair,
With voiceless lips, yet with breath of prayer,
That I feel but cannot hear.

The dimpled hand and ringlet of gold
Lie low in a marble sleep;
I stretch my hand for a clasp of old,
But the empty air is strangely cold,
And my vigil alone I keep.

There's a stiffless brow with a radiant crown,
And a cross laid down in the dust;
There's a smile where never a shade comes now,
And tears no more from those dear eyes flow,
So sweet in their innocent trust.

Ah, well! and summer is come again,
Singing her same old songs;
But, oh! it sounds like a sob of pain,
As it floats in the sunshine and rain,
O'er the hearts of the world's great throng.

There's a beautiful region above the skies,
And I long to reach its shore,
For I know I shall find my treasure there,
The laughing eyes and amber hair
Of the loved one gone before.

'Twas but a breath—
And yet a woman's fair name is wilted,
And friends once warm grew cold and stilled,
And life was worse than death.

One venomed word,
That struck its coward, poisoned blow
In craven whispers hushed and low,
And yet the wide world heard.

'Twas but one whispered—one—
That muttered low for very shame,
That thing the slanderer dare not name,
Yet its work was done.

A hint so slight,
And yet so mighty in its power,
A human soul, in one short hour,
Lies crushed beneath its weight.

THE SINAITIC MANUSCRIPT.

An able address, on the genuineness and authenticity of the gospels, was delivered before the Rockville (Connecticut) Bible Society, September 10, by Rev. George I. Wood, of Ellington, from which we copy a few paragraphs concerning the discovery of what is known as the Sinaitic manuscript. A copy of the Russian edition of this manuscript, referred to here, is in the library of the American Bible Society.

The grandest, however, of all the discoveries of modern times in the world of letters was that made by Tischendorf, of what is called the Sinaitic manuscript—the oldest known copy of the whole Bible, especially of the New Testament, in one volume. Tischendorf is a very eminent and ripe German scholar who has spent the last thirty years of his life in the study of the New Testament writings, to construct a Greek Testament, the text of which should be in the nearest possible accord with the original manuscripts of the evangelists and apostles—for there can be no question that in the numberless copyings and translations of these writings made before the art of printing, there must have been occasional unintentional deviations from the very words and letters of the sacred writers. His account of the discovery of this great treasure is written with such scholarly enthusiasm that if I had the time, and your patience and interest would hold out, I would give you the whole account in his own words. But all I can do is to condense what I have to say in the smallest possible compass. We shall see that the very part of Europe which has made the fiercest and most persistent attacks upon Christianity (that is Germany) has at length furnished a writer whose discoveries have done more than those of any other writer to silence the objections of the infidel world against the New Testament.

In trying to carry out the great aim of his life, of which I have spoken, he has spent many of the last thirty years in searching for old manuscripts through all the great libraries of Paris, London, Switzerland, Egypt, the Coptic convents in the Libyan deserts, and in the region near Mount Sinai, as well as in Jerusalem and Patmos, and in many other places.

In the year 1859 he was making a second visit to the Convent of St. Catherine, near the foot of Mount Sinai, and in one room, amid baskets of old moth-eaten and moldy manuscripts, which were just about to be carried out and burned, he discovered a few disconnected leaves of what seemed to him the oldest manuscript he had ever seen. With his curiosity and hope greatly excited by this discovery, he continued his researches till he discovered a much greater treasure—what is now known and celebrated throughout the world as the Sinaitic manuscript, the oldest known manuscript copy of the whole Bible in Greek; and in company with it, what had been sought for many hundred years in vain, the Epistle of Barnabas—of which I have already spoken—in the original Greek. His joy at this discovery cannot be imagined. You should read it for yourselves, in a little volume published by the American Tract Society in 1866.

In the year 1862, having succeeded in getting possession of this treasure, which he says he valued more than he should the Kohinoor itself in the possession of Victoria, he repaired to St. Petersburg and presented his discovery to the Emperor of Russia, who had greatly aided and encouraged him in his expensive explorations. At the Emperor's expense the whole of this manuscript Bible was printed in a superb edition of four folio volumes, and published, and is now spread abroad and deposited in all the great libraries of Christendom. This is the most ancient, the most complete, and the most valuable manuscript copy of the entire New Testament that has as yet been known; being older than the Alexandrian manuscript, and even than the Vatican, which were both written in the forepart of the fourth century. This is the only ancient manuscript which contains the Greek text of the whole New Testament entire, without the loss of a single leaf. The manuscript is written in the style of the most ancient writings, without punctuation, without any division of sentences or words (of course, without chapters and verses.) It is a matter of great interest to all friends of the Bible to know that this most ancient of all the known copies of the New Testament embraces just what we have in our New Testament—the four Gospels, the Acts, and all the Epistles, and the Book of Revelation.

A fact of great interest and value in its bearing on the question of the genuineness and authenticity of the New Testament writings is that of which I have spoken—that in company with these canonical writings of the New Testament was found a copy of the Epistle of Barnabas in the original Greek. The first few pages of this epistle had been known for a very long period only in the Latin tongue; and that expression (of which I have spoken) "it is written," never having been seen in the original Greek text of Barnabas, infidels had claimed that the expression had probably been put in by the Latin translators. But the discovery of the original Greek copy of this epistle, in the year 1862, has settled the very important point that Barnabas himself, in the very first century, quotes the New Testament writings, and quotes them with the same reverence which was and had long been shown to the sacred writings of the Old Testament.

So that when these men who have been clamoring for years that the gospels as we have them were not written by eye-witnesses in the apostolic age, but many years afterward, by men claiming to be Matthew, Mark, Luke and John, are here confronted (through Tischendorf's discovery) with the unimpeachable testimony of Barnabas to the fact that those gospels were in existence in the first century.—*Bible Society Record.*

POLITE CHILDREN.

"Thank you, Charlie," said Mrs Brown, as her little son handed her a paper he was requested to bring.

"Thank you, Bridget," said the little fellow a few hours after, as he received a glass of water from his nurse.

"Well, Mrs. Brown, you have the best-mannered children I ever saw," said a neighbor. "I should be thankful if mine were as polite to me as yours are to the servants. You never spend half as much time on your children's clothes as I do, and yet every one notices them, they are so well-behaved."

"We always try to treat our children politely," was the quiet reply.

This was the whole secret. When I hear parents grumbling about the ill-manners of their children, I always wish to ask: "Have you always treated them with politeness?" I once knew a man, considered quite a gentleman in society, who would speak to his children in a manner that a well-instructed dog would resent. He would order them with a growl to bring him his slippers or perform some other little service; and yet he complained of the rudeness and disobedience of his children.

Many parents who are polite and polished in their manners toward the world at large are perfect boors inside the home circle. What wonder if the children are the same? If they should accidentally brush against another in the streets an apology would be sure to follow; but whoever thinks of offering an excuse to the little people, whose rights are constantly being violated by their careless elders? If a stranger offer the slightest service he is gratefully thanked; but whoever remembers to thus reward the little tireless feet that are traveling all day long up stairs, and down, on countless errands for somebody? It would be policy for parents to treat their children politely for the sake of obtaining more cheerful obedience, if for no other reason. The costless use of an "If you please," and "I thank you," now and then, will go far to lighten an otherwise burdensome task. Say to your son, "John, shut the door," and with a scowl he will move slowly toward it, and shut it with a bang. The next time say, "John, will you shut the door, please?" and he will hasten with a pleasant smile to do your bidding.

Many children, as they grow older, are obliged to learn the rules of politeness as they would a lesson. The consequence is, when they appear in society they are awkward and blundering. On the other hand, children who have been accustomed to politeness at home are at their ease in the most polished circles, and are saved that confusion and bitter self-condemnation which are sure to follow any breach of the rules of etiquette.

Some children, learning from their parents, seem to consider politeness at home affectation! Brothers who would jump up with alacrity to give an easy chair to some dashing miss of their acquaintance will appropriate it to themselves when at home, without the slightest apparent consciousness of the presence of a sister or perhaps a mother.

"My brother is as polite to me as any one else, when I go out with him," said a girl promptly to a companion. What a reflection on his manners at home! A sister will perhaps accidentally knock over some of the tools with which her brother is busy. An apology involuntarily arises to her lips, but she stifles it on considering that it is only Jack; and all the satisfaction he is offered for disordered plans is a blunt "Oh!" Angry reproaches are sure to follow. "You are real ugly, Jack, to talk so about such a thing; you know I didn't mean to," is the equally angry rejoinder. Why did she not say so? Two words would have saved all the trouble. Want of politeness is the cause of more quarreling among brothers and sisters than anything else. In their plays children are constantly meeting with little accidents, for which they should be taught to apologize. I have seen the cheeks of a child flush with anger, his eyes flash, and a little hand raised to strike the unfortunate breaker of a toy, when, as if by magic, the blow was arrested by these words: "Excuse me; I did not mean to."

Polish is not everything. It is, however, something. It is better to have a black kettle that is sound than a bright one with a hole in the bottom; but there is no reason why the sound one should not be bright too.

It is of the first importance that children should possess those sterling qualities which fit them for battle with temptation and sin; but do not send them out in the world in great clod-hopper boots. Shine them up, and both happiness and influence will be increased.—*Advance.*

Sadness of Washington's Countenance.

Having occasion to work from Houdon's bust, I for the first time began to feel an air of sadness which impressed me. The longer I studied its traits the more it grew upon me; until at last my interest was so much excited by what had become the dominant expression that I reviewed his life, and was deeply impressed by the innumerable causes for melancholy that lay hidden behind the splendid achievements of the man. Professional jealousies, treachery, the want of comprehension and sympathy, the violation and destruction of many sentiments natural to one who was humane, loyal, law-respecting and social—such were among the causes of sadness to this childless hero; and as I remembered the toils and struggles of his checkered career, I could not but see abundant cause for unhappiness as the normal condition of his countenance. True, he had survived and conquered, but traces of his suffering are plainly visible in the portraits taken immediately after the war. It is only later by twelve years, when Stuart's portrait was executed, that we see the softening effects of a dignified advanced age, and stern sadness gives way to a venerable benevolence that makes one grateful that his life was prolonged to the attainment of repose and peace of soul.

I know of no argument against war so instructive and convincing as a careful study of the face of Washington at the close of the Revolution. Though it speaks of will and the power of endurance, though we know that his laurels were purer and brighter than those won by any other commander, we cannot but realize that his soul had been tortured, and his spirit outraged so that human glory had become a weariness and a vanity.

Irresistibly led to such unlooked-for and unwelcome conclusions by observation of Houdon's bust, I could not but feel that there was an element in Washington which had not been sufficiently accented in the estimates of his character. I refer to his faith, not speaking in the sectarian sense, but in view of what constituted the religious and moral atmosphere by which his spiritual blood was purified and his soul strengthened to do its work.—*R. S. Greenough, in Old and New.*

Care to our coffin adds a nail, no doubt, and every grin, so merry, draws one out.

Sentiments of friendship which flow from the heart cannot be frozen in adversity.

HOW THEY LIVE IN SWEDEN.

A writer visiting the residences of the people in Sweden speaks warmly of the comfortable manner in which they live:

"The houses are warm, being built of strong, thick walls, generally of brick, with high stone foundations. They are small, commonly of one story, and meant for but one family. Their houses are not so very simple; but they are simply furnished, there often being, especially in the northern part, where the houses are frequently of logs, and covered with turf or straw, no more than one room in the house, and that with only the coarsest home-made furniture. The sleeping room (there is rarely more than one) is provided with ranges of beds in tiers, one above the other, the women generally sleeping below, and the men above. You rarely see any carpet, but the floors are sprinkled with a clean, white sand, which dries up moisture, gives off no dust, and may easily be removed. Sometimes the floors, as in Germany, are painted or of wood mosaic; though this luxury, except in large mansions, is very rarely indulged in. Occasionally the best rooms will have a little carpet; but never more than two strips, which cross each other in the center. The land is generally good, and four-fifths of all the people subsist by agriculture. Great quantities of wheat, rye and barley are raised, the stubble fields being now seen stretching out in every direction. Much of this grain is exported to Germany and Great Britain. Large droves of cattle, sheep, geese and ducks may also be seen in the fields, though the stock is far inferior to that of Denmark, where it was a real pleasure to see the magnificent droves in their pastures. The cattle and poultry are commonly kept in the same field, the ducks and geese being in and around the ponds, while the sheep and cows are scattered through the meadows, a shepherd boy commonly sleeping in some fence-corner. In the evening these flocks are all driven to the barnyard, where they present a lively scene for a few hours after sunset. I spent a little time at the country residence of a large land owner, in this neighborhood where the noise of the ducks and geese in his barnyard was like a perpetual horse-fiddle serenade."

Those Evening Bells.—In the Rev. Dr. Adams' book of "Thanksgiving Memories" occurs the narrative of the following touching incident:

"In the Cathedral of Limerick there hangs a chime of bells, which was cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first hung, that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to some distant land, and their maker himself became a refugee and an exile. His wanderings brought him, after many years, to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed from the cathedral towers. His practiced ear caught the sweet sound, and he knew that his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life, were in those sounds. He laid himself back in the boat, crossed his arms upon his breast, and listened to the music. The boat reached the wharf, but still he lay there, silent and motionless. They spoke to him, but he did not answer. They went to him, but his spirit had fled. The tide of memories that came vibrating through his heart at that well-known chime had snapped its strings!" It was this incident that suggested to Moore his song of "The Evening Bells."

Three Dog Stories.—Old Zack, my brother John's dog, was a large watchdog, partly mastiff, partly bulldog. One day a large stray dog walking slowly up the avenue, Zack came out of his kennel, showed the stranger in, brought him a bone, and gave him of his food for two days, sleeping outside near by; and when the stranger was well recruited, he walked down to the gate with him and showed him out.

Basker, Stella's dog, came up to mother's, and looking up and around the room, began to growl in a threatening manner, fixing his eyes on the portrait of my father. He soon jumped up on the sofa which stood under the picture, and looking attentively at it, seemed to be satisfied that it was not a man; he then lay quietly down and never again greeted the picture in that manner.

Beauty, a black-and-tan terrier, being reproved for barking in the cellar, and told sharply there were no rats there, kept up his watch, and in the course of an hour caught a large rat, which he insisted resolutely upon taking up stairs, and laid down triumphantly before his mistress.—*Hearth and Home.*

RELIGIOUS INTELLIGENCE.

The evangelical schools at Naples, Italy, under the control of a joint committee of various denominations, had, by the last report, about four hundred scholars enrolled. The number is increasing.

—Among the Indians.—The Southern Presbyterian Church has four missionaries among the Choctaws, one among the Creeks, and two ordained missionaries among the Cherokees. Rev. H. H. Spaulding, a venerable missionary to the Nez Perces, at Lapevai, in Idaho Territory, a companion and cotemporary of Dr. Whitman up to the time of his massacre, November 29, 1847, reports that he has received one hundred and ten into the church within a few months, and that about thirty others have been examined preparatory to their union with the church.

"In Boston alone there are nearly 60 priests, and over 100,000 Catholics. There are in the diocese, which, instead of comprising all New England, is now only half of Massachusetts, 160 priests, and nearly 300,000 Roman Catholics. In the whole of Massachusetts there are now over 200 priests, and 400,000 Catholics. In the original diocese of Boston (all New England) there are over 300 priests, and probably over 600,000 Roman Catholics." This boast looks big, but one denomination of Protestants equals it all. The Methodists have more preachers by a hundred in Massachusetts than the Roman Catholics, and, counting her population as they do, more population. The Baptists have as many, and the Congregationalists twice as many. Christianity has nothing to fear yet in New England from its foes, whether of infidelity or superstition.—*Zion's Herald.*

The National Reform Church of France.—The Church of the Huguenots was once a glorious church, and held its national synods. But from 1660 it has held none. The year before the war with Germany a decree was passed authorizing a synod, and the present government confirms the decree. There are twenty-one provincial synods to be represented. There is to be one delegate to every six pastors, one half to be laymen. It is believed that the majority in the synod will be decidedly evangelical, and therefore the Rationalists are opposed to the assembling of the synod. *Evangelical Christendom* says that it will be the turning-point of national French Protestantism. It is causing great excitement throughout France, and other evangelical bodies sympathize with the true defenders of the gospel, and pray for their abundant prosperity and success. Certainly no country is more in need of a revival of the true gospel in its genuine power than France.

The Bible in Madagascar.—Read the following description of what the Bible has done in Madagascar. Read, rejoice and give God the glory. "Mr. Ellis, who translated the Bible for the people of Madagascar, at the last meeting of the British and Foreign Bible Society, said that thirty-eight years ago Christianity had been introduced into Madagascar, and then persecution had driven away the missionaries. The native Christians were persecuted, but there had not been one apostate. After twenty-eight years, when the missionaries came back, they found Christianity flourishing; and now there were 350,000 worshipers, 20,000 in fellowship, and 2,000 native teachers, and 600 congregations. This had been effected in a great measure by the written word alone, and not by teaching. There was one copy which had been buried in the time of persecution, and had effected such great good that it had been put under a glass case."

The work of the gospel with the Baptists in Italy goes forward with encouraging success. There are fifty-six baptized converts in the city of Rome, and the meetings are well attended. The residue of the members of the once Pedobaptist church on the shore of the Adriatic have been baptized. An officer of the government, a convert, leads the meetings when the pastor is absent. An ex-superintendent of a monastery is also an active member of the church. An important movement has sprung up in a place about sixty miles from Rome, a day laborer having commenced a small meeting in his own room for reading the Bible. The matter grew; a larger room became necessary, hundreds of Bibles have been distributed, and a request has come from several persons of respectability and distinction that an evangelist may be sent them. In another place the municipal authorities have twice placed the public hall at the service of a young Baptist evangelist. A popular preacher, a Mr. Latas, has risen up in Greece, and crowds of hearers attend his ministrations in the city of Athens. He is modest and gifted, and ascribes his success only to God. An American Episcopal clergyman reports that he held an audience of two thousand five hundred at Athens spell-bound for nearly two hours, while in a most effective way he set forth the power of the gospel and Jesus as a Savior.

The Old Catholic War in Bavaria the High Papal party are endeavoring to compel the government to recede from the defense of the Old Catholics, and to carry out the papal excommunication. Dollinger is still at work, and in union with Reinkens, of Breslau, is preparing six lectures on the Reform, to be delivered in January. The progress of the cause, and the extension of fellowship by the Presbyterians to the Old Catholics, are pleasantly set forth in the following statements: "The grounding of Alt Catholic congregations goes on, progressing surely. The body at Ried, in Upper Austria, have now been able to procure a minister for themselves. In the Tyrol the Archbishop of Salzburg has not proceeded further than the Dean of Kufstein and his clergy; but solitary congregations are stealing out to join the movement, such as at Simbach, in the valley of the Inn, where a body of four hundred have established themselves. In Hungary the primate has excommunicated Dr. Hatala, professor of biblical exegesis in the University of Pesth, who, as editor of a newspaper, the *Free Church*, has been advocating the cause of the Alt Catholics. From Kaiserslautern, in the Palatinate, comes a pleasing piece of news. The new Alt Catholic body, shut out from their own church, have asked the Protestants to lend them theirs, and the presbytery of the town has consented. The matter is referred to the consistory at Spires for their ratification.

The committee of the Protestant Society of Germany, whose president is the eminent German priest, Dr. Bluntschli, has issued a manifesto, declaring that in their opposition to the Society of Jesuits they do not make warfare upon individuals, but against "a hostile power, which should be driven from the German soil." A Jesuit is the slave of his superior. "Civil rights, the laws of the State, temporal power, and the interests of his country have no authority over him if they are at variance with the authority of his general. * * * When a Jesuit yields to the authority of the State, he does this not because he respects the power of law, but only because and so long as the general of the order directs him to yield. * * * The history of all the States in which the Jesuits have labored has shown beyond a doubt that the order has everywhere provoked religious dissensions, hindered the free development of science and intellectual life, promoted superstition, and striven to raise the hierarchy above sovereigns and governments. Pope Clement the Fourteenth himself has given public testimony to this historical truth by saying that 'it will be impossible to maintain peace in the church so long as the Society of Jesus exists.'" All this is undoubtedly true; yet it does not furnish a sufficient reason for the political ostracism of the Jesuits. It is perfectly safe for the German government to punish their overt offenses, and let them plot what mischief they will in secret.

Thiers and the Protestants.—The pastors of the Reformed churches went to Versailles to thank M. Thiers for having restored its Synodal and Presbyterian constitution. We give a part of his reply: "I thank you for the testimony you have given me, and which deeply touches me. Overwhelmed with work, and often with sorrows, I am upheld only by the hope of having with me the sympathies of all honest men; and in listening to you, all so honored and honorable, I could not doubt it for a moment. Be assured that, foreign to all parties, a Frenchman solely employed in raising France out of her misfortunes, I have no thought, constancy or courage, but for her. As to what concerns the interests of your form of worship, I am penetrated with the deepest reverence for the human conscience, and I shall apply myself constantly to maintain religious liberty in all its integrity." He then proceeded to say that while he thus shows his regard for religious liberty, he earnestly hopes that they will use it for the peace of France, and not let religious divisions add to the political divisions that agitate her. He expresses his confidence that they will do it. In conclusion he says of himself: "The simple and humble magistrate of the French republic, I can attribute to myself no influence over your religious convictions; but if my intervention can in any degree help you in accomplishing your mission of peace, you may depend upon my loyal and disinterested aid. What is *good* in all things and under all forms—such is my wish, my aim, my one anxiety. Help me, and I will help you."

"The servant is not above his Lord." Then we should be ashamed to complain of our sacrifices when we remember what Jesus, our Master, endured for us.

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LIKE PASSIONS.

The example of eminent and holy persons is weakened by the disposition to regard them as somehow removed from the ordinary sphere of human experience. They are, like the fixed stars, so amazingly remote that we have scarcely a spectroscopic hint of the fact that their elementary constitution is like our own. Distance heightens the impression of their grandeur and stability, while it conceals the perturbations and convulsions which are going on within them. Take up almost any of the great characters of the inspired history, and this tendency to place them in orbits very different and very far from those in which we move is apparent. Such patience as Job had, such faith as Abraham illustrated, such love as John attained, such zeal as Paul exhibited, are regarded as exceptional, and as connected with conditions which can be realized by few.

The opinion was common a century ago, and has always obtained to some extent among religious people, that the assurance of pardon is given to only a favored few. So thought Susannah Wesley's father, so thought Dr. Samuel Johnson. Paul may have enjoyed the witness of the Spirit, and the participators in the scenes of Pentecost had in them the Spirit of adoption, crying Abba Father. But there are abundance of people who never think of bringing these comforts and blessings home to themselves as a part of their spiritual heritage. To them they are things as far off as the fires of Sirius, and as little known as the chemistry of Aldebaran. To them that brilliant galaxy of heroes and heroines, displayed in the eleventh of Hebrews as stretching across the entire firmament of inspired history, is an unresolved nebula of luminous but impracticable communications. These illustrious names are hardly conceived of as standing for real human creatures, and as representing men and women constituted like themselves.

To be profited and encouraged we must bring these examples of piety and faith near to us, and look upon them as moving in our own plane of experience. The impartiality of the divine record is helpful in this respect, not only vindicating the truth of the narrative, but revealing the likeness of those celebrated men to ourselves. The little lines which tell us that the sun and stars are made of the same materials as the earth, are not more instructive than are those occasional strokes which afford glimpses of human passion and infirmity in those we have been wont to place above the condition of ordinary mortals. It is something that James thought worth while to tell us in connection with the story of Elias' faith, that he "was a man subject to like passions as we are." The history shows this as it describes him in his flight from Jezreel, in his vexation and despair by the way, and in the cave of Horeb. But we might forget all this in the affair with the priests of Baal, and in the singularly glorious scene of the translation. When he shut the heavens, when the clouds came at his bidding, and when he was about to step into the chariot, he was all the time "a man subject to like passions as we are," naturally weak and infirm, but exalted and glorified by the grace of God.

It shows not what God can make out of angels, or what he might have made out of sinless and perfect men, but what he can make out of our fallen humanity. As modified by circumstances, it exhibits a standard of common attainment in which the weakest and humblest has a personal concern. Longfellow has rendered the lesson in its less important application:

Lives of great men all remind us
We may make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

It must have been an incident of peculiar comfort to John when, amidst the unfoldings of the apocalyptic vision, his act of worship was arrested by the admonition: "See thou do it not; I am thy fellow-servant; and of thy brethren that have the testimony of Jesus." Here was one who had been like himself, already invested with shining robes and gloriously resplendent in the world of light. It is of such humanity as ours, with its frailty and infirmities, that saints are fashioned here, and upon which a crown of glory is placed in heaven. What the grace of God has done for others it is able to do for us. We may follow in the footprints of a greater than Elias, and sit down with him on his throne at last.

WHERE TO GO.

It is rumored that the Pope intends to reassemble the Ecumenical Council somewhere else than at Rome. Nearly every week the wires bring the old story about the holy father's purpose to leave the Vatican and Italy. Where will he go? We doubt whether he has any serious idea of leaving. He and Cardinal Antonelli both know very well that they are better treated and every way more comfortable where they are than they can hope to be elsewhere. No other government will grant the Pope such a munificent allowance. It would be a great saving to Victor Emanuel's exchequer, and a relief to Rome and Italy, if the Pope would go. But this is all talk about leaving Rome, and for the purpose of exciting the sympathy of the faithful. It brings in the pence and keeps up the notion of persecution. If, however, the Pope is really looking out for quarters, the suggestion of our correspondent, published more than a year ago, is still worth considering. North Carolina is yet open to his holiness, with its almost boundless stretches of aromatic and resinous forests. God's first temples are there—more roomy than St. Peter's—and the illuminating elements are abundant. The Pope's organ, *Unita Cattolica*, talks like the long-threatened move was about to take place. It says "that it holds itself in readiness to change the place of its publication, and to follow the holy father wherever he may go. Should he proceed to France, Switzerland or Germany, it will accompany him; and wherever he takes up his abode, there the *Unita Cattolica* will be printed and sent to subscribers without extra charge. 'And perhaps,' adds the journal, 'the very patient Pius may be compelled to leave Rome sooner than is expected.'"

RESPONSE NO. 5.

FEBRUARY 26, 1872.

MR. EDITOR: Having paid another visit to Centenary, I have many hopeful things to say of it to the friends of Methodism in the Southwest. But, lest I be further tedious, this is the sum: the workmen on the center building are crying steadily for more mortar and money. The iron lintels are in place, the architrave is going up, and the whole begins to have an expression of strength and finish in admirable contrast with the appearance of things but a month since. Further responses are as follows:

Judge John McVea, of Clinton	$100 00
R. W. Rayne, New Orleans	100 00
R. L. Walmsley, New Orleans	200 00
Isaac Randolph	100 00

Yours, etc., J. C. KEENER.

BISHOP MARVIN IN TEXAS.

Bishop Marvin cultivates the episcopal districts assigned him without stint of labor or time. It is now about two months since holding his last Conference, and since October he has been in Texas, engaged in constant work. Writing to the St. Louis *Christian Advocate* from Corpus Christi, he says:

Corpus Christi I found to be a larger place than I had supposed. Its business extends over a large part of southwestern Texas, and extends far out into Mexico. There is an immense trade carried on in wool and hides; the wool business is very large. Sheep-growing is a large business in northern Mexico. Then there is a large wholesale business here in dry goods and groceries. Besides the wool and hides sold here, a great deal of specie is brought from the mining region in Mexico for the purchase of goods. There are a good many wholesale houses here, doing a large business.

The situation of the town is very pretty. In front is the Corpus Christi Bay, a broad sheet of water, separated from the gulf by one of the series of long, narrow islands that fringe this entire coast. North of the town is the Nueces Bay, which is an arm of the Corpus Christi Bay, projecting inland a few miles, and receiving the water of the Nueces river. The greater part of the town is situated on low ground, along the bay; but there are some residences and two churches on the elevated ground, which sets in two hundred yards, perhaps, back from the beach. The earth under the hill is a bank of sea shells, so that the streets are natural shell roads, very smooth, making but little dust, and never becoming muddy.

The entire country, for which this is the commercial center, is devoted to grazing. There is no farming at all—at least none to speak of. Horses, cattle and sheep, living on the range the year round, constitute the wealth of the country. I do not know what the possibilities of the country are in the way of agriculture. No doubt the droughts that so often prevail here render it to a great extent an uncertain business. Even the range is sometimes so short from this cause that stock suffers. Indeed, in some years great numbers of cattle perish.

It was here that General Taylor landed his troops for the invasion of Mexico. His old entrenchments still remind one of the heroes of the Mexican war, whose names were dear to the whole nation. They never turned their arms against their own people. War is a "horrid trade" at best; doubly so when a sectional fanaticism wields the brand.

Our church is the only one which has maintained a continuous existence here. Others have had an intermittent history. At present there are four Protestant organizations in the place, none of them very strong. The Episcopal Church is the leader of fashionable pleasures in the community. They have all sorts of fandangoes for church purposes. This makes the maintenance of godly discipline in other churches somewhat difficult, though I think that the evil is showing a tendency to cure itself. It is carried to an excess that shocks the moral sense of all who are at all earnest in their religious convictions.

None of the congregations are large. Ours is scarcely able to support a preacher with a family. But there are noble spirits here, who illustrate the Christian virtues in their lives, and do all in their power to sustain the cause of God. I trust a better day is dawning.

Up to within a few years past the education of the young here was wholly in the hands of the Catholics. Our brethren at last built an excellent school house, and opened a school of high grade, with fine prospects. But the public school system recently inaugurated in Texas has broken up this, as it has also many other private and church schools. Compelled to pay a heavy school tax, the people feel unable to pay for the tuition of their children besides. As the only thing that could be done, our brethren have rented their house to the public school. At present, so far as this place is concerned, it works very well. The school is in charge of Mrs. Richardson, the daughter of our Bro. Perham, of precious memory, who is in every way qualified for the post, and administers the government of the school admirably. She is assisted by three other ladies. The school is much larger than it could be made under denominational auspices. There is one drawback, however—the school history they are compelled to use is not very palatable to Southern people. In plain terms, the public schools of Texas are administered, as far as possible, in the interests of Radicalism.

THEOLOGICAL SCHOOL.

We give below an extended extract from a communication of Bishop Doggett, addressed to Dr. Green, in reply to an invitation to be present at the meeting held at Memphis in January. The misgivings of the Bishop about the *University* are shared by many who would be glad to have a theological school. The church, however, cannot be committed to either, as we think, except by General Conference action. Bishop Doggett says:

Whatever may have been the policy or the successes of Methodism on this subject in the past, (on which I have no animadversions to make,) the progress of improvement, the course of events, and the rapid development of skeptical theories, at present, are astonishing. They require, on our part, something more than was necessary, or even sufficient, in our early history. Human intelligence and social cultivation are at a vastly advanced stage from what they were then; while the intellectual *status* of a number of our junior preachers is not higher than was that of our fathers at the same period of life. They are, therefore, in many instances, worse adjusted to the necessities of the times than our fathers were when young. The majority of our young preachers come from the poorer orders of society, as a matter of course. They always come from that source, as a general fact. Originating thus, and about to come into contact with other grades, by their new position, it is the manifest duty of the church to enable them to grapple with new responsibilities. Besides, the high denominational attitude of Southern Methodism brings it face to face not only with the general cultivation of the age, but with the rival and arrogant pretensions of other denominations, in a manner never before confronted, except in the Calvinistic controversy of former times. This we now encounter less than other errors. Where circumstances allow, and without compromitting the immediate wants of the work, our self-preservation, and our appropriate influence, under God, oblige us to maintain our cause with at least equal ability.

These principles are recognized by the other sections of Methodism in Europe and America. They, *in this respect*, have been wise in observing the crisis which involved an adaptation in their ministerial agencies, without surrendering their Methodistic convictions. In this, all evangelical Christendom concurs. Can we safely ignore it, in the present posture of ecclesiastical affairs around us? I think it hazardous, unless we take the ground that special improvement is desirable, and special effort is indispensable, in every vocation, except that of the Christian ministry.

The objection that any institution specially devoted to the education of ministers will impair their piety, and endanger their zeal, I think preposterous. Certainly education, properly imparted, is not injurious to piety, and that invoked for young preachers provides against this very danger. I need not, therefore, advert any further to the objection.

The increasing propriety of a special effort on the part of the church, in this direction, is manifesting itself more and more in the great centers of population and of competition—I mean the towns and cities. What class of preachers is not only asked for, but needed, other things being equal? The most talented, if they be spiritual. Bishop McTyeire has borne a true and a faithful testimony to this unquestionable phase of our Methodism. I repeat it as my own. It bespeaks an exigency which we must meet, or we must gradually lose our ground, even where we once rejoiced in its uncontested possession. To what straits are we now, in some instances, reduced, and what will be the result, if we be not more provident of the future, with the ample resources which God has put in our hands?

The movement of the Tennessee and affiliated Conferences has, in my judgment, a solid foundation in truth, in history and in policy. And to speak plainly, I think it more auspicious to commence by spontaneous action than by any legal enactment of the General Conference. Let it evince itself as an outgrowth, rather than as superinduced by legislation. Let it thus commit to its issues only those who are prepared to foster it, and commend itself by its practical merits. I have no doubt that there is ability enough in its friends to inaugurate it on a scale sufficient to test its utility. Internal hostility will thus be eliminated, and the most favorable advantages secured.

I have not, as you perceive, spoken of a *University* as incorporating a theological department in it. And I confess that I am somewhat at fault, practically, as to that aspect of the subject. The conception is a grand one, and creditable to its originators. Could an institution so vast, complicated and costly be established, and rendered available in time to answer the purposes of its friends, and meet the wants of the church, nothing could be more desirable. But its dimensions, expensiveness and conflicting claims with other literary institutions will, it seems to me, embarrass its prosperity, and delay its operations too long. Whereas, an institution suited to the occasion, with such literary appendages as may be strictly necessary, is entirely practicable by the patronizing Conferences; may be gradually enlarged, fairly tested, and more or less immediately useful. But do what you may, in accordance with the views herein expressed, and I shall rejoice to give it the support of my approbation, such as it is.

DR. SUMMERS' LOSSES.

In another column will be found Dr. Redford's statement of the burning of the Publishing House. We give below an extract from Dr. Summers' account of his literary losses. The doctor has our sympathies. His loss is a calamity to the whole church. The doctor says:

Our loss cannot be computed, and we are in no mood to dwell upon it. Nevertheless, our friends want to know something about it. We lost, then, all our books, (except a handful at home,) which we valued at thousands of dollars. We have been collecting them all our life. Some were family heirlooms, brought across the sea—others were the companions of our early ministry. These were "saved through the fire," which burned us out at Charleston, between twenty and thirty years ago. Then we added to our stock until, ten years ago from this date, we were driven from our home into exile, and those who took possession of our house and office helped themselves to "all which they chose." Since the war we have been rehabilitating our library by such additions as we have been able to make. We had in it volumes very precious to us—some of them three centuries old—from the flimsy tract to the portly folio. We had read, and marked, and annotated many of them, and they were well-nigh as dear to us as "the ruddy drops that warm our heart." They were the tools of our trade, and with them we have tried to do some hard and honest work for the church. Some of our friends comfort us with the flattering thought that we have them all in our head. That is a great mistake. Our memory is not of that sort. We had mnemonic aids, which assisted us in referring to such subjects as we wanted to discuss—but they too are gone. We have long been habituated to the practice of precise quotation—that none may charge us with garbling an author, or otherwise misrepresenting him. What we print is printed with the assurance of correctness; hence we are not wont to defend it against those by whom it may be impugned. We have had our authorities for facts, dates, opinions, and the like—while our arguments speak for themselves. But our friends and counselors are forever gone! We had a rare hymnological collection, containing many volumes of sacred poetry published by the Wesleys—every one is consumed. So are all our old Methodist books, which gave us an insight into the *origines* of Methodism. We had some portfolios of autograph letters, and other papers of the Wesley family, and their contemporaries and successors, which we highly prized—many of them presented by Bishop Soule and his family, and Dr. Sargent—all are gone. We had kept a journal of our somewhat checkered, however unprofitable life, noting remarkable names and events, during the period of some forty years—and numbering several manuscript volumes—all are gone. We had a large mass of manuscripts, consisting of sermons, lectures, notes on various parts of the Bible, a work nearly finished on Relative Duties—another on the Stipulations of the Baptismal Vow—one on the Church and on Prelatical Successiou—one on Retribution (against Universalism) unfinished—one on Hymnology, in which we had sketches of nearly all the authors of the hymns in our collections, with criticisms, including the identification of phrases, figures, etc., with the like in other works, ancient and modern, the liturgical use of the hymns, etc.—and other writings, which we thought probably we might at some time prepare for the press—but fire moves faster than fingers and types—all are gone, except a few fragments at home.

THE PUBLISHING HOUSE FIRE.

On Thursday morning, February 15, at one o'clock, I was called from my bed by the announcement that the Publishing House was on fire.

With inexpressible sadness I hastily dressed, and hurried to the scene of the disaster. The fire, which had first been discovered in the bindery soon after twelve o'clock, had spread before my arrival all through the two upper stories of the transverse building, which forms the rear of the Publishing House, and also on the same floors through that part of the establishment that runs parallel with Bridge street, all of which were in flames. One of these stories was occupied as the bindery, and was under the management of Mr. John Locken, to whom the bindery belonged. The other story was used as a composition room and stereotype foundry—with the exception of a room which had been cut off in the northeast corner, which was occupied by Dr. Summers as his office, and in which was his large and valuable library.

I discovered at once that but little if anything could be saved in these departments, and urged that every effort that could be made should be directed toward the saving of the press-room, which was still below, and which was saved only by the most untiring exertions of the fire department.

All, however, was soon over, and the rear of our house, together with the compositors' room and stereotype foundry, lay in ruins.

We have estimated our loss at about $25,000, only $5,000 of which was protected by insurance.

The question has been asked: Why we were not better insured? In reply to this inquiry I beg leave to say that the house and stock are insured for $70,000—the larger portion of which is on that part of the house where, if a fire occurs, our loss would be the most disastrous. In the department where the fire took place there seemed but little danger, as that part of the house was heated by steam, and hence our insurance was lighter at that point.

After remaining sixteen hours among the ruins, I returned home, "cast down, but not destroyed."

We cannot tell how the fire originated. This, perhaps, will never be known.

There will be no suspension of our business, even if there should be a slight delay in filling orders. We appeal to our brethren everywhere to redouble their efforts in our behalf, and before we prepare our annual exhibit we hope to recover fully from this strange and unaccountable misfortune.

All persons indebted to the Southern Methodist Publishing House will please make payment immediately. We need the money.

A. H. REDFORD, Agent.

Meeting of the Book Committee.

The Book Committee met, February 16, at the Publishing House, pursuant to the call of the book agent.

Present: Dr. Green, Messrs. Morgan, Anderson, Weaver; also Bishop McTyeire, Drs. Redford, Summers, J. B. McFerrin, and J. F. Hughes, as visitors. The agent informed the committee that he had called them together to take some steps relative to repairing the ravages of the late disastrous fire. After a free conference, it was determined to make an effort not only to rebuild the burnt portion, but the entire house, making a fine front, looking to the expenditure of $50,000.

It was resolved that the committee will meet again, at three o'clock, and to which should be invited the brethren and citizens who will take a lively interest in this matter.

The meeting then adjourned to meet in the afternoon.

The committee met at three o'clock, Dr. Green in the chair; some thirty or forty leading citizens present.

Dr. Green made a short speech, setting forth the advantages and wants of the Publishing House. He was followed by Dr. Redford, Bishop McTyeire, Dr. J. B. McFerrin and Judge Whitworth.

Dr. Redford proposed that we now take up a subscription. Dr. Green said he would pledge $2,000 for his family.

Dr. Green, $2,000; D. Weaver, $1,000; A. H. Redford, $1,000; W. H. Evans, $1,000; Carrick, Hollins & Co., $1,000; Newton McClure, $500; J. B. McFerrin, $500; Anderson, Green & Co., $500; W. H. Morgan, $500; M. Kean, $500; Jas. Whitworth, $500; R. W. Jennings, $500; J. W. Manier, $500; J. F. Wheeless, $100; L. F. Benson, $100; John D. James, $100; Moorman & Hightower, $100; E. Gilliam, $100; Dr. A. G. Haygood, $100; T. O. Summers, $100; Dr. E. A. Herman, $100; J. D. Hamilton, $200; R. A. Young, $100; Cook, Settle & Co., ——; John Morrow & Son, ——; Manlove, Richards & Meadors, ——; Ewin, Pendleton & Co., ——.

The four blanks will be filled when partners are consulted.

It was moved and carried that a committee of ten be appointed by the Book Committee to solicit sub-

scriptions for the benefit of the Publishing House. The following were appointed: D. Weaver, Dr. McFerrin, Dr. Redford, Dr. Young, A. B. Beech, James Whitworth, Irby Morgan, John P. White, Joseph D. Hamilton, T. D. Fite.

In addition to the above, making $11,000, $8,517 were subscribed by various parties, making in all $19,517.

RE-ELECTED.—We observe with pleasure that the Board of Directors of the Southwestern Book and Publishing Company have re-elected Logan D. Dameron president and business manager. On account of circumstances heretofore alluded to in our columns, Bro. Dameron retired from this position last summer. After a full investigation and acquittal by the church and the courts, he returns to the post of labor and responsibility where he has achieved so much for the church. Bro. Dameron has never lost the confidence of his brethren, and we are glad that after clearing up the cruel and groundless aspersions upon his character, he has consented to resume his duties as president and business manager. We congratulate the company in securing such an efficient officer, and heartily welcome Bro. Dameron's return to a service in which he has earned the gratitude and esteem of the entire church.

THE Rev. William P. Harrison, D.D., of Georgia, has been associated with the editorial management of the Baltimore *Episcopal Methodist*. We congratulate the *Baltimore* on so valuable an accession to its editorial staff.

THE last St. Louis *Advocate* announces the safe arrival of Bishop Marvin at home.

PERHAPS the silliest thing a young man can say is: "I have resolved never to marry." Even though the resolve were ever so proper, it is one with which others have no probable or obvious concern, and prochiming it is a virtual intimation that you are so attractive to the other sex that you are obliged to ward them off from a hopeless quest—a starward aspiration—whereby their peace is likely to suffer shipwreck.—*Horace Greeley.*

DO WITH trials as men do with new hats—put them on and wear them until they become easy.

Married.

At the residence of the bride's father, on the evening of the fifteenth instant, by the Rev. J. L. Vinson, Mr. G. M. BANES to Miss LOUISA J. WINSTEAD, all of Smith county, Mississippi.

By Rev. Neil Gillis, on the first instant, at the residence of the bride's uncle, Mr. W. T. Nettles, near Scotland, Monroe county, Alabama, Mr. JOHN D. DUNOSE to Miss LAURA F. BRADLEY.

At the residence of Mr. T. Parks, near Rolling Fork, on St. Valentine's day, by the Rev. H. Walter Featherstun, Mr. SID. PARKS to Miss M. LUCINDA WHITFIELD, all of Issaquena county, Mississippi.

At the residence of the bride's father, nine miles south of Yazoo City, Mississippi, January 14, 1872, by Rev. W. L. C. Bunnicut, Mr. SAMUEL BUCHANAN and Mrs. MARY E. HURST.

At the same place, by the same, on the fourteenth of February, 1872, Mr. HIRAM FRENCH and Miss FANNIE V. SHERRARD.

On the twenty-second of February, 1872, at the residence of Rev. H. P. Lewis, by Rev. H. P. Lewis, Mr. ELIJAH KEMP, of Louisiana, to Miss LACY A. ALFORD, of Pike county, Mississippi.

In Hillsboro, Arkansas, February 8, 1872, by Rev. J. S. Parker, Captain TANNER to Mrs. DEMINA LEE, all of Union county, Arkansas.

Obituaries.

SISTER ELIZABETH WHITLOW was born in Caswell county, North Carolina, March 10, 1797, and died at Warrior Stand, Macon county, Alabama, January 18, 1872. She united with the Methodist Episcopal Church in Clark county, Georgia, about 1830, and from that time till her death lived a consistent Christian.

A little over twelve months ago I formed her acquaintance—found her in deep poverty as it respects this world, but rich in faith and love to Jesus. I never heard her murmur or repine at her lot, but seemed to be submissive and grateful for the kindness shown her by the members of the church.

Her bodily sufferings were severe, yet she bore them with patience, and died in peace and triumph. May her only surviving child realize the comforts of Christianity in her bereavement, and meet her mother in the land "where the wicked cease to trouble, and the weary are at rest."

HER PASTOR.

Southern Christian Advocate please copy.

THE FOLLOWING preamble and resolutions were unanimously passed at a Quarterly Meeting in Greensburg, Louisiana, in the congregation, on Sunday, February 11, 1872:

WHEREAS, We, the officers and members of the Methodist Episcopal Church South, together with the congregation, have heard with grief of the death of our venerated brother and fellow-citizen, STEPHEN R. CORKERN; therefore

Resolved, That while we bow with holy submission to this afflicting dispensation of Providence, we believe that our loss is his eternal gain; and we extend our heartfelt sympathies to the bereaved family and his friends in St. Helena.

Resolved, That in his death the parish has lost a long-tried, efficient and honest officer, the poor a sincere friend, the church a faithful steward, leader and Sunday school superintendent, and the family a kind husband, father and minister.

Resolved, That Rev. B. Pipkin is hereby requested to preach the funeral sermon, at this place, at his earliest convenience.

Resolved, That a copy of the above be sent for publication to the NEW ORLEANS CHRISTIAN ADVOCATE, and also to the bereaved family.

J. NICHOLSON, P. E.

D. W. THOMPSON, Secretary.

MRS. JULIA ANN NORRELL was born in Wilkerson county, Mississippi, in 1809; and died near Rocky Springs, Claiborne county, Mississippi, January 25, 1872.

The earlier part of Sister Norrell's life was spent in Wilkerson county, from whence she moved to the home of her husband, in Rankin county, Mississippi. Here she resided for thirty years, during which time she lost her husband and was left a mother of several children. During all of the changes and trials for the past thirty years she has been a worthy and faithful follower of Christ as a member of the Methodist Episcopal Church, leading a life, as is testified by those who knew her, perfectly consistent with her Christian profession, and which was rewarded even in this life by having grace given to destroy the "sting of death," and to enable her to rejoice in the hope of a home (then near at hand, and devoid of the many sorrows of this life) that the Lord would give to her who had served him so faithfully here below. There are many left to weep and mourn her loss as they pass off to life's near end. May they, by her good example and happy end, be led in the way that she has gone, to the

"Land of pure delight,
Where saints immortal reign."

H. R. SINGLETON.

DIED, at his residence in Claiborne county, Mississippi, November 23, 1871, EDWARD U. POWELL, in the fifty-seventh year of his age. He was born and grew up to manhood in Worcester county, Maryland. His parents were Methodists of the olden style, and trained up their children to fear God and keep his commandments. As the result of this training Edward assumed the vows of church membership in his youth, and was converted at a protracted meeting held at Snow Hill, Maryland. His conversion was clear and satisfactory, from which time he generally lived in the sensible enjoyment of God's favor and love. When grown to manhood he moved to Drummondtown, Virginia, where, in 1835, he was married to Miss Sallie Drummon, who died a few years afterward, leaving him one child. After the death of his wife he emigrated to Mississippi, where he was again married—to Miss Susannah Burroughs, of Vicksburg, who still, with a numerous family of children, survives him. Bro. Powell was a consistent and reliable Christian. He availed himself of all the public and private means of grace, and was liberal in supporting the institutions of the church of his early love. At various times and places he filled the offices of class-leader and steward with acceptability and usefulness. The truly Christian hospitality of his house was often enjoyed by the itinerant pastors of his church, and many of their hearts will feel sad when this record of his death informs them that they shall see him no more on earth. His last sickness was long, and at times his sufferings were great, yet he bore all with Christian patience and uncomplaining resignation to the will of his Heavenly Father. When his family saw that the time of his departure from earth was evidently near, they could not always restrain those outward manifestations of sorrow which told of the desolation that reigned within. On such occasions he would affectionately entreat them to suppress their grief, assuring them that soon all would be well with him. Bro. Powell provided well both for the temporal and spiritual wants of his household, and as the result of his well-directed industry and consistent piety he has left the church and country the rich inheritance of an industrious, educated, refined and pious family. May they all follow him as he followed Christ!

J. G. JONES.

Baltimore Episcopal Methodist please copy.

BRO. THOMAS SCOTT was born in Marion district, South Carolina, October 10, 1808. He was born again in 1839, at a camp meeting below Hurleysville, on Little Pedee, and joined the Methodist Episcopal Church the same year, and was licensed to exhort in said church about four or five years after. In 1852 he moved from South Carolina to Mississippi, and settled in Wayne county, and became a member of the church at Salem, near Frost's Bridge, in said county, and lived in the above-named county until 1871. He then moved to Clark county, Mississippi, but he did not move his membership from Wayne county until he died. He died in Clark county, August 12, 1871, full of faith and the Holy Ghost. The last word he was heard to say was: "Salvation, salvation." Thus lived and died Bro. Thomas Scott—a faithful and true member of the Methodist Episcopal Church South. He labored faithfully and cheerfully in the cause of Christ for forty-one years as a member, class-leader and exhorter, and fell at his post with his armor on, bright with recent light. He was taken sick at a protracted meeting in Choctaw county, Alabama, and was carried home and lived but a few days. I first became acquainted with Bro. Scott in the spring of 1857, in Wayne county, Mississippi, and was intimately acquainted with him to the day of his death; and, so far as I was capable of judging, I believed him to be a consistent, humble and useful Christian man. He was a man of sound mind—a mind well stored with scriptural knowledge. His exhortations and prayers were scriptural, and at times powerful. He loved the Methodist Church—both preachers and people. He loved her doctrines and discipline, and her ordinances and mode of worship. He delighted in going to church. He was as meek as any man I ever saw in my life. He was always at his post unless providentially hindered. He loved the Sunday school, and served in it as a teacher for many years. He loved his neighbors, and would do all he could at all times, night or day, to oblige them; hence all his neighbors loved him, and he loved them. He loved his family, and, being a poor man, he had to labor hard with his own hands to raise them. He learned them all to work with their own hands for a living. He was a kind husband, a good father, a beloved brother and good neighbor, and a strong pillar in the church of God. But we all have lost him, and we believe our loss is his eternal gain.

JAMES SHANKS.

MR. EDMUND HESTER.

The subject of this memoir was born in Bladen county, North Carolina, December 15, 1782, and departed this life December 24, 1871, at his son's residence in Citronelle, Mobile county, Alabama, aged eighty-nine years and nine days. In 1801, with a recommendation from the officials of his county, he left his native State to seek a home in the West. In 1808, in Effingham county, Georgia, he was married to Miss Edith Lanier, by whose prayers, walk and godly conversation, aided by the Holy Spirit, he was brought to seek the one thing needful. He soon found the pearl of great price, and joined the Methodist Church, in which he remained an acceptable member up to the day of his death. In 1816 the young Methodist family emigrated to the State of Mississippi. They finally settled in Harrison county, on the Bay of Biloxi, in 1833. They, with one other Methodist family, constituted the entire strength of Methodism in that then wilderness region. It was not long, however, before the itinerant minister found his way through those lonely pine woods to the house of the deceased. Soon a house of worship was erected, and a little church formed of those two Christian families. It was taken into the circuit. The little church prospered, and in 1841 they succeeded in holding a camp meeting at the little Sweet Water church, as it was called. For a half century, evening and morning, the voice of song and devout prayer was heard at his family altar. His religion was indeed an every-day religion. He took great care to train his children in the way they should go. In 1850 he was called upon to witness the departure of his beloved companion, who fell asleep on the ninth of February, leaving her husband and six children to mourn their loss; but their loss was her eternal gain.

In his last illness, which lasted only eight days, he was fully conscious of his condition, exhibiting the greatest amount of Christian patience, relating his mind up to the last moment. A few minutes before he breathed his last he said he had nothing to trouble his mind, and that he was satisfied. Though his children reside in different States, it is hoped they are all emulating the Christian character of their sainted parents.

As one by one they cross the river,
As one by one they pass away,
May to each a crown be given
In that bright eternal day. J. W. H.

Agt's & Publisher's Department

DR. HADFIELD'S EQUALIZER has cured numbers of cases of rheumatism, paralysis, etc. See his card.

A GOOD BUTCHER.—If you want good meats, read the advertisement of Martin Lannes, and hunt for his stalls at Nos. 38, 7 and 8 Magazine market.

BELLS.—The Buckeye Bell Foundry is one of the institutions of the country. Where is the story of their merits not *told?* See advertisement in this issue.

FAMILY AND PLANTATION GROCERIES.—E. J. Crippen, 59 Poydras street, offers his customers family and plantation stores at the lowest rates. See advertisement

OPTICIAN.—We take pleasure in calling attention to the card of William Bohne, practical optician, No. 108 Carondelet street. His references are of the best that could be given.

HILL & VEAZIE.—We refer with pleasure to the card of the above house. They are prepared to furnish churches and public buildings with chandeliers and everything in their line.

HARDWARE.—We take pleasure in calling attention to the advertisement of Mr. C. F. Humbrecht, No. 206 Poydras street. Consumers of hardware will do well to visit his establishment.

COOKING STOVE.—Mr. J. H. Campman, No. 133 Poydras street, has on hand Filley's celebrated Philanthropist Cooking Stove. Call and see the stove, or send for cut and price. See advertisement.

GUNS AND FISHING TACKLE.—It awakens all the memories of our hunting and fishing days to go into the store of Mr. F. Charleville, No. 55 St. Charles street. His variety is very great. See his advertisement.

DUCONGE'S PECTORAL BALSAMIC SIRUP.—In our columns will be found the advertisement of the above sirup, which we have heard highly recommended. Mr. F. P. Duconge, proprietor, may be found at No. 39 Chartres street.

NEW ORLEANS SAVINGS INSTITUTION.—There is no better or safer place of deposit anywhere than the above-named institution. It is much safer to deposit there, than to keep your money at home. See the advertisement elsewhere.

GROCERIES.—We call the attention of our readers this week to the advertisement of Messrs. Hartwell, Chambers & Sedberry, wholesale grocers, 36 Tchoupitoulas and 31 New Levee street. We recommend purchasers to call and examine for themselves.

BOOTS AND SHOES.—Mr. George John Wagner, corner of Dauphine and Ursulines streets, has a stock of boots, shoes and brogans at prices which it would be well for purchasers to examine. We recommend our readers to make themselves acquainted with his stock and prices. His advertisement is in another part of this paper.

NEVER GIVE UP.—If you have a severe cough, apply the remedies at once, and among these Laplace's Indian Turnip Pectoral Balm occupies a high place in the esteem of physicians and those who have used it. It can be obtained of Mr. B. Laplace, Nos. 23 and 25 Elysian Fields street, or at any respectable drug store.

IN CALLING ATTENTION to the card of Mr. J. W. Price, published in another column, we would state that this gentleman is the inventor and proprietor of Price's celebrated stomach bitters, is a son of the late Dr. John Price, of Nashville, who was himself the discoverer of Price's Texas Tonic. Mr. J. W. Price is also the nephew of our late fellow-citizen, Thomas K. Price.

DANZIGER & SON.—This old established house has received a fresh supply of linens; white goods, dress goods, black grenadines, silks, mourning goods, etc., all of which they are offering at very low figures. Those in want of anything in the above line should take advantage of this opportunity. The Messrs. Danziger & Son have built up a large business through honest and fair dealing, and we recommend them to our patrons.

WOMAN'S FRIEND.—This is the appropriate name of a very meritorious washing machine advertised in this issue of our paper. Some months since the proprietor, an old resident of our city, made use of our columns to present the merits of this machine to our numerous readers. At that time we abstained from making any allusion to it, as is our usual custom in reference to all articles of the merits of which we are ignorant. During the interval that has elapsed, however, many of these machines have been sold and thoroughly tested, some of them by our most respected citizens and brethren, who speak in the highest terms of their merits in the saving of labor, time and clothing. We therefore do not hesitate to recommend this washer to all of our lady readers as an invaluable adjunct of every household where economy of time, labor and material are matters of serious consideration in its most regular and necessary occupation.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Feb. 26, 1872:

A—H F Alexander, Philip Allen, D Appleton & Co, American Tract Society, American Sunday School Union, Edwin Alden.

B—Robert W Burton $1, Robert Babington $30, James E Bradley $6, Bateman & Bro, H P Bowen $2, S W Brown $1.15, G W Brown, J Lane Borden, H C Bard $30, E Lee Blanton, M R Bright, Biglow & Main, J H Betts, John B Baldwin, R M Blow & Co, W C Black & Co.

C—George W Chatfield $11.75, C Chamberlain, J D Cameron $3.90, J J Cassady, Miss Emma Clark $2, L Carley $7.80, M Chambers $27.55, R Crawford, H A Currie 50 cts.

D—Robert B Downer $5, Wesley B Dennis, J S Davis, L F Dowdell, Joel T Daves $2, G W Dickson, DeValcourt & Wiltz

E—John A Ellis, J J Edwards, George F Ellis, George W Everhart.

F—Mrs Foulk, R N Freshman, James M Franklin, H V Foose $2,50, J S Fithie 2 lets $20.19, Flournay & Millsaps $4.20, Fleming & Bro, H Walter Featherstun $250.

G—Moses Goff $8, N V Gray $1.20, Griffin & Hoffman, C W Gearhart, R C Godbold, W W Guthrie.

H—John Harlan, William B Hines $2, Alex Hood, R F Hughes, P Howard $12.15, W C Huntington, H G Hartog $1, W H Harper, G W Hurley & Co, J B Higginbothmin $3, Chas H Hutchins $1, R C Hartwell.

I—Ivison, Blakeman, Taylar & Co.

J—F Jennings $2, H F Johnson 2 letters $97.82, Sidney B Jones.

K—W R Kirk, Kittrell & Purnell, Bishop H H Kavanaugh.

L—David Livingstone $5, W H Lewis, W J Lum, H P Lewis, George M Liverman, W M Leftwich, E P Lewis.

M—E F Mullins, McCormick & Lyon, McClelland & Co, J W Martin, John A Miller, L P Meador $1, E H Mounger $1.90, J B Merwin, J W McCann, H H McGehee $2, L Massengale, Z G Moore, H H Montgomery, D Merchant 2 lets, D L Mitchell 2 lets $20, John S McCarver $65, Miss S M McCoy $5, Joseph W Medlock $30.

N—A B Nicholson.

O—Mrs W A Ober.

P—U B Phillips $4, R Parvin, W L Powers, S M Pettengill & Co, J A Parker, W C Palmer Jr & Co.

R—John Ritchey $1, Mrs A D Ross, J W Rush $2, R M Roberts, Charles Ruston $5, A H Redford, agent, L E Russell, A M Ragland $—.

S—W T Slaton, Joseph H Spear, H Shepherd, S H Schroeder, R A Silsby $13, W H Scales $8, J W Sandell, H R Singleton, Geo S Scofield, Scribner, Welford & Co, Sheldon & Co, Miss M M G Shelley.

T—E W Tarrant $2, J F Tye $2, W M Thornton $2, E J Taylor.

U—Thomas J Upton.

W—Thomas B White $2, W M Winn, J H White, R S Woodward, William Scott-Wade $2, W A Wadhill $1.50, J H Walker, J F Wynn, H O White, J Wilkins, A W White, Stephen T Wells.

Y—N B Young.

BUSINESS NOTICES.

The Great Vegetable Restorative.—"History," said Lord Bacon, "is philosophy teaching by example," and the records of the cures effected by PRICE'S CELEBRATED AROMATIC STOMACH BITTERS is nothing more or less than history. There is, however, this difference: all incidents and events are perpetuated by being incorporated in tomes; the ancients preserved their archives in appropriate depositories, but the cases actually relieved by Price's Bitters will live

"Within the book and volume of the brain;
Unmixed with baser matter."

They are memories that cannot die, for the patient who finds his strength recuperated, his vigor restored, his functions operating with accustomed regularity, and his whole physical nature renewed with fresh vitality, as if he had quaffed the elixir that is said to rejuvenate, cannot forget the agency that rid him of his ills, or the instrumentality by which his ailments were alleviated. Such indeed is Price's Aromatic Stomach Bitters; no quack concoction, drugged with palatable poisons, but pure vegetable matter, culled by the cunning hand of science, in the fresh prolific fields that heaven saws for the use and behoof of mankind. A splendid tonic, and a cheering stimulant, it falls with the gentle grace of a benefaction on suffering humanity.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. fe29 1m

Price's Celebrated Aromatic Stomach Bitters.—Price's Celebrated Stomach Bitters are a certain cure for chills and fever, ague, intermittent fever, constipation, cholera, liver complaint, general debility and nervousness. It is also a perfect blood purifier, a life-giving principle, a renovator of the system. No one can take these bitters according to directions and remain unwell long. Mr. Price refers to any of the leading merchants of this city. fe29 1t

Do Not be Deceived.—Cable Screw WIRE Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. ja1 1m

From the Atlantic to the Pacific the fame of the celebrated SILVER-TIPPED Boots and Shoes is spreading. They last twice as long as Shoes without Tips.

Ask your shoe dealers for them. fe15 1t

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—32 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

NEW ADVERTISEMENTS.

New Orleans Savings Institution,

187.....CANAL STREET.....187

Incorporated March 15, 1855.

OFFICERS.

L. F. GENERES, President.
THOS. A. ADAMS, first Vice President.
THOS. ALLEN CLARKE, second Vice President.
CHARLES J. LEEDS, third Vice President.
SAM JONES, Jr., Treasurer.

DIRECTORS.

Dr. W. Newton Mercer.

L. F. Generes.	David Urquhart.
George Jonas.	John G. Gaines.
Thos. A. Adams.	Carl Kohn.
Thos. Allen Clarke.	Christian Schneider.
Charles J. Leeds.	Samuel Jamison.

Six per cent. interest on deposits.

fe29 3m

ESTABLISHED IN 1840 BY THE LATE D. HUMBRECHT.

C. F. HUMBRECHT, Successor.

Importer and Dealer in Foreign and Domestic HARDWARE, Carpenters' Tools, Table and Pocket Cutlery, Plated and Britannia ware, Tinware, Wood and Willowware, and General House Furnishing Goods, at the old stand, 206 POYDRAS STREET, Upper end of Poydras Market,

fe29 2m New Orleans.

TO THE AFFLICTED.

The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

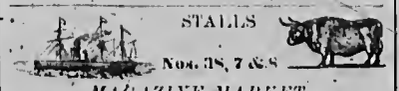
Duconge's Pectoral Balsamic Sirup.

Many medicines of doubtful virtue have been pressed upon the public, and kept up for a while by persistent advertising and humbuggery; but Duconge's Pectoral Balsamic Sirup is an old friend to the invalid. It has now been in use for the last forty years, and its popularity is still increasing.

It is sovereign in colds, coughs, catarrh, asthma, bronchitis, inflammation of the throat, laryngitis, spitting of blood, whooping cough, etc.; rheumatism, diarrhea or dysentery.

For sale by all respectable druggists.

F. P. DUCONGE, Proprietor,
fe29 2m 39 Chartres street.



STALLS Nos. 38, 7 & 8

MAGAZINE MARKET.

MARTIN LANNES, BUTCHER,

supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork, Sausages, Tripe, Pigs, Fowls, Vegetables, and everything the market affords. All Meats delivered free of charge. fe29 3m

BUCKEYE BELL FOUNDRY,

Established in 1837.

Superior Bells for Churches, Schools, etc., of **Pure Copper and Tin,** fully warranted, and mounted with our **Latest Improved Rotary Hangings,** the best in use.

Illustrated Catalogue sent free

VANDUZEN & TIFT,
102 & 104 E. Second St., Cincinnati

fe29 1y

FAIRBANKS' SOUTHERN

SCALE DEPOT,

51.....CAMP STREET.....53

FAIRBANKS' SCALES

AND

Trowmer's Steel Corn Mills

of all descriptions and sizes, for sale at New York prices.

W. B. BOWMAN, Agent,
No. 53 Camp street.

These Mills will grind with either horse, steam or hand power. fe8 3m

NEW ADVERTISEMENTS.

THEODOR DANZIGER & SON,

DRY GOODS.

CANAL STREET,

Between Burgundy and Rampart.

feb22 2m

FILLEY'S CELEBRATED

PHILANTHROPIST COOK-STOVE

is the MOST PERFECT STOVE yet produced. To those in want of a stove strictly first-class, in which the conveniences for Baking and Broiling are superior—also everything that may be found in a number of other stoves is here combined. I offer the PHILANTHROPIST.

Call and see the Stove, or send for cut and price.

J. H. CAMPMAN,
133 Poydras street.

feb22 3m

WILLIAM BOHNE.

PRACTICAL OPTICIAN.

Finest Brazilian Pebbles, Spectacles, Eye Glasses, etc. Colored and Cataract Lenses.

108 Carondelet Street,

Corner of Poydras, New Orleans, La.

REFERENCES—Dr. R. A. Pope, Dr. C. Beard, Dr. Jul. Homberger, Dr. V. Grima. fe22 2m

THE ST. LOUIS HOTEL.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. F. Motton, Esq., of New Orleans, is the President, will be

Opened to the Traveling Community

on the First Day of FEBRUARY, under the management of the undersigned.

feb1 2m HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

SEEDS.....SEEDS.

E. F. VIRGIN,

98.....GRAVIER STREET.....98

NEW ORLEANS,

has in store a large and complete assortment of fresh and reliable GARDEN SEEDS from the celebrated growers, Messrs. D. LANDRETH & SON, and is prepared to fill all orders with promptness. Country merchants furnished with Seed in papers, for retailing, at Philadelphia prices. Gardeners and planters supplied, in quantities to suit, at reasonable rates. Also in store, a fine collection of

FLOWER SEED,

imported from one of the largest growers in Prussia. Grass Seeds of all kinds, Flower Pots, Rustic Hanging Baskets, etc.

Fertilizers at Manufacturers' Prices.

Almanacs and catalogues mailed free to all applicants. Communications by mail will receive prompt attention. de28 3m

LEEDS' FOUNDERY,

(ESTABLISHED IN 1824.)

Corner of Delord and Foucher Streets.

WE MANUFACTURE STEAM ENGINES, Boilers, Sugar Mills, Sugar Kettles, Draining Machines, Saw Mills, Cotton Presses, Newell Screws, Gin Gearing, Furnace Mouths, Grate Bars, all kinds of Plantation and Steamboat works, and every description of Machinery for the South.

de7 3m LEEDS & CO.

D. M. HOLLINGSWORTH,
Successor to R. Marsh Denman & Co.,

CARRIAGE REPOSITORY,

NOS. 34 AND 36 JAMISON BUILDING,

Corner Carondelet and Gravier streets, opposite the Old Stand, and

Nos. 54 and 56 Baronne Street,

Between Common and Gravier, New Orleans.

de7 3m

PERSONS IN WANT OF PIANOS WILL please bear in mind that we have on hand a large stock of the best manufactories, such as PLEYEL, STECK, HALLET and GUMSTON, etc., and will sell them at very low figures for cash, or on the monthly installment plan.

Also on hand a good stock of SMITH'S celebrated American ORGANS.

German and French Accordeons, Violins, Guitars, Flutes, etc.

ZORN & BREMER,
fe8 2m5p 176 Canal street.

DANNER & TOOMER,

OFFICE AND YARD,

301 AND 303 JULIA STREET,

Between Liberty and Franklin, opposite the New Basin.

Postoffice address, Lock Box 921.

WOOD! COAL! WOOD!

We are supplying families, bakeries, steamboats and factories with Ash, Oak, Baker's Pine and Light Wood of the best quality, and all kinds of Coal, delivered to any part of the city free of cartage. Wood, sawed to stove length, kept constantly on hand, the actual cost of sawing only being added to the price. Full measure guaranteed.

Lumber, Shingles, Staves, Etc.

We are agents for several large Saw Mills on the Lakes and Mobile Bay, and are prepared to fill bills for city, plantation use or for shipment, of the best Yellow Pine or Cypress Lumber, promptly and correctly. The best quality of Cypress Shingles always on hand.

Orders sent to our office, or addressed to us through Postoffice Lock Box 921, will receive prompt attention.

We are determined to give satisfaction.

DANNER & TOOMER.

REFERENCES—Thomas P. Miller & Co., Mobile; Baker, Lawler & Co., Mobile; John T. Moore & Co., New Orleans; Sterling Price & Co., St. Louis; A. J. Ward & Co., New Orleans; Toomer, Sykes & Billups, Mobile; W. G. Wilmot & Co., New Orleans; William Cliss, Mobile. ja11 2m

C. SAMPSON. F. G. SAMPSON.

SAMPSON BROTHERS,

(Late C. C. Sampson,)

FURNITURE,

33 & 35.....ROYAL STREET.....33 & 35

NEW ORLEANS.

Established in 1833. ja11 1y

R. F. W. BACHMAN.

Successor to D. Tillotson and C. E. Cate & Co.,

BOOTS AND SHOES,

Trunks, Valises, Etc.,

18.....CAMP STREET.....18

Under the City Hotel.

ja11 3m NEW ORLEANS.

WM. PHILLIPS, UNION STABLES, 180 Calliope, near St. Charles street, has every accommodation in the line of Pleasure and Family Carriages, such as hacks, brettes, phetons, buggies, etc., for the use of the public, and at rates to correspond with the stringency of the times. All hacking done below tariff rates. Orders for weddings, balls, picnics, races, etc., will be attended to so as to guarantee satisfaction. I am also prepared to hire vehicles (alone) to parties having their own horses. de14 1y

IF YOU ARE BROKEN DOWN in health, body and mind, from *any cause*, if your back is weak, your memory poor, you feel languid, and are not as you used to be or want to be, call at

156 Carondelet street,

and try the EQUALIZER, for treating disease by vacuum. It will cure you.

J. G. HADFIELD, M. D.

Send for circular, feb8 2m

NEW ADVERTISEMENTS.

GALVESTON, HOUSTON AND

HENDERSON RAILROAD.

On and After Tuesday, Oct. 26, 1871,

Two passenger trains leave Galveston and Houston daily, Sundays excepted, stopping at all stations.

Leave Galveston at 10 A. M., arrive at Houston at 1 P. M. Leave Galveston at 2.30 P. M., arrive at Houston at 6.15 P. M.

Leave Houston at 5.05 P. M., arrive at Galveston at 8 P. M. Leave Houston at 7.30 A. M., arrive at Galveston at 11.15 A. M.

The 10 A. M. train connects with G. H. and S. A. R. R. at Harrisburg for Columbus and western Texas.

The 2.30 train connects with Central R. R. The 7.30 A. M. makes connection with MORGAN STEAMERS.

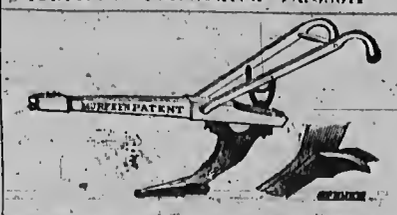
Freight consigned to the G. H. and H. R. R. and G. H. and S. A. R. R. will have special attention and dispatch.

GEO. B. NICHOLS,
Supt. G. H. & H. and G. H. & S. A. R. R.

feb1 2m

GENERAL AGENCY OF

Murfee's Celebrated Subsoil



Price of No. 1 Plow, with Openers.... $8.00

Pacific Guano Co.—Capital, $1,000,000.

Soluble Pacific Guano, $55 per ton.

For further information address

W. F. KELLY, Agent,
feb1 1m 11 Union St., New Orleans, La.

T. H. McMAHAN & CO.,

BANKERS,

And Dealers in Foreign and Domestic Exchange,

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

YUT, SING & CO.,

Agents for FOOK, HING & Co., and TONG, WO & Co., of San Francisco,

DIRECT IMPORTERS (VIA SAN FRANCISCO) OF

CHINA AND JAPAN TEAS,

Silks, Lacquer Ware and Fancy Goods, and Dealers in Provisions,

No. 40 Heyd Street, New Orleans, La.

feb1 2m

HERMAN BREUSING,

Upholsterer and Furniture Dealer.

Carpets, Mattings and Oil Cloths cleaned and laid. Furniture covers made to order. All orders will receive prompt attention, and satisfaction guaranteed.

240 JULIA ST., bet. Baronne and Dryades.

ja11 1y New Orleans.

HILL & VEAZIE,

74.....Camp street.....74

NEW ORLEANS, LA.,

LAMPS AND OILS, CHANDELIERS,

Globes, Chimneys, Shades, Trimmers, Wicks, Cans, Fillers, etc.

PRATTS' ASTRAL OIL, non-explosive and non-inflammable. ja18 1y

H. M. TRUEHEART,

REAL ESTATE

AND GENERAL TAX AGENT,

feb1 1m GALVESTON, TEXAS

EXCHANGE HOTEL,

JOHN SUMMERS, PROPRIETOR,

GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

ENGLISH BLOODED CATTLE.—E. Parson Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with a choice lot of Jersey, Ayrshire, Guernsey and Shorthorned Cattle, Cotswold Sheep, Fancy Poultry, Dogs, etc., when they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

C. J. SHEPHERD,
Feb15 1m 39 Carondelet St.

ENCOURAGE HOME INDUSTRY.

First Premium Shirt Manufactory.

All orders from the country will have the same care and attention as though the patron were here to select goods and direct in the manufacture. Measures should accompany all orders. Address

MRS. A. M. PARRISH,
no30 6m 221 Canal St., New Orleans, La.

PLANTS, FRUIT TREES, VINES—Imported from France by the last steamer.

MR. MAGNE has the honor to inform amateurs that he has recently arrived with a large assortment of the newest PLANTS, first-class FRUIT TREES, new kinds of Roses, Flowers, Onions and Bulbs, and Flower and Vegetable Seeds. Everything in perfect condition, and is offered at very moderate prices. The store is located at No. 16 Camp street, corner Gravier. fe1 1m

DUNBAR'S WONDERFUL DISCOVERY

HETHISEDA MINERAL WATER.

The acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold at wholesale or retail, at No. 38 Magazine street, New Orleans. H. D. HUFF,
fe15 2m Sole Southern Agent.

AGENTS WANTED

To sell the only Complete Unabridged People's Edition of

DR. WILLIAM SMITH'S

Bible Dictionary.

It contains over 1,000 closely printed, double-column octavo pages, and is illustrated with over 200 engravings, and a series of fine, authentic maps.

This DICTIONARY embodies the results of the most recent study and research of over sixty of the most eminent Biblical scholars in the world. Clergymen of all denominations regard it as the best work of the kind ever published, and one which ought to be in the hands of every Bible reader.

It is a great library in itself. The labor and learning of centuries are gathered in this one volume, to throw a clear, strong light upon every page of the inspired word. Agents are meeting with unprecedented success. One reports 55 orders taken the first three days of his canvass; another 75 in two days; another 212 in ten days; another 29 Dictionaries and 28 of our large Family Bibles in two half days; another sold 27 Dictionaries and 24 Bibles in *one day.*

Send for circulars with terms, testimonials and a full description of the work. Address

NATIONAL PUBLISHING CO.,
274 and 276 Second street,
feb15 3&6ms Memphis, Tenn.

The Child's Corner.

LIKE THE FLOWERS.

May I like the ivy grow,
Growing up in modesty;
May I truly happy be
In showing forth humility.

May I like the lily grow,
Pure and spotless, white as snow;
May I ever thankful be
For the mercies granted me.

May I, like the dove, show
Content and patience where I go,
Always striving to possess
Some new mark of holiness:

Like the *Rose of Sharon* grow,
Do God's holy will below,
Gain his smile; then welcome peace
Shall till my soul, and never cease.

RIDDLE.

The celebrated Auntie Stewart left in her will a bequest of £50 to be given to the person who should solve this riddle:

The noblest object in the work of art,
The brightest gem that nature can impart:
The point essential in a lawyer's case,
The well-known signal in the time of peace:
The farmer's prompter when he drives the plow,
The soldier's duty and the lover's vow;
The planet seen between the earth and sun,
The prize that merit never yet has won;
The miser's treasure and the badge of Jews;
The wife's ambition and the parson's dues.
Now, if your noble spirit can divine
A corresponding word of every line,
By the first letters quickly will be shown
An ancient city of no small renown.

A BOY'S BARGAIN.

One snowy night, when Lombard had closed his shop, and was sitting in his back parlor over the smallest scrap of fire, eating a dry crust, there was a knocking at the outer door.

Old Lombard kept no servant, and had neither friend nor child beneath his roof; no one came to see him except on business, for he was not a man given to hospitality. When the knock was heard at the door, therefore, he knew very well it must be either an idle trick of some foolish boy to annoy him, or a customer; and, being economical of his own trouble as well as of everything else, he waited for the stranger to knock again.

"If it is only a mischievous boy," he said, "he'll not venture to knock twice; if it is a customer, he is sure to do so."

The knock was repeated, and old Lombard arose, and passing through his shop unbarred and unbolted the outer door, and looked out straight before him in the snowy street. He saw nothing, and was about to shut the door again, with an angry word, when a child's voice arrested his attention.

"Please you, good Master Lombard, it is me."

"Me!" said old Lombard, suddenly darting upon a small boy, who stood shivering on the snowy doorstep; "and who is *me*, that he should dare to disturb a quiet trader? Who says I never give to those who want? Tell them they speak false; you wanted a thrashing and I gave you that. Come here!" He seized the boy by the ear, but the lad struggled and released himself, saying:

"I did not come to play a trick on you, Master Lombard, but to ask you to make some medicine for my mother."

"Medicine for my mother?" Lombard repeated in a mocking voice. "And is my mother ill? High living is too much for her; let her try meager soup, or no soup at all!"

"Please you, Master Lombard, my mother is dying partially from want of food—you know she is very poor—partly from want of medicine; but this paper tells us what is sure to do for her all that medicine can do. It is in Latin, but you know all about it."

"Come in," said Lombard, and the boy followed him. He closed the door, went behind the counter, put on his spectacles, and, stooping down over a bit of lighted candle, read the paper very carefully which the boy had given him.

The boy watched the old man's face anxiously as he read, and when he ceased, asked whether it was a good remedy for such and such complaints, detailing his mother's ailments.

"Yes," said old Lombard, "the remedy is excellent; but it is dear; it would cost a golden piece."

"A golden piece!" cried the poor child in alarm. "Oh, what shall I do? I have but seven sous!"

"I don't know what you are to do, except to take yourself out of my shop as quickly as possible."

"Oh, Master Lombard, you know that ever since my father's death, sickness and distress have been in our home, and now my mother is dying!"

"That is no affair of mine," old Lombard answered.

"I implore you," cried the boy, "send me not away without the medicine! Please do this charity and God will reward you."

"I tell you," said old Lombard, "I will do no such thing. Money will buy medicine in this shop. Nothing for nothing; those are my terms."

"Give me the medicine," said the distracted boy, as the thought of his poor, suffering mother pressed itself on him and almost broke his heart. "Oh, good Master Lombard, I will be your servant, your slave. I will eat little, will work much. I will do anything, suffer anything, if you will help me now!"

Old Lombard seemed to hesitate. "You would be a valuable servant!" he said, in his mocking and malicious way; "you would eat of the best till you fell asleep, and sleep till you were hungry again. You would need a laced coat, like the noblemen at Versailles, and money in both pockets for your idle hands to play with! Out with you; I need no such help as you can give."

It was a hard trial to the boy to bear the cold cruelty of the old man, but he thought of his mother, and he looked to God.

"Master Lombard, if you will give me a trial I will come here on your own terms; I will work night and day, I will cheerfully eat black bread; I will never wrong you in any way; only give me, I beg of you, the medicine to restore my dying mother."

The boy spoke so earnestly that even old Lombard felt he spoke the truth. He made up the prescription, said he would come round and look at the patient, and that he would take the boy into his service. With warm gratitude the boy thanked him, and hastened to the bedside of his mother, while old Lombard returned to his scrap of fire and thought over his bargain. "I must have a boy to help me," so he said; "I can hire this boy for a tenth of what I must give to another; I can feed him sparely, work him hard—mopli—I might have done worse."

By the bedside of his mother the boy watched all through the night, and as the gray dawn appeared saw—and his heart leaped at the sight—his mother open her eyes, and heard her speak to him. She was better; the medicine had done its work. How grieved, and yet how grateful was she when she heard of her boy's bargain. She was sorry he would have so hard a master, pleased that he had accepted the service for her sake; and when she was well again, and he was to begin his duties in old Lombard's shop, she threw her arms about his neck and assured him that God would prosper a son who so honored and loved his mother.

And was it so? Yes; the work was very hard, the food was bad and scanty; a kind man would not lodge a dog as that boy was lodged, but he prospered. He was a studious, clever boy, and in that chemist's shop he learned enough to make him wish for wider information. Years passed, and he became a man, and found that a "good name was rather to be chosen than great riches." While everybody despised the rich miser, they esteemed the young doctor, who, in course of time, became one of the most celebrated men in Europe. He was appointed Inspector General of Health; was loaded with honors, and received a patent of nobility; for the poor boy was none other than Parmentier, the chemist!—*School-day Visitor.*

WHAT DOES JOHNNY READ?

"Oh, *everything*," says his father, proudly. "Johnny is a perfect bookworm, and we just have to drive him away from his book."

Sorry to hear it, Master Johnny; a live boy has no business to be a bookworm. It is no more a sign of a smart boy to be a great reader than it is of a strong man to be a great eater. One may read too much as well as eat too much, and the brain as well as the stomach be loaded with undigested food that is only an injury to it. It is not what you eat, but what you digest, that makes you strong. It is not the food in your stomach, but the food taken up by the wonderful machinery of your body and made over into blood and bone and nerve and sinew, that keeps up the daily growth of your body and builds you up into a man. And just so the food which you give your mind must be taken up and worked over, and become part of the mind itself, or it is good for nothing. If it has no nutrition in it, nothing to make new thoughts and new ideas, if it cannot give something to the mind, or waken something in it, then it is chaff, rubbish, poison, anything but food. Half a dozen lines of the right sort, read in the right way, are worth volumes of trash, or even of good sense carelessly read and then forgotten.

Don't throw away your books, Johnny, but learn to go through them as the miner goes through his panful of sand and quartz, watching for the gleam of gold, and carefully picking out the precious bits.

And we should like to say to Johnny's father and mother: do not rest satisfied while your boy "reads everything." It is a direful day for you if you have neglected to direct and cultivate his taste until he has come to be a mere devourer of the stories of wild, improbable adventure and exciting fiction, which is poured out like a flood for the destruction of our boys; but even yet you can do something to counteract the evil if you are willing to work for it—by taking your child with you into the fields of art, of history and of science, which may be made as charming to the unfolding mind as the regions of romance. *Little Corporal.*

A BEAUTIFUL INCIDENT.

In my family there resides an old man who has lived eighty-six years. He is a member of a Christian church, but for several years past he has been so feeble, both in body and mind, that he has not gone away from home even to attend church. His mind, once strong and vigorous, has become broken, and he is at present more like a little child, five or six years old, than like a vigorous man. But he will sit down, and take the Bible, and read whole chapters aloud. At such times he seems to understand not only what he is doing, but seems to enjoy it greatly.

One evening, after he had retired for the night, he called in his daughter, seeming to imagine that she was his mother. Said he: "Mother, come here by my bed, and hear me say my prayers before I go to sleep." His daughter obeyed, and stood by his bed. Then the old man clasped his hands with great reverence, and repeated that beautiful child's evening prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

He was apparently a child again, saying his prayers at his mother's knee.

Don't you think, children, that God heard his prayer?—*David Rice, M. D.*

"NEVER forget the three whats. First, What from? Secondly, What by? And thirdly, What to? What from? Believers are redeemed from hell and destruction. What by? By the precious blood of Christ. What to? To an inheritance incorruptible, undefiled, and that fadeth not away."

EVERY HEART has its secret sorrow, which the world knows not, and oftentimes we call a man cold when he is only sad.

REPENTANCE without amendment is like continual pumping in a ship without stopping the leaks.—*Palmer.*

NO AUTHOR can be as moral as his works, as no preacher is as pious as his sermons.—*Jean Paul.*

The Farm and Garden.

MANGOLDS OR MANGEL WURTZEL.

This is a species of beet, and grows out of the ground like the rutabaga or Swedish-turnip. This root is considered better for stock than the turnip, containing more nutriment than either the white turnip or rutabaga. The cultivation of mangolds is rare in our section (middle Georgia). We grow fine beets in our gardens, and I cannot see why we cannot grow them as field crops. Mr. David Milne, if I mistake not, says fine mangolds can be raised in Georgia. I raised one year some that weighed eight pounds, in my garden. I sowed them in the spring; the same fall I sowed one-half acre in mangolds, one-half in carrots, and two or more in turnips. I sowed them in September, in new ground; it was too late, and the whole crop was a failure. The mangolds and carrots did as well as the turnips; this was my experience as a field crop. In my garden, at the same time, I sowed a few rows of mangolds and carrots. They did much better; the mangolds and carrots sowed in spring were very fine. Mangolds weighed four to eight pounds, carrots as large as a man's wrist. In September of this year (1871) I sowed a few mangolds at the same time and upon the same lands as I sowed my turnips. Few of the mangold seed came up. To-day, November 8, the mangolds are as large as the rutabagas, and look as well. From experience and observation I have concluded that I can raise fine mangolds here in middle Georgia. Instead of sowing as late as September, or as early as I did in my garden, I would sow them in June; I shall try it next spring.

Mangolds require better land than turnips. I should prepare the land and sow them as I did turnips. If sown in June they would require more work to keep them growing, etc. I would like for some of our farmers to try this new root (new to us.)

Value as Food, Yield per Acre, Etc.—Mangolds contain much more sugar than turnips, and are, therefore, more nutritive. 245 pounds Irish potatoes, 691 pounds carrots, 607 pounds parsnips, 251 pounds Jernsalem artichokes, 336 pounds sugar beets, 803 pounds Swedish turnips or rutabagas, 1,185 pounds common white turnips, 367 pounds mangolds, are equal to 100 pounds of superior English hay. From this analysis we see that mangolds are twice as nutritious as rutabagas, and three times as nutritious as the common white turnip; the common white turnip being the least nutritious of any of the root crops.

Dr. George B. Loring, of Salem, Massachusetts, raised on one and one-eighth acres 1,800 bushels of mangolds, or forty-eight tons, at a cost of nine cents per bushel. This was equal to twelve tons of hay. How is that compared to Northern hay (inferior at that) at $1.90 to $2 per hundred weight. Mr. William Birnie, of Springfield, Massachusetts, raised in 1859, on two and a half acres, 3,160 bushels of mangolds, at a cost of six and a half cents per bushel, equal to nine and a half tons of hay per acre; much better than raising cotton, even two bales to the acre, and then buying hay at $1.90 per hundred weight, or $38 per ton. The cotton at $90 per bale would be $180; the mangolds or hay would bring $361. Quite a difference, not to say anything of the cost of production, etc.—*B. D. Lumsden, in Southern Farm and Home.*

ROTATION OF CROPS.

The great Sir Humphrey Davy, writing on rotation of crops, describes the rationale of the operation as follows:

"It is a great advantage in the convertible system of cultivation that the whole of the manure is employed, and that those parts of it which are not fitted for one crop remain as nourishment for another. Thus if the turnip is the first in the order of succession, this crop, manured with fresh stable manure, immediately finds sufficient matter for its nourishment, and the heat produced in fermentation assists in the germination of the seed and the growth of the plant. If, after turnips, barley with grasses is sown, then the land having been little exhausted by the turnip crop, affords the soluble parts of the decomposing manure to the grain. The grasses and clover remain, which derive a small part only of their organized matter from the soil, and probably consume the gypsum in the manure, which would be useless to other crops. These plants likewise, by their large systems of leaves, absorb a considerable quantity of nourishment from the atmosphere, and when plowed in at the end of two years, the decay of their roots and leaves afford manure for the wheat crop; and at this period of the course the woody fiber of the farm-yard manure, which contains the phosphate of lime and the other parts which are soluble with difficulty, is broken down, and as soon as the most exhausting crop is taken, recent manure is again applied. Peas and beans, in all instances, seem well adapted to prepare ground for wheat, and in some rich lands they are raised in alternate crops for years together. Peas and beans contain a small quantity of a matter analogous to albumen; but it seems that the azote, which forms a constituent part of this matter, is derived from the atmosphere. The dry bean leaf, when burnt, yields a smell approaching to that of decomposing animal matter, and in its decay in the soil may furnish principles capable of becoming a part of the gluten of wheat. Though the general composition of plants is very analogous, yet the specific difference in the products of many of them proves that they must derive different materials from the soil; and though the vegetables having the smallest system of leaves will proportionably most exhaust the soil of common nutritive matter, yet particular vegetables, when their produce is carried off, will require peculiar principles to be supplied to the land in which they grew. Strawberries and potatoes at first produce luxuriantly in virgin mold recently turned up from pasture; but in a few years they degenerate and require a fresh soil. Lands, in the course of years, often cease to afford good cultivated grasses; they become, as is properly said, *tired of them*, and one of the probable causes of this is the exhaustion of the gypsum contained in the soil."

NUMBER OF EGGS IN A HEN.—It has been ascertained that the ovarium of a fowl is composed of six hundred ovules or eggs; therefore a hen during the whole of her life cannot possibly lay more than six hundred eggs, which, in the natural course, are distributed over nine years in the following proportion:

First year after birth.....	16 to 20
Second.....do.....	100 to 120
Third.....do.....	120 to 135
Fourth.....do.....	100 to 115
Fifth.....do.....	60 to 80
Sixth.....do.....	50 to 60
Seventh.....do.....	35 to 40
Eighth.....do.....	15 to 20
Ninth.....do.....	1 to 10

It follows that it would not be profitable to keep hens after the fourth year, as their produce would not pay for their keeping, except when they are of a valuable and scarce breed.—*G. K. Gegelin, on Poultry Breeding.*

HOUSEKEEPERS' DEPARTMENT.

POWERFUL DISINFECTANTS.—M. Bonjean, an eminent pharmacist of Chambery, Savoy, has published a book on the means of preventing cholera, etc. Of course his system rests on the use of disinfectants, among which he mentions charcoal, well pounded, two pounds; sulphate of iron, one pound. Two or three tablespoonfuls should be placed in the night vessels used by the sick.

DELICIOUS RICE WAFFLES.—Take one quart of sweet milk, two coffee-cups of boiled rice and three quarters of a cup of wheat flour; warm the milk; add half a teacup of home-made yeast, two tablespoonfuls of distillery yeast and half a teaspoonful of salt. Make at twelve o'clock, to use for tea at six. Set in a warm place. When ready to cook add two eggs well beaten. Bake in waffle irons.

FOR THE TEETH.—At the American Dental Association some time ago the Committee on Dentifrices and Washes recommended the following receipt for a tooth powder: Prepared chalk, three pounds; pulverized Peruvian bark, two pounds; orris root, one pound; white crushed sugar, one and a half pounds; castile soap, one ounce; carbonate of soda, one ounce; oil of sassafras, eighty drops. To make a tooth paste add to the foregoing three ounces of glycerine and a sufficient quantity of honey to make the preparation of the proper consistency.

HOW TO COOK OLD FOWLS.—For the possible benefit of some other young housekeeper, I wish to tell them how to cook an old chicken. Prepare as for roasting, then boil three hours in a covered pot, with one quart of water, to which add two tablespoonfuls of vinegar, after which put into a pan in a hot oven for about one hour to brown. The liquor in the pot to be prepared for gravy; should the water boil away too much, more should be added. The result is, the meat is as tender as young chicken, and some think richer and better.—*Ohio Farmer.*

REMEDY FOR CANCER.—Colonel Ussery, of DeSoto, Louisiana, says that he fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell; put in salt and mix with the yolk as long as it will receive it; stir them together until the salve is formed; put a portion of this on a piece of sticking plaster and apply to the cancer about twice a day. He tried the remedy twice in his own family with entire success. It has also been tried on two cases in Rhode Island, with perfect success. Such a remedy is within the reach of every one, and should be known to the whole world.

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Scientific.

THE PLURALITY OF WORLDS.

The suggestive but not very satisfactory book of Mr. Proctor, Other Worlds than Ours, contains the latest theories of the constitution of the solar system. We find it unsatisfactory, because it mixes the points upon which there is substantial agreement among physicists and astronomers with those upon which Mr. Proctor's own notions are novel, and not yet generally accepted. The fact is, however, that astronomical physics have made recently such rapid progress as to preclude the thorough digestion of the new facts accumulated. We must expect a period of conflicting speculations, and the reconsideration, perhaps the rejection, of many established dogmas. Thus the nebular hypothesis of Laplace, the belief in which has been gaining ground for many years, and has been notably strengthened by discoveries of more recent date than its first announcement, is now attacked from a new side by Mr. Proctor, who propounds in its place a theory of meteoric aggregation, according to which the sun and planets have grown to their present form and state, and are still growing, by accumulations of cosmical matter.

With regard to the fascinating question of life in other spheres, made so interesting by the famous discussion of Brewster and Whewell, in the last generation, Mr. Proctor's conclusions may be summed up as follows:

1. The physical condition of the sun precludes the idea of any life, vegetable or animal, at all similar to that with which we are acquainted.

2. Mercury is exposed to solar heat so intense that without some protection life cannot exist. A rare atmosphere would not (as some, arguing from the cold on the tops of mountains, have supposed) afford such protection. It would merely cause alternations of intense heat and cold. A dense atmosphere, full of clouds, would be a better protection; and this is in fact (though not conclusively) indicated by the telescopic observations of Mercury. As an alternative view, Mr. Proctor suggests that the polar regions of Mercury may be suitable for organic existences, while the equatorial zones are so fiery as to boil away the seas, if seas there were. But such a hypothesis involves the assumption that the equator is but slightly inclined to the plane of the orbit; if this inclination is as great as that of the earth, or (as has been said) even greater, then the polar summer must be intensely hot. The density of Mercury—one-sixth greater than that of the earth—and the force of gravity at his surface—seven ounces to a terrestrial pound—would not interfere with life, but would enable the elephant to be as agile as an antelope.

3. Venus strongly resembles the earth in many respects; gravity at her surface is nearly the same; she has an atmosphere, in which the spectroscope faintly and somewhat doubtfully indicates the presence of aqueous vapor and nitrogen. The question of climates is the vital one; and this cannot be settled without ascertaining the inclination of her axis. A leading opinion among astronomers has been that this inclination is very small (15 degrees to 35 degrees,) or in other words, the inclination of the equator to the orbit-plane is very large (55 degrees to 75 degrees)—that of the earth's equator being only 23 1-2 degrees. Now if this observation of Venus is correct, or nearly so, farewell to decent, inhabitable climates upon the Planet of Love. Not even a lover could endure the swiftly alternating passion and despair of her summers and winters. But Mr. Proctor declares the evidence in the case to be insufficient, and pleads the other analogies between Venus and the Earth as reason for surmising their climatic peculiarities to be similar.

4. Mars is the planet upon which we can most clearly trace peculiarities of surface, and atmospheric conditions permitting life. The astronomers have constructed detailed maps of Mars, naming the supposed seas and continents after distinguished observers, such as Laplace, the elder Herschel, Tycho, Arago, Cassius, Lockyer, Secchi, Malder, Huggins and Dawes. There are icefields at the poles, a reddish land and a greenish sea, an atmosphere, clouds and mists. The fancy of a French astronomer, that the vegetation of Mars is red, instead of green, seems to be untenable, since the occasional loss or resumption of color, which he attributed to a change of season, has been observed to occur quite suddenly and swiftly, and is probably due to the intervening mists in the Martial atmosphere. On the whole, Mars is the most promising planet for emigrants who would like to explore and settle some locality beyond the reach of terrestrial civilization.

5. As for Jupiter, Saturn, Uranus and Neptune, Mr. Proctor believes them to be themselves suns, giving heat, and perhaps light also, to their systems of satellites. It is upon the satellites that he is inclined to locate life. His discussion of the conditions of Saturn is particularly clear and striking, this being a subject to which he has devoted much attention, and upon which he has published a separate volume.

6. In dealing with the question of satellites, however, Mr. Proctor is obliged to confess at once that the moon, the only one of which we have any accurate knowledge, is doubtless uninhabited, being without visible atmosphere or water, and subjected to fierce daily alternations of heat and cold. The lunar atmosphere, according to the hypothesis he favors (if there ever were one, as seems *a priori* certain) has retreated into cavities on the body of the satellite, just as our ocean, if it were sufficiently limited in amount, might sink entirely out of sight in the earth's interior. But the extinct and lifeless condition which we see in the moon must be, according to Laplace's theory, that of every other small satellite; and even if Mr. Proctor succeeds in displacing the nebular hypothesis as the adequate account of the origin of the solar system, the loss of heat from all cosmical bodies by radiation into space must remain a fact, a *vera causa*, and must bring about the extinction of interior activity in satellites.

On the whole we see little hope for organisms analogous to our own, or to those we observe on the earth, except in Venus and Mars; yet it must be admitted that those modern discoveries which have demonstrated the existence in the solar system and the starry universe of matter, as we know it, give us new reason to speculate the extra-terrestrial existence of life as we know it. At all events, when balked in the surmise, it is still open to the bold student to inquire whether the planets and stars may not have been in the indefinite past, or may not be destined to become in the indefinite future, the abode of sentient beings. The earth and the career of man upon it being doubtless finite, we can scarcely dare to say that before these began, the Deity had, or that after these end, he will have, nothing to do in the creation, preservation and development of life.

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Mr. Carrith, in a letter accompanying this certificate, makes the following statement: "My wife, who understands fully the principles and process of washing, says it is useless to wash *ordinarily soiled* clothes through more than one hot water, but I could not well embody this in a certificate."

NEW ORLEANS, November 8, 1871.

I take pleasure in stating that the "Woman's Friend Washing Machine," purchased of Mr. Thompson in September last, gives me excellent satisfaction. I have used it personally, and can say that it will wash the dirtiest clothes and give them a grass-bleached whiteness. I have washed Swiss muslin dresses with it without the least injury. I have washed blankets with it and found (as stated in the circulars) that it gives them a new appearance and feeling. One week, during a temporary illness, my little girl twelve and boy ten years of age done the entire washing—I simply put in the water and soap. I will give any further information I may possess to those interested, by calling at my residence. MRS. A. BOUCHEREAU,

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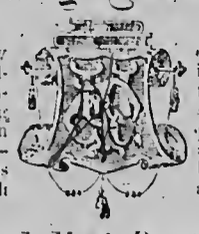

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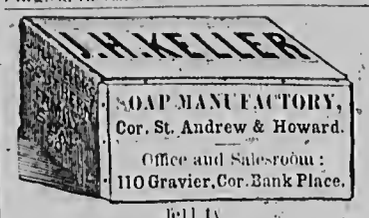

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(From the New Orleans Price Current.)

The expectation of more liberal supplies has caused a decided decline since our last issue in most articles of Western produce, but corn has ruled still more in favor of sellers. In flour we notice a reduction of 75c. in good treble extra and $1@$2 in choice, in pork $1.25@$1.50 ₱ bbl., and in bacon about ¼c. ₱ lb., while corn has advanced 1@2c. ₱ bushel. Sugar has shown but little change, but molasses has been unsettled.

The river is 13 feet 6 inches below high water mark.

Cotton.—The following are the arrivals since the twenty-third instant:

Louisiana and Mississippi	bales..	16,155
Lake		61
Mobile		560
Arkansas		1,086
Florida		16
Texas		118
Total		18,006

On Saturday the demand was slack throughout the day and the movement checked also by moderate supplies, many factors covering up their samples, being unwilling to offer them at the ruling rates. Buyers moreover claimed concessions, predicated on the Liverpool and New York dispatches, which factors generally refused to admit, and although some sales were made at a reduction of ⅛c., yet on the whole there was hardly a sufficient cause for any reduction in quotations. The sales embraced 3,800 bales. On Monday, with further discouraging telegrams, the tendency was still more in favor of buyers, and sales were made at a decline of ⅛c., and in some cases of ¼c. from Friday's rates, but even then concessions failed to impart any spirit to the demand, and the movement was moreover checked by most factors being unwilling to accept the ruling rates. The business was confined to 1,850 bales, good ordinary closing at 21@21⅜c., low middling at 21⅜@21⅞c., middling at 22@22⅛c., strict middling at 22⅜@22½c., and good middling at 22⅞c. On Tuesday, notwithstanding the absence of Liverpool advices, the market opened with a firmer feeling on the part of factors, and buyers coming forward more freely, the sales reached 5,900 bales at firm prices, but on the whole showing no change from the rates current at the close on Monday. Exceptional sales were made at above and below quotations.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 758,646 bales, against 972,151 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 620,248 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 136,646 to France, and a decrease of 464,000 to Great Britain, and of 123,383 to other foreign ports.

We quote:

Ordinary	19½ @ 20½
Good ordinary	21 @ 21⅜
Low middling	21⅜ @ 21⅞
Middling	22 @ 22⅛
Strict middling	22⅛ @ 22½
Good middling	— @ 22⅞

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales..		25,323
Arrived past three days...	18,006	
Arrived previously	829,013	847,019
		873,242
Exported past three days.	31,838	
Exported previously.....	627,134	658,972
Stock on hand and on shipboard..		214,270

Sugar.—The supplies are light, and the medium and better grades of open kettle continue in demand, but clarified is very dull. The sales on Saturday and Monday were sold at 6¼@7c. for inferior, 7½@7¾c. for common, 8@8¼c. for good common, 8½c. for low fair, 8¾c. for fair, 9⅛@9¼c. for good fair, 9½@9¾c. for fully fair, 10¼c. for prime, and 10¾c. for choice.

Molasses.—On Saturday the receipts of Louisiana sold at 35@40c. for common fermenting, 45@48c. for fair fermenting, 55@56c. for prime fermenting, 58@59c. for prime not fermenting, and 70c. for cistern bottom. Some half barrels plantation reboiled sold at 61c. ₱ gallon.

Corn.—The supplies have been light and insufficient for the demand, and prices have further advanced 3@5c. ₱ bushel since our last review. On Saturday 3,500 sacks sold at 71c. for mixed, and 74@75c. for white. On Monday 4,500 sacks sold at 71@72c. for mixed, 73c. for yellow, and 75@78c. for white.

Oats.—On Tuesday the supply was good and the demand was fair, but prices had a downward tendency. 4,000 sacks sold at 56@57c., some choice commanding 58c. ₱ bushel.

Bran.—On Saturday the market was bare; but on Monday 1,000 sacks, most of the receipts, sold at $1.85 ₱ 100 lbs. On Tuesday 400 sacks, all the supplies, sold at $1.85 ₱ 100 lbs.

Pork.—Supplies are coming in now, and prices have declined $1.75 ₱ bbl. since our last review. On Tuesday 50 and 130 bbls. sold at $15, and 100 bbls. at $15.25 ₱ bbl., leaving none in first hands. It is retailing at $15.50@$16.

Bacon.—The market is now in supply, and prices have declined ½c. ₱ lb. On Saturday 60 casks sold, in small lots, at 6¼c. for shoulders, 8c. for clear rib sides, and 8½@8⅝c. for clear sides, and on Monday 125 casks sold at 6@6¼c. for shoulders, 7⅝@8c. for clear rib sides, and 8⅛@8¼c. for clear sides.

Hams.—The market is dull, with a light supply. Sugar-cured hams are quoted at 12@12½c. On Tuesday 20 tierces choice sugar-cured sold at 12c. ₱ lb.

Lard.—On Saturday 50 kegs kettle-rendered sold at 10¾c., and 50 kegs packers' at 11c. ₱ lb.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110⅛@110⅜ (against 110½ at New York,) and closed at the opening rates in both markets.

The sales of silver include $500 in American half dollars on Saturday at 108, and $4,000 at 108½, and $7,500 on Tuesday at 108½. American half dollars are quoted at 108@108½, and Mexican dollars at 2½@3 per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, ridlag	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	— —
Loaf	— —	— —
Crackers	— —	6 00
Navy	5 00	— —
Cream crackers	12 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	36	38
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl.	1 00	1 25
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	25	27
Java	28	32
Cordova	—	—
Copper, ₱ lb:		
Brazlers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	14 00	— —
In sacks	— —	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 65	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	18	25
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ₱ lb	5	6½
Flour, ₱ bbl:		
Double extra	7 50	7 75
Superfine	7 00	— —
Fine	— —	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	14	16
Almonds, shelled	31	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	30 00	— —
Choice	33 00	34 00
Iron, ₱ ton:		
Pig	34 00	35 00
Country bar, ₱ lb	4½	6
English	—	4
Swedes, assorted	6½	7½
Hoop	6	8
Sheet	6½	8½
Roller	7½	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 50	2 00
Cement	2 25	2 50
Plaster Paris	2 50	2 75
Lumber, ₱ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	23 00	28 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	18 00	21 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	12 00	15 00
Shingles, ₱ M	3 50	4 50
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	30	35
Coal oil, in cases	35	40
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	65	100
Castor	1 60	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35½	36
Quarter boxes	22½	22½
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	— —	1 15
Pepper	21½	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	13
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Ponchong	50	56
Tin, ₱ lb:		
Block	42	44
In plates, X, ₱ box	14 00	14 25
In plates, I. C	11 75	12 00
Leaded plates, X	13 50	13 75
Leaded plates, I. C	11 25	11 50

CATTLE MARKET.

New Orleans, Feb. 27, 1872.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	12 00	@	14 00
Western beeves, ₱ lb, net	10	@	14
Hogs, ₱ lb, gross	5½	@	6½
Sheep, first quality, ₱ head	5 00	@	7 00
Sheep, second qual, ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scooba	Apr.	6, 7
Spring Hill ct., at Lauderdale sta		13, 14
Wayne circuit, at Enon		20, 21
Shubuta circuit, at Desoto		27, 28
Enterprise circuit, at Sukalena	May	4, 5
Enterprise station		11, 12
Marion circuit		18, 19
Clarke circuit		25, 26
Meridian station	June	1, 2
Paoldiag circuit		8, 9

WM. B. HINKS, P. E.

SEASHORE DISTRICT.

Rankin circuit	Feb.	3, 4
Mount Carmel and Williamsburg		10, 11
Columbia circuit		17, 18
Enon mission		25, 26
Pearlington circuit	Mar.	2, 3
White Plains circuit		9, 10
Ocean Springs circuit		16, 17
East and West Pascagoula circuits,		23, 24
Green mission		30, 31

My address is Brandon, Mississippi.

C. F. GILLESPIE, P. E.

BRANDON DISTRICT.

Hillsboro circuit	Feb.	3, 4
Forest circuit		10, 11
Lake circuit		17, 18
Decatur mission		24, 25
Philadelphia circuit	Mar.	2, 3
Trenton circuit		9, 10
Raleigh circuit		16, 17
Taylorville mission		23, 24
Garlandsville circuit		30, 31

F. M. WILLIAMS, P. E.

JACKSON DISTRICT.

Mount Olivet circuit and Yazoo mission, at Short Creek	Feb.	3, 4
Yazoo City sta, and Silver Creek, at Yazoo City		10, 11
Yazoo circuit, at Mount Carmel		17, 18
Camden and Thomastown cts., at Camden		24, 25
Raymond circuit, at Raymond	Mar.	2, 3
Brownsville ct., at Queen's Hill		9, 10
Sulphur Springs ct., at Lone Pine		16, 17
Carthage circuit, at Conway		23, 24

The district stewards will please meet at the preacher's office in Canton, on Friday, February 23, 1872, at ten o'clock A. M. They are: Gilliford Nicholson, G. W. Galloway, P. B. Cook, D. Bunch, D. C. Langford, John McKay, J. J. Birdsong, A. Udeman, J. L. Jones, J. B. Greaves, A. M. Gurley, Thomas Green and W. M. Eldridge.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Pleasant Valley ct., at Pleas. Hill	Feb.	3, 4
Burtentoa circuit, at Tabernacle		10, 11
Wesson and Beauregard, at Beauregard		17, 18
Georgetown circuit, at Bethesda		24, 25
Jackson circuit, at Terry	Mar.	2, 3
Crystal Springs station and miss'n		9, 10
Bogue Chitto ct., at Bogue Chitto		16, 17
Brookhaven station and mission		23, 24

Brethren will please contrive to help me out to the seats, of their respective conferences.

W. E. M. LINFIELD, P. E.

VICKSBURG DISTRICT.

Clover Hill	Feb.	3, 4
Rolling Fork		10, 11
Rocky Springs, at Rocky Springs		24, 25
North Warren, Mildale and Sunflower, at Oak Ridge	Mar.	2, 3
South Warren, at Asbury		9, 10
Cayuga, at Utica		16, 17
Fayette, at Bethel		23, 24
Kingston		30, 31

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

WOODVILLE DISTRICT.

East Baton Rouge	Feb.	3, 4
Jackson		10, 11
Bayou Sara		17, 18
Wilkinson		24, 25
Buffalo	Mar.	2, 3
Amite, at Liberty		9, 10
Meadville		16, 17
Dist. stewards' meeting, Jackson	Feb.	9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Amite City ct., at Amite City	Feb.	3, 4
Greensburg, at Greensburg		10, 11
Franklinton ct., at Water Hole		17, 18
Ponchatoula miss., Ponchatoula		24, 25
St. Helena ct., at Day's church	Mar.	2, 3
Big Creek miss., at Bethel church		9, 10
Covington ct., at Covington		16, 17
Livingston miss., at Gray's Creek		23, 24

J. NICHOLSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Altala circuit, at Pleasant Hill	Feb.	3, 4
Richland circuit, at Richland		10, 11
Lexington circuit, at Enlogy		17, 18
Durant circuit, at Center Grove		24, 25
Valdea circuit, at Enon	Mar.	2, 3
Black Hawk ct., at Black Hawk		9, 10

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Caledonia	Feb.	2, 3
Vlaton		9, 10
Athens		16, 17
Houston		23, 24
Pala Alto	Mar.	1, 2
Line Creek		15, 16

My address is Ramsey, Alabama.

THOS. Y. RAMSEY, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.—SECOND ROUND.

Franklin street	Mar.	9, 10
Whistler		16, 17
St. Paul's		23, 24
Citronelle ct., at Mount Veraon		30, 31
St. Francis street	Apr.	6, 7
Mount Pleasant ct., at Stockton		13, 14
Grand Bay mission, at Grand Bay		20, 21
St. Stephen's		27, 28
Eastern Shore	May	4, 5
Pollard circuit, at Pollard		11, 12
Pensacola		18, 19
Milton		25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. UHLHART, P. E.

SELMA DISTRICT.

Jackson circuit, at Mount Zion	Feb.	3, 4
Orrville circuit, at Orrville		10, 11
Dayton and Spring Hill, at Spring Hill		17, 18
Rembert Hills ct., at Magnolia		24, 25
Peachtree circuit, at Liberty	Mar.	2, 3
Choctaw Corner circuit, at Bashi		9, 10
East Selma		16, 17

The district stewards will meet in the city of Selma on Friday before the third Sabbath in March, being the fifteenth day of the month.

My address is Summerfield, Alabama.

A. J. BRIGGS, P. E.

MONTGOMERY DISTRICT.

Loachapoka and Mount Meigs, at Loachapoka	Feb.	3, 4
Salem, at Chapel Hill		10, 11
Crawford, at Soule chapel		17, 18
Notasulga, at Armstrong chapel		24, 25
Montgomery	Mar.	2, 3
Tallassee		9, 10
Wetumpka		16, 17
Elmore, at Carolina		23, 24
Hurtsville and Silver Run		30, 31
District stewards' meeting, at Auburn	Feb.	7

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Black's Bend, at Tallachee	Feb.	3, 4
South Butler, at Ebenezer		10, 11
Monroeville, at Liberty chapel		17, 18
Evergreen mission, at Pliny Grove		24, 25
Oak Hill, at Bethlehem	Mar.	2, 3
Lowndesboro, Hayneville and Union, at Lowndesboro		9, 10
Snow Hill, at Snow Hill		16, 17
Farmersville, at Four Oaks		23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Demopolis	Feb.	3, 4
Forkland, at Forkland		10, 11
Gainesville, at Ramsey station		17, 18
Bladen, at Mount Zion		24, 25
Butler, at Bethel	Mar.	2, 3
Gaston, at Sharon		9, 10

S. H. COX, P. E.

MARIANNA DISTRICT.

Greenwood ct., at Mount Zion	Mar.	2, 3
Marianna station		9, 10
Calhoun mission, at Shady Grove		16, 17
Holmes Valley ct., at Moss Hill		23, 24
Cerro Gordo miss., at Otter Creek	Apr.	6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANGUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Greenville station	Feb.	3, 4
Fort Deposit ct., at Fort Deposit		10, 11
Greenville ct., at Oak Bowery		17, 18
Rocky Mount ct., at Rehoboth		24, 25
Pine Level circuit, at Pine Level	Mar.	2, 3
Olustee circuit, at Hill's chapel		9, 10
Rutledge circuit, at Mount Ida		16, 17
Elba circuit, at Bethel		23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Evergreen and Big Cane	Mar.	2, 3
Slusport		9, 10
Columbia and Trinne		16, 17
Centerville mission		20, 21
Harrisonburg and Trinity		23, 24
Alexandria		30, 31
Atlanta	Apr.	6, 7
Rapides		13, 14
Bayou Boeuf and Spring Creek		20, 21

F. WHITE, P. E.

OPELOUSAS DISTRICT.

Bayous Boeuf and Waxla, at Waxla	Mar.	2, 3
Opelousas and Washington, at Washington		9, 10
Vermillionville and Pilaquemine		
Brulee, at Vermillionville		16, 17
Belleview and Kimball chapel, at Kimball chapel		23, 24
Abbeville and Prairie Gregg, at Abbeville		30, 31
New Iberia	Apr.	6, 7
Franklin and Pattersonville, at Pattersonville		13, 14
Lake Charles	May	25, 26
Grand Chenliere	June	1, 2
Calcasieu		8, 9
Sugartown		15, 16

B. F. WHITE, P. E.

OUACHITA DISTRICT.

Vernon circuit, at Vienna	Feb.	3, 4
Homer, at Homer		17, 18
Haynesville, at Haynesville		24, 25
Ouachita, at Smyrna	Mar.	9, 10
Farmerville, at Alabama		23, 24
Castor, at Bethel	Apr.	6, 7
Monroe station		20, 21
Trenton, at Trenton		27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar.	2, 3
Keachie, at Keachie		9, 10
Pleasant Hill, at Pleasant Hill		16, 17
Caddo, at Greenwood		23, 24
Manny, at Fort Jessup		30, 31
Anacoco, at Molly Grove	Apr.	6, 7
Springville, at Coushatta		13, 14
Shreveport, at Shreveport		20, 21

The district stewards will please meet at Mansfield on Saturday, March 2.

JOHN PIPES, P. E.

NEW ORLEANS DISTRICT.

Preaching at Cadiz street	Feb.	1
Felicity street		11
Moreau street		18
German charges		25
Baton Rouge	Mar.	2, 3
Algiers and Thibodaux, at Algiers		10
Thibodaux		24
Plaquemine and Grosse Tete		31

LINUS PARKER, P. E.

LAKE PROVIDENCE DISTRICT.

Lake Providence, at Lake Providence	Feb.	3, 4
Bastrop		10, 11
Delhi and Floyd, at Floyd		17, 18
Oak Grove, at Oak Grove		24, 25
Lind Grove, at Lind Grove	Mar.	2, 3
Winnsboro, at Winnsboro		9, 10
Rayville, at Rayville		16, 17
Sicily Island, at Sicily Island		23, 24
Tensas and Elizabeth chapel		30, 31

J. T. DAVES, P. E.

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are now prepared, at their spacious, new and elegant store, to execute orders on the most liberal scale.

In quality and prices we invite comparison with any house in the land.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, MARCH 7, 1872. NO. 10.

NEWS OF THE WEEK.

DOMESTIC.

Baltimore, Feb. 28.—Hon. Reverdy Johnson, in a speech before the American Peace Society, last night, deprecated the injection of consequential damages into American claims before the Geneva arbitrators, under the Washington treaty, as not contemplated by the high joint commission that framed that instrument. If the speaker had the ear of the President he would advise their withdrawal from the case.

San Francisco, March 2.—Advices from Arizona show that the massacre at Marlinez station was committed by Indians, who entered the premises on the pretense of being friends, and cut the occupants to pieces with knives. It is believed these savages came from Dale Creek Indian reservation.

The United States steamer Saranac has arrived from Magdalena bay.

Sioux City, Iowa, March 4.—The excitement over recent gold discoveries is on the increase. Major F. D. Pease, agent for the Crow Indians in northwestern Dakota, arrived here to-day, and says the reports are far below the real facts in the case. He brings several rich specimens, and says that the tribe over which he has charge have long known the exact location of rich deposits of gold, and have repeatedly killed white men who attempted to penetrate the country for the purpose of exploring it.

Jackson, March 5.—The Legislature begins to manifest a disposition to give attention to important business.

Senate.—Considering a bill to regulate fees and salaries of public officers.

House.—Considering a bill relative to the State penitentiary.

One hundred and seventy-five convicts from the Mississippi penitentiary have been leased, at fifty cents per day each, to work on Forrest's railroad from Memphis to Selma. A heavy bond was signed for the safe keeping of the convicts.

In the United States Court witnesses for the defense were examined in the Meridian Kuklux case. These witnesses include the leading citizens of Meridian, and all give an intelligent account of the troubles there. It is generally conceded that the case for the government has failed.

Philadelphia, March 5.—It is estimated that $1,000,000 worth of goods were damaged by the fire in Jayne's building. The fire did not reach the lower stories. The burning of the cupola, one hundred and twenty-five feet above the pavement, was a magnificent spectacle. The Chestnut street front escaped inundation.

Washington, March 5.—Senator Scott has agreed to accept Senator Kellogg's amendment to the Pacific railroad bill, changing the eastern terminus from Marshall, Texas, to Shreveport, Louisiana. A big fight over it is anticipated in the Senate.

There was a full meeting to-day.

Mr. Voorhies declines candidature for the Ohio Governorship.

FOREIGN.

London, Feb. 29.—The *Times* says England might pay nothing save what she is required to in obedience to the decision of the Geneva tribunal of arbitration. She has never dreamed of offering any compromise of the difficulties outside of the treaty. If the treaty is a failure it is the fault of the American government.

A miscreant fired a pistol at Queen Victoria to-day, while she was riding on Constitution Hill. The shot did no damage. The would-be assassin was arrested.

London, Feb. 29, midnight.—The excitement to-night over the reported attempt on the life of Queen Victoria is intense.

While the House of Lords was in committee discussing the ecclesiastical bill, Lord Granville entered and said he hoped their lordships would excuse this sudden interruption of their proceedings, but he had an announcement to make which it was proper should be made without delay.

He then proceeded to state that at half-past five o'clock this evening, the Queen, returning from a drive, had reached Buckingham Palace; as her carriage stopped at the gate a young man ran to the side of the carriage and presented a pistol within a foot of the Queen's head. The Queen bent her head down to avoid the shot, but the pistol did not explode.

The fellow in one hand held a paper granting a release to Fenian prisoners, which he shouted to the Queen to sign, threatening her at the same time with the pistol. He was instantly seized by the Queen's attendants, and prevented from doing further harm. It was then found that the pistol was unloaded, and that it was of such a primitive construction that, if it had been loaded, it probably could not have been discharged.

Her majesty was very calm, and showed courage, which she has often before exhibited. She had directed that a statement of the circumstances be immediately made to both houses of Parliament, in order to prevent exaggerated rumors. The would-be assassin gave the name of O'Conner, and is about nineteen years of age. His behavior at the police station is wild and incoherent. He boasted that he tried to reach the Queen during the procession of Tuesday.

Paris, March 1.—Marshal Canrobert arrived here to-day.

The raising of the state of siege will not be agitated at present in the Assembly.

Prince de Joinville has been reinstated in rank as admiral in the navy, and Duke D'Aumale as general in the army.

A committee of the Assembly has reported in favor of the restoration of their property to the Orleans princes.

General L'Admirault threatens to resign the governorship of Paris because the *Rappel* newspaper has been permitted to reappear.

Vienna, March 2.—The Emperor Francis Joseph, by an imperial decree just issued, declines to recognize the Old Catholic bishops, or the opponents of the dogma of infallibility, as a portion of the Catholic ecclesiastic hierarchy of Austria.

London, March 3.—There is the best reason to believe that the British government is prepared to consent to let the arbitration of the Alabama claims proceed under agreement, and that in no event shall the sum awarded for damages exceed a certain stipulated amount.

Rome, March 4.—Pere Hyacinthe delivered an address at a Protestant meeting to-night on the diffusion of the Bible.

London, March 4.—Dispatches from Calcutta announce that the expedition against Looshair having accomplished its object, the war is practically ended, and peace will soon be proclaimed.

It is reported that a treaty has been concluded between Brazil and Paraguay by which the former continues to exercise a protectorate over Paraguay for ten years, and the latter undertakes to pay the expenses of the protectorate, and cedes territory to Brazil.

Rome, March 5.—It is stated Prince Frederick Charles, of Prussia, who was recently here, said Germany would defend Italy should France attack her.

Berne, March 5.—The revision of the Federal constitution has been completed by the centralization of the common and criminal law of the country, which, having been already adopted by the National Council, was yesterday approved by the State Councils. Sessions of both councils have been prorogued.

Calcutta, March 5.—Gen. Brownlow telegraphs, under date of twenty-seventh ultimo, that the northern Howling chiefs have submitted—bringing peace offerings and binding themselves to peace with the usual oath and ceremonies, and all captives had been recovered.

A very disastrous fire occurred about two o'clock on Thursday morning, February 29, in the upper stories of the double tenement three-story brick building, Nos. 164 and 166 Canal, between Dryades and Baronne streets, in the apartment occupied by Messrs. Wagener & Meyer, dealers in pictures, picture frames, looking glasses, etc. The flames spread with fearful rapidity to the second story of the building (occupied by Prof. Dolbear as a commercial college) and also to the adjoining building, No. 162 Canal street, occupied by Miss Talbert as a private boarding house.

But for the active exertions of the fire department the entire property must have burned to the ground, and with it the buildings adjoining toward Baronne street, which were at one time regarded as in imminent danger. As it was, however, the destruction, so far as the fire is concerned, was confined entirely to the second and third stories of the buildings named.

I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly above the par of the religious world around us.—*Dr. J. W. Alexander.*

THE NEW YORK OBSERVER YEAR BOOK FOR 1872.

BY ATTICUS G. HAYGOOD, D. D.

The almanac part of this handsome annual we suppose to be correct.

We are told in a recent number of the *Observer* that the publishers "have received more than one thousand commendatory notices of the New York Observer Year Book by the press in all parts of the country." Such diligence and success in hunting for compliments has rarely been equaled; it can never be surpassed. Would that there had been more diligence in the search for facts! Then the compliments had been better deserved. Perhaps, however, the estimate of "more than one thousand commendatory notices" is only guess-work, as so much of the Year Book's statistics seems to be. Guessing is so much easier than counting!

The New York *Evening Mail* tells us that the Year Book is "a most astounding work in the amount of matter that it contains." We regret that it is equally "astounding" as to the amount of mistakes it has made.

The Year Book's digest of revenue and postage laws we have had no occasion to compare with official documents; in these matters it would be difficult to make blunders, and we presume that these tables are reasonably accurate.

Our attention has been directed chiefly to the educational and religious statistics of the South, as reported in the Year Book. Our examination forbids us to say with the Cincinnati *Daily Times*—which "indorses it as reliable in every particular"—"Its compilation of religious and educational statistics are exceptionally full and accurate."

As to the comparative importance attached by our editor to the different religious bodies, whose statistics he professes to give, that is a matter about which we may differ. As to the Methodist Episcopal Church South, we should, perhaps, be satisfied that the editor has allowed us something less than one page; we are certainly not jealous that "our little sister," the Episcopal Church, is paraded through nearly nine. But we venture respectfully to suggest a doubt as to the propriety and economy of keeping a page of statistics "standing" for a whole year! How else shall we account for the fact that the statistics of the Church South are verbatim the same with which we were favored in 1871—and those taken from the reports of 1869. Only three years behind! The editor should be better posted about the mission work of Timbuctoo.

The Year Book has not even revised the list of Annual Conferences, although the General Conference, which changed them so materially, met in May, 1870. Bishop Keener is not on the list, while the late Bishops Soule and Andrew are put down among the deceased Bishops of the Northern Methodist Church, with foot-notes to explain their connection with us.

The editor has undertaken to give us a list of American clergymen who have died during the year 1871. If the Year Book be "reliable in every particular" the Southern States offer unparalleled advantages to invalids; among nearly four hundred clergymen who died during the past year, we have scarce a score of Southerners. Alas! our one church suffered a heavier bereavement. We learn from this list that "Rev. James O. Anderson, D. D.," died March 2, at Mobile, Alabama. This substitution of Anderson for Andrew we might attribute to the blunder of the proof-reader, were there not other inaccuracies almost as bad.

We have a chapter entitled "Church Work," purporting to set forth the contributions of the Christian world for 1871. We do not regret that the Methodist Episcopal Church South does not appear on this list; we would hardly take pleasure in having public attention called to our missionary contributions. But we are not excluded from this department because the editor's good nature inclined him to hide our faults, nor because our membership was too small, or our contributions too meager to deserve a line in the statistics of Christian contributions. The fact is, our editor did not know what nearly six hundred thousand Southern Methodists were doing for the cause of missions.

How the editor managed to make so many egregious blunders in the statistics of Southern and Western colleges we cannot imagine. We are unable to determine which is greater—his sins of omission or commission.

The Year Book mentions six colleges in Alabama, and is wrong, or defective, as to five—putting down our Methodist University, at Florence, as a Presbyterian school. The Georgia colleges have fared worse, if possible. Eight are reported—two of which do not exist. One of these—the Cherokee College, at Cassville, Georgia—we suggest be left out of the next edition; General Sherman burned it down when he burned up the town. We can assure the editor of the reliability of this statement; it has not been a long time since we looked upon its ruins, and speculated upon the contribution made by the destruction of an institution of learning to the preservation of the American Union. If the editor is interested in the necrology of Southern colleges, we can tell him that General Sherman burned a Methodist college in Cassville at the same time he made an offering of the Cherokee College, to the great grief of our Baptist brethren. If the Year Book intends to "build the tombs of the prophets," we, as well as the Baptists, ask a monument for our dead.

The old Wesleyan—mother of all the female colleges in the world, but "fairest of all her daughters"—at Macon, Georgia, he does not mention. This omission is not designed as a reflection upon female colleges, for the Masonic Female College, at Covington, is reported. The late president of Wesleyan Female College, Rev. John M. Bonnell, D. D., is set down in the Year Book as president of a Baptist college, supposed to exist at Griffin, Georgia! Mercer, he leaves at Penfield; Oglethorpe, at Milledgeville. As their locations have not been changed more than two years, the editor is excusable. An excellent institution, fifteen years old, Bowdon College, he leaves out; this is unpardonable.

We are glad that the editor is better posted as to the colored schools in Atlanta and elsewhere. In this connection we regret to say that he has not heard of the existence of the "Colored Methodist Episcopal Church in America," over which Bishops Miles and Vanderhorst preside—although it numbers a full hundred thousand souls.

Of Wesleyan University, Millersburg, Kentucky, he has not heard; Central College, Missouri, he does not locate; Randolph Macon he leaves at Boydton, with Colonel T. C. Johnson as president; Wofford College, according to our wide-awake statistician, is without a president, or a place, although Dr. Shipp has guided its fortunes for a dozen years, and Spartanburg is not hard to find. The Pacific Methodist College he supposes to be still at Vacaville, with Dr. Thomas as president; of our college in Oregon he is not informed. He is equally unfortunate as to the University of Missouri, Columbia, Missouri. Of the University of Tennessee our friend has heard, but is not informed; he puts it down as a Presbyterian institution, without a head! This may surprise General Smith, its chancellor, as well as our Presbyterian friends.

Our readers may need an increase of faith when we tell them that we have only given them a few specimens that lay along the path.

We mention these things in good temper, and from the best of motives; we find in these statements a reason for charity. The Year Book has been worth more than $1 to us; it has enabled us to read several bitter and slanderous Northern editorials without a feeling of resentment. The Year Book proves and illustrates what we have long suspected—the invincible ignorance of certain Northern editors as to Southern affairs. What do the average editors—writing "more than one thousand commendatory notices" of the Year Book—know of the South, its history, spirit, character or wants, when a famous statistician can perpetrate such blunders as we have indicated? It is preposterous! Sins of ignorance we are ready to forgive; but with the willfully and incorrigibly ignorant it is sometimes difficult to be patient; especially when they feel "a call" to lecture us upon our faults, and expect us to receive their censures and misrepresentations not only with meekness, but gratitude.

We cannot believe that the editor of the Year Book is other than an estimable gentleman, but he has driven us to the reluctant conclusion that he is "slow," and not as well acquainted with the affairs of his country as we hope he will be before he publishes his Year Book for 1873.

Nashville, Feb. 16, 1872.

BOOKS AND PERIODICALS.

The Art of Teaching School. By J. R. Sypher. Philadelphia: J. M. Stoddart & Co., 1872. 12mo, 317 pages.

From a very hurried glance at the contents, we judge the book well worth consultation by those engaged in teaching, and by those who contemplate engaging in this important calling. The author, in his plan and treatment, covers the whole ground, and his hints and instruction are doubtless of great value. For sale by J. A. Gresham, Camp street, New Orleans.

Shakspeare's History of King Henry the Eighth. Edited, with notes, by William J. Rolfe, A. M. With engravings. New York: Harper & Bros., 1872.

A handsome square 12mo, flexible cover, and in uniform style with the Merchant of Venice and the Tempest, which we have heretofore noticed. Print and illustrations are good, and the volume is in most convenient form for use. For sale by Ellis & Bro., New Orleans.

Guy Dalesford, or a Wreath of Smoke. By A. L. O. E. New York: Robert Carter & Bros., 1872.

A duodecimo of 197 pages, illustrated. The story abounds in incidents, adventures and startling scenes, and its delineations of character have the merit of inculcating important lessons of virtue and piety. The author's works are numerous and well known. This appears to be equal to any of those heretofore published. For sale by R. J. Harp, Depository, 112 Camp street, New Orleans.

Stellafont Abbey, or Nothing New, by Emma Marshall, is another beautifully bound 12mo, and a most interesting and well-written story. Its tone is deeply religious, and it cannot fail to entertain and profit readers, whether old or young. Published by Carter & Bros., and for sale by R. J. Harp, at the Depository, 112 Camp street, New Orleans.

To-Day and Yesterday, or the Two Holidays, by Emma Marshall, Carter & Bros., publishers, is a delightful little volume, and especially designed for youthful readers. For sale by R. J. Harp, Depository, 112 Camp street, New Orleans.

The Character of Christ—Does it supply an adequate basis for a religion?—is a small pamphlet by T. W. Fowle. Published by Hurd & Houghton, New York, 1872.

The American Baron. By James DeMille. Harper & Bros., publishers.

Minutes of the Fifth Annual Convention of the Baltimore Sunday School Society of the Methodist Episcopal Church South, held in Alexandria, Virginia, November 15 18, 1871, is a neat pamphlet, and contains a gratifying exhibit of the Sunday school cause in the bounds of the Baltimore Conference.

We have received the January and February numbers of the School-day Visitor. This periodical has reached its sixteenth volume, is designed for young readers, and is handsomely illustrated. Published by J. W. Daughaday & Co., Philadelphia.

The St. Paul's Magazine is another splendid monthly published by J. B. Lippincott & Co., Philadelphia. The February number contains: Septimus; Literary Legislators; Our Account with Posterity; Supreme Love; The Ballad of Judas Iscariot; The Art of Beauty, and other articles.

The Contemporary Review for February has: The Education Difficulty; Fenianism; Henry Ward Beecher; Rationalism and Ritualism; The Fourth Gospel; Dr. Newman's Essays; What is Common Sense? Published in England by Stralian & Co., London; America: J. B. Lippincott & Co., Philadelphia.

Littell's Living Age of February 17 has in its table of contents: The Geographical Distribution of Animals and Plants Geologically Considered; The Idealism of Milton; John Huss and the Ultramontanes; Two Aspects of the Life of a Jesuit Priest, and other articles.

Church's Musical Visitor is one of the latest and best musical magazines brought to the notice of the public. It is full of new music and musical information, and for the low price of $1 gives in one year $15 worth of music. Published by J. Church & Co., Cincinnati.

Philips' Southern Farmer for January has but just reached our table. A good number of an always excellent magazine. It comes out in a new dress, and much improved every way. Published at Memphis, Tennessee.

The March number of the Galaxy has: The Colored Member; Corea—What Shall we do with It? Fifteen Years a Shaker; Suggestions of the Past; Tyler's Administration, and other papers.

We have received the American Exchange and Review for February. It is a useful publication. Published at Philadelphia. Price, $3 per annum.

Appletons' Journal of February 24 is finely illustrated, as usual, and contains a large amount of entertaining and instructive reading.

The Southern Field and Factory for February has reached us late. This is a useful monthly, published at Jackson, Mississippi.

Lippincott's Magazine for March is splendidly illustrated, and is altogether a number of unusual interest and merit.

The March number of Le Bon Ton is as rich as ever in its colored fashion-plates and literature of dress.

Father Hyacinthe's New Paper.

The first number of the *Esperance* of Rome, founded by Father Hyacinthe, appeared on the twenty-fifth of last January. The new publication is printed in French, and will be issued three times a month. The programme is drawn up with remarkable ability. It says: "If, with all the deference that is due to the church, we dare to require reforms, let it be fully understood that we do not thereby renounce our title as Catholics. We do not seek to incite pulpit against pulpit; we only ask for the reform of the church in the church; and if we often frankly condemn the abuses committed by those who pretend to be its sole representatives, we shall often, also, console ourselves with the recollection of its good acts and its greatness."

Among the contents of the first number are a paper by Father Hyacinthe on the Association of Old Catholics lately held at Munich, some articles by Andre Altagene entitled a "Reply to the Letter of the Pope to the Bishops of Switzerland," and a "Discussion with the Reactionary Clergy." Father Andre's opinions on the reform of the church have gained him great disfavor in certain quarters. Ever since 1854 the Holy Roman Inquisition have instituted prosecutions against him. It required all the manifestations of his rights as a French citizen, and the protection of Napoleon the Third, to shield him from the dangers with which he was threatened. He left the Order of the Capuchins in the same manner as Father Hyacinthe left that of the Carmelites.—*New York Observer.*

General Reunion.—*Zion's Herald*, advocating the union of all the Methodist bodies, says that the Methodist Episcopal Church of the United States will never feel perfectly happy till they all get back again under the old roof-tree. The *Standard of the Cross* adds: "Neither shall *we* feel perfectly happy till all the reunited Methodists are back again under *our* still older roof-tree." The *Religious Telescope* adds: "The weeping prisoner of the Vatican will not feel perfectly happy, either, till all these, reunited, shall find shelter under the old roof-tree of the mother church, as papists are fond of styling their communion."

The Christian Advocate.

THURSDAY, MARCH 7, 1872.

REGENERATION.

What is regeneration? Regeneration is a new birth—that work of the Holy Spirit by which we experience a change of heart. It is expressed in Scripture by being born again, born from above, being quickened, by Christ being formed in the heart, by our partaking of the divine nature. The efficient cause of regeneration is the Divine Spirit. The instrumental cause is the word of God. The change in regeneration consists in the recovery of the moral image of God upon the heart—that is to say, so as to love him supremely, and serve him ultimately as our highest end, and to delight in him superlatively as our chief good. In a word, it is faith working by love that constitutes the new creature, the regenerate man. And when this great change takes place the man *knows* that he is "passed from death unto life" as certainly as he knows that he is a living man. But how does he know it? He knows it by the witness of God's Spirit, bearing witness with his spirit that he is born of God; that he is an heir of God, and a joint heir with Jesus Christ to an inheritance that is incorruptible and undefiled, and that fadeth not away, eternal in the heavens, where his forerunner is gone to prepare a place for him; and a *knowledge* of this, revealed to him by the Holy Ghost, produces a peace with God and peace in his own soul, and love to God and joy in the Holy Ghost, that the natural man knows nothing of. Without this *knowledge* no man on earth can be a happy man. Believing that there is a God will not make him happy. Believing that the Bible is a revelation of God's will to man will not make him happy. Believing in the Christian religion will not make him happy. Going to church will not make him happy. Joining church will not make him happy. Being baptized will not make him happy. Taking the sacrament of the Lord's Supper will not make him happy. Magnificent churches will not make him happy. Fine preachers and fine preaching will not make him happy. Fine praying and singing, and the finest kind of instrumental music will not make him happy. In a word, all the praise of the world, all the wisdom of the world, all the honor of the world and all the riches of the world cannot make the sinner happy; because the wrath of God abideth on him, and he cannot be happy so long as he is a sinner, and he must have a *knowledge* of his sins being forgiven before he can be a really happy man. A hope that he has religion will not make him happy, unless that hope is based upon the *knowledge* of "Christ in him the hope of glory." Without this *knowledge* his hope of glory is a vain hope, because it does not rest on a *knowledge* of an indwelling Christ, the only foundation on which the sure and true Christian hope of heaven can rest. Here, we fear, many precious and immortal souls are deceived, and will be lost. They suppose hope and knowledge to mean the same thing, and use them as synonomous terms; and when they are asked if they enjoy religion they answer: "I hope I do." Well, what is hope? It is said to be "the expectation of some good; to live in expectation of some good; to expect with desire." Hence, you see, a thing hoped for is a thing you have not got; it is something in the future you desire and expect, but you are not in possession of it. For illustration, I say to you I will give you a thousand dollars to-morrow at noon; if you will come to my house precisely at that hour. You expect to get the money, because I have promised it, and you know me to be a man of truth. This is faith. You desire to get it because you need it. This is hope. You come at the appointed time and receive it. This is *knowledge*. You *know* you have got the money; you are as certain of it as you are that two and two make four. This is demonstration. Faith believes you will get the money; hope desires to get it; knowledge knows you have got it, and this is demonstration. So, likewise, in the case of the penitent sinner—he believes God has promised to pardon his sins; he hopes he will do it, and when he does it the sinner *knows* it is done; he is as certain of it as he is that he breathes the air. And without this *knowledge* no man on earth can be happy. Reader, have you got it? If not, you are not a happy man.

JAMES SHANKS.

WAYNESBORO, Feb. 15, 1872.

"By Their Fruits Shall You Know Them."

How full of meaning these words of our Savior—"By their fruits shall you know them!" Do *we* consider their *full* significance? Do we take them into our *lives*? Are *we* known by *our* fruits? How many of us could hold up holy hands? Ah! we depend too much upon the Lord! Lord! We sit down selfishly musing on our "peace that passeth knowledge," instead of diffusing its light and warmth to those around us. Yet we *hope* we are Christians. We say we have no talents for such things, we will let *others* work while *we* pray for their success in *secret*, as the Father commanded us. Yes, he said that we should pray and do our alms in secret; but he also said: "By your fruits ye shall be known." Are we at a loss to harmonize these seemingly conflicting words? Let us remember that he meant us to be *silent, humble workers*, not to sit with folded hands and expect work to *come* to us. We all cherish a desire to leave our "footprints on the sands," but *how* to go about it is the question. Well, let us consider it a while.

Some of us are too poor to expend sums in charities; but we can all use those sweet little charities that *money* cannot buy—a kind word, a glance of sympathy, a self-denying action, every opportunity grasped to speak a word for Jesus in the Sunday school, where little minds can be trained to future usefulness. We may be too reserved, too reticent to speak our heart-yearnings. We can make the *home circle* happy, we can perform cheerfully, contentedly, all its duties, however irksome; we can perform a great many acts of self-denial that the world, perhaps the one we are exerting it for, may never know; but *God* will, and he will bless our endeavors. For instance, laying aside some pleasant occupation to listen to and sympathize with others' sorrows, or to perform some service for another; this requires self-denial, and a great deal, because no one but ourself *knows* it, and therefore *vanity* can have no part in it. Other acts of self overcome could be enumerated, such as some cherished article given up that it may benefit others, the gratification of our desires for something we have wished denied, and others' wishes and needs attended to; giving a soft answer when we feel like indulging in passion. All these, if done for the Savior's sake, that others may be influenced by a consistent example, can make our lives truly noble.

Again, our hearts may be bleeding with sorrow and trial; we may feel like doing nothing but brooding over our troubles. In laying all our distresses on the altar of faith, and giving our attention to all the details of every-day life, however trivial; grasping all its opportunities; in suppressing yearnings for a higher, nobler sphere, because circumstances will not allow them to be cultivated; to turn to the present work with all our energy, be it ever so commonplace, we can bear a life of perfect fruitage to the Savior.

LITTLE BEVERLY.

CHRISTIAN FORTITUDE.

Every vocation in life demands a degree of fortitude commensurate with its mission. The natural frailty and inefficiency of our moral and religious susceptibilities assure us of this fact. Amidst the varied and perplexing duties of life we need the sustaining, strengthening power and influence of Christian philosophy. It is the stay and support of our faith, an essential element, yea, an indispensable ingredient of Christian character, the active governing principle of that pure and elevated piety which softens the callous heart, nerves it against temptation, makes us bold and fearless in the fulfillment of duty, and gives beauty and utility to Christian virtues. As an incentive to duty it nourishes faith, gives impetus and energy to effort with ability to resist and overcome the tendency of those emotions which are superinduced by the seductions of worldly lust, those passions which stultify our reason, entice us from the path of rectitude, and deepen and widen at every step the sluices of iniquity. Is there a Christian who does not witness with pain and displeasure the bitterness of revenge, the unyielding, grasping selfishness of avarice, the gnawings of envy, the wasting of health and happiness from licentiousness, the scorching, withering blasts of anger, the remorseless, unfeeling air of cruelty or unkindness, or, it may be, the pinchings of want, as the result of indolence or prodigality?

May we not ask, What is a profession of Christianity without fortitude? But an empty sound, a sickly dwarf, having neither root nor nourishment, a building without foundation, a tree possessing no fruit, a hope which vanishes with the morning mist, and alas! a victim to the wantonness of fiction, which must sooner or later wither and decay.

LAYMAN.

Bible Anniversary, Livingston, Alabama.

MR. EDITOR: I am instructed by the Executive Committee of the Livingston Bible Society to forward the following report to you, with a request for its publication in the ADVOCATE. I hope you will favor us by complying with this request; for while this is not a matter of strictly denominational interest to us as Methodists, yet it is one in which all Methodists and all Christians feel a high degree of interest, and it is a pleasant reflection to us that in the work of distributing the Holy Bible among all classes of the people we are, as a church, not behind the most zealous.

The anniversary meeting of the Livingston Bible Society was held in the Methodist Episcopal Church South on Sunday night, the fourth ultimo. Rev. S. P. Richardson, the energetic general agent of the American Bible Society, was present and addressed the meeting, setting forth the object and design of this organization, and giving some interesting information with regard to the progress of the Bible work in Alabama. The meeting was also ably addressed by Rev. J. S. Frierson, pastor of the Presbyterian Church.

From the report of the treasurer it was shown that during the past year the Livingston Bible Society, in connection with the Gainesville Bible Society, has had a colporteur canvassing the county, and that he had supplied about eight hundred families with the Bible. There is about one-half of this (Sumter) county which has not been canvassed. A collection was taken up to raise funds for carrying on the work, and $134 were raised.

An election for officers being held, resulted as follows: Rev. J. S. Frierson, president; William G. Little, Jr., vice president; S. H. Sprott, secretary; Dr. M. C. Kinnard, treasurer.

A meeting of the Executive Committee was called for ten o'clock A. M. on Monday, and it being late, the anniversary meeting adjourned with prayer by Rev. J. M. Mason.

At the meeting of the Executive Committee it was resolved to canvass the remainder of the county with a view to supplying the destitution of the word of God; and in order to secure the co-operation of the people of the whole county, the following gentlemen were requested to make Bible addresses on the first Sunday in March, at the places opposite their respective names: Hon. J. Cobbs, Cuba; S. H. Sprott, Esq., Chestnut Grove; Rev. B. Hawkins, Coke's chapel; T. Cobbs, Esq., York; W. G. Little, Esq., Brewerville; Major J. G. Harris, Belmont; Dr. M. C. Kinnard, Payneville; Rev. J. Henry Hendon, Sumterville.

Rev. J. S. Frierson was requested to make a Bible address at Elizabeth church, Rev. J. M. Mason at Lewis' school house, and Rev. A. R. Scarbrough at Mount Hermon and New Prospect, at an early day.

It affords me pleasure to inform you that Christians of every denomination, and many well-disposed persons not connected with the church, are co-operating in this good work. May we soon see the fruit of our labors in a diminution of crime and lawlessness, and a revival of spiritual grace and power in the church.

Truly yours, J. M. MASON.

P. S.—My charge is in very good condition. My predecessor, Rev. C. B. DuBose, finished his work up well, and transferred the charge to me in healthy condition and good working order. For their kindness to me and my family we are much indebted to the members of the church and other friends, who have put the parsonage in good repair and supplied all our wants. We have some indications, in the prayer and class meetings, which lead us to anticipate a revival whenever we are prepared to put forth the effort.

Yours, etc., J. M. M.

To the Society of Alumni of the Southern University.

GENTLEMEN: Some of you who were present at our commencement last July will remember that at a meeting then held we determined to establish an alumni professorship as soon as possible, with the view of ultimately endowing the same. The intention is to place a professor in some chair of the University, and for the present to pay his salary. When we are more able we expect to raise the endowment fund.

My object in calling your attention to the above resolution is to enlist your sympathies in the undertaking, and prepare you for a further consideration of the subject at our annual session next July.

The importance of a full attendance is apparent. We need your counsel, your votes, and especially your money. It will not at all be a burden upon the members, as some might suppose. There are a sufficient number of us to render it an easy matter for us to raise $1,200. Some of us can easily give $50 annually, and perhaps more. Of these we have only to ask: *Will you give it?* For others who cannot give anything, or little, we ask: Can you not raise something? Many will help us. Two gentlemen promised the writer to give $25 annually. It is easy for others to do likewise. If the alumni will each assume an indebtedness of $20 or $25—making this the average—we will have little difficulty in raising the necessary amount.

Now that the University has an increasing patronage, and prospects so flattering, let us, her sons, contribute our share in securing to our younger brothers the greatest possible advantage. It is scarcely necessary to argue as to the great importance of some such provision, and to liberal minds its feasibility is apparent. The very liberal and generous provision made by the University for young ministers, and for the sons of ministers, increases the burden of the professors now engaged there. When the patronage increases so as to demand another professor, they will probably not be able to give him sufficient salary unless the endowment proportionally increases, because of the large proportion of students attending lectures who pay no tuition. As there are a number of us who have been thus fostered, we owe a debt of gratitude to the mother that nourished us which we cannot repay in kind, and of which we can scarcely show our appreciation by strengthening her for enlarged usefulness. Let us discharge this debt in a creditable manner. Let every one be present at the next commencement. ALUMNUS.

GOOD DEEDS.—Good deeds are very fruitful; for out of one good action of ours, God produces a thousand, the harvest whereof is perpetual. Even the faithful actions of the old patriarchs, the constant suffering of ancient martyrs, live still, and do good to all successions of ages by their example; for public actions of virtue, beside that they are presently comfortable to the doer, are also exemplary to others; and as they are more beneficial to others, are more crowned in us. If good deeds were utterly barren and incommodious, I would seek after them for the consciousness of their own goodness; how much more shall I now be encouraged to perform them, for that they are so profitable to myself and others, and to myself in others.

LOCAL PREACHERS.

The London *Watchman* (Wesleyan) gives a full report of Rev. Mr. Arthur's late address to the Methodist local preachers. Here is an extract:

"Local preaching we look upon not merely as an outgrowth of spiritual life, but also as the great and the only legitimate training-ground for the ministry. Of all preposterous things—using that word in the strict sense of putting the after thing before, and the before thing after—nothing can be more preposterous than putting ordination first; and the trial—whether a man can do the work of the ministry—second. But I see no hope for any alternative in any church where you have not faith in a spiritual laity—faith in the presence of the converting power of the Holy Ghost to raise up, in succession, spiritual men to do God's work. If you are first to have the proof that a man is fit to be a minister, and then ordain him, you must have lay laborers. * * * Many persons, who are very willing that the laity should have a great deal to do with the secularities of the church—to do anything they can in church building, or in raising money, or in relieving the poor—say: 'I cannot understand how a layman is to give you spiritual advice, and how a layman is really to undertake to pray with you if you are in distress, and point you to Christ, or give you counsel in finding absolution from sin, or in any of those other great and deep questions of the soul.' Now I believe if there is anything miserable in the thought of being a Christian minister, it ought to be in the conception of the office as involving a monopoly of spiritual gifts—to stand alone invested with spiritual power, and looking out upon the whole of the people, to say they are merely to be recipients, and not to be fellow-helpers one with another. That to me is a most miserable and lean conception of the office of the Christian minister. How infinitely better that there should be men and women anointed with the spirit of prayer, gifted with the gift of faith, blessed with power to work, and speak, and think for God! * * * Speaking of the inherent energy of the church, and of the future that is before the church, where a number of men are found under the influence and teaching of the Spirit, each one endeavoring to do what he can in the name of the Lord, there will come out the remark of the old woman, 'The Lord is working for that man,' while the old men say, 'If that lad keeps humble, he will have a bright crown.' For my own part, I would give a great deal more for that spirit-talk than for any academicals. * * * It is in the conversion of souls that we find the credentials—the credentials that a man has the gifts of the Spirit, and that God works with him. The Methodist plan is the scriptural plan—training *for* the work is training *in* the work."

COURAGE AT THE LAST.

The excellent Sir William Forbes, the biographer of Beattie, uttered this: "Tell those," said he, "that are drawing down to the bed of death, from my experience, that it has no terrors; that in the hour when it is most wanted, there is mercy with the Most High; and that some change takes place which fits the soul to meet its God." When the loyal Earl of Derby came to his execution, although he had said, in previous times, that he could die in fight, but knew not how it might be on the scaffold, he now said that he could lay his head on the block as cheerfully as on his pillow. "Let my people know," said the pious Archdeacon Aylmor, "that their pastor died undaunted, and not afraid of death. I bless my God that I have no fear, no doubt, no reluctation, but an assured confidence in the sin-overcoming merits of Jesus Christ." So said President Finley: "Give my love to the people of Princeton; tell them that I am going to die, and that I am not afraid of death." "Oh, do not fear to die," said Mrs. East, in dying; "you will find the word of God sure; all will be fulfilled, and you will find it so." These were the words of Haliburton: "I, a poor, weak, timorous man, once as much afraid of death as any—I, that have been many years under the terror of death—come now, in the mercy of God, and by the power of his grace, composedly and with joy to look death in the face." It often appears that exactly those from whom constitutional courage or philosophic firmness could least be expected, go down to the valley of death with most complete triumph over their past apprehensions. In the recollections of many, some such example of a dying friend will occur with convincing power and tenderness. They tell us that this absence of fear is no fruit of nature, of habit, or of strenuous effort; but the gift of him who gave to death its terrors when he made it the door of sin, and who takes those terrors away when sin is blotted out through the blood of the Lamb.—*George Burgess.*

For the Advocate.

"THE heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge."—Psalms xix, 1, 2.

The glowing sun, the king of day,
Sends forth his beams of light,
Gladdens the earth with brilliant ray,
Dispels the gloom of night;
With silent speech, in language clear,
He utters forth his voice
In lines of praise that all may hear;
Let all the world rejoice.

The moon comes forth with silver light,
Cheering the earth with borrowed rays
In silence reigns as queen of night,
But loudly utters forth His praise.
The stars, with myriad sparkling eyes,
Look down on all below,
Illume the night from distant skies,
Their Maker's glory show.

The spangled heavens, in union sweet,
In glorious concert move;
In all the earth the words repeat:
"The Maker, God, is love." J. W. H.

CITRONELLE, ALA., Feb. 18, 1872.

THE MISSIONARIES OF TURKEY.

The Hon. Wayne McVeigh, late United States minister resident at Constantinople, in a public address at Westchester, Pennsylvania, recently paid the following tribute to the character of the missionaries from this country who have been laboring in the Turkish empire. We find his remarks reported in the *Presbyterian:*

"I must confess to you that the only source of hope, 'pure and undefiled,' which I found in the East, was in the contemplation of the noble work which is being done by the little band of our own Protestant missionaries in the Ottoman empire. Their endeavors to convert the adult population are, of course, praiseworthy in every sense; but I was compelled to attach far more importance to their efforts to secure control of the young by means of schools of all kinds, and colleges for more extended instruction, and stated gatherings for moral and religious teaching. All over that vast empire, from the Adriatic to the Euphrates, from the Danube to the Red sea, men and women of our blood are living heroic lives of denial and of sacrifice in order to win the children to Christ; and thus they are sowing everywhere the seed which he has graciously promised shall bear fruit, and ripen into the golden harvest of regenerated lives.

"I may not mention the names of these good people, but it was our privilege to see much of them, and to understand the purity of their purpose, and the generous zeal which characterizes their daily labors. It was very refreshing to find so many American men and women forgetting themselves, and putting all base and selfish aims beneath their feet, rising to the height of their great opportunity to regenerate the Orient by creating little centers from which will radiate, alike by precept and example, all good and saving influences, until, in the fullness of time, the kingdoms of this world shall, in truth, become the kingdoms of our Lord and of his Christ.

THE "BEST BRANDY."—It is a venerable story, but it may as well be told again. Somebody in Connecticut sold a bottle of the best brandy, and Prof. Silliman, of Yale College, having analyzed the same, finds in it alum, iron, sulphuric acid, essential oil of some kind, tannic acid, Guinea pepper, burnt sugar, lead and copper, with a basis of whisky. This is the delicious though somewhat miscellaneous mixture which, by the aid of a pretty label and a little sealing wax on the cork, passes for Old Hennessy, London Dock, Martel or Seignette brandy. The marvel is that it does not kill instantaneously the first deluded wretch who swallows a mouthful of it, and in some cases perhaps it would be better if it did. It seems to be about as well established as most things in this world, that nobody drinking spirits or wines can be sure of their purity. The imbiber opens his mouth and shuts his eyes, as the children do in the nursery play.

THE prehistoric remains of Sinai, Mr. Palmer's book informs us, resemble those of some regions in Europe—huge stone circles, like the "Druidical" circles of Britain, skeletons, charcoal, etc., indicating, he thinks, the "permanent camps of an ancient pastoral people." His pictures of the convent life are vivid, from the entrance—which was through a side door, and not, as formerly, by a rope let down from the window—to the closing lunch, when the vegetarian monks were beguiled by the persuasive odor of a "Liebig" soup. Notwithstanding his interest in ancient manuscripts, Mr. Palmer did not make any important discoveries in the library of the convent. Indeed, he thinks that the monks have become shy of unfolding their treasures since the Tischendorf Codex has attracted so much attention.

THEY that will not hear Christ say, "Come to me," in a day of grace, shall hear him say, "Depart from me," in the day of judgment.

The Christian Advocate.

THURSDAY, MARCH 7, 1872.

AT THE FALLS.

BY CARL SPENCER.

All day through the cloven mountains,
Up a miracle-aisle we passed,
And we saw the stream transfigured
In the forest-shrine at last.
Down where the glen sinks deepest
Into the mountain's breast,
We looked up and beheld it,
High on the round world's crest—
When a vision white and whiter
Sprang over the arched steep;
It was spirit, it was not water,
Rose up from that fearful leap.
The pure spray bathed our faces,
And the tears for joy did well;
If in or out of the body,
I saw it, I cannot tell;
But I saw a clear soul leaping,
Shouting its last brave breath,
Dashed into glory and lightness,
On the sharp black rocks of death,
Lifting white hands of rapture,
Showering rainbow rays,
And making the Lord God gladder
With a great amen of praise!

FATHER TAYLOR.

The following characteristic anecdotes of the great sailor-preacher of Boston are culled from the "Incidents and Anecdotes" lately published:

Soon after he commenced his sermon, on a very hot day, two or three of the landsmen got up and went out. He paused, folded his arms, and said: "If any others wish to go out, let them go now, while I wait a moment." No one went, and he resumed his sermon. About ten minutes after a sailor rose up with his jacket on his arm (the most of the sailors were sitting in their shirt sleeves) and said: "Please, sir, I must go now; I wanted to stay as long as I could; my ship is all ready for sea, and I must be on board at the hour." Father Taylor, with the elbow of his right arm resting in the palm of his left hand, with his finger on his lip, said, as the sailor turned to leave the house: "That's right, my son! you have done just right; you are the man for me; you are a minute-man. Go, and the God of the sea go with you." And he continued his preaching with redoubled power. And, at the close, such a prayer was made for that sailor and that ship, and all sailors and all ships, that it seemed as if it would convert the abundance of the sea to God—and it will yet.

Andrew Newlands was a Swede, converted under Father Taylor at Bristol, and a member at the Bethel. He said: "I went to hear Brudder Taylor preach, and de Lord got hold of me. Brudder Thomas, he was from France, and I was from Sweden, and we diden get no relief dere, and we come home, and we went to pray; Brudder Thomas went at it in French, and I went at it in Swedish, and de Lord converted us both on the spot." "Well done, Old North of Europe!" breaks out Father Taylor; and that was his name unto this day. Telling this on another occasion, and saying, "The Lord heard us both," "Just like him," cries out the captain from his deck.

Father Taylor's ejaculations in prayer meeting were not always so flattering. Every one has heard of the wealthy gentleman, who, in the midst of a very warm meeting, made a speech, telling the sailors how much had been done for them, and how grateful they ought to be to the liberal merchants for all their goodness. As he sat down, with a feeling that the church would run itself for the year on this condescension, he was surprised by the inquiry: "Is there any other old sinner from up in town who would like to say a word before we go on with the meeting?"

Sometimes Father Taylor's mirthfulness led him to use expressions that seem out of place when repeated in cold blood, and especially when printed. But, in the warmth of a good prayer meeting, nothing seemed out of place that was seasoned with the love of man. Smiles and tears were wonderfully mingled at that altar. When the daughter of his esteemed friend, Mr. Pigeon, came forward for prayers, Father Taylor cried out: "Lord, sweep every squab off the roost."

A Mr. Snow, (not David Snow, Esq.,) not being very warm in his talk, the old father groans out: "O Lord! melt that Snow."

A colored brother, who was speaking ardently, drew out of him the response: "There is rain in that cloud."

After a brother from Plymouth, who was blessed with a red head, had made a very warm talk, the response came from the altar: "Well, I was not aware that that soil bore such red cedar."

A man by the name of Wood, who was not noted for his warmth in his talks, drew from Father Taylor the brief prayer: "O Lord! set fire to that Wood."

An old German saying he no more doubted his acceptance with God than that the sun shone at noonday on a cloudless sky, the old veteran exclaims: "Bring your Harvard learned ones to this man, and let them learn true theology."

At a Springfield Conference there had been a warm discussion on the propriety of publishing in "the minutes" the names of the donors to the missionary fund, together with the amount contributed by each. It had been advocated on the ground that it would increase our contributions, as all would wish to see their names in the list, and every name would have an influence for the following year. It was opposed, on the contrary, that those who could give but little would not like to see so small a sum attached to their names in print, and might be deterred from giving at all. Father Taylor had made one of his characteristic, pointed speeches upon ostentatious giving, closing with the injunction: "Let not thy right hand know what thy left hand doeth." In reply, it was urged by Dr. Butler that it would be in opposition neither to the spirit nor the letter of Scripture to publish the names of these donors; citing, as an illustration in proof of this position, that Christ himself had made laudatory mention of the poor widow who had cast two mites into the treasury, saying she had done more than they all, for it was all her living; and that the gift of this woman had been published wherever the gospel had been preached, exerting in every land incalculable influence for generous and self-denying beneficence. The speaker, who had been really eloquent, had scarcely finished—he had not taken his seat—when Father Taylor, half rising and leaning forward, with a shrill voice, not loud, but perfectly audible in every part of the house, called out: "Will Dr. Butler please give us *the name* of that poor widow."

After a student had preached and had "a poor time," Father Taylor prayed, thanking the Lord for every sort of blessing, which he carefully enumerated, and concluding with: "And now, Lord, if it please thee, don't send us any more Wilbraham students!"

When the Ballardvale church was dedicated, Rev. Gershom F. Cox preached the sermon, on the subject, "One God and one Mediator." Father Taylor followed in prayer, thanking God for the second part of the sermon. "The first part," he said, "is unnecessary; for all know that there is a God. May God bless the second part to the congregation!"

"One Sunday he preached upon the atonement. His text was: 'Dead in trespasses and sins.' 'Dead!' he exclaimed; 'not only dead, but buried; and you can't get out! A big-bowldar lays on the main hatch, keeping it down over your heads. You may go to work with all your purchases—bars, handspikes, winch and double tackles; but you can't make it budge an inch. The beef isn't in you! But hark! who is it that has the watch on deck! Jesus Christ. Now, sing out to him, and sing out loud. Ah! he hears you; and he claps his shoulders against this rock of sin, casts it off the hatch, the bars fly open, and out you come.'"

Mr. Taylor was a keen politician—in his younger days, a Jeffersonian Democrat, made so by his ardent patriotism and by his experiences of a British jail; in later days he was a devoted Whig, an earnest admirer of Daniel Webster and his associates. When George N. Briggs was elected Governor, to succeed Marcus Morton, it became Father Taylor's duty to read Governor Morton's thanksgiving proclamation. As he read the concluding words, "God save the commonwealth of Massachusetts," he paused, and added: "He did that last Monday."

As a venerable and especially beloved friend, who relieved the vacant hours of a superannuated ministry with the cultivation of grapes, announced as his text, "I am the true vine," and began by saying, "There are some vines that will not bear good grapes," "That's so!" breaks in Father Taylor; "you sold me one of that sort."

Luther Translating the Bible.

A rare old picture bearing this inscription has just come under our notice, and it is so suggestive of the labor and conscientious care bestowed by Luther on his great life-work, that we feel disposed to linger and ponder over it.

It will be remembered that until the days of the great Reformer the Bible was a sealed book to the masses, as it was only couched in learned tongues. If the people heard even the least of it, this meager portion was read or chanted to them in Latin, of which they understood nothing. He was a man of the people, and saw that his work would be unfinished unless the seals were removed from the word of God. This labor he determined to perform, not even himself aware of the magnitude and the difficulty of the task.

The German language itself was then so crude, and subjected to so many dialects, that it was not equal to the great responsibility of conveying the holy writ to the people, and Luther needed at first to purge and enlarge it in order to raise it up to the measure of his wants. In this way he may be almost said to have created the high German tongue, as his work has ever since been the acknowledged standard of that idiom.

His first great trouble was to render thousands of peculiar and technical expressions of the Bible into the ordinary speech of the people, needing thus multitudes of words which he did not know himself in his native tongue. And in this task he went to work in a manner so practical as to astonish the common people and amuse his friends. One of the latter, calling on him one day, found him in his yard with his sleeves rolled up and his hands and arms all bloody. Beside him stood a butcher over a slaughtered sheep, dissecting it and telling him all the names of the different organs of the entrails and limbs. These were written down in Latin and German at Luther's dictation, and thus he procured his vocabulary for those portions of the Bible treating of the sacrifices.

"This," said Luther to his friends, "is the way in which I learn how the people talk, and I use this knowledge in my translation of the Bible. Thus I go into all the workshops, into the streets, and among the peasants, that I may beg my learning from the common people, and thus force the apostles and the prophets to speak such German that Huns or Gretchen may understand them." Luther generally spent his mornings in this way, studying up among the masses whatever subject he happened to be specially engaged in, and in the afternoon he held his "Learned Sanhedrim," as he jestingly called it.

This body met regularly in his study in the old St. Augustine church in Wittenberg, and this sacred chamber is still kept as nearly as possible in the same condition as it was then. As we wandered through it we thought almost to catch the Greek, Latin and Hebrew accents of the learned men there assembled in pious discussion over the meaning and mysteries of sacred writ. Its shelves were at that time covered with all sorts of implements and articles which Luther found it necessary to possess and study in connection with his co-workers, with a view to obtaining the appropriate names. When he came to the breastplate of the high priest, and the city of the New Jerusalem, he was greatly troubled to express the names of the precious stones. His friend, the elector of Saxony, helped him out of this embarrassment by lending him a valuable collection of jewels from his treasury, which were sent under guard on account of their value. When they arrived Luther sent for a Jew dealer in precious stones to give him the names in Hebrew and German.

The picture we allude to is a view of his "Sanhedrim" in session. A number of venerable men are gathered around a heavy oaken table, which is piled full of books. In the center sits Luther over his own translation, and Melancthon is looking over his shoulder, making some suggestion. At the end of the table sits Dr. Jonas, a learned theologian, and beside him a venerable Jewish rabbi, with long gray beard and cap. Leaning on Luther's arm, and gazing at the book, is the court preacher; at his side is Rorer, the erudite librarian of Jena; opposite him Aurogallus, professor of Hebrew at Wittenberg, and at the extreme end of the table, in a window-niche, for the sake of light, is another rabbi, with long white hair and beard, peering at his Hebrew text through an eye-glass.

Luther's own work is all covered with marginal notes; on one side of him is the Latin text on which Bugenhagen keeps his eye; on the other side is an open Hebrew Bible. Melancthon holds the Greek text in his hand. Luther reads a verse of his own work, and then the question goes round to each one of the learned critics as to his opinion regarding the quality of the native tongue, and the exposition of the ancient doctors. This gives rise to learned and interesting discussions, the substance of which is noted down by Dr. Rorer, who afterward publishes them as expositions to the text.

Sometimes a single verse would consume hours, and Luther, speaking of the difficult passages in Job and the Prophets, declares that a single verse of these absorbed, in a few cases, no less than three or four weeks. The picture represents the doctors over the sacrifices in the books of Moses, and Luther has notes, taken over the slaughtered sheep from the butcher's mouth, and some of these discussions as to the propriety of German names gave rise to queer and quaint remarks on the part of the dignified scholars, which Luther, at his table, was in the habit of elucidating and expanding—sometimes with infinite wit and humor.

And Luther's table was often a rare place after these meetings, for as night came on he would close his book, and thanking the learned men for their zeal and fidelity, would frequently ask them to stay to supper with him and his Catharina, whose qualities as a consummate housekeeper he was sure to boast of on these occasions. The rabbis, of course, always thanked him, and declined, for the law would not allow them to partake of food dressed in his style; but the others seldom disregarded an invitation to remain with him. These interviews were nearly always enlivened with music, of which Luther was passionately fond. He used to say that it always brought blessing into the house, and, after God's word, was the dearest thing on earth.

And thus with patient labor, year after year, did Luther perfect his work, correcting successive editions, as he found a passage that did not suit him. The demand for this new Bible was so great that it took a long while to supply orders in the slow style of manufacture of those days. Even princes would pay months or years in advance to be sure of their copies. And Luther would never receive a cent from the booksellers for his labor. He used to say that God had intrusted him with the task for his people, and that he would reward him in heaven. Who feels that the grand old hero has trusted God in vain?—*Prof. William Wells, in Western Christian Advocate.*

THE REFINER OF SILVER.

Some months ago a few ladies who met together in Dublin to read the Scriptures, and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed, there is something remarkable in the expression of the third verse:

"He shall *sit* as a refiner and purifier of silver."

They agreed that possibly it might be so; and one of the ladies promised to call on a silversmith and report to them what he said on the subject. She went accordingly, and, without telling the object of her errand, begged to know from him the process of refining silver, which he fully described to her.

"But, sir," said she, "do you *sit* while the work of refining is going on?"

"Oh! yes, madam," replied the silversmith, "I must sit with my eyes steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured."

At once she saw the beauty, and the comfort too, of this expression: "He shall *sit* as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace, but he is seated by the side of it; his eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. As the lady was leaving the shop the silversmith called her back, and said he had still further to mention that he only knew when the process of purifying was complete by seeing his own image reflected in the silver.

Beautiful figure! When Christ sees his own image in his people, his work of purifying is accomplished.

HELP ONE ANOTHER.—A poor lame boy was walking along one of the muddy and filthy streets of the city, trying to find a suitable place to cross. The heavy rains had fallen, and the streets were very deep with mud and water.

While waiting, another lad saw him and cried out: "Stop! stop! I'll carry you over!"

In a moment he gently took the little cripple in his arms, and carried him over to the other side of the street. In doing so he got wet and muddy; but he did not mind that, for he felt amply repaid by the inward reward which his heart gave him. The lame boy smiled gratefully and thanked him kindly. How many tempted ones there are in your path you can carry over to the solid ground of total abstinence, if you but extend the fraternal hand of sympathy and love, helping them over the difficult highways of temptation to the ways of pleasantness and paths of peace! He that "giveth a cup of cold water only" shall in no wise lose his reward.

ILLUSTRATIVE of the ups and downs of this life in general, and politics in particular, Thurlow Weed tells how some New Yorkers raised a fund to defeat Fillmore in 1856, which was given to him for "judicious distribution." He placed $10,000 in bank to the credit of his partner, to be drawn out as it was needed. A few days after the latter dropped dead in the street. The bank paid over the money, in due process of law, to the widow. A year or two passed, and Mr. Fillmore met and married the widow—and the $10,000!

HE THAT through custom makes little account of his promise, may swear often, but shall seldom be believed.

RELIGIOUS INTELLIGENCE.

A ROMAN CATHOLIC MONASTERY at Yonkers, above New York city, maintains a school for young ladies, which numbers over two hundred and fifty pupils, of whom two-thirds are daughters of Protestant parents! A writer in the *Christian Press* states that a few weeks since he was in company with a young lady of that school, and heard her say that her family were all bigoted Presbyterians, but she thanked God her eyes had been opened!

A LETTER from Rome states that on the fourteenth ultimo the Pope gave audience to fifteen hundred women belonging to the Catholic Interests Society or marshaled by it. On the fifteenth he received one hundred and sixty-two female servants and cooks, conducted by the Marquise Serlupi. In replying to their address, the Pope said they ought to imitate the handmaids of Judith, who assisted their mistress to rid the country of its oppressors.

THE Nawab of Rampore, whose father remained faithful to the British during the revolt, has recently given his estate at Bareilly for a Woman's Hospital and Medical School. It is especially adapted for that purpose, as it adjoins the mission premises, and consists of forty-two acres of land, a large brick house, two old wells and a garden. It is valued at $15,000. This young Mohammedan king had previously visited the medical school, and given it a thousand rupees.

WESTERN AFRICA—*Gaboon.*—The last *Bible Society Record* contains a letter of interest from Rev. Albert Bushnell, dated Gaboon, in which he says: "The word of the Lord is having free course and glorified at Gaboon. About thirty are indulging a hope of having recently passed from death unto life, one-half of whom were received into the church at our last communion season, and the other half will soon follow. Our chapel is crowded, and two evenings in the week I devote to the guiding of inquiring souls to the 'Lamb of God!'"

THE ministers of the Congregational, Baptist, Universalist, Methodist and Disciples churches in Danbury, Connecticut, have published a statement in the local papers to the effect that, while neither of them wishes to be held as indorsing the opinions of the others, they desire cordially to unite in Christian work, so far as they may. A union prayer meeting is held every Monday evening, in which all the churches named participate; and they also unite in their thanksgiving and fast-day services. This has been going on now for several months, and at the last advices nobody had been hurt.

ALEXANDRIA, EGYPT.—Rev. Mr. Dewar gives some most valuable information respecting the state of religious influence in Alexandria. He says: "Notwithstanding the continuous tide of iniquity, many Christian influences are here at work. Among the first which claimed my attention was the Greek school, the average attendance of which is about two hundred. I received a most cordial and gentlemanly reception, both from the director and all the teachers, through whose kindness I visited in order the various departments, where, besides the ordinary educational branches, are taught Greek, Arabic and French. The general method of the school is most admirable. The same may be alike said of the girl's department, under the management of a warm-hearted Christian lady."

TURNING THE TABLES UPON THE POPE.—A dispatch from Berlin, dated February 8, states that the Bishop of Strasbourg having notified the cabinet here that the Holy See no longer recognizes the *Concordat* as applying to Alsace and Lorraine, Prince Bismarck replied that the Emperor of Germany will undertake, independently of such a measure, the church government of those provinces. A later dispatch, received from Berlin on Saturday, states that on Friday in the Diet, during the debate on an education bill, Prince Bismarck said the government was disposed to propitiate the Roman Catholics, but its patience was exhausted. He announced it as the policy of Prussia hereafter to Germanize the Polish schools, as France had Gallicized those of Alsace and Lorraine.—*New York Christian Advocate.*

AMONG the three thousand Jews in the city, the London and German Missionary Societies, with the Church of Scotland, are doing a good work. The Rev. Mr. Hofheinz is laboring most successfully in this field. "With this brother," says Mr. Dewar, "I visited the Catacombs, the so-called Needles of Cleopatra, Pompey's Pillar," etc. The American Board are doing a great work among the Copts. The Prussian hospital is a power for good, which is open to all nationalities, and is under the management of the German Protestant Sisters, who, out of Christian love, devote themselves to attending and soothing the sick and afflicted. In addition, the British and Foreign Bible Society has opened a depot for the sale of the Scriptures in several languages, chiefly in Greek and Arabic, the sales of which, for a few months, have amounted to one thousand copies. These and other Christian influences, which might be named, are being sensibly felt on the masses of this ancient city.

IN ENGLAND Church Defense Associations are springing up in all the dioceses. This bids fair to be the principal work in which the clergy are to engage for some time. One association has been formed at Cambridge, at which the Bishop of Ely presided. His lordship said that the activity of the opponents of the State church called for immediate and general organization in defense of that institution. The workingman must be shown that the church was not supported out of the funds of the State, but from the endowments of the dead. He also remarked on the democratic character of the church, and, in support of this view, said that the son of a poor man might become Archbishop of Canterbury. It was generally admitted, in the course of the proceedings, that very great reform must be made in the church itself, in order to adapt it to the spirit of the age.

THE THIRTY-NINE ARTICLES.—It has been decided to cut the thirty-nine articles from the course of theological studies at the University of Oxford, England. The London *Telegraph* says: "The vote of the Oxford Convocation betokens the change that is passing over the church. It is full of importance as the feather which betrays the direction of the theological breeze. It asserts, with all the intellectual and theological force of the learned body, that so much of our religious forms and institutions as are 'established by law' may be repealed, revised and readjusted by the legislative authority which passed the original statutes. It also declares that the time has arrived when, in the cause of religion itself, it may be desirable to widen the portals of the National Church." The *Daily News* regards Prof. Rawlinson's objection to the amendment as the strongest argument which was attempted in its favor. He said that henceforth it would be impossible to distinguish between Churchmen and Dissenters. Can any consummation be more desirable?

THE House of Evangelists, New York city, is under the care and responsible supervision of the Church of the Holy Trinity, of which the Rev. S. H. Tyng, Jr., is the founder and pastor. But it is entirely catholic and undenominational. Mr. Tyng calls it "a short cut to the ministry." The students represent several denominations, and no pledges are exacted, except for Christian work in the city, and no denominational tenets are taught. The institution has some $60,000 in its own right, and affords board, lodging and instruction to students without charge. It is full, and is a success. The night college connected with it is a peculiar feature. Popular lectures are given in the chapel of the church, to which Sunday school teachers and others are admitted by ticket. Some four thousand tickets have been applied for. We notice the names of Drs. Crosby, Tyng, Duryea and Hastings, and Rev. Messrs. Mingins and Vincent, and also Ralph Wells, J. Bennett Tyler, R. R. McBurney and Prof. Merrill among those engaged to lecture. Undenominational in purpose, plan and agencies, it is consecrated, simply, only and always, to more Christian work, and better Christian work, in the city of New York.

MISS CLARA A. SWAIN, the first lady physician sent to India, was sent by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. The Hindoo women, who, in their sorest need, cannot be seen by a male physician, who is only allowed in another room to judge of their pulse by a thread passed around the wrists, welcome Miss Swain in these expressive words: "As if all good came down from heaven with her." In the first year she prescribed for one thousand two hundred and twenty-five patients at the mission house, besides visiting two hundred and fifty in their homes, and instructing a medical class of fourteen in the orphanage. The society, only in the third year of its existence, sustains nine missionaries in India and China, and three girls' orphanages, in which large numbers of girls, many of them saved from famine and from lives of shame and misery, are being trained to become the future teachers of their country-women. Between forty and fifty girls' schools are also supported. These are in some places held in a regular school house, but more frequently in the privacy of the zonana, where the missionary and the Bible women, forty of whom are employed, can meet the female members of several families and give them instruction.

HE who is unwilling to take the blame justly belonging to him is willing to lay it on an innocent party.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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REDUCTION.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates:

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DOCTRINAL INSTRUCTION.

There are certain leading truths of the gospel which the wisdom of ages has thrown into a connected system. These are the main points of belief and experience, and are regarded as the fundamental matters taught in the Bible. Such are the depravity of man, the atonement, future rewards and punishment, repentance, justification by faith, regeneration and sanctification. They have been gathered up as the substance of the inspired volume, and presented as a connected whole, for purposes of clearness, and as helpful to the edification and salvation of the people. Hence doctrinal teaching is the more direct presentation of these great staple subjects in a topical and somewhat abstract form, and with reference to the relations which they sustain to each other. They are precipitates and crystallizations rather than solutions. They are the framework of religion, and embrace its entire life as fully as physiology and anatomy embrace the living structure and working of the bodily organs.

The religious teaching of the day is less doctrinal than formerly. The articles of religion stand on their appointed pages, and are rarely disturbed by the lay reader. Systematic theology, however studied by preachers, is rarely brought into the pulpit in a systematic way, and the catechisms, with their simple and comprehensive exhibitions of doctrine, are, we fear, going out of popular use. A correspondent, whose opinions we value and respect, tells us that the people in his section are anxiously seeking for light in reference to regeneration and sanctification. What are the preachers doing? and what are the Sunday schools teaching? We believe this neglect of doctrinal teaching is becoming general, and that it is fraught with many serious evils. Parents, teachers and preachers should be aroused to the importance of a more careful exhibition of religious doctrine. Natural history, science, geography and popular information are all very well; but both young and old must be fed with the sincere milk of the word, and with the nourishing and invigorating meat of the gospel. Our modern Sunday school appliances and methods should by no means supplant the old-time course of lessons, in which the doctrines of the Bible were clearly set forth with reference to proof-texts. Maps, diagrams, blackboards and object-teaching have their advantages, but let us have with them the thorough teaching of sound doctrine.

The modern type of sensational preaching may be abused more than it deserves. There is a good sensationalism, and a bad. The tendency, however, of the best is to treat doctrinal subjects incidentally, and to assume the hearer's acquaintance with them. These themes lack the novelty which is calculated to arrest the attention of the multitude, and their treatment in an ornate and taking manner is supposed to be exceedingly difficult, if not impossible. Then, again, doctrinal preaching is thought to lack adaptation to the condition and circumstances of the hour, and not in sympathy with the spirit and needs of a restless, progressive and enlightened age. What is flippantly called a *live* man would hardly think of announcing justification by faith, or repentance, as his subject for the coming Sunday morning. What would there be in such trite and fossiliferous terms to draw the crowd? Even if the thing is intended, it must be invested with a new name, modernized and adapted to the ear of the times. Doctrines, topically and connectedly stated, are avoided, because of the lack of variety, and the inevitable repetition which the practice involves.

We doubt whether any of these objections have much real force; but if all were true we should still insist upon doctrinal teaching in the family, in the Sunday school and in the pulpit. Better sacrifice something in the way of popular and sensational effect in order to secure a well-instructed and thoroughly indoctrinated church. In the long run such a course will do more good and bring in a more abundant harvest. There are always souls hungering for this kind of meat, and many others perishing because it is not given them. If we were to point out the great defect in the religious teaching of the present era, we should indicate this absence of doctrinal statement. A glance at the religious literature, the published sermons fresh from the pulpit, the libraries and text books of families and schools, justifies our conclusion. We want more preaching on the old themes of depravity, conviction, repentance, the new birth and holiness, and this in the plain, four-square style of the olden time. Not otherwise can we come up to Paul's idea of "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." A revival of doctrinal teaching in every department of religious instruction, from the domestic hearth up through all the means of teaching, so as to embrace our church literature and the pulpit, would inaugurate a deep and lasting revival throughout the Christian world.

"Robinson's Arch."—An Error Corrected.

BY REV. J. HAMILTON, D. D.

In various articles relative to Jerusalem, I have recently seen repeated mention made of "Robinson's Arch." The reference is to certain stones projecting from the west wall of the "Haram," or inclosure on which the temple stood. These stones, it is agreed by the learned, were placed there by Solomon to form the abutment of an arch which formerly spanned the valley between Mount Meriah and Mount Zion, known as the Tyropeen, upon which Solomon built a bridge from the one to the other, that he might pass directly from his house on Mount Zion to the temple.

To these stones Dr. Ed. Robinson paid considerable attention while in Jerusalem, and when he subsequently published his "Biblical Researches" he claimed to be the discoverer of the stones, and the originator of the idea that they were the abutment of an arch. Dr. Olin visited Jerusalem subsequently, and carefully surveyed the whole ground, communicated with the resident missionaries, and perhaps with others, upon the subject, and when he published his Travels, without being aware, I think, of the character of Robinson's claims, set forth the facts as he learned them on the spot. In doing so he did not give Dr. Robinson the credit of the discovery. This was too much; for he belonged to a little coterie in and about New York who at that time—backed by the New York *Observer*—claimed a monopoly of the Oriental learning in the country, and they could tolerate no contradiction or published difference of opinion. Accordingly Dr. Olin was furiously attacked by Dr. Robinson, or some of his friends, in a most bitter article in a review published by them, in which he was charged with misstating the facts, and attempting to rob the great explorer of his well-earned fame, etc.

To these charges Dr. Olin replied in the *C. A. and Journal*, and defended himself vigorously, giving a statement of facts as they came to his knowledge while in Jerusalem, etc., and made out a strong case; still he could not, under the circumstances, silence his opponents, and they assailed him repeatedly with great bitterness.

Here the matter rested for several months—until the periodical containing the articles crossed the Atlantic and reached Constantinople. There it was read by a missionary of the American Board, whose wife was an early acquaintance and warm friend of Dr. Olin, and in whose family the doctor had spent a week or two while visiting that city. On reading the articles, that gentleman immediately wrote Dr. Olin that he had done so, and that his knowledge of the facts, his sense of justice, and, above all, his high regard for him, would not permit him to remain silent. He then proceeded to state that he was residing in Jerusalem at the time Dr. Robinson visited there; that he acted as his guide on various occasions; that Dr. Robinson knew nothing of this abutment until he took him there and pointed it out to him, and stated to him his conjecture that it was the base of an arch, etc. This idea the doctor eagerly took up, and hence the publication and claim in his "Researches."

On receiving this communication Dr. Olin published it in New York, and, as might be supposed, it proved a "clincher." Neither Dr. Robinson nor any of his friends ever attempted any reply. Never was defeat more complete. I insist, therefore, that the truth of history, and justice to the memory of Dr. Olin, forbid that we should continue to speak of "Robinson's Arch;" and I hope that Methodist papers will, as an act of justice, give publicity to the facts in this case. I think I could procure a copy of the article alluded to from New York.

Rebuilding the Publishing House.

The following statements and appeal from Bishop McTyeire will, we believe, be read and responded to by hundreds if not thousands of our people. The suggestions as to the manner of raising the money are judicious, and we most heartily second his appeal for immediate help. Every Methodist should have some stock in the new house, and every congregation should have the opportunity of contributing.

REBUILDING THE PUBLISHING HOUSE. *Three Hundred Subscribers Wanted.* The church at large has been advised of the loss by fire which befell our Publishing House on February 15. It is proposed to repair this damage, and take advantage of it for a permanent improvement.

The citizens of Nashville have been forward in the matter. Considering that the sum of $17,000 was formerly paid by them, in the beginning of the enterprise here, we may not expect the donations of Nashville and vicinity to run above $30,000 on the present subscription. This would be very liberal. I do not think that more can be realized.

At least $15,000 must be raised among our congregations and friends abroad, in order to enable the Book Committee and agent to build and equip such a Publishing House as the wants of Southern Methodism demand. This, with the $5,000 insurance, will make up the requisite amount of $50,000.

The present building has always been unsightly and, for the most part, ill-adapted to its uses; and besides the immediate effects of the late fire, it is generally dilapidated. The site is very valuable, and has proved to be convenient. A building is needed there, four stories high and of modern construction, thus affording twice the present room on the same ground, and better accommodations and facilities.

Let us follow up this liberal, local movement promptly, with aid enough to insure large success. Then the work is done without adding any debt to our Publishing House, or any tax on its literature. The church at large is the owner of the property; the need is urgent; the cause is worthy; the object is connectional. Let the most distant member and friend take a share of the burden as well as of the benefit.

I propose that this $15,000 be raised in subscriptions of $50; and beg to be permitted to put my name to the list for $50—paid.

Where are the two hundred and ninety and nine? Let them respond at once with cash subscriptions.

Individuals may respond—of these it is hoped there will be many.

Pastors are requested to call on their congregations to make up at least $50, and send it forward. Some congregations, as well as persons, will doubtless take several shares of this good stock—two, five, ten, twenty, according to means.

Please address your responses to the book agent, Dr. Redford, who, through the church papers, will keep the subscribers and the church advised of the progress of the work.

H. N. McTYEIRE.

NASHVILLE, TENN., February 26.

THE OLD DEBT PAID.

The following letter from Dr. Redford to Dr. Carlton announces a most gratifying fact:

NASHVILLE, TENN., Feb. 2, 1872.

REV. THOMAS CARLTON, D. D.—*Dear Brother:* It affords me great pleasure to inform you that I paid this morning the balance due you by the Board of Missions of the Methodist Episcopal Church South for money paid by you for our mission in China several years since. It is a matter of deep regret that we have not been able at an earlier date to meet this obligation; but the entire prostration of our Missionary Society, together with all our financial affairs as a church, placed it beyond our power to do so. There could have been no obligation we could have felt more acutely than this, and its prompt payment was the wish of our entire church; and but for the impoverished condition in which we were left in 1866, we would have had no difficulty in meeting this debt at once. I cannot, however, close this letter without returning you our sincere thanks not only for your great kindness in protecting our China mission at a time when it was beyond our power to do so, but also for the long and patient forbearance you have shown in reference to the refunding the money on our part. Unable to compensate you for what you have done, we will invoke the blessing of our heavenly Father upon you for your happiness in this life, and for your salvation in heaven. Affectionately your brother in Christ,

A. H. REDFORD, Treasurer
Board of Missions, M. E. Church South.

RESPONSE NO. 6.

MR. EDITOR: I find that collecting money is a weariseme business. O that the days would return when brethren would be "willing of themselves—praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints." Will that day ever come again? Let us hope that we may live to see it. I do now occasionally meet with one who gives without being asked—who is so anxious to be a faithful steward that he solicits aid, and is glad to have a good object pointed out where he may bestow his goods.

From such an one I have to report for Centenary College	$100 00
J. L. Dunnica	100 00

Lest the amounts which I am reporting from week to week may lead some to think that affairs are getting on well enough without their help, I add that I have spent and am paying out faster than I am receiving, and have heavy demands to meet every week from the contractor for the repairs going on.

J. C. KEENER.

MARCH 1, 1872.

DEATH OF MRS. JOSEPH H. STONE.—Mrs. Jennie Mariau Stone, daughter of Gayoso L. Lovelace and Elenor O. Harding, and wife of Rev. Joseph H. Stone, of the Louisiana Conference, died at her residence, on Sicily Island, Louisiana, February 6, 1872. About ten years ago Sister Stone professed religion, and was received as a member of the Methodist Episcopal Church South under the ministry of Rev. Lewis A. Reed. She was an exemplary and conscientious Christian, and took a deep interest in the church, and in the ministry to which her husband was called. In her last illness her sufferings were protracted and severe, but she was graciously sustained through all, and died in great peace. Sister Stone was well qualified for usefulness in the church, and adorned the doctrines of religion in all the relations of life. Her husband and kindred have our sincere sympathies in the great sorrow which they have been called to experience.

THE Rev. W. W. Gillespie, Clarendon station, White River Conference, died Feb. 20, of pneumonia.

The National Publishing Company's Bible.

MR. EDITOR: There lies before me a copy of this book, which has been pretty industriously sold by agents in different parts of the country during the last twelve months. The work may be criticised the more freely since it claims no local paternity. The names of what purport to be its publishers are printed on the title page, but as no local habitation is claimed by them, the public have no right to suppose that the authors of the work wish to be known as living anywhere. Among many other things, besides the *word of God*, contained in this Bible, is what purports to be a "*history* of the religious denominations of the world," embracing only seventeen quarto pages. A pretentious title, that, for what could by the possibilities of space be only a very *brief* account of some of the principal denominations of the world. But hear what this book tells us of the Methodist churches: "The Methodist Episcopal Church was divided in 1844, by the slavery question, into two branches—the *Methodist Episcopal Church North*, and the *Methodist Episcopal Church South*. Since the close of the war, however, the Southern Church has dropped the word 'South,' and calls itself the *Methodist Episcopal Church*." There is in this brief quotation at least one blunder, one folly and one slander. It is a blunder in writing a *history* to call a church by any other than its real name. The word *North* does not belong to the name of the Methodist Episcopal Church. It is a folly, in writing a *history*, to say *the* war, when no war has been previously mentioned in the same connection. Imagine, if you please, a youth seventy-five or a hundred years hence reading in his grandfather's Bible an account of religious denominations, and there finding that such and such things took place after the close of *the* war. How could he know what war was meant? Is the civil war which occurred in the United States between the years 1860 and 1866 to go down to posterity under the name of *the* war? The colloquial phrase, *the war*, seems to have been a favorite one with the author of this history, as he uses it on several other occasions besides the one here quoted.

But passing by these as minor errors, to say that the Methodist Episcopal Church South "has dropped the word *South* from her name, and now calls herself the *Methodist Episcopal Church*," is a gross slander, which, if it springs not from malice, could arise from nothing less than *inexcusable ignorance* in one who professes to publish a *history*. Other churches, in this history, are called by names which they do not acknowledge. In view of such errors as these, how is one to know how much confidence to place in any statement found in this "history?"

It may appear to some that we have attached unnecessary importance to these errors; but when it is remembered that these, and we know not how many other, misstatements go down to posterity bound up in the same volume with the holy oracles of God, there is no calculating how much harm they may do in the future.

We have written this solely in the interests of truth. We wish the people to know what they are buying. If the National Publishing Company would render their Bible salable, by illustrations and other additions, let them take at least reasonable pains to have their *historical* statements bear some tolerable degree of conformity to truth.

W. L. C. HINNICUTT.

THE FIREMEN'S ANNIVERSARY, which took place in this city on the fourth instant, was, as usual, a splendid pageant. The procession was long and brilliant, and our entire population were out to honor the brave men who so efficiently protect our homes from the devouring flames. We believe no city in the United States has so effective and well-organized a fire department as New Orleans. The display on Monday was an impressive exhibition of the strength and discipline of the organization.

ABSENCE destroys small passions and increases great ones, as the wind extinguishes tapers and kindles fires.

A MODEL SUNDAY SCHOOL.

MR. EDITOR: Not long since, through the columns of your paper, you requested Bro. Baker, superintendent of the St. Francis Street Methodist Sunday school, Mobile, Alabama, to give you for publication an account of the same—statistics, methods of conducting exercises, and other information relating to Sunday school matters. As he has not complied with your request, I have concluded to write a few lines pertaining to our school.

The school has increased under the wise administration of our worthy superintendent, Bro. William D. Baker, until we number about 400, aggregate; average attendance, about 330; present last Sabbath, 343. The only officers of the school are superintendent, secretary and librarian. Number of teachers, 34; all earnest, faithful workers. No teacher is ever absent without a *good* excuse, generally made known to the superintendent. It is a very common occurrence, at the *opening* of the school, for the superintendent to announce the presence of every teacher. So regular and prompt has become their attendance that the necessity of *roll-calling* has ceased to exist; and even the inclement weather of last month did not cause the teachers' chairs to be *vacant*, some of them living from one to three miles distant.

Of course we use the uniform lesson system, published at Nashville, and we sing from the Amaranth. Our library is meager, but it is supplemented by two hundred *Visitors*—a charming and interesting paper for the young.

We have weekly teachers' meetings to prepare the lesson, which are well attended and of great profit. We not only study the lesson, but generally also talk over and discuss the best modes of teaching and impressing upon the scholars the truths it contains. In this way the more experienced and better informed materially help those younger and less experienced. Bro. A. W. Lampkin generally conducts these meetings, and does so acceptably and profitably to his co-laborers.

We have no fixed schedule for opening and closing the school, the superintendent varying the exercises as he deems best. We always read the lesson of the day, sometimes alternately, sometimes elliptically; we sing a song or songs bearing upon the lesson; and the prayer by minister, superintendent or teacher is always to the "golden text" or "central thought" of the lesson. From forty to fifty minutes are allowed for recitation; after which the superintendent addresses the school, impressing the main points of the lesson. The blackboard is generally used by Bro. Baker to fix attention and drive home to the hearts of the scholars, and rivet there, the practical truths drawn from the lesson of the day. It is not by beautiful pictures or fantastic crayon-work that this is done, but a single word, acrostic or short sentence adds impressiveness to the words uttered. Bishop Keener once visited our school, and said it was one of the *most attentive audiences* he had ever addressed; it had been made so, in no small degree, by these blackboard exercises. On last Sabbath the lesson was the Parables of the Treasure and Goodly Pearl, showing the value of religion, and how to possess it. On the board were the words *Seek it*, which were made the nucleus of an impressive exhortation.

One characteristic of our school is the large number of adult members. We have more than a hundred mature persons as *scholars* in our school; and the young, growing up, are not *disposed to leave us*. A goodly number of *married* people are in *classes*; one, composed of young married ladies, is taught by the wife of our minister (Bro. Shapard.) The utmost harmony exists in the school—no jarring between superintendent, teachers and scholars; attributable, we think, in great degree, to our having but one officer, to whom the *entire* control and management is left.

We have a missionary society, the funds collected being used to clothe and care for the needy of our school;

and in this way several hundred dollars are spent annually.

When at our Conference you saw our beautiful room—*pleasant, cheerful, attractive.*

Our superintendent visits *largely*, and there is not a family connected with our school at whose house *he has not been.* The teachers visit their scholars as a general thing—*love* and *visit* each other. The social element of our school is developing finely, and is a power of great good to and with our young people.

We have a large number of visitors—some every Sabbath—who not unfrequently express themselves well pleased with the *tone* and *spirit* that pervade the exercises.

To teach the religion of Christ, and to save souls, seems to be the burden of every song, word and prayer.

Hoping that God's blessing may rest upon this important branch of our church throughout its entire connection, I am, as ever, your friend in Christ, A.

MOBILE, February 20, 1872.

A GOOD REPORT.—Dr. J. B. Walker, of Galveston, makes the following satisfactory report of last year's work:

For various collections of missionaries, Bishops, Conference collection and poor, $932.50; pastor's salary and house, $4,000; presiding elder, $600; sexton, furniture, $250; for building church, paid, $9,338.52; for two lots—site for church—Bro. Ayres, (gold,) $1,900; Sunday school purposes, $1,853; German church, say $800. Total, $20,074.02. Began the year with 250 members—have about 320 now.

THE REV. JOHN G. RUSH, of the Alabama Conference, died on February 28. A note from the Rev. H. Urquhart, announcing the sad intelligence, reaches us just as we are going to press. Bro. Rush died in great peace and triumph.

OUR THANKS are due to the contributor who gives an account of a model Sunday school. We know not which most to admire—the school or the clear and tasteful description of it. The article will richly repay careful perusal.

Missionary Drafts---Alabama Conference.

In the hurry of closing up our late very short session of Conference, the missionary drafts drawn in favor of the presiding elders were left in my hands. I will retain them in custody or forward them to any point designated by the parties to whom they belong.

J. BARKER, Treasurer.

GREENVILLE, ALA., Feb. 27, 1872.

Bishop Kavanaugh's Appointments.

I propose to devote twelve weeks to four Conferences, and hence can give but three Sabbaths to each Conference, and they will be as follows:

Mississippi Conference.—Brookhaven district, April 5 to 7; Jackson district, April 12 to 14; Vicksburg district, April 19 to 21.

North Mississippi Conference.—Grenada district, April 26 to 28; Columbus district, May 17 to 19; Macon district, May 24 to 26.

Memphis Conference.—Jackson district, May 31 to June 2; at Brownsville, Tennessee; Humboldt district, June 7 to 9; Paducah district, June 14 to 16.

Illinois Conference.—Carbondale district, Thomas L. Foster, presiding elder, at Carbondale, Illinois, June 28 to 30; Salem district, at Salem, Illinois, July 5 to 7; Springfield district, July 12 to 14.

N. B.—If the presiding elders will not find it convenient to have the conferences at the times designated in this notice, they will please inform me in time, that I may give the appointment to some other district. They will also please furnish the places at which the conferences are to be held, to the editor, where I have not given them or failed to give them correctly.

H. H. KAVANAUGH.

PATIENCE is always crowned with success. This rule is without exception. It may not be a splendid success, but patience never takes anything in hand that she does not succeed with it in some form.

DRUNKENNESS is the great evil of the world. You will never remove it until you have organized better pleasures for the poor, especially those pleasures which should make drunkenness a slower affair.

ON EARTH we have nothing to do with successes or with results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God.—*Robertson.*

Agt's & Publisher's Department

AGENT'S NOTICE.—The burning of our house at Nashville, makes it necessary that we should insist on the prompt payment of amounts due the house in New Orleans. Our friends owing us will please remit at once.

ROBT. J. HARP, Agent.

RHEUMATISM AND PARALYSIS.—Dr. Hadfield's advertisement of his Equalizer, for the cure of rheumatism and paralysis, in another part of the paper, is worthy of attention.

TWENTY THOUSAND DOLLARS IN PREMIUMS.—The Sixth Grand State Fair is to be held during the last week in April. Exhibitors will take due notice of the advertisement in another column.

CLOTHING.—Our friends visiting the city of Mobile should not fail to call at the extensive establishment of Messrs. Saunders, Garner & Co., manufacturers and jobbers in men's clothing, No. 25 St. Francis street. See their advertisement in our paper.

DRY GOODS.—We call the attention of our readers interested in the purchase and sale of dry goods to the imported and domestic fabrics of Mr. John P. Kennedy, corner of Dauphin and Water streets, Mobile, Alabama. See advertisement in another column.

GUANO.—As this is the season for providing for the coming crop, we know of nothing more likely to be of practical interest to our country readers than the advertisement of the valuable fertilizer on sale by Mr. W. F. Kelly, No. 14 Union street, New Orleans.

DRUGS, GLASS, PAINTS, OILS, ETC.—Messrs. Blackwood, Carter & Co., No. 16 St. Francis street, Mobile, Alabama, advertise in this issue the varied and ample assortment of articles in their line. We hope our readers will peruse their card in another column, and give them a call.

COAL AND WOOD.—No dealers in coal and wood have a better reputation for good measure and fair dealing with their customers than J. D. & L. C. Maclin, the successors of their late honored father, R. D. Maclin. Our readers are referred to their advertisement for further information.

ROPER HOUSE, MOBILE, ALABAMA.—We know nothing personally of the Roper House, but we have friends who for years have stopped invariably with Mrs. Roper, and their representations have been uniformly favorable; but the best recommendation is that they continue their patronage. See the advertisement in another column.

BATTLE HOUSE, MOBILE, ALABAMA.—We know of no hotel proprietor more assiduous in his efforts to contribute to the comfort of his guests than Mr. Thrall, of the Battle House. This excellent house was leased by Mr. Thrall from the first of November last. With the advantage of his extensive experience as a caterer, and the prompt and polite attentions of his competent assistants, Messrs. Eagan and Williams, this house will lose none of its former reputation as a first-class hotel.

STOVES AND TINWARE.—We call particular attention to the advertisement of our friend, George W. W. Goodwyn, known to us for many years as an honest, industrious and worthy dealer in stoves and tinware. Our friends in the country may order from him with assurance of being faithfully served, and purchasers in the city will do well to call at 52 Gravier street and price his wares.

The friends of Rev. Philo M. Goodwyn, so long and favorably known in this State, will see from the note appended to the advertisement that he is associated with the above house, and we bespeak for them both a share of the patronage of their numerous friends.

WE CALL ATTENTION to the advertisement of the Mobile Life Insurance Company, of Mobile, Alabama. During our recent visit to Mobile we heard much of the company, its popularity and success. The life endowment plan, of which the company makes a *specialty*, is well received by the people, and they are issuing policies on that plan to many of the best citizens of Alabama and Mississippi. W. L. Baker, son of our honored and lamented brother, R. A. Baker, is president of the company. He is a worthy son of his noble father, and in addition to his commercial positions, is superintendent of the St. Francis Street Methodist Sunday school, one of the most useful and flourishing in the South. It is a Southern company, well managed, safe and solvent, and we heartily commend it to our readers.

THE SODA FOUNTAIN AT HOME.—Now that the warm weather is close at hand, we take pleasure in calling the attention of the public generally, and especially of our lady readers, to the newly-introduced effervescing beverage, called Belfast Ginger Ale, manufactured by Messrs. Cantrell & Cochrane, Belfast, Ireland. During the hot summer months the want of a refreshing beverage, which would always be at hand in the house, has long been felt. We trust that ginger ale will be found what was wanted in this respect. It is refreshing, extremely agreeable, and, what is considered its greatest merit, healthful. It comes in bottles containing about a pint, convenient to keep all the time. During the warm weather a half dozen in the ice box will be found to yield a delicious beverage, and has only to be tried to be appreciated. We are informed that from the fact of ginger ale being thought very highly of by physicians as a healthy and safe drink for hot climates, the English government contracted for an immense quantity to be supplied to the Abyssinian Expedition, and that it was found to be of very great service. Mr. R. L. Neill, 198 Gravier street, New Orleans, is agent for the manufacturers.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending March 4, 1872.

A—B F Alexander, R Abbey, P H Allen, C G Andrews $1.85, Phillip Allen $13.20, Francis D Allen 2 lots, D Appleton & Co, Alex Agar, W W Abney.

B—L C Beel, Barnes & Wilkinson, A Burdett & Smith, J Barker, J W Burke & Co, Z D Barnes, George Bancroft $2, W C Black, William Brownlee, J Lane Borden, W Buchanan $15, A M Barrington, C Brett, Miss M B Bright, H C Bard $15, Boorum & Pease, E H Butler & Co, H Balnbridge & Co, George Barne.

C—Cutter, Tower & Co, Robert Carter & Bro, S C Collins, W J Carnes, P T Cross, C W Calhoun, S H Cooper, A J Coleman $6, Carpenter & Sheldon, W W Caulder $56, Miss Lowella Campbell, H J Carter, Clark & Russell, C G Collins $4.50, R Crawford $66.45.

D—DeValcour & Wiltz, A S Douglass $1, L F Dowdell, W A Duplel, Elias A Delk, R T Davis $4, W Y Dixon $38.90, John W De Vilhiss.

E—W F Easterling, L P Ellis, George W Everhart, L Ercanbrack $2.35, H C Ellis.

F—Fitch & Thain, E A Flowers $5, Richmond A Frost, R S Finlay $74, J S Fithle.

G—W C Green, Jas A Godfrey $6, H S Gilmore $1, C R Godfrey $20, H M Gillis, Thos Garnett 2 lots $14, G W Graves, H B Graham & Co.

H—Chas Hendrix, J Howland Jr $2, Almyrin Hall $2, G Hawkins $2, John W Hall, W Hicks, W L C Hunnicutt, W W Hurst, S J Hawkins $20, R A Holmes, Charles Hutchins $2.50, Wes Hendrick, Mary Hill 25 cts, Hitchcock & Walden.

I—Robert S Isbell.

J—J G Jones, Johnson & Dunlap, K A Jones, H F Johnson.

K—J B Kennedy $2, W R Kirk $12.35.

L—H P Leyis, W J Lum, H G Lewis, C J Lane $19.05, L B Lefiette & Co, Jas A Leeght $1, J B Lippincott & Co.

M—Merium & Co, W H Morris, John L McLure, H H Montgomery, John A Miller $26, Mrs M T Morrison $2, W A Montgomery, Manly & Co, G M Marsh $10, J A McMillan $1.50, J W Martin 2 lots, J M Mann, S A Murphy $2.65, E M Montgomery.

N—C J Nugent, E Nicholson $1.90, Thos Nelson & Sons.

O—J W Orr.

P—S S Parker, S M Pettengill, J Hale Powers & Co, Zenas Preston, Jas S Parker, J A Parker, G P Parks 75 cts, Robt Parvin, John E Potter & Co, J V Pointer.

R—A D Ross $2.50, A H Redford, agent, C E Richards, Thomas L Ricks 50 cts, Thomas Richardson, William A Ray $3, Anson D F Randolph, George Routledge & Sons.

S—J L Scales, R A Sibley, Robt Smille, Sam H Schroeder, E F Stewart, P B Saffold $1, F L B Shaver $1, C S Stewart, H S Snodgrass $14, F W Sharbrough $9, Thomas M Smith, J W Schermerhorn & Co, Sheldon & Co, W H Stratton.

T—E J Taylor, J H Terry $1, J H Teat $2, Annie V Taylor $2.

U—B Uffey, University Publishing Co.

W—T B White, Geo Woods & Co, S T Wells, Washington Medallion Pen Co, B F White, D J Wright, Mrs S B Wilkins $2, S B White $1.75, John Wilkinson $10, Wilson, Hinkle & Co.

Y—E W Yancey $2, R S Young $27.75, Henry A Young.

Married.

By Rev. John Wilkinson, at the residence of Colonel Hall, Shreveport, Louisiana, on the eighth of February, 1872, Mr. WILLIAM H. PEYTON and Miss EVA B. HALL, both of Caddo parish, Louisiana.

In Auburn, Alabama, by Rev. B. B. Ross, January 24, 1872, Mr. W. F. DICKINSON, of Macon county, Alabama, to Miss LUCY E. M. ROUSSEAU, of Auburn, Alabama.

At the residence of the bride's father, in Leake county, Mississippi, January 11, 1872, by Rev. W. A. Ray, Mr. DAVID H. PARKER to Miss S. J. PERRY.

By Rev. John A. B. Jones, January 25, 1872, in Rocky Springs, Mississippi, Mr. P. H. BROWN and Miss MATTIE H. THOMPSON.

By the same, February 22, 1872, in Rocky Springs, Mississippi, Mr. J. A. REGAN and Miss MOLLIE E. LEM.

Obituaries.

MRS. ELIZABETH HOLDER, widow of Mr. Willis Holder, was born in Lawrence district, South Carolina, November 5, 1790. She was married to Willis Holder about the year 1805, and removed with her husband to Mississippi about 1810. She became religious and joined the Methodist Episcopal Church in 1820, in which she lived a faithful, happy and consistent life until January 20, 1872, when she died, happy in the love of that God whom she had served so faithfully and so long. She died at the residence of her son, in Jasper county, Mississippi. Her age was eighty-one years, two months and fifteen days. She lived in the full enjoyment of heartfelt religion for over sixty years. She raised a large family of children, mostly boys, all of whom are respectable and religious citizens. One of them followed her to the Christian's home just six days after her death. Mother Holder's house was for years the home of Methodist preachers. She was an old-fashioned class-meeting Methodist. She lived right at home, and was seldom absent from church on meeting days. She could not be contented with a formal portion of duties, but often rejoiced in the love of God. F. W. SHARBROUGH.

JOHN W. HOLDER, son of Mrs. Elizabeth Holder, was born in Jackson county, Mississippi, May 23, 1826, and died in Jasper county, Mississippi, January 26, 1872, following his sainted mother to the pilgrim's home in just six days. Bro. Holder was forty-five years, eight months and three days old. He has been married twice. As to the maiden name of his first wife I am not informed. She died about four years ago, leaving him with four motherless children. Necessity drove him to seek another companion, which he found in the person of Miss Jane Guthrie about three years ago. He leaves a heart-stricken widow, six children and many friends and relatives to mourn his loss, but not as those who have no hope. Bro. Holder has been a professor of religion and a member of the Methodist Episcopal Church for several years. He lived the life of a Christian and died the death of the righteous. May the God of love and goodness be a father to the orphans and a friend to the bereaved widow.

E. W. SHARBROUGH.

MRS. VIRGINIA A. BOON was born in Hinds county, Mississippi, September 23, 1852, and died in Lawrence county, Mississippi, December 17, 1871. Sister Boon was the eldest child of W. R. and Catherine Selman. She was married to Mr. J. R. Boon December 23, 1869, joined the Methodist Episcopal Church South July, 1870, and embraced religion in October, 1871. The writer conducted the meeting where she was converted, and never saw a brighter conversion. During her sickness of one week's duration she was blessed with a clear mind, and was enabled to come with boldness to the throne of grace and claim the peace of God which passeth all understanding. Her sickness and death exhibited in a remarkable degree the beauty and power of the Christian's faith. She leaves father, mother, husband, child and many friends, all of whom she committed to the God she had served. When the hour of death came, it was received by her as the happy period which was to introduce her into the glories of the heavenly world.

"Why should we start or fear to die?
What thigorous worms we mortals are;
Death, 'tis the gate to endless joy,
And yet we dread to enter there."

JUDGE JOHN R. ENOCHS was born in the State of North Carolina on the twenty-second day of January, A. D. 1791, and departed this life, in great peace, at the residence of his son, Captain James B. Enochs, in Copiah county, Mississippi, on the seventh day of February, 1872, aged eighty-one years and fourteen days.

When Judge Enochs was a mere boy his parents moved from North Carolina to the central district of Tennessee, and settled on Mulberry Creek. During the winter of 1811 or 1812 he was married to Miss Mary Ann Steen, whose mother had also moved from North Carolina. When married he belonged to a volunteer company, and soon after his marriage he was called upon to take a farewell of his beautiful young bride, for a season, to try the fortunes of war. Immediately after the fall of Fort Mims he was ordered to the front by General Jackson, and spent the ensuing twelve months soldiering in Alabama and Georgia, in Colonel Ferguson's regiment of cavalry, immediately under the supervision of Jackson. At the expiration of the year he was discharged, and after remaining at home but a few months re-entered the service of his country, and remained actively engaged until the conclusion of the war of 1812.

His mother was a Hays, and a relative of the old hero of New Orleans, whose name history has rendered illustrious.

Bro. Enochs came to Mississippi in the year 1818, and settled on White Sand, in the county of Lawrence, where he resided until February, 1827, after which he moved to the old homestead in Rankin county, Mississippi, where I first knew him. There he buried the wife of his manhood on the first day of January, 1849, who had borne him five sons and six daughters. On the third day of August, 1850, he was again married, to Mrs. Bart, who died on the third day of August, 1865, having been married precisely fifteen years.

Politically he was an old-line Whig of the strictest sect; however, he had no taste for politics or public life, although he had consented in the early organization of Rankin county to serve the people in the capacity of probate judge. His high sense of honor and justice, and the fidelity with which he discharged the functions of office, won for him the highest appreciation and respect of all with whom he transacted business. After this he was induced to serve his county in the Legislature of the State for four years. Here he continued to win the esteem and good opinion of his constituency. It was in the social relations of life his virtues shone so brilliantly. In the development of public spirit, and the interests of the Redeemer's kingdom, his noblest energies were principally employed. The first Methodist church ever formed in Lawrence county, Mississippi, was organized in his house by Rev. Hardy Mullins, one of the early pioneers of the country, who now sleeps in Jesus. The second, if not the first, in Rankin county was organized on his premises, where his body now sleeps, awaiting the resurrection of the last day, when mortality shall put on immortality, and when death shall proclaim him conqueror.

The Christian character of Judge Enochs was unfurnished. His confidence in God was unwavering; his faith grew stronger, and his hope and comfort firmer as he approached the margin of the fatal river. His pathway, like that of the just, shined forth in all its effulgence. He was frequently heard to say: "I have never doubted for a moment my conversion to God." His acceptance with God seemed at all times clear and bright; no clouds intervening to intercept the glory which was continually beaming forth from the face of Jesus Christ. He doubtless lived by faith in the Son of God. His confidence and faith in God may be seen in the following: When Captain James B. Enochs was shot twice through the lungs at the battle of Shiloh, and his surgeon dispatched the fact, also giving his opinion as to the result of the wounds—that he would die—Judge Enochs said: "No; I have asked God to return my boy to his home, and he will do it. I have the witness." He had four sons who were captains in the Confederate army, and such was his faith that he fully believed that each one of them would live to see the conclusion of the war. In answer to his faithful prayers these four sons survived the wreck of war, and are still surviving him. May they emulate the pious example of the father, and finally join him in the better land, where no sods are broken for the dead, where there is no shadow on the light, no curse among the blessed, no death among the living, but where all things shall be theirs.

God bless the sorrowing, bereaved ones, and sanctify this Providence to the good of the living.

"Friend after friend departs:
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end."

W. W. HURST.

BUSINESS NOTICES.

A Protruding Toe is not a sightly thing, to say nothing about health and comfort. SILVER-TIPPED Shoes never wear out at the toe.

For sale by all dealers. mh7 5t

The Great Vegetable Restorative.—"History," said Lord Bacon, "is philosophy teaching by example," and the records of the cures effected by PRICE'S CELEBRATED AROMATIC STOMACH BITTERS is nothing more or less than history. There is, however, this difference: all incidents and events are perpetuated by being incorporated in tomes; the ancients preserved their archives in appropriate depositories, but the cases actually relieved by Price's Bitters will live

"Within the book and volume of the brain,
Unmixed with baser matter."

They are memories that cannot die, for the patient who finds his strength recuperated, his vigor restored, his functions operating with accustomed regularity, and his whole physical nature renewed with fresh vitality, as if he had quaffed the elixir that is said to rejuvenate, cannot forget the agency that rid him of his ills, or the instrumentality by which his ailments were alleviated. Such indeed is Price's Aromatic Stomach Bitters; no quack concoction, drugged with palatable poisons, but pure vegetable matter, culled by the cunning hand of science, in the fresh prolific fields that heaven sows for the use and behoof of mankind. A splendid tonic, and a cheering stimulant, it falls with the gentle grace of a benefaction on suffering humanity.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. fe29 1m

Best and Oldest Family Medicine.—*Stafford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

Do Not be Deceived.—Cable Screw Wire Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. jal1 3m

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.

fe8 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

NEW ADVERTISEMENTS.

G. W. W. GOODWYN,
No. 52 Gravier Street,
DEALER IN

Stoves and Tinware of All Kinds.

While he is prepared to furnish, at the lowest rates, Cooking and Heating Stoves of all the various styles and patterns sold in this market, he makes a specialty of the following, to wit:

Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

CHURCH'S Musical VISITOR.

The largest, handsomest and best Musical Magazine in the world. Contains, each month, the latest editions of Sheet Music, Musical Notes, etc. Price, $1 per year. *Subscribe at once* and you will never regret it, or send 15 cents for specimen copy to CHURCH & CO., Cincinnati. mh7 4t

JOHN D. MACLIN, L. C. MACLIN,
(Late R. D. Maclin.)

COAL! WOOD! COAL!

Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.

Offices—26 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

NEW ADVERTISEMENTS.

$20,000 IN PREMIUMS.

THE SIXTH GRAND STATE FAIR
OF THE
Mechanics' and Agricultural Fair Association of Louisiana

Will be held on the FAIR GROUNDS, in the city of New Orleans,

APRIL 21, 25, 26, 27, 28, 29 and 30, 1872.

Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.

Premium Catalogues will be sent to any address, free of charge, by application to

LUTHER HOMES,
Secretary and Treasurer.

Office—Mechanics' Institute, New Orleans, Louisiana. mh7 2m

MOBILE LIFE INSURANCE COMPANY,
MOBILE, ALABAMA.

Capital.....$300,000

W. L. BAKER, President.
SHEPPARD HOMANS, Actuary.
H. M. FRIEND, Secretary.

Usual forms of Policies issued.

SPECIALTY.—*Life Endowment Plan*, which *combines in one* Policy all the advantages of Life Insurance, securing to the policyholder an endowment to the fullest amount of his equity, at 15, 20 and 25 years, at cost only of *ordinary Life Rates*, while the policy can remain in force for beneficiaries at death.

Money *sent* neither *North* nor *West*, but capital and premiums *invested* with the Southern people.

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We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

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ENGLISH BLOODED CATTLE.—E. Parson Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with a choice lot of Jersey, Ayrshire, Guernsey and Shorthorned Cattle, Cotswold Sheep, Fancy Poultry, Dogs, etc., when they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

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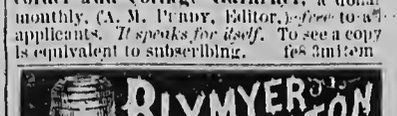
P. S.—Specimen copies of the **Fruit Recorder and Cottage Gardener**, a dollar monthly, (A. M. PURDY, Editor,) *free* to all applicants. *It speaks for itself.* To see a copy is equivalent to subscribing. fe8 3m1tem



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QUEEN CITY PUBLISHING CO.,
de14 7teow Cincinnati, Ohio.

The Child's Corner.

THE STAR.

BY S. JENNIE JONES.

Come, stand at my knee, little children;
I'll tell you a story to night.
While the stars in the heavens above us
Are shedding their silvery light.
I'll tell you of one, little children,
That shone in the long, long ago,
And when you have heard, you will call it
A beautiful story, I know.

It was night, and the sky was illumined
With many a bright-shining star,
But one in the eastern horizon
Shone clearer and brighter by far.
There were watchers who gazed on its brightness,
And followed its beautiful rays
With hearts overflowing with gladness,
With songs of thanksgiving and praise.

For it showed them the way—listen, children—
It showed them the way to their King,
And they joyfully followed its guiding,
Their love-laden offerings to bring.
They followed, nor thought to grow weary,
Their bosoms with joy were aglow,
And they found Him—draw nearer, dear children,
For I would speak softly and low—

They found Him a babe in a manger;
This story you've often been told,
And yet it is new, little children;
'Twill never, no, never, grow old.
They found Him a babe in a manger,
Our Jesus, our Savior, our King!
The sadly sweet story for ever
Through heaven's high arches will ring.

'Twas for you and for me, little children,
He laid all his glory aside,
And left his bright home to be homeless,
And sorrowed and suffered and died.
Then oh! let us come with our offerings,
Our hearts and our praises to-day;
Then strive to be stars, brightly shining,
To show unto others the way.

The Children's Hour.

THE BOY DESIGNER.

BY MARY B. WILLARD.

I want you to imagine a dingy little shop in London—a shop where plaster images were sold a little more than one hundred years ago.

After your imagination has compassed this, fixed the dark old room with its busts and figures firmly in your mind, I want you to take note of a dwarfed and puny human figure sitting propped up with pillows behind the counter. A large-headed, small-framed boy crowding, as well as the crutches and pillows will let him, close to the one diamond-paned window. Let imagination go now, for I am going to tell you facts, not fancies.

The boy's name is John Flaxman; the shop is his father's, and he is trying to catch the last gleam of light for his Cornelius Nepos. Think of it, boys! You who quarrel with ten lines of Virgil; think of this tiny fellow eagerly devouring such stupid Latin as Cornelius Nepos.

One day, when everything was just as I have told you, in came the good Dominie Mathews, and finding him struggling with his book, looked to see what it was. Off he went in a hurry, as soon as he found out, determined that a boy who wanted knowledge as badly as that should have it in more palatable shape. I've no doubt he thought somewhat disgustedly of his own wayward, roystering little fellows, who went to the best school in Covent Garden, and yet had to have their Latin fairly hammered into them, and wondered at the difference in boys.

By and by he came back with delightful translations of Don Quixote and Homer's Iliad. That day little John Flaxman began a new existence. Don't forget that it was more than one hundred years ago. The Iliad charmed him most, and he soon had sketched in black chalk the Ajax, Hector and Achilles of his poetic imagination. Then he tried wax and plaster, and took the impression, in one of these materials, of every metal or seal that pleased him.

Not long after, I suppose because his heart was growing happier in this new work, his body grew stronger; the pillows were taken away, and then the crutches, and you can imagine his happiness when he found that his limbs would carry him.

The good clergyman's wife took him home with her very often and explained to him both Homer and Milton. She watched him, too, as he worked up his rough charcoal pictures of the scenes to which she introduced him. One of these, a picture of a human eye, he one day showed to a great artist. I think he couldn't have been so very great either, for he ill-naturedly asked: "Is it an oyster?"

Little John, however, was great enough not to mind it or be discouraged by it, and he kept on all the while improving, until a little while after his kind friend, Mrs. Mathews, obtained for him his first order—six original drawings in black chalk from Homer. For these he got well paid and well praised.

When he was fifteen years old he became a student at the Royal Academy, and the same year took the silver prize. The next year, failing to get the gold medal, though he had worked hard for it and believed he deserved it, he said to his father: "Give me time and I'll give the academy something to be proud of yet."

All this time that he was studying so diligently he was working hard at home, making casts and images of plaster that brought in a few pennies each and helped to keep the wolf from the door.

While he was drudging and plodding the great event of his boyhood was coming to him.

If you will turn over your plate at dinner some day, as likely as not you will see the name "Wedgwood" printed down deep in the ware. It is not that Mr. Wedgwood made that particular plate, but because he was the inventor of English earthenware. His name was Josiah Wedgwood, and he lived in John Flaxman's time. Discovering a process for making white porcelain, he determined that such beautiful ware should have only beautiful shapes, and hunting up our little friend, said:

"Well, my lad, I have heard that you are a good draughtsman and clever designer. I'm a manufacturer of pots—name Wedgwood. Now I want you to design some models for me; nothing fantastic, but simple and tasteful. I'll pay you well. Do you think the work too poor?"

"Oh, no, sir," said John; "give me a few days and I'll see what I can do."

"Very right, very right, my lad. Mind, I'm in need of them this minute. They are for pots of all kinds—teapots, cups, etc. But what's more, I want a design for the royal table service. Think of that, my boy; for the Queen's table."

John did his best, and it pleased Kind Mr. Wedgwood, who gave him constant employment. He made the loveliest patterns, after Greek and Egyptian models, and Queen Charlotte did actually have a dinner service of his design: it was the first ever made in England for kingly or queenly use, and to this day our best crockery is called "queens ware" for this very reason.

Mr. Wedgwood did as he agreed: he paid John well, and for several years he worked on in this way, occasionally modeling a plaster monument or statue, for he was too poor to buy marble.

Perhaps some of us, in these more hurrying years, and with his genius, might not be content with this humble work, but patient John Flaxman counted himself happy to go into every house in England with his tastefully-formed teacup and cream jug, furnishing even the children—especially and always the children—a higher ideal of beauty and art.

I don't know as I can rightfully tell you any more about Flaxman, for here his boyhood ends, and it is as a boy designer that I recommend him to you. But I am sure you will be glad to know a little more about his most successful career.

I think you will like to know what a brave, noble woman he married; how, one day, the president of the academy, Sir Joshua Reynolds, hearing of his marriage, said to him: "Now, sir, you are ruined for an artist;" how John went home, sat down by his wife, and said: "Ann, I am ruined for an artist." "How so, John?" said she; "how has it happened, and who has done it?" "It happened," said he, laughing, "in the church, and Ann Denham has done it." Then he told her how the great president had said that if a man would be a great artist he must go to Rome and study the great masters. "And you shall go to Rome," said Ann, "and be a great artist. I'll never have it said that Ann Denham spoiled John Flaxman for an artist. We will work and economize."

And so they did, and before long John went to Rome and Ann went with him, and there, beside a great deal of studying and accomplishing many other beautiful works, he made the statue of a great lord in England, that was sent home and placed in Westminster Abbey, and made the greatest sculptor of those times say: "This little man cuts us all out."

Coming home to England he found his old prediction true—the Royal Academy was proud of him, and showed it by making him its professor of sculpture.

Last and best of all, John Flaxman was a Christian artist, and in all of his works there is a Christian lesson.—*Little Corporal.*

CORAL ISLANDS.

It was formerly supposed that the coralines built up from the very bottom of the ocean, but careful investigation has shown that they cannot live at a greater depth than about thirty fathoms, and consequently that their deposits are first made on submarine rocks or mountains. There in these ocean depths, hidden away from the sight of man, the little insect toils on for its brief life, faithful to the purpose for which it was created, and, dying, leaves its work to its successor. By and by, by whole ages of steady perseverance on the part of the tiny architects, the reef shows itself above water; then they cease building, and sand, which being easily thrown up by the action of the sea, rises to the top, mingles with sea shells, floating leaves and branches, and the feathers and guano of sea birds, till a soil is gradually formed. Seeds, dropped perhaps by some little bird on its winged passage across the waters, or wafted thither by the passing breeze, spring up, and soon the little isle is covered with verdure, adding yet another to these beautiful oases of the deep blue sea—another fair, peaceful Eden, soon, perhaps, to be polluted by the crimes and cruelty of human savages.

In the formation of a single coral reef, several species of the polypes are engaged, each seemingly content with the sphere to which he is best adapted, and tranquilly plying his silent trade in ceaseless oblivion of the busy world beyond.

These coral banks are found in all stages; some in deep water, entirely submerged beneath the blue waves; some sending forth a stray branch here and there, or showing a few bare rocks above the surface without the least appearance of vegetation; while others are covered with soil, stray seeds and fruits, as of the cocoanut, bread-fruit and pandanus, and others have taken root, and the whole island is crowned with verdure.

The specimens we see in this country, in cabinets of curiosities, or used in the manufacture of ornaments, are broken off by divers from the submerged ledges.—*Little Corporal.*

GOOD FRIENDS.

"I wish that I had some good friends to help me on in life!" cried idle Dennis, with a yawn.

"Good friends! why, you have ten!" replied his master.

"I'm sure I haven't half so many, and those I have are too poor to help me."

"Count your fingers, my boy," said his master.

Dennis looked at his large, strong hands.

"Count thumbs and all," added the master.

"I have; there are ten," said the lad.

"Then never say you have not got ten good friends able to help you on in life. Try what those true friends can do before you begin grumbling and fretting because you do not get help from others.

"If you are not your own friend, it is foolish to expect others to befriend you. Providence only helps those who help themselves.

The Farm and Garden.

GARDEN SEEDS.

HOW TO PLANT THEM.

Asparagus.—Sow in February or March, in drills one foot apart; cover one inch in depth, pressing the earth upon the seed; thin out to six inches apart.

Bean, Snap.—Plant as soon as danger from frost is over, in drills two feet apart, the seeds two inches apart in the row; cover an inch and a half. Later plantings may be covered a little deeper.

Bean, Lima.—Plant when the weather has become warm in spring, in hills four feet apart, setting the poles before planting; cover one inch, thin out to three plants in each hill.

Beet.—For the principal summer crop sow when the peach trees are in bloom. In this latitude you may sow also in August, September and October. Plant in drills from one foot to fifteen inches apart, and cover from one inch to one inch and a half in depth, according to the season and the condition of the soil.

Cabbage.—Sow in a rich seed-bed, in drills three or four inches apart, and cover lightly, watering if necessary. Cauliflower, broccoli and khol-rabi are to be treated in the same way; or the latter may be sown in drills, where the plants are to grow, like the turnips.

Cardoon.—Sow in drills five feet apart as soon as spring frosts are over; cover one inch in depth, gradually thin out to eighteen inches apart, in the row.

Carrot.—Plant like the beet, except in depth, which for the carrot should not be over half an inch.

Pea.—Plant from November to March, in drills from fifteen inches to four feet apart, depending upon the height to which the variety is expected to grow. Where sticks are to be used it is best to plant in double rows, nine inches apart, the pairs of rows being, as directed above, at least as many inches or feet apart as the peas are expected to grow in height. Set the sticks between the pairs of rows.

Pepper.—The directions are the same as for *egg-plant.*

Salsify.—Plant the same as parsnip.

Spinach.—Sow in October and November, and in early spring, in drills an inch deep and fifteen inches apart, and gradually thin out the plants to from six to nine inches apart.

Celery.—Sow early in spring in a rich seed-bed, in drills three inches apart, covering very slightly. Later sowings, if a "stand" can be got, make quite as good plants.

Corn.—Plant for the first crop of sugar corn when the peach is in bloom, in hills three feet apart; cover an inch and a half in depth.

Cucumber.—Plant when danger from frost is believed to be over, in hills six feet apart, ten or twelve seeds in a hill, and cover with one inch of soil; thin out to three plants in each hill.

Egg-Plant (Guinea squash.)—If plants be not grown in a hot-bed or in a cold-frame, plant in the open air, as soon as settled warm weather can be counted upon, in a rich seed-bed, in drills three or four inches apart, and cover lightly.

Khol-Rabi.—See *cabbage* and *turnip.*

Lettuce.—Lettuce may be sown at almost any time during the fall, winter and spring, either in seed-beds to be transplanted, or in drills twelve inches apart, where it is to grow, covering, in either case, very lightly.

Melon.—Plant like the cucumber,

Okra.—Plant when frosts are over, or at the same time with snap beans, in drills three or four feet apart; drop several seeds together two feet apart; cover an inch and a half in depth; thin out to one stalk at each place.

Parsley.—Sow early in the spring in drills one foot apart; cover half an inch deep; gradually thin out the plants to from six to nine inches apart.

Parsnip.—Plant the same as beet, except do not cover quite so deep.

Squash.—Plant the same as cucumber.

Radish.—Plant in drills from eight to ten inches apart, and one inch deep, any time in autumn, winter and spring.

Tomato.—See directions for egg-plant.

Turnip.—Sow in August, September and October, and again in the last part of January and in February, in drills one inch deep, and from fifteen inches to two feet apart, thinning out the plants to from five to six inches apart in the row.—*Rural Carolinian.*

THE IMPORTANCE OF MULCHING.

A sagacious fruit grower, near New Brunswick, New Jersey, mulches his place heavily, and never removes it from one year's end to another. His soil is always cool and mellow, and his trees and vines never suffer from heat; his fruit is large, fair and delicious, and his produce is extraordinary in quantity. For all newly-planted trees in the spring of the year mulching is the only safe guarantee of their success; without mulching many will fail; with it not one should be lost. The practice is also a saving of labor, and if the mulch is applied two or three inches deep it will keep down all weeds. Mulching can also be used to retard the ripening of fruit from three to ten days. Upon light, sandy soil currants cannot be grown without it. Pears dropping from the trees are safe from bruises. Tomatoes well mulched will double their produce. We scarcely know of a single objection to mulching, and in our experience it has proved to be one of the most economical aids to fruit culture ever brought to the notice of the public. Try it, farmers, all of you, and see what the result will be.—*Horticulturist.*

ADULTERATION OF LARD.

A writer in the *Pharmaceutical Journal* says that he lately obtained a quantity of lard from a respectable pork dealer. It was beautifully white; indeed, he had never seen an article that looked better. His first trial of it was in preparing ointment of nitrate of mercury. The color, when the mercurial solution was added, was the reverse of citrine, indeed decidedly saturnine, developing in a short time to a full slate color. Surprised at this unprecedented result, the usual precautions having been taken as to temperature, etc., the lard was suspected, and on examination was found to contain a large proportion of lime. Some time after, being in conversation with a lard renderer, a hint was dropped as to the relation of lime to color, when the information was confidently imparted that a common practice among lard dealers was to mix from two to five per cent. of milk of lime with the melted lard. A saponaceous compound is formed, which is not only pearly white, but will allow of the stirring in, during cooling, of twenty-five per cent. of water. So much for appearances.

Wool-Growing In Southern Mississippi.

That sheep husbandry will become an important feature in our future industries, no one who has given the subject careful consideration will deny. With our climate, abundant native grasses, and an increased acreage of clover and grains, our flocks should be increased, especially as a means of improving worn-out lands. When our people have fairly embarked in the business, we will find the powers of the government evoked for protection of this industry against dogs of all kinds.

To show what one man has done, we refer to the success of Mr. A. E. Lewis, of Jackson county, who now has about four thousand head of sheep, which he keeps in different flocks, and is improving by the introduction of thorough-bred merino bucks. In 1870 he sold twelve thousand pounds of wool at forty cents per pound. Other parties in the same section, being encouraged by past success, are going into the business, so that our coast region will ere long become noted for its wool product.—*Field and Factory.*

HOUSEKEEPERS' DEPARTMENT.

VELVET CAKES.—Make a batter of one quart of milk and one quart of flour, one gill of yeast, three eggs, a small piece of butter. When light, bake in muffin rings.

WHEN a carpet is taken up to be cleaned, the floor beneath it is generally very much covered with dust. This dust is very fine and dry, and poisonous to the lungs. Before removing it sprinkle the floor with very dilute carbolic acid, to kill any poisonous germs that may be present, and to thoroughly disinfect the floor and render it sweet.

PEACH LEATHER.—Take fine large free-stone peaches; pare, core and mash them to a smooth mass, then strain through a colander or coarse sieve; then to each five pounds of fruit put one of white sugar; set the kettle on the fire and let it boil half an hour or longer, according to the quantity in the kettle. Stir constantly; remove from the fire and spread it on plates in the sun; when sufficiently dried, sprinkle white sugar over it, and roll. Place it in wooden boxes between sheets of white paper. Fig leather can be made in the same way, omitting the straining of the pulp.

DRIED FIGS.—Take perfectly ripe figs, dip them into soda water and wipe them dry. Make a sirup of half pound of sugar to one of fruit; when boiling, drop the figs in and boil half an hour; take them out carefully on to earthen plates; let them stand in the sun two hours, then return them to the sirup and boil another half hour; place them on the plates with the stems up, and with the bottom of another plate press them gradually to a flat shape. Set the dish in the sun, turning the figs frequently with a knife. When dry, pack in wooden boxes lined with white paper; sprinkle sugar between the layers of figs. The same sirup will do to scald more figs so long as there is any left.

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Scientific.

A CORRESPONDENT of the *British Journal of Photography* predicts that owing to the fact that micro-photography was brought to such a degree of perfection by the exigencies of the siege of Paris, the time may not be far distant when our daily paper will be about the size of a postage stamp, and we may have our favorite authors printed on our vest-buttons.

ASTRONOMERS are agreed that Encke's comet is a glowing mass of carbon vapor. Its spectrum consists of three bands, the middle one of which is much brighter than the other two, all apparently identical with the middle lines of carbon. In shape the comet resembles a shuttle, whose longer axis is directed toward the sun, carrying two wings of fainter light on either side near the head.

ON THE seventeenth of September the installation of the Academy of Natural Science took place at Bogota, in Columbia or New Granada, with much ceremony. As yet not much can be expected from it, but it is another sign of the progress taking place in the country. The orator gratefully commemorated what had been done for Columbia by Humboldt, Boussingault and Acosta in geology, and by Mutis and Caldes in botany.

NO BONES IN THE OCEAN.—Mr. Jeffrey has established the fact that bones disappear in the ocean. By dredging it is common to bring up teeth, but rarely ever a bone of any kind; these, however compact, dissolve if exposed to the action of the water but a little time. On the contrary, teeth—which are not bones any more than whales are fish—resist the destroying action of the seawater indefinitely. It is, therefore, a powerful solvent. Still, the popular opinion is that it is a brine. If such were the case, the bottom of all the seas would long ago have been shallowed by immense accumulation of carcases and products of the vegetable kingdom constantly floating into them.

Dentine, the peculiar material of which teeth are formed, and the enamel covering them, offer extraordinary resistance to these chemical agencies, which resolve other animal remains into nothingness. Monads in the West, tumuli in Europe and Asia, which are believed to antedate sacred history for thousands of years, yield up perfectly sound teeth, on which time appears to have made no impression whatever.—*Educational Monthly.*

AT A MEETING of the Philosophical Society of Christ Church, New Zealand, in August last, the president, Dr. Haast, made a few observations on some moa-eggs recently received from the Colonial Museum in comparison with those of living birds. The various models of eggs were displayed on the table. The president said that the first egg to which he would desire to draw their attention was one the pieces of which had been discovered by the Hon. Walter Mantell, and by him reunited after much labor. The original egg, from which a model had been taken by Dr. Hector, was in the British Museum. The second model was that of the largest egg found. It had been discovered in the Kaikoras Peninsula, between the legs of a human skeleton, which had been buried in a sitting position, and, from the fact of it having been so found, he argued that the man was of great antiquity, as there was no mention in the very earliest Maori traditions of such a mode of burial being adopted. The egg was afterward exhibited at the Otago Exhibition, and the model had been made by Dr. Hector from measurements taken by him. The third and last model was that of a small egg now in the Colonial Museum, which had been found in Otago, and which had in it the bones of a moa chick. *Nature.*

MUSIC OF ROLLING SAND.—At the late meeting of the British Association for the Advancement of Science, Captain H. S. Palmer contributed an interesting paper on "An Acoustic Phenomenon at Jebel Nagus, in the Peninsula of Mount Sinai." Jebel Nagus is a peculiar sand slope, from which loud and mysterious noises are frequently heard to proceed, exciting the superstitions of the Bedouin and the wonder of travelers. The slope is about two thousand feet in height. The sand, which is of a pale yellowish brown color, appears to be that of the neighboring desert. Its grains are large, and consist entirely of quartz. The sand of the slope is so pure and fine, and in its usual condition, so perfectly dry, and lies at so high an angle (nearly three hundred and eight) with the horizon, as to be set in motion by the slightest cause. When any considerable quantity is thus in motion, rolling slowly down the slope like some viscous fluid, then is heard—at first a deep, swelling, vibratory moan, rising gradually to a dull roar, loud enough when at its height to be almost startling, and then as gradually dying away till the sand ceases to roll. Captain Palmer said that this sound is difficult to describe exactly; it is not metallic, not like the sound of a bell, nor yet like that of a nagus. Perhaps the very hoarsest note of an Eolian harp, or the sound produced by rubbing the wet rim of a deep-toned finger-glass, most closely resembles it, save that there is less music in the sound of this rolling sand. It may also be likened to the noise produced by air rushing into the mouth of an empty metal flask or bottle; sometimes it almost approaches the roar of thunder, and sometimes it resembles the deeper notes of a violoncello or the hum of a humming-top.

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WITHOUT THE LEAST INJURY.

It gives a grass-bleached whiteness to the clothes. To blankets and woolen clothes it gives a new appearance and feeling. Its construction is so simple that it will last for years with care, and cost less than wash-tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

The directions for its use are very simple, and every machine will do what is represented if the directions are followed.

To verify what is stated, I have obtained a few certificates from responsible parties, which are annexed hereto.

PRICE, $12. WITH WRINGER, $18.

EDWARD THOMPSON, Manufacturer and Proprietor,
fe22 1m 181 PETERS STREET, NEAR JULIA, NEW ORLEANS.

GREENSBURG, LA., November 1, 1871.

"I hereby certify that I have one of the "Rocker or Woman's Friend Washing Machines," and have found it the Machine for country use, as it will wash dirty clothes, such as farm laborers wear rolling logs, etc. Any machine will wash clothes that are slightly soiled. A. W. CARRUTH.

Mr. Carruth, in a letter accompanying this certificate, makes the following statement: "My wife, who understands fully the principles and process of washing, says it is useless to wash *ordinarily soiled* clothes through more than one hot water, but I could not well embody this in a certificate."

NEW ORLEANS, November 8, 1871.

I take pleasure in stating that the "Woman's Friend Washing Machine," purchased of Mr. Thompson in September last, gives me excellent satisfaction. I have used it personally, and can say that it will wash the dirtiest clothes and give them a grass-bleached whiteness. I have washed Swiss muslin dresses with it without the least injury. I have washed blankets with it and found (as stated in the circulars) that it gives them a new appearance and feeling. One week, during a temporary illness, my little girl twelve and a-half years of age done the entire washing—I simply put in the water and soap. I will give any further information I may possess to those interested, by calling at my residence. MRS. A. BOUCHEREAU,
232½ Eighth street.

NEW ORLEANS, November 18, 1871.

MR. E. THOMPSON—*Dear Sir:* I have used your Washer for the last three months, and as a practical man (scouring daily) I pronounce it the best in the market; I could not spare it. I will explain its merits to any one by applying to P. VOLNEY,
Dyer and Scourer, 89 Bienville street.

NEW ORLEANS, November 7, 1871.

I certify that the "Woman's Friend Washing Machine," purchased of Mr. Thompson last June, has done the entire washing of my hotel, from the *largest* quilt and blanket to the *smallest* collar, ever since, to my entire satisfaction. It will wash clean the dirtiest pieces, and will not damage the most delicate. It has saved me a great amount of labor. Any one can see it in operation at my hotel on Monday of each week.

JOHN REINHARDT,
Proprietor Verandah Hotel, New Orleans.

SYLVESTER-LARNED INSTITUTE
FOR YOUNG LADIES,
402 and 404 Carondelet street,
New Orleans, November 15, 1871.

MR. E. THOMPSON—*Dear Sir:* Having used for over two months your "Woman's Friend Washing Machine," and tested it most thoroughly under my own eye, I am prepared to say with confidence that it does *all* you claim for it, if the simple and plain directions are followed. The Wringer especially is a great success. Altogether the Machine and Wringer are wonderful labor-saving machines, and the machine is very properly called "*Woman's Friend.*"

Without it, not less than double our present number of servants would be required to do our work—hence the economy of it is evident. Every family should have one. Yours truly, J. S. PAGAUD.

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MEDICAL.

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feb8 2m J. S. HADFIELD, M. D.

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Stone wall Sale Stable,
de21 3m 134 Baronne street.

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has exhibited only a moderate degree of animation. Sugar and molasses have been quiet, with light receipts, only a moderate demand, and prices showing no marked variation. The higher grades of flour, from treble extra up, have continued in moderate supply and commanded full prices, but double extra and the lower grades have ruled in favor of buyers. Corn has continued in active demand, and mixed and yellow have further advanced 7@7½c. ₱ bushel, and white about 2½c.

The river is 11 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the first instant:

Louisiana and Mississippi.....bales	10,380
Lake	19
Mobile	678
Arkansas	1,682
Florida	15
Texas	179
Total	12,953

On Saturday the demand was confined to a few buyers who came forward with materially lower offers, and factors who were compelled to realize, or desired to sell from apprehending a further reduction, were under the necessity of making further concessions. Good ordinary sold at 20c., low middling at 20¾c., low middling with staple at 21c., strict low middling at 21c., and middling at 21¼@21½c. Most factors, however, refused to offer their stocks and the sales were confined to 1,150 bales. On Monday, under favorable dispatches from Liverpool and New York, factors materially raised their pretensions. The demand, nevertheless, was quite active, especially toward the close, and fully 7,950 bales changed hands at an irregular advance of ⅛@¼c. on the prices accepted on Saturday, good ordinary closing at 20½@20¾c., low middling at 21¼@21¾c. (with very little to be had under 21¾c.) and middling at 22@22¼c. On Tuesday the demand, being stimulated by still more favorable dispatches from Liverpool and a further advance of ¼c. at New York, was still more active, and 9,700 bales changed hands at an additional improvement of ⅜c. in good ordinary and about ¼c. in low middling and middling. This shows a total advance since Friday evening of ½@⅝c. in good ordinary, ⅝c. in low middling, ½c. in middling and strict middling, and ⅜c. in good middling. Toward the close strict low middling sold at 22¼c., which is ⅛c. above our outside figures for that grade.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 787,050 bales, against 1,047,990 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 679,402 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 133,612 to France, and a decrease of 478,568 to Great Britain, and of 134,513 to other foreign ports.

We quote:

Ordinary	19½ @ 20½
Good ordinary	20½ @ 21
Low middling	21½ @ 22
Middling	22½ @ 22½
Strict middling	22½ @ 22½
Good middling	— @ 23

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	12,953	
Arrived previously	864,789	877,742
		903,065
Exported past three days	8,850	
Exported previously	689,208	698,058
Stock on hand and on shipboard..		205,007

SUGAR.—The market is dull, and prices have weakened, although the receipts are light. There is some demand for open kettle, but little or none for clarified. The sales on Saturday and Monday were at 8c. for common, 8⅞@9⅛c. for good fair, 9¼@9½c. for fully fair, 9⅞c. for prime, 9@9⅞c. for seconds, 10½c. for centrifugal, and 11⅛c. for yellow clarified.

MOLASSES.—On Monday the sales were at 40@45c. for common and centrifugal, fermenting, 50c. for fair fermenting, 52c. for good fermenting, and 60c. for prime not fermenting. Some half bbls. strictly prime sold at 63c. ₱ gallon.

CORN.—On Tuesday the demand was active, and the supplies were sold, prices showing an advance of 2½c. ₱ bushel. The sales embraced 11,000 sacks at 82½c. for mixed, 85c. for yellow, and 85@87½c. for white.

OATS.—On Tuesday prices were higher, with a light supply and good demand. 2,000 sacks sold at 53@55c. for Ohio river, and 56c. for choice Western.

BRAN.—The sales on Saturday and Monday embraced 1,200 sacks, in lots, at $1.60 ₱ 100 lbs. On Tuesday 600 sacks sold at $1.60 ₱ 100 lbs.

PORK.—On Tuesday 175 bbls. mess sold, in two lots, at $14, and 50 at $13.87½ ₱ bbl. It is retailing at $14.25.

BACON.—On Tuesday clear sides were in demand and higher, but shoulders and clear rib sides were dull and unchanged. Some 100 casks were sold, in lots, at 6½c. for shoulders, 7¼c. for clear rib sides, and 8½@8¼c ₱ lb. for clear sides. Shoulders are quoted at 6@6½c.

HAMS.—20 tierces sugar-cured sold on Saturday at 11½c. and 6 tierces on Monday at 11¾c. ₱ lb. They are quoted at 11½@12c. On Tuesday 10 tierces sugar-cured sold at 12c.

DRY SALT MEAT.—50 casks shoulders sold at 4⅞c., and 20 casks rib sides at 6½c.; 43 casks shoulders at 5c., 50,000 lbs. rib sides at 6c., and 50,000 lbs. at 4⅞c. for shoulders, 6½c. for rib sides, and 7c. for hams.

LARD.—On Tuesday 25 and 30 tierces packers' sold at 9½c., 50 tierces refined at 9½c., 25 tierces do. at 9⅝c., and 136 kegs kettle-rendered on private terms.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110@110¼, (against 110⅛ at New York,) and closed at 110¼, (against 110⅛ at New York.)

American half dollars are quoted at 108@108½, and Mexican dollars at 3@3½ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	50 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Minly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	— —
Loaf	— —	— —
Crackers	— —	6 00
Navy	5 00	— —
Cream crackers	12 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	36	38
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	75	80
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	—	—
Copper, ₱ lb:		
Braziers'	38	41
Copper bolts	38	41
Yellow metal	26	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	14 00	— —
In sacks	— —	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 65	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	18	25
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ₱ lb	5	6½
Flour, ₱ bbl:		
Double extra	7 37½	7 75
Superfine	6 50	7 00
Fine	6 00	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	14	16
Almonds, shelled	31	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	28 00	33 00
Choice	35 00	— —
Iron, ₱ ton:		
Pig	35 00	— —
Country bar, ₱ lb	4¾	6
English	—	4
Swedes, assorted	6½	7¾
Hoop	6	8
Sheet	6	9
Boiler	7½	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 50	2 00
Cement	2 25	2 50
Plaster Paris	2 50	2 75
Lumber, ₱ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	23 00	28 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	18 00	21 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	12 00	15 00
Shingles, ₱ M	3 50	4 50
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	30	35
Coal oil, in cases	35	40
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 60	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7¾
Southern	6	10½
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35½	36
Quarter boxes	22½	22¾
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	— —	1 15
Pepper	21½	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11¾
Havana, brown	10½	11
Crushed	13½	13¾
Pulverized	13½	13¾
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	75	1 25
Pouchong	30	50
Tin, ₱ lb:		
Block	— —	44
In plates, X, ₱ box	14 00	14 25
In plates, I. C	11 75	12 00
Leaded plates, X	13 50	13 75
Leaded plates, I. C	11 25	11 50

CATTLE MARKET.

NEW ORLEANS, March 5, 1872.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	12 00	@	14 00
Western beeves, ₱ lb, net	10	@	14
Hogs, ₱ lb, gross	5½	@	6½
Sheep, first quality, ₱ head	6 00	@	7 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Special Notices.

DEMOPOLIS DIST. CONFERENCE.

The Demopolis District Conference, Alabama Conference, will convene at [illegible] Springs, May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst circuit	Mar. 30, 31
Providence ct., at Franklin chapel	Apr. 6, 7
Brandywine, at Brandywine	13, 14
Scotland, at Bethesda	20, 21
Pleasant Valley, at Rehoboth	27, 28
Burlonton, at Burlonton	May 4, 5
Georgetown, at Mount Pleasant	11, 12
Beauregard, at Wesson	18, 19
Jackson	25, 26
Crystal Springs	June 1, 2
Bogue Chitto	8, 9
Brookhaven	15, 16

W. E. M. LINFIELD, P. E.
Post Office, Crystal Springs

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scoobn	Apr. 6, 7
Spring Hill ct., at Lauderdale sta	13, 14
Wayne circuit, at Enon	20, 21
Shubuta circuit, at DeSoto	27, 28
Enterprise circuit, at Sukalenna	May 4, 5
Enterprise station	11, 12
Marion circuit	18, 19
Clarke circuit	25, 26
Meridian station	June 1, 2
Paulding circuit	8, 9

WM. B. HINES, P. E.

SEASHORE DISTRICT.

Pearlington ct., at Pearlington	Mar. 2, 3
White Plains circuit, at Cordville	9, 10
Ocean Springs circuit, at Biloxi	16, 17
East and West Pascagoula circuits, at Antioch	23, 24
Green mission, at Vernal	30, 31

My address is Brandon, Mississippi.

C. F. GILLESPIE, P. E.

BRANDON DISTRICT.

Philadelphia circuit	Mar. 2, 3
Trenton circuit	9, 10
Raleigh circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, 31

F. M. WILLIAMS, P. E.

JACKSON DISTRICT.

Raymond circuit, at Raymond	Mar. 2, 3
Brownsville ct., at Queen's Hill	9, 10
Sulphur Springs ct., at Lone Pine	16, 17
Carthage circuit, at Conway	23, 24

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

North Warren, Mildale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayugn, at Utica	10, 17
Fayette, at Bethel	23, 24
Kingston	30, 31

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo	Mar. 2, 3
Amite, at Liberty	9, 10
Meadville	16, 17

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

St. Helena ct., at Day's church	Mar. 2, 3
Big Creek miss., at Bethel church	9, 10
Covington ct., at Covington	16, 17
Livingston miss., at Gray's Creek	23, 24

J. NICHOLSON, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.—SECOND ROUND.

Franklin street	Mar. 9, 10
Whistler	16, 17
St. Paul's	23, 24
Citronelle ct., at Mount Vernon	30, 31
St. Francis street	Apr. 6, 7
Mount Pleasant ct., at Stockton	13, 14
Grand Bay mission, at Grand Bay	20, 21
St. Stephen's	27, 28
Eastern Shore	May 4, 5
Pollard circuit, at Pollard	11, 12
Pensacola	18, 19
Milton	25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

MONTGOMERY DISTRICT.

Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Elmore, at Carolina	23, 24
Hurtsville and Silver Run	30, 31

WILLIAM A. MCCARTY, P. E.

CAMDEN DISTRICT.

Oak Hill, at Bethlehem	Mar. 2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro	9, 10
Snow Hill, at Snow Hill	16, 17
Farmersville, at Four Oaks	23, 24

D. M. HUDSON, P. E.

MARIANNA DISTRICT.

Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANGUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Pine Level circuit, at Pine Level	Mar. 2, 3
Olustee circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Ida	16, 17
Elba circuit, at Bethel	23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Evergreen and Big Cane	Mar. 2, 3
Simsport	9, 10
Columbia and Trinne	16, 17
Centerville mission	20, 21
Harrisonburg and Trinity	23, 24
Alexandria	30, 31
Atlanta	Apr. 6, 7
Rapides	13, 14
Bayou Boeuf and Spring Creek	20, 21

P. WHITE, P. E.

OPELOUSAS DISTRICT.

Bayous Boeuff and Waxia, at Waxia	Mar. 2, 3
Opelousas and Washington, at Washington	9, 10
Vermillionville and Plaquemine Brulee, at Vermillionville	16, 17
Belleview and Kimball chapel, at Kimball chapel	23, 24
Abbeville and Prairie Gregg, at Abbeville	30, 31
New Iberia	Apr. 6, 7
Franklin and Pattersonville, at Pattersonville	13, 14
Lake Charles	May 25, 26
Grand Chenieres	June 1, 2
Caleasieu	8, 9
Sugartown	15, 16

B. F. WHITE, P. E.

OUACHITA DISTRICT.

Ouachita, at Smyrna	Mar. 9, 10
Farmerville, at Alabama	23, 24
Castor, at Bethel	Apr. 6, 7
Monroe station	20, 21
Trenton, at Trenton	27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar. 2, 3
Keachie, at Keachie	9, 10
Pleasant Hill, at Pleasant Hill	16, 17
Caddo, at Greenwood	23, 24
Manny, at Fort Jessup	30, 31
Anacoco, at Holly Grove	Apr. 6, 7
Springville, at Coushatta	13, 14
Shreveport, at Shreveport	20, 21

JOHN PIPES, P. E.

LAKE PROVIDENCE DISTRICT.

Lind Grove, at Lind Grove	Mar. 2, 3
Winnsboro, at Winnsboro	9, 10
Rayville, at Rayville	16, 17
Sicily Island, at Sicily Island	23, 24
Tensas and Elizabeth chapel	30, 31

J. T. DAVES, P. E.

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New Orleans Savings Institution,

187.....CANAL STREET.....187

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THOS. ALLEN CLARKE, second Vice President.
CHARLES J. LEEDS, third Vice President.
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C. H. ALLEN & CO.,

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WHOLESALE DRUGGISTS,

7.....North Water St.....7

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OILS, WINDOW GLASS,

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, MARCH 14, 1872. NO. 11.

NEWS OF THE WEEK.

DOMESTIC.

Denver, Col., March 6.—The Denver and Rio Grande Railroad Company has finished grading and bridging the second division, from Colorado Springs to Pueblo, Colorado. Track laying will be commenced immediately, and by the middle of April regular trains will be running from Denver to Pueblo, one hundred and eighteen miles.

Washington, March 11.—Ten candidates for the ministry were ordained yesterday by Bishop Paine. The services were very impressive. In the Conference to-day ten young men were admitted on probation to the ministry.

The Rev. Dr. Finney, editor of the St. Louis *Christian Advocate*, addressed the Conference on behalf of the Southwestern Publishing House of St. Louis.

Rev. Dr. Young, of Nashville, Tennessee, succeeds Rev. Dr. Huston as pastor of Trinity church, in Baltimore.

Rev. Dr. Cowles, presiding elder of Lynchburg district, who broke his leg a few days ago, is recovering rapidly.

Washington, March 12, 8 P. M. Private dispatches indicate that New Hampshire has gone Radical by a very small majority. Nothing decisive yet received through regular channels.

Jackson, Miss., March 12.—The railroad subsidy has been extended to all railroads to be built in the State, with provisions that one and a half per cent. of the gross earnings be paid into the treasury two years after receiving the subsidy.

All new railroads in Mississippi are to get $4,000 per mile as a subsidy, and shall pay into the State treasury one and a half per cent. of the gross receipts for thirty-five years, commencing two years after receiving the subsidy.

FOREIGN.

Vienna, March 6.—It has been ascertained from official sources that Austria has not offered an asylum to the Pope.

Rome, March 6.—At a recent meeting of the Italian Society for the Diffusion of the Bible, Pere Hyacinthe said that while he could not become a member of the society, he willingly gave it his approval and concurrence.

Berlin, March 6.—The Upper House of the Prussian Diet has under consideration the school of instruction bill. During the debate to-day Bismarck made a significant speech. He expressed his fear of the disloyal influences of the Catholic clergy, and insisted on a clause providing for the introduction of the German language into the Polish schools. He assured the Conservatives that the government did not intend to break with their party, but it would not submit to pressure.

The donations granted by the Emperor on the anniversary of the entry of the Germans into Paris have given rise to much comment, on account of the largeness of the sums disposed of; it is said Prince Frederick Charles, Generals Von Moltke, Von Roon, Manteufel and the Duke of Bavaria received each three hundred thousand thalers, General Goeben and Minister Delbruck two hundred thousand, and twelve others one hundred thousand thalers each, and that Generals Fabrick, Bernthal and others were proportionately remembered.

Shocks of an earthquake were felt this afternoon, simultaneously, in Dresden, Pierna, Shandon, Chemnitz, Badenback, Weimar and Rudalstadt. The movement was not violent, but was more or less perceptible at intervals for over an hour.

London, March 7.—The French Atlantic Cable Company have resolved to lay another cable.

Dispatches from Melbourne report that the British sloop-of-war Rosario, Commander Palmer, shelled and destroyed the village inhabited by the murderers of Bishop Patterson.

The London *Times*, in its article on the Alabama claims to-day, infers from the admission made by the press of the United States that Americans now acknowledge the extravagance of the demand for indirect damages, although they show no disposition to withdraw from the case.

The *Times* says that if the fifth claim for losses, by the transfer of American commercial marine to the British flag, is not abandoned, England will declare reference to the Geneva tribunal inadmissible, which course is approved by English statesmen and jurists.

Matamoras, Mexico, March 9.—Armed bands, supposed to be commanded by General Cortinas, crossed the river at Santa Maria Ranche, thirty miles from here, capturing several residents, including two customs inspectors, whom they held until one thousand head of cattle were stolen and crossed, when the prisoners were released and the band returned to the Mexican side.

A. Gomez Portugal was compelled to evacuate Aguas Calientes.

The rebel chiefs Donalo, Guerrero and Martinez are quarreling with Trevino, Naranjo and others. Their commands have separated. Diaz has arrived at the northern frontier and assumed command.

Juarez has two millions in the treasury, which insures his probable success, as the rebels have nothing.

Felix Diaz was killed with clubs by a mob in the State of Oaxaca.

An order from Washington forbidding clearances to all ports held by the rebels causes much excitement among the revolutionists, as it stops coast trade.

Havana, March 9.—Latest Vera Cruz advices state that General Rocha sends false news of his movements to the government.

The removal of the seat of government to Vera Cruz is discussed. The government there, it is contended, will be in better position to receive assistance from the United States in case of necessity.

Alexis goes to Rio Janeiro, direct from Havana, and thence to China via the Cape of Good Hope.

London, March 10.—The *Observer* states that Fish's reply to Granville's note concerning the claim for indirect damages has been read. It expresses the desire of the American government for a final and amicable settlement of the whole question. The *Observer* adds: Neither the British nor the American governments favor reopening the proceedings of the joint high commission.

Paris, March 11.—The government insists on retaining in its bill for control of the press the declaration of the forfeiture of sovereign power by the imperial dynasty.

WESTERN CONFERENCE.

Rev. J. B. McFerrin, D. D., Sec'y B. M.—*Dear Brother:* As I failed to report to you last quarter, I will now give a report of labors since Conference. I lack only one appointment of completing my second round on the Council Grove district. Family sickness caused me to miss one quarterly meeting, and only one. I have traveled 1,500 miles on horseback; preached 75 sermons; organized 4 new Quarterly Conferences; baptized 10 infants and 12 adults; added 48 to the church; visited 100 families; and preached at 23 different places—most of these places I have visited twice; sold books to the value of $20; the increase in members, since Conference, is over 190. We have almost doubled our members since Conference, and still God is blessing us. I have had one horse stolen from me, and my saddle-bags, and books, and clothing, worth not less than $100. I will now report each mission separately:

Council Grove has no appropriation, but is in my district; J. O. Forsman is the preacher. He is working mightily, and is succeeding gloriously; 52 additions, and revival still progressing in town.

Waterville: I. Drake is the preacher; he is getting old, and has given up to the winter; increase in members up to last account, 17. I think there are more now.

Wamego: R. K. Higgins; he is at work in earnest, and is having good success; increase, 9.

Marion Center: O. P. Noble; he is doing well; work prospering; increase in members, 45.

Clark's Creek: O. Smithson; increase, 12.

Augusta: W. W. Jared; increase in members, 2.

Independence: R. H. Grinstead; he is a model young man, and doing well; increase, 33.

Fall River: J. J. Snodgrass; he is rather feeble, and cannot stand the winter very well; increase, 15.

I know the brethren have baptized quite a number, both of infants and adults, but cannot give numbers.

Emporia: W. B. Maxey; he is a good man, but has not yet taken hold of this work.

Humboldt: No supply; nothing done.

We need at least four more missions, and men for them, in this district. Next year they would pay largely for the investment.

Remember us in your prayers. Yours in the gospel,

Jacob McEwen, P. E.

Council Grove, February 24.

Nashville Christian Advocate.

Roman Catholic Movements in Europe.

We are indebted to the *Christian Union* for the following interesting items:

M. Michaud and the Pope.—The Old Catholic war has broken out with new vigor in Paris, under the lead of M. Michaud, Vicar of the Madeline, and an honorary canon of Chalons. The occasion of the conflict is the rigor of the demands of Hippolyte of Tours, the new Archbishop of Paris. Under his predecessor, Michaud was allowed private liberty of conscience as to the decree of the Pope's infallibility, which he rejected, though he was outwardly to submit to it. On the accession of the new archbishop M. Michaud inquired of him first whether he would allow priests under him to give absolution to those who reject the Vatican Council and its decree of infallibility? Secondly, whether he would allow priests to celebrate mass who do not in their hearts accept the council as ecumenical, and its decree as Catholic and valid?

To both these questions the archbishop gave a decided negative.

The Abbe Michaud severely rebuked him for his apostasy from his own former doctrines and threw off his authority, and resigned his preferments, intending still to preach and officiate as a priest of the Old Catholic Church. His rebukes of the archbishop are very severe, as given by the correspondent of the London *Daily News:*

"You, Mouseigneur, at one time, when you were Bishop of Viviers, declared that the Ultramontane party was anti-Catholic; but now you treat as heretics and schismatics the Catholics who persevere in rejecting Ultramontanism. You formerly defined Catholic truth to be that universal truth which, in the words of Vincent de Lerins, had 'always been believed everywhere and by everybody'—*quod ubique, quod semper, quod ab omnibus creditum est;* but now this Catholic truth has degenerated in your mind to Roman truth. Formerly the Catholic Church was the agglomeration of all the particular churches, but now in your eyes and those of your adepts the church is nothing else but Rome and the Pope. The universality of the Church of Jesus Christ is degraded to the individualism of one man. You, in fact, ignore Jesus Christ, and care only for his vicar, whom you make his master; for with you the gospel is subordinate to the interpretation which the Pope may choose to put upon it—the gospel is no longer that of Jesus Christ, but the bull which it may be the good pleasure of any present or future Borgia to issue.'

This is bold speech, and indicates a full counting of the cost. Nor does it involve him alone, for he states in his letter to the archbishop that he is acting for a party in the church who "will not allow the Pope to supplant Christ by the Syllabus."

Recently a committee met at his house, at which German, English, Italian, Spanish and Russian committees were present, and they avow the purpose, as soon as funds can be collected, of opening churches independent of the Ultramontane episcopacy.

The basis of this movement is essentially the same as that of Dollinger, but there seems to be more tone in it, and it takes a wider range. The leader, the man of energy and enthusiasm may be at last found in M. Michaud.

The importance of this movement cannot be overestimated.

Father Hyacinthe.—The new paper of Hyacinthe, the organ of the Old Catholic movement at Rome, has made its appearance. It is called *L'Esperance de Rome.* It coincides with the movement of Michaud. His position may be understood by this platform:

"If, with all the deference that is due to the church, we dare to require reforms, let it be fully understood that we do not thereby renounce our title as Catholics. We do not seek to incite pulpit against pulpit; we only ask for the reform of the church in the church; and if we often frankly condemn the abuses committed by those who pretend to be its sole representatives, we shall often also console ourselves with the recollection of its good acts and its greatness."

If now all who stand on this platform are excommunicated at Rome, the result will be, however it may be named, a second Reformation, in the name of the true and real church, and in opposition to papal despotism.

Bismarck and the Pope.—It seems to be the purpose of the Pope, through his Catholic subjects, to attack the German empire as defending the Old Catholics against his excommunications and as predominantly Protestant. A correspondent of the London *Times* represents a member of the Prussian Landtag, speaking in the name of the papal party, as avowing opposition to the present national union, and preferring a looser connection between the German States as more congenial to the habits and traditional tendencies of the people. This means that the Pope is not willing that the Catholic portions of Germany should be swamped in a powerful Protestant empire, and would like to dissolve the Union.

To this attack Bismarck made a telling and bold reply. He deprecated the formation of a political party on this narrow papal basis; but seeing it to be a fact, he took up the gauntlet thrown down, and yet made pacific overtures in the form of offering the Pope a permanent representative in a Nuncio at Berlin. As to the complaint that the empire resists the execution of the Pope's excommunications, he says:

"All we have done is this: We have prevented Catholic bishops from deposing, or causing to be deposed, teachers and professors, masters in our public schools and servants of the government. In resisting this interference with administrative affairs, we are borne out by the letter and spirit of the law; and if it is alleged that these gentlemen ought to be dismissed because, while they profess to inculcate the Catholic religion, they in reality have ceased to be Catholics, all I can say is, that this is a contested question under existing statutes, and that the enactment of fresh laws will be required to solve the doubt. The preparation of bills for this purpose, the new Minister for Church and Educational Affairs will, I believe, regard as one of his primary duties. The Prussian government respect the religious convictions of all the various churches represented in the State; but they object to execute the decrees of the ecclesiastical authorities, and to establish, as it were, five or six State churches in one and the same monarchy."

The *Freeman* gives as Bismarck's concluding words the following passage, which it says is good for other nations as well as Germany, and which some English statesmen, calling themselves liberal, would do well to study.

"We must do all we can so to arrange matters as to have the least possible concern with religion in our parliamentary proceedings. It is the earnest wish of the government that each religion, and above all, the Catholic, which is so much respected, and professed by so large a portion of the people, should have perfect freedom of action in the Prussian State. The government has nothing to do with dogmatic discussions; every dogma, whether we believe in it or not, which is adopted by so many millions of our countrymen must be sacred to the government and the rest of the population. But we cannot admit the claim of any ecclesiastical authorities to have a share in the power of the State, and we consider it necessary, in the interest of peace, to restrict them within their proper province. A government which adheres to the principle of religious equality must not be asked to adopt a sectarian policy; we have no special State religion in this country."

The correspondent of the London *Times* thinks that the papal party will not recede from its attack on the empire, for they fear its influence.

"It is the reunion of Germany into an organized whole which is thought to threaten the interests of the party temporarily paramount in the church; it is not the action of the imperial government, who would wish to be friends with the Pope, but their very existence which gives offense. If the pontiff and his council were men of temperate views, they would have tried to make the best they could of a bad bargain, and have allied themselves to any government disposed to countenance established religion, no matter whether Catholic or Protestant; but they object to a Protestant empire—nay, they object even to Catholic cabinets, unless they consent to uphold the Syllabus and its supplementary decrees."

The movement is designed to create religious enthusiasm for the Pope in the masses, and it will do it; but it is repugnant to the immense majority of educated people.

Obviously the forces are gathering for a tremendous conflict. Who can forefell the future? But if the Pope is no wiser in the future than in the past, he will but lead his forces to final defeat.

The *Christian World*, in view of the facts, says:

"What with the Old Catholic movement in Germany, and the threatened rising of the Gallican clergy, it seems as if we were on the eve of a revolution in the Church of Rome. Prudence, however, requires that we suspend our judgment. Prince Bismarck does not forget the part played by the Romish clergy in Germany, in the late war, in endeavoring to incite the people against the Prussians; and as he perceives that the claims they are now putting forth are incompatible with constitutional government, he has just given public expression to his sentiments in a debate arising out of the votes of supply for the department of public worship and education. He calls the Catholic party "an army on a war footing for fighting the Prussian monarchy." It appears that the Ultramontanists are threatening to go to the constituencies with the cry of "Save the church!" Bismarck is said to have come out of the debate more popular than ever. Even in free America the Romanists are adopting a thoroughly reactionary policy; and in the matter of education now declare that, although all direct and indirect religious instruction be excluded from the public schools, that would not render them a whit less objectionable, for they object not less to purely secular than they do to sectarian schools. They are the modern impersonation of the horse-leech, crying, 'Give, give'—never satisfied."

Rebuilding the Southern Methodist Publishing House.

AN APPEAL TO THE CHURCH.

The intelligence of the misfortune which befell our Publishing House by fire, on the morning of the fifteenth of February, has reached every part of our connection, and the amount of our loss has been reported with as much accuracy as has been possible.

That portion of the building which was destroyed was not equal to our wants, while the front building is not only in a dilapidated condition, but has never been adequate to the demands of the church.

Under these circumstances, the city of Nashville, without respect to denominational feelings, meeting the expressed desire of the church coming to us from every quarter, proposes to contribute $30,000 (nearly all of which is already subscribed) toward the erection of a new house, such as will meet the wishes of the church, if a sufficient amount can be raised elsewhere to complete the edifice. This liberality on the part of the city of Nashville is highly to be commended, especially when we remember that nearly $20,000 was contributed by the city when the house was established here in 1851.

To erect buildings such as will meet the approval of the church, and afford to us all the facilities that our rapidly growing business demands, will cost not less, after practicing the most rigid economy, than $50,000. The question for the church to consider is, whether on the very eve of success, and the accomplishment of an object dear to the heart of every Southern Methodist, we shall fail for want of the co-operation of the church.

The Nashville subscription is conditional, and will be void unless the new building is erected. Shall we lose this opportunity?

If we fail to build, the Publishing House nevertheless will necessarily have to undergo thorough repairs, which will cost us nearly the amount of difference between the Nashville subscription and the amount which we ask the church to contribute. These repairs will be necessary for the preservation of the property, as well as of our book-stock on hand.

We are already receiving generous aid from abroad—Cincinnati, New York, Philadelphia, St. Louis and Louisville, and different portions of Tennessee have sent us contributions. A prompt and united effort within the next two weeks will accomplish this work. We appeal to brethren everywhere to assist us. Let the preachers take up collections in all their congregations immediately, while generous and liberal-minded friends remit to us according to their sympathy for our misfortune, and their anxiety to see erected a Publishing House worthy of Southern Methodism.

A. H. Redford, Agent.

Nashville, Tenn., March 4, 1872.

ORPHAN SCHOOLS IN CHINA.

Shanghai, China, Jan. 11, 1872.

Mr. Editor: I send by this mail an account of the funds received and expended for the two orphan schools, one under my charge and the other under the supervision of Mrs. Lambuth. There are eleven boys in the male school, who are cared for, and taught to love and serve God. There are, beside these, some four or five boys who come during the day and receive instruction.

In the girls' school there are eight orphans who are cared for, and are daily taught the blessed truths of the Bible. There are also some four or five day scholars who come and receive instruction. We have received a great deal of encouragement in these schools, and though they have not been in existence any very great length of time, yet much good has been already the result. We look for greater results if we can only keep them in operation. The foundation is being laid for a greater work, and we do hope to see young Christian men and women go out from these schools in after years. We are having a week of prayer among all foreign Christians just now, and we are having the same among our native Christians. We are looking for and expecting a blessing upon us during this season of prayer. The native Christians are being warmed up and influenced by the gracious influences of the Spirit of God, and we hope and pray that this year may be so blessed with an outpouring of the Spirit of God in this heathen land that it may long be remembered as a time of refreshing from the Lord. I am happy to say that I have been privileged to baptize twelve persons during the past year, and received some six others on probation, one of whom is a priest of the Buddhist religion, who says he is anxious to become a Christian. Surely this should encourage us to labor on in the work of the Lord in a heathen land, and I trust the people of God in Christian lands will not cease to pray for us and the work. And may God revive his work in our hearts, and hasten his kingdom, when the peaceful reign of our blessed Lord and Savior shall overspread all nations, and fill every heart, is my sincere prayer.

Financial Statement of School Funds for Two Orphan Schools, Shanghai.

1871.	BOYS' SCHOOL.	Mexican.
June 1.	Funds on hand	$3 11
" 8.	From Rev. H. H. Montgomery, of Mississippi Conf.	50 40
July 8.	Felicity and Morean Sunday-schools, New Orleans	55 85
	Mrs. Thomas, for orphanage	12 90
Sept. 4.	Rev. H. H. Montgomery, of Mississippi Conference	52 63
	Felicity and Morean Sunday schools	51 25
	Total (Mexican)	226 14
1871.	EXPENSES FOR BOYS' SCHOOL.	
June, July and August		81 80
Ceiling in our house, with seats		12 00
One work room for boys		15 25
Sept., Oct., Nov. and Dec.		110 92
	Total expenses of boys' school for seven months, ending Dec. 31	219 97
	MONEY RECEIVED FOR GIRLS' ORPHANAGE, SHANGHAI, CHINA.	
1871. July.—Received		321 88
	A friend in Shanghai	6 00
	Mrs. Thomas	12 90
	Friends in Shanghai, for building girls' school house	300 00
	Mrs. Freeman, England	12 00
	A friend in China	10 00
	Total (Mexican)	665 78
	Expenses of girls' orphanage to the end of September, 1871	214 30
	Building school house	300 00
	Expenses for October	23 00
	Expenses for Nov. and Dec., 1871	51 45
	Total (Mexican)	589 25

J. W. Lambuth.

THE OLD MISSION DEBT.

The Methodist Episcopal Church South still owes to sundry persons about $9,000, on account of the old mission debt. This amount has been provided for by the Annual Conferences. So soon as the Conferences now deficit pay their subscriptions, we shall be entirely relieved of this incubus.

A. H. Redford,
Treasurer Board of Missions.

When you wish to give a personal reproof or admonition to a friend, do it to his face in a friendly way; to do it in your prayer, or obliquely, in public religious service, is not faithful.

A handsome woman pleases the eye; a good woman the heart. One is a jewel, the other a treasure.

The Christian Advocate.

THURSDAY, MARCH 14, 1872.

THE FIRST FRUITS.

BY REV. WILLIAM J. R. TAYLOR, D. D.

Deut. xxvi. 2, 10; First Cor. xv. 23.

Just as the Hebrew priest received
The first sheaf from the reaper's hand,
And to the Lord, whom they believed,
Offered the harvest of the land,

So Jesus risen from the tomb,
Where love had laid him gently down,
Came to the altar, in the bloom
Of that new life which won his crown.

"Christ, the first fruits;" the first ripe sheaf
Of the wide world's great harvest-field;
The perfect pattern, type and chief
Of all the treasures death shall yield.

So let the precious seed be sown
In every furrow of the earth,
Beneath the seas, in graves unknown,
Till Christ shall send the reapers forth.

Lord of the living and the dead,
Who art alive for evermore,
Thy sleeping saints await their Head,
Like Mary at the open door!

They shall come with thee in that hour
When, without sin, thou com'st to save;
They shall be like thee, by thy power
To conquer death and spoil the grave.

Break, break, O morning fair and bright!
Wake all the sleepers of the tomb;
O Sun of Glory! with thy light
Flood the dark vale, dispel the gloom.

Wave thy ripe sheaf, O Prince of Life!
In the great house not made with hands:
And at thine altar end the strife
With death and sorrow in all lands.

"Christ, the first fruits;" "and afterward"
They that are Christ's, when he shall come;
The best sheaf lifted heavenward,
Then the full-garnered harvest-home.

Then shall our harvest joy arise,
When all thy sheaves are safe at home,
Singing the hymn of Paradise!
"Thy will be done!" "Thy kingdom come!"

Sower and Gospel Field.

REGENERATION.—NO. 2.

After a sinner is justified, regenerated, adopted, and has a knowledge of his acceptance with God by the Holy Ghost bearing witness with his spirit that he is a child of God, is he pardoned and cleansed from *all* sin, or does sin still remain in him? We answer: we believe that when a sinner is justified, regenerated and adopted, that *all* his sins are pardoned, and *all* his pollutions are washed away, and he is cleansed from *all* sin by the blood of Jesus Christ, both inward and outward sin, because he is now in Christ Jesus. "And if any man be in Christ Jesus he is a new creature. Old things are passed away; behold! all things are become new." There is a new creation in the soul of that man. "Old things are passed away." All the old sinful *principles* that were in his soul before he was born of God are passed away; and all the old sinful *practices* in his life before he was regenerated are also passed away. "Behold! all things are become new." He has a new and clean heart, and he lives a new and spiritual life. He has new spiritual senses, new faculties, new desires and designs, new hopes and fears, new joys and sorrows, new passions and appetites. His whole tenor of action is new, and he lives, as it were, in a new world. God, Christ, the Holy Spirit, angels, men, sinners, saints, and the whole creation—heaven, earth, and all therein—appear in a new light, and stand related to him in a new manner, since he was created anew in Christ Jesus. Now let us suppose him to die in this condition. What would become of him? Would he not go to heaven? We think all that believe that there is a heaven will answer, Yes. But could he go to heaven with sin in him? All will answer, He could not. Well, then, if he is a fit subject for heaven there is no sin in him—he is cleansed from all sin. "But hold," says an objector; "I have been taught to believe that *inbred sin remains*, but does not *reign*, in the heart of a child of God after he is regenerated and made a new creature. Therefore I cannot believe your new doctrine." Well, then, if sin *remains* in him, though it does not reign in him, is not sin still in him? And if he was to die with sin in him, could he be saved in heaven? Can sin enter heaven? You answer, No. Well, then, if sin cannot enter heaven, and sin remains in the soul of the man after he is regenerated, if he was to die in that moment what would become of him? He cannot enter heaven with sin in him; therefore he must be lost. We see but one possible way to save him, and that is to suppose him to be cleansed from *all* sin when he was regenerated and made a new creature. This doctrine is not a new one. It is as old as the New Testament. We read in it that the thief was pardoned on the cross, and went to heaven from the cross in a very short time after he was forgiven. He was cleansed from all sin, or he could not the same day have been with Christ in paradise. Therefore we conclude that when a sinner is pardoned and regenerated, he is cleansed from *all* sin, and is a fit subject for the kingdom of heaven. But where will you find it written in the oracles of God that Christ or any of his apostles taught that sin remained in the regenerated soul? We answer, we have not been able to find one text of Scripture to prove that sin remains in the soul of the regenerated man. But Christ and all his apostles, and the whole tenor of Scripture, speak of him as a proper subject for the kingdom of heaven. Therefore we conclude that the doctrine of sins remaining in the regenerated soul is not a doctrine of the Bible. Again, it is said the doctrine we contend for is a dangerous doctrine to preach. Not so, if Christ and his apostles preached it. Again, it is said it is not the doctrine of the primitive church. We know it is not the doctrine of the primitive Church of Rome, nor of the primitive Calvinistic Church, nor of the primitive High Church of England; but it is the doctrine of the primitive church of Jesus Christ and his apostles. Once more, it is said our doctrine conflicts with Christian experience. If so, the Bible also conflicts with Christian experience, because the doctrine we contend for is the doctrine of the Bible.

JAMES SHANKS.

WAYNESBORO, Feb. 15, 1872.

OLD AND NEW.

MR. EDITOR: I notice in the NEW ORLEANS CHRISTIAN ADVOCATE of February 8 an article headed "Future Life, an Old Testament Doctrine." The article seems to be copied, but it is not stated where from. The argument to prove the proposition is unanswerable; if it were not it would not be a very able one. I like not only the argument, but the short, conclusive *reductio ad absurdum* form of it. But why should it be considered necessary to make an argument to prove that the future life is a doctrine of the Old Testament!

Are there any doctrines of the New Testament which are not also doctrines of the Old? Surely not. This would be a strange feature of revelation. If the New Testament contained *only* doctrine of religion which was *new*—new to revelation—not contained in the Old Testament, that would be, in my opinion, the best evidence the nature of the case *could* admit of that it was a spurious revelation. I certainly could not receive *such a New Testament.*

I attach great importance to this point. It is vital to systematic theology, in my humble view. I understand that one of the very first and most fundamental lessons in biblical, in ecclesiastical and theological science lies right here. Here is the great starting point in the philosophy or the conceivableness of salvation. Remove that, and you open the floodgates of rationalism, of Socinian *inquiry*, of skepticism and outright infidelity; and I, for one, should not know how to close them. Polemical infidelity has secured ten-fold more foothold right here than in all other places. The *New* Testament is a *new* religious system! Then you must either discard both, or content yourself with a very limping, crippled-up theology. And as to the church—*there is none!* Romanism has a little the best show for it, but that is a very poor one.

Romanism and all other forms of high churchism have absolutely *nothing* to build upon, and never pretended to have, but the notion of a *new* religious system, and a *new* church introduced in the New Testament. I am persuaded it is only needful to suggest to you the long, labored, limping arguments of many Christian writers, in attempting to answer infidels after admitting "Christianity" to be a *new system of salvation*, that the New Testament contains new doctrines not before revealed. With that admission an intelligent infidel writer, before an impartial tribunal, will always have the advantage.

The New Testament elaborates the Old. It expounds, explains and enforces the doctrines written by the prophets, but makes not the slightest change or addition.

Short-sighted and shallow-thinkers might suppose that this simple question of religious doctrines in the New Testament, and not in the Old, was not matter of great importance; but he needs to hold still long enough to be told that the truth in these premises permeates every doctrine of the divine Christ-ship, supports every principle of biblical hermeneutics, and stands ready to answer every important question in ecclesiastical science. This one single error, and nothing else, to-day gives to the entire squad and brotherhood of high churchists, from foot-washing down through "divine" episcopacy to infallibility, every inch of even plausible support it has or claims to have.

I think I know what I write. And while I would not be dogmatical, but, in good faith and honest sincerity, would gladly sit at the feet of any Christian man and learn, I cannot forget—nor have I any objections that others should know—that I have spent some portion of a somewhat protracted life in and around this portion of my Father's vineyard. In this I have studied more than a thousand authors, and consulted many more; and I have reason to believe that herein my labors have not been entirely in vain in the Lord.

I may be told there are respectable authors against me in this thing. If there are, I have not met with one who has studied the question, *or who claims to have done so.* Again, I may be told that standard authors write differently. This I unqualifiedly deny. There is not one that has published a word differently. Fortunately this is a question easily determined. The *standard* authors are all published in one volume, and are therefore easily consulted. I will be sincerely obliged to any man who will show me anything from these writers conflicting with anything I have written or preached on this subject in the last ten years. My writings before about that time—say before the publication of my *Church and Ministry*—certain, as I deeply regret, occasional blunders along here. I am thankful that I have lived to correct them.

R. ABBEY.

STEWARDS.

MR. EDITOR: There is perhaps not another office in our church, to which laymen are eligible, as important as this. The trustee, the Sunday school superintendent and the class-leader are each important; but the steward, the fiscal agent of the church, how can we get along without him?

Every pastoral charge is entitled to one steward for every thirty members, or one for each society, or seven in all. Stewards are to be elected annually by the Quarterly Conference, the preacher in charge having the right of nomination. They are to be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church.

It is the duty of stewards to provide for the support of the ministry, to seek the needy and distressed in order to relieve and comfort them, and to provide the elements for the Lord's Supper. Hence Bishop McTyeire, in the Manual of the Discipline, says: "Stewards serve three tables—the table of the Lord, the table of the ministry and the table of the poor." It is also the duty of stewards to inform the preachers of any sick or disorderly persons, to tell the preachers what they think wrong in them, and to give advice, if asked, in planning the circuit.

This suggests the importance of selecting the right men for the office of steward; and no man should accept this office who does not intend, by the grace of God, to discharge these duties. Stewards should read the Discipline, and acquaint themselves with their duties, and discharge them with fidelity or resign. Better have no steward at all than one who neither knows his duty nor cares to perform it.

We again quote from the Manual of the Discipline: "A careless or inefficient steward may, without positive opposition, starve out the ministry in the midst of plenty and a willing people; for no other member feels it liberty to act in his place without appointment. He stands between the pastor and his support. * * * On the contrary, where energetic and liberal stewards are employed, the church partakes of their spirit, the congregation devises liberal things, poverty vies with wealth, and comparatively small and feeble societies amply sustain the institutions of the church." How true is all this! How unfortunate the church that has "a careless and inefficient" steward! How fortunate the church that has an "energetic and liberal" steward!

There is no capacity in which a man stands more in need of the love of Christ to constrain him than in the capacity of a steward. A steward engages in a work, often unpleasant and unacceptable, without fee or reward so far as temporal things are concerned; yet his duties are so important that they cannot be neglected without great injury to the church. Will not God richly reward the faithful steward? And what is there to inspire him in the discharge of his onerous duties but the love of Christ and of his church, and the hope of reward in heaven? Yet what a field for usefulness is here! How the church prospers when all her institutions are sustained—how she wanes when they are neglected! When the grand results of associated Christian effort are achieved, in the resplendent glory of millennial bliss, what a source of happiness will be the thought: "I had some hand in that. By my efforts I contributed to those great results!"

W. B. LEWIS.

FAYETTE, Mississippi.

HAVE THEY THE RIGHT?

MR. EDITOR: During the present season I have been called on to officiate at quite a number of marriage festivals, and in almost every instance the occasion has been one of "mixed dances." At first I was only a little annoyed, but saw no way to avoid the annoyance but by refusing to officiate where there was a probability of a dance. Here, too, I found some difficulty, for "Will they dance?" was a question which no mortal could answer till the character of the company was *seen.* Then the question, "Have they the right?" presented itself, to which I, of course, very promptly answered, "No." I remembered the curse pronounced on Babylon by Isaiah, (xiii, 21,) that in the midst of her ruin "owls shall dwell there and satyrs shall dance there." I remembered also that "they (the wicked) send forth their little ones like a flock, and their children dance," (Job xxi, 11;) and what authority for such a conclusion is found in the conduct of the Israelites in mixing "dancing" in with the sin of idolatry? (Exodus xxxii, 10.) Then I remembered what Abraham said to that lover of worldly amusements when suffering in "the torments of hell," and concluded, as "the father of the faithful" did, that "they have Moses and the prophets, and if they believe not them, neither would they believe though one arose from the dead."

Then I asked again, "Have people a *right* to make a Christian minister a party to a thing condemned by his Bible, his conscience and his church, by asking him to become a party to *one* thing, and after they have fastened him there, change the programme or run it further than he calculated on, thus changing it into *something else?*" And this I answered "No." Just see the advantage taken, and the want of respect shown. You preach on Sunday against "fashionable amusements." On Monday one of your friends (?) invites you to officiate at his nuptial altar on Tuesday evening, and when you get to the house of the bride you see fiddles in every corner. You are victimized; and then in the public assembly you must sit, a silent looker-on, for four or five hours, to the very sins which but two days before you so strongly denounced. True, when in the hardness of their hearts men can insult God, preachers may expect but little in such quarters; but still I ask, in the light of etiquette, "Have they the right?"

J. A. PARKER.

EL DORADO, Arkansas.

REV. ISAAC WALL.

BIOGRAPHICAL.

Died, Tuesday, February 13, at his residence, in Clinton, Louisiana, the Rev. Isaac Wall, aged seventy-three years, six months and thirteen days.

The subject of this notice was born near Bordentown, New Jersey. His mother and the most of his relatives were members of the Society of Friends, commonly called Quakers. For the memory of his mother Isaac Wall ever cherished the fondest regard. She left him, when quite young, to battle with life. In his mother he recognized the type of all gentle and noble womanhood. Toward all womanly women Mr. Wall was chivalrous, thoughtful and reverential. He was twice married, and was singularly favored by gaining in his mothers-in-law warm friends, wise counselors and affectionate mothers. Mrs. Margaret Flynn and Mrs. Martha Winans were exceptionally good women—quiet, helpful, Christian ladies—and Mr. Wall loved them with an honest, earnest love.

After learning his trade, which he did thoroughly, Mr. Wall came to Louisiana, with the determination to win fortune and esteem. The latter he gained as soon as he was known. Fortune did not favor him; though he made a great deal of money, he was never rich. Forty-five years ago a mechanic was received with coldness in good society. This was, in part, the result of the reckless and dissipated habits of young men of that class. While the neglect, not to say contempt, with which working young men were treated acted on *them* to make them reckless, their recklessness reacted on the community to cause more slights. But Isaac Wall, by his upright, manly, honorable conduct, soon secured his place in the best society, among good people. The Rev. James Smiley, a Presbyterian minister, was one of his earliest and best friends, who encouraged him in his efforts at self-improvement. The Smiley family were numbered among Mr. Wall's life-long friends. Several other families of influence adopted the industrious, upright young Wall as an honored friend and relative, some claiming him as a son, and another calling him cousin. Integrity, truth and purity of character are appreciated even in this world of ours.

In 1828 Mr. Wall was married to Miss Sarah Flynn, of East Feliciana, with whom he lived nearly five years. They buried two children during Mrs. Wall's lifetime. In 18— she died, leaving him a widower, with one lovely little boy, who followed his mother to the goodly land within a few months.

It was the triumphant death of his mother-in-law, Mrs. Flynn, which caused Mr. Wall to seek the "like precious faith" with hers, which faith caused her to see convoys of blest spirits waiting around to bear her to the heavenly city. He cast aside all self-righteousness, and did not remit his efforts after reconciliation with God till he felt assured of pardon, and acceptance through the merits of our Savior Jesus Christ. For more than forty years he claimed no other ground of hope, no other trust than this: "Jesus died for me." Mr. Wall went mourning for some weeks, when God spoke peace to his soul, at Old Bethel camp ground. We had a hard struggle with the enemy of souls before he gained the victory; and even after he was justified he feared to claim to be a child of God. One day, at the meeting, he went to the woods, on the skirts of the encampment, with Uncle Isaac Taylor, to pray. After their praying Mr. Wall began to tell his feelings and the exercises of his mind. He commenced by saying that he felt no joy, but only peace. "It is peace!" he said; "it is peace!" he exclaimed; "it is peace!" he shouted, till the grand old woods rang with that word that is the sign of what Jesus left us—"Peace I leave with you." From that hour the course of Isaac Wall was "onward and upward," toward the mark set before him, which he considered to be a perfect conformity to God's will. Mr. Wall was not perfect. Naturally, he had besetments against which he strove. He fought the *good* fight, and trampled Satan and sin under his feet. After starting out on a religious life Mr. Wall was much exercised as to what branch of the church he should join. There was no organization near him of the society to which his mother belonged. He was partial to the Presbyterians, because Mrs. Flynn, his mother-in-law, had been a member of that church, and because of the love he bore to his friend, Parson Smiley. But on examining the Confession of Faith he found he could not subscribe to all its teachings. At last he made up his mind fully that the Methodist Church was the church that suited him best, and was baptized at Bethel, October, 1828, by the Rev. William Winans. No man was ever a firmer Methodist than Mr. Wall ever remained; yet he loved every one who loved the Lord Jesus, and he could worship with the Episcopalians, Baptists or Presbyterians in the true spirit of a loving friend and brother. He would work for the Lord with any one who was trying to advance Christ's kingdom.

In the fall of 1833 Mr. Wall was licensed to preach. In 1837 he was ordained deacon, at Natchez, Mississippi, by Bishop Andrews. In December, 1843, he was ordained elder, by Bishop Soule, at Woodville, Mississippi.

In 1834 Isaac Wall was married to Mary Susannah, daughter of Dr. Winans, of the Mississippi Conference. With her he shared life's joys and sorrows till he was taken away from us to his country and kindred, over the Jordan.

The hand of affliction fell very heavily on them during these later years. The children of their love and hopes were taken away "at a stroke." His spirit, under all, was: "Though he slay me, yet will I trust in him." In spite of bereavements and privations, Mr. Wall was cheerful and happy. He grew in gracious tempers under the discipline of his Heavenly Father.

For many years Mr. Wall was a faithful local preacher. In summer's heat and winter's cold he went to fill his appointments. Though upward of threescore and ten, he rarely missed a Sabbath from preaching. He would ride six, eight or ten miles every week to preach and pray with some of the people who were without an appointment for that day. His death was caused, humanly speaking, by going to bury a sister, through very inclement weather. Nothing short of impossibilities ever prevented him from filling an appointment.

Mr. Wall has many dear friends who read the ADVOCATE. This notice is written chiefly for them. Let them be assured that their friend and brother proved "faithful until death"—that he grew in every gracious temper. He ripened for heaven rapidly within the past five years. Oh! how he loved everybody! He felt an infinite yearning over sinners, and prayed without ceasing for them. He loved little children with the tenderest love. In writing this brief notice the trouble is not what to say, but what must be left unsaid.

In his last illness Mr. Wall's mind was flighty. But when spoken to about Jesus he know what was meant, and would smile.

His wife said: "You will soon see papa and mamma, Uncle Drake, little Liza and many other dear friends; but, best of all, you will see the blessed Jesus." He looked her full in the face and assented, with a quiet laugh. One of their sons said: "Papa, I will take care of mamma." He did not look perfectly satisfied. She said: "You leave me in God's hands, don't you?" He assented, and seemed perfectly satisfied that she *knew* where his trust was.

Though raised in a church that does not have the outward sacraments, Mr. Wall was very particular in celebrating them, and also all the ordinances of the church. He tried to make his family understand that he wished to partake of the Lord's Supper, but they could not think what he wanted. Bro. Godfrey found out what he wanted by the signs he made, prepared the elements, and gave him the Lord's Supper. He was never *restless* after that. Toward the last all pain ceased, and Isaac Wall fell asleep in Jesus, without one struggle or groan, without even a twitch of the muscles.

Around his dying bed, with weeping eyes, stood the Methodist, the Baptist and the Episcopal ministers of the town. Their hearts' cry seemed to be, My father! the chariot of Israel and the horsemen thereof!

The greatest kindness and sympathy were shown by all to the departed. Sinful and rough men wept like children at his bedside and at his funeral. May his prayers for the sinners of Clinton be answered!

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The Christian Advocate.

THURSDAY, MARCH 14, 1872.

ITS OF THINGS.

Now, the sowing and the reaping,
Working hard and waiting long;
Afterward the golden reaping,
Harvest-home and grateful song.

Now the pruning, sharp, dispiriting,
Scattered blossom, bleeding shoot;
Afterward the plenteous bearing
Of the Master's pleasant fruit.

Now the long and tollsome duty,
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the King.

Now the training strange and lowly,
Unexplained and tedious now;
Afterward the service holy,
And the Master's "Enter thou!"

CLINGING.

Is my foolish mind
To the world inclined?
Strengthen it no more to waver;
But to seek alone thy favor.
Wealth in thee to find;
Grant me, Lord, thy mind.

Let my soul be strong,
Bold to suffer wrong
For thy sake, though I should perish;
Life nor earthly wealth to cherish,
All to thee belong;
Only make me strong.

And when I must die,
Let me feel thee nigh;
Through the valley walk beside me,
To the heavenly glory guide me.
Till I feel me nigh
To thy throne on high.

Freylinghausen. 1704.

A TRUE STORY.

BY MARION HARLAND.

"I will just go up stairs and tell God all about it!" said Ruth Carey, shutting the doors upon the empty shelves of the cupboard.

And what she said she meant. Nobody doubted that who looked into her honest eyes. She was a dumpling of a woman, short in stature, round in form and face, and comely to the eyes of those who knew her, although her fresh color, and frank, sweet expression were her only claim to beauty. She had a fair knowledge of the ordinary branches of what was considered at that date (five and forty years ago) a young woman's education. But it was certainly not for her intellectual gifts that the Rev. Erasmus Carey had wooed and wedded her. He was "a promising young clergyman," said his brethren in the profession, and was held in such high esteem by the small flock to which he preached, that they had strained every nerve to build a neat church and parsonage for his use. They were fond of him and his wife; but they were as yet but "a feeble folk." A mission church it would be called now-a-days, this fledgling sent off from the well-lined nest in the more fashionable quarter of the city. Brave of heart, it is true, yet holding shiveringly to the bare, outermost bough upon which it had been cast.

The pastor's salary was pitiably meager. Nobody but Ruth, the watchful busy-bee of the bee-hive, knew how the two lived. Erasmus was more ignorant of her ways and means than anybody else.

"I might go in and talk with him about it," thought Ruth, pausing outside the study door. "But where would be the use? He would have no more idea how the difficulty is to be met than Elijah had in what direction to look for the ravens."

"Yet the ravens brought daily food!" said a voice in her heart.

"And the brook Cherith dried up, by and by!" whispered another.

"Get thee behind me!", said the sturdy little woman aloud to the last. "Do you think I have forgotten the barrel of meal and cruse of oil?"

She held on her upward course, past the chambers on the second floor, to a room under the sloping cottage roof. There was a pile of packing boxes in one corner; the place was scrupulously clean, and in front of the one window—a tiny triangle of light—was a rush-bottomed chair, with a Bible laid upon it. This was Ruth's oratory—the chamber that was called peace, and which opened figuratively and literally toward the sunrising. She knelt down upon the bare floor. She did not need to "prepare herself for prayer by a course" of reading and self-examination. The staircase that led for her to the mercy-seat was trodden so often that rubbish never gathered there. With the bowing of the head, and the utterance of the first word, she was face to face with him whom her soul sought. She had something to say to him, and she said it. "Just told God all about it."

How, save one loaf of bread, she had no food in the house; how she had lived upon bread and milk for three days, that Erasmus might have the meat his more delicate frame required. How thankful she was that he was too absent-minded to glance at her plate when she laid the savory morsels upon his. How, in her absence, last week, he had given away the last dollar they had in the world to a sick widow with six small children.

"One of the Lord's poor, my dear," he had answered his wife's exclamation of dismay, "compared with whom we are passing rich."

Ruth confessed in her prayer that her heart waxed hot at that; that she had crept away from her husband's sight to weep in disappointment and dread. She asked forgiveness for her lack of charity, of faith and patience; for grace to enable her to forget the loss of the money, or to regard it as a loan to the Lord; and finally, for daily food. "Thou knowest we have need of these things," she said. "Thou hast engaged that our bread and water shall be sure. I take thee at thy word. Help me to await cheerfully thine own good time of deliverance."

She arose from the floor, unbolted the door, and went back to her work singing, as she tripped down the uncarpeted stairs,

"Ten thousand, thousand gifts
My daily thanks employ,
Nor is the least a cheerful heart,
That tastes those gifts with joy."

She warbled the words to glorious old "Geneva," her clear voice rising in the exultant circles of melody as the lark sings when nearest the gate of heaven. The toiling student lifted his head from the study of his *Biblia Hebraica*, and smiled.

"Thou wilt keep her in peace—peace! whose thought is stayed on thee." He quoted from the original.

"Good morning, Mrs. Carey!" he said heartily, his face catching the sunshine of hers. "I was bringing some of my home-cured hams to market, and, if you will believe me, hadn't a thought of coming this way, when something faced me about and told me to leave one at my minister's house. It's a kind of first fruits offering, you see. It's too heavy for you to lift. I'll just lay it on the kitchen table."

He was off before she could thank him aright, and stepping softly, as in a sacred Presence, she returned to the kitchen and stood looking at the goodly joint—enough to last the twain a week—and folded her hands as a docile child does in prayer.

"While they are yet speaking, I will hear," she whispered in awed gratitude. The happy tears came in a great gush with the words, but she wiped them away and set about the business of the hour, getting the wonderful ham ready for boiling, darting and humming about the room more like a busy-bee than ever.

"I lack nothing upon earth except a few potatoes!" she murmured presently, for she spent so much of her time without other society than her own thoughts that she had fallen into the habit of talking to herself. "Or beans! They are more nourishing, and Erasmus is so fond of them. So am I, for that matter. I could saw off the knuckle without spoiling the shape of the ham, and season quite a potful of beans with it."

Then she caught up her song again:

"When all thy mercies, O my God!"

Nothing less triumphant than "Geneva" would serve her to-day. The door between kitchen and hall was open, and all was silent in the latter. There was no clicking of the latch or creaking of the hinges to warn her that mortal visitant was near. Yet, chancing to cross the hall half an hour later, she espied a large bag on the floor just inside the front door, which was shut. She untied it with trembling fingers. It contained half a bushel of fine white beans!

"No, my children," the dear old lady would say, when she reached this point of the story, and we pressed her with conjectures and questions, "I never found out who put them there. May be the good farmer had another revelation at the next corner, and returned stealthily to obey the Lord's will concerning me. Or the heart of some one else may have been moved to repay the loan I had, in my blindness, grudged to the Lord's suffering ones. I only know that the Father heard and answered me that day, as he has done since, times without number. The older I grow the surer am I that the reason we are not led in a plain path oftener is that we do not get a tight hold of his hand—don't fasten upon it as babies hung upon the fingers of those that have the charge of them."

"That is a strange story," said a Christian to whom I repeated the homely tale of real life just as I have written it down.

"Is it?" I asked him the question then. I have put the same to myself many, many times—sometimes, when the answer to my strong crying and tears has been wisely but mysteriously withheld; again, when the response was so full and prompt that the sure blessing overwhelmed me with gratitude. Are not answered prayers the rule, not the exception, with us all? Do we ever number them over to ourselves? The petitions we offer continually for the blessings of life, safety, health, daily food, for deliverance from overmastering temptation, the thousand "common mercies," so called, because we should be beggared without them, we are so used to their visits that we forget to entertain them as God's kindest messengers!

And, if when we seek special favors which are not, we are persnaded, inconsistent with his holy will, we find, with Christian, that the key of promise turns hard in the lock, is not the fault in the nerveless fingers and timid grasp that are all unused to taking "tight hold?"—*Christian Intelligencer.*

REV. DR. WILLIAM SPRAGUE.

Few men are more widely and favorably known than the venerable William B. Sprague, D. D., LL. D., late pastor of the Second Presbyterian church in Albany, New York, and now in his seventy-seventh year. That he is not now at his post as a preacher and pastor is not owing to any decay of his mental faculties, but simply to the loss of his teeth, which prevents him from appearing in the pulpit. The skill of the first dentists in the country has been put in requisition, but in vain. They have failed to render it possible for him to deliver a discourse. Greatly to the regret of his congregation, and, indeed, of the entire community of which he had been a member for forty years, he was constrained to resign his pastorate. He took up his abode in the beautiful village of Flushing, where he is passing a serene old age amid the citizens who welcomed his advent, and the numerous friends who visit him.

Dr. Sprague was born at Andover, Massachusetts, October 16, 1795, and graduated at Yale College in 1815, at the age of twenty. While in college he became one of the subjects of a powerful revival. This led him to study for the ministry. For this purpose he repaired to Princeton Theological Seminary in the fall of 1816. He remained there three years, when he was settled at Springfield, Massachusetts, as the colleague of the Rev. Dr. Joseph Lathrop. He remained in Springfield about ten years. His ministry was highly appreciated and successful.

In 1829 he accepted a call to the Second Presbyterian church in Albany, where he remained till the fall of 1870, when, as has been stated above, he resigned his charge.

During the whole period of his ministry at Springfield and Albany nothing ever occurred to disturb his peace or that of the congregation.

While a pastor, Dr. Sprague was rarely absent from his pulpit, and availed himself very sparingly of the assistance of his brethren in the ministry. It is understood that he rarely, if ever, repeated a discourse to his people. During the many years he was engaged on his great work, "Annals of the American Pulpit," he wrote new sermons for every Sabbath. Dr. Sprague is a voluminous writer. All his works have had a wide circulation, and many of them have been republished abroad.—*Threescore Years and Beyond.*

A JUDICIOUS WIFE.—A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly she will affectionately tell you so. If you declare that you will do some absurd thing, she will find some means of preventing your doing it. And by far the chief part of all the common sense there is in this world belongs unquestionably to the woman. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning knife. If Johnson's wife had lived there would have been no hoarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with a disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man that you know little about, oddly dressed or talking absurdly, or exhibiting any eccentricity of manner, you may be tolerably sure that he is not a married man; for the corners are rounded off—the little shoots pared away—in married men. Wives have generally much more sense than their husbands, especially when their husbands are clever men. The wife's advices are like the ballast that keeps the ship steady.

THE INDIANS.—Hon. C. Delano, secretary of the Department of the Interior, gives the following estimate of the number of the Indians within our jurisdiction. There are about 142 nations of them, divided into tribes and bands. There are about 185,000 souls, exclusive of the Indians of Alaska, and the wild tribes of New Mexico and Arizona. In Alaska there are 75,000. Add 5,000 for the wild roaming tribes of Arizona and New Mexico, and 80,000 in the Indian Territory west of Arkansas and in several of the States, and there are by estimate 345,000 Indians under our jurisdiction.

Mr. Delano says that the Indians of Alaska are more highly civilized than the rest, having been under the care of the Greek Church and not influenced by our government, which is no compliment to our national Christianity.

THE INSTINCT OF LIFE.

"Would you wish to be in heaven?" said a watcher at the death-bed of a very old woman, an excellent creature. "Not yet," came the answer. How many Pauls have there been, "having a desire to depart," while yet in health and unimpaired vigor? Some, doubtless, but fewer than we think. Cloistered visionaries may sigh for heaven, sick-bed languishing may crave repose; but men in active, practical life have rarely grace enough to prefer the grave to the light of the sun, even if they look for a heaven beyond. They will rather flutter alone, the last yellow leaf of November, than be rotting out of sight. For my part, I don't blame them. He who made them put the clinging love of life in them. Yet it would be nobler—would it not?—more Christian, more blessed, if faith were stronger and heaven more real. The true frame is that of a dear old friend, now gone, who bade me farewell when I saw him, with these words: "My wife is dead, my children dead, and here am I, a poor old man, waiting for the Master's call." But as a rule, we always want death to come to-morrow, not to-day. This life and we get to be old friends, and are loath to part. I suppose the poorest solitary leaf thinks it better to flutter in the raw air than to be trodden under foot. There is no sin in wishing to live; the saint is as unwilling to go before his time as the sinner. Our hearts are turned to this craving by him who made them, else earth would soon be rid of not a few of her surplus population. The grand thing is to be willing to go when the time comes, and to be passive as to the date; ready to go; willing, rather, if it be God's will, to stay a little longer in the light of life.

THOU ART MY PORTION, O LORD.—The sweetest flowers that come to us from the Lord's garden soon lose their bloom and freshness; for Christ would not that we should rest satisfied with his gifts and comforts, and the tokens of his love, instead of saying, "Thou art my portion, O Lord." He refreshes and gladdens us with the flowers and spices of divine consolation, not that we may look away from himself to them, but that, enjoying the sweet fragrance of his comforting love, we may render it back to him in the breathings of joy, love and thankfulness. He is not hiding his face, though his flowers be dry; but he would have us ever going again, through the gentle dropping dews of prayer in the Holy Ghost, to knock at his garden gate and ask him for a fresh gift of his choicest flowers. He withers the flowers we have, that we may always come to him for more.

CALVINISM VERSUS ARMINIANISM.—Prof. Barber, in an interesting article on Calvinism, in the *Congregationalist*, quotes the following sentiment from Dr. Chalmers:

It was in rebuke of such a style of presenting the gospel that Dr. Chalmers in his theological classroom once uttered the following characteristic sentence—a sentence which comes with the greater force because, theoretically, he was "of the straightest sect" himself: "Give me a town, give me a village, give me a few scattered houses even, where the people are in anxiety about their soul's salvation, and I would rather send among them a Wesleyan Methodist, with all his Arminianism about him, than a sturdy, square-built Calvinist, who is so straight-laced in the rigidities of his system that he cannot preach a free gospel to every creature."

BAXTER PREACHING IN VIRGINIA.—A colporteur of the American Tract Society in Virginia says in a recent letter: "In October I gave a woman, near the Blue Ridge, a 'Baxter's Call.' A few days later her husband, who was a drinking man, took his wife's stockings and traded them off for whisky. Subsequently, as his wife was reading out of this book, the man became alarmed at his condition, and the next day redeemed the stockings, came home, and upon his knees begged his wife's pardon, and then began to ask God's pardon. I called upon him when in this condition and talked and prayed with him. He has since professed conversion, and thus far is living as a consistent Christian. It was through Baxter's warnings and entreaties that he was thus brought to Christ."

DID HE GET IN?—Little Willie R. had listened very attentively as his father read at family worship the third chapter of Revelation. When he came to the words, "Behold, I stand at the door and knock," Willie could not wait until his father had finished, and running up to him he said: "O, father, did he get in? and is Jesus knocking at my heart? I will let him in."

The Savior is knocking now at your heart; bid him welcome, and it will be the happiest day of your life.—*Child's Paper.*

RELIGIOUS INTELLIGENCE.

AN Italian Bible Society was organized at Rome on the ninth of December. The British and Foreign Bible Society and the Italian Tract Society also have agencies in the city. The sale of the Scriptures is increasing.

THE Alt Catholics of Kaiserslautern held their first service on Christmas day in the Protestant church. The similar body in Wiesbaden have also followed the lead of the Cologne reformers, and petitioned against their payment of church tax to the Roman Catholics. The ministry has replied that they need not pay it.

NEWS has been received in this country of the death of the Rev. J. G. Cochran, a missionary of the Presbyterian Board of Foreign Missions to Persia. He had come to the coast to meet his family, who were returning to Persia from a visit to America, and the exposure of travel in crossing the mountains brought on fever, of which he died.

A FREE GOSPEL IN ROME.—The first legally authorized public Protestant service in the English language ever held within the walls of Rome was conducted by Rev. Andrew Paton, minister of the Church of Scotland, in their hired room, December 10. The services that have been heretofore held have been illegal, and could not be publicly advertised, but were liable to be suppressed at any time.

AT a recent meeting of the *Societe d'Agriculture*, Mr. Dronyn de Lhuys in the chair, a report was read showing that the amount distributed by the Society of Friends in money and in kind for the relief of the war victims reached four million francs. It was proposed to confer on Mr. Long the Order of the Legion of Honor; but as that gentleman acted in the capacity of agent to the Friends in purchasing cows in Spain, and other matters, he declined to accept a personal honor.

"ORDINATION OF DEACONESSES."—At St. Mary's Protestant Episcopal Church, Brooklyn, a special service was held on Sunday morning, the eleventh instant. Six sisters were solemnly set apart for religious duties by a kind of ordination, Bishop Littlejohn officiating and preaching the sermon. He urged woman's eminent and special fitness for such works of charity and mercy as these sisters perform in hospitals and elsewhere. A limited deaconate of three years, leaving them then free to renew or leave their work, is the basis of this sisterhood.

A MISSIONARY CENSUS of India has been decided upon. A committee of four gentlemen has been taken from as many Protestant bodies, and a series of questions will be issued to the leading man of every Protestant mission station in India, asking him to report the age of the mission, the number of its converts during the last ten years, the amount of money received from England, and the amount contributed by native Christians, the strength of the various churches in the way in which they estimate their strength, and other particulars of the same nature.

AT BEIRUT Dr. Jessup reports the number of candidates for membership in the mission church to be greater than ever before, and that the number actually received in the church of the mountain station of Abeih is unprecedented. Their Sabbath school receives an attendance of three hundred children, and a weekly Bible class is held for eighty young men. Several important members of the Maronite and Greek sects in that city have recently become Protestants, and a Moslem sheikh has recently requested a private interview with Rev. Dr. Jessup for religious discussion.

IN YOKOHAMA steps are being taken to organize a Union Christian church. Mrs. Pruyn and her fellow-helpers have fully begun work, have several Japanese pupils, and will soon have more. Their good influence as Christian women is highly spoken of in Yokohama. Miss Kidder, the young lady missionary of the Reformed Church in America, has thirteen pupils, Japanese girls, and one married lady, mother of one of her pupils and wife of one of the most influential merchants in Yokohama. Miss Kidder has also been invited by the Japanese governor of the district of Kanagawa to go to Yedo, and teach a family school for one of the chief officers there. If allowed to instruct other pupils besides those in that officer's family, she will most probably do so, and begin female education in the capital. Dr. Hepburn, the Presbyterian medical missionary, translator, scholar and lexicographer, is now at Shanghai, China, passing the revised edition of his Japanese-English dictionary through the press. Together with Dr. S. R. Brown, he is still busily engaged on the New Testament translation.

THE first native pastor of an Evangelical church in Egypt has recently been ordained at Nakhaileh by the missionaries of the United Presbyterian Church. At this place the growth of the Christian band has surprised even the missionaries themselves. Three years ago not more than two or three Christians could have been found there, or even none at all; whereas at a late communion season twenty-two members were added to this church of remarkable progress, making its membership greater than that of any other congregation in Egypt. After thorough examination and trial, Tadrus Yusef was set apart to the office of the ministry of the gospel, and installed pastor of this promising church by the Presbytery of Egypt. His address (from Titus ii, 11 14) is said to have resembled the lectures of the oldest missionaries of the body, who believe that divine truths, not beautiful illustrations, are the arrows of conviction used by the Holy Spirit; and that if they fall thick and fast and long they may be the surer to leave a lasting impression. The occasion was one of the deepest interest to the people, for the choice of Rev. Mr. Yusef seemed to be a union of first love on both sides, and promises not only to be of long continuance, but the means of raising up still larger additions to the church, both in Nakhaileh and in the whole region round about.

FRIENDS.—A few days ago a meeting was held in the Woman's Meeting House, London, to hear from Mr. and Mrs. Alsop an account of the Christian work of Friends in France. Joseph Gurney Barclay, Esq., occupied the chair. Mr. R. Alsop said that the chief object of their visit had been to get the address from the yearly meeting of Friends to France placed in the proper hands, but that during the six months' labor of himself, Mrs. Alsop and other Friends, way had opened for a good deal of Christian labor. He said, in the words of a French pastor: "What France wants is the gospel—not so much that she rejects it, but that she has not got it." Sixty thousand copies of the address had been distributed in various ways. Thirty-one congregations had been visited in Paris, the address read, and in many cases addressed, delivered. One thousand three hundred National, Wesleyan and German churches in France had been communicated with. The address had been presented to M. Thiers and to seven hundred members of the National Assembly. It had also been sent to five thousand mayors, with a request that it might be laid before their town councils; in fact, every mayor of a village of over eight hundred inhabitants, or town or city, had been reached. At many of the meetings held, some of which had been very large, a large number of Catholics attended, and willingly received copies of the gospels, Testaments, etc. Mrs. Alsop gave a very interesting account of the formation of sewing-classes, which had sprung out of the visit of Friends.

THERE is much excitement in France over the decree convoking the General Synod of the National Reformed Church. From 1559 to 1660 twenty-nine synods were held in various places; since then, though petition after petition has gone up for the convening of the synod, the permission of the government has been steadily refused. Last year the cause was gained, and a decree was drawn up, when the war broke out, and swept away the governing powers before it was published. The correspondent of an English paper says: "This year, as soon as it was practicable, the matter was laid before the new government by the Parisian consistory, and the *Journal Officiel* of December 1 contained the decree convoking the twenty-one provincial synods, in order to elect delegates to the national synod, to be held shortly in Paris. Each of the one hundred and three consistories is to furnish two delegates (one to be a pastor) to the provincial synods; and to the national synod there is to be one delegate to every six pastors, half the total number to be laymen. Now will be the turning-point of National French Protestantism; the binding firm, the girding of the strong man for valiant deeds; or the losing of all control, the breaking up still further than at present into parties and voluntary schism! To rejoice with trembling is the exhortation of the wisest, who foresee tempests; but, they add, tempests purify the air. The Rationalistic party is exceedingly opposed to the decree, and is considering whether to accept it or whether to abstain from voting. The various religious parties not of the establishment seem unanimous in their hopeful congratulations." The *Renaissance*, which is the organ of the liberal wing of the church, is strongly opposed to the convocation of the synod. The liberals assert that, while they are the majority of the church, the synod is to be constituted in such a manner as to give the orthodox wing the majority of the delegates. The calling of the synod has long been favored by M. Guizot, who is one of the leaders of the orthodox party; and the success of the movement at this time is attributed to his influence.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 14, 1872.

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ROBT. J. HARP, PUBLISHER.

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REDUCTION.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates:

For One Year	$2 00
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ONE DOLLAR A YEAR

to all ministers of the gospel, traveling or local, and widows of deceased traveling preachers.

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to any person forwarding to us four new yearly subscribers with EIGHT DOLLARS.

New Orleans District Conference.

This body will meet in the Felicity Street church of New Orleans, April 10, at half-past seven o'clock P. M. On Thursday night a general sacramental meeting and district love feast will be held. All the members of the Quarterly Conferences in the district are members of the District Conference, and all the members of the churches are invited to attend the business sessions and the special religious services. Besides the election of delegates to the Annual Conference, it is desirable that reports be furnished on the several subjects indicated in chapter 2, section 3, of the Discipline, in order that these important interests may be thoroughly investigated and discussed.

LINUS PARKER, P. E.

THE SHIPWRECK OF FAITH.

Every season furnishes its record of marine disasters. Little ships and big ones go down with their freights of costly merchandise and costlier human lives. All the great pathways of the ocean have witnessed the engulphing of proud and gallant vessels, and scarcely a shore exists that does not mark the scene of some terrible catastrophe. Now and then the world is startled by some pre-eminent calamity, in which the expectations, based upon the highest perfection of naval architecture and accomplished seamanship, have been sadly and mysteriously disappointed. The staunch prow, that anybody would have insured, has been broken, and the skill which inspired universal confidence has been baffled and defeated. The fortunes which have required a lifetime for their accumulation are lost in an hour, and the earthly career of crew and passengers is suddenly brought to an end.

Religious history has its records of ruin—of a ruin far more terrible than the havoc wrought by the storms and billows of the sea. The shipwreck of a single soul can allow of no comparison with the loss of mere earthly life or wealth. And yet such wrecks there are plentifully scattered along the line of experience from the beginning. It is significant enough that apostasy is described as the shipwreck of faith. The fearful breaking up, the grinding rocks, the overwhelming waves, the going to pieces of everything, the scattered fragments tossed upon the desolate shore, are images helping to make up something like an adequate conception of this spiritual destruction.

The world is prone to make a perverted application of these sad failures in the Christian profession. They doubtless give great occasion to the enemies of the Lord to blaspheme. Men are confirmed in their unbelief by such miscarriages as those of Balaam and Judas, and by such humiliating falls as those of David and Peter. This is the fact, and yet it is a perverted, and not the legitimate conclusion. They simply confirm the inspired warnings against the dangers which beset the Christian's course, and are so far an argument for the truth of the gospel. Then we are to consider the multitudes who have not defiled their garments, and who have successfully run the heavenly race. A thousand good examples are more than an offset to one lapse into sin, though that one may have been most revolting in its character. It is well also to reflect that the intrinsic excellence of the gospel loses nothing by the unworthiness of those who profess to believe it. The charge of unworthiness and inconsistency is a tribute unconsciously paid to the purity of the moral law. In spite of the imperfections, grievous backslidings and apostasy of its avowed disciples, Christianity has advanced. It would be as puerile to throw dirt at the sun as to suppose that any man can stain or befoul the truth of Christ. He may fall into the ditch and wallow in the mire, but the light which shines around him and exposes his filthiness is not soiled thereby. The defection of a saint may cause the name of God to be blasphemed, and it may be the occasion of rejoicing among the enemies of Christ, but it is so only through an unreasonable and malignant perversion.

The lesson to believers is not to be misinterpreted. Let them not read it to their discouragement. Their faith stands not in the wisdom of men, but in the power of God. They have perhaps gloried in men too much, and have made their own experience too dependent upon the steadfastness of others. No matter who has fallen, they may stand if they will. The success of Joshua and Caleb are more to the point than the failure of those who perished in the wilderness. The sufficiency of God's help is in no way disproved by the fact that some have not entered in through unbelief. A wholesome fear and a cheerful hope are perfectly consistent. The same pen that wrote, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway," also traced these lines of confident assurance, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The brightest lights may go out in darkness most utter and appalling, a prophet may love the wages of unrighteousness, an apostle may betray his Master with a kiss. "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

Christianity is not swamped by those who make shipwreck of their faith, and neither should the believer's confidence be shaken. Where the great and gifted and mature have failed to reach the goal, their apparent advantages may have been their weakness, and their exposure to temptation may have been in proportion to their eminence. They might have won the battle, and so may we. The causes of their failure were in themselves, and not in the religion they professed, nor in the God they served. Let us admit what is often true in such cases, that it is the fall of a saint, and not the mere unmasking of a life-long hypocrite. They were as we are, and they are such as we may become. Let us hold fast to our confidence, but let us be warned. Be not high-minded, but fear. It is the Father's good pleasure to give us the kingdom. Christ's purpose is not to crush the bruised reed, nor to put out the smoking flax, but to send forth grace unto victory. The righteous, however, are scarcely saved, and it behooves them to give diligence to make their "calling and election sure." The admonition is to him "that thinketh he standeth." He that is firmest on his feet may be cast down. The veteran in Christ, the most eminent and honored in his service, is yet in the flesh, and liable to the wiles of the tempter. It is the watchful and humble spirit that can truthfully sing:

Though rocks and quicksands deep
Through all my passage lie,
Yet Christ will safely keep
And guide me with his eye;
My anchor, hope, shall firm abide,
And I each boisterous storm outride.

Bishop Pierce on the University.

In a letter to the Nashville *Christian Advocate* Bishop Pierce gives his views at considerable length on the proposed University in Tennessee, and the theological school to be associated with it. The Bishop says:

A very grave subject has been proposed for the consideration of the church, and incidentally, at least, the impression is made that the Bishops and the Conferences, and the great body of our people indorse the project; I refer to the "Great University." I think the impression is without evidence or foundation. The fact is, a very small portion of our membership know or care anything about it—very few of the Conferences can be committed to it—and the Bishops, I presume, are divided. I speak for myself alone, and mainly because I do not wish to be put in a false position by an assumption which silence might authorize.

To the original proposition, as submitted to the Tennessee Conference, I had no special objection. As I understood it, the project was to unite the Tennessee, Memphis, the North Mississippi and North Alabama Conferences in an institution, (a University,) which should represent themselves—meet their local wants, and, of course, be open for general patronage. Leaving out the theological school, this scheme might work—would and ought to find favor in those boundaries. But a "Great Central University," representing the whole church; levying upon all the Conferences; monopolizing the education; absorbing the means of the people—*this* is another thing; unwise, ungenerous, impracticable. Some *few* among us desire a theological school for the training of young preachers. The last General Conference repudiated this thing very decidedly, after much discussion. Our people are afraid of it—do not wish it at all. The great body of the preachers are against it. Now, under these circumstances, is it to be grafted upon our economy, *nolens volens*, under the prestige and patronage of a great popular idea—the education of the people by the church? Heaven forbid! *This innovation* I deprecate with all the energy of profound conviction. All the Methodism in me (and there is a good deal of it) rises up in stern revolt. The argument from history is against it. Compare the progress of denominations with and without this appendage. The reason of the difference is to be found in our freedom from this incumbrance—this brake upon the wheels. But I do not mean to discuss the subject—only define my position. Allow me to say, however, that a regular theological training, after the seminary pattern, will complicate our itinerant system; will slowly but surely modify it, and finally break it down. The *very rapid development* of the idea in a little resolution, at Lebanon, last October, awakens my apprehension of the whole scheme. It grows too fast; its vaulting ambition overleaps the proprieties of the case. Let the four Conferences named above stick to their programme. If they can harmonize on a common enterprise—well. We will all say amen. But we are not ready to ignore, or eclipse, or degrade, or embarrass Randolph Macon and her sons, or her capacity, for more of the same sort; or Emory and Henry, with her mountain-health, vigor and usefulness; or Emory, with her radiant history of graduates, and revivals, and contributions to the Conference; or Wofford, in her glory and misfortunes, just now on her feet again; or the Southern University, asserting her vitality by her recent resurrection from the *debris* of the war; or Centenary, now rallying to her aid Keener's vim, and "the grace of liberality" also; or the Texas University, with its grand combinations, its liberal ideas and imperial territory; or Central College, with her rich endowment of money, lands and people; or the Kentucky University, long struggling with difficulties and discouragements, at last looming up in the light of hope. All these institutions (especially the older ones, and the younger according to their time and means) have done, and are doing, good service. They ought not to be disparaged, and certainly not disabled. The church cannot afford their loss or damage.

As I am writing freely, I will say what I think the better policy in this matter is. Let Tennessee and Memphis unite and build them a college. They need it; they are able; they ought not to forage on their neighbors. The two Mississippi Conferences ought to rally, with Louisiana, on Centenary; North Alabama, with Alabama, on the University at Greensboro. The three Conferences in Arkansas should combine and locate an institution of their own at Batesville, or Fayetteville, or at some point along the mountain range between. These are my notions. Of course they bind no one. As suggestions, growing out of my knowledge of the field, and my convictions as to the best interests of the church, let them pass for what they are worth.

As to popular education, I yield to no man in my appreciation of it—*provided* it were managed by the church rather than the State. Education is not an unmixed good. It is an edged tool, and whether it works mischief or creates value, depends upon who handles it. It is the fashion to glorify education, and everything said in its favor is wonderfully admired and greedily swallowed. To intensify this sentiment, in order to promote a pet scheme, some very unjust charges are made against Southern Methodism. I heard one of these University orators, in his zeal to impress a Conference, berate and belittle what we had done—magnify the ignorance of our ministry, make light of our colleges, and bewail our rear position in the march of improvement, till, as a Methodist, I would have hung my head in shame if, happily, I had not known that he was mistaken. Neither poetic frenzy nor oratorical license can project a bushel large enough to cover and hide the light of our glorious past. By the grace of God we have wrought wonders in the earth. The world knows it. Results vindicate our plans. The largest crops show the farmer, and justify his modes. The world is not advancing so fast as some dream. The ministry, as a class, are abreast with it. Within my day the preachers have stepped *pari passu* with society. I am not ashamed of my brethren. Methodism has a place for some of every kind. God will call all the *educated* men he wants, and all the truly called—if obedient and faithful—of whatever class, will "study to show themselves approved," and "their profiting shall appear unto all men."

To tell us that the Wesleyans and the Northern Methodists have theological schools; that the Presbyterians, the Baptists, the Episcopalians, the Catholics, have them amounts to nothing—unless it can be shown that *on this account* they have more converts, more piety, are doing more good. The desire to be like the other nations was the ruin of the Jews. Under the judges, for two or three centuries, they did well; but to be like others they must have a king. In his wrath for their rejection of him, and theocracy, God gave them a king, and the kings ruined the nation.

Now, we have done *well* without these theological schools—done *better* than others for a century well-nigh. The itinerant system, wisely worked, is our school. There is none like it. I like Samuel better than Saul. The power of the pulpit is not in metaphysics, or logic, or literature, but in love, faith, self-denial, zeal. Nobody intends it, but the drift now is in the wrong direction. Let us keep to our rules of study and examination—imbue our colleges and schools with the religious element, and make our preachers feel (the people already know it) that preaching *power* is more important than preaching talent—we shall do well. And if, as we go, the oxen should stumble, and the ark should shake, Uzzah had better keep his hands off.

EDITORIAL PARAGRAPHS.

A COMMUNICATION giving account of the jubilee of the Felicity Street Sunday school, which took place on the evening of February 22, was too late for our last issue. It was an occasion of great interest—sweet singing, distribution of prizes, and a talk from Bro. Tudor up stairs, and a collation in the basement afterward. The basement has recently been put in apple-pie order. Bible class, library and infant class rooms are now furnished with sliding doors, so that all can be merged with the main audience room when necessary. We believe that even the untiring superintendent, Bro. W. H. Foster, can hardly think of any further improvement.

Our brethren, and our sisters especially, of the Carondelet Street church have been improving and modifying their Sunday school room and fixtures at a large cost. The infant class room is a gem in its way, and a bouquet of living beauty when filled with its little occupants on Sunday morning. The seats in the main audience room, imported from New York, are models of elegance and convenience, and so constructed as to serve equally well for Sunday school purposes and for occasions of public worship. The old and ungainly pulpit has been sent into permanent exile, and a spacious and handsomely carpeted dais or platform is in its place, on which a light and movable stand is set when required. We observe also that a new library of choice and handsome books has been procured, and also a new library case, which is one of the completest and most beautiful we have ever seen in a Sunday school.

We are glad to note these exhibitions of good taste in the Sunday school rooms. They should be the brightest and most attractive places in our churches, and in harmony with the cheerful spirit of our religion. Cobwebs, gloom and dirt should never be associated with the religious training of our children. Flowers, fountains and instructive pictures are not out of place in the Sunday school.

REV. JOSEPH D. ADAMS, the new pastor of the Moreau Street church, of this city, has met with such a hearty reception as this people always give to their preachers. His work is doing well, as is evident from the Sunday congregations, the interesting Sunday school, and the good attendance at the prayer and class meetings. This charge grew much in interest and importance under the ministry of Bro. T. B. White, and his worthy successor is maintaining and pushing the work forward. Captain R. L. Robertson, the veteran superintendent of the Sunday school, has been at his post for about an entire generation, and his unabated vigor and zeal give promise of many more years of usefulness. He is one of the few who magnify their calling in the Sunday school work at threescore years and ten. Sunday last, March 10, was the anniversary of his seventy-fourth birthday, on which occasion the teachers of his Sunday school presented him with a handsome Bible.

WE LEARN by a note from Rev. R. B. Dewuer that the Rev. Thomas Nixon, of the Mississippi Conference, died at Raymond, Mississippi, on the fourth of March. Bro. Nixon was one of the oldest preachers in the church. In the ADVOCATE of June 1, 1871, we published a communication from his pen—probably the last he ever wrote for the press. In it he stated that he was a native of South Carolina, and that he was received into full connection at the session of the Tennessee Conference, held at Norval's camp ground, Logan county, Kentucky, in October, 1814. The session was held in a log meeting house, and he was there ordained deacon by Bishop Asbury. He lived and labored in Mississippi and Louisiana for more than fifty years. His death severs one of the few remaining links which connect us with the early history and ministry of Methodism in America. We trust that some member of his Conference will furnish us with a suitable memoir of this venerable minister of the gospel.

WE NOTICE that our esteemed brother, Rev. Joel T. Daves, has severed his connection with the *Conservative*, of which he has been for some years proprietor and editor, and that he is devoting his abundant energies entirely to his work as presiding elder of the Lake Providence district. We can well imagine the satisfaction which this deliverance brings him. Referring to the state of his district, Bro. Daves writes:

My district work is moving off finely. The prospect, even now, for a good year—for a full and complete rehabilitation of Lake Providence district—is flattering. The preachers, so far as seen and heard from, are in fine spirits. We propose a district camp meeting at Rayville, at the time of the District Conference. I am no longer a country editor and Methodist preacher combined, but trust, by God's grace, a single-eyed, single-hearted pastor.

WE HEAR with much pleasure that Rev. W. F. Easterling, the new preacher in charge at Opelousas, Louisiana, is giving great satisfaction to his church and congregation, and that his church is in a flourishing condition. In a private note Bro. Easterling says:

I am in high hopes and fine spirits. Have plenty to eat and plenty to do. My wife is improving and my children hearty. Of course I am pleased, cheerful and happy.

THE BALTIMORE CONFERENCE met at Warrenton, Virginia, on Wednesday, the sixth instant. The case of Dr. Huston was referred to the presiding elder of the district, whose duty it will be to call a committee of traveling preachers, and investigate the charges. Our dispatches state that Dr. Young, of Nashville, is to succeed Dr. Huston in the Trinity church, Baltimore. The reference of Dr. Huston's case is in accordance with Methodist usage, and for the purpose of securing all available testimony. In case of conviction the committee have power to suspend the accused until the next Conference.

WE HAVE RECEIVED, through the courtesy of Rev. Dr. Doremus, general agent, the twenty-second report of the Southwestern Bible Society, presented and read at the anniversary meeting, January 21, 1872. The pamphlet, besides everything pertaining to the organization and work of the society, contains Rev. W. V. Tudor's address. We extract from the agent's report the statistical details of the year, as follows:

Details of the Year.—Sales at the house, cash, $707.23; sales to depositories and others, $2,344.12; grants, $506.73; grants on life memberships, $68.50; total amount sent out, $3,626.58; sales by auxiliaries on last year's distribution account, $988.22; total distributed, $4,615.80. Value of the Scriptures now on the field, $9,929.82; value of the Scriptures in the house, $2,986.38; value of stock in possession, $12,916.20. Receipts: From sales, $2,239.76; from contributions through general agency, $2,374.33; from contributions through Mr. Alexander's agency, $66; from contributions through Mr. Harmon's agency, $1,175; from rents, $1,230.95; from expenses refunded, $17.55; from bills receivable, $189.20; total, $7,292.79.

Eleven life members have been constituted; eighty churches, Sunday schools, asylums, etc., and benevolent societies supplied. Thirteen new auxiliary societies have been organized, making a total of one hundred and twenty-six.

THE HOLSTON *Methodist* is a new weekly journal published at Morristown, Tennessee, by R. N. Price & Co., in the interests of the Methodist Episcopal Church South. We heartily welcome the Holston *Methodist*, and wish it a prosperous and useful career. It is handsomely printed, on four pages, well edited, and mailed to subscribers at $1 50 per annum.

ON OUR second page will be found a sketch of Rev. Isaac Wall, written by one of all others most competent to pay a deserved tribute to one of the purest and best of men. Bro. Wall was a son-in-law of the Rev. Dr. Winans, whose character and life belong to the choicest treasures of American and Southern Methodism.

ON FEBRUARY 28 a slight accident occurred to the scaffolding of the center building, Centenary College, by which a colored boy was fatally injured.

BISHOP KEENER'S APPOINTMENTS

Dedication of church at Ocean Springs, March 17.

Preach at Opelousas, March 24.

Other appointments will be announced hereafter.

J. C. KEENER.

DEATH OF REV. JOHN G. RUSH.

The following note from Bro. Urquhart came too late for insertion last week.

MOBILE, ALA., March 4, 1872.

MR. EDITOR: I write to announce the death of Rev. John G. Rush, of the Alabama Conference, Methodist Episcopal Church South. He died at home, February 28. His struggle with doubt and fear, for five or six days, was terrible, but his victory was sudden, evident and complete. Having gained the victory, he exclaimed: "I am free from Satan. Heaven is my home. I shall see my mother. All is right. Hallelujah—that is a sweet word." He continued in this state to the end. His whole nature seemed changed. The look of his earlier days returned; and words of sympathy and love unheard those years, were freely uttered. His wife and children, except the one at the Southern University, were with him. His end was all that his friends could wish.

H. URQUHART.

REVIVAL IN MARION, ALABAMA.

Rev. J. Bancroft, pastor of our church at Marion, writing March 5, says:

We have "a time of refreshing" here. Meetings have been held nightly for nearly four weeks, resulting in twenty-three conversions, and twenty accessions to the church. I have several names of persons who are applicants for church membership. The church has been much quickened. We feel greatly indebted to Dr. Rosser, of the Virginia Conference, who labored with us very faithfully. May the Lord reward him in "that day."

BOOKS AND PERIODICALS.

LEGENDS OF THE PATRIARCHS AND PROPHETS, AND OTHER OLD TESTAMENT CHARACTERS, FROM VARIOUS SOURCES. By the Rev. S. Baring-Gould, M. A. New York: Holt & Williams, 1872.

The author has, with great industry, collected the traditions of the Jews and Gentiles, of the Mussulmen, of the Cabbalists, the Rabbins and the Talmudic writers. It is a volume of curious information, and not without interest and instruction. The follies, absurdities, extravagances and nonsense of the most of these traditions will tend to increase our reverence and faith in the inspired record. The legends, however, contain many gems of truth and beauty, and are worthy of a place in the library of those who are fond of the venerable, curious and fabulous lore which has gathered round the inspired history. For sale by Kain & Co., Canal street, New Orleans.

FERNANDO DE LEMOS. By Charles Gayarre. New York: G. W. Carleton & Co., publishers, 1872. 12mo, 486 pages.

The author is a native of Louisiana, and well known to our people as a writer of much merit. Twenty-five years ago we listened to his admirable lectures on the Romance of the History of Louisiana, and his History of Louisiana we have read with great satisfaction. Of the present work we cannot speak with confidence, as we have not yet been able to read it, except in a hurried and fragmentary manner. There is evidently much of truth and history mixed up with fiction, and a great many wholesome lessons, political, religious and historical, are brought out. The story begins and ends in New Orleans, although some of its episodes extend to other parts of the world. We suspect that the author has given us a substantial autobiography, somewhat disguised in the garb of fiction. The style is lively, and the delineations of character are usually well executed. We are indebted to the author for a copy. The work can be obtained of R. J. Harp, at the Depository, 112 Camp street, New Orleans.

A MANUAL OF ENGLISH LITERATURE. A text book for schools and colleges. By John S. Hart, LL. D. Philadelphia: Eldridge & Bro., 1872.

This is a work of great utility and convenience, not only as a text book for schools, but for reference, and will be prized by all who feel an interest in the leading writers of English literature. The work begins with "English before Chaucer," and brings the record down to the writers of the present day. A copious index greatly facilitates the work of reference and perusal. What the author has done for the literature of England we hope he will also do for America. Dr. Hart's work exhibits great labor, accuracy and impartiality. We are indebted to the publishers for a copy of this valuable volume.

THE LITTLE GIRL IN BLACK. By Margaret E. Wilmer. New York: National Temperance Society and Publication House, 1872.

This is a beautiful 12mo volume, and is a well-told story, full of temperance, and inculcating and illustrating the best of morals.

POOR MISS FINCH is by Wilkie Collins, and published by Harper & Bros.

THE SUNDAY MAGAZINE for February is a number of more than usual interest. We give the contents in full: The Vicar's Daughter; Who has the Best of It? The Weeping Willow; The Resurrection of the Dead; Mathew Henry; Ill at Ease; Margaret; Charity in London; How to Study the Old Testament; Premiums Paid to Experience; The Editor's Room.

GOOD WORDS for February has the following articles: The Golden Lion of Grandpere; Communism; The Carpenter; A Giant Sun; At his Gates; Town Geology; Vanity Fair; Sermons Preached before the Queen at Balmoral; Edward Denison, the Friend of the Poor; Thy Kingdom Come; Hints for Essays; A Psalm of Life.

WOOD'S HOUSEHOLD MAGAZINE is an excellent domestic and literary periodical. Published monthly by S. S. Wood & Co., Newburg, New York. We have received the March number.

APPLETONS' JOURNAL of March 2, besides the usual variety of valuable matter, has a series of engravings illustrating winter sports on the Jersey coast.

DIE MODENWELT for February is lavishly furnished with plates, engravings and patterns. L. T. Taylor, publisher, New York. Price, $3 per annum.

THE LITTLE CORPORAL for March has a fine table of contents, embracing a large number of original articles in prose and in poetry.

THE AMERICAN FARMER AND RURAL REGISTER is a valuable agricultural publication. Published at Baltimore, by Samuel Sands & Son.

THE SOUTHERN MAGAZINE for March is an excellent number.

Agt's & Publisher's Department

AGENT'S NOTICE.—The burning of our house at Nashville makes it necessary that we should insist on the prompt payment of amounts due the house in New Orleans. Our friends owing us will please remit at once.

ROBT. J. HARP, Agent.

MISSISSIPPI MINUTES.—The Minutes have been distributed to the members of the Conference as nearly in proportion to the membership represented by them as we could estimate. Where changes were made in the boundaries of circuits we had no means of ascertaining. We have a large reserve to supply deficiencies.

Only thirteen in all replied to our request to instruct us how to forward them. We sent some to the presiding elders to distribute on their districts where we thought this the most certain method of reaching them, prepaying in all cases. We have issued two thousand five hundred copies.

ROBT. J. HARP.

LANDS FOR LEASE AND SALE.—We call attention to the advertisement of Louisiana and Arkansas lands elsewhere.

RATOON PICKER.—The attention of sugar planters is called to the advertisement of Trouard's Ratoon Picker, in to-day's issue.

MR. H. MENGELLE, No. 20 Camp street, calls attention in this issue to his assortment of hair, fancy articles and millinery goods. See his card.

SPRING GOODS.—Messrs. Schneidau & Hellwig, No. 651 Magazine street, call attention to their elegant assortment of spring dress and domestic goods, in their advertisement in another column.

UNDERTAKER.—Peter Dufort, No. 82 St. Louis street, offers his services to those who need them. Perhaps there is not a finer hearse in the city or South than that of which he speaks in his card elsewhere, said to have cost $5,000.

GARDEN AND FIELD SEEDS.—Our friends engaged in planting and gardening will do well to pay attention to the advertisement of William A. Maupay, No. 70 Gravier street. Mr. Maupay deserves the thanks of the country for his enterprise in collecting choice and valuable seeds.

TO SUGAR PLANTERS.—Sugar planters are invited to call and see A. F. Trouard's Ratoon Picker, which will pick twelve arpents of stubble cane in one day, with one hand and two mules. This machine can be seen at Mr. Edward Dreher's, No. 45 Union street, where orders will be received. The patent right for some of our parishes and for other sugar States is offered for sale. These machines are now in use on the plantations of Dronet Bros., A. Rochereau & Co. and others, and are giving entire satisfaction.

LOUISIANA NATIONAL BANK.—The statement of the condition of the above-named popular bank appears in our present issue. While the stockholders have abundant cause to felicitate themselves upon the successful management of their interests, the commercial community, so vitally interested in the able and judicious administration of our monied institutions, will share largely in their satisfaction. During the severe and protracted financial pressure of the past season this bank was among the first to come to the rescue to save the credit of the commercial community.

THE MUTUAL NATIONAL BANK.—The very encouraging statement of the above-named bank will be found in another column of the ADVOCATE. There is a feature embraced in the articles of association of this institution to which we would call special attention, and for the benefit of those who may not have read the articles we quote that portion bearing upon the feature alluded to:

ARTICLE 9.—The depositors shall receive on the average amount of their cash balances for the preceding six months, and the stockholders shall receive on the amount of their stock, a contingent semi-annual interest equal to the net profits of the bank for the preceding six months, after deducting from said net profits the following items:

1o.—The reserve of one-tenth required by the thirty-third section of the national currency act approved June 3, 1864.

2o.—A regular semi-annual dividend of five per cent., for the stockholders, on the amount of their stock.

The contingent interest above mentioned shall never exceed the maximum rate of interest allowed by law.

The semi-annual statements of the bank, properly verified under oath, will be the basis upon which the dividends will be issued to determine the claims of depositors. The daily cash balances of each depositor, for the six months, shall be added up, and the grand total divided by (180) the quotient showing the average balance.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending March 11, 1872:

A—W F Alexander, J D Adair, 75 cts, I A Allen $3, Alex Agar, Applegate Pounsford & Co, Francis D Allen, D Appleton & Co, American Tract Society.

B—H W Brown, W C Black $4, B F Blow, R P Brinton, W C Black & Co $11.50, Burdett & Smith, A M Barrington $29.68, E Lee Blanton $5, J C Brogan $11, Barnes & Wilkinson, H C Bard, J M Black, Boorum & Pease, E H Butler & Co, J Lane Borden.

C—Henry Cato, R B Crawford $2; N A Cravens $6, Baxter Clegg, J D Cameron $1.50, Robert Carter, & Bros, Cash & Phillips, B Crawford, F R Carloss.

D—Joel T Daves $2, Robert B Downer, Mrs J G Deupree $2, James F Dumble $55, Dodd & Mead, E Duchamp & Son, L R Dennis, W B Dennis $3.40, M Dickson $1.

E—D G W Ellis $2, Elliott, Blakeslee & Noyes.

F—J M Franklin $7, James W Franklin $4, Alfred Freeman, Richmond A Frost.

G—H H Guyness, W J Gilmer $1, Hugh M Gills, H B Graham & Bro, Charles B Galloway.

H—Hitchcock & Walden, E J Hale & son, C Harris, A C Handley, M M Hawkins, Lucy Hyde, C H Hyde, Mrs Hunter, W B Hines, Charles Hendrix, C Hoover & Co, William Hardy, William Hoover $26, C W Hurly $16.25, B W Harris, Charles Hutchins.

J—John A B Jones, R B Johnson $13.75, H F Johnson.

K—W J Knox, John H King 2 lets.

L—Will H Leith 2 lets $3, H P Lewis 2 lets, J M Lewis, J B Lippincott & Co.

M—E H Mounger $1.90, J A Miller, J W Medlock, J M Mann $12, M C Manly $5, J Gorton Miller $1, J T Martin, A H McKennie, Mrs P A Moore, William H Morris, Thomas N McMullen, W O Morris $3, Thos M Mann, McCormick & Lyon, B F Morris $5, L M McGehee.

N—William H Neill $4, E F Newman $16.50, Thomas Nelson & Sons.

P—J M Pugh $2, Zenas Preston, John Pipes, W J Powers $15, Jennie S Perrin, H Parvin, James S Parker, R M Powers 2 lets $1.75, Powers Paper Co.

R—J T Roper, J W Rush 2 lets $4 Reynolds & Helf, John Richey $4, J K Randall $115.94, A H Redford.

S—William K Simmons, J H Shockley $2, N M Skipworth $8.50, W H Stayton $5, W A Sampey $4, J H Scales $1.50, J L Scales, Thomas M Smith, W T Smithson, J W Schermerhorn & Co, W D Stayton $5, George S Scofield, Sheldon & Co, W H Stratten.

T—E L Turver $10, J K Thompson.

V—John A Vance.

W—W M Winn $1.50, D H Wright, James M Weems $15, J D Willis $2, W H Worthington $1, B F White, J Woodbridge 2 lots $1.15, John Wilkinson.

Y—N H Young.

Married.

At the residence of the bride's father, in Wilcox county, Alabama, on the tenth of January, by the Rev. J. C. Wear, Dr. J. E. WILKINSON, formerly of Autangaville, Alabama, to Miss MARY EUGENIA GASTON, daughter of D. F. Gaston, Esq.

At the residence of the bride's mother, in Yazoo county, Mississippi, on the twenty-eighth of February, 1872, by Rev. W. L. C. Hunnicutt, Dr. ROBERT C. MCCANN and Miss KATE O'REILLEY.

In Yazoo county, Mississippi, on the twenty-ninth of February, 1872, by Rev. W. L. C. Hunnicutt, Mr. RICHARD L. HENLEY and Miss MARY BOYD.

Obituaries.

MILTON Y. LANGSTON, son of J. R. Langston, died in Homer, October 7, 1871, in the twenty-first year of his age. A youth of promise; having consecrated himself to the work of the ministry and just entered upon his studies, he was called suddenly away, but, fully prepared, his departure was triumphant. The family circle, the church, the community and his college alike mourn over the vacant place he has left, but in the hope of the happy reunion. J. E. P.

MARTHA VIRGINIA, daughter of Jefferson and Catherine H. Bonhulck, was born in Tuskaloosa county, Alabama, on the twenty-third day of May, 1854, and died near Laurel Hill, Neshoba county, Mississippi, on the third of February, 1872. Mattie—for so she was familiarly called—was brought up under religious influences and pious instruction from her earliest infancy. Early dedicated to God in baptism, she grew up to the age of discretion and became a member of the Methodist Episcopal Church South, by her own voluntary act, in the bloom of youthful maidenhood, and continued an acceptable member till death snatched her from the church militant to the church triumphant. Mattie began the year 1872 with as bright prospects of life and health as fall to the lot of the most hopeful. Young, healthful and sprightly, she began the new year; but, alas! before the first month had run half its course disease seized upon her, and in a few weeks after the attack she fell a victim to typhoid pneumonia, and was numbered with the dead. Mattie, though pious and orderly as a member of the church, and consistent in her deportment, had never manifested that marked evidence of her spiritual regeneration which led her to rejoice in hope of the glory of God, and to praise Him from a sense of his love shed abroad in her heart, till some days after her last illness had began its fatal work. Her uncle, the Rev. Anderson Ray, who lives in the neighborhood, was a constant visitor, a vigilant watcher and faithful adviser. He conversed with and exhorted her to look to the Lord Jesus for help, and for life and salvation, by faith in his merits; and the spirit of our young friend readily apprehended the power of the truth of God, and at once the clouds were all dispersed, the shadows all fled, the Lord made his face to shine upon her, and she was filled with love divine. The sting of death was taken away, and she "rejoiced with joy unspeakable and full of glory." When hymns of praise and songs of joy were sung, her voice joined with those around her dying bed, to sing the praises of redeeming grace and dying love. And thus the quiet and unobtrusive Mattie, the intelligent young lady, the exemplar of filial piety, in this happy frame of mind and spirit, passed to her home above. She told her doting mother and grieved father, and all her sisters and brother, not to weep for her, nor grieve at her departure, but rejoice with her. When her last moments drew near, with her eyes lifted toward heaven, she exclaimed: "Look! look! what beautiful creatures; glory to God;" at the same time raising her hand as if reaching to grasp them. When her utterance had almost ceased, she still spoke words of triumph. And her last words, that could be understood, were "Peace! peace! peace! peace!", and at twelve o'clock on Saturday night, the third of February, Mattie's happy spirit took flight to heaven, and the first earthly sabbath of the month was her eternal Sabbath in the world of light and glory.

H. W. CHATFIELD.

BURTON W. DOWD, son of Captain William C. Dowd, was born in Marion county, Georgia, on the twenty-fourth of September, 1850, and departed this life near Laurel Hill, Neshoba county, Mississippi, on the fourteenth of February, 1872. He was dedicated to God in baptism, in early infancy, by Rev. Young F. Tigner, late of the Georgia Conference. The deceased was early bereft of a fond mother, who died in the triumph of the Christian faith, leaving the injunction that her dear boy be brought up in the nurture and admonition of the Lord, that he might meet her in heaven. This injunction was remembered by his surviving parent, and Burton was early instructed and impressed with the idea that a sainted mother expected her dear boy to live for God, and meet her in the heavenly world. Though Burton had the advantage of religious training, and though his mother's dying charge was impressed upon his recollection, he did not become a member of the church till about two years ago. Then, having professed justifying faith in Christ, he became a member of the Methodist Episcopal Church South, and remained a member of the same till he was called away from the trials of earth to the church triumphant. He was favored during his illness with the assiduous attention and watchful care of Rev. Anderson Ray, of the neighborhood, who counseled him, prayed with him, and encouraged him to trust a faithful Savior; and the chastened and docile spirit of the afflicted one joined his prayers with those watching at his bedside. The Lord heard his cry, and brought him out of the miry clay, and put the songs of praise in his mouth. Many times, during the last three days before his decease, he would mingle the sound of his almost inarticulate voice with those of friends who sang the hymns of praise and triumph at his bedside. These songs of praise seemed to fall on his ear with sweetness, and to swell his failing heart with unutterable bliss. When his voice and articulation had so far failed that it was difficult to understand his utterances, he would signify his desire to have singing, and in one or two instances started a favorite song or chorus himself, and sang with an energy that was as surprising as cheering to his weeping friends. The voice of the strong young man is hushed on earth; but we trust he has joined the hosts above, in the songs of the redeemed before the throne of God and the Lamb.

On Thursday afternoon, February 15, the corpse was carried to the chapel near by—six or eight of his surviving young friends and former associates acting as pall-bearers—when the writer of this preached a funeral discourse to a large, solemn and weeping assembly. The corpse was then carried to the burying ground, and interred in the presence of a large concourse, Rev. Anderson Ray reading the burial service, and our young friend left to sleep till the trumpet shall sound, and the dead shall be raised incorruptible. G. W. CHATFIELD.

Southern Christian Advocate please copy.

BUSINESS NOTICES.

A True Friend.—"Another Richmond in the field," cried Richard; but for the sake of history and truth, be it known, the old proverb [illegible] the valiant king; and so, despite the multifarious bitters that flood the deluged markets of the country, Price's Great Specific overshadows them all. With loud acclaim, the sonorous echoes of which reverberate through all the land, mid the mighty mountains, answering the seaboard, give back the glad response from hill to dale, from river to lake, and both of these again to grand old ocean, that rolls it on for aye! With billowy roar the people hymn the praises of Price's Celebrated Aromatic Bitters. They have tested its efficacy, tried its virtues, and shrined it, like an idol, in the very heart of faith. Indigestion no longer waits upon their appethal indulgences. Dyspepsia breaks no more upon their enjoyable repasts. Nervousness avaunts; debility, that crouched within them, shrinks at the metamorphose of the giant strength, and the load of suffering under which they writhed is thrown off, as with the agile grace and power of an athlete. They care not for the recognition of other preparations, content to know and feel that they have found in Price's Celebrated Aromatic Stomach Bitters the true balm they have heard so often prated of in Gilead.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. mh11 1m

A Protruding Toe is not a sightly thing, to say nothing about health and comfort. SILVER-TIPPED Shoes never wear out at the toe.

For sale by all dealers. inh7 3t

Do Not be Deceived.—Cable Screw Wire Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. ja11 3m

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

NEW ADVERTISEMENTS.

STATEMENT OF THE CONDITION

—OF—

THE MUTUAL NATIONAL BANK
OF NEW ORLEANS.

In the State of Louisiana,

At the Close of business, February 27, 1872.

BANKING HOUSE—NO. 106 CANAL ST.

RESOURCES.

Loans and discounts		$690,231 29
U. S. Bonds to secure circulation		150,000 00
Due from redeeming and reserve agents		63,672 14
Banking house		6,111 30
Furniture and fixtures		7,573 35
Current expenses		8,333 38
Taxes paid		103 01
Premiums		23,267 87
Cash items, including stamps		201 70
Exchanges for Clearing House	$116,267 27	
Bills of other National Banks	36,636 42	
Fractional currency	5,760 00	
Specie, gold coin	4,029 23	
Legal-Tender Notes	365,000 00	
		571,662 92
		$1,501,233 96

LIABILITIES.

Capital stock paid in		$300,000 00
Discount	$10,368 23	
Exchange	1,031 14	
Interest	4,508 97	
Profit and loss	6 00	
		15,914 32
National Bank circulation outstanding		134,900 00
Individual deposits		955,729 61
		$1,505,233 96

STATE OF LOUISIANA,
Parish of Orleans.

I, Joseph Mitchel, Cashier of the Mutual National Bank of New Orleans, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

JOSEPH MITCHEL, Cashier.

Subscribed and sworn to before me this fourth March, 1872.

JULES MOSSY, Notary Public.

Correct. Attest:

CHAS. LAFITTE,
ALBERT BALDWIN,
P. POURSINE,
Directors.

mh11 1m

REPORT OF THE CONDITION

—OF—

THE LOUISIANA NATIONAL BANK
OF NEW ORLEANS.

—AT—

New Orleans, in the State of Louisiana,

AT CLOSE OF BUSINESS, FEB. 27, 1872.

RESOURCES.

Loans and discounts		$934,560 51
Overdrafts		8,000 00
U. S. Bonds to secure circulation		908,800 00
U. S. Bonds to secure deposits		100,000 00
Other stocks, bonds and mortgages		196,320 18
Due from redeeming and reserve agents		356,258 68
Due from other National Banks		61,459 26
Due from other banks and bankers		22,911 47
Banking house		172,298 96
Other real estate		3,100 00
Furniture and fixtures		7,701 04
Current expenses		4,538 79
Taxes paid		5,739 93
Cash items, (including stamps,) checks on local banks		162,329 38
Bills of other National Banks		1,626 00
Fractional currency, including nickels		4,430 84
Specie, viz.: Coin		68,826 43
Legal Tender Notes		100,423 00
		$3,118,454 47

LIABILITIES.

Capital stock paid in		$1,000,000 00
Surplus fund		150,000 00
Discount	$8,207 04	
Exchange	7,311 13	
Interest	13,521 70	
Profit and loss	28,585 51	
		57,625 38
National Bank circulation outstanding		778,320 00
Dividends unpaid		725 00
Individual deposits		712,800 70
United States deposits		54,145 39
Due to National Banks		55,133 17
Due to other banks and bankers		329,705 03
		$3,118,454 47

STATE OF LOUISIANA,
Parish of Orleans.

I, A. Lirha, Cashier of the Louisiana National Bank of New Orleans, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

A. LIRHA, Cashier.

Subscribed and sworn to before me this fifth day of March, 1872.

EDGAR GRIMA, Notary Public.

Correct. Attest: W. A. JOHNSON,
JULIUS VAIRIN,
THOS. L. AUBRY,
Directors.

mh14 1t

NEW ADVERTISEMENTS.

FOR LEASE, 250 ACRES OF CLEARED LAND on Lake St. Joseph, and 50 Acres uncleared, for one year; one-half cash, and the balance [illegible]. Also, 2,000 Acres best Cotton Land, uncleared, in Arkansas, FOR SALE, above any overflow that has ever occurred, lying between Little Rock and Pine Bluff. Address E. C. Bellean House, New Orleans, Louisiana. mh14 2m

PETER DUFORT,

No. 82 St. Louis street, New Orleans,

UNDERTAKER IN FUNERALS,

announces that he has just received a first class NEW HEARSE from the manufactory of Crane, Breed & Co., Cincinnati, Ohio. He takes charge of funerals of all classes. A coach can always find at his place, at all hours of the day and night, carriages for soirees, marriages, ceremonies, etc. mh11 2m

SCHNEIDAU & HELLWIG,

651 ..... **Magazine street** 651

Between Jackson and Philip streets,

Respectfully inform the ladies that they have now a full stock of SPRING DRESS AND DOMESTIC GOODS in store at reasonable prices. mh11 2m

TO SUGAR PLANTERS,

Be sure to see and use

V. F. TROUARD'S RATOON PICKER.

It picks twelve arpents of stubble cane in one day with one hand and two mules, and does better work than with the finest knife. The machine can be seen at Edward Dronet's office, No. 45 Union street, and where orders for the same can be left. Patent right for sale for a few parishes and other Sugar States. These machines are now used on plantations of Dronet Bros., A. Rochereau & Co., Charles Dusuau, Aut. Cagnotelli, and sundry others. mh14 1m

GARDEN AND FIELD SEEDS, in quantities to suit, at reasonable rates. Vegetable Seeds in papers, by the dozen, 100 or 1000 papers, and in bulk. Millet and Hungarian Grass Seed, Seed Wheat, Rye, Barley, etc.; Seed Oats, Button Onions and Onion sets, Asparagus Roots, etc., in store and for sale at No. 70 Gravier street. Orders by mail promptly filled. Seed by mail at the rate of eight cents per pound extra.

mh14 1m WILLIAM A. MAUPAY.

H. MENGELLE,

No. 20 Camp street,

Under the City Hotel, New Orleans.

HUMAN HAIR OF ALL KINDS,

Millinery, Fancy Articles, Fans, Pocket Books, Perfumery, etc.

Ladies' Hair Dressing Saloon,

Orders from the country carefully attended to. mh14 2m

G. W. W. GOODWYN,

No. 54 Gravier Street,

DEALER IN

Stoves and Tinware of All Kinds.

While he is prepared to furnish, at the lowest rates, Cooking and Heating Stoves of all the various styles and patterns sold in this market, he makes a specialty of the following, to wit:

Cottage, Cricket, The Best, Relief, Gray Jacket, and Dindent.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE many of whom are my personal acquaintances and friends a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 4m

CHURCH'S Musical VISITOR. *The largest, handsomest and best* Musical Magazine in the world. Contains, each month, the latest editions of Sheet Music, Musical Notes, etc. Price, $1 per year. *Subscribe at once* and you will never regret it. Or send 15 cents for specimen copy to J. CHURCH & CO., Cincinnati, O. mh7 4t

JOHN D. MACLIN, (Late R. D. Maclin.) L. C. MACLIN.

COAL! WOOD! COAL!

Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.

Offices—26 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

JOHN P. KENNEDY,

IMPORTER AND DEALER IN

FOREIGN AND DOMESTIC DRY GOODS,

Southwest Cor. Water and Dauphin Sts.

MOBILE, ALA.

Notions, Hosiery, etc. mh7 3m

BLACKWOOD, CARTER & CO.,

IMPORTERS AND WHOLESALE DEALERS IN

WINDOW GLASS, PAINTS, OILS,

SODAS, SOAPS,

DRUGS, PERFUMERY, SPICES,

Corks, Bottles, Vials, Patent Medicines, etc.,

16 ST. FRANCIS STREET,

mh7 3m MOBILE, ALA.

MRS. C. M. ROPER. DICK ROPER. G. M. ROPER.

ROPER HOUSE,

S. W. Cor. Royal and St. Michael Sts.,

MOBILE, ALA.

MRS. ROPER & SONS, Proprietors.

Board per day, $2.50. mh7 3m

BATTLE HOUSE,

PRE-EMINENTLY

THE LEADING HOTEL IN MOBILE.

Proprietorship changed November 1, 1871.

mh7 3m GEO. THRALL, Proprietor.

WM. H. SAUNDERS ..... MOBILE.
BURGESS GARNER ..... GAINESVILLE, ALA.
JOHN R. GARNER, JR ..... MOBILE.

SAUNDERS, GARNER & CO.,

Manufacturers and Jobbers in

Ready-Made Clothing and Men's Furnishing Goods,

NO. 25 ST. FRANCIS STREET,

mh7 2m MOBILE, ALA.

C. SAMPSON. F. G. SAMPSON.

SAMPSON BROTHERS,

(Late C. C. Sampson,)

FURNITURE,

31 & 33 ..... ROYAL STREET ..... 33 & 35

NEW ORLEANS.

Established in 1—. ja11 1y

YUT, SING & CO.,

Agents for FOOK, HING & Co., and TONG, WO & Co., of San Francisco,

DIRECT IMPORTERS (VIA SAN FRANCISCO) OF

CHINA AND JAPAN TEAS,

Silks, Lacquer Ware and Fancy Goods, and Dealers in Provisions,

No. 10 Royal Street, New Orleans, La.

feb1 2m

NEW ADVERTISEMENTS.

$20,000 IN PREMIUMS.

THE SIXTH GRAND STATE FAIR

OF THE

Mechanics' and Agricultural Fair Association of Louisiana

Will be held on the FAIR GROUNDS, in the city of New Orleans,

APRIL 21, 25, 26, 27, 28, 29 and 30, 1872.

Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.

Premium Catalogues will be sent to any address, free of charge, by application to

LUTHER HOMER,
Secretary and Treasurer.

Office—Mechanics' Institute, New Orleans, Louisiana. mh7 2m

GALVESTON, HOUSTON AND

HENDERSON RAILROAD.

On and After Tuesday, Dec. 26, 1871,

Two passenger trains leave Galveston and Houston daily, Sundays excepted, stopping at all stations.

Leave Galveston at 10 A. M., arrive at Houston at 1 P. M. Leave Galveston at 2.30 P. M., arrive at Houston at 6.15 P. M.

Leave Houston at 5.45 P. M., arrive at Galveston at 8 P. M. Leave Houston at 7.30 A. M., arrive at Galveston at 11.15 A. M.

The 10 A. M. train connects with H. H. and S. A. R. R. at Harrisburg for Columbus and western Texas.

The 2.30 train connects with Central R. R. The 7.30 A. M. makes connection with MORGAN STEAMERS.

Freight consigned to the G. H. and H. R. R. and G. H. and S. A. R. R. will have special attention and dispatch.

GEO. B. NICHOLS,
Supt. G. H. & H. and G. H. & S. A. R. R.
feb1 2m

PACIFIC GUANO COMPANY.

Capital ..... $1,000,000.

SOLUBLE PACIFIC GUANO.

This Guano is well known in the Cotton States from experience in its use for six years past, and has acquired, after experimental use, a character for reliable excellence unsurpassed.

This valuable Fertilizer is now put in the market at the reduced price of $55 per ton.

For further information address

W. F. KELLY,
14 Union street, New Orleans.

Circulars sent free on application. mh7 2m

T. H. McMAHAN & CO.,

BANKERS,

And Dealers in Foreign and Domestic Exchange,

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

THE ST. LOUIS HOTEL.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. E. Mhoon, Esq., of New Orleans, is the President, will be

Opened to the Traveling Community

on the First Day of FEBRUARY, under the management of the undersigned.

feb1 2m HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

THEODOR DANZIGER & SON,

DRY GOODS,

203 ..... CANAL STREET 203

Between Burgundy and Rampart.

feb22 2m

HERMAN BRUSSING,

Upholsterer and Furniture Dealer.

Carpets, Mattings and Oil Cloths cleaned and laid. Furniture covers made to order. All orders will receive prompt attention, and satisfaction guaranteed.

240 JULIA ST., bet. Baronne and Dryades, ja11 1y New Orleans.

HILL & VEAZIE,

71 ..... **Camp street** 71

NEW ORLEANS, LA.,

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The Child's Corner.

BY MARY [illegible]

There are two armies [illegible]
On the world's [illegible],
Though unnoticed by [illegible]
To the eyes of [illegible]
Though we hear no [illegible] of triumph,
Though we see no [illegible] fray,
These little [illegible]
For the Right [illegible] each day,
The Right or [illegible] each day.

They [illegible] no ground is [illegible]
And I watch the [illegible] they take,
One little army chooses
To fight for Truth's dear sake:
The banner floating o'er it
Rose grandly up to view;
And I read this glorious motto
"Fighting for the Right and True."
The Beautiful and True.

How brave that little army!
What a halo o'er it shines
And even angels welcome
Every soldier to its lines;
How sweet the stirring music
Of the tramp of little feet,
That in God's holy light way
Swiftly, onward, upward beat!
Onward, and upward beat!

Alas! the other army,
'Neath a gloomy flag unfurled,
Marches with the ranks of evil,
Treads the dark ways of the world;
Not for the True and Beautiful
Does it grow brave and strong;
For, lo! upon its banner
I read: "Fighting for the Wrong;"
Old surly-hearted Wrong.

Little Corporal.

OLD GINGERBREAD.

A high board fence standing up straight and blank on the common. A fence painted white, and with spikes on the top, and beyond it a long, low, brown school house with a yard—oh! such a yard for boys to play in, with plenty of old trees, and in one corner an out-of-door gymnasium, which was better than all.

Just outside the school house gate stood what at first seemed nothing but a huge umbrella, but upon closer investigation proved to be a stall, heaped up and running over with all sorts of things that boys' hearts delight in, and behind the stall sat an old man with long white hair, and a face that one could not help loving the moment one looked at it. This was Old Gingerbread. A funny name for an old man, and it was not, after all, his real name, but it was that by which all the boys called him, and which he loved to hear uttered by their fresh young voices as they came to buy from him day after day. There was not a boy in the whole school who did not love Old Gingerbread very dearly, or who did not know the meaning of the crutch which always stood by the side of his stall. I said that he sold all sorts of things, and he did, from a penny stick of candy to tops and kites for the older boys; but the principal thing he dealt in was gingerbread, and this was how he came by his name.

It was not common gingerbread either, but a particular sort that he made himself, and covered with what the little boys thought was real gold, and which made his stall look very splendid on a bright sunshiny day. Sunshine or storm, winter or summer through, the old man was in his accustomed place, and the big umbrella sheltered him alike from the burning summer sun, or the cold rain and snow. And now I want to tell you what made the boys love the old man so much, for there was a story connected with him, which they all knew, and a good cause for all the love and gratitude which they showed him. If you should look attentively at the school house you would see that it was new, and not just such an old-fashioned building as you might expect to see in the midst of those old trees, and on the outskirts of such a quiet little place as Weston. There *had* been an old school house, which had stood there for a century or two, and which every one expected would stand there forever, if they thought of it at all, for it seemed to be one of the fixtures of the place.

About two years before the time of our story, however, on a wild windy day, Dr. Price had just called the school to order before ringing the bell for the first recess, when, without any warning from without, a thick smoke began to come through the cracks of the doors and windows, and in another minute lurid flames shot up, and enveloped the room in one blinding glare. The boys, frightened, of course, as people always are at such a time, made a rush for the door, but upon opening it found all retreat in that direction cut off.

While all were in a panic, and Dr. Price, not knowing what to do, was trying to preserve some kind of order, a window at the back part of the room opened, a white head came slowly through, and a calm voice was heard to say: "Dr. Price, this is the only way of retreat now, but if you will pass the boys out one by one, I think we can save them yet." All turned and beheld the kind old face of Florian, the village painter. One by one the boys were handed down to him, and one by one he took the little ones in his arms and carried them down his ladder safely to the ground, and helped the older ones to get down themselves. Last of all came Dr. Price, and stepping his foot on the ground and looking back at the burning building, he said: "Let us thank God for our safe deliverance." The boys all fell on their knees, and with clasped hands were ready to utter the thanksgiving, when a piercing shriek rent the air, and, looking up, they beheld little Archie Grove at one of the upper windows waving his hands with gestures of despair, and shrieking to be taken down. How he got there no one knew, but the thing now was to get him out of the burning building, and quick as thought old Florian's ladder was placed against the side of the house again, and in another minute the boys saw him high up among the flames, and climbing on higher and higher still to save poor little Archie. At last he disappeared, and, during the few minutes that he was invisible to them, many a silent prayer went up to God that he might be enabled to bring their little favorite down in safety.

Minute after minute passed, but at last they saw him at the window again with Archie in his arms. Every breath was held, for the part of the building that the top of the ladder rested on was rapidly burning away, and all the boys saw that in a few minutes [illegible] would give way and all retreat from the burning house be cut off. Archie was almost too small to be trusted on the ladder alone, but old Florian saw there was no time to waste, so with a few words of encouragement he placed the little fellow on the topmost round, and slowly he began to descend. At last he reached the ground in safety, and such a cheer rent the air as had not been heard from the school yard in years; but their joy was in a moment turned to mourning for the brave old man, waiting until Archie was down before he would touch his foot to the ladder, at last ventured to come, but the beams were burned away too much for it to bear his weight, and before he reached the middle, with a tremendous crash the window frame gave way, and he came to the ground.

There were sad hearts, and many a tear shed that night through the village for the poor painter, for he was not expected to live till morning. With the first beams of the sun the boys all gathered around his little house to hear the doctor's report, but when it came it was hardly better than death they thought. He would live, the doctor said, but would be a cripple for the rest of his life. He had not given up his life for them, but what was something even more precious to the active old man. He could never more go day after day to his work, as he had been used to do as far back as any of the boys could recollect, and many a one in the village would miss his skillful hand and artistic taste.

Saturday came, and with it a meeting of all the boys at Dr. Price's house. They had made up their minds to do something for old Florian, for their gratitude was too deep for them to allow him to go unprovided for after the great service he had just done them. There was not a boy among them that was not willing to give up his spending money for a year to come, and Archie Grove's father, who could not do enough for the brave old man who had saved his only boy, offered to help them by any advance of money they might require. So they had come together this Saturday afternoon to consult with their teacher as to the best method for helping the sufferer. They wanted to get something done before he should get well, so that they might surprise him with the news.

One thing after another was suggested, until, after a long talk, they decided that they would set up a stall for him just outside the school house gate, where they could see him every day, and then and there they all registered a vow that they would always place their pennies for safe keeping in his hands. They had often heard him tell the story of how he once turned baker for the camp long ago, when he was a young man in the army, and he used to boast of the gingerbread he could bake, which the boys never believed in till one day he actually made some to prove to them that he could. The recollection of this now came to their minds, and they thought if he would only enter the business, they would never be loathe to exchange their pocket-money for a piece of this same good cake.

So it was settled; and with Dr. Price's help they stocked the stall with everything they could think of, leaving the question of the gingerbread until he should get well. In a week or two he was able to sit up, and then it was the boys told their plan to him, and found him only too glad to carry it out, and very thankful of their kind care of him.

It is two years now since all this happened, and the school house is built up again, and everything goes on as usual, except that old Florian has turned into Old Gingerbread, and I think he likes his present business full as well as the old one, and I am sure the boys like it a great deal better.

And now, boys and girls, do you ever think, as you pass the stalls of poor old men and women on the street corners on your way to school, that they may have been brought to this kind of business by just some such accident as happened to Old Gingerbread; and that the thoughtless word and idle jest, that you indulge in as you pass them, go to their hearts, which often yearn after just such children as you. Don't spend all your pennies at the large fashionable candy store because you think it looks well, but give it to the old apple woman at the corner, or the poor old man who day after day holds out his hat for the few coins which he cannot see drop into it. God will not forget such little acts of kindness, and if you would only take the trouble to get acquainted with some of these old men and women, you would find that they had just as kind hearts, and some of them as pleasant faces, as Old Gingerbread.—*J. R. W., in New York Observer.*

"WAS JESUS CHRIST A COWARD?"—"A coward, Tom! That's what *you* are! Why don't you strike him, and not walk away so, and let him call you names? Catch me to take it so quietly! I guess I would let him know who he had to fight. O, you are a coward!"

"Was Jesus Christ, our Savior, a coward, Jack? And what did he do when he was scourged, and struck in the face, and even spit upon? Did he strike back? Or when he was reviled, did he do the same? No! we are told that he answered not a word; but when on the cross, in suffering and agony, he prayed God to forgive them! Shall we not try and follow his example? I intend this year to endeavor, as far as I can, to be like Jesus, meek and gentle, and forbearing and forgiving. I had not done anything to offend Will; only refused to play truant with him, and advised him to go to school too, when he struck me, and because I did not strike back he called me names."

Though outward sins can be cured only through a change of heart, yet is the heart to be reached by *breaking off* the outward sins.

BELIEVE nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—*W. Penn.*

The Farm and Garden.

CLOVER.

We do say it to every one who wants to feed a cow, a calf, a pig, a horse, and if only a quarter of an acre to spare, sow clover. Be not afraid. Suppose it costs at your house, by the small, sixteen to eighteen cents per pound; two and a half pounds to a quarter of an acre, admit fifty cents. It will, if cut and fed in pen or lot, give more and better feed to cow and calves and hogs than five or ten dollars' worth of corn. We know what the croakers say; they said it to ourself in 1830 to 1834, but before 1837 we showed what it would do. If land be poor, enrich it for a fifty-bushel crop of corn. Plow deep; we care not if it be clay land, or if it be sandy, if rich, alluvial bottoms, only let it be dry and well drained; stir the soil under; plow as deep as you can; harrow fine, and leave thus until about the tenth of February, low down in the thirtieth degree of latitude, and say first to tenth of March in the thirty-fifth degree; then sow ten pounds, no less, and even twelve pounds, all the better; brush in lightly and leave it for the sprouting.

For soiling—cut green and fed in the house, pen or lot—cut daily as much as is eaten up clean, and no more, as soon as in bloom. For hay, cut when in full bloom; mow it close, and as soon as possible after in full bloom; first year, it is better to wait until in full bloom, yet not wait for a brown bloom, as it is better to cut in time enough for a good start before the drouth of May or June. In latitude thirty-two degrees, on good land, we have had clover in full bloom on the twenty-first of March, sown in October—rich, fresh land that had been cowpenned, so to say, for years. We took two crops a year. We do affirm, an acre of best land will feed more cattle and hogs, and better, too, than a similar one in corn and fully cultivated. Hogs need no other feed; yet, if corn to spare, it will pay to push those for slaughter, with a good feed of corn two or three times a day. We say, never let a hoof on it, unless if a mower be used. Don't cut first year but once. The crop can be increased by sowing one bushel of plaster per acre on the clover, when wet with dew. We do desire to see plenty at all our homes, less need for corn and more time to make cotton. Cotton is money, if home be fully supplied.—*Southern Farmer.*

COWS.

The *Prairie Farmer* says: "The great claims of the Jersey is as a cream-producing animal. Where milk is to be disposed of by the gallon, as it is in a city market or at a cheese factory, the Jersey is an unprofitable cow to keep. But where quality and richness, and not quantity, is desired, as in furnishing milk and cream for the family, or for producing butter of beautiful rich color, and fine flavor, it has no peer among all the improved breeds of cattle. There is both pleasure and profit in keeping a few of these cows on every farm. They are pets to be loved and tenderly cared for. Their yield of cream is surprising both in quantity and in quality. There is no greater dainty for the table than Jersey cream. The butter made from it is of surpassing excellence, and often commands twice the price of ordinary butter in the market. Even a few of these cows in a herd will cause the peculiar color and flavor of Jersey butter to be observed in that made from the entire quantity of milk. It is also observed that the milk of half-breeds has the characteristics of full-blooded animals in an eminent degree; to such an extent is the influence of the male exerted on the progeny of the short-horn, Devon or native cow.

"At present there is a good demand for superior milch cows on the part of persons living in cities and towns. The full or half-blood Jerseys are well adapted for this purpose, being docile, spare feeders, great milkers, and of a breed whose ancestors have been kept confined to narrow limits. Although little can be claimed for the Jersey as a beef-producing animal on account of its diminutive size, still all experience, both in this country and in Europe, shows that the Jersey is very easily fattened after it is dried off, and that the beef is of excellent quality. Indeed, it appears to be true that cows that give extremely rich milk will fatten easily when confined in the stall. The fat contained in Jersey beef is yellow or straw-colored. Jersey calves are prized for veal in the islands where this breed has long been raised, and the same may be said of the few animals slaughtered in this country. In all parts of the Eastern States and Canada, where these animals have been introduced, they are held in great favor, while the few who have kept them in the West are equally warm in their praise."

A REMEDY FOR CUT-WORMS AND WIRE-WORMS.

Conversing with an old farmer a few years ago on this subject, he told me that he was in the habit of soaking his seed corn in strong brine—meat pickle would answer—and that corn thus treated was never injured by worms. I think he said he soaked his seed in the pickle about twenty-four hours. I expressed some apprehension that steeping corn in brine would injure the germinating principle, but he assured me that such was not the case, as it all came up well. He said he once farmed a place to the shares, and intended pursuing this plan with his seed corn, but his landlord objected, thinking it would ruin the seed; he, however, after much persuasion, consented that a portion of it should be thus treated, and the result was the corn from the pickled seed came up well, and grew on undisturbed by worms, while that from the dry seed was almost totally destroyed by them.

I remember of hearing my father tell once of some peach trees he once had in the yard, and which were badly injured by the borer. In order to destroy the worms, he poured a quantity of fish pickle about the roots. The trees bore a plentiful crop of peaches, but the fruit was so salty as to be unfit for use. It would appear from this that the saline particles were taken up in the circulation of the tree, and thus disseminated to the fruit, and this may account for the efficacy of the salting process in the case of seed corn, the saline matter being taken into the plant, and thus preventing the ravages of worms.—*L. D. Lewis, in Prairie Farmer.*

SUGAR-MAKING.

The agricultural journals begin to talk of a new industry—the manufacture of sugar from sweet potatoes. The average product of a bushel of potatoes (the yam variety being preferred) is said to be over two gallons, and as the average yield per acre on poor sandy soil is from a hundred and fifty to a hundred and eighty bushels, it follows that the product will be from three hundred to three hundred and fifty gallons of sirup. This sirup, moreover, is said to surpass that of the beet, and even that of the sorghum, in delicacy of flavor, and in nearly all the other qualities which should commend it for use at the table. The residuum, after the juice is extracted, is pronounced a valuable article of food for either man or beast. In the Southern States, where yams grow spontaneously, the manufacture of potato sirup may be very profitably carried on, and if it has the effect of cheapening sugar, the consumers of saccharine at the North can have no serious objection.

EXPERIMENT WITH STRAWBERRIES.—A strawberry grower states that in half a hogshead of rainwater he puts one-quarter of a pound of nitre, and with the solution sprinkled the plants when blossoming. The application was made at evening, twice a week, and continued until the fruit was nearly of size. The result was that the vines thus fertilized gave double the amount of fruit obtained from adjoining vines, which did not receive the application.

HOUSEKEEPERS' DEPARTMENT.

POTATO PIE.—Have ready a rich crust, lay in slices of a boiled sweet potato and thin slices of a mellow apple, then spread thickly, sugar and butter, cover with a crust and bake it nicely.

FRIED HOMINY.—Take boiled hominy, hot or cold. If cold, warm it. Add a piece of butter, a little salt, half a pint of cream and flour to stiffen it, together with one or two eggs. Fry on a griddle after cutting it in thin slices.

OYSTER SAUSAGE.—Chop a pint of oysters with a quarter of a pound of veal and a quarter of a pound of suet, and some bread crumbs; season with salt and pepper; pound them in a mortar; make them into little cakes with an egg; flour, and fry them dry. Serve hot.

DR. BELLOWS' IDEAL LOAF.—Dr. Bellows, in his work, "Philosophy of Eating," gives what he considers the true method: "My ideal loaf is made from wheat perfectly fair, and free from smut or other disease, not having been wet or molded before or after grinding; carefully kept clean after being properly ground, so as to need no sifting; and not to be bolted, it retains every part that belongs to it, needing no addition except cold water."

MINCEMEAT.—Of a fresh boiled sirloin of beef, one pound; stoned raisins and minced apples, each two pounds; currants and fine Lisbon sugar, each two and a half pounds; candied oranges, lemon or citron rind, eight to sixteen ounces; boiled lemons, two, (time of boiling, an hour and a quarter;) rind of two others, grated; salt, half an ounce; nutmegs, two small; pounded mace, one large teaspoonful, and rather more of ginger; good sherry, half a pint; brandy, half a pint. Mince the ingredients separately, and mix them all well before the wine and brandy are put in; press the whole into jars, and keep covered.

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ENGLISH BLOODED CATTLE.—E. Parsell Fowler, of Jersey Island, will sail about the fifteenth of January, in the ship Massachusetts, from Liverpool, with a choice lot of Jersey, Ayrshire, Guernsey and Shorthorned Cattle, Cotswald Sheep, Fancy Poultry, Dogs, etc., when they will be offered for sale. Catalogues will be furnished as soon as received. Apply to

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feb15 1m 39 Carondelet St.

Scientific.

We are now told that the discovery of the photographic art is due to Thomas Wedgwood in 1791, and a fac-simile is given of the earliest known Heliotype or sun picture taken by him. Miss Meteyard says she has traced the link which connected the Frenchman Dominique Daguerre with the elder Wedgwood, and so onward with the testimony of Sir Humphry Davy and James Watt, the great engineer. The fac-simile referred to is supposed to be the sun's copy of an etching by Teniers, or one of his school.

The commonly received theory that mist, fog, clouds, etc., are composed of minute watery vesicles is opposed by J. Kober, in Poggendorff's *Annalen der Physik und Chemie*. In his article he reviews the statements of a large number of physicists who hold this view, and cites experiments tending to show that aqueous vapor in the atmosphere does not take a vesicular form. According to his opinion, clouds consist of larger or smaller solid drops. These drops of water, floating about, become covered with a protective layer of vapor, and, thus enveloped, often form conglomerations. Their falling is only prevented by ascending currents or layers of air, until, by further accumulation, they descend in rain.

Attention is called by the *Mechanics' Magazine* to the fact that anchors of ships moored in the vicinity of the Guano Islands frequently bring up guano from the bottom of the sea. This fact is quite at variance with the universally received explanation of bird origin for the deposits, unless there has been a general subsidence of the land; when, in turn, the deposits become too vast to be accounted for by this theory. More likely these deposits on the Chincha Islands, which in some places are upward of one hundred feet thick, have been raised from the bed of the ocean, where far more extensive deposits still remain, and have been formed by long-continued accumulations of the remains of animals and plants, those of the islands chiefly, and those of the sea, wholly of marine origin.

The *National Baptist* says that in his lecture on electricity, delivered recently in the Philadelphia Academy of Music, Prof. Morton illustrated how inexact most persons are in their estimates of duration. Anything less than a second is popularly set down as equivalent to "no time," but when scientific men calculate the billionth part of a second, the importance of this error is clearly manifested. A lightning-flash occupies the one sixteen-hundredth part of a second. To give an idea of such marvelous rapidity of motion, Prof. Morton took a disc bearing a bold black figure on a white ground. This was made to revolve so rapidly that no trace of the figure remained, and even the appearance of motion was lost. And yet, every time an electric spark was sent through the disc, the figure stood out, clearly defined. So quick was the flash that it had the effect of apparently arresting the motion of the disc. The one sixteen-hundredth part of a second, therefore, enabled us to discern the figure.

The fact has been brought out by the recent deep-sea explorations of the Mediterranean sea that its waters contain matter in suspension in a very fine state of division, which it derives from its rivers. The bottom water is almost everywhere turbid, and the bottom muddy. Very little life exists over it when thus muddy, and this is attributable to the fact that life cannot exist where there is a constant deposition of this finest silt going forward, as it tends to cover the surface of the animal and prevent aeration. Thus oyster-beds will not flourish in the range of river deposits. These facts correspond with those observed by Tyndal, who detected the particles in the surface-water of the Mediterranean by electric light, and attributed the deep blue color of the waters, as well as of those of Lake Geneva, to their presence. The facts are stated, adds the *American Journal of Science*, to explain to geologists how non-fossiliferous clay-beds may have been formed in past time.

Fossil Elephants in Alaska.—It has been generally supposed by scientific men that the fossil elephant of Siberia had no representative in the same latitude on this continent. Recent examinations on the Yukon river in Alaska, however, have established the fact that the remains are even more plentiful on the west than on the east side of the North Pacific. Enormous quantities of bones are found, and a supply of ivory sufficient to last the world for centuries. The valleys of all the streams and all the low grounds are filled with bones and tusks, so that every vessel now arriving from those remote possessions has part of its cargo made up in part of these new-found remains. The elephant, whose range was formerly almost universal, is now confined to a small portion of Africa and Asia, and it would seem as if the species was in process of slow extinction. Neither Europe nor America, which once swarmed with them, has now either a climate or vegetation fitted to their existence. Their remains, however, are likely to give Alaska a value not previously suspected.

Hair.—Under the magnifying-glass human hair presents the appearance of a tube of a light brown color, with lines running along each side, and wavy or zigzag lines across. The lines at the sides are the fibers which form the walls or outside of the hair, and the wavy lines are the edges of the various layers or coats of the surface, which, as the hair gradually diminishes to a point, must overlap each other. A hair is thus like the stem of a tree, having bark, fiber, and sometimes pith in the middle.

Hogs' bristles, besides being about three times larger than a man's hair, have much finer fibers. The wavy lines are much nearer together, which shows that the over-lapping scales are thinner. There is no bark, and in the center there is a dark cavity passing up through it. The finer hairs of the horse and ass are like those of a man, outside, but they are distinguished by having a dark pith in the middle.

The hairs taken from the fur of a cat, and that of a mole, are variegated by dark and light patches in irregular bands, across their surface. The scales are strongly marked on both sides in the cat, but only on one side in the mole. The most remarkable in appearance are, however, the hairs of a bat, which have the outer scales so projecting that they look like a chain of trumpet-shaped flowers, each stuck into the mouth of the other.—*Youth's Companion.*

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NEW ORLEANS MARKETS.

From the New Orleans Times-Democrat, March 12.

The general market has exhibited rather more animation since our last report, especially in most branches of the wholesale trade, which are now doing a fair business in sales to country merchants and city dealers. Sugar and molasses have been in good request, at easier rates; the lower grades of the former showing a decline of ¼c.

We have nothing additional to report in relation to the probable receipts of cotton. It is the general impression that we may look for a continued falling off compared with last year, and the most common crop estimate is now 3,000,000 bales, some parties looking for less, while others still claim much more.

The river is 11 feet 8 inches below high water mark.

Cotton.—The following are the arrivals since the eighth instant:

Louisiana and Mississippi	bales 9,676
Lake	136
Mobile	1,691
Arkansas	124
Florida	1
Texas	317
Total	12,178

On Saturday the movement commenced with a manifestly better feeling among factors, many of whom refused to offer their stocks, while even those who wished to realize were more stringent in their pretensions, and, although the demand was only moderate, yet 3,550 bales changed hands at prices, showing an advance of ⅛@¼c., good ordinary closing at 20¾@21⅛c., low middling at 21⅜@21¾c., and middling at 22¼c. On Monday the dispatches from Liverpool and New York being discouraging, the turn was in favor of buyers, but without any marked decline, the sales embracing 3,700 bales. On Tuesday the market opened with a moderate inquiry but at rather easier rates, and, although most factors were unwilling to meet the demand at the ruling rates, yet others who wished to realize were compelled to submit to further concessions of ⅛@¼c. and in some cases ⅜c., the closing rates showing a pretty general decline of ¼c. Good ordinary sold at 20⅝@20⅝c., low middling at 21c., and 21¼c. for even-running, strict do. at 21⅜c., middling at 22c., strict middling at 22⅛c., good middling at 23c., and middling fair at 23¼c. We also heard of exceptional sales of low middling at less than our inside quotations for that grade.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 809,071 bales, against 1,092,239 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 735,235 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 134,451 to France, and a decrease of 543,262 to Great Britain, and of 159,413 to other foreign ports.

We quote:

Ordinary	19¾@20
Good ordinary	20⅞@20⅝
Low middling	21 @21
Middling	22 @
Strict middling	22⅛@ —
Good middling	23⅛@23

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,323
Arrived past three days	12,178	
Arrived previously	891,080	903,258
		928,581
Exported past three days	28,950	
Exported previously	711,522	740,472
Stock on hand and on shipboard		188,109

Sugar.—We note a quiet market, with light supplies. There is a fair demand for open kettle, but little or none for clarified. On Tuesday the market was in good supply, with a moderate demand. Interior sold at 6⅞c., common 7¼c., fair 8¼@8½c., good fair 8¾@8⅞c., fully fair 9¼@9⅝c., prime 9¾@9⅞c., strictly prime 10c., choice 10¼c.

Molasses.—Louisiana is in fair demand, and the receipts on Saturday and Monday were sold at 40@44c. for common fermenting, 45c. for fair, and 50@55c. for prime fermenting, 45@55c. for reboiled, 48c. for centrifugal not fermenting, 55c. for cistern bottom, and 56@58c. for prime. Some half bbls. strictly prime sold at 62c. ₱ gallon.

Corn.—On Tuesday large receipts caused a decline of 7@10c. ₱ bushel. The sales embraced 16,000 sacks at 75@78c. for mixed, 80c. for white, yellow and mixed, and 83@85c. for white.

Oats.—On Tuesday, with liberal receipts, there was a decline of 5c. ₱ bushel, when 200 sacks sold at 60c. ₱ bushel.

Bran.—On Tuesday prices declined 10c. ₱ 100 lbs. There were sales to the trade at $1.75 ₱ 100 lbs. 200 sacks sold at $1.75 ₱ 100 lbs.

Pork.—On Tuesday large receipts depressed the market, and mess was offered at $13.75 ₱ bbl., without buyers. It is retailing at $14@$14.25 ₱ bbl.

Bacon.—On Tuesday the market was quiet but firm. 50 casks and 50 boxes sold, in lots, at 6c. for shoulders, and 8⅝@8¾c. for clear sides. Clear rib sides were quoted at 7½@7⅝c. ₱ lb.

Hams.—On Monday 10 tierces sugar-cured sold at 11½c., and 12 do. at 11¾c. ₱ lb. On Tuesday 200 tierces sugar-cured sold, in lots, at 11c. for uncanvased, and 11@11½c. ₱ lb. for canvased.

Dry Salt Meat.—The market is quiet, with a light supply of shoulders, which are a little firmer. On Monday 10 casks clear rib sides sold at 6¾c. ₱ lb. Shoulders are quoted at 5¼c., rib sides 6c., clear rib sides 6¼c., clear sides 6½@6⅝c., and hams 6½@6¾c. ₱ lb.

Lard.—On Tuesday 50 kegs refined sold at 10¼c. ₱ lb. Packers' in tierces is quoted at 9½c., refined 9¾c.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110⅛@110⅜, (against 110¼ at New York,) and closed at the opening rates in both markets.

The sales of silver have been confined to $500 in American half dollars on Monday at 103, and $2,500 at 103½. American half dollars are quoted at 103½@103¾, and Mexican dollars at 3@3½ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	8 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Hall &c., with cutters	10 00	12 00
Manly "to. Sc plow	9 75	
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	
Loaf	—	
Crackers		6 00
Navy	5 00	
Cream crackers	12 00	
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	
Candles, ₱ lb:		
Sperm, New Bedford	36	38
Tallow		18
Chocolate, ₱ lb:		
Cocoa	58	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	10 00	
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	75	80
Corks, ₱ 1000:		
Regulars	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	—	—
Java	28	32
Cordova	—	—
Copper, ₱ lb:		
Braziers'	38	41
Copper bolts	38	41
Yellow metal	26	
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	—	21
Russian	20	
Cotton seed:		
Rough, ₱ ton	13 50	14 00
In sacks	—	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4¼	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 65	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	22	24
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	
Herrings	40	
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ₱ lb	5	6½
Flour, ₱ bbl:		
Double extra	7 25	
Superfine	6 25	
Fine	5 00	
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	10	10½
Almonds, soft shell	17	19
Almonds, shelled	31	
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	33 00	
Choice	35 00	
Iron, ₱ ton:		
Pig	35 00	
Country bar, ₱ lb	4	6
English		4
Swedes, assorted	6½	7
Hoop	6	
Sheet	6	
Boiler	7½	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	—	—
Cement	2 25	2 75
Plaster Paris	2 50	2 75
Lumber, ₱ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	23 00	28 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	18 00	21 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	12 00	15 00
Shingles, ₱ M	3 50	4 50
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	11	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	84	85
Oyal oil, in barrels	27	30
Coal oil, in cases	32	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude		46
Cotton seed, refined	55	
Castor	1 60	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	80
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35	35½
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	45	50
Cloves	18	20
Nutmegs	1 20	1 25
Pepper	21½	21½
Pimento	12½	—
Sugar, ₱ lb:		
Havana, white	—	—
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13¾
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	50	50
Tin, ₱ lb:		
Block	—	45
In plates, X, ₱ box	15 00	15 75
In plates, I C	13 25	13 50
Leaded plates, X	15 00	15 25
Leaded plates, I C	12 75	13 00

CATTLE MARKET.

New Orleans, March 12, 1872.

Texas cattle, choice grade, ₱ head	50 00@55 00
Texas heavys 1st qual, ₱ head	35 00@45 00
Texas cattle 2d qual, ₱ head	20 00@28 00
Texas cattle, 3d qual, ₱ head	12 00@14 00
Western beeves, ₱ lb, net	10@14
Hogs, ₱ lb, gross	5½@6¾
Sheep, first quality, ₱ head	5 00@7 00
Sheep, second qual., ₱ head	3 00@4 00
Sheep, third quality, ₱ head	2 00@2 50
Milch cows, choice, ₱ head	80 00@100 00
Milch cows, ₱ head	50 00@60 00
Texas cows, with calves	— —@80 00
Calves, ₱ head	7 00@10 00
Yearlings, ₱ head	10 00@15 00

Special Notices.

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A Situation as Housekeeper, or to take care of children, by a middle-aged lady. Would prefer to lay out a Methodist family. Address Miss Dorcas McKENDREE, Independence, La.

DEMOPOLIS DIST. CONFERENCE.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. Cox, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DISTRICT.—SECOND ROUND.

Woodville	Mar. 30, 31
Clinton	Apr. 6, 7
East Feliciana, at Pipkin's chapel	13, 14
East Baton Rouge	20, 21
Bayou Sara, at Pinkneyville	27, 28
Jackson	May 4, 5
Amite	11, 12
Meadville	18, 19
Wilkinson, at Macclonia	25, 26
Buffalo	June 1, 2

J. L. Fogsyth, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst circuit	Mar. 30, 31
Providence ct., at Franklin chapel	Apr. 6, 7
Brandywine, at Brandywine	13, 14
Scotland, at Bethesda	20, 21
Pleasant Valley, at Rehoboth	27, 28
Burlington, at Burlington	May 4, 5
Georgetown, at Mount Pleasant	11, 12
Beauregard, at Wesson	18, 19
Jackson	25, 26
Crystal Springs	June 1, 2
Bogue Chitto	8, 9
Brookhaven	15, 16

W. E. M. Linfield, P. E.
Post Office, Crystal Springs

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scooba	Apr. 6, 7
Spring Hill ct., at Lauderdale sta	13, 14
Wayne circuit, at Enon	20, 21
Sinionta circuit, at DeSoto	27, 28
Enterprise circuit, at Sukatema	May 4, 5
Enterprise station	11, 12
Marion circuit	18, 19
Clarke circuit	25, 26
Meridian station	June 1, 2
Paulding circuit	8, 9

Wm. B. Hines, P. E.

SEASHORE DISTRICT.

Ocean Springs circuit, at Biloxi	Mar. 16, 17
East and West Pascagoula circuits, at Antioch	23, 24
Green mission, at Vernal	30, 31

My address is Brandon, Mississippi.

C. F. Gillespie, P. E.

BRANDON DISTRICT.

Philadelphia circuit	Mar. 2, 3
Trenton circuit	9, 10
Raleigh circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, 31

F. M. Williams, P. E.

VICKSBURG DISTRICT.

North Warren, Mildale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayuga, at Utica	16, 17
Fayette, at Bethel	23, 24
Kingston	30, 31

John A. E. Jones, P. E.
Port Gibson, Miss.

ALABAMA CONFERENCE.

MOBILE DISTRICT.—SECOND ROUND.

Franklin street	Mar. 9, 10
Whistler	16, 17
St. Paul's	23, 24
Citronelle ct., at Mount Vernon	30, 31
St. Francis street	Apr. 6, 7
Mount Pleasant ct., at Stockton	13, 14
Grand Bay mission, at Grand Bay	20, 21
St. Stephen's	27, 28
Eastern Shore	May 4, 5
Pollard circuit, at Pollard	11, 12
Pensacola	18, 19
Milton	25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 25.

H. Urquhart, P. E.

MONTGOMERY DISTRICT.

Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Elmore, at Carolina	23, 24
Harrisville and Silver Run	30, 31

William A. McCarty, P. E.

CAMDEN DISTRICT.

Oak Hill, at Bethlehem	Mar. 2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro	9, 10
Snow Hill, at Snow Hill	16, 17
Farmersville, at Four Oaks	23, 24

D. M. Hudson, P. E.

MARIANNA DISTRICT.

Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo mission, at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the General Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

Angus Bowling, P. E.

UNION SPRINGS DISTRICT.

Pine Level circuit, at Pine Level	Mar. 2, 3
Dinsteo circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Ida	16, 17
Elba circuit, at Bethel	23, 24

A full attendance is solicited. Delegates in the District Conference will be elected.

My address is Troy, Alabama.

J. W. Shores, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Evergreen and Big Cane	Mar. 2, 3
Shreveport	9, 10
Columbia and Trinity	16, 17
Centreville mission	20, 21
Harrisonburg and Trinity	23, 24
Alexandria	30, 31
Atlanta	Apr. 6, 7
Rapides	13, 14
Bayou Boeuf and Spring Creek	20, 21

E. White, P. E.

OPELOUSAS DISTRICT.

Bayous Boeuf and Wauxia, at Wauxia	Mar. 2, 3
Opelousas and Washington, at Washington	9, 10
Vermillionville and Plaquemine	
Brulee, at Vermillionville	16, 17
Bellevieu and Kimball chapels, at Kimball chapel	23, 24
Abbeville and Prairie Gregg, at Abbeville	30, 31
New Iberia	Apr. 6, 7
Franklin and Pattersonville, at Pattersonville	13, 14
Lake Charles	May 25, 26
Grand Chenieres	June 1, 2
Calcasieu	8, 9
Sugartown	15, 16

E. F. White, P. E.

GREENVILLE DISTRICT.

Ouachita, at Smyrna	Mar. 9, 10
Farmerville, at Alabama	23, 24
Castor, at Bellevue	Apr. 6, 7
Monroe station	20, 21
Trenton, at Trenton	27, 28

S. Scott, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar. 2, 3
Kracehie, at Kracehie	9, 10
Pleasant Hill, at Pleasant Hill	16, 17
Caddo, at Greenwood	23, 24
Shuttsy, at Fort Jessup	30, 31
Anacoco, at Holly Grove	Apr. 6, 7
Springville, at Coushatta	13, 14
Shreveport, at Shreveport	20, 21

John Pipes, P. E.

LAKE PROVIDENCE DISTRICT.

Lind Grove, at Lind Grove	Mar. 2, 3
Winnsboro, at Winnsboro	9, 10
Rayville, at Rayville	16, 17
Sicily Island, at Sicily Island	23, 24
Tensas and Elizabeth chapel	30, 31

J. T. Davis, P. E.

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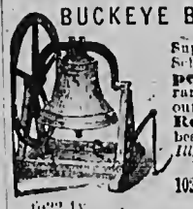

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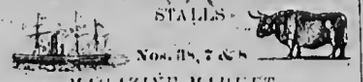

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, MARCH 21, 1872. NO. 12.

NEWS OF THE WEEK.

DOMESTIC.

New York, March 14.—A meeting of about a thousand unemployed workingmen was held this afternoon in Tompkins square, under the auspices of the International Society. Resolutions were adopted that railroads, mines, gas works, expresses, telegraphs, etc., have a right to be owned and run by the government in the interests of the people at cost; that the public lands should be disposed of only to actual settlers; that all acts of legislation should be submitted to the people for their approval or rejection, and demanding of the city authorities work for the unemployed.

Nashville, March 15.—Mary Middleton Rutledge, wife of Francis B. Fogg, died suddenly this morning of heart disease, in this city. She was a granddaughter of a signer of the Declaration of Independence, and distinguished as one of the most intelligent and benevolent women of Tennessee.

St. Louis, March 15.—A revolt in the Missouri penitentiary to-day was subdued. One convict was shot and others bludgeoned. The plan was to overpower the guards and rob and burn the shops.

Boston, March 16.—A majority of the Legislative committee on the subject have reported a bill to amend the constitution so as to give women the right to vote and hold office. The minority of the committee consent.

St. Louis, March 17.—A bill was introduced in the Senate yesterday practically abolishing the death penalty, by leaving the mode of punishment to a jury.

Washington, March 18.—A bill was introduced by Mr. Kellogg to aid in rebuilding levees on the Mississippi river, providing for the issue of ten-forty bonds, at the rate of $16,000 per mile, to the Mississippi Valley Levee Company, to aid in the construction of the levees from Cape Girardeau, Missouri, to Fort Jackson, Louisiana.

Chicago, March 18.—Twelve millions of dollars are being invested in hotel property here. Work is progressing rapidly on the Pacific and Gardner hotels, and contracts for the new Sherman House have been awarded.

New York, March 19.—The New Jersey Methodist Conference passed a resolution closing camp meetings on Sunday.

Twenty-nine cases of smallpox yesterday, and on the increase.

FOREIGN.

Paris, March 14.—It is reported that President Thiers yesterday gave final notice to England of the renunciation by France of the commercial treaty.

The Prince and Princess of Wales have departed for Cannes and Nice.

The deputies of the Left in the Assembly unanimously resolved to repudiate the International Society. The bill for its suppression passed the Assembly to-day without an amendment. It imposes various fines and terms of imprisonment for holding office in, belonging to or having any connection with the society, and in some cases deprives the offender of his civil and domestic rights.

Berlin, March 14.—The Prussian government has requested the Roman Catholic Bishop of Ermland to revoke the sentences of excommunication pronounced by him, contrary to the laws of the country.

Matamoras, Mexico, March 14.—General Palacios received a courier extraordinary this evening, with official dispatches announcing the reoccupation of Zacatecas by the government troops, under General Rocha, on the sixth instant, after the signal defeat of the rebels, commanded by Generals Trevino, Guerra and Martinez, who had consolidated their forces. General Rocha claims to have captured all their infantry, artillery and munitions, the leaders only escaping with a small force of cavalry.

The bells are ringing and artillery firing in honor of the victory.

London, March 15.—The Emperor and Empress of Brazil have departed for home.

Earl Granville announced in the House of Lords to-night he had received official notice from the French cabinet of the abrogation of the commercial treaty.

The Fenians are making preparations for grand demonstrations throughout Ireland in favor of amnesty on St. Patrick's day.

Havana, March 15.—The survey steamer Bibb has returned with a collection of Azteo antiquities.

A telegraph cable between Cuba and Mexico will probably be laid in April.

Captain Richard Adams, late of the steamer Moro Castle, died last night.

The Moro Castle, from New York, arrived this morning. She had her wheel-houses damaged in a storm.

Paris, March 16.—The trial of Marshal Bazaine, for the capitulation of Metz, is expected, and just now occupies public attention. As he can only be tried by his peers, there is some difficulty in assembling a court martial which is competent, as nearly all the marshals of France, of whom the court must be composed, were themselves concerned in some capitulation or surrendor during the late war.

The Committee on the Defense of Paris have submitted a report condemning the present system of fortifications around the city, and the government has refused to fortify the points occupied by the German troops during the siege.

Duc de Grammont has issued a pamphlet reviewing the recent struggle between France and Germany, and showing that Bismarck had determined upon going to war.

The National Assembly to-day rejected a resolution proposing a reduction in the allowance of President Thiers. It was proposed to reduce the amount by one-tenth.

London, March 16.—It is reported that England and Uruguay have come to an open rupture, and that all friendly relations between the two nations have ceased.

Berlin, March 16.—The Archbishop of Cologne has formally excommunicated Profs. Hilgers, Knoodt, Saugen and Rusch, of the University of Bonn, for their rejection of the dogma of papal infallibility.

London, March 17.—The *Observer* states that at the meeting of the cabinet yesterday the American reply to Granville's note was read and discussed, and produced a favorable impression, and was regarded as furnishing the opening for further negotiations on the basis of arrangements provided in the treaty of Washington.

Rome, March 18.—Von Arnim, the German embassador to the papal court, will shortly present to the Pope his letters of recall.

Bonn, March 18.—Delegates of the Old Catholic party, to the number of one hundred, held a meeting here last week, and resolved to call a general congress, to meet at Cologne, in September. A petition against the Jesuits was framed, to be presented to the Reichstag.

Calcutta, March 18.—The assassin of Lord Mayo has been executed. He confessed that the assassination was not the work of a conspiracy, but that he alone designed and carried out the murder. He designed also to kill General Stowart, who accompanied Earl Mayo.

London, March 19.—Granville announced in the House of Commons that a reply to America's note would be dispatched on Thursday, and that the honor of the country would be maintained.

The press of this city this morning, in commenting on the statement made to the House of Commons last night, by Mr. Gladstone, relative to the reply to the American government to Earl Granville's note, generally express the opinion that the communication of the premier will create disappointment and apprehensions throughout the country.

The government is urged to bring the present difficulty with America, arising out of claims for indirect damages, to an amicable and honorable solution.

Matamoras, March 19.—Particulars of General Trevino's defeat near Zacatecas prove more disastrous to the revolutionists than at first reported. While the battle was progressing one thousand of Trevino's men revolted and joined General Rocha, which created a panic, resulting in the route of the revolutionists and the capture of Trevino's main command, with all their material of war.

General Cortina attacked the revolutionists near Camargo, defeating them and capturing many horses and men.

General Quiroga's position in Camargo is rendered precarious, Cortina having advanced toward Monterey.

A good definition of the difference between "old school" and "new school" was given by the Hon. J. B. Grinnell, of Iowa. "As near as I can understand," said he, "the children of *Old* School Presbyterians sin as soon as they are born, and the children of *New* School Presbyterians as soon as they know how."

COURSE OF STUDY.

For Admission on Trial.—The Bible, in reference to doctrines generally; Wesley's Sermons on Justification by Faith, and on the Witness of the Spirit; Book of Discipline; the ordinary branches of an English education.

First Year.—The Bible, in reference to its historical and biographical parts, and its chronology; Book of Discipline, with special reference to chapter I, sections 1 and 2; Manual of Discipline, chapters I and II; Wesley's Sermons, volume 1; Ralston's Elements of Divinity; Watson's Institutes, part IV; Preachers' Manual; History of the Organization of the Methodist Episcopal Church South, by Redford; written sermon on Repentance.

Books of Reference.—Watson's Biblical and Theological Dictionary; Theological Compend; Fletcher's Works; Watson's Life of Wesley.

Second Year.—The Bible, in reference to its prophetical parts; Wesley's Sermons, volume II; Watson's Institutes, part III; Smith's Elements of Divinity; Book of Discipline, with special reference to chapters II, III and IV; Manual of Discipline, chapters III and IV; Coppee's Rhetoric; written sermon on Justification by Faith.

Books of Reference.—Newton or Keith on the Prophecies; Angus' Hand-book of the Bible; Claude's Essay on the Composition of a Sermon; Watson's Sermons; Bickerstith on the Spirit of Life; Whately's Rhetoric.

Third Year.—The Bible, in reference to the life of Christ; Wesley's Sermons, volume III; Watson's Institutes, part II; Coppee's Logic; Rivers' Mental Philosophy; Edgar's Variations of Popery; Book of Discipline, with special reference to chapter V to the end; Manual of Discipline, chapters V, VI and VII; written sermon on the Witness of the Spirit.

Books of Reference.—Young's Christ of History; Neander's Life of Christ; Hickok's Mental Science; Vinet's Pastoral Theology; Stevens' History of Methodism; Paine's Life of McKendree; D'Aubigne's History of the Reformation; Whately's Logic.

Fourth Year.—The Bible, in reference to the Acts and Epistles, their analysis and design; Wesley's Sermons, volume IV; Watson's Institutes, part I; Powell on Apostolical Succession; Hickok's Moral Science; Mosheim's Church History; Summers on Baptism; Book of Discipline reviewed; Manual of Discipline, chapters VIII and IX; written sermon on Regeneration.

Books of Reference.—Butler's Analogy; Bingham's Antiquities; Rivers' Moral Philosophy; Hoppin's Homiletics; Wall on Infant Baptism; Litton's Church of Christ; Neander's Church History; Liddon on the Divinity of our Lord; Conybeare and Howson's Life and Epistles of St. Paul.

Commentaries.—Clarke's; Watson's Exposition; Wesley's Notes; Summers on the Gospels; Stier's Words of the Lord Jesus; Lange on the New Testament; Olshausen on the New Testament; Alford on the New Testament; Bloomfield on the New Testament; Macknight on the Epistles; Henry's Exposition; Whitby's Commentary.

SPLENDID LEGACY.

Mr. R. H. Bayley, a Virginian by birth, and many years a prosperous merchant of this city, lately departed this life. His will was probated in the Second District Court a few days ago. It contains the following provisions:

"I give to the Washington Robert E. Lee College, at Lexington, Virginia, seventy thousand dollars in cash, say $70,000, to establish a professorship to be called by my name; the president and trustees of the colleges shall designate the most useful one for the institution. The amount, say $70,000, shall be kept as a permanent fund, the amount never to be made less. The interest on the same to be paid in support of the said professorship.

"I appoint my brother, G. M. Bayley, of this city, and General Lee, the president of Washington and R. E. Lee College, at Lexington, or his successor in office, my executors or administrators, to carry this will into effect, without their giving any security."

Such bequests as this have become frequent of late. The hardships and afflictions of our Southern people appear to have excited a sectional and local pride and interest in our home institutions, which have not hitherto been manifested by our rich people. The magnificent legacy of Mr. Miller, of Lynchburg, Virginia, of $1,000,000, for the education of the poor children of Albemarle, his native county, and of $100,000 to the University of Virginia, and other large bequests by rich men in the South, are gratifying proofs of this invigorated State and sectional pride among our rich men. They show how unjust and unfounded is the aspersion upon the Southern people of indifference to education. If these examples are followed by other wealthy testators, and the liberality of the rich men in New England toward their great institutions of learning should be emulated by our own citizens possessing large means, we should soon be able in the South to vie with those great institutions that have conferred so much renown and so many benefits upon Northern communities.—*New Orleans Times.*

For the Advocate.

HOMER COLLEGE.

Mr. Editor: Through you let me say to the preachers of the Louisiana Conference, and the friends of Methodism in this State, that this institution of learning is not second to any in its claims upon our confidence and support.

We have invested here thousands of dollars in brick and mortar, and the fine college building stands upon the hill overlooking the beautiful and flourishing town of Homer, a monument of the liberality of the citizens of Claiborne and the adjoining parishes. The present endowment subscription, reaching nearly $15,000, almost entirely from this parish, shows that this people are interested and in earnest about building up a college here. I might also mention the fact of the fine chemical and philosophical apparatus and library lately bought in the city of New York for the college. These *facts* speak for themselves, and are worthy of demanding the interest and support of our people.

The president, Rev. James E. Cobb, is not surpassed in *learning* and *piety* in the South, and, with his able faculty, he is laboring to make Homer College the *first* in the connection, North or South. The curriculum is full and complete, and the faculty are determined that the student shall be *thorough* before he can be advanced, so that when he graduates he will not only be an ornament to society, but will be able to give credit to the institution in any department of business.

The moral discipline of the school is as good as the most conscientious Christian could ask for, and yet there is nothing in it but that the most worldly-minded parent would commend. Its location is the most desirable one that could be found in the State, and for health and refinement it is not surpassed in any country. It is the very place to build up a first-class college, and the foundations are all laid. Yet, brethren, Homer College is at this moment literally struggling for an existence. The trustees have exhausted their wits and means; but they are unable to make it what it ought to be. The college belongs to the Louisiana Conference, and she has promised to help; but have those promises been redeemed? A few empty resolutions do not keep the buildings in repair, nor pay the faculty or supply the agent with bread and meat.

The agent, Rev. Thomas J. Upton, is efficient and industrious; but his labors, so far, have been confined principally to this parish and for the endowment. It is not expected that a college is to be supported entirely by local patronage. It cannot be done. We need friends who will *work* for us, and send up young men from different parts of the country to fill these halls with students. Could not each preacher in the bounds of our Conference send up two or more young men to Homer College? Now, brethren, let us prove ourselves faithful to the resolutions passed at our last Conference.

Again, we need money—*need it now.* Who will make an effort to find a few friends of education like Colonel Hardee, McVay and others, who have so nobly answered the appeal of Bishop Keener for help for Centenary—to send Homer College a few thousand dollars.

I would not pluck a single laurel from Centenary, nor hinder in the least her success. Yet I am sure that Homer is equally *needy* and *worthy*, and Homer belongs to us entirely. She is *the* child of our household, the pledge of our union. Should we neglect to provide for her wants, or shall we be counted "worse than infidels" in failing to labor for our offspring? This is an appeal made in good earnest. It is the necessity of the case that called it out. Who will answer? Who will send us help, either young men or money, or both?

Address Rev. J. E. Cobb, president Homer College, or William F. Moreland, president of the Board of Trustees, Homer, Louisiana.

John A. Miller.

Homer, La., March 2, 1872.

REPORTS FROM THE WORK.

Lower Peach Tree, Alabama Conference.

Mr. Editor: I find Christian people here, and stewards of our church, who know and do their duty well. They have rented for me a comfortable house, well situated, with good water, and have well supplied it with new furniture, suited to a preacher's comfort and convenience; also a full supply of provisions. A committee is now negotiating for a house and lot as a permanent parsonage for the circuit, and there is no doubt but this will be accomplished in a few weeks, at most.

At my first quarterly meeting there was a full attendance of the official members, save one appointment. The brethren manifested great zeal and concern for the financial as well as the spiritual interests of the circuit. The assessments were satisfactorily agreed to by our worthy presiding elder (Bro. Briggs) and myself.

The spiritual condition of the church on this work is as good as I could expect, under existing circumstances. I have reasons, well grounded, to look for an improvement in this important matter.

The appointments are well attended, especially so when we take into consideration the bad roads and weather. I will here say that Methodism is looking up through this country. I have great reason to believe and trust that the Lord will pour out his Spirit abundantly upon the church and people of this work. O that it may be so all over our land! is my prayer.

A. C. Hundley, P. C.

Lower Peach Tree, March 8, 1872.

Caddo Circuit, Shreveport District, Louisiana Conference.

Mr. Editor: Having nearly finished my second round since Conference, I desire to say a few words in reference to the status and prospects on my circuit. At our Conference in Monroe, and also after I returned home, I gave myself unreservedly anew to God and the work of the ministry—laying self, wife and everything we possess on the altar of consecration to Christ.

When I left this circuit for Conference I had only two appointments; two others were added to it by the cabinet; since Conference I have added two others; making, in all, six monthly appointments. The appointments cover an area of twenty-six by ten miles. Each of those promises a good harvest. At every point, save one, I hope to have a good Sabbath school. We organized a school last Sabbath in Greenwood under more favorable auspices, or at least with more earnestness of spirit, than last year.

We are now making strenuous efforts to raise funds to build a new church in place of the one burned down just before Conference. I am hopeful of succeeding, though we may be necessitated to call for aid from abroad.

Mrs. Parsons, very recently from Mansfield, with her three highly accomplished daughters, has opened a school of high grade in the academy at Greenwood, which promises to give a new interest to our little village. I sincerely hope that every one who can possibly do so will rally to the support of this school, so highly meriting patronage. Mrs. Parsons has had many years' experience in teaching in colleges and schools of high grade, while her daughters are even more highly advanced in the classics than herself. Good board, at reasonable rates, can be obtained in good families.

I would say, in conclusion, that we are trying to put the entire machinery in motion, and, having begun systematically, I am anticipating a good harvest.

Will my good brethren pray for me and my good wife, who is at this time quite sick? To my brethren in the ministry: let us all do a faithful year's work for Christ. Souls are perishing! Let the warning cry *ring* out, and the battle *rage* on, till we shall hear the jubilant shout of victory coming up from every quarter, and see the grace of God coming down upon land and sea.

Yours in the bonds of the gospel,

Amicus W. Williams.

Greenwood, La., March 4, 1872.

If you pay a visit it is not necessary to take a receipt.

OUR MEXICAN MISSION.

It behooves us to push our mission work in this opening field. We must not be content to remain upon the border, but should penetrate the heart of Mexico in a brief period. Bishop Marvin, writing to the St. Louis *Advocate*, says:

The readers of the *Advocate* will remember that a few weeks ago I gave some account of the Mexican mission recently established in western Texas; and in view of this opening field, so large in its prospective demands, urged the church to greater zeal and liberality in the missionary work. I did not at all intend to invite remittances to myself for the benefit of the Mexican mission, but to swell, if possible, the volume of missionary contributions made in the regular way, so that the church might be able to meet the demand upon her for this and all other fields.

But within this week I have received two letters,—one from Dr. J. E. Douthit, of Kingsville, Missouri, containing $5, and one from Rev. B. M. Messick, of the Chestnut Street church, Louisville, Kentucky, containing $50, from Mrs. Rosanna Graham, both for the Mexican mission. These amounts, thus voluntarily contributed, without direct solicitation, I accept as the sign of good things to come. And I will now say that I would not object to receiving between this and the first of May a sufficient amount to meet the expenses of the Mexican mission for this year—only some $450, as we have at present only one missionary employed. If the liberality of the church shall justify, we hope at the next session of the West Texas Conference to enlarge this work considerably. Suitable men begin to come into sight, and will be at hand when the *means* shall be furnished. I believe that God put it into the hearts of his children, at those two distant points, simultaneously, to make these remittances.

But I trust that none who make special contributions to the Mexican mission will subtract the amount from their contributions to the general fund. Let it be a special gift, the fruit of abounding liberality.

Those amounts I will keep until the annual meeting of the Board of Missions in May, at Nashville. If the Parent Board shall then assume the charge of this work, I will turn the money over to the treasurer. If they still leave it to be managed by the West Texas Conference, I will then at once remit what I may have in hand to the treasurer of the Board of Missions of that Conference, Rev. Buckner Harris, of San Antonio, Texas.

To Patrons of the Handsboro Democrat.

On Thursday night, the fifteenth instant, the *Democrat* printing office, with my books, files and private papers, was totally destroyed by fire, which has caused the temporary suspension of the paper.

I have commenced rebuilding, and making arrangements to resume publication in a week or so, when the *Democrat* will greet its patrons much improved and enlarged. The expense of rebuilding and buying new printing material will fall heavily on me at this time, therefore I earnestly request those who know themselves indebted, either for subscription, advertising or job work, to make immediate payment.

I have worked assiduously for nearly twenty years to build up a paper in this section, and I am proud to say the *Democrat* was fast growing in favor, and pecuniarily in a flourishing condition.

If my call to delinquents to send the amounts due meets with prompt response, I shall be able to start again without needlessly embarrassing myself in the purchase of material necessary to start a paper that will assist to build up the good country and its enterprises.

P. K. Mayers,
Editor and Proprietor.

Handsboro, Miss., Feb. 28, 1872.

Temperance at the Antipodes.—A law is in force in New Zealand forbidding the sale of intoxicating liquor except on the written application of a third of the inhabitants of the district. It also holds the liquor-seller responsible for losses inflicted by his customers when intoxicated, and makes the adulteration of liquors a penal offense.

Aged and Faithful Servants Cared For.—The New York Conference of the Methodist Church has purchased a house and lot in Middletown, New York, to be occupied by worn-out preachers unable to provide for themselves.

The Christian Advocate.

THURSDAY, MARCH 21, 1872.

THE FUTURE.

BY ELIZABETH C. SPENCER.

O wonderful, beauteous Future!
Violet and amber-hued,
Jeweled like Eastern princess,
Poet and priest hast thou stood
Since the earliest dawn
Ushered the day.
Luring us ever
With thy roundelay.

How do thy portals glisten!
How do thy pavements gleam!
How like a palace of beauty
Thy towers and minarets seem!
A city of refuge,
A place of retreat,
For sad and down-hearted,
Grief-laden feet.

Oh! jeweled and amber-hued Future!
Thy sunny and golden-walled realm
Shall the wand of the sable-robed Present
With clouds and with darkness overwhelm?
See! the white marble tells
Of past promise untrue;
Of the grief-bursting heart,
And the loved ones laid low.

No! Ever, thou star-crowned magician,
Continue thy wonderful sway:
Paint visions of beauty for mortals,
Chase sorrow and sadness away;
With Hope's rainbow span
The darkest of days;
Light even the tomb
With thy soft, mellow rays.

Independent.

For the Advocate.

Divine Efficiency of the Church.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—Second Corinthians x, 4.

When we look at what the church accomplished in the days of the apostles, and the apparent inefficiency of the means used, the truth is forced on our minds that a supernatural power co-operated with the means, rendering the weapons "mighty." St. Paul was convinced of this truth when he said: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

The Founder of the Church and Author of the Christian religion made his appearance at a time when paganism was at its zenith, and in a manner that the wisdom of the world would have pronounced unfavorable for the spread of his religion. Little was it imagined, when he was cradled in a manger, or when he expired amid the ignominies of the cross, that he would subvert the religion of the empire, and become the God of the Roman, the Greek, and all the nations of the earth; that he, of his own power, would dethrone the long-worshiped deities of paganism, and fix his cross, the brightest and most glorious gem upon the diadems of the Cæsars. He had, however, said: "If I be lifted up from the earth, I will draw all men unto me." The prophet Isaiah fully understood in what light the world would look upon him—as having "no form nor comeliness," "no beauty that we should desire him," "despised and rejected of men," "a man of sorrows and acquainted with grief." What attraction, then, could the wisdom of the world discover in the mangled body of a crucified Jesus—him who "made his grave with the wicked." This, then, is the man who was to draw all men unto him; the man who, by his own almighty power, cast down the proud fabric of idolatry, and erected on its ruins the altars of his own divinity; the man for whose name martyrs laid down their lives. True, when this man hung upon the cross, scenes transpired well calculated to impress upon the mind of beholders that he was more than man; while the darkening of the sun, the quaking of the earth, the rending of the rock and the coming forth of the sleeping dead all proclaimed that he was not only a man, but God. There was one circumstance, however, that seemed to neutralize the effect produced by this confusion of nature. A portion of his language did not seem to be that of God. When spent with suffering, and apparently despondent at the cruelty and ingratitude of his people, he exclaimed: "My God! my God! why hast thou forsaken me."

Again, the disciples whom he selected to be his companions and co-operators were not such men as the wisdom of the world would have selected for the propagation of a new religion. They were fishermen, accustomed to no other occupation, acquainted with no other science, than that of casting out and drawing in their nets. They were simple, uneducated men—men who adhered to their Master only so long as they had hope of temporal preferment, and then forsook him as soon as they apprehended danger. Even Peter, who had promised to die rather than forsake him, denied his Lord as soon as he was questioned by a female servant. Yet such were the men of whom Christ made choice for the subjugation of the whole world, and whom he commissioned to go forth and "teach all nations," and that, too, at a time when paganism was at its highest pitch, and learning and refinement far advanced. And then the manner in which he sent them forth. How apparently inefficient! Did they go out equipped in arms and invested with majesty? Did they lead on to the field of battle a host of warriors, against whom the legions of the earth could not stand? Did they go forth like the disciples of Mohammed, with the Koran in one hand and the sword in the other, awing the trembling caravans into subjection, and immolating with inexorable zeal all who dared to resist the prophet? No; their weapons were not carnal! When Peter drew his sword in defense of his Master he was told that "all who use the sword shall perish by the sword." He sent them out without gold or silver, without shoes, without a second coat, or a staff to lean upon. And then they were told that they would be hated for his name's sake, that they would be driven from city to city, that they would be persecuted, delivered up to the synagogues, cast into prison, and brought before kings and rulers, and all this because of the name of him whose gospel they were sent out to promulgate.

Is it possible, then, that such men, and under such circumstances—devoid of every accomplishment calculated to give to them even the appearance of plausibility—could become the teachers of all nations, and the instruments in the overthrow of the hosts of long-cherished pagan gods? Who will listen to their doctrine? What have they to recommend their person or their cause? The God whom they preach is crucified, and his cross is a scandle to the Jew, and a stumbling block to the Gentile. Yet they are commanded to point to Calvary, and proclaim that he who was crucified there is God, and that he who "believeth and is baptized shall be saved; but he that believeth not shall be damned." Must not the Roman Senate have sneered at their design? Must not the Emperor have looked down from his throne with contempt upon their undertaking? What! do such men as these plan the entire subversion of idolatry? Will these fishermen enter into the domestic sanctuaries of families, into the shrines of the capital, into the temples of the city and the fanes of the groves? Will they throw down the wreathed statues of the Jupiters, the Minervas and the Apollos, and raise in their stead the ignominious cross of a Nazarean? Will they persuade Egypt to forsake her ancient and venerated deities, and worship him who bowed his head upon the cross and gave up the ghost? Will they turn the adoring eye of the Persian from the splendors of the sun, and fix it upon the gloom of Calvary? Yes; not by their own might or power, but by the power of the Most High, who was with them. Armed with the name of Jesus Christ and the panoply of heaven, they were able to rout the combined powers of darkness, and make the cross of their Master the joy, the pride, the solace and the hope of the world.

It must, therefore, be manifest that the efficiency of the church depends upon a divine agency, and that the wonderful change wrought—from paganism to Christianity—in the days of the apostles was by divine power. The eye and finger of God was there—the God of wisdom, the God of power, the God of mercy, the God of light was there.

W. SPILLMAN.

ENTERPRISE, MISS., Feb., 1872.

For the Advocate.

PREACHING.

MR. EDITOR: Some people, and some preachers too, it is to be feared, mistake the true end and aim of preaching. Paul speaks of some hearers who have "itching ears," who are "turned from the truth unto fables." Such hearers seem to forget that the great end of preaching is to save souls and glorify God. They seem to look upon a sermon pretty much as they do upon a lecture on some scientific subject, or upon an oration on some anniversary occasion. Consequently they are not satisfied with the preaching of the gospel in a plain, earnest, pointed, heart-searching manner. They want the preacher to "prophesy smooth things;" to tell them pretty things in a pretty way; to entertain them with beautiful imagery and elegantly-woven garlands of rhetorical flowers, or to hold them spell-bound with his overwhelming eloquence. They forget that mere pictures of flowers are not fragrant, that pictures of fire do not burn, and that the painted resemblance of bread does not satisfy hunger. And it is to be feared that too many who profess to be called of God to preach the gospel, to preach "Christ and him crucified," not with enticing words of man's wisdom, but "in demonstration of the Spirit and of power," forget, to some extent, the high and holy and fearfully responsible work committed to their charge, and yield to this morbid and unhealthy craving of their hearers.

Now, there can be no objection to beauty of style and of language in preaching; but it should not be a studied, artificial beauty, but natural and spontaneous, like that of the blooming flower, or the sparkling dew-drop as it mirrors forth the myriad stars of the firmament above, or like the genial sunshine as it emanates in brightness and glory, without effort, from the great luminary of day. Let it be that beauty which is inherent in all gospel truth, and then it matters not how much there is of it—the more the better. There *is* such an inherent beauty in the gospel, and it is infinitely superior to the glitter and tinsel of mere human eloquence. It is true that the perception of this beauty by the hearer depends very much upon the manner in which it is presented by the preacher. He should not, therefore, be indifferent with regard to his style and manner. He should not ignore as unimportant the assistance afforded by science, literature, arts, the rules of logic and rhetoric, and the best models of eloquence, but should avail himself of them to the utmost, should cultivate his mind to the highest possible degree, should gather up knowledge from every source, should bring heaven and earth under contribution, and compel the very elements to aid him in the grand and glorious work of so presenting the truths of the gospel as that all who hear may fall in love therewith, and be prevailed upon to embrace them, and allow them so to pervade and permeate and possess their entire being that heart and life may be molded and fashioned like unto the heart and life of the blessed Jesus.

When we, as preachers and as hearers, shall come to recognize *fully* the truth that the "gospel is the power of God unto salvation to every one that believeth," and that it is the great means ordained by God for the salvation of the world, then, and not till then, will we preach and hear as we ought. Then only will the "word have free course and be glorified." True, the gospel has had success, and is still having success—in many places glorious success; but all must admit that its success ought to be a hundred-fold more than it is, considering the saving power it claims to possess, and the fact that the greater part of the world is still shrouded in heathen darkness.

May God open our eyes, show us our responsibilities, quicken our energies, and enable us to preach and hear as for eternity.

M.

NEWBERN, ALA., Feb., 1872.

THE CENTRAL UNIVERSITY.

REPLY TO BISHOP PIERCE.

Last week we published Bishop Pierce's views. That both sides may have a fair hearing, we publish the following rejoinder from Bishop McTyeire, which we find in the Nashville *Christian Advocate:*

With the highest admiration for Bishop Pierce, personally and officially, I must venture a few remarks on his letter—it is so remarkable.

1. More than one of our Bishops have written on a subject that is just now engaging the attention of the church—an institution for the training of our young preachers; and Bishop Pierce is the first to present it in a controversial aspect.

2. Besides his own name, which is a tower of strength, he makes up a powerful coalition against the proposed Central University. First, he addresses himself *ad collegium;* calls over the various colleges by name, and touches and tickles them all around; tells them they are to be "ignored," "eclipsed," "degraded," "disparaged," "disabled;" and he alarms their patrons and "sons." Next, he turns *ad populum:* the means of the people are to be "absorbed"—"foraged" on—"levied" upon. But the master-stroke is *ad clerum.* What can exceed the rallying power of these sentences of his letter, found all in a cluster?—

"The world is not advancing so fast as some dream. The ministry, as a class, are abreast with it. Within my day the preachers have stopped *pari passu* with society. I am not ashamed of my brethren."

The subtle force of the last sentence lies in the implication that it is to be read backward in connection with the friends of theological education. Of course the "brethren" will feel pleased with themselves after that, and will tie on to the eminent person who stands ready to take their part. Now, that three powerful elements are arrayed, or attempted to be arrayed, in hostility, let the "pet scheme" and its friends take care, for they are in peril!

3. The "Bishops are divided," we are informed. Sorry for it. The unity of our general superintendency is one of the things we glory in. The venerable Bishop Andrew, and all his colleagues, (except Bishops Soule and Pierce, who were absent,) committed themselves squarely to the policy of a theological institute in their address to the General Conference of 1866; and they are not men to go back on their record. That General Conference did the same thing; but in view of the prostrate condition of the country, biblical schools were accepted in connection with existing colleges, as a temporary expedient. It was generally understood, from himself, that Bishop Andrew was anxious to renew his testimony in the episcopal address of 1870. The present senior Bishop presided at the Memphis Convention; and the opinions of his junior colleagues are pretty well known. On this subject, therefore, Bishop Pierce is in a small minority, if any minority can be small that claims him.

4. The bane of our educational projects, heretofore, has been the want of concentration. Wise and practical laymen have rebuked us for this, not only in respectful remonstrance, but by withholding their means. The Memphis Convention, it was hoped, had at least taken away this reproach. There were eight Annual Conferences, representing a membership of one hundred and forty thousand, and over five hundred traveling, and over one thousand local preachers. At last a combination was effected, adequate to the case. It was matter of congratulation, for men began to think it impossible to utilize the *connectional* genius of Methodism for the benefit of its higher education. But our honored Bishop views the combination with displeasure, and proceeds to disperse it—let this Conference go here, and that go there; let these draw off to themselves, and those to themselves. The Arkansas brethren are advised to build a college, and so the Tennessee.

5. This advice is the more strange because, as president of the board, the Bishop has known the embarrassments of Emory College. With agents abroad, and various appeals, how hard for that noble institution to live! The Bishop's last resort was an ingenious running endowment; but with all *his* influence and eloquent writing, he never could get a meeting of the endowers. The two Georgia Conferences, rich, populous, strong, are pledged to the support of Emory. And yet he would have the Arkansas Methodists, whose united membership does not equal that of either of the Georgia Conferences, and whose settlements are distant and new—he would have them add another weak and starving college to a list already too long!

6. The Bishop is a wise man; and we would like to do what he tells us, but the Conferences concerned will find difficulty in exactly understanding what he would have them do. He says:

"To the original proposition, as submitted to the Tennessee Conference, I had no special objection. As I understood it, the project was to unite the Tennessee, Memphis, the North Mississippi and North Alabama Conferences in an institution, (a University,) which should represent themselves—meet their local wants, and, of course, be open for general patronage. Leaving out the theological school, this scheme might work—would and ought to find favor in those boundaries."

That is plain. Further on he says:

"Let the four Conferences named above stick to their programme. If they can harmonize on a common enterprise—well. We will all say amen."

And a little further on he gives another, and what he thinks "the better policy in this matter:"

"Let Tennessee and Memphis unite and build them a college. They need it; they are able; they ought not to forage on their neighbors. The two Mississippi Conferences ought to rally, with Louisiana, on Centenary; North Alabama, with Alabama, on the University at Greensboro. The three Conferences in Arkansas should combine and locate an institution of their own at Batesville, or Fayetteville, or at some point along the mountain-range between. These are my notions."

It is well that they are "notions" only, for if they were directions, the brethren would be puzzled. I humbly submit, before any man offers to break up a settled scheme, that he ought to have a definite one of his own.

7. We infer from the Bishop's letter that he will have nothing to do with locating the "Central University," though respectfully requested by the representatives of eight Annual Conferences; but, without being requested by anybody, he locates a college for Arkansas.

8. Speaking of the "great University," he says: "The fact is, a very small portion of our membership know or care anything about it—very few of the Conferences can be committed to it." Again—"Some *few* among us desire a theological school for the training of young preachers." And again—"Our people are afraid of it—do not wish it at all. The great body of the preachers are against it." One greatly marvels that the majority of our Bishops do so misrepresent the sentiments of the church. Bishop Pierce must have seen how the mind and heart of people and preachers respond to the plan outlined by the Memphis Convention, for subsequently in his letter he complains—"The *very rapid development* of the idea in a little resolution, at Lebanon, last October, awakens my apprehension of the whole scheme. It grows too fast." Query—How can a thing grow *so fast* that has but *few* friends?

9. Upon the declaration that people and preachers are opposed to a theological institute, the Bishop proceeds: "Now, under these circumstances, is it to be grafted upon our economy, *nolens volens,* under the prestige and patronage of a great popular idea—the education of the people by the church? Heaven forbid!" It seems to me the *volens* principle has been conspicuous in every step of this movement. Nine Annual Conferences appointed delegates to the convention. Bishop Pierce presided over three of them, and if any were forced into the thing, he should have protected them. No corporator was appointed in the bounds of any Conference that had not appointed delegates; and the charter is to allow a representation to any Conference that may hereafter choose to co-operate. The feelings and susceptibilities of others have been delicately regarded throughout. Antagonisms and jealousies have been eschewed; let the responsibility of awakening them rest elsewhere. To assume that, because the last General Conference declined to order, create or establish a theological institute, therefore "spontaneous action," as Bishop Doggett calls it, is unlawful, is a *non sequitur.* I yield to no Methodist in loyalty to the General Conference; but I can see many reasons why that august synod should decline doing a thing for the whole church, which is yet open to individual enterprise. If anybody anywhere, pleased with the compass and plan of the proposed University, with its theological school, should elect to contribute it, would Bishop Pierce forbid him, or turn his contribution into another channel, *nolens volens?*

10. The attempt to concentrate men and means upon an institution of higher grade and larger patronage and facilities than any yet realized by the church, the Bishop characterizes as "unwise" and "ungenerous;" it would eclipse and disparage the excellent and useful institutions we already have. As to the unwisdom of trying to improve upon ourselves—let that go; but the imputation of "ungenerous" touches a tender part. Pray, is it ungenerous for one preacher to excel another in preaching? If it is, then Bishop Pierce is one of the most ungenerous men in the world.

11. He tells us, "God will call all the *educated* men he wants;" and before he concludes says: "Let us keep to our rules of study and examination. I cannot reconcile these positions.

12. "The itinerant system, wisely worked, is our school. There is none like it. I like Samuel better than Saul." We agree with the Bishop in that sentiment; but beyond the alliteration, I cannot see the point in introducing Samuel and Saul. Some writers have made a *strained* use of those names in favor of presbytery against episcopacy, but this is the first time I ever saw that argument against ministerial education. Yes, give me Samuel all the time. He traveled a circuit, annually, from Ramah to Bethel, and Gilgal and Mizpeh—he was a model prophet and judge and circuit-rider all the days of his long life; and no wonder, for the Lord called him, and he was put to school very early, and trained for his life-work in the best institution his age and country afforded. It is thought by some that Samuel founded a "school of the prophets," and was the first president of a theological institution. As for Saul, he entered the scene at mid-age, as undisciplined as one of his father's asses; though he had good intentions and an honest zeal, it was without knowledge; tall as he was by nature, he made but a sorry figure in his high office, and utterly broke down under its responsibilities.

13. The Bishop begins by assuring us that he is "not disposed to dogmatize;" and I was going to end by saying the same of myself, but I suspect that I have misapprehended the meaning of that word.

14. While we are toiling up the hill together—moving on the cause of Christian education against prejudice, selfishness, covetousness and indifference, led by good and great men, among whom Bishop Pierce is conspicuous, he hits back at ministerial education in these final words: "And if, as we go, the oxen should stumble, and the ark should shake, Uzzah had better keep his hands off."

Just so, dear Bishop; but people may differ as to who is acting the part of Uzzah.

PRESERVE your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and is suffered to dwell there, the road is paved for a thousand iniquities.

ON EARTH we have nothing to do with success or with results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God.—*Robertson.*

THE GOOD OLD BIBLE.

A Virginia banker, who was the chairman of an infidel club, was once traveling through Kentucky, having with him bank bills to the amount of $26,000. When he came to a lonely forest, where robberies and murders were said to be frequent, he was soon lost, through riding the wrong road. The darkness of the night came quickly over him, and how to escape from the threatening danger he knew not. In his alarm he espied at a distance a dim light, and urging his horse onward, he at length came to a wretched-looking cabin. He knocked; the door was opened by a woman, who said her husband was out hunting, but would soon return, and she was sure he would cheerfully give him shelter for the night. The gentleman put up his horse and entered the cabin, but with feelings that can better be imagined than described. Here he was with a large sum of money perhaps in the house of a robber whose name was a terror to the country.

In a short time the man of the house returned. He had on a deer-skin shirt, a bear-skin cap, and seemed much fatigued and in no talking mood. All this boded the infidel no good. He felt for his pistols in his pockets, and placed them so as to be ready for instant use. The man asked the traveler to retire to bed, but he determined to sell his life as dearly as he could. His fears grew into a perfect agony. What was to be done?

At length the backwoodsman arose, and, reaching to a wooden shelf, took down an old book, and said:

"Well, stranger, if you won't go to bed I will; but it is always my custom to read a chapter of the Holy Scriptures before I go to bed."

What a change did these words produce? Adam was removed from this skeptic's mind. Though avowing himself an infidel, he had more confidence in the Bible. He felt safe. He felt that a man who kept a Bible in his house, and bent his knees in prayer, was no murderer or robber. He listened to the good man, and slept as calmly in that cabin as he did under his father's roof. From that night he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey to prove the folly of infidelity.

NOTHING REMAINS AT REST.

It is a fallacy to suppose that there is any such thing as rest to matter. There is not a particle in the universe which is not on the move, nor a drop of fluid on the globe that is perfectly quiescent, nor a fiber in the vegetable kingdom in a state of inactivity. In animal bodies, from monads to the complicated organism of man, every part and parcel, even in the solids, are incessantly moving among themselves, and their component elements never cease to act in accordance with that universal law till death stops the machinery. Even then a new series of movements commences at that culminating point. Chemical dissolution of organic structures is but a liberation of molecules, the aggregation of which was necessary for a corporeal beginning and subsequent growth; and they then disperse to enter into new relations and new forms, and thus one never-ending circle of activity characterizes the material universe.

Death is a dissolution of the union that existed for a limited period of what is called life with organized matter. How that union commenced is as much of a divine mystery as their separation. They are distinct in nature and character, although one cannot manifest itself without the brain and nerves of the other.

Astronomy reveals the astounding intelligence that there are no fixed or stationary bodies in the unsurveyed regions of celestial space. Even the fixed stars, as they were once considered, permanent landmarks in the heavens, are coursing with undefined rapidity in the train of countless globes of shining glory, on a circuit too distant to be followed even by human imagination in the boundless realms only known to that God who controls the mighty whole.

Everything, therefore, is moving. When motion ceases there will be a wreck of worlds and a crash of an entire universe. Life is motion; inertia, to our finite minds, is death. Nature, however, neither modifies nor repeals a law, and consequently those now in force will operate with unerring certainty through the endless cycles of eternity.

BISHOP STROSSMAYER has not submitted to the Vatican. Dr. Dollinger has commenced at Munich a series of lectures on the Union of the Churches. Profs. Hilgers, Knoodt, Renoch and Langen, of Bonn, have received an ultimatum from the Archbishop of Cologne, requiring them, on pain of excommunication, to subscribe to the dogma of infallibility.

The Christian Advocate.

THURSDAY, MARCH 21, 1872.

HEADING UP THE BAY.

A REVERIE OF THE CHESAPEAKE.

How oft I think of other days,
When 'neath the sun's declining rays,
Or at the morning gray,
I paced the deck as nearer drew
The city's distant spires in view,
When heading up the bay!

O happy waves! how well of yore
I scanned your course from shore to shore,
Where storied precincts lay;
The "Light"—the "Point"—the Islands green,
Beyond the water's dazzling sheen,
While heading up the bay!

With pleasant thoughts of friends to meet,
And scenes that fill the busy street,
The heart was light and gay;
Yet turned to treasures left behind
The earnest longings of the mind;
While heading up the bay.

Alas! how many here we mark,
As wretched as some driven bark,
From virtue's path astray;
Who need, like ships, the Pilot's hand,
To safely clear the rock or strand
While heading up the bay.

Ah! such is all our life below,
Like vessels trail that come and go,
And have no certain stay;
Thro' storm and shine, from morn to eve,
Some port to gain—some shore to leave—
Still heading up the bay.

O! blest are they of humble heart,
Who study well the sacred chart,
That guides the soul away;
Who heed the signs in earth or sky,
That love divine hath set on high,
For heading up the bay.

See, where the Golden City stands,
With all its bright immortal bands,
Along the crystal way!
Her glory on the distant hills
With hope the patient spirit fills,
While heading up the bay.

Help me, O Lord! my voyage to make,
And bearings well for Heaven to take;
Thro' guiding Grace, I pray;
Till gently fades the glowing West,
And calmly sinks the heart to rest,
From heading up the bay!

WHAT TO DO WITH OUR BOYS.

BY JAMES LEONARD CORNING.

I know no more melancholy sight than that of a man who has broken down hopelessly as a merchant, and does not know how to turn his hand to anything else than the activities which have rewarded all his hopes and toils with disaster. Every large city teems with this class of unfortunates. Now and then a bank or an insurance company is created to make a place for them, just as benevolent societies seem to be foreordained from all eternity for the purpose of feeding a lot of cast-off preachers in the capacity of agents and secretaries. Probably nine-tenths of the large mercantile houses in every great city have each one or more clerks who were formerly proprietors in business. Now and then one of these poor unfortunates hangs himself; a serious matter, surely, if he had not been almost hung before! What thousands of broken-down merchants, lapsing, in the merciless vicissitudes of trade, to the function of underlings, would thank heaven if they knew how to peg shoes or manufacture tinware. As the chances of mercantile adventure now stand, a man who can peg shoes on his own last or make pails and muffin-rings on his own bench is on much better terms with Fortune and the Fates than the man who learns to barter behind a counter, with the probability of never doing so for himself, but forever more for somebody else. Well-to-do merchants do not generally wish their boys to learn trades, and yet an average boy will hardly ever approach so near kingliness as when he becomes master of a handicraft. A merchant's fortune is in the winds; a mechanic's is in his fingers. And I have now suggested the central principle of parental obligation as regards the future thrift of their sons, which is to give them some sort of knowledge which shall lift them above the vicissitudes and caprices of fortune. I would teach my boy to do something for the world, whether to make a barrel or build a railroad, which the world needs and must pay for. As regards earthly considerations, that is the best and most indestructible inheritance which I can bequeath to him.

But for my own boys my ambition would go further, and combine thrift with culture. If I had a dozen sons, I would, if possible, educate every one of them in some department of what may be called *headcraft*, in distinction from handicraft. I would, if possible, make every one a master in some branch of literature or science which makes a man personally superior and intellectually rich, and which the world will pay well for. Better science than literature, on a general comparison; for, as regards the earthly compensations of literature, they need to be backed in nearly every individual case with a hundred thousand dollars salted down in five-twenties. Nevertheless, I would rather be able to teach the people through the press, on a very moderate income, than be a merchant's clerk with gray hairs—a thousand to one.

But, after all, science is the thing to give a boy. Next to religion, this is what the world wants most, and what it has got to pay for. Let me instance, for thoughtful fathers of sons, a few examples. Let us begin with dear old Mother Earth, where everything starts which has to do with solid thrift.

Chemistry has changed agriculture from a blundering empiricism into a noble science. If men only knew how, they would double the produce of their farms. Two years of training in practical science would make your boy the most intelligent and skillful agriculturist to be found in his native country. With a quarter of a section of government land, purchased for a song, and all the laws of Nature at his fingers' ends, I would like to know if a man is not considerably more like a king than a hoary merchant's clerk, who knows nothing but barter and sale, and is predestinated from all eternity to die an underling.

Again, two years of thorough training supplementing the school routine will enable your boy to draw an air-line from New York to San Francisco. Only let him once show that he can do this thing, if need be, and, if he has an average amount of enterprise, he need never lack for remunerative employment. Commerce may have its ups and downs; but the railroads have got to be built, and the men of science have got to be paid to build them. Teach your boy to handle the chain and the theodolite, to plan a bridge, to bore a tunnel, and I should like to see the Fates try to starve him to death.

Again, in the bowels of the earth, waiting for skilled hands to bring them to birth, are the substance of wealth, and the coin which represents this. Mining hitherto, above all industries, has been empiric and conjectural as to its results. But science is changing all this; and in another generation a man, by geological and chemical lights, together with mechanical appliance, will take a bee-line to a bed of gold or copper or iron, as to-day the mariner takes a straight path from New York to Liverpool by the guidance of the meridian. Well, then, two or three years' training will teach your boy to sink a shaft and take metal from ore in the most expeditious and economical manner. Let him show that he is a master in these things, and he will not need a hundred thousand dollars capital to put him into business. The people who have got capital will be glad enough to put their money up to buy his brains.

But of all sciences for a boy (and a girl, too, for that matter) I like best the healing art; for this, besides paying, implies culture and also philanthropy. Teach your boy to heal the sick, and tell him to heal the poor for nothing, or next to nothing; but if the rich want his receipes, make them pay roundly for it. Do you say the world is full of doctors? I own it, if you put all the quacks in the category; but, if I were a first-class physician, with careful training in the best schools and hospitals in the world, I would set myself down in a nest of M. Ds. five hundred to the square acre, and expect a paying business in due time.

Only the other day I read in the paper that my old-time college friend, Dr. Agnew, received a fee of a thousand dollars for removing a cataract. Who shall say that brains do not pay? Albeit, while my friend was in training with the scalpel, I was hard at work trying to get cataracts off from blind souls, with not quite so large pecuniary returns!—*Independent.*

SEEK GOD NOW.

It is hard to believe that we have lived as long as we have. The child thinks the old man's life an age; but the old man looks back on it as a hand-breadth. Yet we cannot bring ourselves to realize that it will soon be over. The moment given us is to last forever. But it was the same with the generations that have lived before us. Yet where are the busy crowds that filled the world before we were born? They had their days filled with as many cares and occupations as ours have. Go back no farther than the beginning of this century. Where are our countrymen and countrywomen of that day? Their life was warm in them once. Some were caring for their young families then as some are now; some marrying; some following the past generation to the grave. The plowman whistled as he cut the furrow; the sailor heaved the anchor, or dropped it, to his rough "Yo ho!" the smith was busy at his forge, and wiped his brows, as he rested the hammer on his anvil and gossiped with the neighbors on the latest news. They met at markets and churches, and on the exchange. The fairs had their buyers and sellers, and their gaping crowds to see the clowns and the giants. Men were of all kinds then as now. Here you had an honest fellow that would put himself about to serve you; yonder one who had no thought but to cozzen you. They were feasting in the great man's house, and watering a crust with tears in many a poor widow's garret; all that the poor orphans had among them. Where are they all now? Not one of them, or hardly one, but is a pale ghost, gone forever from the light of the sun! Their memory has long ago faded from among men, and no one knows that ever they existed. They are faded and gone like the flowers that once pleased them in the sweet summer fields and gardens of long ago. O ye sons of men, how all the past is swallowed up by the black night! What think ye of yourselves delaying to make ready for the inevitable?

You have something to say for yourself, have you? But what if it be not admitted where alone it would be of value? Besides, in such a case, *can* excuses be reasonable? It is no common risk. You can't afford to be lost. You can live only once, and after that must go to the dead and have no more any portion forever in anything that is done under the sun. Then, after death, the judgment. No wonder your cheek blanches. It is a fearful thing to fall into the hands of the living God. You would shrink from letting your nearest friend know all your past life; but all things are naked and open to the eyes of him with whom we have to do. He is greater than our hearts, and knoweth all things. Texts sound at times like storm bells, deep and terrible, in your conscience—"The worm that never dies"—"Outer darkness"—"Depart, ye cursed." Oh, brother! no excuse, pray, no excuse. It is a matter of eternal life or death with thee.

There are two sides to this matter of delay. Even if it were safe, is it manly or honorable? To try to get heaven for the easy price of a death-bed repentance is not very gracious. To make peace with God when you are driven to it, for your own sake, not his; to accept heaven as a necessity, when you can do no better—is rather making use of God for your own interest than honoring him with your heart. Selfish repentance is no repentance. It is regret, not for your sins, but for their punishment. It is superstition, not religion; trust in a rite, part from practice; making a charm of Christianity to keep away the devil; a monk's gown put round you when dying to secure salvation. God cannot let himself be mocked. He requires sincerity, as you yourselves do. To hide behind a mask of seriousness, when your heart is the same as ever, is a rash folly with the Eternal.

But do you know you will be in the mood to think hereafter, if you refuse to do so now? We can only feel once. Impressions can never be renewed in their first freshness.—*Geike.*

PROF. HUXLEY'S RELIGION.

Prof. Huxley tells us that the necessity of a belief in a personal God, in order to a religion worthy of the name, "is a matter of opinion!" Of course, the word may be employed in some unusual sense. I recollect reading of a certain Emersonian who, having accompanied his wife to see Fanny Elsler dance, and being charmed, remarked to her, during the performance: "Margaret, this is poetry." To which his wife replied: "No, Paul, it is *religion!*" Of such religion I will ingly make a present to Prof. Huxley. But, apart from such *bizarre* employments of the word, I firmly adhere to my proposition. I know that Buddhism is sometimes asserted to be atheistic; but the conception of a power or principle apportioning after death rewards and punishments according to a standard of virtue necessarily involves the existence of an entity, which, as being most powerful, intelligent and good, is virtually and logically a personal God, whatever be the name habitually applied to it.

I do not know what precise meaning Prof. Huxley would give to the word religion. He speaks of "worship, 'for the most part of the silent sort,' at the altar of the Unknown and the Unknowable;" but he has not (as far as I recollect) explained to us as yet the full and exact nature and tenets of that religion the ritual of which is thus hinted at. Mr. Darwin's conception of religion is, however, sufficiently definite. He tells us that it consists "of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements."

Let us apply this to the Unknown and the Unknowable. "Love" for that of which we can by no possibility know anything whatever, and to which we may as reasonably attribute hideousness and all vileness as beauty and goodness! "Dependence" on that of which treachery and mendacity may be as much characteristics as are faithfulness and truth! "Reverence" for an entity, whose qualities, if any, may resemble as much all we despise as all we esteem, and which, for all we know, may be indebted to *our faculties* for any recognition of its existence at all! "Gratitude" to that which we have not the faintest reason to suppose ever willingly did anything for us, or ever will! "Hope" in what we have no right whatever to believe may not, with equal justice, be a legitimate cause for despair as pitiless, inexorable and unfeeling, if capable of any sort of intelligence whatever!

This is no exaggeration. Every word here put down is *strictly accurate*; for, if that which underlies all things is to us the unknowable, then there can be no reason to predicate of it any one character than its opposite. If, on the other hand, we *have* any reason to predicate goodness rather than malice, nobility rather than vileness, then let preachers of the unknowable abandon their unmeaning jargon; for it is no longer with the unknowable we have to deal, and we are plunged at once into a whole world of as distinctly dogmatic theology as can be conceived—a theology the dogmas of which are profoundly mysterious, while they are even more trying, and at the same time more illuminating, to the reason than any others of the whole catena which logically follow.—*St. George Mivart, in the Contemporary Review.*

"NO MONKEY, NO PHOTOGRAPH."

Johnny, the darling of the house, was going to have his likeness taken. A picture of Johnny on his third birthday was demanded by friends and neighbors all around us; and so Johnny was to stand with his dog Fan for a picture that was to delight all hearts.

Mother and aunties took careful counsel together about his dress; as for Fan, all she needed was a new collar, and that having been purchased, and Johnny daintily arrayed, three of them escorted the twain to the artist's, with much pride and satisfaction. Punctual to his appointment, the artist was waiting for Johnny, and he and Fan were placed in position, with all the cautions that we usually give to children who are about to stand for their photographs.

As the artist was preparing to take his last survey, before removing the cloth for the picture, he said, with a significant glance at his escort, which did not escape our watchful little Johnny: "Look steadily at this spot on the wall, and a monkey will come out."

Next to dogs Johnny delights in monkeys; his black eyes sparkled and fairly danced as he waited eagerly, while the artist took another careful and satisfied survey. A picture of Johnny, as he looked then, would have been a priceless treasure.

When all was ready at last, and mother and aunties hoped that Johnny would neither move nor tire and just as the artist was about to uncover the camera, Johnny asked, in his decided way: "Where's the monkey?—want to see the monkey."

"Yes, yes," said the astonished artist, who had promised hundreds of children a sight of that monkey, and never been called upon to produce it before; "by and by you shall see the monkey."

"But," insisted Johnny, "want to see monkey *first*; Johnny did look, monkey didn't come."

The artist hesitated; Johnny looked from one to another of the astonished group in his keen, searching way; in an instant he seemed to realize that the artist had been trying to deceive him; and then, with an air of determination that made mother and aunts tremble for the success of the picture, Johnny sat down upon the floor, beside Fan, put his arms around her neck, and said: "*I tell you what it is, Fan, no monkey, no photograph;*" and Johnny kept his word.

Twenty times at least, during the following hour, did mother and aunts and artist try to persuade Johnny to resume his position; but Johnny was firm; he insisted upon seeing the monkey *first*, and as there was no monkey to show him, he came off conqueror.

Three sadder and wiser women escorted Johnny sorrowfully home; but not one of them could speak a word of reproof to Johnny, for in their hearts they admired and respected the spirit he had shown.

When Johnny's grandma heard the story, she said, in her quiet way: "That shows the folly of trying to deceive children; Johnny has learned his first lesson in falsehood to-day. I hope this may prove a lesson for you all;" and it was; one they will never forget.—*Christian Union.*

A NATIVE PASTOR at Madras, connected with the Scotch Presbyterian Church, in a recent letter to a friend of missions, gives a hopeful view of changes coming over India. He observes a wide difference between the present generation and their fathers. There is an eagerness to be rid of their idols; a readiness to accept the truth that God is one; a gaining conviction that Christianity is from heaven; and an impatience of the shackles of *caste*, and every superstitious rite. This transition state is one of great importance.

IF BURNS were living now he would tell the man that wants to see himself as others see him, to run for office.

RELIGIOUS INTELLIGENCE.

GOOD NEWS FROM JAPAN.—Just now, while the Japanese embassadors are visiting Washington, and receiving on all sides, from the President and from the American people, the most cordial greetings, it is especially gratifying to hear of the growth of Protestant religious effort in Japan. Our latest advices state that in Yokohama steps are being taken to organize a Union Christian Church.

For the first time in Rome the week of prayer was observed, from January 8 to 13. Prayer meetings, held in various parts of the city, were conducted by Italian evangelists and attended by converted Romans. A stranger fact still, and equally gratifying, is that at the present time a Bible stand of a colporteur, with its books displayed for sale and rapidly sold, is located in the Forum of Trajan.

THE Committee of Evangelization in the Waldensian Church proposes to all the churches with which it is connected to hold special meetings for prayer, on the first Monday evening of each month, in behalf of its missions in Italy. During the month of April conferences of pastors and evangelists engaged in this work are to be held in Florence, for the purpose of devising the best means for the promotion of the gospel throughout that land.

REV. JAMES LEWIS, D. D., the excellent Scotch resident minister at Rome, Italy, died there January 29, of diphtheria. He has been pastor of the Free Church congregation there since 1865, and has endeared himself to many Americans, who will lament his death. He was the man on whom the order was served in 1867 to cease his ministry in Rome or he would be seized by the Inquisition. From that time he preached outside the walls.

A CHINESE MISSION has for some time been established at Melbourne, Australia, under the charge of the Wesleyan Missionary Society. A class of twenty Chinese residents has been formed, nearly all of whom give clear testimony of the converting power of the gospel. Preaching has been maintained so regularly on the Sabbath, and attended with so promising results, that the committee of the society has resolved to supply the Chinese evangelist and members of this church with a permanent edifice, at an estimated cost, for ground and building, of $1,000.

A LARGE Protestant church has recently been built and opened at Diarbekir, the chief city of Mesopotamia, on the Tigris, under the auspices of the American Mission. The native minister at Diarbekir, pastor Bojugian, who is much esteemed for his piety and talent, has gathered a large congregation for which the church has been erected. It is the largest Protestant church in Turkey, holding above two thousand. Many people from the neighboring towns attended the ceremony, feeling great interest in the event, which is one of bright promise in those regions of darkness and error.

THE veteran Bishop Gobat, of Jerusalem, has been engaged in missionary labor in the East nearly half a century. On the recent completion of a quarter of a century of his episcopate, Christian missionaries, friends and representatives of various evangelical societies at Jerusalem, presented to him a testimonial; and it is now proposed to raise in England a tribute in the form of a special fund for the support of the various schemes of education and evangelization under his care. There are doubtless many in this country who would desire to share in making this memorial. Contributions may be sent to the London *Record*.

THE New York Methodist Book Concern has assets estimated at $1,850,315.93, and liabilities amounting to $735,135.93. The capital of the Concern, November 30, 1871, was $1,055,179.57, an increase of $69,163.26 during the year. The Cincinnati Concern lost by the Chicago fire, as nearly as can be ascertained, $120,471.48, on which they have collected insurance to the date of exhibit to the amount of $18,250. They have unpaid insurance, $49,250, most of it in insolvent companies. The entire profits of their book, newspaper and periodical business were, for the New York Concern, $63,095.92, and for the Cincinnati Concern, $27,780.30.

CHRISTIAN SCHOOLS are about to be opened by Mrs. Parry, of Mount Lebanon, in the district of Hauran, more commonly known by its biblical name of Bashan, comprising the country between Damascus and Gilead, on the east of the Jordan. The inhabitants of this region are Druses and Greeks, both equally ignorant of the Scriptures. No Protestant evangelist has ever gone among them. Many of the sheiks are desirous of having schools established in their villages. One sheik of Sameidah offers a school room and lodging for the teacher. Others will, no doubt, do as much or even more as soon as educational advantages are seen. Such schools are the forerunners of the missionary of the gospel; for it has been found from experience in these parts of Syria that a school will be readily accepted where an evangelist would be driven away, and that after a school has been established a missionary can easily gain a hearing. If possible, the teacher should be a native evangelist. From the first, however, the Scriptures are to be faithfully and unreservedly taught in all the schools.

THE *Congregational Quarterly* is at hand, with statistics of the denomination for 1871. The following figures show the present strength of the Congregational churches, with the gains for the year: Pastors 936, gain 27; acting pastors 1,505, gain 67; ministers not engaged in pastoral work 906, a decrease of 22; foreign missionaries 105, gain 6; church members 312,054, gain 5,536; additions during the year by profession 13,271, less than the number added in 1870 by 230; baptisms during the year—adult 5,797, infant 5,262; membership of Sabbath schools 368,937, a gain of 7,472; charitable contributions, so far as reported, $1,150,814, gain $195,081. During the past ten years the gain of churches has been a little more than twenty-five per cent.; the net gain of ministers, not including foreign missionaries, about sixteen per cent.; the net gain of church members about twenty-two per cent.; the net gain of Sabbath schools almost fifty per cent. Something over $5,500,000 is given annually for parish expenses, according to a moderate estimate. The amount per member annually contributed for church expenses and charities is about $22. Much of this is given, of course, by persons not members of the churches.

TANDIL, a village in the Argentine Confederation, has lately been the scene of a fearful massacre. A man named Solares, who gave out that he was a messenger from God, and who professed to foretell future events and to cure diseases, established himself about fourteen miles from Tandil, and collected a large number of the half savage inhabitants about him, whose minds he inflamed with denunciations of Freemasons and foreigners. On New Year's morning Solares and fifty of the poor creatures whom he had attached to himself entered Tandil, before daybreak, and, shouting "Death to Masons! Death to foreigners! Kill and sack!" they went from street to street slaughtering many innocent persons. At length the citizens rallied, pursued and overtook the murderers, who had fled, and killed sixteen of them, besides capturing twenty-four, Solares among the number. The captives were lodged in the prison; but in the night shots were fired through holes made in the prison, and Solares fell dead. The newspapers of the country blame the priests for the teachings which led to the dreadful massacre. They assert that the Argentine clergy are the worst kind of bigots, and that it was their violent and habitual denunciation of Protestants which prepared the ignorant Gauchos to follow Solares on his murderous enterprise.

PORTUGAL.—While we hear much from Italy, Spain and Germany, little is said as to evangelical efforts in Portugal. Hence we turn with pleasure to an account in the *Wesleyan Missionary Notices*, of the labors of Rev. R. H. Moreton, at Oporto. A Methodist Church is organized there as a center of effort. There is among some much interest in the preaching, and also much opposition stimulated by the priests, which has been thus far quelled by the protection of the civil powers. Some cases of conversion are also reported. The people are acted on not only by preaching on Sunday and at funerals, but by Sabbath schools, and the distribution of tracts and Bibles. Excursions are also made into the surrounding country. Of this system of effort Mr. Moreton says: "By these means we are sending the influence out far and wide, so that Oporto is but a center, whose importance is by no means commensurate with the little gatherings that take place in it. It is beginning to leaven elsewhere. Only a few days ago (I now write on January 9) a priest, who has been here making inquiries of one of our members, an ex-servant of his, sent for a couple of Bibles, which were duly forwarded to him, with some suitable tracts. He is one of many who are quietly searching 'whether these things be so.' Several months ago a priest in good position left his parish for Lisbon, became a Spanish subject, joined the church (Episcopal) of Rev. Dr. Mora, married civilly, which was an additional blot of infamy in the eyes of the exasperated priestly party; and now the best paper in the kingdom refers in an exultant tone to the sermon preached by him at Lisbon, exposing the fallacies of the Church of Rome, and asserting the supreme authority of the Bible. I believe there are not a few who would like to do the same—I mean, adopt a purer faith—but lack the boldness, and perhaps the means."—*Christian Union.*

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UPS AND DOWNS.---INS AND OUTS.

Not long ago an aged brother, relating his experience in love-feast, remarked: "I have had my ups and downs, but, thank God! never my ins and outs." A good distinction, as we thought, and well worth remembering. The Christian's path is rarely uniform and smooth. It has its lights and shades, times of exultant hope and triumph, and seasons of trial and depression. This is the testimony of saints in the Old Testament and in the New. David, Jeremiah and Paul exhibit these vicissitudes in the tenor of their religious career. Sometimes we find them on the top of the mountain, bathed in the sunshine, and enjoying the most serene and glorious prospects. At other times they are deep in the shadows of the valley, and battling with the clouds and storms of temptation. Peter speaks of believers being, for a season, "in heaviness through manifold temptations." Paul was "cast down, but not destroyed." Such is the common experience, and such will it ever be while subject to the assaults of Satan, and encompassed with the infirmities of the flesh.

We must, however, distinguish these periods of trial, and temporary distress and conflict, from apostasy and the loss of God's favor. They by no means imply sin and condemnation, nor are they to be confounded with a fickle and unstable profession. The ins and outs of a soul frequently lapsing into sin and departing from God, and as frequently repenting and returning, is quite another matter. To alternate between the church and the world, between God and mammon, and between a profession of godliness and a life of sinful indulgence, is a sad and humiliating confession which the sincere soul has seldom occasion to make. Ups and downs, but not ins and outs! Through discouragement and struggle, and amidst depression and warfare, the Christian holds fast to the promises, and keeps steadily on in the path of duty. With varying emotions, with different degrees of comfort and assurance, with fightings without and fears within, he is still faithful to Christ, and patiently runs the race that is set before him. He may, with shame and confusion of face, confess his weakness, and even sins of unbelief and omission, but he has never lost his hope altogether, nor found himself without God in the world. Like the mountain climber who aspires to reach the Alpine heights, where the grandest views are disclosed, the exemplary Christian, through perils and difficulties, rises from height to height, and steadily ascends to the glorious summit of holiness and love.

We have, then, two distinct types of character. The one most fickle and vacillating, of periodical flushes of diligence and zeal, of unstable purpose, and ever-changing performance. In and out, swinging between religion and irreligion, and vibrating between the counter attractions of earth and heaven. The other is the uniformly consistent Christian, the subject of a thousand conflicting emotions, wrestling with inward temptations, writhing under the buffetings of Satan, suffering, triumphing, mourning and rejoicing, but still holding firmly on his way. Ups and downs, but no ins and outs! The shield of faith is never surrendered, the path of duty is never abandoned. The ship is strained and racked by the gale, and rises and falls with the agitated billows, but she is always heading for the port. The way is rugged, and the opposition is formidable; but the racer presses along the mark for the prize. For such a type of experience let us aim—an experience which, with all its ups and downs, has never its ins and outs.

WHAT IS DOING FOR THE CAUSE OF MISSIONS?

This is one of the questions asked at every Quarterly Conference—four times a year. Too often the answer is, "Nothing as yet;" or its import is supposed to be met by the report of a single annual collection. In some instances the response contains the gratifying statement of monthly collections in the Sunday school. But does not the question suggest something more than stated collections, and mere financial results? Every congregation should be aiming at results in the line of church extension, planting and supporting Sunday schools, and occupying the waste places lying round about. Besides, something should be doing to inspire and keep up the missionary spirit. This underlies all effort, and unless it burns in the hearts of the people not much will be done. It requires much preaching, and a good deal of special praying, to keep the church up to any tolerable degree of zeal for the salvation of the world.

It is seldom that a missionary hymn is sung in the prayer meeting, and the subject of missions is not as distinctively and frequently brought forward in the pulpit as it should be. The duty of giving is only the last link in the process, and will take care of itself if the light and warmth of the spiritual life have been previously infused. Besides the money element, there must be believing prayer. The victory that overcometh the world is our faith. Of all the factors in the problem of the world's conversion, prayer is one of the greatest. "Thy kingdom come" stands in the forefront of the inspired petitions, and was put there of set purpose, that it might arrest our attention and claim our faith, before passing to matters of a more personal and local character. Do our class meeting experiences indicate concern on the part of individual Christians for the spread of the gospel? How much of wrestling and agonizing is there in secret for the salvation of the heathen? Very much is doing for missions where a spirit of earnest and prayerful longing is growing in the hearts of God's people, and where their responsibility is felt more and more.

To awaken this sort of interest is of paramount importance. Individuals are apt to be absorbed with their own spiritual needs and conflicts. Churches are almost wholly taken up with the improvements, comforts and attractions of their houses of worship, and with the building up of their local strength and influence. It should not be forgotten that the home work is a base of operations, while the grand objective point is the universal spread of the gospel. A church that does not realize this conception of its existence and mission is not truly Christian, nor can it be in a spiritually healthy and prosperous condition. Where the whole missionary life is exhibited in a single and meager collection once a year, and where the thought and interest are limited to an occasional and spasmodic effort, the cause is at a very low ebb. In answer to the question which comes up every quarter, to receive the same indifferent response, we should be glad to have a reply spread upon the record to the effect that the members are all talking about missions, that their prayers and exhortations are full of the subject, that many are seeking posts of usefulness in the waste places, and that a fervid zeal is glowing in all hearts for the advancement of Christ's kingdom. We should like to hear that the preaching has been largely leavened with this subject, and that men and women are inquiring what they can do for the conversion of the world, as earnestly as they once exclaimed: What must we do to be saved?

It is not altogether a question of money, but of faith, of love, of deep conviction and of spiritual power. Where are the young men who are pressed in spirit to enter the missionary field? Where is the irrepressible yearning after spiritual conquests, and for a speedy and overwhelming advance against the powers of darkness? We would have the searching inquiry, "What is doing for the cause of missions?" put in flaming letters upon the walls of every church, and indelibly stamped upon the conscience of every Christian. Much is doing altogether by the entire Christian world, and something by ourselves as a denomination; but little, however, in proportion to our means and opportunities. Let us make the matter more definite and personal. What is doing here in this pastoral charge? Let us come still closer. What is doing in my heart and with my hands for a perishing world?

QUESTIONS.

A steward inquires: 1. Have the Bishop and his Cabinet, during the session of a Conference, the right or authority to change or form new districts, circuits or stations, without consulting the official members of the same or obtaining their consent?

2. If the Bishop and Cabinet have this authority, has either the district or part of the district, a circuit or part of a circuit, the right to repudiate either the presiding elder or the preacher in charge, or to repudiate the claims of one and acknowledge the other?

In answer to the above: 1. The Bishop has authority to arrange the districts and appointments. In chapter iii, section 2 of the Discipline, among other duties of the Bishop are the following: "To see that the districts be formed according to his judgment; *provided*, that no district shall contain more than fourteen appointments. To unite two or more circuits, stations or missions together, for Quarterly Conference purposes, allowing the financial interests and pastoral duties of each to remain separate and independent; and to divide a circuit, station or mission into two or more, when he judges it necessary."

2. The answer to the first question is also an answer to the second. The Bishop forms the district according to his judgment, and the Quarterly Conference has no authority to change its boundaries or to choose what district it shall be in. Neither has a society or church in a circuit the right to determine to what circuit it shall be attached. The Bishop has already done this, and appointed the pastor, whom they are bound to receive. It is the duty of the steward of a circuit or station to fix the allowance of their preacher. The allowance of the presiding elder is made by the district stewards, and the amount to be raised by each charge is apportioned to it by them. Of the money raised for the support of the ministry, the presiding elder is entitled to his *pro rata*, or proportion upon the basis of this apportionment, as made by the district stewards. In this matter neither the Quarterly Conference nor the board of stewards have any disciplinary authority to discriminate or to repudiate. In case of conflict or difference in the adjustment, the reference is to the joint board of finance of the Annual Conference, as per Discipline, chapter ix, section 5: "The joint board shall decide all issues that may exist between the stewards and the presiding elder, or any of the preachers, in relation to salaries, and their decision shall be final."

CLERICAL CONFIDENCE MAN.

From the Canton *Mail* we learn that the pastor of our church at Canton, Mississippi, proves to be a first-class "confidence man." He professed to be a local preacher of the Methodist Episcopal Church, licensed in Toronto, Upper Canada, in 1866; removed to Rochester, New York, and relicensed in 1868, and yearly since; an intimate friend of Bishop Janes, and Rev. Andrew Longacre, of New York, from whom he had ample documents. He gave a long list of referees. Starting forth in October last, he attended several of our Annual Conferences, and was at last employed upon the Jackson district, at Canton. He sang divinely, preached admirably, conducted the Sunday school with rare tact. He threw himself fully upon the church from the first, having "lost father, mother, sister, two brothers, wife and child." He stood "a single trunk, every branch smitten off, and even the vines which cling to him blasted by the bolts of heaven." He had more tears than the prophet Jeremiah, for they came at command; great big fellows—no mere dew of sorrow. He wept freely over all his kin, which seemed proper enough, but mostly over a chest of very fine clothes, which were the relics of his dear wife. When these were being aired, every time he passed them his feelings gave way; so much so that the clothes were put back into the chest. He had a diamond pin of precious memory, which he wore on his necktie while preaching; and upon his two hats the crape was deep. Such devotion to the memory of a wife is rarely seen in widowers, and could not but be admired. His property was now nearly gone—an estate in North Carolina, and one in Missouri, was all that remained, excepting it might be something possible from the "Frazer branch" of his nearly extinct family. His opinions and theology were decidedly broad, and gave great satisfaction to those who had long waited for something wider than hide-bound orthodoxy. He did not believe in total depravity, but spoke often of the Gospel of Progress. A "social game of cards," the opera in its purity, and "square" dances were all quite possible to godliness.

He gave immense satisfaction to classes not before reached, and it is due to him to say that he succeeded in taking nearly everybody into his confidence. His Sunday school threatened all the others with extinction. The name to which this admirable and popular pastor answered was WILLIAM F. HORTON. Unfortunately his references all failed him, and the principal one, the Rev. Dr. Longacre, of the Central church, New York, pronounces his church letter and recommendation to be a base forgery, and the said Horton to be an "unmitigated scoundrel;" and, as troubles never come alone, about the same time notice was received that his wife had appeared in Dr. River's office, at Louisville, Kentucky, in search of her trunk of clothes, and her "wandering star." Whereupon the brother has been summarily dismissed, or, as he gave out, had received "a telegram which required his presence immediately in Scotland, to look after the remnant of his estates by the 'Frazer branch.'" Let us hope that he will reach his own Scotland, and never leave it more. Still, *look out for him.* He is five feet seven and a half inches high, slight build; hair, Scotch auburn; dresses very well, but has a constitutionally seedy look, weeps at will, and is the hero of many marvelous circumstances.

RESPONSE NO. 7.

MR. EDITOR: A letter from President C. G. Andrews says: "Our March exhibition passed off well. The boys did themselves credit, and the audiences were quite large—larger than at the last commencement.

"A distressing accident occurred on February 29, resulting in the death of a man and a boy, and the severely hurting of another man. Contrary to the instructions of Mr. White, the masons were putting up the courses of bricks which formed the projections, without at the same time tying them to the supports; expecting to do that after they had carried up the projecting courses. The mortar, being still wet, gave way, because of the weight of brick jutting over, precipitating several courses of brick down upon the scaffold, and throwing the whole to the ground.

"Sad as it was, I am thankful that none of our students were hurt, and also that it was the fresh work that gave way, and not the scaffold. Mr. White, the builder, was absent at the time. He is going right forward with the work, and says the center buildings will be closed in by April 1."

The president adds: "I start on a trip of agency next Tuesday." He goes to secure money and students. Our people are still dreaming over the past, though the education of their sons has now become a necessity. When rich they might afford to start them with or without mental training, but now they cannot afford to raise them in ignorance. I am thankful to God that there are some hearts more generous to the young than their own parents, and from one of these noble spirits I this day report another sum of $400.

J. C. KEENER.

EVANGELIZATION OF MEXICO.

A writer in the *Interior* speaks as follows of the open door in Mexico for missionary operations. The Methodist Church South ought to have missions in that country. The field lies nearest to us and naturally invites us to enter it.

RELIGION.—Great changes have taken place within the last few years in the religious life of the people. By a former article in the constitution, "*The religion of the Mexican nation is and shall be perpetually the Roman Catholic. The nation protects it, and prohibits the exercise of any other whatsoever.*" In 1850 the property of the church in Mexico was estimated at $90,000,000. The annual revenue was $20,000,000.

With such a vast money-power the church was enabled to control for a long time both political and religious affairs. No part of this immense sum was expended in education, charity or any improvement of the great masses of the people. It was used to support the pageantry of an establishment and to maintain a pampered priesthood, whose influence was and is but a moral leprosy in society. But there are indications of a brighter chapter in their religious history. The government has thrown off the yoke of Rome, abolished the conventual system, established religious liberty, and confiscated all church property not used for worship.

A BETTER SEED SOWN.—A deep and truly religious awakening is in progress. The American and Foreign Christian Union, though not long in the field, have already set up a printing press, established a weekly religious journal, gathered fifty congregations, employed twenty-nine laborers, and circulated a hundred thousand pamphlets. Four converted Catholic priests are laboring with great zeal and success among their countrymen in the city of Mexico. The people hear them with great eagerness, and converts are rapidly increasing.

Disinterested and impartial American residents in the city of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. It is estimated that not less than one hundred and fifty Protestant congregations are to be found in different parts of the republic. In no country have so great results followed so small an outlay of effort.

REASONS WHY PROTESTANT MISSIONS SHOULD SPEEDILY BE ESTABLISHED IN MEXICO.—1. Its great promise. In further support of the facts above named, it may be said that by the downfall of the empire of Maximilian and the papal alliances of his usurped throne, a great reaction was produced in the public mind. Republican sentiment has opened the way for Protestant freedom of thought; and the long-continued disgust and loathing of corrupt systems of sacerdotal tyranny seek prompt relief in a free gospel. Difficulties will doubtless be interposed; the wily Jesuit will be met in every form of social and political intrigue; but this cannot avail to smother the truth while government protects liberty of thought.

2. The evangelization of Mexico is geographically, and therefore providentially, assigned to Protestants of the United States. No other evangelical nation is brought in contact with it. It lies upon our southwestern frontier as only a part of our own land. Whether it shall ever be identified with our republic or not, its moral and religious destiny must be essentially the same as ours. It will share a vital part in a common and elevated Christian character, or it will cling as a gangrened and corrupting excrescence, comminating poison and death. For our own country's sake we must enlighten Mexico.

3. The whole social, commercial and political thrift of Mexico depends on the establishment of free thought, enlightened patriotism and sound moral character, and these can only be gained by those same religious truths which have elevated our own and all other Christian nations. Revolutions will never cease in Mexico so long as popular ignorance and sacerdotal intrigue bear sway.

4. The purification of the papacy itself in Mexico demands the contact, not to say the healthful rivalry of Protestantism. If there are those who maintain that it is both useless and needless to attempt the conversion of Romanists in a country like this, still the case is different in Mexico and South America. Here truth and error exist side by side, and men may freely choose between them; and besides, in lands of religious freedom the papacy herself is on her good behavior. The moral debasement, the open and shameless vice of the priesthood of Mexico could not be tolerated here. The bigotry and tyranny which have so long degraded the Mexican church are simply impossible where the light of Protestantism shines. For these reasons, if for no other, evangelical light should be poured even into the darkest portions of Mexico, until even her own priesthood shall be shamed into decency.

5. The field is not a difficult one, nor is it far distant. The climate, especially in the high table lands of the interior, is almost without an equal in the world; the language is easy of acquisition; the natural ability of the race is of a high order, and the opportunities for raising up native laborers of every class are peculiarly good.

BISHOP PAINE IN WASHINGTON.

Dr. Roszell writes that they had a glorious day at Mount Vernon Place on Sunday, February 25. Dr. Duncan, of Randolph Macon College, "preached finely, lectured finely, and we had fine times." The collection for general assessments amounted to $500. Two Sabbaths ago the church took up a collection of $1,000 to meet the balance of the current expenses for the year. The church is united and prosperous, and the congregations very large. Bishop Paine spent last Sabbath in Washington. We would gladly have accepted the kind invitation to be present, and to have shared with our friends the pleasure and profit of hearing Bishop Paine, but were prevented by the near approach of Conference and the great amount of work now upon our hands.

The presence of our senior Bishop among us, for the first time in his official capacity, is a matter of general felicitation. Some of us have most agreeable recollections of him as a member of the General Conference in Baltimore in 1840, and also at New York in 1844. His whole bearing was such as to leave an indelible impression upon the memory and heart, and we can but thank God for the privilege of receiving him now as our chief pastor.—*Baltimore Episcopal Methodist.*

BISHOP MARVIN'S ILLNESS.

For two weeks, says the St. Louis *Christian Advocate*, Bishop Marvin has been confined to his room by a severe attack of pneumonia and nervous prostration. Prompt medical treatment relieved him of the former, but time and rest are needed for the latter. His unremitting labors after he returned from Texas, at a time when rest and retirement were so much needed by his exhausted system, brought on this attack, which has caused his friends considerable anxiety. But we are glad to announce that his symptoms are more encouraging under the unremitting attentions of his physician, and, by the blessing of the great Head of the Church, we hope soon to chronicle his recovery. But let the brethren forbear their solicitations for his too willing services, and let prayer be offered to the God of all grace for his speedy and entire recovery.

ON WEDNESDAY, says the Shreveport *Times* of March 8, we had the pleasure of a visit from the Rev. Charles B. Stuart, the able president of the Mansfield Female College. It gratifies us to be able to state that this school, one of the very best in the country, is in a flourishing condition. In addition to an excellent faculty, Mr. Stuart now has an efficient assistant in his accomplished wife, whom he not long since enticed from Virginia, where she had received a superior education, and such an one as eminently qualifies her for the responsible position she now occupies. Parents wishing their daughters placed where every attention will be paid to their moral, physical and intellectual well-being could not do better than send them to the Mansfield College, and we well know whereof we write.

OUR CHINA MISSION.

Mr. Editor: Your letter of November 10 is at hand, and has afforded us great pleasure. We are pleased at the success of your *grand paper*, and at the prospects of its greater enlargement. Would that we had something encouraging and worthy to appear in it from this hemisphere. We are sorry to hear the board is still between the upper and nether millstones. Hope the grinding they are now getting will ultimate in good to all concerned. In the meantime, however, we await the issue with much anxiety.

The following are the statistics for which you ask: Foreign missionaries, 2; Bible women, 2; members baptized, 1871, 9; whole number of members, 72; number of pupils in boarding school 27; native assistants, 2; chapels and preaching places, 3; number of probationers, December 31, 15; boarding schools, 3; day scholars, 22. Young J. Allen.

Shanghai, China, Jan. 10, 1872.

Nashville Christian Advocate.

Colonel Charles Forsyth, commercial editor of the Mobile *Register*, died on the thirteenth of March.

Married.

By Rev. H. F. White, in Washington, Louisiana, on the evening of the fifth instant, Mr. Julius W. McCullough, formerly of Virginia, to Miss Mary A. Capps, of St. Landry, Louisiana.

Obituaries.

Died, March 4, 1872, Van H. Gordon, eldest son of S. J. C. Gordon, aged twenty-one years and eight months.

We trust that he is safe in the arms of One who can dry all tears, and whose presence is joy forevermore. Safe from the trials of this world, safe from its cares, its anxieties. He sin. Oh! what joy to be "safe at home."

M.

Mrs. Elizabeth Pearce, widow of the late Collin Pearce, died in Calton, Mississippi, on Sunday morning, February 11, 1872, in the sixty-third year of her age. She was a native of North Carolina, and her maiden name was Hanna. She was blessed with pious parents, and was early led to Christ as her Savior, and loved his service. She was uniform in her life and punctual in her religious duties. My acquaintance began with her twenty years ago. I was her pastor six years of the twenty—four in Canton and two in Sharon, and I ever found her devoted to the class and prayer meetings, as well as to the public services of the church. She was plain, simple, and without ostentation in manners, dress and intercourse with others. She loved the Bible and secret prayer. These were of daily service to her.

Her affliction was protracted and severe, yet she did not complain; but bore all with Christian resignation, realizing the sufficiency of God's grace in all she was called to endure.

May the loved ones left behind be led to trust in the same Savior, find the great salvation, follow in the same life led by their mother, and reach the same blessed heaven, promised by the Savior, to which we trust she has gone. H. H. Montgomery.

Sister Mary E. Fisher was born December 28, 1838; embraced religion and joined the Methodist Episcopal Church South, August, 1856, and was married to James L. Woods July 18, 1858, with whom she lived happily to the day of his death. His was one of the many spirits that passed from this world of sorrow during the war.

For the last two years Sister Woods has been a great sufferer, yet patiently she endured her afflictions until the Master called her spirit home. She died in peace on the twelfth of November, 1871. Her greatest cross was to give up and leave behind her little daughter, Mary Ruth. A short time before her death she desired to again partake of the holy sacrament, and the writer was sent for. At this communion I witnessed the most affecting scene I ever beheld. Here lay the mother in the arms of death, her little daughter—ten or eleven years of age, and a member of the church—kneeling by her bedside and partaking for the last time on earth, with her dying mother, of the holy sacrament. Sister Ruth, dry your tears. Your fond mother has passed the stream before you, and if you are faithful you will meet her where tears and sorrows are not known.

F. White.

Evergreen, Avoyelles Parish, La.

Died, February 23, at Woodgrove, near Greenwood, Caddo parish, Louisiana, of pneumonia, terminating in lung fever, Matilda Youngblood, wife of Major Melville W. Sale, late of Phillips county, Arkansas, and formerly of Lawrence, Alabama, in the twenty-second year of her age and the third of her marriage. She was born in Edgefield district, South Carolina, from which she emigrated with her parents, uncle and brother, in 1865. In the spring of 1866 she professed to have found peace in believing on Christ, at a protracted meeting held in Greenwood by Bishop Marvin.

Being a child of Baptist and Episcopal parentage, she did not enter the Methodist Church until the fall of 1870, when, after having been baptized by immersion by the Rev. Baxter Clegg, she united with the Greenwood Methodist Church South.

During the last days of the three weeks of her illness she sent for her pastor, Rev. Amicus Williams, with whom she conversed frankly, and with childlike confidence and humility, of her approaching change and preparation for it—alleging against herself backslidings from her first love as felt at conversion, but expressed a renewal of love and of hope in the tender mercies of her Redeemer, in whose will she desired to acquiesce, whether it was present life or death.

She remarked many times: "I am not afraid to die; but I would rather live for my husband. I hate to leave my husband." She promised him to try to live, and faithfully strove to do so. By nature she was gentle, winning and sprightly, yet with much energy of will; and, though so slight and delicate physically, was possessed of much vitality. Her life, though brief as to length of days, was comparatively checkered and full one. Mathilda lost her father, Dr. Arthur Youngblood, in the fall of 1868; and her mother, after a two months' illness of pneumonia and lung disease, on the thirteenth of January last, about six weeks before her own change.

Only her young brother, Glenn, and her uncle, Captain Jake Youngblood, remain of the family who came among us to make a new home after the trying changes of the late civil war; but many friends of her family and her husband's are scattered over these Southern lands. A Friend.

Nashville *Advocate* and *Southern Christian Advocate* please copy.

Died, at his residence in Baton Rouge, Louisiana, January 24, 1872, Abel Waddill, Senior.

Bro. Waddill was born in South Carolina, September 13, 1798, married December, 1819, and in 1821 he and his wife joined the Methodist Episcopal Church at a quarterly meeting in Mississippi, and soon after made a profession of religion. In 1829 Bro. Waddill removed to Baton Rouge, where Father Tabor preached occasionally in a small school house. In 1835 Rev. C. K. Marshall was stationed in Baton Rouge, and Bro. Waddill was a member of his charge. For many years he was a member of the official board, which position he occupied at the time of his death. His last sickness was somewhat protracted and painful, yet he never grew impatient, though he often expressed a readiness and even a desire to depart and be with Christ. His death was glorious triumph; he seemed to realize himself on the margin of the spirit [illegible] even before the ties that bound him to earth were quite severed. At a meeting, held February 21, the official board unanimously adopted the following tribute of respect:

Whereas, It has pleased our heavenly Father to call from this world our friend and Christian brother, Abel Waddill, Sr.; therefore, be it

Resolved, That we, the stewards and trustees of the Methodist Episcopal Church South at Baton Rouge, do hereby accord our recognition of the full Christian character of our departed brother.

Resolved, That we behold in him a worthy member of this church, and a faithful steward and trustee of the same, who, to the full measure of his strength, performed the duties and bore well the burdens of the positions he occupied; that, while he was one of the oldest members of this church, he never wearied of the services of the sanctuary, but was a regular attendant of public worship, and a reverent and thankful participant in all the privileges of the church.

Resolved, That, as we esteemed him an earnest and humble disciple of the Master, we devoutly believe that he has gone from the labors and burdens of the church militant to the rest and glory of the church triumphant.

Resolved, That while we feel that we have lost a *spiritual* kinsman, we tender our sincere sympathy to the relatives of the deceased, who have been bereft of a kinsman "according to the flesh," and ask for them the blessing of their kinsman's God.

Resolved, That these resolutions be published in the Baton Rouge *Advocate, Gazette and Comet*, and in the New Orleans Christian Advocate, and a copy of the same delivered to the widow of the deceased.

J. O. Fuqua,
W. H. Goodale,
Heman B. Magruder,
Committee.
A. E. Goodwyn, Pastor.

Agt's & Publisher's Department

Agent's Notice.—The burning of our house at Nashville makes it necessary that we should insist on the prompt payment of amounts due the house in New Orleans. Our friends owing us will please remit at once.

Robt. J. Harp, Agent.

Hair Store.—Mr. Chandler, 17 Bienville street, calls attention, in an advertisement elsewhere, to the splendid assortment of fancy articles in his line.

Indian Turnip Pectoral Balm.—We direct special attention to the Pectoral Balm compounded by Mr. B. Laplace, of our city, and advertised in another column.

Practical Optician.—Mr. John Lazarus, No. 6 St. Charles street, calls attention in his card, which appears in our columns to-day, to the celebrated Pantascopic star spectacles.

Wood and Coal.—The consumers of wood and coal, and especially those in the Fourth District, are referred to the card of Messrs. Velden & Mitchell, who are located at the corner of Jackson and Prytania streets.

Cotton Seed.—The attention of planters is directed in the advertisement of Mr. W. M. Pinckard's choice variety of cotton seed. Mr. Pinckard is also agent for Wham's raw-bone superphosphate, the great Southern fertilizer.

Plumber.—The advertisement of Mr. D. McKendrick, house and ship plumber, and gas fitter, appears in our columns to-day. Those who have never called on him will be greatly surprised to find what an extensive establishment he has built up at 464 Magazine street.

We call attention to the advertisement of Kemper Hall, the institution over which Rev. George M. Everhart, D. D., presides. Dr. Everhart was once connected with the female college at Huntsville, Alabama, and is extensively known in portions of the South as an educator.

Cromwell Line of Steamships.—It will be seen by the advertisement elsewhere that one of these splendid steamers will leave for New York every Saturday at five P. M. They are staunch and well equipped, and those who visit the North this summer, and prefer the sea, will find their accommodations all that could be reasonably desired.

The Utica Steam Engine.—From the abundant and satisfactory testimonials of competent judges, we have no doubt of the practical excellence of the Utica Steam Engine advertised by H. Dudley Coleman, No. 9 Union street. We refer those interested to the advertisement in another column for further information, and advise them to call, if convenient, and see for themselves.

John L. Adams & Co., Wholesale Grocers, Etc., 43, 45 and 47 Peters Street. The advertisement of the above firm appears in our columns to-day. It is one of the oldest, most extensive and reliable firms in the city. After a knowledge of them for many years, and an intimate acquaintance with many of their customers, we have no hesitation in recommending them to our readers who may not know them.

Latest Styles.—The finest articles of dress goods are just now being received and offered for sale at the dry goods emporium of George McGibbon & Co., at the corner of Canal and Bourbon streets. The latest styles grenadines, which the markets of Europe afford will be found comprised in an extensive list published elsewhere by this enterprising firm. One price is asked at the store, and for that reason all the goods are marked as low as possible. Refer to the advertisement for interesting details.

ACKNOWLEDGMENTS OF LETTERS

and Funds, Received by Mail, for the week ending March 18, 1872:

A—Francis D Allan, Philip Allen $5, R H Adair $2, Alex Agar, W M Allen $2, M S Andrews $2, D Appleton & Co, P W Archer.

B—R O Brozzellon, W Buchanan $7.05, R C Bethea $11.50, J H Brigham $15, E F Bunch $32.10, H P Bowen $2, W C Black, J Lane Borden, George Barrie.

C—J S Clower $7.50, C Chamberlain, J W Cooley, Peter Cassibry, S H Cox $4, O W Corren.

D—H M Dunbar, John W DeVilbiss, W T Dixon, J S Davis $1.

E—George F Ellis $15, George M Everhart.

F—T P Fullilove, R S Finlay $21.80, J L Forsyth $4, Jesse Felton, E A Flowers $9.75, J E Foust.

G—Joseph Gorton, Louisa R Griffith $5, James M Gann, J T M Gregory $2, A M Gillespie, Charles B Galloway $2, H W Green.

H—John W Hall, E J Hyde & Son, Fanny T Hicks 75 cts, W Hoover, S J Hawkins, J S Hawkins, J W Hearn, J W Hall $1, J N Horn, William B Hines $8, T E Harris $2, James M Hampton $4, W L C Hunnicutt, J Hamilton $2, Joshua T. Heard, Robert P Harrison $24.

J—M M Jayne, N M Jones, R J Jones, J M Johnston, A M Jones $1.

K—M A C Kelsh, Christian Keener, Louis Kendall.

L—Simon Lehman, J B Lippincott & Co.

M—L P Meador $14.50, J Gorton Miller, Miss S M McCoy, E H Monnger, John A Miller 2 lots, J W Medlock, R L Mitchell $5, Mrs M J Monteith $5, W M Motley, H H Monigomery $6.

N—C J Nugent $10, A T Nurwood $13.50, J Nicholson.

O—Mrs W A Ober $5, John C O'Hara $2.

P—T C Parish $19, R T Parish, J S Parker, John F Potter & Co, Powers Paper Co, John Pipes $4, S M Pettengill & Co.

R—W W Richards 2 lots $7.20, A H Redford, J W Rush $4.

S—A B Stewart, C B Stuart $25, W J Sedberry, N M Skipworth, H L Smith $2, George S Scofield, Street & Shook, A P Sage $1, William Shapard $2, W W Sharpe & Co $11.25, Samuel H Schreiber.

T—R M Thompson, E B Tuggie, O P Thomas.

U—University Publishing Co.

V—W G Vent.

W—John Wilkinson, J F Wynn, E Wadsworth $2, Williams & Co, T B White $60, Ezekiel White.

Y—N B Young.

BUSINESS NOTICES.

True Economy.—The country is at present flooded with cheap and inferior goods of every description, which are heralded to the public in flaming advertisements, and which find a market among those who have yet to learn that "true economy" consists in buying a first-class article from an established and first-class house. For example, pianos of various makers are offered at about one-half the price of those of really first-class manufacture. Among the latter none are more deserving of the encomium "really first class" than those manufactured by Messrs. William Knabe & Co., of Baltimore, a firm which dates over a third of a century, and whose pianos for excellency of workmanship, durability and sweetness of tone stand absolutely unrivaled, and containing many valuable patented improvements to be found in no other instrument, made by the very best workmen and of strictly first-class and seasoned material.

The so-called "cheap" piano may present a fair external appearance, but is made of inferior and often entirely unseasoned material, and soon becomes a wreck which defies the art of the tuner. We make special mention of the piano as the most forcible illustration of our remarks, which can be applied to almost every article we use in our families. mh21 1t

A True Friend.—"Another day passed in the mail," cried Richard; but for the sake of history and truth, be it known, the day proved at least an overmatch for the fighting King; and so, despite the multitudinous bitters that flood the deluged markets of the country, Price's Great Specific overshadows them all. With lordly reckoning, the contagious echoes of which reverberate throughout the length and breadth of the mighty mountains, quivering the seaboard, give back the glad response from lake to lake, from river to lake, and both of these again to grand old ocean, that rolls it on for ages. With pillowy roar the people hymn the praises of Price's Celebrated Aromatic Bitters. They have tested its efficacy, tried its virtues, and shrined it, like an idol, in the very heart of faith. Indigestion no longer waits upon their appetite and indigences. Dyspepsia breaks no more upon their enjoyable repasts. Nervousness, weakness, debility, that crouched within them, shrinks at the metamorphose of the giant strength and the load of suffering under which they writhed is thrown off, as with the agile grace and power of an athlete. They care not for the feeling, nor other preparations, content to know and feel that these have found in Price's Celebrated Aromatic Stomach Bitters "the true balm in Gilead" they have heard so often prated of in Gilead.

James W. Price & Co., manufacturers and sole proprietors, Lock Box 386, New Orleans, La. Sold by druggists, grocers and dealers all over the South. mh21 1m

Best and Oldest Family Medicine.—Sanford's Liver Invigorator.—A purely Vegetable Cathartic and Tonic for Dyspepsia, Constipation, Debility, Sick-Headache, Biliousattacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. [illegible] jal1 1y eow

A Protruding Toe is not a sightly thing, to say nothing about health and comfort. SILVER-TIPPED Shoes never wear out at the toe.

For sale by all dealers. mh7 5t

"Do Not be Deceived."—Cable Screw Wire Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.

All bear the Patent Stamp. ja11 3m

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $5,000,000.

Branch office—33 Camp Street.

A. P. Cleveland,
General Agent.

fe8 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

NEW ADVERTISEMENTS.

WANTED, in every Town and County, a reliable man or woman to act as Agent for

The Home of God's People.

The grandest and most successful new book out, now selling with astonishing rapidity. It contains nearly 200 magnificent Engravings. One agent took 111 orders in ten days, and hundreds of others are doing equally as well. $2,500 per annum can be made by any energetic male or female agent by taking orders for this valuable, fascinating and popular work. It is the best chance to make money ever offered. Send for circulars, (free,) containing terms, full particulars, etc. Address

S. T. GOODWYN,
New Orleans, La.

mh21 3m

AGENTS WANTED FOR

"JESUS."

By CHARLES F. DEEMS, D. D.

Its divinity established and rationalism routed. The most popular and rapidly-selling religious work ever issued. For Circulars, address U. S. PUBLISHING CO., N. Y., Cincinnati, Chicago or St. Louis.

mh21 3m

John L. Adams & Co., (John L. Adams, Jay L. Adams, Geo. W. West, Wm. H. Benafil,)

WHOLESALE GROCERS,

AND DEALERS IN

PROVISIONS, LARD, OILS, ETC., ETC.

43, 45 and 47 Peters street,

(Formerly New Levee.)

mh21 1y NEW ORLEANS.

D. McKendrick,

HOUSE AND SHIP PLUMBER,

GAS FITTER, ETC.,

464 .....MAGAZINE STREET.....464

Near corner of Race st., New Orleans.

Dealer in Plumbing and Gas Fitting Materials, Gas Fixtures, etc. mh21 3m

Wm. Velden. W. G. Mitchell.

Velden & Mitchell,

DEALERS IN

WOOD, COAL AND SAND,

CORNER JACKSON AND PRYTANIA STS.

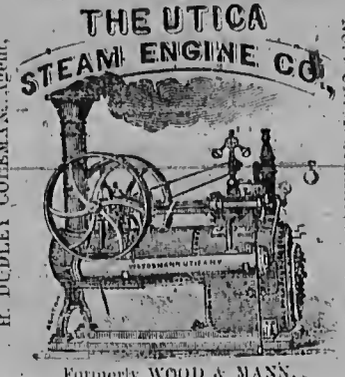
Oak, Ash, Bakers' Pine and Lightwood always on hand. Wood sawed stove length, and split. Charcoal, etc. mh21 2m

NEW ADVERTISEMENTS.

H. DUDLEY COLEMAN, Agent.

THE UTICA STEAM ENGINE CO.

NO. 9 UNION STREET, New Orleans.



Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent.

H. DUDLEY COLEMAN,
No. 9 Union street,
mh21 6m New Orleans, La.

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M.

Cabin passage $50 00
Steerage passage 25 00

Through bills lading to foreign and coastwise ports issued.

ALFRED MOULTON,
41 Carondelet street.
mh21 1y

ATTENTION! ATTENTION!

COTTON SEED FOR PLANTING.

All of the choice varieties.

Also, JUST RECEIVED,

David Dickson's Improved Cotton Seed,

AND FOR

Wham's Raw-Bone Superphosphate,

The great Southern Fertilizer.

WM. M. PINCKARD,
Successor to Pinckard & Co.,
No. 6 Carondelet street,
mh21 1m New Orleans, La.

JOHN LAZARUS,

PRACTICAL OPTICIAN,

6 ST. CHARLES ST 6

Near Canal, New Orleans

Sole Agent for the celebrated Pantascopic Star Spectacles. Opera Glasses to hire at 50 cents per night. mh21 6m

INDIAN TURNIP COMPOUND

PECTORAL BALM,

IS THE CURE OF

Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various Affections of the Lungs and Throat, and for the Relief of Consumptive Patients.

The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

Prepared and for sale by

B. LAPLACE, Druggist,
Nos. 23 and 25 Elysian Fields street,
and the principal Wholesale and Retail Druggists of New Orleans. mh21 1m

LADIES' HAIR STORE.

A. H. CHANDLER,

FANCY GOODS, PERFUMERY AND HAIR-DRESSING IMPLEMENTS.

17.....Baronne street.....17

Between Canal and Common.

We offer every article of manufactured Hair Goods at lower prices than any other establishment in the city. mh21 2m

STATEMENT OF THE CONDITION

—OF—

THE MUTUAL NATIONAL BANK

OF NEW ORLEANS,

In the State of Louisiana,

At the close of business, February, 27, 1872.

BANKING HOUSE—NO. 106 CANAL ST.

RESOURCES.

Loans and discounts		$890,231 26
U. S. Bonds to secure circulation		150,000 00
Due from redeeming and reserve agents		63,672 14
Banking house		6,414 50
Furniture and fixtures		7,573 35
Current expenses		8,333 38
Taxes paid		103 91
Premiums		23,951 87
Cash items, including stamps		291 70
Exchanges for Clearing House	$113,267 27	
Bills of other National Banks	36,656 42	
Fractional Currency and nickels	5,709 00	
Specie, gold coin	4,039 23	
Legal Tender Notes	365,000 00	
		551,662 92
		$1,505,233 96

LIABILITIES.

Capital stock paid in		$398,600 00
Discount	$10,368 23	
Exchange	1,031 12	
Interest	4,508 97	
Profit and loss	6 00	
		15,914 32
National Bank circulation outstanding		134,900 00
Individual deposits		955,729 64
		$1,505,233 96

State of Louisiana,
Parish of Orleans.

I, Joseph Mitchel, Cashier of the Mutual National Bank of New Orleans, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

JOSEPH MITCHEL, Cashier.

Subscribed and sworn to before me this fourth March, 1872.

JULES MOSSY, Notary Public.

Correct. Attest:

CHAS. LAFITTE,
ALBERT BALDWIN
P. POURSINE,
Directors.

mh21 1m

NEW ADVERTISEMENTS.

KEMPER HALL, KENOSHA, WIS.

On the C. and N. W. Railroad, fifty-one miles north of Chicago.

Rev. Geo. M. Everhart, D. D., Rector, formerly president of the Huntsville (Alabama) Female College.

Rt. Rev. Wm. K. Armitage, D. D., Visitor.

Kemper Hall, a first-class institution for Girls and Young Ladies, elegantly equipped and appointed, offers, in every department, superior advantages. The buildings and grounds are everything that could be desired. The location, overlooking Lake Michigan, affords a view unusually picturesque. The climate, summer and winter, is equally good. Girls from the South may here have their health permanently established.

The Conditions.—There are no extra charges. The rates published include the entire expense. Ten dollars entrance fee paid but once, to secure the place. For board, laundry, ordinary tuition, music, modern languages, Latin, drawing, and the use of piano, models, and *text books*, $450 per scholastic year. $300 payable September 11, the beginning of the scholastic year, and $150 April 1, the beginning of the spring term. For little girls under eleven years old, $300—$200 payable September 11, and $100 payable April 1.

Pupils from the South can be accommodated during the summer vacation at $7 a week. mh21 3m

For Lease.—250 Acres of Cleared Land on Lake St. Joseph, and 50 Acres uncleared, for one year; one-half cash and the balance at the end of the year. Also, 2,000 Acres best Cotton Land, uncleared, in Arkansas, For Sale, above any overflow that has ever occurred, lying between Little Rock and Pine Bluff. Address E. R., Pelican House, New Orleans, Louisiana. mh14 2m

Peter Dufort,

No. 82 St. Louis Street, New Orleans,

UNDERTAKER IN FUNERALS,

announces that he has just received a first Class NEW HEARSE from the manufactory of Crane, Breed & Co., Cincinnati, Ohio. He takes charge of funerals of all classes. You can always find at his place, at all hours of the day and night, carriages for soirees, marriages, ceremonies, etc. mh11 2m

To Sugar Planters,

Be sure to see and use

A. F. Trouard's Ratoon Picker.

It picks twelve arpents of stubble cane in one day with one hand and two mules, and does better work than with the Grubb hoe. The machine can be seen at Edward Brooks's office, No. 15 Union street, and where orders for the same can be left. Patent right for sale for a few parishes and other Sugar States. These machines are now used on plantations of Denoux Bros., A. Rochereau & Co., Charles Dusseau, Ant. Cagnotoli, and sundry others. mh14 1m

H. Menguelle,

No. 39 Camp street,

Under the City Hotel, New Orleans.

HUMAN HAIR OF ALL KINDS,

Millinery, Fancy Articles, Fans, Pocket Books, Perfumery, etc.

Ladies' Hair Dressing Saloon.

Orders from the country carefully attended to. mh14 2m

Church's Musical Visitor.

The largest, handsomest and best Musical Magazine in the world. Contains, each month, the latest editions of Sheet Music, Musical Notes, etc. Price, $1 per year. *Subscribe at once* and you will never regret it. Send 15 cents for specimen copy to J. Church & Co., Cincinnati. mh7 4t

John P. Kennedy,

IMPORTER AND DEALER IN

FOREIGN AND DOMESTIC

DRY GOODS,

Southwest Cor. Water and Dauphin Sts.,

MOBILE, ALA.

Agt. Notions, Hosiery, etc. mh7 3m

Blackwood, Carter & Co.,

IMPORTERS AND WHOLESALE DEALERS IN

WINDOW GLASS, PAINTS, OILS,

SODA, SOAPS,

DRUGS, PERFUMERY, SPICES,

Corks, Bottles, Vials, Patent Medicines, etc.,

25 ST. FRANCIS STREET,

mh7 3m MOBILE, ALA.

Mrs. C. M. Roper. Dick Roper. C. M. Roper.

Roper House,

S. W. Cor. Royal and St. Michael Sts.,

MOBILE, ALA.

Mrs. Roper & Sons, Proprietors.

Board per day $2.50. mh7 3m

Battle House,

PRE-EMINENTLY

THE LEADING HOTEL IN MOBILE.

Proprietorship changed November 1, 1871.

mh7 3m GEO. TIRALL, Proprietor.

Wm. H. Saunders	Mobile.
Burgess Garner	Gainesville, Ala.
John H. Garner, Jr.	Mobile.

Saunders, Garner & Co.,

Manufacturers and Jobbers in

Ready-Made Clothing and Men's Furnishing Goods,

NO. 25 ST. FRANCIS STREET,

mh7 3m MOBILE, ALA.

C. Sampson. F. B. Sampson.

Sampson Brothers,

(Late C. C. Sampson,)

FURNITURE,

33 & 35.....ROYAL STREET.....33 & 35

NEW ORLEANS.

Established in 1833. ja11 1y

Yut, Sing & Co.,

Agents for Fook, Hing & Co., and Tong, Wo & Co., of San Francisco,

DIRECT IMPORTERS (VIA SAN FRANCISCO) OF

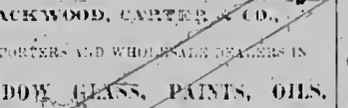
CHINA AND JAPAN TEAS,

Silks, Lacquer Ware and Fancy Goods, and Dealers in Provisions,

No. 40 Royal Street, New Orleans, La.

fe9 2m

William Bohne,



PRACTICAL OPTICIAN.

Finest Brazilian Pebbles, Spectacles, Eye Glasses, etc. Colored and Cataract Lenses.

108 Carondelet Street,

Corner of Poydras, New Orleans, La.

References—Dr. B. A. Pope, Dr. C. Beard, Dr. Jul. Homberger, Dr. V. Grima. fe22 2m

Established in 1850 by the late D. Humbrecht.

C. F. HUMBRECHT, Successor.

Importer and Dealer in Foreign and Domestic HARDWARE, Carpenters' Tools, Table and Pocket Cutlery, Plated and Britannia ware, Tinware, Wood and Willowware, and General House Furnishing Goods, at the old stand, 206 POYDRAS STREET, Upper end of Poydras Market, New Orleans. fe29 2m

NEW ADVERTISEMENTS.

$20,000 IN PREMIUMS.

THE SIXTH GRAND STATE FAIR

OF THE

Mechanics' and Agricultural Fair Association of Louisiana

Will be held on the FAIR GROUNDS, in the city of New Orleans,

APRIL 21, 25, 26, 27, 28, 29 and 30, 1872.

Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.

Premium Catalogues will be sent to any address, free of charge, by application to

LUTHER HOMES,
Secretary and Treasurer.

Office—Mechanics' Institute, New Orleans, Louisiana. mh7 2m

Galveston, Houston and Henderson Railroad.

On and After Tuesday, Dec. 26, 1871,

Two passenger trains leave Galveston and Houston daily, Sundays excepted, stopping at all stations.

Leave Galveston at 10 A. M., arrive at Houston at 1 P. M. Leave Galveston at 2.30 P. M., arrive at Houston at 6.15 P. M.

Leave Houston at 5.05 P. M., arrive at Galveston at 8 P. M. Leave Houston at 7.30 A. M., arrive at Galveston at 11.15 A. M.

The 10 A. M. train connects with G. H. and S. A. R. R. at Harrisburg for Columbus and Western Texas.

The 2.30 train connects with Central R. R.

The 7.30 A. M. makes connection with MORGAN STEAMERS.

Freight consigned to the G. H. and H. R. R. and G. H. and S. A. R. R. will have special attention and dispatch.

GEO. B. NICHOLS,
Supt. G. H. & H. and G. H. & S. A. R. R.
feb1 2m

Pacific Guano Company.

Capital.....$1,000,000.

SOLUBLE PACIFIC GUANO.

This Guano is well known in the Cotton States from experience in the use for six years past, and has acquired, after experimental use, a character for reliable excellence unsurpassed.

This valuable Fertilizer is now put in the market at the reduced price of $55 per ton.

For further information address

W. F. KELLY,
14 Union street, New Orleans.

Circulars sent free on application. mh7 2m

T. H. McMahan & Co.,

BANKERS,

And Dealers in Foreign and Domestic Exchange,

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

The St. Louis Hotel.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. F. Mioton, Esq., of New Orleans, is the President, will be

Opened to the Travelling Community

on the First Day of FEBRUARY, under the management of the undersigned.

feb1 2m HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

THEODOR DANZIGER & SON,

DRY GOODS,

203 .....CANAL STREET.....203

Between Burgundy and Rampart.

feb22 2m

Hill & Veazie,

71 .....Camp street.....71

NEW ORLEANS, LA.,

LAMPS AND OILS, CHANDELIERS,

Globes, Chimneys, Shades, Trimmers, Wicks, Cans, Fillers, etc.

Pratts' Astral Oil, non-explosive and non-inflammable. ja18 1y

Exchange Hotel,

JOHN SUMMERS, PROPRIETOR,

GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

Persons in want of Pianos will please bear in mind that we have on hand a large stock of the best manufactories, such as PLEYEL, STECK, HALLET and CUMSTON, etc., and will sell them at very low figures for cash, or on the monthly installment plan.

Also on hand a good stock of SMITH'S celebrated American ORGANS.

German and French Accordeons, Violins, Guitars, Flutes, etc.

ZORN & BREMER,
176 Canal street.
feb8 2m5p

Dunbar's Wonderful Discovery.

BETHESDA MINERAL WATER.

The acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases. Sold at wholesale or retail, at No. 38 Magazine street, New Orleans. H. D. HUFF,
Sole Southern Agent.
feb15 2m

ILLUSTRATED

HISTORY OF THE BIBLE

By Wm. SMITH, LL.D.

AUTHOR OF SMITH'S BIBLE DICTIONARY.

It contains 214 fine Scripture Illustrations and over 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the inspired Word.

Agents Wanted.—Send for circulars, and see our terms and a full description of the work. Address

NATIONAL PUBLISHING CO.,
274 and 276 Second street,
de21 1&4ms Memphis, Tenn.

For Churches, Schools, Fire Alarms, Farms, etc. Fine-Toned, Warranted, Low-Priced. Descriptive circular sent free.

BLYMYER, NORTON & CO.,
631-691 W. Eighth st., Cincinnati, O.
ja25 26t6w

If you are broken down in health, body and mind, from *any cause*, if your back is weak, your memory poor, you feel languid, and are not as you used to be or want to be, call at

156 Carondelet street,

and try the EQUALIZER, for treating disease by vacuum. It will cure you.

J. G. HADFIELD, M. D.
Send for circular. feb8 2m

The Child's Corner.

THE SLEEPY BOY.

I know a little boy;
And I've often heard it said
That he never was so tired
That he wished to go to bed.
Though he scarcely can hold up
His drowsy little head,
Yet this very foolish little boy
Cannot bear to go to bed.

When the big golden sun
Has lain down to sleep;
When the lambs every one
Are lying by the sheep;
When underneath its wing
Every chick tucks its head—
Still this odd little boy
Does not like to go to bed.

Primroses and daisies
Have shut their bright eyes;
Grasshoppers and crickets
Are singing lullabies;
The fire-flies have lighted
Their lamps bright and yellow;
And I'm sure it's dreaming time
For this sleepy little fellow.

The houseless little-child
Who has no place to sleep;
Who on the ground must lie
Or in some doorway creep;
O'er whom no clean white sheet,
No blanket soft is spread—
How happy would he be
If he could go to bed!

But with a pretty nest,
All soft and warm and white,
That's waiting for this boy,
When it's time to say "Good night!"
With mamma's loving kiss,
And hand upon his head—
How strange a sleepy boy
Should not like to go to bed!

THE ICEBERG'S VOYAGE.

BY EDWARD EGGLESTON.

Away up on the coast of that land that we call Greenland, but which ought to be called Snowland, the icebergs are born. The one I am going to tell about came from an ice river. Did you ever hear of a river all solid ice from bottom to top? There are many such. This great ice mountain was pushed slowly down toward the sea by the glacier, or ice river of which it was a part. At last it trembled and toppled on the brink of a steep precipice. But the ice behind kept pushing, and a great fragment, weighing hundreds of millions of tons, fell off the cliff into the Arctic ocean, and made waves larger, a good deal; than a pebble does when you toss it into the brook. After plunging about awhile, and washing off the Greenland mud, he settled down for a voyage. The clear Arctic sunshine flashed upon the great ice cliffs, that gave back in return the most brilliant colors from their prismatic shapes. There seemed to be castles, towers, temples, palaces and mosques of ice upon the berg as it slowly set sail for the south.

"Beware of the Northwind," said a hoary old headland who had seen icebergs sail away from Jacob's Bight for thousands of years, but never one come back again. But the sea-gull, who had traveled extensively over sea and land, and who knew what became of the ice, took care, as he sailed in dizzy circles around its purple top, to warn Iceberg against the real dangers of his voyage. But remembering how iron-strong his own deep heart of ice was, Iceberg laughed at both warnings and moved away.

No sooner had he set sail than the winds began to conspire against him. "I will wreck him before he gets away from his native land," said Westwind. "I will blow a hurricane at him off the cold Labrador." "But I," said Northwind, "will rack his joints with cold. I'll crack him to pieces, I will kill him with rheumatism." "And I," said Eastwind, "will blind him with fogs, brothers, if he escapes the rest of you; and, when I get my cloud blanket over his eyes, I will smuggle him off into Hudson's Bay, where I have carried thousands like him; and, when I get him fairly bagged, he may coast round its narrow shores till he dies." "And I," said Southwind—but they all laughed at him, and wouldn't let him go on. "You're too mild to hurt anybody, brother," said Northwind, and that ended it.

Before Iceberg got out of Baffin's Bay, Westwind grounded him in water only a thousand feet deep, for you know that is shallow for an iceberg. But his steadfast friend, Undercurrent, lifted him off and carried him safely through, though Westwind fought hard to drive him ashore. But when Westwind gave it up, fierce old Northwind came down out of his ice mountains, mad to see Iceberg broken away from his chains, and getting safely out to sea. Very savagely did he roar about the walls of the berg, until the ice came to be a deeper purple, and cracked open with cold. "Ah!" said iceberg, "Northwind cracks my sides, and makes me blue with cold, but all this cold and bluster makes my great crystal heart strong, and sends me more swiftly toward the south."

"Let me at him, brother," said Eastwind, impatiently. "Let me give him a wet sheet-pack." With that he swopt his great arms full of fogs, and threw them into Iceberg's face, smothering him almost to death. When he was fairly blinded, Eastwind threw his arm about him, and went tugging away to pull him into his great bag of Hudson's Bay. But, you know, the whole iceberg family live with seven times as much of themselves under the water as they have above. What we see above the water is a huge mountain. But, after all, it's only the head of the iceberg out of water. Now, while Eastwind was tugging away at his head, Iceberg's good friend, Undercurrent, had a stronger hold on him, and pulled away toward the south. For though the fog was around his head so that he could not see, Undercurrent knew the roads through the sea, for he had traveled these dark paths for a thousand years. So all the fog, and all the plotting of Eastwind, came to nothing. Iceberg sailed on to the south.

At last came the Southwind. His gentle breath smelled of spices and orange groves. Iceberg liked him. But Undercurrent tried to pull him away. Iceberg liked the balmy Southwind the better, because he had never been used to such caresses.

Then Southwind introduced him to a new friend called Gulf-stream. Now, Gulf-stream felt genial and warm to the heart of Iceberg, and he said: "I've never had anything but snow and cold in my life, and there can be no harm in [illegible]." So he left his good, steadfast friend, Undercurrent, to follow Gulf-stream. For weeks Iceberg enjoyed the gentle songs of Southwind and the soft caresses of Gulf-stream. Then he found there were rills of water running from his sides, and that the waves made inroads upon him, so that great caves were forming all around him. He did not feel as strong as usual. "I will get out of this," he said. But alas! his good friend, Undercurrent, was now far away. There was no help for him. And so he rotted in the sunshine until he was only a shell; whereupon all the other winds fell upon him, and, because his strength was all gone, he perished miserably.

Not the rude storms of life are our greatest enemies, but the soft blandishments that take away our strength by degrees.—*Sunday School Scholar.*

SPOILING A QUARREL.

Johnny stood a little time at the gate, nibbling the scallops from the edge of his cookey; possibly he was nursing his courage to say a kind word. He was waiting for Jerry White to turn round and look.

"Halloo, cry-baby!" shouted Jerry, as soon as he discovered him; "what you got there?"

"Halloo, pretty face!" retorted Johnny, good-humoredly; "come and see.

"'Open your mouth and shut your eyes,
And I'll give you something to make you wise.'"

"Open your eyes and shut your mouth," responded Jerry, and I'll——" and here a snowball, that was meant for Johnny's face, fell harmlessly over his shoulder. The next instant the extra cake was struck from Johnny's hand into a snow-drift.

"You like to sugar your cakes with snow," laughed Johnny; "'cause that's yours; mother sent it to you."

"No she didn't, neither," answered Jerry, picking up the broken cookey; "what did she send it to me for?"

"I don't know nothing about it; 'cause she gave me one, I guess."

"She's real good, anyhow," said Jerry, demolishing the cake at two mouthfuls. "Father says you look just the same as her; do you, Johnny?"

"I don't care if I do; she makes good cookies, don't she?"

"O, you should see my mother's Christmas pies!" was Jerry's reply; "ain't they jolly, though! What you going to do this forenoon, Johnny?"

"I'd go sledding if there was anybody to draw half and ride half."

"I guess I can pull some," said Jerry; "get on here and let's see."

Johnny loaded himself upon the little new sled, and, giving command to his one-horse team, went spinning down the street directly to the deepest, highest drift of yesterday's storm.

"Whoa! haw! gee! go long!" shouted the driver at every step. "Steady, Reindeer!"

But just at that moment Reindeer accomplished an extraordinary feat of shying, and, with one mischievous jerk, Sir Johnny lay sprawling on a fresh, unbroken patch of snow.

It is very remarkable, at least the Reindeer seemed to think so, that Johnny Lapland didn't cry, or scold, or call names, or something. He only jumped up laughing at the curious print his figure made in the snow.

"Now it's your turn," said Johnny; and Jerry, somewhat foiled by the good-humor of his companion, nothing loth, took the seat of command. On they went, past the grocer's corner and the minister's front door, and up toward where little Katy Miller was always looking out of the window.

"Jolly, and that's so, I declare!" said Jerry; "but whoa! we've got there." Johnny was tired by this time—he couldn't pull up hill. He wiped the sweat from his forehead, and the two boys examined the new sled with exceeding satisfaction.

"There's old Betsey taking home Miss Penny's wash," said Jerry, as he bobbed round the nearest corner, just to see who might be coming; "hasn't she got a tug, though, with that basket! Let's give one little, soft snow-ball—on her back, you know!"

"Let's give that great basket a ride," said Johnny; "you pull some and I'll pull some. Say, will you? Mother says she's real good!"

It was soon settled with poor Betsey that the heavy basket should be transported to the new sled, and that the double team should, "honor bright," be "dreadful careful not to spill off a single piece, or to let a drop spatter on the clean, sweet things." Of course it was more a frolic than a task, that half-mile journey; but the washerwoman, relieved of her burden, was already at Miss Penny's gate when the boys arrived.

"And I don't know what good mothers ye belong to," said Betsey, in her gratitude for the help; "but it's blessed boys ye are to save such an aching from a poor woman's back. My blessing goes with ye, and the pretty, bright sled, and the best of good fun in your play!"

"Thank you!" returned Johnny. "Thank you!" repeated Jerry; and then the boys both concluded that it must be dinner time, and more too.

"Well, Johnny," said his mother, when the dinner was over, and Johnny had finished the story of his adventures, "I am glad you and Jerry got on so well. I thought you would, my son, if you only tried a little."

"But didn't his fun get a spoiling, though, mother? He meant to get me mad when he pitched me into the snow; but I spoiled that, I guess. He meant to make me upset him so he could give me a rubbing in the snow; I thought I'd spoil that, too. And then we both spoiled old Betsey's backache, and 'twas good fun, as good as she blessed us for. Oh, I like Jerry well enough, mother; he's real strong at a pull!"

"My dear child," said the mother, "you may always remember that the best way to learn to like anybody, and to have a good time with him, is to be as kind as you can always, and when he is wrong, to do some especially pleasant thing for him, and with him. So you see, Johnny, there's more than one way to spoil things, and a great deal of badness—bad fun and mean mischief—may be spoiled by taking a little pains to do somebody a good, or give somebody a pleasure."

I never heard that Johnny and Jerry had another quarrel all the winter.—*Advocate and Guardian.*

The Farm and Garden.

NEED FOR IRRIGATION IN THIS COUNTRY.

It is an established fact that the greater portion of the cultivated lands in the older settled States are so far exhausted of their natural fertility that they afford no profit to the farmer, whatever the crop raised, without the addition of some foreign fertilizing material. To enrich them in the most economical, and at the same time most effective way, has been largely the study of the last quarter of a century. Scientists have sought for that subtle something that would replace the missing ingredient in the soil, and practical men have experimented with the same end in view, both aiming to raise maximum crops on a partially exhausted soil, with a minimum outlay for manurial compounds. Hence it has come to pass that more than fifty different kinds of fertilizers, some of them natural, some of them artificial, and others a mixture of the two, if they are anything, have been put upon the market and sold to the farmers to supply this need, everywhere felt and as yet largely unprovided for.

What our farmers absolutely require is something applied to the soil that shall not only be cheap, but lasting. It must be cheap in order to enable the worn-out East to compete with the rich virgin West—the only thing favorable to the East being that the poorer soil is nearer market than the richer. It must be lasting, inasmuch as the margin is so small, at the best, that constant and increasing applications would tend, at least, to the absorption of what profit there is, or make it needful to adopt the suicidal policy of ruining one part of the farm to keep the other in a state of passable fertility.

The experience of thousands of years in the Old World, and centuries in this, has demonstrated that, whether the climate be wet or dry, water distributed over the earth, under favorable circumstances, is the most natural, cheapest, most lasting, in short, taking all things into consideration, the best producer of vegetable growth in existence.

Let us glance at the reasons that underlie this fact. All soils, or nearly all, contain matter which on solution becomes plant food. Water acts as a solvent, and, when brought into occasional or, what is better, constant contact under proper circumstances with this matter, this food is prepared by the action of the water, as it can be in no other way, for the plant's use.

More than this, chemical analysis has demonstrated that the water of lakes, rivers, brooks, springs, and even wells, contains mineral and, most of them, vegetable and animal matter, both in solution and suspension, to a greater or less extent. Suppose that a single gallon of water contains fifty grains (no unusual circumstance) of the above substances, and that two thousand gallons are discharged each twenty-four hours, for sixty days, upon three acres of land. More than eight hundred pounds would have been thus deposited, all of which is fertilizing matter in a soluble, available state, laid at the roots of plants for their absorption and elaboration; and these are the reasons, briefly, why irrigation so promotes vegetable growths.

Now as to availability. Few countries are better situated to carry out a system of irrigation than ours. Commencing with our northernmost New England frontier, and taking the six Eastern States, portions of New York and New Jersey, and thence northward and southward of the Alleghany Ridge, and there are millions on millions of acres where the water, coming from the hills and the mountains, could be directed from its natural channel, and made to subserve the most desirable of all purposes—making two or ten spires of grass grow where one grows now, thus adding to ours and the world's wealth, and, what is better than either or both, bringing profit to a business that is frequently prosecuted at a loss, and thus content and happiness to numberless homes.—*Independent.*

KICKING COWS.—A few years ago I had considerable experience with kicking cows, and by far the best remedy out of quite a number that I tried was the strap or surcingle drawn tightly around the cow, just in front of the hips and close to the bag. Tighten it up till she does not attempt to kick. I never knew it to fail; you can gradually loosen it until it will be sufficient simply to lay it on her back. But be cautious and do not loosen or leave it off until she makes no effort to kick with it, tight or on. Kick she cannot, with the strap tight. The first cow I tried it on was the worst I ever saw. With both hind legs tied together she would kick backward like a horse; then, in addition, one fore leg was tied up, and she would stand on the other and kick with both hind ones, as soon as an attempt was made to milk her, till she tumbled down; then would get up and kick again until tired out; so the milk was generally left on the stable floor, and it was decided to dry her up and beef her as soon as possible, though an extra cow. Seeing the surcingle remedy in the *Country Gentleman*, I tried it and effected a cure.

If somebody would only discover an equally good method to subdue a kicking horse, it would be a great benefit. The Ruzey method generally succeeds; yet it frequently fails in the worse cases.—*C. H. S., Ionia, Michigan.*

RUST IN WHEAT.—A *Remedy.*—A Virginia farmer, in a communication to the *Southern Farm and Home*, thinks he has found the means of preventing the rust in wheat, by top-dressing in March with wood ashes, putting on about twelve bushels to the acre. He says that in a season of drought in nearly all the wheat-growing sections of the South, while all his neighbors' crops were ruined by rust, his escaped by the use of ashes. He considers it an [illegible] for the rust, and that he has found it the means of preventing rust in four out of five of his crops. No doubt the ashes will be found a most valuable manure for this and almost all other crops, and if, in addition thereto, they will prevent the rust also, it will be more than ever desirable to save and secure all that it is possible to reach.

ROOT CROPS.—Every farmer should have an acre or more of each of the following roots: Mangle wurtzel, sugar beet, carrots and parsnips. Next month will be time enough to give the necessary directions as to their culture; but in the meantime all preliminary preparations should be made. The manure suitable for an acre will be ten loads well-rotted dung, a compost of equal parts of such dung and marsh mud, or two hundred pounds of guano. A half bushel of either of the roots named cut up, and fed to each cow, will keep her well in milk, and be of great assistance to the health of all the stock to which they may be fed.

MELLOW SOIL.—Experiments have shown that a mellow, loamy soil is capable of absorbing in twelve hours, when exposed to a moist atmosphere, an amount of water equal to two per cent. of its weight. This property, possessed by a mellow soil, is one that, in a dry season, is able to give it the power of maturing a crop when a hardened surface would be unable to do so. A surface that is impenetrable to the atmosphere, of course, could not absorb any of the moisture with which the atmosphere is charged. But when rendered free from lumps by repeated harrowings, each change of temperature causes a circulation of air through the mass of soil, which is free then to absorb all the moisture coming in contact with it until saturated.

A CORRESPONDENT of the Williamette *Farmer* feeds his stock a tablespoonful of sulphur to each animal, with their salt, once in two weeks. When he has done so, no vermin has troubled them, and his cows have not been affected with garget, nor have his sheep with grub in the head. He has practiced this twenty years.

HOUSEKEEPERS' DEPARTMENT.

CREAM MUFFINS.—One pint of cream, three eggs, a pinch of salt, flour enough to make a thick batter.

HORSE RADISH SAUCE.—Grate very small a stick of horse-radish; then with a couple of tablespoonfuls of it, mix a small teaspoonful of salt and four tablespoonfuls of cream; stir it briskly and add by degrees a wineglass of vinegar. Excellent to serve with cold roast beef.

RUTH RUSSELL'S SOAP.—Take twenty-two pounds of potash, twenty pounds of grease and three-fourths of a pound of rosin. Put the potash into the soap barrel first, pour hot rain water on it till all the potash is soft; then put in all the grease but two or three pounds. Add hot water and stir till it stirs readily. The barrel will now be nearly full. Then add the reserved grease with the rosin melted in it. When wanted for use, dip out a quantity and add a third of soft water to it.

DRIED EGGS.—The eggs must be beaten to a uniform consistency, and poured in a thin layer upon polished iron plates, which are placed in a current of hot air; the paste rapidly dries, and must be packed in hermetically sealed cases. When required for use, the dried egg can be dissolved in cold water and beaten to a foam, like fresh eggs. It is said that eggs can be preserved for years in this way, and that they retain their agreeable flavor to the last.—*Journal of Applied Chemistry.*

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NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. nh7 6m

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Owing to the inclemency of weather and the holiday of last Monday, the undersigned was not able to open the above house on the tenth instant, as advertised. He would now, however, most respectfully inform the public that every room is complete and in perfect order, and ready for the reception of guests at a moment's notice.

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feb8 2m JOHN G. HAMFIELD, M. D.

Scientific.

CURIOUS EXPERIMENT.—Mr. Kroneing points out the following mode of determining which of two objects seen from a distance is further off than the other: Let the reader suppose two trees, for instance, standing in a line with the eye; if he moves his eye to the right, the tree which is nearer will appear to move to the left; and the other will seem to follow the motion of the eye.

SPECIFIC-GRAVITY TEST FOR POTATOES.—A simple test adopted in Germany for determining the comparative value of different samples of potatoes as food, consists in the use of a saline solution of a certain strength, in which the potatoes are placed, and observing the depth to which they sink. Those which sink the deeper, and especially those that settle to the bottom, are the more valuable varieties; while the poorer qualities float at the top. As this method depends for its principle upon the fact that the amount of the starch in the potato is in the ratio of its specific gravity, a much simpler method of getting the absolute value consists in subjecting the potato directly to the ordinary specific-gravity test, and making the comparisons accordingly.

MR. PROCTOR, by his catalogue of three hundred and twenty-four thousand one hundred and ninety-eight stars, regards the general conclusion of Struve, that the stars of the first nine or ten magnitudes are more densely aggregated along the zone of the Milky Way, as abundantly justified. But, instead of the gradual increase of density shown by his statistics, the chart reveals a distinct aggregation in those regions of the heavens where the Milky Way is brightest to the eye. The stars, therefore, are not gathered toward a certain zone; but into those irregular, cloud-like masses, streams, projections and interlacing branches which constitute the Milky Way, as it presents itself on clear nights to our view. Projections proceed much further from the main body, and are found to lend, in almost every instance, to the regions of many nebulæ.

THE NEW STIMULANT.—Chloral-drinking, according to the physicians, is superseding absinthe; opium and alcoholic stimulants among the better classes. An insidious sedative, its use grows more dangerously on the tippler than more actively intoxicating drinks. The manufacture of this drug is the best evidence of the extent of its use. In Europe its production has become one of the leading chemical industries, and it is sold by the ton. Baron Liebig affirms that one German chemist manufactures and sells half a ton a week. The London *Spectator* says: 'Taking chloral is the new and popular vice, particularly among women, and is doing at least as much harm as alcohol. The drug is kept in thousands of dressing-cases, and those who begin its use often grow so addicted to it that they pass their lives in a sort of contented stupefaction. Chloral drunkards will soon be an admitted variety of the species.

THERMAL SPRINGS are caused by volcanic heat, according to Mr. H. Woodward, in the *Geological Magazine*. Water, descending to deep levels of the earth's strata, encounters steam, perhaps superheated, which, though also converted into water by contact, raises the temperature of the stream and causes it to rise to the surface. That hot springs are directly connected with volcanoes is evident from such facts as these: 1. Hot springs exist in all volcanic regions. 2. When not in immediate proximity to volcanoes, they are situated along lines of dislocation and disturbance, once caused by volcanic force, where still igneous forces are in operation below the surface, as in many places among the Pyrenees, Alps and Himalayas. The springs of nearly boiling water at Broosa are along the grand uplift of the Thracian Olympus range. 3. Hot springs remote from volcanoes are affected by them, nevertheless. Thus the "Source de la Reine," at the baths of Luchon, in the Pyrenees, during the great earthquake of Lisbon, was suddenly raised from the low temperature of a tepid spring to that of one hundred and twenty-two degrees Fahrenheit, a point retained ever since. Thermal waters alone contain silica in solution, and deposit the same as travertin, either immediately about the spring or on whatever object they may bathe—as wood, grasses, moss, etc., etc.

AT THE *seance* on the fifth of February, of the French Academy of Sciences, M. Dupuy de Lome narrated to a crowded assembly the success of the trial trip in his *aerostat*, built by government direction and support—an announcement, in fact, of the first real progress in aerial navigation. His apparatus, not completed until after the siege of Paris, consists of an ovoid car, firmly held by a double netting; and is provided with a helm; also a two-winged helix, worked by eight men, and capable of producing a velocity of nearly six miles an hour. Inflated with pure hydrogen gas, "Loose all" being cried at one o'clock P. M. on the second of February, the balloon rose with a bound to the height of one thousand eight hundred and fifty feet. The wind was blowing strongly from the southwest with a velocity of forty feet a second. Order was given to set the helix in motion, and to keep the head toward the southeast, thus making, by course, an angle of eighty-five degrees with the direction of the wind. As the balloon rose, the wind increased in velocity to fifty-eight feet a second, at the height of three thousand three hundred and fifty feet. During the whole period of the ascent the apparatus never failed to obey the helm, and held its course staunchly across the wind. At three o'clock the voyagers lowered at the very point predicted by calculation, Mondecourt; and, by turning the head of the car to the wind, alighted without shock, having traversed one hundred miles in two hours.

Thus was demonstrated the stability of the ovoid car and the perfect control of the helm, descent having been effected in a high wind with entire safety, no injury being done even to the fragile arms of the helix. Also that progress may be made at a greater or less angle to the direction of the wind, according to its force, or even against a wind whose velocity is not greater than six miles an hour, with this very apparatus. With a motor of the same weight, yet of double power, twice this rate might be attained. Voyages, therefore, may be undertaken in certain directions with surety of reaching the desired destination; for, with M. Dupuy de Lome's *aerostat* a trip might be made to Marseilles or Nice in a wind which would drive an ordinary balloon from Paris to Prussia.

THE only way to find comfort in earthly things is to surrender them, in a faithful, carelessness, into the hands of God.

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12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
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12 Tea Plates,	2 Covered Dishes, oval
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12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
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WASHING MACHINE!

Only four months since it was first introduced to the New Orleans public, and large numbers have been sold.

It washes a heavy blanket, lusted of rubbing—the only true principle, as time has demonstrated.

A Home-manufactured Article.

THE UNDERSIGNED offers this Machine to the public as the simplest and Best Washing Machine of the age, while the cost is the lowest. It is the invention of a Kentuckian, and is operated by rocking, and washes the clothes by beating instead of rubbing. It will wash in shirts or 25 ordinary pieces of clothing or two single blankets at a time, and it will thoroughly *Wash, Rinse and Wring* 100 pieces ordinary clothing in FORTY-FIVE MINUTES, without the least wear of the clothing, the breaking of a button or the pulling of a thread. The most delicate fabrics can be washed with it.

WITHOUT THE LEAST INJURY.

It gives a grass-bleached whiteness to the clothes. To blankets and woolen clothes it gives a new appearance and feeling. Its construction is so simple that it will last for years with care, and cost less than wash-tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

The directions for its use are very simple, and every machine will do what is represented if the directions are followed.

To verify what is stated, I have obtained a few certificates from responsible parties, which are annexed hereto.

PRICE, $12. WITH WRINGER, $18.

EDWARD THOMPSON, Manufacturer and Proprietor,

fe22 1m 184 PETERS STREET, NEAR JULIA, NEW ORLEANS.

GREENSBURG, LA., November 1, 1871.

I hereby certify that I have one of the "Rocker or Woman's Friend Washing Machines," and have found it the Machine for country use, as it will wash dirty clothes, such as farm laborers wear rolling logs, etc. Any machine will wash clothes that are slightly soiled. A. W. CARRUTH.

Mr. Carruth, in a letter accompanying this certificate, makes the following statement: "My wife, who understands fully the principles and process of washing, says it is useless to wash *ordinarily soiled* clothes through more than one hot water, but I could not well embody this in a certificate."

NEW ORLEANS, November 8, 1871.

I take pleasure in stating that the "Woman's Friend Washing Machine," purchased of Mr. Thompson in September last, gives me excellent satisfaction. I have used it personally, and can say that it will wash the dirtiest clothes and give them a grass-bleached whiteness. I have washed Swiss muslin dresses with it without the least injury. I have washed blankets with it and found (as stated in the circulars) that it gives them a new appearance and feeling. One week, during a temporary illness, my little girl twelve and boy ten years of age done the entire washing. I simply put in the water and soap. I will give any further information I may possess to those interested, by calling at my residence. MRS. A. BOUTHEREAU,
232½ Eighth street.

NEW ORLEANS, November 18, 1871.

MR. E. THOMPSON—*Dear Sir:* I have used your Washer for the last three months, and as a practical man (scouring daily) I pronounce it the best in the market; I could not spare it. I will explain its merits to any one by applying to P. VOLNEY,
Dyer and Scourer, 89 Bienville street.

NEW ORLEANS, November 7, 1871.

I certify that the "Woman's Friend Washing Machine," purchased of Mr. Thompson last June, has done the entire washing of my hotel, from the *largest* quilt and blanket to the *smallest* collar, ever since, to my entire satisfaction. It will wash clean the dirtiest pieces, and will not damage the most delicate. It has saved me a great amount of labor. Any one can see it in operation at my hotel on Monday of each week.

JOHN REINHARDT,
Proprietor Verandah Hotel, New Orleans.

SYLVESTER-LARNED INSTITUTE
FOR YOUNG LADIES,
102 and 401 Carondelet street,
New Orleans, November 15, 1871.

MR. E. THOMPSON—*Dear Sir:* Having used for over two months your "Woman's Friend Washing Machine," and tested it most thoroughly under my own eye, I am prepared to say with confidence that it does *all* you claim for it, if the simple and plain directions are followed. The Wringer especially is a great success. Altogether the Machine and Wringer are wonderful labor-saving machines, and the machine is very properly called "*Woman's Friend.*"

Without it, not less than double our present number of servants would be required to do our work—hence the economy of it is evident. Every family should have one. Yours truly, A. S. PAGAUD.

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have again to notice a fair degree of animation in the general market, especially in most branches of the wholesale trade, which are now doing a brisk business in sales to country merchants and city dealers. Sugar has been in fair demand, but light receipts have restricted operations, the sales showing no material change in prices. Molasses also has been in light supply and moderate demand, but without any material variation in quotations, the better qualities, however, ruling in favor of sellers. The medium and better grades of flour have been in fair request and ruled at full prices, but the lower grades have been dull and drooping. Corn has met an active demand, and, the receipts being moderate, has advanced 3, 4@7c. for mixed, and 2@5c. for white. Pork has further declined 12½@25c. ₱ bbl., and bacon has shown no marked variation.

The river is 11 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the fifteenth instant:

Louisiana and Mississippi....bales.	6,522
Lake	25
Mobile	852
Florida	21
Texas	59
Total	7,479

On Saturday a few sales were made at the opening at previous rates, but later in the day the demand received an additional impulse from the Liverpool and New York dispatches, and the sales summed up 6,300 bales at a net improvement of ¼c. in good ordinary, ¼@⅜c. in low middling, and ¼c. in the higher grades. On Monday, the telegrams being still more favorable, buyers came forward with increased spirit, and 7,800 bales changed hands at a further irregular advance of ⅛@¼c., good ordinary closing at 21@21⅛c., low middling at 21¾@22⅛c., middling at 22½@22⅝c., strict middling at 22⅞c., and good middling at 23¼c. On Tuesday the market was extremely dull. Most buyers stood aloof, and the few who came forward refused to go on unless at a concession of ⅛c. The sales were consequently confined to 1,900 bales, indicating a pretty general decline to the above extent. At the same time the supply offering was more liberal, but failed to impart any spirit to the demand.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 825,895 bales, against 1,133,726 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 800,409 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 133,656 to France, and a decrease of 573,253 to Great Britain, and of 176,664 to other foreign ports.

We quote:

Ordinary	19 @ 20
Good ordinary	21 @ 21⅛
Low middling	21⅛ @ 22
Middling	— @ 22½
Strict middling	22¾ @ —
Good middling	23¼ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	7,479	
Arrived previously	914,167	921,646
		946,969
Exported past three days.	11,372	
Exported previously	759,197	770,569
Stock on hand and on shipboard..		176,400

SUGAR.—The market is quiet, with light supplies and limited demand for open kettle. Clarified is very dull. On Tuesday common sold at 7c., good common 7¼c., low fair 8@8¼c., seconds 8½c., good fair 8¾@9c., fully fair 9¼c., strictly prime 10c. ₱ lb.

MOLASSES.—On Tuesday the better descriptions were in demand, but the poor qualities were dull. Inferior sold at 20c., common 30@35c., common fermenting 32½c., fair fermenting 40c., prime fermenting 45@48c., prime reboiled 56c., cistern bottom 60c.

CORN.—On Tuesday there was a scarcity of supplies, and with a good demand prices for white advanced 2½@5c. ₱ bushel. 4,000 sacks sold at 80@85c. for mixed, 96@98c. for white mixed, and 96, 97½, 98c.@$1 for white, the market closing at the outside prices.

OATS.—On Tuesday there was a fair supply and demand, and 2,000 sacks sold at 59@60c. ₱ bushel, a lot of fancy commanding 61c.

PORK.—On Tuesday there was some demand, but at lower rates. 500 bbls. mess sold, in three lots, on the landing and in store, on private terms, 100 at $13.25, and 50 at $13.50 ₱ bbl. It is quoted at $13.25, and is retailing at $13.75.

BACON.—On Tuesday clear sides were in request, and were held for higher prices, but shoulders and clear rib sides were dull. Shoulders are quoted at 5¾@6c., clear rib sides 7½@7¾c., and clear sides 8c. ₱ lb.

HAMS.—On Monday 20 tierces choice sugar-cured sold, in two lots, at 11¼c., 100 tierces, in job lots, and 150 tierces, in one lot, at 11c. ₱ lb.

DRY SALT MEAT.—On Tuesday a lot of 150 casks shoulders sold, to arrive, at 4⅞c., and 10 boxes clear rib sides sold, on the spot, at 6c. ₱ lb.

LARD.—On Saturday 100 kegs refined sold on private terms, and 250 kegs do. at 10½c. Tierces are quoted at 9@9¼c., kegs 10@10¼c. ₱ lb.

BREAKFAST BACON.—Western commands 10½@10¾c., Northern 11@11½c. ₱ lb.

BEEF.—Texas commands $11@$12, Western $15@$16 ₱ bbl. Western is scarce. The market is bare of Northern. It would command $16.50@$17.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110@110¼, (against 110 at New York,) and closed at 110@110¼, (against 109⅞ at New York.)

The sales of silver have been confined to $500 in American half dollars on Saturday at 108½. There are very few Mexican dollars on the market, but we learn that a large amount is due. American half dollars are quoted at 107½@108¼, and Mexican dollars at 4@4½ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	—
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	— —
Loaf	— —	— —
Crackers	— —	6 00
Navy	5 00	— —
Cream crackers	12 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	36	38
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	—	75
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	—	—
Copper, ₱ lb:		
Brazlers'	38	41
Copper bolts	38	41
Yellow metal	26	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 50	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 65	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	18	20
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ₱ lb	5	6½
Flour, ₱ bbl:		
Double extra	7 25	7 75
Superfine	6 75	— —
Fine	6 25	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	10	10½
Almonds, soft shell	17	19
Almonds, shelled	31	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Guany bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	38 00	— —
Choice	40 00	— —
Iron, ₱ ton:		
Pig	35 00	— —
Country bar, ₱ lb	4½	6
English	—	4
Swedes, assorted	6½	7½
Hoop	6	8
Sheet	6	9
Boiler	7¾	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	8 50	9 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 75	1 90
Cement	2 25	2 75
Plaster Paris	2 50	2 75
Lumber, ₱ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	23 00	28 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	18 00	21 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	12 00	15 00
Shingles, ₱ M	3 50	4 50
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	— —	5 00
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	80	85
Coal oil, in barrels	27	30
Coal oil, in cases	32	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 60	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35½	35½
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	45	50
Cloves	18	20
Nutmegs	1 20	1 25
Pepper	21½	21½
Pimento	12½	— —
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13¼	13½
Pulverized	13¼	13½
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₱ lb:		
Block	— —	45
In plates, X, ₱ box	15 50	15 75
In plates, I. C	13 25	13 50
Leaded plates, X	15 00	15 25
Leaded plates, I. C	12 75	13 00

CATTLE MARKET.

NEW ORLEANS, March 19, 1872.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	26 00
Texas cattle, 3d qual, ₱ head	12 00	@	14 00
Western beeves, ₱ lb, net	11	@	14
Hogs, ₱ lb, gross	6 ½	@	7½
Sheep, first quality, ₱ head	5 00	@	7 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Special Notices.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 23-26. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

WM. B. HINES, P. E.

New Orleans District Conference.

This body will meet in the Felicity Street church of New Orleans, April 10, at half-past seven o'clock P. M. On Thursday night a general sacramental meeting and district love-feast will be held. All the members of the Quarterly Conferences in the district are members of the District Conference, and all the members of the churches are invited to attend the business sessions and the special religious services. Besides the election of delegates to the Annual Conference, it is desirable that reports be furnished on the several subjects indicated in chapter 2, section 3, of the Discipline, in order that these important interests may be thoroughly investigated and discussed.

LINUS PARKER, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

WANTED.

A situation as housekeeper, or to take care of children, by a middle-aged lady. Would prefer to stay in a Methodist family.

Address MISS DORCAS MCKENDREE,
Independence, La.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Livingston	Mar. 23, 24
Belmont, at Wesley chapel	30, 31
Eutaw	Apr. 6, 7
Greene, at Pleasant Grove	13, 14
Demopolis	20, 21
Forkland, at Trinity	27, 28
Cuba, at Chestnut Grove	May 4, 5
Gainesville, at Warsaw	11, 12
Gaston, at Pushmataha	18, 19
Butler, at Butler	25, 26
Bladen Springs, at Bladen Sp'gs	June 1, 2

S. H. COX, P. E.

EUFAULA DISTRICT.—SECOND ROUND.

Villula	Mar. 23, 24
Benlah	30, 31
Enon and Midway	Apr. 6, 7
Perote	13, 14
Clayton and Louisville	20, 21
Choctawhatchie	27, 28
Lawrenceville	May 4, 5
Chanahatchie	11, 12

JAS. L. COTTEN, P. E.

MOBILE DISTRICT.—SECOND ROUND.

Franklin street	Mar. 9, 10
Whistler	16, 17
St. Paul's	23, 24
Citronelle ct., at Mount Vernon	30, 31
St. Francis street	Apr. 6, 7
Mount Pleasant ct., at Stockton	13, 14
Grand Bay mission, at Grand Bay	20, 21
St. Stephen's	27, 28
Eastern Shore	May 4, 5
Pollard circuit, at Pollard	11, 12
Pensacola	18, 19
Milton	25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

MONTGOMERY DISTRICT.

Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Elmore, at Carolina	23, 24
Hurtsville and Silver Run	30, 31

WILLIAM A. MCCARTY, P. E.

MARIANNA DISTRICT.

Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANOUS DOWLING, P. E.

UNION SPRINGS DISTRICT.

Pine Level circuit, at Pine Level	Mar. 2, 3
Olustee circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Ida	16, 17
Elba circuit, at Bethel	23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHORES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Evergreen and Big Cane	Mar. 2, 3
Simsport	9, 10
Columbia and Trinne	16, 17
Centerville mission	20, 21
Harrisonburg and Trinity	23, 24
Alexandria	30, 31
Atlanta	Apr. 6, 7
Rapides	13, 14
Bayou Boeuf and Spring Creek	20, 21

F. WHITE, P. E.

OPELOUSAS DISTRICT.

Bayous Bocuff and Waxla, at Waxla	Mar. 2, 3
Opelousas and Washington, at Washington	9, 10
Vermillionville and Plaquemine Brulee, at Vermillionville	16, 17
Belleview and Kimball chapel, at Kimball chapel	23, 24
Abbeville and Prairie Gregg, at Abbeville	30, 31
New Iberia	Apr. 6, 7
Franklin and Pattersonville, at Pattersonville	13, 14
Lake Charles	May 25, 26
Grand Chenieres	June 1, 2
Calcasieu	8, 9
Sugartown	15, 16

B. F. WHITE, P. E.

OUACHITA DISTRICT.

Ouachita, at Smyrna	Mar. 9, 10
Farmerville, at Alabama	23, 24
Castor, at Bethel	Apr. 6, 7
Monroe station	20, 21
Trenton, at Trenton	27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Mansfield, at Mansfield	Mar. 2, 3
Keachie, at Keachie	9, 10
Pleasant Hill, at Pleasant Hill	16, 17
Caddo, at Greenwood	23, 24
Manny, at Fort Jessup	30, 31
Anacoco, at Holly Grove	Apr. 6, 7
Springville, at Coushatta	13, 14
Shreveport, at Shreveport	20, 21

JOHN PIPES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

French Camps, at Bethel	Mar. 23, 24
Winona, at Bethlehem	30, 31
Lexington, at Lexington	Apr. 6, 7
Attala, at Harmonia	13, 14
Kosciusko and Bethel, at Macedonia	20, 21
Richland, at Ebenezer	May 4, 5
Durant, at Durant	11, 12
Valden, at Valden	18, 19
Black Hawk, at Emory	25, 26
Greenwood and McNutt, at Greenwood	June 1, 2

Bishop Keener will (D. V.) dedicate our new church at Valden, May 19, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.—SECOND ROUND.

Jackson station	Mar. 30, 31
Canton station	Apr. 6, 7
Yazoo City sta. and Silver Creek mission, at Yazoo City	12, 13, 14
Sharon circuit, at Sharon	20, 21
Madison circuit, at Livingston	27, 28
Yazoo circuit, at Benton	May 4, 5
Mount Olivet circuit and Yazoo mission, at Fletcher chapel	11, 12
Sulphur Springs	18, 19
Raymond circuit, at Bolton	25, 26
Brownsville circuit, at Liberty	June 1, 2
Camden and Thomastown cts., at Forest Grove	8, 9
Carthage circuit	15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12-14. All the preachers and official members of the district, who can, are requested to meet him there at that time.

H. H. MONTGOMERY, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Mt. Carmel and Williamsburg cts.	Apr. 6, 7
Rankin circuit	13, 14
Columbia circuit	20, 21
Enon circuit, at Bethel	27, 28
White Plains circuit	May 4, 5
Pearlington ct., at Turtle Skin	11, 12
Ocean Springs	18, 19
East and West Pascagoula	25, 26
Greene mission	June 1, 2

C. F. GILLASPIE, P. E.

BRANDON DISTRICT.—SECOND ROUND.

Brandon station	Apr. 6, 7
Brandon ct., at Richland Academy	13, 14
Forest circuit, at Wesley chapel	20, 21
Hillsboro circuit, at Mount Zion	27, 28
Lake circuit, at Lake station	May 4, 5
Decatur mission, at Tallasha	11, 12
Philadelphia circuit	16, 17
Morton circuit	25, 26
Trenton circuit	June 1, 2
Raleigh circuit	8, 9
Taylorville mission	15, 16
Garlandsville circuit	22, 23

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst circuit	Mar. 30, 31
Providence ct., at Franklin chapel	Apr. 6, 7
Brandywine, at Brandywine	13, 14
Scotland, at Bethesda	20, 21
Pleasant Valley, at Rehoboth	27, 28
Burtonton, at Burtonton	May 4, 5
Georgetown, at Mount Pleasant	11, 12
Beauregard, at Wesson	18, 19
Jackson	25, 26
Crystal Springs	June 1, 2
Bogue Chitto	8, 9
Brookhaven	15, 16

W. E. M. LINFIELD, P. E.
Post Office, Crystal Springs.

WOODVILLE DISTRICT.—SECOND ROUND.

Woodville	Mar. 30, 31
Clinton	Apr. 6, 7
East Feliciana, at Pipkin's chapel	13, 14
East Baton Rouge	20, 21
Bayou Sara, at Pinkneyville	27, 28
Jackson	May 4, 5
Amite	11, 12
Meadville	18, 19
Wilkinson, at Macedonia	25, 26
Buffalo	June 1, 2

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scooba	Apr. 6, 7
Spring Hill ct., at Lauderdale sta.	13, 14
Wayne circuit, at Enon	20, 21
Shubuta circuit, at DeSoto	27, 28
Enterprise circuit, at Sukalena	May 4, 5
Enterprise station	11, 12
Marion circuit	18, 19
Clarke circuit	25, 26
Meridian station	June 1, 2
Paulding circuit	8, 9

WM. B. HINES, P. E.

VICKSBURG DISTRICT.

North Warren, Milldale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayuga, at Utica	16, 17
Fayette, at Bethel	23, 24
Kingston	30, 31

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

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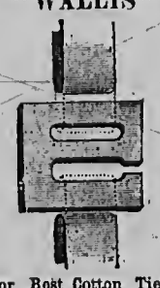

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These Mills will grind with either horse, steam or hand power. feb8 3m

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Under the City Hotel.
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7.....North Water St.....7
MOBILE, ALABAMA,

having, since the destruction of their store by fire, on the twenty-Ninth of May last, laid in a full and most complete stock of

Staple Drugs, Paints, Oils, Window Glass, Patent Medicines, Etc.,

are now prepared, at their spacious, new and elegant store, to execute orders on the most liberal scale.

In quality and prices we invite comparison with any house in the land.

Give us a trial. ja4 3m

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HARDWARE, CUTLERY, PAINTS,
OILS, WINDOW GLASS,
Doors, Sash and Blinds, Marbleized Slate Mantles and Grates,
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Fancy and Staple Dry Goods,
NOS. 102 AND 104 DAUPHIN STREET,
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Agent for the Florence Sewing Machine.
All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. ja4 1y

WAVERLY STABLES.
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Carriages and Buggies of the latest styles, and superior Horses, furnished at all hours. Calls of every description will receive prompt attention. ja4 1y

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Corner of Water and Madison Streets,
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Orders received at the above Mills for all kinds of Lumber, dressed or rough. Fresh Meal, bolted or unbolted, always on hand. Also all styles of Moldings.
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The Liverpool and Mississippi Steamship Company.

ST. LOUIS, Capt. Smith	1,827 tons.
MEMPHIS, Capt. Weeks	2,500 ..
MISSISSIPPI,	2,500 ..
VICKSBURG	2,500 ..
TEXAS, (building)	2,500 ..
MISSOURI,	2,500 ..

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ST. LOUIS,
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VOL. XVIII. NEW ORLEANS, THURSDAY, MARCH 28, 1872. NO. 13.

NEWS OF THE WEEK.

DOMESTIC.

New York, March 19.—There were further enormous transactions in Erie shares to-day, the price advancing from 49 to 51. The president of the Stock Board announced at the Second Board that he had been officially notified by President Dix that transfer books would be opened on Wednesday, the twentieth instant.

Twenty-nine cases of smallpox yesterday, and on the increase.

Iowa City, Iowa, March 19.—The Clinton Hotel was burned to-day. Ole Bull escaped in his night clothes, and with "that fiddle" under his arm.

New York, March 21.—The London papers have intelligence from Roumania of continued persecution of the Jews at Cabul. The entire Jewish population, consisting of about one thousand, have been fearfully punished, routed, and their synagogues filthily polluted.

Louisville, March 21.—The Ohio Falls Car Company's works, at Jeffersonville, Indiana, burned.—Loss, $500,000; insurance, $300,000, mostly in Northern companies. These works covered five acres of ground. Seven hundred men were thrown out of employment. The workmen lost their tools, and many of them narrowly escaped.

Washington, March 21.—The President submitted Governor Warmoth's proposition to the Louisiana politicians. It involves ten men from each wing, with Marshal Packard, chairman, as a joint committee.

The President disclaimed any wish to dictate, but his language indicated conciliation. The opponents of Warmoth have declined the overture of compromise.

The Supreme Court has dismissed the Kuklux case upon the government's plea of a want of jurisdiction.

New York, March 22.—There were seventy new smallpox cases during the week. The house of A. T. Stewart has been abandoned to a servant, who has a most virulent case.

Jackson, Miss., March 22.—A bill passed the House reapportioning the congressional districts of the State. It gives six districts, but one of which is possibly Democratic—that in northeast Mississippi. The Democrats refused to vote on its passage, and afterward entered a protest against its passage, but were refused the privilege of spreading it on the journals. Some excitement followed this action and personalities were indulged in.

The civil rights bill finally passed the Senate. It prescribes a fine of $1,000 and three years' imprisonment for hotel owners, etc., who deny the colored man equal rights with the white man.

An amendment to the school bill has been introduced, which provides that the entire school management of the State—county, district and municipal—with all its monies, lands and emoluments, shall be under the absolute control of State Superintendent Peas.

Key West, Florida, March 22.—A late arrival from Cuba brings the following news: The insurgents under command of President Cespedes attacked the town of Sagua le Tubamo on the fifth instant, and by a feint succeeded in drawing off the garrison. While the Spanish troops were pursuing Cespedes, a body of another force of insurgents entered the town by a different route, and sacked the place. The movements of the insurgents were successful.

Philadelphia, March 23.—Smallpox deaths for the week, ninety-four, a decrease of twenty-six compared with the previous week.

San Francisco, March 23.—Great Republic arrived to-day. She experienced a terrific storm during the passage, and saw portions of a wreck, supposed to be the United States steamer Saginaw. The weather has been the most severe ever known on the coast of China and Japan.

New York, March 25.—A Havana letter gives a statement of an interview with Dr. Howard, an American physician, who has been sentenced to eight years' imprisonment at Centa, a Spanish penal island near Gibraltar. He was found in the lower hold of a vessel, dressed in the commonest convict duck clothing, an old straw hat, and untanned leather shoes, chained to a file of other unfortunates, one of whom was Don Miguel Michado, an old Cuban planter. The doctor still believes that the United States will yet intercede in an effectual manner for his release from the unjust sentence of the Spaniards.

New York, March 26.—Twelve smallpox deaths reported in the past twenty-four hours. Vaccination continues on a great scale.

San Francisco, March 26.—A slight earthquake was felt last night throughout the State. No damage reported.

The central force of the earthquake this morning was in the Sierra Nevada, east of Visalia. At Visalia the shocks were sufficiently strong to throw goods from shelves and to crack walls. At San Francisco the vibration lasted twenty seconds, but was not felt by more than one-tenth of the population.

FOREIGN.

Kanagawa, Japan, Feb. 20.—The Japanese government has assumed the liabilities of the deposed princes to foreigners for loans of ships and goods. Persecution and deportation of native Christians continues.

Dusseldorf, Mar. 20.—The Town Council Hall, and world-famed Academy of Art, was burned to-day with a number of most valuable pictures.

London, March 20.—Mr. Gladstone, replying to questions in the House of Commons, said that Parliament would be informed at all times of the spirit, aim, direction and policy of the government on all important questions. As far as the Alabama claims were concerned, he believed the speech of her majesty on the opening of the session gave all necessary information. Mr. Gladstone, in conclusion, said it would be impossible for the government to delegate to Parliament the power of making treaties.

Paris, March 21.—It has been proved that Marshal Bazaine dined with Prince Frederick Charles, of Prussia, shortly before the capitulation of Metz.

Rome, March 21.—It is rumored that a treaty is pending between Prussia and Italy, whereby Alsace and Lorraine are guaranteed to Prussia, and Rome to Italy.

London, March 24.—The *Observer* says Granville's second note is most conciliatory, but states explicitly that England is unable to submit the admissibility of indirect damages to the Geneva board. The dispatch is very lengthy.

City of Mexico, March 15, via Havana 25.—The government forces have driven the revolutionists from the cities of Aguas Calientes, Legos and Zacatecas, and relieved the troops at San Luis Potosi.

In the battle of the second, Rocha, with six thousand men, defeated the united revolutionists with nine thousand, killing and wounding seven hundred, and capturing seven thousand, with all their artillery except three guns.

Martial law exists in twelve States of Mexico.

General Rocha's victory is a death blow to the revolutionary prospects, but anarchy will prevail for a long time.

London, March 25.—The turreted iron-clad Thunderer, carrying four guns of thirty-five tons each, has been launched.

Madrid, March 25.—Don Espartero, notwithstanding his declination, has been nominated for the Cortes from Madrid.

IMMENSE LOSS OF TEXAS CATTLE.

Both the late cold weather and the drought have occasioned an immense loss of cattle in many portions of Texas. Indeed, the stock interest has not received for many years such a severe blow.

According to the Texas papers, it is estimated that two hundred thousand head of cattle have died during the past few weeks in western Texas. The loss has been fearful between the Guadalupe and Nueces rivers.

In Goliad alone twenty-five thousand animals have been skinned, and about an equal number in San Patricio and Karnes counties.

The San Antonio *Herald* says that in a space of one mile, opposite Helene, one thousand or more animals have been skinned. Within a space of three miles, near Kennedy's Ferry, on the Nueces, five thousand more have died, and many of the carcases have been stripped of the hides.

At last accounts the cattle were dying in Texas at a fearful rate, from starvation. After the cold weather came a terrible drought, and there was literally no grass for them to subsist upon. So the loss of stock in the counties above mentioned, in Victoria, DeWitt, Gonzales and other neighboring portions, this winter and spring, may be estimated at about one-half.

The number of hides which went into the Indianola market since the first of January was sixty thousand. The number received at some other places in February was ninety-three thousand; which, at $4 per hide, gives $712,000 in specie.

This heavy loss to the stock men of Texas is really to be deplored.

MESSAGE FROM THE MIKADO.

The Emperor of Japan has recently addressed his nobles on the subject of education. His message is another striking illustration of the wonderful revolution that is going on in that empire. He says:

"We are of the opinion that the reputation for civilization, wealth and strength possessed by the countries of the globe arise from nothing else than the power of industry and perseverance which characterize their populations; and the reason why their populations develop their knowledge, polish their talent, and give effect to their power of industry and perseverance, is that each individual does his best as a member of the nation. We have lately changed our ancient system, and desire to run equally in the race with other countries. How can we expect to succeed unless the whole population unanimously exerts to the full its power of industry and perseverance? The nobles in particular, occupying, as they do, an honorable and important position, and being the object of the observation of the whole people, are looked upon as models of action. Is it possible to dispense with an extraordinary degree of industry and perseverance on their part, such as will fit them to be the leaders in animating the people? Their responsibilities are indeed grave. This is the reason why we summon you here to-day, in order that we may communicate our wishes to you in person. In order to secure the result of industry and perseverance, nothing else is necessary but to develop knowledge and to polish the talents; nothing else is required but to fix the eyes upon the aspect of the civilization of the world, to cultivate pursuits of actual utility, to go abroad for purposes of study in foreign countries, and to learn practically. It may suffice for those whose advanced age precludes their being able to remain and study, to make a tour abroad, to widen their circle of knowledge by seeing and hearing, thus to improve their understanding. In consequence, too, of the want of a system of woman education in our country, many women are deficient in intelligence. Besides, the education of children is a thing which is connected intimately with the instruction of their mothers, and is really a matter of the most absolute importance. There is, therefore, of course, not the slightest objection to those who go abroad taking their wives, daughters or sisters with them, so that they may learn that the instruction of females in foreign countries has a good foundation, and may become acquainted with the right system of educating children. If you will, all of you, really give your attention to this question, and exert your powers of industry and perseverance, there will be no difficulty for us in advancing in the region of civilization, in laying the foundation of wealth and strength, and in running equally in the race with the other countries of the world. Do you, therefore, take well to heart our wishes, each of you do his best, and assist us in gaining the object of our hopes."

RANDOLPH MACON COLLEGE.

A letter in the Richmond *Dispatch*, dated Ashland, February 29, says: "The number of matriculates at Randolph Macon College to this date is about one hundred and sixty-five; others are expected daily. Number will probably be increased to one hundred and seventy-five during this term. This is an increase of about thirty over last session. New society hall building is being covered in. It presents a very handsome appearance. One of the greatest curiosities to a bibliogist to be seen in the State is a library of about one thousand volumes recently received from China, direct, the bequest of Dr. Benjamin Jenkins, formerly missionary of the Methodist Episcopal Church. He was a learned man in the language, and acted as interpreter to the English legation for the latter part of his life. He bequeathed this library to Randolph Macon College with the hope that some of its graduates would be turned in the direction of the benighted East. The collection embraces many very valuable works—some in Chinese and English; of the latter class is Confucius."

It generally takes twenty years of training to eradicate the word "nice" from a woman's vocabulary. "The Falls of Niagara, the psalms of David, and the progress of the human race," says a fond father, "were all nice to my oldest till she got married."

DOLLINGER ON REUNION.

Dr. Dollinger is delivering a series of lectures at Munich on "The Reuniting of the Christian Churches, and the Prospects of their Future Union." In his first lecture he gave a history of the separation of the Romish or Western, and the Greek or Eastern, and of the Protestant Reformation. In regard to the Reformed bodies, Dollinger acknowledged that they were absolutely thrust out from the old church, and that in consequence of that the doctrinal differences had become of greater dimension. Looking at it historically, the Reformation was unavoidable, as the church allowed no room for internal purification, and sooner or later a breach was inevitable. And the Reformation had done good, good to mankind and to the old church, in causing great advance in all territories of human intelligence; but three hundred and fifty years had sufficed to bring out all its benefit, and he thought the time for reunion should come. Such reunion might have many difficulties; but, in the opinion of many, now was the time in which the Petrine and Pauline churches should develop into the Johnian, or, as they said in the Middle Ages, "the church period of the Father and of the Son will be followed by the era of the Holy Spirit." How could this be? Let all church bodies learn of and impart to each other, and let them place the things in which they agreed higher than those in which they differed. Certain it is that the Church's Founder prayed for and willed unity for his disciples, and through this unity it was that the world was to know that the Father had sent him as Redeemer.—*New York Observer.*

Death of Mrs. Arabel (Wightman) Howell.—We have just learned with unfeigned sadness, says the *Southern Christian Advocate*, of the bereavement of our beloved Bishop Wightman by the death of his eldest child, Mrs. Arabel Howell, a few days since, at her home near Gadsden, Alabama. During his visit to Macon, last week, the Bishop expressed painful solicitude concerning his daughter, in consequence of intelligence he had received before leaving home; but we cherished the hope that he would be spared the blow which has fallen upon him. The sad announcement we now make will strike a sympathetic chord throughout the church, and will bring to his aching heart the balm which the Comforter imparts in answer to the fervent prayer of God's people. May its richest consolation sustain him and the stricken family under the burden of this heavy blow!

Bishop Doggett is Baltimore.—Bishop Doggett, says the Baltimore *Episcopal Methodist*, has taken charge of Trinity church until the newly-appointed pastor, Dr. Young, of Nashville arrives. The Bishop preached twice on Sunday last. We had the pleasure of hearing his discourse in the evening, on Galatians vi, 14: "God forbid that I should glory save in the cross of our Lord Jesus Christ." It was a masterly effort, and made a fine impression on the large and attentive audience. The sermon in the morning was pronounced, by those who heard it, one of Bishop Doggett's best. It was truly gratifying to find one of our chief pastors so promptly on hand to assume the responsibilities of the charge, and committing himself fully to all the services of the week, as well as the Sabbath. The Bishop will preach on next Sabbath, morning and night.

Doctor Young.—The unexpected transfer of Dr. Young to Trinity church, Baltimore, is deeply regretted by his congregation at Elm street, and by the citizens of Nashville generally. They grieve to lose the doctor and his estimable wife. But their loss will be the gain of others; and the transfer would not have been made by Bishop Paine without such reasons for it as not only justified it in his judgment, but also in that of Bishop Doggett, who was present at the session of the Baltimore Conference, and of Bishop Pierce, by whom Dr. Young was stationed at Elm street, and who was consulted as to the change. All the presiding elders requested Bishop Paine to transfer a minister for Trinity station. Under those circumstances our Elm street friends will, however sorrowfully, acquiesce loyally in the measure.—*Nashville Christian Advocate.*

"Why makes the sea get angry so often?" "Because it is so often crossed."

For the Advocate.

Superstition and Error, Ycleped A Catholic Locture.

Mr. Editor: There was recently given in this city something that pretended to be a lecture. The speaker was a Catholic priest, and his subject "The Marvelous Ways of Providence." It was a theme upon which great energy and research could have been put forth; but not so seemed to think this lecturer, for behold him, how he mutilates the truth and does injustice to his subject to advance Romish doctrines and errors. He opened his remarks with a preface on the beauties of "our most holy religion," a prelude to which every person who listens to a Catholic father is invariably treated, and gave as an instance of the marvelous an incident:

In Montreal a Protestant (heretic,) happening along a road one day, chanced to pick up a piece of paper, which was a leaf from a book written by Cardinal Wiseman, and its reading so impressed him that he was converted to Catholicism. A peculiar power that leaf must have had indeed.

But then, as the book was in all probability written to ensnare some one, is it anything wonderful that it did so? How much more wonderful was the conversion of a sinner to Christ by hearing, as he passed a simple and unpretending place of worship, the minister thunder forth the exclamation: "And as Christ said unto the people, so say I unto you; What shall it profit a man if he gain the whole world and lose his own *soul?*"

But to continue, the reverend father next related the story which some years ago startled the country: that of the publication by a nun of her life in a convent, detailing all the interior uses and unltreatment of such institutions. The lecturer did not deny that such a book had been written, but attempted to prove that the nun only subscribed her name to the things contained therein on receiving a sum of money. Admitted; but then comes the question, What must have been the treatment of the woman if she, after spending nearly her whole life in the institution, snatched a proffered opportunity to give to the world a purport of her life? Was any such measure superinduced by mild discipline? Could she have been treated otherwise than harsh?

The lecturer added also that she afterward made a recantation, and rejoined the Catholic Church. No mention was made, however, of the threats of the priest which effected the same; alas!

Continuing, the gentleman gave another illustration of the marvelous, saying he remembered once of a Welsh woman who had a sick child. All medicines, it seems, had failed to effect a cure of the latter, and its life was despaired of, when at last an Irish nurse told the mother that the only thing capable of saving the child would be the drinking of chalice water. The mother, of course, allowed the child to be taken to church, so that it could drink of the water, and the result was a perfect cure! This so delighted her that she embraced the Catholic religion. To be taken as a fact, that incident has to go along with several heavy grains of allowance; but even admitting its truth, (?) don't it open a royal road to wealth? For, see! couldn't immense quantities of water be blessed, and bottled, and then sold as a complete cure-all? The sums of money that would roll into the coffers of the Catholic clergy would be fabulous if they would engage in this business, and foreclose any necessity at all for praying poor sinners out of purgatory at so much per head! The idea is too good to be lost.

The lecturer did not give his audience, however, any further information as regards this new medicine, but related another wonderful anecdote, which, strange to say, dealt a fatal blow at the healing properties with which, in a former incident, he had invested chalice water, and perhaps saved valuable lives by timely exposure.

There was once, he said, a nurse, (Catholic, of course,) who had charge of a little child, and while out one day took him to a priest's house to see several babies baptized. The ceremony so pleased him that he cried to be baptized also. It was done, and he died in a few hours after. The mother's grief was great, but subsided, however, when the nurse told her that her child had been baptized. Subsequently the whole family embraced Catholicism. For inconsistency these incidents should have the palm.

Having proceeded thus far, the reverend speaker then capped the climax of his wonders, and gave his opinion of the intellectual status of his hearers by a story, for the *truth of which he could vouch*:

In Virginia there was once a haunted house, which was occupied by a family named ——. No person could enter the building without having their clothing torn and cut to pieces. Fearful cries were heard all over the house, and the furniture destroyed by no perceptible means. A lady entered, through curiosity, at one time, but took the precaution to take from her head a valuable lace cap, and place it with a handkerchief in her pocket, before passing around. When she left the building both articles were still in her pocket, but torn to shreds. The gentleman of the house applied to a Lutheran minister, who came and prayed; but this only seemed to increase the discord. (Hard on the Lutherans.) A Methodist preacher was next called on. He brought a number of his flock to sing and pray, but it did no good, as the devils sent the furniture flying over their heads, and kept on yelling. A conjurer, who was master of his art, was also pressed into service, but still no relief. At last the master was advised to get a priest. The priest came and blessed the house, and quiet was restored! It lasted only four days, however, when it commenced again. The priest was called on a second time, and he told the family that they would have to join the Catholic Church. They did so, and were never troubled again. The speaker closed with the words, "Now that's true;" and probably nine out of every ten of his congregation took him at his word.

And this is what is given to the misguided devotees at the shrine of popery, by those who pretend to be the followers of Christ. "The Marvelous Ways of Providence!" Was ever a title so great a misnomer?

Wm. H. B.

New Orleans, March, 1872.

FROM THE WORK.

Rayville, Louisiana Conference.

Mr. Editor: I am happy to inform you that the good Lord is with us on the Rayville circuit. I am now within one week of completing my second round on this work, and up to the present writing our membership has been increased by new members and the reclaiming of backsliders—thirty-eight—and we are now in the midst of an interesting meeting at this place, (Rayville.) Our brethren are greatly revived and encouraged, backsliders are being reclaimed and restored to the church, while many who have never been religious are deeply concerned for their salvation. We are expecting this good work to continue and to spread over the entire circuit, and kindle the revival flame on adjacent works; and, indeed, we pray that it may be extended over the entire district. We believe it will. Our beloved presiding elder, Rev. J. T. Daves, is with us at our present meeting, full of zeal and faith, doing good service for our blessed Master. God willing, we intend to bring up a good report from Lake Providence district to the next Annual Conference. Pray for us. More anon. Your brother in Christ,

James L. Wright

Rayville, La., March 19, 1872.

Covington, Louisiana.

Mr. Editor: Up to the close of the first Quarterly Conference I have received twenty-eight persons as candidates for membership, and some of these into full connection, and have baptized thirteen adults and children. The Lord's work is boldly going on. The old members are receiving fresh supplies of grace, and seem to be "growing in the knowledge of our Lord and Savior." I feel thankful in my heart for the personal blessings God has bestowed, and the displays of his mercies in the pardon of the sins of some of the most inveterate sinners. This is a general revival in town and country, and a part of the country has been under revival influence for about two years.

Two years ago I paid a visit to West Pearl, and, by the grace of God, began the work of preaching for the Lord, while he revived his work. Bro. Singleton kept it up till now, and still "the Lord is with us," thank God.

Bro. White has left some sign in his wake. Would like to see him here again, or any of the New Orleans preachers. Come over, doctor.

Yours, Henry P. Bowen.

Covington, La., March 22, 1872.

The Rev. Alexander Stewart, of the Virginia Conference, died on the 16th inst., of typhoid pneumonia.

The Christian Advocate.

THURSDAY, MARCH 28, 1872.

A GOOD SERMON.

It should be brief: if lengthy it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounger doze,
Attention flag, and memory's portals close.

It should be wearing a living altar-coal,
To melt the icy heart, and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical and clear;
No fine-spun theory to please the ear,
No curious lay, to tickle letter's pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm them who wept lost Satan's fate;
The fiery law with words of love allay'd,
Which sweetly warm and awfully persuade.

It should be manly, just and rational,
Wisely conceived, and well expressed withal;
Not stuff'd with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well-adapted grace
To situation, audience, time and place;
A sermon form'd for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul at Corinth, Athens, Rome.
Let some Epictetus or Sterne esteem;
A bleeding Jesus is the gospel theme.

It should be mixed with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and men are mutually address'd,
God grants a blessing—man is truly bless'd.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou alone will make
A Felix tremble, and a David quake.

For the Advocate.

DR. BLEDSOE.

Mr. Editor: There is no reluctance on our part to concede to Dr. Bledsoe the distinction he has won for himself as a writer, metaphysician and scholar. Certainly no writer of this day surpasses him in clearness of conception, accuracy of statement, elegance of diction, and force of argument. Our admiration of him began with his publication of his treatise on the will, and we have eagerly read whatever he has since published. His Theodicy has been our text book for years, and in our estimation he has fairly met and signally vanquished the advocates of that system which implies the divine permission in the introduction of moral evil. We have vainly tried, however, to reconcile his opinions with regard to the question, "Why did God create man with a prescience that he would sin?" On page 201 (Theo.) he says: "God does not choose sin, or permit it as a means of the highest good, *as if there could be any higher good than absolute and universal holiness.*" We suppose that Dr. Bledsoe means to assert that there can be "no higher good," etc., and we do not for a moment question its correctness. On page 203 he says: "The highest good of the universe may, no doubt, be promoted in various ways by the redemption of our fallen race, of which we have no conception in our present state of darkness and ignorance. * * * Now, if there had been no such thing as sin, the compassion of God would have been forever concealed from the eyes of his intelligent creatures. They might have adored his purity; but of that tender compassion, which calls up the deepest and most pleasurable emotions of the soul, they could have known absolutely nothing. They might have witnessed his love to sinless beings; but they could never have seen that love in its omnipotent yearning over the ruined and the lost. The attribute of mercy or compassion would have been forever locked up and concealed in the deep recesses of the divine mind; and the blessing and honor and glory and dominion, which shall be ascribed by the redeemed to him that sitteth upon the throne, and unto the Lamb, forever and ever, would not have been heard in the universe of God. The chord which now sends out the sweetest music in the harmony of heaven, filling its inhabitants with deep and rapturous emotions of sympathy and delight, would never have been touched by the finger of God." Again, on page 205, alluding to the practical result of reconciling *(uniting)* all things in Christ, he says: "This firm and unshaken allegiance of a weak and erring mortal to the throne of the most high God, presents a spectacle of moral grandeur and sublimity, to which the annals of eternity, but for the existence of sin, had presented no parallel." Again, on page 207: "For aught we know, the stability of the spiritual universe could not possibly have been secured in any other way, (than by redemption;) and hence, if there had been no fall and no redemption, the grand intellectual system, which is now so full of confidence and joy, might have been without a secure foundation."

Now Dr. Bledsoe believes, as every reader of the Bible must, that God hates sin—hates it as introducing disorder into the moral universe, as of fatal consequence to the sinner, as irreconcilably antagonistic to his nature, and yet its existence imparts a higher melody to the harps of heaven, gives stability to the allegiance of the subjects of the Most High, and opens the way for the otherwise concealed compassion of the divine nature. He had said there could be no greater good than universal holiness, but he has found that what of glory lay beyond the boundaries of universal holiness is brought to light by the introduction of sin and its resultants, redemption and the displays of divine compassion.

In estimating the comparative glory of the unfallen and the redeemed, it is not to be forgotten or overlooked that our standpoint is necessarily changed. Sin, like a dense cloud resting upon the world, has intercepted the light of God's countenance, the effulgence of his glory; and the whole economy of redemption is but the development of a system in which wisdom and goodness, working in unison with justice, labor to remedy an existing evil. Can it be necessary, or is it philosophic to suppose that this exhibition of the divine character is uncovering those ineffable splendors from the view, of which God, but for sin, must have forever withheld his creatures? that the shock which rent the vire of the temple revealed a benignity and glory which violence only could disclose? From man these were concealed, for his sin had separated between him and God; but sin had not obscured the visions of the angels, or shut them out from that compassion which, with ever-abounding wave, flows out from him "in whose presence is fullness of joy, and at whose right hand are pleasures forever more."

We are not able adequately to conceive what divine depth and grandeur is being revealed to those who have "never left their first estate," nor comprehend the riches of glory which shall be revealed in us; but reason and revelation alike teach us that while the unfallen adore the love which wins us back to our allegiance, they catch from the bosom of God a rapture which rolls over his dominions like a river of life. There shall be joy to the redeemed, for they have "washed their robes and made them white in the blood of the Lamb," and the shout of the angels shall echo back that joy; but to them God was ever fully their "all and in all."

There seems to us another fatal objection to the hypothesis of Dr. Bledsoe. Admitting, as we readily do, the individuality of all accountable creatures, and the personal guilt of all who transgress the law, we ask, Will it in any measure mitigate the sufferings of the finally impenitent that they have even indirectly contributed to the stability and glory of the universe by their sin? or that the shouts of the redeemed may not be saddened by the reflection that, but for sin, they had not sounded the depths of the divine compassion, or felt secure in the possession of eternal life? It may be some relief, however, to both to learn (see page 208) that "God, whose prerogative it is to bring good out of evil, will turn the *short-lived* triumph of the powers of darkness into a glorious victory, and cause it to be a *universal* song of rejoicing to his great name throughout the endless ages of eternity." We cannot, however, admit this, even though we catch the glow of gladness, almost enthusiasm, which kindles upon the face of the accurate mathematician. Dr. Bledsoe accepts the doctrine of eternal punishment, as taught in the Bible, and has silenced the objections to it upon the ground of justice and the merit of guilt. How, then, can he so triumphantly assert that the dominion of the powers of darkness is *short-lived*, or that the song of rejoicing shall be *universal?*

From early life we have avoided the use of those hymns which teach that mankind have gained by Christ more than they lost in Adam; and whether the atonement was an "after-thought," or was purposed "in the counsels of infinite wisdom long before the foundations of the world were laid," it was introduced to counterwork the existence of moral evil in man, and is nowhere represented in the Bible as affording more sublime revelations of the divine nature, or opening up fountains of bliss for man, which, but for this, would have been concealed. In it justice and mercy have embraced each other, and God can be just and the justifier of the ungodly who believe in Jesus. W.

SUNNYSIDE, March, 1872.

For the Advocate.

THE GREAT COMMISSION.

In the gospel, as written by St. Matthew, the great commission reads thus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them," etc. Taking the language exactly as it stands in this quotation, and interpreting it according to the proper meaning of words in the English language, we have no hesitancy in declaring that the commission, as thus given by Christ, was never fulfilled. Lest this declaration should seem too bold and rash at first view, let us examine some of the terms. Christ says: "*Teach all nations, baptizing them.*" What is a nation? "A body of people inhabiting the same country, or united under the same sovereign or government."—*Webster.* Now, will any man show upon the pages of history, or in the records of tradition, that any one "body of people inhabiting the same country" has ever been taught and baptized? And when we say "body of people" we mean every individual member of that special locality. This explanation applies to "nations" in the singular number, but the language of Christ is in the plural, and greatly increases the difficulty of the case; for if the commission has not been fulfilled in a single, solitary case of a "nation" in the capacity of a nation, of course much less of "nations" in the full possession of organic existence. Well, if the plain, common-sense English interpretation of the terms in the great commission involves an absurdity, and if there can be no facts adduced to prove the fulfillment of the commission as thus interpreted, how shall it be disposed of? The only mode of explanation, then, which can be pursued, so as to relieve the passage of absurdity and defeat, is that which will harmonize it with the idiom of Scripture, especially the parts of Scripture which precede it. Occupying this as our standpoint, we are prepared to explain and defend the truth and propriety of the language of the great commission. And in possessing this qualification we see the unity and beauty of the sacred Scriptures. We also see the oneness of the divine purpose in the organization of the church; and not only oneness of purpose in the divine mind, but oneness in the church itself. Thus, to explain the terms in the commission, we refer to the terms in the covenant between God and Abraham. In this reference we find unity in the term "nations," as it occurs in the commission and covenant. As the term "nations" occurs alike in the covenant and commission, it follows, as a matter of course, that if we explain the meaning of the term in one case we explain it in both. Now turn to the third verse of the twelfth chapter of Genesis, and we read as follows: "And I will bless them that bless thee, and curse him that curseth thee; and in thee (Abram) shall all families of the earth be blessed." Here the inspired writer explains to us the meaning of the term "nations" by that of "families." Hence we are prepared, by this interchange of terms, to read the great commission in the light of revealed truth, so as to set forth the practicability of its inflexible injunctions. Let us read it thus to see its beauty: "Go ye, therefore, and teach all families, baptizing *them* in the name of the Father, and of the Son, and of the Holy Ghost; teaching *them* to observe all things whatsoever I have commanded you," etc. In confirmation of the above sense as the correct one, we call attention to the practice of the apostles, as recorded in the Acts. In this book there are frequent instances given in which the apostles baptized the "house" or "family," but not *one* in which they baptized a "nation" as defined by Mr. Webster.

If the foregoing be correct, then we plead the great commission as our authority for the apostolic practice of infant baptism, as well as the only true and successful mode of Christianizing the world. A departure from the instruction of the Lord Jesus Christ, as thus given, involves, as an inevitable necessity, the loss of the divine presence. Consequently the commission dictates both the foundation of authority and terms of practice, in the observance of which we may confidently expect the saving presence of the great Head of the Church. Hence, where the presence of Christ is acknowledged, there is proof of the proper observance of the teaching of Christ. Let us apply this reasoning to the theory of the Methodist Episcopal Church South, as set forth in her practice, and we have a demonstration of her correctness in the thousands of happy souls brought forth into light and salvation "by the belief of the truth and sanctification of the Spirit."

ANGUS DOWLING.

OZARK, ALA., March 5, 1872.

For the Advocate.

CHURCH RULES.

Mr. Editor: There is great laxity among us with regard to our rules. We claim, in our Discipline, to derive our rules from the Bible. If so—and it is not denied—it is certainly the duty of all members to keep them. If we are "taught of God, in his written word, to observe all these rules," then they are just as binding as the Bible itself; not because they are part of the Discipline, but because derived from the Bible.

But again, every one who joins the church does so of his own free will and accord, and by the very act of joining, as well as by actual and solemn promise, agrees to keep the rules. Every violation, then, is a breaking of his own promise. But many not only *break* the rules, but try to *justify* themselves by saying that "they do not feel like they are doing wrong—that they cannot see any harm in this thing or that." Suppose they do not *feel* like they are doing wrong, or that they cannot *see any harm* in certain things—that does not justify them in breaking a solemn promise. Besides, the interpretation of these rules is not left to every one's whim; they have been explained for us by our ablest and best men, and we must take them as they have been thus explained. In the first place, they were put into the book, many years ago, by the wisest and best men we then had. From then until now the General Conference, composed of the same class of men, has been meeting every four years, partly for the very purpose of examining the Book of Discipline, to see if anything needed correction, and, if so, to take proper steps to have such correction made. Then the whole body of members and ministers have been reading and studying this book all the time; if there had been anything wrong, either in the rules themselves or in the explanation of them, it would certainly have been found out by this time. It seems to me that after our rules have stood such a test for so long a time, and our Bishops—men of acknowledged piety, wisdom and sound judgment—have all explained them in the same way, individual members should hesitate long before they presume to set up their judgment against that of the combined wisdom and piety of the church from its organization down to the present time. The truth is, we never hear the most truly pious members of the church objecting to the rules, or claiming to interpret them for themselves, but only the lukewarm and backslidden—those who desire to be conformed to this world, those who belong to the world in heart, and are a mere clog to the church. M.

NEWBERN, ALA., Feb. 28, 1872.

For the Advocate.

LEGISLATION AND TEMPERANCE.

Mr. Editor: A bill has been introduced into the Legislature of the State of Mississippi, which aims to afford more efficient means for the prevention of intemperance. We rejoice at this. The highest ends of government have already been thwarted too long by a mistaken fear of curtailing the liberties of the governed. The protection of the lives and property of citizens is admitted to be the most important object of legislation, yet a nefarious traffic is everywhere legalized, by which the lives and property of thousands of those very citizens are annually destroyed, with impunity. This is done in the name of liberty. We have been monomaniacs on the subject of liberty. In undertaking to avoid oppression, we have protected licentiousness. Antagonistic ideas are apt to run to extremes. Setting out with the falsest of false maxims, "All men are created *free* and *equal*," the entire current of our political thought has been vitiated by the poisonous error that lurks in its fountain. The truth is, men are created neither free nor equal, but the very reverse of both. Imagining liberty in itself to be the chief good of human existence, we have sacrificed the weal of a large majority of our citizens to protect the supposed rights of a small minority. We hazard nothing in asserting that more men suffer from lack of sufficient restraint than from curtailment of liberty. Men are oftener governed too little than too much. The fear of depriving a few men of the assumed right of selling poisonous beverages has sent hundreds of thousands to untimely graves. Our whisky-shops have cost more lives and more treasure than all our wars. But lest liberty—that chimerical goddess that holds deadly sway in our frenzied brains—should be offended, all this must be permitted to continue. In refraining from the suppression of intemperance the States of this Union have, from their foundation, been offering their sons, like Hindoo mothers, in superstitious blindness, to the Molock of liberty. If the unlawful sale or administration of arsenic should produce a single death, the life or purse of the offender must pay the penalty of the crime; but if, by the sale of intoxicating drinks, the lives, fortunes and happiness of thousands be destroyed, the seller must be spared as a compliment to the glorious goddess of liberty.

We are glad that the days of this folly seem to be passing away. It will go far toward relieving the land of the blighting curse of intemperance to place its criminality where it properly belongs. The courts of law are beginning to admit what the Greeks declared two thousand years ago, that a drunken man is a maniac; while benevolent associations are reclaiming many unfortunate inebriates by treating them on the supposition that they, and the sellers of the poison that steals their brains, are fitly represented by Eve and the Devil, in the original temptation. While the intemperate are much to be blamed, they are, we think, more to be pitied. Few men drink with the *design* of becoming drunk. A man, when under the influence of ardent spirits, can no more control his appetite or his actions than a sick man or a lunatic. We hope the Legislature will do something to take temptation out of the way of such. Why should not the seller be made liable for "consequential and all other damages" produced by his selling of liquor, as the bill above alluded to proposes to make him? The owner of the goring ox should pay for the harm done by him.

We had a government during the late war that was strong enough to suppress almost entirely the making and selling of ardent spirits. We would rejoice to find power enough somewhere to do the like again.

W. L. C. HUNNICUTT.

For the Advocate.

A Leaflet from the Wayside of Life.

GOD WILL BE MINDFUL OF US.

It was on a quiet Sabbath morning when, from the City hotel, I strayed with two friends to the —— church, at the eleven o'clock service. After the morning lesson, and a fervent prayer, the minister began to tell how God was mindful of us. The pathway of life was drawn, with its many turns, sometimes gentle, and sometimes abrupt, but all along its devious way, a trial here, a sorrow there, and a blessing yonder; yet, amid and through them all, the providence of God ran like a silver thread, stretching far away across the map of life; that, if affliction sometimes came like a storm and swept from us the dearest of objects of our love, it was still in mercy sent to loosen the cords that were binding us too fast to our moorings in this poor and transitory world. Who that has ever known a sorrow that cannot be told, but has known how suddenly its slumber of years may be broken, and its flood-tide of memory roll o'er the soul? In that dreadful war, when a wanderer at a wayside home, destitute of all save the necessaries of life, death came as a storm, and took from me her and all my little flock, save one. Who can measure the depth of that grief or paint the shadow of that night? To forget had been the care of years, and memory had been trained to tread lightly near its threshold, lest its footsteps might wake its sleeping sorrows. But when the minister told of those storms that sometimes come, and swoop from us those most dear, a cord too deep, too still, was touched, vibrating through all the lanes of memory, and, with a heart overburdened, I wandered again to that wayside home. In its starless night how often had I gazed to trace the silver thread of that Providence who doeth all things well. Long years have elapsed, and the pathway of life has stretched away with alternate cloud and sunshine, but the lost ones of earth have become ministering spirits and angels in heaven. The cord that bound me to the world was rudely broken; but the silver thread that stretches far away in the future of life is now a cord of love that reaches from earth to heaven. Along its line there sometimes come, when life grows bitter and dreary, sweet messages of peace and love, sweet memories, bright days that never end, and whisperings in the ear of murmuring sorrow, that for the wayside home, made desolate by the storm of life, had been built for us a royal mansion in our Father's house. PILGRIM.

For the Advocate.

Mr. Beecher and Women Speaking in Church.

Mr. Editor: On Sunday evening, February 11, 1872, Mr. Beecher preached a sermon on—"Do the Scriptures forbid women to preach?" He took for his text First Corinthians xiv, 34, 35: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." He assumed that the Scriptures are of binding authority upon faith and practice when its meaning is fairly and finally interpreted, but regarded this command as local, national and transient, and therefore argued that women were permitted to speak in meetings.

On the following Friday evening, February 16, at his prayer meeting, after delivering a lecture on "The Higher Christian Life," two ladies—Mrs. Boardman and Miss Drake—had each something to say.

It occurs to me that Mr. Beecher is "in for it" now, to use a vulgar phrase. He has got the woman of his congregation started.

But there is one hopeful aspect to this matter, if those two ladies are fair specimens of the female members of his church, judging from their remarks on the evening of the sixteenth ultimo. Mrs. Boardman said: "When I was converted my conversion was so marked, so clear, so decided that I never could have a doubt of it. I went on for three years in the ordinary Christian way, battling against my besetting sins. * * * But at the end of three years I was taught a very different way. * * * I found that Jesus Christ would do all that work for me. After I learned this my life was changed. Oh, how changed it was! How calm and serene it became! There was such a resting on Jesus!"

Miss Drake said: "For years I worked and worked to get the Christian graces, and fit myself for salvation by Christ. And oh, how hard that was! My heart ached, and found no rest until I was willing to accept the words of Christ, * * * and trust in him. After that doubts went from me, and there seemed to be a full resting in the righteousness of Christ—in his merits, in his atonement. * * * In this there was peace and joy in my soul."

Judging from these specimens, Mr. Beecher's female members are more orthodox on the subject of conversion, and the help received from Jesus in our religious life, than their pastor. After all, this "new departure" in the Plymouth pulpit may result in good, however we may differ from him in regard to the application of the words of Paul, forbidding women to speak in the church. OBSERVER.

IN MEMORIAM.

REV. JAMES H. AVARA.

James Henry Avara was born in Johnson county, North Carolina, January 29, 1817. His parents moved to the city of Raleigh, North Carolina, when he was about two years old, where he received his education—all he obtained. At about eleven years of age he was taken from school and placed in a gin-shop, as an apprentice, to learn the trade of gin-builder.

His parents moved to Tuskaloosa, Alabama, some time previous to his conversion, which took place at Rock Spring camp ground, near the town of Tuskaloosa, September 23, 1833, about nine o'clock P. M. Some time after his conversion and connection with the Methodist Episcopal Church he was appointed class-leader. Subsequently he was licensed to preach, when he was about twenty-one years old, and recommended to the Alabama Annual Conference, in which he travelled one year. Of his own choice he then retired from the itinerant life to that of local preacher.

He was ordained to the office of deacon in the Methodist Episcopal Church South, in the town of Canton, Mississippi, by Bishop Robert Paine, December 21, 1847.

He was married in Green county, Alabama, in January, 1840, and moved to Carroll county, Mississippi, in the latter part of the same year. From here he moved to Louisiana in 1861. Again he moved to Mississippi in 1866; to Honduras in 1867; to Texas in 1868—first to Colin county, and afterward settled in Gardon Valley, Smith county, where he engaged in farming and merchandising.

Thinking to improve his failing health, he sold out with the intention of moving to the coast of Texas; but instead of that he moved to the heavenly country—where "sickness and sorrow, pain and death are felt and feared no more"—December 20, 1871.

During my acquaintance with him I always found him zealous in the cause of God. His piety was deep, solid, earnest. His faith was strong, active, reliant. His love was abiding, fervent, increasing. In his attachment to his friends I knew none more constant. In his love for his family none excelled him. His sympathies were easily touched—he could weep with those who wept, and rejoice with those who rejoiced. His conversation was about the love of God, the salvation of sinners, and heavenly enjoyments. He seemed to live only that he might do good and get good—that he might be more holy. He desired, above all things, "holiness, without which no man can see the Lord."

As a preacher he was plain, practical, and often pointed. His health for some time was such that he could preach but little; but his desire was to do good. As a husband and father he was devoted to the interests of his family. Nothing, however dear, was allowed to come between him and his Savior.

James H. Avara is no more among us. We miss him at home, at church, and in the business walks of life. He can come no more to us, but we can go where he is. His departure was triumphant. He often spoke of the rest of the saints in heaven. A few hours before he died, when I asked him of his future prospects, he exclaimed: "I am nearly home, nearly home!" In his last moments he seemed in an ecstasy of joy—as one

"Quite on the verge of heaven."

The sympathies of an afflicted community and the love of the church are aroused in behalf of the sorrowing and bereaved family. May grace sustain them in this their sad trial, and may the Holy Spirit lead them through life, that they may all be joined together in our Father's house, to dwell with loved ones forever. J. C. RANDALL.

GARDEN VALLEY, Texas.

Texas *Christian Advocate* please copy.

The Christian Advocate.

THURSDAY, MARCH 28, 1872.

ALL LOVE.

This life to me hath ever been
With summer sunshine bright;
Of all, I would not change one scene
That marked it, if I might.
Though here and there some other lot
Than I had wished befell,
Truth never failed, nor love forgot;
All have been wondrous well.

My share of sorrow and distress
Hath been in mercy sent;
But not one drop of bitterness
With all my suffering blent.
I have wept tears of tender grief,
When joy and I must part;
Tears which have brought their own relief
Back to the stricken heart;

And places once so dearly filled,
Around my happy hearth,
Are vacant now; forever stilled
Its once delicious mirth.
But yet my soul does not complain,
Counting its treasures o'er;
Nor would I bring back one again,
If wishes could restore.

Deep in their very loss there lies
What death cannot destroy;
I would not give my memories
For all another's joy.
No! blest beyond what words could say,
Hath been his gentle care,
Who never turned his face away,
Or answered not my prayer;

Who never kept me back from good,
Nor laid upon me ill;
But often, in his mercy stood
Between me and my will.
Life is too short to tell his praise,
My joy in him to prove;
Whose one long lesson, all my days,
Begins and ends with Love.

ANTICIPATION.

When failing health, or cross event,
Or dull monotony of days,
Has brought me into discontent,
That darkens round me like a haze,
I find it wholesome to recall
Those chiefest goods my life has known,
Those whitest days, that brightened all
The checkered seasons that are flown.

No year has passed but gave me some;
O unborn years, nor one of you—
So from the past I learn—shall come
Without such precious tribute due.
I can be patient, since amid
The days that seem so overcast,
Such future golden hours are hid
As those I see amid the past.

Chambers' Journal.

CONVERSION OF CONSTANTINE,

THE FIRST CHRISTIAN EMPEROR.

BY JOHN S. C. ABBOTT.

Early in the fourth century Constantine was Emperor at Rome. Though not a Christian, he had been trained under Christian influences, and revered his pious mother. It was doubtless her example which mainly influenced her illustrious son eventually to embrace the gospel. Through her long life she was the munificent friend of the Christians, traveling from place to place to aid them with her money and her personal influence. She died at the age of eighty years, a true mother in Israel. The great fact of his conversion, or at least of his nominal acceptance of Christianity, is undoubted. The legend of the manner of his conversion has been the subject of a great deal of critical and historical discussion. Without entering into that, or attempting to determine how much credence is to be attached to the marvelous story, we relate it here as it is told by cotemporary writers.

A Roman general, Maxentius, an inveterate pagan, raised the standard of rebellion while Constantine was absent from Rome, in Britain. Two immense hostile armies soon faced each other upon the plains of Piedmont. Maxentius supplicated the aid of the Roman gods, by the most gorgeous ceremonies, and the most costly sacrifices. Constantine appealed to the God of the Christians.

While engaged in this act of devotion, he observed a remarkable appearance in the heavens, where there emerged in wonderful distinctness and effulgence, a cross, with this inscription: "In Hoc Signo Vinces"—*Under this sign thou shalt conquer.* The miraculous apparition was seen by the whole army. He was pondering the significance of this vision, when night came on. In a dream Jesus Christ appeared to the Emperor with the same cross which Constantine had seen in the heavens, and directed him to have a banner made upon that pattern, and beneath that banner to lead his army to victory over their pagan foes.

With the earliest dawn Constantine arose, and summoning his principal officers before him, informed them of the standard which he wished to have immediately constructed. A slender cross was made by traversing a long pike staff with a cross-bar. This was gilded and encrusted with the most precious gems. A crown of gold and diamonds surmounted the staff. To this there was attached a small silken flag, richly embroidered with gold and jewels, and containing the monogram of Christ.

Above and beneath this silken banner were images in gold of the Emperor and his children. In addition to this imperial banner, which rose over the tent of the Emperor, there were other similar ones constructed on a smaller scale, one for each division of the army. Constantine had also imprinted upon his helmet an image of the cross, and one also upon the shield of every soldier. He summoned several bishops to his presence, that they might instruct him respecting the character of Jesus, his mission and his career.

The twenty-eighth of October of the year 312 had arrived. Constantine had with him but forty thousand troops. When within nine miles of Rome he encountered the army of Maxentius strongly entrenched. A terrible battle ensued. Maxentius was utterly routed. In endeavoring to escape across the Tiber, by the Milvian bridge, he was crowded, by the fugitives, into the river. From the weight of his armor he sank like lead. The next day his body was dragged from the mud, and the soldiers, having cut off his head, paraded it on a pole, while Constantine entered Rome in triumph.

At this time the Roman world had been divided into two portions, the Eastern and the Western. All over both empires the officers of the government were ordered no longer to molest the Christians, but to protect them. Christians were no longer persecuted. Constantine wrote letters in their favor, invited distinguished pastors to his table, appointed Christians to important offices, and contributed liberally to building and repairing churches. He issued decrees urging the observance of the Lord's day, and forbade the cross from ever again being used as an instrument of punishment. The banner of the cross, like the ancient ark of the covenant, was very conspicuously borne before his armies.

Though it was now the wish of Constantine that Christianity should be the recognized religion of the empire, and though he encouraged the worship of the true God in all the ways in his power, still he favored entire toleration. He chose Byzantium as the capital of the reunited empire, giving it the name of Constantinople. Churches rose all over the land. Conversions from paganism became frequent and numerous.

The conversion of Constantine to Christianity was at first intellectual only, not the regeneration of the heart. He was a nominal Christian, like thousands now who do not even profess to be Christ's spiritual followers. There is no evidence that he had been born again of the Holy Spirit, or that he had accepted Christ as his personal, atoning Savior.

But later in his life a tragic event exerted a very powerful influence upon his mind, and produced apparently a deeper and more radical change in his character. As a second wife he married a beautiful woman, named Fausta, much younger than himself. She was about the age of the Emperor's very handsome son, Crispus. Fausta fell in love with this young man. Virtuously he repelled her advances. It is written: "Hell has no fury like a woman scorned." Fausta rushed to Constantine, and accused Crispus of atrocious crime. The imperial father, in the frenzy of his rage, ordered his son to be led instantly to execution. His dead body was hardly in the tomb ere the truth of his wife's guilt, and his son's innocence was made known to the unhappy Emperor. In the delirium of his anguish he ordered Fausta to be drowned in her bath.

"Henceforward for Constantine life was but a dismal day. He never recovered from the gloom of these events. It was said that he never was known to smile again; that for forty days he fasted, weeping and groaning, and denying himself all comforts, and that he erected a golden statue to Crispus, with this simple, pathetic inscription:

"To my son, whom I unjustly condemned."

The cares and sorrows of life tend to lead every thoughtful mind to the religion of Jesus. Constantine had become a world-weary, heart-broken old man, sixty-four years of age. Rapidly increasing infirmities admonished him that he must appear before the judgment-seat of Christ—that Savior whose authority his intellect had been constrained to recognize, but to whom, as yet, he had not fully surrendered his heart.

Deeply depressed in spirits, and sinking beneath his maladies, he retired to some warm springs in Asia. Death was slowly but steadily approaching. Constantine repaired to the church, and, with tears and prayers and deep searchings of soul, sought preparation to meet God. Having obtained, as he thought, the assurance that his sins were forgiven, he assembled all the bishops of the neighboring churches in his palace, near the city of Nicomedia, and, with as much publicity as could be exercised without ostentation, confessed his Savior before men, by publicly uniting with his church, and partaking of the sacrament of the Lord's Supper.

Eusebius, the renowned bishop of Nicomedia, received the royal penitent, and administered to him the sacred elements. It is to the pen of this illustrious bishop that we are indebted for the story of these incidents in the religious history of Constantine.—*Christian Weekly.*

ROLL all thy guilt on the back, and weep thy sorrows out on the bosom of the Savior.—*Guthrie.*

ANECDOTE OF ROWLAND HILL.

Rowland Hill was once driven by a storm of rain into a village inn, and compelled to spend the night. When it grew late the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied: "I have been waiting a long time, expecting to be called to family prayer." "Family prayer! I don't know what you mean, sir; we never have such things here." "Indeed! then tell your master I cannot go to bed until we have had family prayer." The waiter informed his master, who, in great consternation, bounced into the room occupied by the faithful minister, and said: "Sir, I wish you would go to bed. I cannot go till I have seen all the lights out; I am so afraid of fire." "So am I," was the reply, "but I have been expecting to be summoned to family prayer." "All very good, sir, but it cannot be done at an inn." "Indeed! then pray get me my horse. I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice, rather than his guest, and said: "I have no objection to have prayer; but I don't know how." "Well, then, summon your people, and let us see what can be done." The landlord obeyed, and in a few minutes the astonished domestics were upon their knees, and the landlord called upon to pray. "Sir, I never prayed in my life. I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands: "God, teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully; "go on." "I am sure I don't know what to say now, sir." "Yes, you do; God has taught you how to pray. Now thank him for it." "Thank you, God Almighty, for letting us pray to you!" "Amen! amen!" exclaimed Mr. Hill, and prayed himself. Two years afterward Mr. Hill found in that village a chapel and a school as the result of the first effort of family prayer at the "Black Lion."

A THRESHER.—Walking in the country, says the Rev. W. Jay, I went into a barn, where I found a thresher at his work. I addressed him in the words of Solomon: "In all labor there is profit." Leaning upon his flail, with much energy he answered: "Sir, that is the truth; but there is one exception to it; I have long labored in the service of sin, but I have got no profit by my labor." "Then you know something of the apostle's meaning when he asked: 'What fruit had ye then in those things whereof ye are now ashamed?'" "Thank God," said he, "I do; and I also know that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life!" How valuable this simple faith in the word of God! and how true is the saying of a deceased writer: "Piety found in a barn is better than the most splendid pleasures of a palace!"

A PHYSICIAN was once returning to his home, when he saw a little child in great peril in the street. Another instant she would have been crushed under the iron hoofs which were almost upon her. At great peril to himself he rushed forward, and, seizing the little one, bore her safely to the sidewalk. Curiosity impelled him to look into the child's face, that he might see if he knew whom he had rescued. Pushing back the little bonnet, what were his feelings to see that it was his own little daughter whose life he had saved. So he who hastes to save the perishing often finds rewards he little dreamed of. "Whatever thy hand findeth to do, do with thy might."

THE GIRL AND THE PORTRAIT.—I remember hearing of a girl who went into her master's room, a room not much frequented, to steal. Now, there was a portrait in the room, and the eyes of the portrait seemed to follow her wherever she went, and she felt annoyed by it, and in order that she might steal without this rebuke, she took down the portrait, and cut the eyes out. Poor, silly, wicked thing! If she could have plucked out God's eye she might have sinned without remorse.—*Wilson's Scripture Doctrine.*

NOVELTY AT HARVARD.—George Bancroft, the historian and United States minister at Berlin, proposes to give to Harvard College a permanent fund, the income of which is to defray the expenses of a traveling fellowship. The fellow is to be selected from the bachelors of arts annually created, and he is to journey in foreign countries, under instructions from the college, for one year. The idea, though new to us, is old in English and German universities.

THE king and the beggar, the rich and the poor, the happy and the miserable, are on equal terms one-thirtieth of their lives.

FOR other foundation can no man lay than that is laid, which is Jesus Christ.—First Cor. iii, 11.

"IN ALL PARTS OF PERU," says a recent traveler, "except among the savage Indian tribes, Christianity, at least nominally, prevails. The aborigines, however, converted by the sword in the old days of Spanish persecution, do not, as a rule, seem to have more notion of that faith in the country parts than such as may be obtained from stray visits of some errant, image-hearing friar, whose principal object is to obtain sundry *reals* in consideration of prayers offered to his little idols. These nomadic friars also distribute execrably-colored prints of various saints, besides having indulgences for sale. As to the nature of the pious offerings from their disciples they are not at all particular. They go upon the easy principle that all is fish that comes into their net. If the ignorant and superstitious givers have not 'filthy lucre' wherewithal to propitiate the ugly represented saints, wax candles, silver ore, cacao, sugar, and any other description of property, are as readily received. Thus it often happens that these peripatetic friars have a long convoy of heavily-laden mules with which to gladden the members of their monastery when they return home.

"The priests in all parts of Peru dress in a very extraordinary, not to say outlandish, manner. One of the lower grade wears a very capacious shovel-hat, projecting as much in front as behind, and looking very like a double-ended coal-heaver's *hat*. A loose black serge robe covers him all over, as with a funeral pall, and, being fastened together only at the neck, gives to his often obese figure an appearance the very reverse of grave or serious. The superior of a monastery, or the priest in charge of a parish, wears a more stately clerical costume. His hat is of formidable dimensions—a huge, flat, Chinese-umbrella shaped sort of a concern, which cannot be compared to anything else in creation. He also affects ruffles and lace, a long cassock, and a voluminous cloak like many of those of Geneva combined together; black silk stockings and low shoes, and a huge umbrella in red velvet, complete the clerical array of the higher ecclesiastics."—*Appletons' Journal.*

AVILOQUY.—Birds naturally hold a high position in creation, and with the ancient Romans the leader of an enterprise was known as *dux*. In our day no one would think of sending a goose in reply to a note, and yet formerly the bird was an *auser*.

The greatest philosophers among birds are the *crows*, because they never complain without *caws*. If our judges during the heated term would own a rookery, they could have frequent opportunities to *hear caws*; but every crow that is *a raven* should at once be put in a lunatic asylum.

Chickens should not be allowed to amuse themselves, as it always results in *fowl* play.

Birds were never known to preach, but the larger species *prey* continually.

Tame pigeons have no India rubber in their make-up, and yet they are noted for being *gutter perchers*.

Among birds the rooster is the chorister, and he practices the *chromatic* scale every morning.

The throats of birds are quite small; hawks, however, often take *large-swallows*.

Birds are not engaged in the transportation business, nor do they have any expresses, although buzzards and crows are in the *carrion* line.

In general, birds do not suffer with colds in their heads, yet the smaller kinds are liable to *hack*, and the domestic fowl to *spit*.—*Hearth and Home.*

MISS AMANDA WAY.—The Winchester (Indiana) *Journal* has the following:

Miss Amanda Way has been licensed as a preacher by the Methodist Episcopal Church, and on Sabbath evening last preached at the Methodist Episcopal church in this city. A larger portion of her discourse was written, and partook more of the character of a well-written essay than of a sermon. The audience was a large one, and listened attentively to the speaker. Miss Way is a pleasant speaker, but she speaks much better without manuscript than with it. We believe she is the first licensed lady preacher in the North Indiana Conference, if not in the State.

THE medical commission sent by the Sultan in Persia, near the Turkish borders, to decide on the character of the pestilence raging there, have reported that it is the regular Eastern plague. The malady takes the form of a slow fever, with typhus symptoms, with bubos under the arms, in groin and neck, carbuncles, and general eruption over the whole body. It carries the sufferer off quickly, attacking neighborhoods and entire families, and is transmitted from town to town. In the region of Persia affected there has been no famine or unusual scarcity of food. The mortality of the scourge, up to the last accounts, had reached nearly five hundred.

RELIGIOUS INTELLIGENCE.

PRACTICAL CHRISTIAN WORK.—The German deaconesses in Jerusalem have nursed one thousand four hundred and fourteen patients of nine different sects during the last two years. In their institution, significantly named "Talitha-cumi," they have instructed in the principles of Christianity over one hundred young girls.

BLESSING THE MEN OF THE SEA.—The American Seamen's Friend Society are endeavoring to provide interesting and instructive literature for the men who man our merchant and naval vessels. They have sent out four thousand ships' libraries, containing about two hundred thousand volumes, which are in constant circulation on shipboard.

THE PARIS CHAPEL.—Rev. E. W. Hitchcock, the pastor of the Fourteenth street Presbyterian church, New York, having been appointed by the American and Foreign Christian Union as minister in charge of the American chapel in Paris, and having been invited by the congregation there to accept, has announced to his people his intention of complying with the request.

THEN AND NOW.—The price of a Bible in the time of Edward the First was thirty-seven pounds, while the price of a day's labor was three half pence, at which rates it would have taken a laborer over fifteen years to earn a Bible. The price of Bibles now ranges from forty cents up to $5, while the price of a day's labor is from $2.50 to $4. We cannot too highly appreciate the privilege of cheap books.

A FRUIT OF MISSIONS.—The cornerstone of a suitable and commanding edifice designed for a Protestant college was recently laid at Beyroot, Syria, at which an eloquent address was delivered by Hon. William E. Dodge, of New York, who has contributed liberally for the enterprise. The college is to be open to the natives of all nationalities and faiths, but all will be instructed in the principles of Christianity.

THE FOOCHOW MISSION.—Reports have been received of the eleventh annual meeting of this mission in China of the Methodist Church. The work is under the care of four missionaries from this country, four ordained native elders, two ordained native deacons, ten unordained native preachers, and fifty on trial. They number now one thousand and seven members, and six hundred and fifty-three probationers. An interesting and hopeful feature of the mission is the increasing readiness of the people to support the mission work. Three of the native preachers now trust themselves entirely to native support.

IT IS a singular fact that the Jews, who are generally thought to be extremely rigid in adhering to old customs and precedents, are divided into three schools of belief or practice in this country. One is of those who are conservative of old forms and habits in synagogue education and worship; another of those who, in education and synagogues and worship, conform to progressive American ideas; a third of those who, under the name of Ritualism, propose to drop all the externals of Judaism, and retain only a pure Deism, not differing essentially from the absolute religion of Theodoro Parker, or that of the Society of Free Religionists.

THE Rev. W. C. Van Meter, of the "Home for Little Wanderers," New York, has been commissioned by the Bible and Publication Society to undertake a special mission to the children in Rome, and endeavor to do in the capital of Italy and of the papacy what he has so successfully done here. His own repeated visits to Rome, and the earnest representations of those who knew Italy and its needs, have assured him that his plans are not only practicable, but pre-eminently adapted to effect a most urgent work. It is expected that the expense, $10,000, will be sustained by general contributions, without drawing on the society's funds.

THE New York correspondent of the *Episcopalian* states that at the present time the Roman Catholic population of New York amounts to 400,000 souls, for whom there are only forty churches. The combined so-called Protestant population today amounts to 600,000, to accommodate which there are no less than 380 churches. In other words, Protestants have one church edifice for every 1,500 persons, while the Roman Catholics have only one for every 4,400 persons. But this is not all. The *actual* accommodations of the forty Roman Catholic churches amount to only 56,000 sittings. Our own church *alone* has 60,000. It is very clear, therefore, that there are physical reasons for Roman Catholic crowds. With the same church accommodations, it is very questionable whether Roman Catholics would maintain that aspect of superior devotion which some quote.

AMERICAN PEACE SOCIETY.—This institution was formed in 1828. It derives its life and inspiration from Christianity. Elihu Burritt, in a recent address at Northampton, stated that the last year the United States paid $5 for taxes imposed in consequence of war for every cent raised to carry on the great religious enterprises of the age; that eighty-five per cent. of the yearly income of Great Britain is expended in the payment of war taxes. The object of the Peace Society is to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the interests of mankind, and by the use of the pulpit, the platform, the press, and various other instrumentalities, to produce a strong public sentiment in favor of settling national difficulties by peaceful methods.

A LARGE CHURCH.—The Plymouth church, Brooklyn, New York, Rev. H. W. Beecher, pastor, has a membership of 2,116, of whom 206 were received during the year ending December 10, 1871. The receipts of the church during the year were $85,778, of which $56,774 were from pew rents, and $29,004 for charitable purposes. Rev. Mr. Halliday has acted as an assistant to the pastor in various ways, and especially in the matter of visitation—has made 2,311 visits and attended 568 meetings, funeral services, etc. The Bethel mission, connected with the church, is fitted up with every convenience, and will accommodate more than 1,200 persons. It is specially intended for the working classes, and they take advantage of its opportunities largely. It is in use every day and evening of the week.

A PEKIN correspondent of the *North China Herald* (received by the French mail) gives an account of a violent attack by a mob on the American missionary. One of the American missionary societies (the writer says) had succeeded in planting a station in Yujok, a large city about eighty miles west of Pekin. There was some difficulty in getting possession of the premises, after the lease had been drawn and the advance money paid. There has been considerable opposition and persecution clearly traceable to the officials. On a recent Sunday the Rev. Mr. Pearson was interrupted while preaching, and such a hostile spirit manifested that he thought it wise to withdraw. He was, however, followed and waylaid, thrown down, beaten, and pelted with stones. When he reached home his clothes were soiled and torn, and the blood was running freely from wounds in the face and head. What notice the American government will take of this affair remains to be seen.

GABOON.—*West Africa.*—Rev. Albert Bushnell, of Gaboon, gives a most interesting account of the work of God in his field, in the last *Bible Society Record*. He says: "I may thankfully add, the word of the Lord is having free course and being glorified here at Gaboon, where it has long been preached and read. About thirty are indulging the hope of having recently passed from death unto life, one-half of whom were received into the church at our last communion season. Our chapel is crowded, and two evenings in the week I devote to the guiding of inquiring souls to 'the Lamb of God, which taketh away the sin of the world.' And we hope and pray that these mercy-drops may be only precursors of an abundant shower that is to refresh all of this moral Sahara, where we have so long been sowing the gospel seed. Will it not encourage the hearts of the patrons of your society, and stimulate them to greater zeal, to know that they are co-workers with us in this good work in dark Ethiopia?"

THE American and Foreign Christian Union have prepared a circular, containing testimonials from missionaries and others, to the superior effectiveness of the work of a Union society in papal and Greek Church countries, over that of any society supported by a single denomination only. Miss Rankin, of Mexico, writes, December 5, 1871: "A united front can only compete successfully with such a formidable foe as the Romish Church. Unity is the boasted bulwark of the papacy, and is it not highly important that Protestantism, the only true religion, should assume the same aspect in the deadly encounter with this awful foe of God and man?" Dr. Kalopothakes, of Greece, says, September 5: "I am a thorough Presbyterian in principle, but if I should present myself under a denominational name I would at once lose half my influence." Dr. Van Nest, of Italy, in December: "It is most important, in the face of popery, that we Protestants should present a united front; and it would be a great misfortune to Italy to have our several denominations entering the field with various and conflicting agencies." A correspondent of the London *Times* wrote from Madrid, May 4: "The Spaniards cannot understand the niceties of distinction between Churchmen and Dissenters, Baptists, Methodists, Plymouth Brethren, etc., and they are apt to look upon them as so many mortal enemies to each other." Opinions are also given, of divines and religious organizations of several denominations, corroborating these views.

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THE RESURRECTION.

This doctrine is peculiar to the Scriptures. It is found nowhere outside of divine revelation. It stands upon the single testimony of the word of God, without anything in reason or nature to confirm. It has distinguished the faith of God's people always. The Old Testament speaks of it. Job, David, Isaiah, Daniel refer to it as a subject of hope and confident expectation. In the New Testament it is more clearly exhibited, and especially in connection with the resurrection of Christ. It is presented simply as a fact of revelation. The Savior's resurrection is a matter of fact, adequately attested by witnesses, and as predicted by the pen of inspiration. No other evidence is sought. The power of God is adduced as the ample cause. This is the only argument apart from the testimony of witnesses. It is not a thing incredible "that God should raise the dead." Christ shall change our vile body, and fashion it gloriously, "according to the working whereby he is able to subdue all things unto himself." All the difficulties that may suggest themselves are met by this single rejoinder. It is not incredible that God should do it. The wondrous power, the marvelous working which is able to subdue all things can accomplish this.

Inspired men need no other argument. God has declared that the dead shall be raised, and he is able to accomplish the mighty event. In the discourse in the Corinthians Paul does not attempt to prove the resurrection from analogies in nature, but merely to illustrate the difference between the body as it now is and as it will be. "How are the dead raised up? and with what body do they come?" If the resurrection brings back the grossness, infirmities and appetites of the present vile body, it would be a curse rather than a blessing. Belief in the moral evil of matter led many to deny the literal resurrection, and to resolve it into a figurative and spiritual import. The Manichean heresy of the third century, and the Swedenborgian of our own times, existed in effect in Paul's day. But a literal resurrection involves neither sensuality nor sin. Such is the apostle's argument. The dead seed springs up into a plant of beauty. There is, even here, a difference in the flesh of men, beasts, fishes and birds. There is a difference in the glory of the heavenly bodies. These allusions are to illustrate the difference between the natural and the spiritual body. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." These familiar phenomena may serve to illustrate the difference between the body in its present condition, and the body as changed and glorified in the resurrection, and by them a popular objection was met; but they prove nothing as to the fact that the dead shall be raised. The vicissitudes of night and day, of winter and summer, the death and revival of vegetation, the worm living afterward in the brilliant butterfly, are analogies and types which in some degree exhibit the power and illustrate the processes by which the resurrection is attained, but they do nothing more. It is purely a disclosure of revelation, and outside of the Bible there is no intimation or assurance that the grave shall ever give up its slumbering dust.

The resurrection of Christ may be regarded as the crowning miracle of the gospel, and as its sufficient authentication. If he did indeed rise from the dead, he is sealed thereby as the Messiah and the Savior of the world. He was "declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead." This is the grand demonstration, and as such it was proclaimed by the apostles. If this be not true, the whole of Christianity is a delusion, and Christ was an imposter, and not a Savior. Christian faith and experience are intimately connected with it. Salvation is grounded upon it. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." From the preaching and writings of the apostles it is evident that the first and fiercest battles for Christianity were fought upon this ground. The resurrection of Christ vindicated and established the entire system. A crucified Savior, to be an object of faith and hope, must be also a risen Savior, triumphing over death, and ever living at the right hand of God.

His resurrection is also vitally connected with the doctrine of a general resurrection. "Christ the first fruits; afterward they that are Christ's, at his coming." He rose as the second Adam, as the representative and Redeemer of the race. The translations of Enoch and Elijah were intimations of what might be; the reviving of Christ assures us that all that are in the graves shall come forth. The redemption of the body is the completion of his work, and his most impressive title, in a world of death and graves, is "the resurrection and the life." His resurrection brought life and immortality to light as no words or promises could ever have done. The believer's life and hope are bound up in the resurrection of his Lord. The Spirit which sanctifies and comforts his soul is an inward earnest and assurance. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (or because of) his Spirit that dwelleth in you." And this passage serves to explain another profound declaration of Paul: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." To know the power of such a resurrection, and to attain to it, is the loftiest object of Christian endeavor. There is a fellowship of suffering, conformity to death, and the knowledge of this resurrection power, and these are the preliminary experiences to the resurrection longed for. A holy life thus aims distinctly at the resurrection as the final bloom and fruition; and the power of this resurrection is the Spirit which dwells in us. As a motive and object, a distinction is implied between the resurrection of the just and the resurrection of the wicked. It is to avoid the shame and everlasting contempt, "the resurrection of damnation," and to secure the resurrection to eternal life, for which the Christian strives. This hope is interwoven with the entire religious life, it is assured and foreshadowed by the work and witness of the Holy Spirit, and is essential to that fellowship with Christ which begins in suffering and holiness, and ends in partaking of his glory.

POOR ROMANISTS.

BY JEFFERSON HAMILTON, D. D.

"Every King in Europe has now abandoned the cause of the Pope."—*Catholic World.*

The kings of Europe have known popes and popery for a long time, and known them well; they know their virtues and their vices, and if there was any conservative and healthful influence in or about them, they would be very glad of their assistance in upholding and giving strength to the State. But they have ascertained, after long trial, that if their people are to be intelligent and prosperous, they must shake off the incubus of political Romanism; and Romanism is never itself when it is not in politics.

It is a noticeable feature of the age that the longer and more intimately nations have known Catholicism the more anxious they are to break its yoke.

But if the Pope and his friends were engaged in the same work that Peter and Paul were engaged in, they would care very little whether kings smiled or frowned; the guarantee of their success would be found in their commission and their work. It is only when a church acts the part described (Revelations xvii, 2, and xviii, 3) that the coldness of kings is painful. Let Romanism become chaste and virtuous, and fit for kings and rulers.

The *Irish World*, commenting upon the above extract, says "that all the temporal sway ever wielded by the popes was acquired from the people." Just so; not from God, nor by his will, but *from* the people; and the "people" have become tired of the abuse and corruption of power by popery, and have determined to take back their usurped rights. Let the tools of the Pope be quiet and calm. Just as soon as the people get tired of self-government, and think that the poor old man in the Vatican will do a better part by them, by a "paternal government," they will come humbly begging him to resume his *fatherly* control, and reopen his dungeons and inquisitions, and bring out the fetters and chains for them. It may be they will be ready for this in a year or two; and then what a shout from the republicans of this country! There is nothing like biding one's time. The *Irish World* is trying to convince Romanists that popes are their *protectors* against kings. They are, just as wolves are protectors of sheep against dogs; aye, and if they dare say so, against republics also. They dread liberalism a thousand-fold more than they do monarchy. The minions of the Pope are in Antwerp at this hour, plotting for the overthrow of republicanism and the re-establishment of monarchy in France. This teaching of the *World* is the sublimity of impudence and mendacity. Let the editor go to Italy, Spain or Austria and teach this doctrine, and see what his reception would be!

The *World* is combatting an idea which, it says, is having its effect upon some of the young of the Catholic Church, viz.: "That the Irish are an inferior race." Protestant Irish are a noble people, and are received cordially in any land; but their poor countrymen, who are debased and enslaved by popery and priests, are, many of them, a very different people. If they would but shake off that incubus, they too would rise. It is not *race*, but the scourge of a spurious and debasing system that keeps them down. Look at the differences, aye, the contrast, between the north and south of Ireland—in the whole appearance and character of the people.

THE new Methodist church at Ocean Springs, Mississippi, was dedicated by Bishop Keener on Sunday, the seventeenth instant. It was also the quarterly meeting for the circuit, and there were services on Saturday and Sunday. The presiding elder of the district, Rev. C. F. Gillespie; the preacher in charge, Rev. E. J. Taylor; and Rev. U. B. Philips, of the East Pascagoula circuit, were present. It was our privilege to be in the neighborhood, and to hear an excellent sermon by Bro. Gillespie on Saturday night. Bishop Keener preached on Sunday morning, and after raising $300 to pay off the remaining indebtedness, the house was appropriately given to God. A fine collection, considering the inclement day, and what had already been contributed by the congregation. The church is a very handsome structure, neat and complete, outside and in, and costing altogether $1,500. A cottage has been rented for the preacher, and a permanent parsonage will probably be purchased before long. An interesting Sunday school is organized, and doing well. This is the only Protestant church at this point, and will accomplish much good. The church is centrally located on a valuable lot given by a German brother. The congregation on Sunday morning were surprised and delighted to see on the altar-table a very rich and beautiful communion service and baptismal bowl—the considerate and generous gift of Mrs. W. R. Stuart, of New Orleans.

LETTER FROM BISHOP PIERCE.

MR. EDITOR: A controversy between Bishop McTyeire and myself, in the church paper, would not be comely or profitable. I will not reply in detail to his "remarks," yet feel that I ought to say something.

Some things in his article I deeply regret, both as to tone and innuendo; but, for various reasons, I forbear comment. Side issues are not important to the main question. Let them pass—for what they are worth.

My chief object was to set myself right, because, by the accidents of current history, I was put in a false position. Candor required that I should speak for myself, and thus remove a wrong impression. By various writers and reporters it had been published that the Bishops favored the project of the Memphis Convention. For one, I do not; and I thought it *honest* to say so, and, at the same time, *modest* to give a reason or two for my opinion.

Different views on a given proposition do not destroy unity. "Our general superintendency" *is* a unit in everything "requisite to the same." We love each other. We love the church. Our labors are common; our administration harmonious. But in the world of thought it would be marvelous, well-nigh a miracle, if we did not differ in opinion about many things.

When the "address" to the General Conference in 1866 was presented, only four Bishops were present and signed it. Bishop Soule and myself were absent. In 1870, when a similar recommendation, on ministerial training, was read in private councils, on objection made by me, after free discussion, it was ruled out. So I am consistent in the records, albeit I am "in a small minority." Fortunately for the church, the little minority was sustained by a very decided *majority* when the question was brought by committee before the General Conference. And so I believe we stand to-day.

Now, with due deference to all concerned, and without suspicion of motive or imputation of disloyalty, I do think the movement at Memphis directly in the face of General Conference action, and that the church cannot with propriety adopt the plan till the Conference shall reverse its judgment. The thing proposed is not an "individual enterprise," and if anybody, dazzled by the grandeur of the scheme, were disposed to make a heavy contribution to it, and asked my advice, I *would* turn it in another direction, or at least suggest the propriety of waiting awhile. But the point is, corporate action of the whole church is invoked. All the Conferences are invited to combine. To my mind the proposition read thus: "True, the General Conference has disapproved this thing, but *we* are bound to have it, and the rest of you may come in, aid and partake, if you will. Very glad if you would." I do not like this kind of "spontaneous action."

We are told that eight Annual Conferences were represented in the convention. That is so—in a sense. But to my certain knowledge some of them are not committed by Conference action to the programme of the convention. Alabama is not, (unless *we Bishops "locate" at Greensboro.*) North Alabama is not. The appointment of delegates was a mere courtesy in response to a messenger inviting them to be present for consultation. I (though presiding) did not "protect" them, because the Conference was sound on the question, and I was too polite to interfere with a mere civility. Little Rock adopted the Southern University for the present, and is patronizing it. She will hardly give up one which cost her nothing for an *experiment* for which she will have to pay heavily. "The location," I ween, will be on the wrong side of the Mississippi to awaken much enthusiasm in Arkansas or White River. As to North Mississippi I am not posted, but think when the work of elimination is complete, Tennessee and Memphis will remain the only decided, hearty partners in the concern; and of these the pulse-beat of interest will rise or fall *somewhat* with "location."

It is said "my notions" about colleges will "puzzle the brethren." The puzzle, I trow, is in their simplicity and directness, and the difficulty of centralizing them by better ones.

The personal commendations the Bishop lavishes upon me reminds me very much of Anthony on Brutus. The irony is exquisite—shows talent; but neither tickling nor ridicule will decide the issue between us. Though pronounced "wise," I am fully persuaded that wisdom will not die with me. Nevertheless, I venture a few more notions. Hope they will not puzzle anybody.

University education is not *a*, certainly not *the*, *desideratum* in Southern Methodism. Church schools in every city and every circuit—at least in every district—would be far better, in my judgment. The mission of Methodism is to the masses of society—not to the select few—a favored class. University education is confined of necessity. Very few can attain unto it. What it is not adapted to boys, the young, the immature, the untrained. There must be very thorough preliminary preparation and development to profit much by the University system. Besides, such an institution must be the outgrowth of an old, dense, rich population. High culture can never be general. To reach it requires time, talent, money, leisure. Exalted, varied scholarship is rare in any country—always has been, always will be. It is Utopian to dream of its commonness. No scheme, unless it could abolish the tax on bread, enrich the multitude, reverse the laws of common life, and re-endow the human race, will ever make science and literature a common heritage. The learned class has multiplied in the progress of the world—will multiply still; but many of us and of our children have neither time nor capacity for great mental acquisitions or achievements. We common people hope, however, by some schooling and study, reading, thinking and observation, to be respectable, and to serve a generation, after all, not wiser than ourselves.

On the basis proposed, I do oppose the "Central University," because its success would be the partial, if not total, ruin of institutions vital to the church, and dear to the Conferences. I am not ready for the sacrifice. For popular use, for general purposes, I do not think the University "an improvement" on the college system. The diffusive benefits of local patronage here and there outweigh the advantages of a *higher* grade restricted to a few. True, some of our colleges are "weak and starving." So with some of our preachers—alas! But combinations of all the works into one would hardly relieve them. We must not kill them to wipe out the shame of their poverty. Our missions are meagerly supported. We will not cast them off. Our Publishing House is in trouble, too. Much of all this is incidental—the fire, the war, the loss of property. Because thousands are scarce—yet urgently needed—will we inspirit the church by asking for "*millions?*"

The Bishop twits me with the embarrassments of Emory College. He charges me with addressing myself "ad collegium," "ad populum," "ad clerum," so he tries it *ad hominem*. Now, brother, did you intend that as "the unkindest cut" of all? Well, I forgive you—you were only searching the joints of the harness to find, if possible, a "very tender point." But, Bishop, Emory has done well. When you presided in Georgia her contributions helped you much in manning the work. I am sorry that stress of weather should have constrained you to make a point of her misfortunes. I am proud of Emory and her history. Before the war she was ably officered, *well endowed*, and full of students. *Now* she has a noble faculty, large patronage—never better; but her endowment is gone, and her house a ruin. But the institution lives, will live—does not mean to die or to be killed. So of Randolph Macon, Wofford, and the rest. After all their struggle, labors and *fruits*, to say to them, "You are weak and starving; we are going to put a big, fat trout into our Methodist pond and gulp you all down," is not very "generous."

When I wrote of the "rapid growth" of this University idea, I did not refer to the development of public favor in its behalf. Not at all. Far from it. I meant just this: A little resolution at Lebanon, in October last, to invite the co-operation of *three* contignous Conferences in setting up a University by the middle of the following January, *developed*, expanded, into a scheme including all the Conferences. The committee of the Tennessee Conference went beyond the design of their appointment when they sent messengers to the Conferences beyond the Father of Waters. The convention was self-called—without power, original or delegated. I do not mention these things by way of censure. By no means. I am only showing the progress of the plan. I cannot tell whereunto it may grow. The brethren met for consultation. I was invited to be present, and I submit that it is not disrespectful to differ with them in opinion. If I had been there I should have opposed the prevailing view; and I do hope it is no offense to say I do not like their plans. If the reasons which control my judgment strike other minds with force, very well; if not, why I, at least, will not quarrel.

It is my deliberate opinion that the college is better suited to our wants than a University, properly so called. If they were suitably located, we have none too many. I concede there have been blunders and jealousies among us; but time, experience and the necessities of the case will adjust these matters.

I do wish very much that I could "locate" and endow a college in Arkansas. The Conferences over there need it. It would give them character and influence in their State. My suggestion in the former letter was no new thing to the brethren there. They are able now to make a fair beginning, and will soon be able to consummate the enterprise, if they will only combine. By the blessing of God upon them, these Methodist colleges will furnish to the Conferences educated men, ripe, and ready for the work, without any of the delays and risks of a stereotyped theological training. Virginia and Georgia are examples and illustrations of the truth of this remark. Bishop McTyeire himself is a specimen, and it would be hard to exaggerate his value to the church. But unless I am mistaken in my diagnosis of his mental aptitudes and tendencies, he would have been utterly spoiled by three years' arbitrary training in a professional school. He would have been stiff, cold, dry, powerless. But graduating young, thrust out on a circuit, brought into contact and sympathy with the people, he is every inch a man—sentient, genial, earnest, effective everywhere and always.

He "infers" that I would not cooperate in locating the Central University. I did not say so, or intimate it. As the convention had no right to appoint me, and only requests me to act with others, I certainly should feel at liberty to decline. I do not say I would. I leave that open for future developments. In the meantime I am not troubled on that point, as I believe the treasurer is to report *half a million* in hand before the question comes up.

As to the theological school, I am against *that*, out and out—*toto cœlo*. This letter is too long to discuss it now. It is proposed, I know, in a modified form, having checks and limitations. But I am afraid of the thing. It cannot be controlled. It will run into the old groove. It will encroach upon our economy at several vital points. It does not suit our system nor our exigencies. There are marked differences in the circumstances of the Wesleyans and the Methodist Episcopal Church, and of ourselves. I have no evidence that it has worked well with them. I have heard to the contrary. At any rate, I prefer facts and fruits to theories and eulogies.

The Bishop seeks to convict me of inconsistency, because, with these views, I yet insist upon the Course of Study, and the four years' examinations. Even so. I believe in study—life-long improvement. I would have the "*educated*" man to study, learn more—"go on to perfection." But I do not want a man shut up in a seminary, lectured and molded by a given pattern, till all individuality is destroyed; rather let him study and develop, mentally and ministerially, in the field of labor and service—in contact with the people, and the events and observations of an actual, active campaign. If there be any truth in history, or the philosophy of mind, or the magnetic power of kindred sympathies, this is the better way to raise up a band of practical, effective, useful ministers. (For proof, read the history of American Methodism.)

Many "leading laymen"—educated, intelligent Methodists—agree with me in these views. Others think differently. I am honest. So are they. I do not wish to thrust my particular ideas upon the church in any offensive way.

I certainly do not love to write, and hope not to trouble you, Mr. Editor, any more on this subject. If, however, a discussion should arise, let there be no *sharpness*. "We be brethren."

G. F. PIERCE.

Nashville Christian Advocate.

MINUTES.—The Minutes of the Louisiana Conference are gotten out in good style by our very competent secretary, Rev. C. F. Evans. Typography and paper are good, and the preparation of copy and proof-reading have been done with much accuracy and taste. Let the Minutes be circulated and read. Every member of the church in the bounds of the Conference should ponder them well.

Married.

By Rev. P. Howard, at the residence of the bride's mother, in Warren county, Mississippi, on the thirteenth of March, RICHARD M. JOHNSON and Miss LUCY W. CHAPPLE, all of Warren county, Mississippi.

At the residence of John S. Tully, in Carroll parish, Louisiana, on the tenth instant, by Rev. Thomas B. Reneau, Mr. ENOCH FARMER to Mrs. JENNIE HENRY.

By the same, at the residence of the bride's father, in Carroll parish, Louisiana, on the eleventh instant, Mr. ANDREW JACKSON to Miss MARY ANN HERRINGTON.

At the residence of the bride's uncle, in Jackson county, Mississippi, on the seventh of March, by the Rev. H. B. Phillips, Mr. JOHN RADCLIFF and Miss ANNA MCLEAN.

At the residence of the bride's father, in Jackson county, Mississippi, on the fourteenth of March, by the Rev. H. B. Phillips, Mr. COLUMBUS SNOWDEN and Miss MARY PARKER.

At the residence of the bride's father, in Jackson county, Mississippi, on the twentieth of March, by the Rev. H. B. Phillips, Mr. JOHN WILLIAMSON and Miss EMILY MYERS.

Obituaries.

MISS AMANDA M. BROOKS was born October 26, 1819, in the State of Mississippi; was married to Robert McCane, in Louisiana, March 5, 1840, and joined the Methodist Episcopal Church South in the summer of 1853.

She was called away from the mysterious shadows of time to the grand realizations of eternity, January 31, 1872, leaving weeping children and friends to mourn her loss.

"Thou art gone to the grave, but we will not deplore thee,
Whose God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and he will restore thee;
And death has no sting, for the Savior has died."

JAMES E. BRADLEY, P. C.
FLOYD, LA., March 12, 1872.

SISTER ELIZA J. LOPER, daughter of Bro. William Bridges, died near Brandon, Mississippi, February 9, 1872, aged thirty-four years, two months and eight days.

Sister Loper was a truly pious woman; embraced religion early in life; united with the Methodist Episcopal Church South, where the pure light of her Christian life shone brighter and brighter unto the perfect day. Like the gentle stream, she glided tranquilly along the straight and narrow path marked out for the humble Christian. Neither the sunshine of prosperity nor the clouds of adversity could induce her to waver in her faith, or falter in her duty. Being a devoted Christian, she could but be a kind wife, an affectionate mother and a faithful friend. She possessed in an eminent degree that charity which suffereth long, and is kind. Through a long-protracted illness patience and resignation were her manifest characteristics. When nearing the shallow which overhangs the dark and turbid waters of the mystic Jordan, she exclaimed: "How long! how long!" Being asked what she meant, she replied: "Before Christ and his angels come after me." She was buried on the twelfth, at Garlandsville, Mississippi. May her husband, children and many friends live so as to meet her where parting is unknown.

L. P. MEADOR.

DIED, at his residence in Barbour county, Alabama, on the morning of the fourteenth instant, Rev. JOHN WEAVER, for many years a faithful minister of the gospel in the Methodist Protestant Church. Bro. Weaver was born in Warren county, Georgia, and removed to Alabama many years ago. He was a good man, truly pious, loved by all who knew him, and most by those who knew him best. Modest and unpretending, he passed through life without any attempt at display, but labored earnestly to do good in his allotted sphere. He was for several years a member of the Alabama Annual Conference, of his church, and retired from the active duties of the ministry when age and increasing infirmities compelled him to relinquish its arduous labors. He was faithful in all the relations of life. As a minister of Jesus, esteemed and loved wherever he labored; as a husband and father, affectionate and devoted; as relative and friend, true and trusty; as citizen and neighbor, unexceptionable and honored. His hospitality was of the New Testament type, warm and generous, and his guests always felt themselves at home with his pleasant household.

His end was peaceful and happy. Although a very great sufferer for some nine and a half months from an affection of the heart, and often seemingly in the very article of death from extreme difficulty of breathing and great pain in the head, yet he never complained; though from the severity of his sufferings he often expressed a wish to sleep in Jesus, that he might be freed from the pains he was enduring, and go to see the King in his glory on high! Death had no terrors for him, for he knew in whom he had believed, and that he was able to keep his soul unto everlasting life in heaven.

When his departure was near at hand an aged Christian sister came to see him. With a smile upon his wasted features he remarked: "Well, Sister ——, forty years ago you and I covenanted together to pray for each other, and I have never failed to do so. God bless you, and grant that we may meet in heaven at last!" He sent messages of love to all his children and grandchildren, bidding them an affectionate farewell, and exhorting them all to meet him in the holy, happy land of rest. Just before he died, an affectionate daughter hearing him, as he awoke from his sleep, murmuring about *home*, came to him, when he remarked: "Well, I thought I was at home at last." "Yes, pa," said she, "this is your home." "No, my dear child, this is not the bright, beautiful, shining home, so white and pure, that I thought I had reached. I see now that I am yet in my earthly home, but it will not be long until I am in that house not made with hands, eternal in the heavens." These were about his last utterances here, and between the hours of four and five on the morning of the fourteenth of February, 1872, without a struggle or a groan, his happy spirit winged its flight from earth, and its sins and its sorrows, to the paradise of God above!

Thus, in the eighty-fourth year of his age, he "ceased at once to work and live;" and the next day the sacred remains were laid on their last rest in the cemetery at Clayton. May the Lord of the widow and fatherless watch over our aged Sister Weaver and all the members of the family, and bring them to a happy meeting "in the city of angels and God!" "Let me die the death of the righteous, and let my last end be like his."

"Yes, the Christian's course is run,
Ended is the glorious strife;
Fought the fight, the work is done,
Death is swallow'd up of life!
Borne by angels on their wings,
Far from earth the spirit flies,
Finds his God, and sits and sings,
Triumphing in paradise."

F. L. B. SHAVER.

Methodist Protestant, at Baltimore, Maryland, and *Southern Christian Advocate*, at Macon, Georgia, are respectfully requested by friends of the deceased to publish the above obituary.

BRIG. GEORGE G. FONTAINE was born in Vicksburg, Mississippi, August 28, 1839; was married to Miss Mollie De France, of the same State, September 18, 1861, and joined the Methodist Episcopal Church South during the same year. In 1867 he moved to this (Carroll) parish, and engaged in merchandizing for a short period. He finally studied law, and was admitted to the bar in 1870, with much hope for his future career as a jurist. But he fell a victim to death's fatal arrow almost at the sunrise of his practice.

His sickness was of brief duration, for the angels were in haste to convey the priceless gem to embellish the wondrously glorious crown of salvation. With calm confidence he resigned himself to the Savior, and moved forward with the celestial "side conduct," fearing no evil.

He has left behind a precious wife and three little ones, with numerous friends, to weep over his early death. He was an exemplary member of our branch of the church—the recording steward of this circuit, a faithful member of the Sabbath school, a loving husband and father, and an agreeable Christian gentleman.

Our first Quarterly Conference, which was held at this place from the seventeenth to the nineteenth ultimo, honored his pleasant memory by the usual preamble and resolutions of sympathy and love. Although our church here has lost a light, eternity shines brighter, and the way there seems less gloomy. JAMES E. BRADLEY, P. C.

FLOYD, LA., March 12, 1872.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending March 25, 1872:

A—C G Andrews, D Appleton & Co, American Tract Society.

B—J E Bradley $6, Robert Babington, J C Brogan, E F Bunch, P B Bridges $1.25, C Brown $1, J R Bellamy $1. James A Baker, Horace Bishop, J W Billington, R F Bunting, W M Bonner, W P Barton, W F Bush, A J Briggs, R C Burris.

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D—I F Dowdell, Robt B Downer, 2 letters $10.75, Wesley B Dennis, Joel T Daves $5, W T M Dickson, M Dickson $1. Geo Dickson, J H Dickson, D M Dunlap $6.25. John W De Vilbiss $20, Mrs J G Dupree.

E—T B Easterling, W F Easterling $1.

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G—Hasil Grant $2, H M Gillis, Jas A Godfrey $5, E V Glover, C R Golfrey $2, A D Gaskill $2.20, C F Gillespie, J M Gann, Wm M Gill $2, Griffin & Hoffman.

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For sale by druggists and perfumers everywhere. mh28 3m

E. A. TYLER,
115 CANAL ST., NEW ORLEANS,
Fine Watches, Diamonds, Jewelry,

Plated Ware, Table Cutlery, Fancy Goods, etc. Pure STERLING SILVERWARE, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired.

mh28 2m&p

NEW ADVERTISEMENTS.

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The ladies will no longer have reason to complain of high prices in

HATS AND BONNETS

Trimmed in the Latest Styles,

—AT—

LOUIS GEORGE ASBURY,

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HAS OPENED

A FINE MILLINERY DEPARTMENT

In connection with his lately enlarged store.

Hats and Bonnets for misses, ladies and children Trimmed to order at the cheap Millinery and Fancy Goods Store, No. 48 Royal street. mh28 1m

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J. H. JENSEN,

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GREAT SAVING TO CONSUMERS.

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Twelve yards Brown or Bleached Shirting.
Three yards (double width) Table Damask.
Ladies' fine Chemise with fancy bosom, ruffled or trimmed, with a six-tucked skirt to match.
Ladies' fine White Eighteen-Tucked Skirt.
Fine German Violin, with ivory-tip bow.
One dozen All-Linen Handkerchiefs.
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Splendid Twenty-key German Concertina.
Twelve yards of Calico. A good article.
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Eight yards Lancaster Gingham.
Set of silver-plated Tablespoons, with six Teaspoons to match. Plated on white metal.
Two pair Ladies' German Corsets; sold everywhere at $1 per pair. Send size.

The above articles are from 33 to 75 per cent. cheaper than can be purchased of the retail trade anywhere. *Give us a trial order.* Cut out one or any number of the above items, and return to us with the money, and convince yourselves that we do better than any Dollar House in this country.

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Remit cash with orders, as no accounts can be opened for above libraries, and no deduction made. Should any prefer, they can select a library from books in above three libraries, from which we will take off one-third from retail price, for same space of time only. Address ROBT. J. HARP, Agent,
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FANCY GOODS, PERFUMERY AND HAIR-DRESSING IMPLEMENTS,

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Between Canal and Common.

We offer every article of manufactured Hair Goods at lower prices than any other establishment in the city. mh21 2m

NEW ADVERTISEMENTS.

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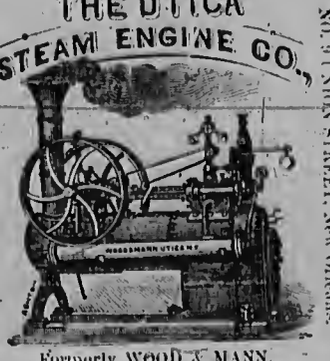

Formerly WOOD & MANN,

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent.

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ATTENTION!.....ATTENTION!

COTTON SEED FOR PLANTING.

All of the choice varieties.

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Wham's Raw-Bone Superphosphate,

The great Southern Fertilizer.

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Successor to Steele, Pinckard & Co.,
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STATEMENT OF THE CONDITION

—OF—

THE MUTUAL NATIONAL BANK

OF NEW ORLEANS,

In the State of Louisiana,

At the close of business, February 27, 1872.

BANKING HOUSE—NO. 106 CANAL ST.

RESOURCES.		
Loans and discounts		$690,231 20
U. S. Bonds to secure circulation		150,000 00
Due from redeeming and reserve agents		63,672 14
Banking house		6,411 36
Furniture and fixtures		7,573 35
Current expenses		3,333 38
Taxes paid		103 01
Premiums		23,951 87
Cash items, including stamps		291 70
Exchanges for Clearing House	$113,267 27	
Bills of other National Banks	36,656 42	
Fractional Currency and nickels	5,700 00	
Specie, gold coin	4,039 23	
Legal Tender Notes	365,000 00	
		551,662 92
		$1,505,233 96

LIABILITIES.		
Capital stock paid in		$398,600 00
Discount	$10,368 23	
Exchange	1,031 12	
Interest	4,508 97	
Profit and loss	6 00	
		15,914 32
National Bank circulation outstanding		134,900 00
Individual deposits		935,729 64
		$1,505,233 96

STATE OF LOUISIANA,
Parish of Orleans.

I, Joseph Mitchell, Cashier of the Mutual National Bank of New Orleans, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

JOSEPH MITCHELL, Cashier.

Subscribed and sworn to before me this fourth March, 1872.

JULES MOSSY, Notary Public.

Correct. Attest:

CHAS. LAFITTE,
ALBERT BALDWIN
P. POURSINE,
mh14 1m Directors.

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Established in 1833. ja11 1y

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Silks, Lacquer Ware and Fancy Goods, and Dealers in Provisions,
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feb1 2m

NEW ADVERTISEMENTS.

$20,000 IN PREMIUMS.

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OF THE

Mechanics' and Agricultural Fair Association of Louisiana

Will be held on the FAIR GROUNDS, in the city of New Orleans,

APRIL 24, 25, 26, 27, 28, 29 and 30, 1872.

Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.

Premium Catalogues will be sent to any address, free of charge, by application to

LUTHER HOMES,
Secretary and Treasurer.
Office—Mechanics' Institute, New Orleans, Louisiana. mh7 2m

GALVESTON, HOUSTON AND **HENDERSON RAILROAD.**

On and After Tuesday, Dec. 26, 1871,

Two passenger trains leave Galveston and Houston daily, Sundays excepted, stopping at all stations.

Leave Galveston at 10 A. M., arrive at Houston at 1 P. M. Leave Galveston at 2.30 P. M., arrive at Houston at 6.15 P. M.

Leave Houston at 5.05 P. M., arrive at Galveston at 8 P. M. Leave Houston at 7.30 A. M., arrive at Galveston at 11.15 A. M.

The 10 A. M. train connects with G. H. and S. A. R. R. at Harrisburg for Columbus and western Texas.

The 2.30 train connects with Central R. R.

The 7.30 A. M. makes connection with MORGAN STEAMERS.

Freight consigned to the G. H. and H. R. R. and G. H. and S. A. R. R. will have special attention and dispatch.

GEO. B. NICHOLS,
Supt. G. H. & H. and G. H. & S. A. R. R.
feb1 2m

PACIFIC GUANO COMPANY.
Capital.....$1,000,000.

SOLUBLE PACIFIC GUANO.

This Guano is well known in the Cotton States from experience in its use for six years past, and has acquired, after experimental use, a character for reliable excellence unsurpassed.

This valuable Fertilizer is now put in the market at the reduced price of $55 per ton.

For further information address

W. F. KELLY,
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Circulars sent free on application. mh7 2m

T. H. McMAHAN & CO.,

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And Dealers in Foreign and Domestic Exchange,

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We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

THE ST. LOUIS HOTEL.

This magnificent Hotel, lately renewed and greatly improved, and entirely refurnished in most sumptuous and elegant style, by the St. Louis Hotel Association, of which E. F. Mioton, Esq., of New Orleans, is the President, will be

Opened to the Traveling Community

on the First Day of FEBRUARY, under the management of the undersigned.

Feb1 2m HIRAM CRANSTON,
Formerly proprietor of the New York Hotel.

THEODOR DANZIGER & SON,

DRY GOODS,

203.....CANAL STREET.....203

Between Burgundy and Rampart.
feb22 2m

EXCHANGE HOTEL,

JOHN SUMMERS, PROPRIETOR,

GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

PERSONS IN WANT OF PIANOS WILL please bear in mind that we have on hand a large stock of the best manufactories, such as PLEYEL, STECK, HALLET and CUMSTON, etc., and will sell them at very low figures for cash, or on the monthly installment plan.

Also on hand a good stock of SMITH'S celebrated American ORGANS.

German and French Accordeons, Violins, Guitars, Flutes, etc.

ZORN & BREMER,
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DUNBAR'S WONDERFUL DISCOVERY.

BETHESDA MINERAL WATER.

The acknowledged cure for Bright's Disease, Diabetes, Liver and Billious Affections, Kidney and Urinary diseases. Sold at wholesale or retail, at No. 38 Magazine street, New Orleans. H. D. HUFF,
feb15 2m Sole Southern Agent.

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AUTHOR OF SMITH'S BIBLE DICTIONARY.

It contains 213 fine Scripture Illustrations and over 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the Inspired Word.

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mh21 3m

CHURCH'S Musical VISITOR.

The largest, handsomest and best Musical Magazine in the world. Contains, each month, the latest editions of Sheet Music, Musical Notes, etc. Price, $1 per year. *Subscribe at once* and you will never regret it. Or send 15 cents for specimen copy to J. CHURCH & CO., Cincinnati. mh14 4t

IF YOU ARE BROKEN DOWN in health, body and mind, from *any cause*, if your back is weak, your memory poor, you feel languid, and are not as you used to be or want to be, call at

156 Carondelet street,

and try the EQUALIZER, for treating disease by vacuum. It will cure you.

J. G. HADFIELD, M. D.
Send for circular. feb8 2m

The Child's Corner.

TEN KINDS.

Lotty Loozem, late to school;
Albert Allplay, quite a fool;
Kitty Kissem, loved by all;
Georgy Grump, not loved at all.
Fanny Fibber, who'd believe her?
Winnie Whiney, all things grieve her.
Ralphy Ruff—beware his fist, sir!
Tillie Tattle, like a blister;
Gus Goodaction, bright and cheery;
Sammy Selfish, sour and dreary.
Do you know them, as I've sung them?
Easy 'tis to choose among them.

DARE.

Dare to be honest, good and sincere;
Dare to be upright, and you never need fear.

Dare to be brave in the cause of the right;
Dare with the enemy ever to fight.

Dare to be loving and patient each day;
Dare speak the truth, whatever you say.

Dare to be gentle, and orderly too;
Dare shun the evil, whatever you do.

Dare to be cheerful, forgiving and mild;
Dare shun the people whom sin has defiled.

Dare to speak kindly, and ever be true;
Dare to do right, and you'll find your way through.

CORAL ISLANDS.

BY FANNY R. FEUDGE.

Among the wonders of creation, scattered so profusely over sea and earth and air, none are more strangely fascinating than the Coral Isles of the South Seas, with their blue lagoons and circling reefs, their fringed borders, and vast submarine forests, over which play the restless waves of a transparent sea. They are at once so fairy-like and weirdly-beautiful, yet so mysterious in origin, so gigantic in extent as compared with the feeble powers of the tiny architects—so grand, so gorgeous in color, and so varied in form and structure. Almost every diver makes fresh discoveries, and throws new light upon these "palaces of the daughters of the sea," as corals were termed by the Greeks; and dangerous as are such pastimes, those who have once forced their way to these fairy halls find them too fascinating not to be visited again.

While gazing at the wondrous creations of these marvelous little builders, one may almost give the reins to fancy and imagine what he will. There are wheat sheaves, cabbage leaves, mushrooms, ferns of endless variety, roses, single and in clusters, vine leaves, stag horns, ears of corn, oak leaves and acorns, majestic lilies and tulips, and a thousand other apparent imitations of vegetable and animal nature. Then there are grottoes and fairy bowers, golden, azure and sapphire halls, grouped, colored and adorned with inimitable grace and beauty.

This matchless exhibition of nature's own handiwork is painted in every hue, from the delicate rose-tint to bright crimson; the royal purple, fringed with gold; forest-green, mingled with autumn's mellow tints of russet, yellow and red; heaven's own blue, or a mingling of azure and gold like the summer sunset; and more beautiful than all, the pure, virgin white, with the faintest possible rose-tinge—a just perceptible blush as of conscious loveliness.

Over all this beauty play unceasingly the frothy waves of grand, hoary old ocean, dashing and sparkling in rainbow tints, glittering and dancing in the sunbeams, and breaking in diamond-like spray over the frail bark of the adventurous explorer of these magic realms.

We might view with less of wonder this lavish display of submarine beauty, were *man* the architect—he of boundless resources and many inventions, who brings together the distant corners of the earth, and makes even the lightning subservient to his will—or were it *directly* the workmanship of the Creator, we should see in it but another exhibition of the power and goodness of him who speaks a world into existence, yet stoops to clothe in their exquisite loveliness and fragrance the lilies of the field; but when we regard it as *the work of a tiny insect*, scarcely perceptible to the naked eye, it is marvelous indeed.

These little insects, called zoophytes, or *plant animals*, from their seeming to form a connecting link between the animal and vegetable kingdoms, are in form very like a little oblong bag of jelly, with one end closed and the other open, and surrounded by *tentacles* or arms, six or eight in number, set like the rays of a star. The coral, or madrepere, is the secretion of these minute polypes, and in its orifices they reside, protruding their mouths and tentacles when under water, but withdrawing, by sudden contraction, into their holes if molested or exposed to atmospheric influence. Age after age they labor, myriads dying and other myriads filling their places, till they form immense reefs and islands stretching over thousands of miles, and becoming the permanent abodes of whole races of human beings. Most of the islands of the Pacific, as well as those belonging to Australia, are the creation of these tiny insects, and the number of these coral isles is constantly and rapidly increasing.

It was formerly supposed that the coralines built up from the very bottom of the ocean, but careful investigation has shown that they cannot live at a greater depth than about thirty fathoms, and consequently that their deposits are first made on submarine rocks or mountains. There in these ocean depths, hidden away from the sight of man, the little insect toils on for its brief life, faithful to the purpose for which it was created, and, dying, leaves its work to its successor. By and by, by whole ages of steady perseverance on the part of the tiny architects, the reef shows itself above water; then they cease building, and sand, which being easily thrown up by the action of the sea, rises to the top, mingles with sea shells, floating leaves and branches, and the feathers and guano of sea birds, till a soil is gradually formed. Seeds, dropped perhaps by some little bird on its winged passage across the waters, or wafted thither by the passing breeze, spring up, and soon the little isle is covered with verdure, adding yet another to these beautiful oases of the deep blue sea—another fair, peaceful Eden, soon, perhaps, to be polluted by the crimes and cruelty of human savages.

In the formation of a single coral reef several species of the polypes are engaged, each seemingly content with the sphere to which he is best adapted, and tranquilly plying his silent trade in ceaseless oblivion of the busy world beyond.

These coral banks are found in all stages; some in deep water, entirely submerged beneath the blue waves; some sending forth a stray branch here and there, or showing a few bare rocks above the surface without the least appearance of vegetation; while others are covered with soil, stray seeds and fruits, as of the cocoanut, bread-fruit and pandanus, and others have taken root, and the whole island is crowned with verdure.

The specimens we see in this country, in cabinets of curiosities, or used in the manufacture of ornaments, are broken off by divers from the submerged ledges.

Almost all nations seem to vie with each other in their appreciation of coral, either as an ornament or an object of devotion; while sages have speculated and naturalists disputed about its origin and properties. Zoroaster regarded it as possessing certain talismanic influences in driving off evil; and Pliny tells us that coral was as highly prized in India as were pearls in Rome. Be that as it may, the historian himself evidently knew little of the nature of this wondrous creation of the zoophyte of the Mediterranean and South Seas, since he describes it as a *marine plant bearing crimson berries!*

It was not until 1723 that its true nature was ascertained by the investigations and experiments of Jean Andre de Peyssonel, and many years later before his theory was generally received. The Chinese, Japanese and Arabs, and indeed all the nations of Asia, Africa and the Indian Archipelagoes, highly prize coral as an ornament, and are most skillful in fashioning of it flowers, wreaths and chaplets for the decoration of their persons. The Persians use it for talismans, and deem it specially efficacious in announcing the approach of disease, and showing how any sickness will terminate, growing very pale if a fatal termination is at hand, and assuming its natural ruddy hue as the patient becomes convalescent.

Who would think that the product of so tiny an insect would create such a stir among scholars, feed the vanity of so many fair women, furnish employment to hundreds of thousands of mechanics, and constitute the dwelling places of whole races of human beings? Yet so it is; and we may learn, hence, that God has made nothing in vain, but in wisdom and mercy laid the foundation of all his works.—*Little Corporal Magazine.*

FABLE FOR THE LITTLE FOLKS.

THE FOX OUTWITTED BY THE HARE.

One day in the middle of winter a hare and a fox took a walk together. It was during a hard frost; the ground was covered with snow, and there was moving about not even a mouse or a rabbit.

"This is hungry weather," said the fox to the hare; "my limbs ache with cold."

"It is, indeed," answered the hare; "not a morsel to be found anywhere. I could almost eat my own ears if I could only manage to get them in my mouth."

In this hungry mood they trotted along side by side. After some time they saw a peasant girl coming toward them, with a large basket in her hand, and out of the basket came the smell of fresh rolls.

"I'll tell you what we will do," said the fox; "do you lie down at your full length on the ground and pretend you are dead. When the girl comes up she will put down her basket and pick you up for the sake of your skin, for hare skins make capital gloves. While she is doing this I will run off with the bread basket, and we shall have something to comfort us this cold day."

Puss did as Reynard bid. He lay down and pretended to be dead, while the fox hid behind a snowdrift. Soon the girl came up, observing the hare with its legs stretched out, put down her basket as the fox had said she would, and stooped to pick up the hare. In a moment the fox jumped out of his hiding place, snatched up the basket, and was off with it like a shot across the fields, and Puss, coming to life again, scampered after her companion, leaving the poor girl entirely in the lurch. But the fox showed no inclination to stop and share the rolls with the hare; he evidently intended to eat them all himself, of which the hare didn't at all approve. However, he did not utter a word until they came up to a small pond; then he said to the fox:

"How nice it would be if we could catch a dish of fish, too. Then we could have a fish and white bread, just like the great folks. Suppose you dip your tail in the water; the fishes, which have not much to bite at now, may hang to it; but you must not lose any time, or the pond will be frozen."

Reynard thought some fish would be a great relish with the rolls. He went down to the pond, which was on the point of freezing, and hung his tail in. After a few moments the tail was fast frozen in, and the poor fox was a prisoner. Then the hare took the bread basket from under Reynard's nose, and ate up the rolls, one after another, as coolly as possible, saying to him: "Stop there now until it thaws; you have only to wait till the spring comes; wait for the thaw;" and then he ran off, and left the fox barking after him like an angry dog chained to a post; and this is the reason that foxes and hares are enemies to this day.

SIR WALTER SCOTT WROTE: The race of mankind would perish did we cease to help each other. From the time that the mother binds the child's head till the moment some kind assistance wipes the dew of death from the brow of the dying, we cannot exist without mutual help.

The Farm and Garden.

WORTH OF THE SWEET POTATO.

BY MR. H. W. PETERS.

The sweet potato is a tender, perennial plant, of the "Morning Glory" family; is a native of China and the Indies, and was imported into and cultivated in England as early as 1597. It now forms one of the most important crops of the South. In the Carolinas, and other extreme Southern States, its yield is enormous—five hundred bushels to the acre is not an unusual crop—but they are greatly inferior in quality to those grown in the latitude of Memphis and its vicinity. Two hundred bushels to the acre is considered a very satisfactory yield here; yet we have known our friend John Harbert, who lives in the suburbs of Memphis, to average three hundred bushels to the acre on a twenty-acre field. Mr. Harbert is acknowledged to be our most successful sweet potato grower. He never fails to keep them the year round; never sells any until spring, and disposes of the bulk of his crop in May, June and July, thus always getting a remunerative price.

The earlier varieties can be grown with some degree of success in the Middle and Western States, but they never mature in the extreme North.

It is a matter of surprise when we consider how imperfect our knowledge is of this valuable esculent. Its nomenclature is so little known and understood that it would be almost impossible to order from a distance any particular variety (except the yellow yam) with a hope of getting what you want. The names sweet potatoes are known by are almost as numerous as the different localities in which they are to be found. We do not find this to be the case with the Irish potato, whose home is further North. The peachblow, pinkeye, russet, Goodrich, rose and many others are recognized and known throughout the whole country. We don't see why this should not be the case with the sweet potato. If our agricultural societies would give us less horse-racing, pigeon-shooting, dog-shows, baby-exhibitions and other nonsense, and turn their attention more to subjects of this kind, it would certainly accomplish more good for the country. Who ever heard of any one planting sweet potato seed with a view of testing and improving varieties? This is a wonderful age of improvement! See how much has been accomplished for the North in improving her great staple—the Irish potato—by such men as Prof. Goodrich, A. W. Harrison and many others.

The sweet potato crop is, without doubt, worth as much to the South as the Irish potato is to the North. As an article of food, it is not inferior to any crop we grow. It can be produced at comparatively little cost; is very palatable and nutritious. Horses, cattle and hogs eat sweet potatoes freely. Considering our dependence on the Northern and Western States for so large a portion of our provisions and food, we should certainly give this great crop more consideration. Another great evil, as we conceive, is the universal practice of using the small tubers for our plants. Our best authorities agree that the same laws that govern in the reproduction of animals hold equally good in the vegetable kingdom. Who would think of using nubbins for seed corn, or saving seed from the small, indifferent cabbage that might not be desirable for the table? Would you breed your mares to ponies if you desired to raise large draught horses? We think this a subject well worth our consideration.

Much has been said and written as to the best mode of preserving the sweet potato through the winter. Some contend that banking is the best; others think cellars or caves are the best places to keep them. It is the opinion of some that the tubers should be thoroughly dried before putting away to keep. We have had no little experience, and can say with confidence that it is a matter of no consequence whether they are dry or wet when put up to keep at digging time. They are then full of sap, and always go through what is termed the sweating stage very soon after being put in a heap. During this stage they become quite wet, and should have plenty of air. This will last until some time in December, when they should be closed up and kept dry, and at a temperature of forty-five to fifty-five degrees Fahrenheit. If these rules be observed, it matters not by what method they are put away, they will keep from digging time until digging time again. We hope our *practical* men will take this subject in hand, and that our sweet potatoes will not be behind in the great advance now being made in every direction.—*Southern Farm and Home.*

THE ORCHARD AND FRUIT GARDEN FOR MARCH.

Many fruit trees will be purchased this month, and we would give a word of caution against the common practice of ordering large trees. A small, well-grown tree, with an abundance of small roots, is greatly to be preferred to a tall, many-branched one, with its large roots chopped off in the digging. Shriveled trees, that have become dried during transportation, should be placed in a trench and covered, root and branch, with fine mellow earth. In about a week they will be found to have regained their original plumpness, when they may be taken out, properly trimmed and planted. Plant whenever the soil is ready, taking care to first trim mutilated roots, and shorten back the top. Insects should be looked after. If small cottony spots, looking like mold, are seen, they are the too common woolly aphis; and for this the best remedy is the soft soap wash, which may be applied with advantage, even if no insects are visible. Make as strong as it will work. It removes not only insects and their eggs, but parasitic plants, and loose bark as well. Grafting should be finished up this month. Grape-vines that were laid down last year should be uncovered as soon as possible. In planting new vines, cut them back two or three buds before planting. Cuttings of currant, grape and raspberry are to be set out as soon as the soil is ready. The soil should be pressed firmly around the lower end of the cuttings. Raspberries need early planting, as the shoots push early, and are liable to be broken off if they have made much growth. Shoots will push on old and young fruit trees now, just where limbs are not wanted. A slight rub now will remove it; but, if left a year, the knife must be used. Rub off these shoots when young, and save cutting hereafter.

PLANTING APPLE SEED.—Apple seed may be planted either in the fall or early spring. The soil should be well prepared and deeply pulverized, and thrown up in beds three or four feet wide. The rows should be at such a distance apart as to allow of cultivation with the plow. The weeds and grass must be kept out from the very first, and not allowed to have the mastery for a single day. The seed may be sprouted a little before planting, by keeping them during the winter mixed with their bulk of sand, and moistening them a little before the time arrives to plant. Whenever the germ makes its appearance at the points of the seeds, which is called pipping, the sowing must begin, and should be done as quickly as possible. The covering should be slight, and the earth should be mellow, and not disposed to bake.

RUST IN WHEAT.

It is at present well established that rust in grain is produced from the spores of a microscopical fungus growing upon the barberry and various rough-leaved plants, alder, etc. These, falling upon the leaves of the cereals and other grasses, develop very rapidly, and in turn yield the summer spores of a similar character, by which the affection is propagated with inconceivable quickness. The winter spores, which are produced last, form on the first-named plants other fungus growths the next year, and thereby secure the continuance of the rust from season to season. The proper methods of preventing grain from taking this affection consist, first, in extirpating the barberry and other trees mentioned from the vicinity of the grain fields; next, the grain should be cleaned with the utmost care, so that no seeds of the fungus-bearing plants may be introduced into the field in the sowing, and thus aid in the development of the disease; and, finally, no manure should be applied to the grain fields in which any straws are mixed that have come from rusted plants; and, in fact, straw of this character should be burned as the most effectual method of protection against the spreading of the disease. If used at all as manure, however, it should be kept for grass lands or fields in which grain is not raised.

SWEET PORK.

It is beyond a doubt that cleanliness has much to do with the flavor of pork. The filthy state in which many fattening hogs are kept has a tendency not only to give a rank taste to the meat, but to render it positively unwholesome. A very common mode of penning hogs at this season is in a rail pen, without protection from the weather. The consequence is, that such pens are not fit to keep a living animal in; wet and filthy, cold and uncomfortable as they are, hogs will not take on fat, and a great proportion of the food is wasted while they are kept in them, while the filth, a considerable amount of which the hogs will consume, must be detrimental to their health and to the health of those who eat their flesh. It is not only safer but more economical to give fattening animals good shelter and dry beds and litter, and keep them quite clean. The labor will be well repaid.—*Practical Planter.*

HOUSEKEEPERS' DEPARTMENT.

TO PRESERVE BOOKS.—It is not, perhaps, so generally known as it deserves to be, that a few drops of any kind of perfumed oil will secure books and manuscripts from the deteriorating effects of mold and damp. The species of leather so extensively used by bookbinders owes its powers of withstanding the effects of these destructive agents to the tar of the birch tree—betula alba.

CLEANING WINDOW BLINDS.—Strong soap will destroy green paint more readily than other colors, having the same effect that it has with grease. Many rooms are soiled by the ignorance or carelessness of washwomen in the application of strong soap water. Much better use whiting on the soiled places and weak solutions of soap in cleansing, by which the luster will be preserved.

TO KEEP YEAST SWEET.—Boil half a cupful of hops in a pint of water for fifteen minutes; strain the liquor hot on two-thirds of a cup of flour and a spoonful of salt. After this is cool enough not to scald, add a little good sweet yeast, and set it in a warm place to rise. When it is light pour it into a glass bottle, fill it entirely full, cork tight, tie the cork down with a cloth, and set it away in a cool place where it will not freeze.

When you take out any yeast to use, fill the bottle entirely full again, after the effervescence has subsided, with cold water in which a little flour has been scalded and cooled, tie down the cork, and set away as before. I use water half the time to fill up the bottle with, and flour and water the other half.

When the bottle has been used for several times, and the yeast grows weak, boil a few more hops, pour the liquor hot on a little flour and salt, let it cool, and add this to the yeast in the bottle, instead of adding cool water; when you open the bottle set it into a dish, for it will foam over; as the yeast grows weaker in the bottle by the addition of water, use a little more of it in mixing bread.

The great secret is in keeping the bottle full, and corked tight. There seems to be just enough air penetrate the cork to keep the yeast in good working order. I suppose potato yeast or any other kind of liquid yeast may be kept in the same way, but I have liked this kind too well to try any other.—*Correspondent New York Tribune.*

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feb8 2m JOHN G. HADFIELD, M. D.

Scientific.

Gas was discovered in 1739, but it was only devoted to illuminating purposes in 1792; it was first permanently used for illumination at Manchester in 1805; two years afterward gas was introduced into one of the streets of London, and from that time its use has been extended throughout the world. What we owe to the services of this valuable invention would be a long tale to tell; but what if gas is to be superseded by something at once more intrinsically valuable, and yet, strange to say, cheaper? There is a probability of this, at all events. A French chemist, it is said, has discovered a new light as superior to gas as gas is to oil. The new oxyhydric light has been most successfully exhibited at the Crystal Palace, London, and the new light is so powerful that it actually causes a flame from gas to cast a shadow. The oxyhydric light is white, clear and healthy.

Prof. C. A. Young's observation of the most remarkable outburst on the surface of the sun ever witnessed by astronomers, presents, probably, the strongest evidence yet obtained for the eruption theory of the protuberances. A variety of facts, however, tend to confirm this hypothesis. Mr. Proctor considers the evidence furnished by microscopic and chemical analyses of meteorites in favor of the supposition that matter is propelled from the sun and the stars with such force as to pass beyond their systems. Prof. Zollner observed brilliant linear flashes passing over the whole length of the dull spectrum on which the prominences were seen. Mr. Ranyard infers from Mr. Burton's polariscopic observations of the zodiacal light that it consists of matter in particles so small that their diameters are comparable with the wave lengths of light, or of matter capable of giving specular reflexion. And Mr. Stokes regards the polariscopic observations on the corona itself as implying the existence of minute metallic crystals, moving agreeably to the eruptive theory. This testimony of the same phenomena in both zodiacal light and solar corona, by independent observers, is a point of highest interest, and singularly attests the probability of expulsion.

In three recent lectures published by Helmholtz on the eye, while extolling its perfection as an instrument in the mode in which we use it, he points out its various defects: the blind spot; the blind lines and striæ corresponding to the vessels; its incapacity to focus equally red and violet rays; the want of uniformity in its refraction, as indicated by the lines that appear to proceed from a star, etc. He discusses the various colors of the spectrum, and represents this not in the mode usually adopted of a circle, with segments of various sizes corresponding to the several primary colors, but as a triangle, of which green, violet and red occupy the angles, and blue, yellow and purple the sides, white having an eccentric position near the yellow. Violet, which he was formerly indisposed to regard as a primary color, he again admits; and he seemed inclined to advocate, as best explaining the phenomena of color blindness, the views of Young—that there are special nerves for perceiving red, green and violet rays—an opinion that is less surprising, says *Nature*, in view of Brown Sequard's conclusions in regard to the number of channels for special sensations contained in the spinal cord, and which is also supported by the remarkable specialization shown by Helmholtz himself to occur in the branches of the auditory nerve, indicated by the phenomena of certain defects of hearing.

The New Explosive.—Dualin is working its way to power. A correspondent of the *Tribune* describes some of its effects:

"Two pounds of dualin were laid upon the top of the largest piece of limestone rock that could be found in the neighborhood. The rock probably weighed between ten and twelve hundred weight. The powder was simply laid upon the top of it, with the wire, and covered with two shovelfuls of earth. The electric machine connected with it was carried to a safe place on the other side of the field, and the operator simply turned the handle. The explosion which followed was terrific. Strange to say, there were no falling fragments of the rock to be seen or heard, but only, after the sharp report, a small cloud of dust and white smoke like steam. The effect upon the rock was to pulverize it. There were perhaps half a dozen good-sized pieces left, but none larger than a man's head, and the rest was powdered and mashed into the hole where the rock had been. Such a terrible power has the dualin that it would seem to be unfit for breaking quarried stone, on account of the waste that must necessarily ensue. It was very natural for a spectator to say, as one of the party did: 'Why, where has the rock gone?'" It does not "go off" by the match, or concussion, or friction. Only electricity releases its terrific forces. What it is is still a secret. But it is evidently something of the Vril sort.

Facts About Fermentation.—The little organisms which cause fermentation are soft and wet; moisture constitutes a great part of their substance, and in a dry medium they cannot live. Applications, therefore, of a mere drying process are among the most important agencies for preventing fermentation. Germs of putrefaction or decomposition may be present in fruit, but if we merely take away the greater part of the moisture, we render the substance incapable of decomposing. Among the agents which serve for that purpose, there are some which abstract the water, not in a state of vapor, but in the liquid state. If we put a piece of fresh meat in contact with salt, or rub it over with salt, the salt gradually absorbs the water. The action is truly a drying action upon the meat, and it is effectual. In like manner, it is known to many persons that sugar is used just as salt. Ordinary jam—fruit and sugar which have been boiled together for some time—keep better if the pots into which it is ponred are tied up while hot. If one pot of jam be allowed to cool before it is tied down, little germs will fall upon it from the air, and they will retain their vitality, because they fall upon a cool substance; they will be shut in by the paper, and will soon fall to work decomposing the fruit. If another pot, perfectly similar, be filled with a boiling-hot mixture, and immediately covered over—though, of course, some of the ontside air must be shut in—any germs which are floating in it will be scalded, and in all probability destroyed, so that no decomposition can take place.—*Boston Journal of Chemistry.*

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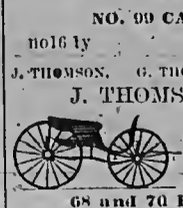

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Country dealers supplied with Assorted Crates or from Shelf upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes,
114 Pieces	$15

Our Stone China Dinner and Tea Set, No. 2, contains 158 pieces.....$25

Our French China Dinner Set, No. 1, contains:

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes,
112 Pieces Best French Ware	$30

Our French China Dinner Set, No. 2, contains 166 pieces.....$45

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A MONTHLY AGRICULTURAL JOURNAL, published by George W. Gift, Memphis, Tennessee. Terms—One copy, one year, $1.50; five copies, $6.25; ten copies, $10. MAKE UP CLUBS. ☞ Specimen copies free. ap27 1y

MEDICAL.

INDIAN TURNIP COMPOUND

PECTORAL BALM,

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Among the references are Hon. S. Belden, Attorney General; Hon. C. O. Dugue, Ex-Judge District Court; General Thomas M. Scott, of J. Pinckney Smith & Co.; Rev. L. P. Hentz, Lutheran Church; Captain J. J. Rivera, foreman of the *Bulletin* office, and many others nn30 6m

TO THE AFFLICTED.

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REFERENCES.

Messrs. Baker, Lawler & Co., Mobile, Ala.
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Messrs. John T. Farwell & Co., Chicago.
Dean, McGinnis & Co., N. Y. no26 1y

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We notice a fair degree of animation in the general market, especially in most branches of the wholesale trade. Stocks of goods are ample and, being mostly of direct importation or bought from manufacturers at minimum rates, are offered at New York prices or less, presenting great inducements to purchasers.

The river is 10 feet 9 inches below high water mark.

Cotton.—The following are the arrivals since the twenty-second instant:

Louisiana and Mississippi.....bales..	11,507
Lake.....	12
Arkansas.....	680
Mobile.....	1,511
Florida.....	4
Texas.....	158
Total.....	14,078

On Saturday buyers came forward with a better spirit, and prices assumed more steadiness and firmness, the closing quotations showing an advance of $\frac{1}{16}$c. in the inside figures for low middling. In fact, the general advantage was on the side of the factor, but without any other quotable variation than the above. At the same time a considerable portion of the business was at prices showing no improvement. The sales embraced 4,250 bales. On Monday the movement was partially suspended by the storm, and the sales were confined to 650 bales, partly at concessions of $\frac{1}{8}$@$\frac{1}{4}$c., without which buyers could not have been induced to come forward. On Tuesday, the storm having subsided and private telegrams from New York reporting an improvement, which was subsequently confirmed, the market opened with a more cheerful feeling and quite an active demand, enabling factors not only to recover the weakness of the day previous, but to realize a slight improvement on Saturday's figures for strict good ordinary and low middling. Prices, nevertheless, exhibited considerable irregularity, strict low middling, for example, selling as low as 21 $\frac{5}{16}$c., and as high as 22c. The movement was animated throughout the day, and resulted in sales of 5,900 bales.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 845,774 bales, against 1,165,955 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 838,497 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 131,087 to France, and a decrease of 590,008 to Great Britain, and of 181,391 to other foreign ports.

We quote:

Ordinary.....	19 @ 20
Good ordinary.....	20$\frac{1}{2}$ @ 21$\frac{1}{2}$
Low middling.....	21$\frac{1}{2}$ @ 21$\frac{1}{2}$
Middling.....	22$\frac{1}{2}$ @ —
Strict middling.....	22$\frac{1}{2}$ @ —
Good middling.....	— @ 23

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days....	14,078	
Arrived previously.....	930,760	944,838
		970,161
Exported past three days.	15,232	
Exported previously.....	793,178	808,410
Stock on hand and on shipboard..		161,751

Sugar.—The supplies are light, as usual, at this season of the year, and the demand is fair for open kettle sugar. Clarified continues dull. The sales on Saturday and Monday were at 5@5$\frac{3}{4}$c. for inferior, 7(@7$\frac{1}{2}$c. for common, 7$\frac{1}{4}$@7$\frac{3}{4}$c. for good common, 8$\frac{1}{4}$@8$\frac{3}{4}$c. for low fair, 8$\frac{1}{2}$@9$\frac{1}{4}$c. for good fair, 9$\frac{3}{4}$@9$\frac{1}{4}$c. for fully fair, and 9$\frac{3}{4}$@10c. for prime.

Molasses.—Louisiana continues in good demand, with light receipts. On Tuesday inferior fermenting sold at 25 (@35c., fair fermenting 42$\frac{1}{2}$c., fair not fermenting 45c., cistern bottom 52$\frac{1}{2}$c., and prime reboiled 52$\frac{1}{2}$c. ℔ gallon.

Corn.—The supplies have been liberal, and in excess of the demand. On Tuesday the demand was active, and 22,000 sacks sold at 75c. for mixed and yellow, and 80c. for white.

Oats.—On Tuesday there was a good demand, and 7,000 sacks sold at 55c. for ordinary, 56@57c. for prime and choice, a lot of choice commanding 58c. ℔ bushel.

Bran.—On Tuesday 425 sacks sold in lots at $1.60 ℔ 100 lbs.

Pork.—On Tuesday 60 bbls. mess sold at 13.37\frac{1}{2}$, and 48 bbls. heavy mess at $13.75 ℔ bbl. It is retailing at $13.75@$14.

Bacon.—The market is quiet but firm, with a fair stock on hand. On Tuesday 100 casks sold, in lots, at 5$\frac{1}{4}$c. for shoulders, 7$\frac{1}{4}$c. for clear rib sides, and 8c. ℔ lb. for clear sides.

Hams.—On Tuesday 40 tierces sugar-cured hams sold, in two lots, at 10$\frac{3}{4}$@11c. ℔ lb.

Dry Salt Meat.—The market has continued quiet, with very little in first hands. On Tuesday 40 casks and 25 boxes shoulders sold at 4$\frac{7}{8}$@5c. ℔ lb., and 2,100 lbs. at 4$\frac{1}{4}$c. for shoulders, and 5$\frac{1}{4}$c. for sides and hams.

Lard.—On Saturday 100 kegs kettle-rendered sold on private terms. Tierces are quoted at 9$\frac{1}{2}$c., kegs 10$\frac{7}{8}$@10$\frac{1}{4}$c. ℔ lb.

Breakfast Bacon.—Western commands 10$\frac{1}{2}$@11c. ℔ lb. Northern 11 (@11$\frac{1}{2}$c.

Beef.—Texas commands $11@$12, Western $15@$16 ℔ bbl. Western is scarce. The market is bare of Northern. It would command $16.50@$17.

Corn Meal.—On Saturday 100 bbls. sold at $3.90, and on Monday 300 bbls. sold at $3.75 ℔ bbl. On Tuesday 700 bbls. sold, in lots, at $3.75@$3.85. It is now held at 3.87\frac{1}{2}$@$3.90, and retailing at $4.

Cow Peas are quoted at $2.50@$2.75 ℔ bushel, wholesale and retail. They are dull.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110@110$\frac{1}{4}$, (against 109$\frac{7}{8}$ at New York,) and closed at the opening rates, (against 110 at New York.)

The sales of silver have been confined to $2,300 in American half-dollars on Saturday at 108$\frac{1}{2}$, and $500 on Tuesday at 108$\frac{1}{4}$.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	6 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D/S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	— —
Loaf	—	
Crackers		6 00
Navy	5 00	— —
Cream crackers	12 00	— —
Bricks, ℔ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	36	38
Tallow	— —	18
Chocolate, ℔ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ℔ bbl:		
Western	10 00	—
Coal, ℔ ton:		
Anthracite	10 50	12 50
Western, ℔ bbl	—	—
Corks, ℔ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ℔ lb:		
Havana (currency)	— —	—
Java	28	32
Cordova	—	—
Copper, ℔ lb:		
Brazlers'	38	41
Copper bolts	38	41
Yellow metal	26	— —
Cordage, ℔ lb:		
Manilla	20$\frac{1}{2}$	22$\frac{1}{2}$
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ℔ ton	13 50	14 00
In sacks	— —	18 50
Dyes, ℔ lb:		
Logwood, Camp'y	4	4$\frac{1}{2}$
Logwood, St. Domingo	4$\frac{1}{2}$	4$\frac{1}{2}$
Fustic, Tampico	5	6
Indigo, ℔ lb	1 65	1 85
Madder	20	22
Eggs, ℔ dozen:		
Western	17$\frac{1}{2}$	20
Feathers, ℔ lb	60	1 00
Fish, ℔ box:		
Cod	1 25	— —
Herrings	40	— —
Mackerel, No. 1, ℔ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ℔ lb	5	6$\frac{1}{2}$
Flour, ℔ bbl:		
Double extra	7 25	— —
Superfine	6 25	— —
Fine	6 00	— —
Fruit, ℔ lb:		
Prunes	10$\frac{1}{2}$	13
Currants, new	10	10$\frac{1}{2}$
Almonds, soft shell	17	19
Almonds, shelled	31	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ℔ bag	19	20
Hay, ℔ ton:		
Prime	38 00	— —
Choice	39 00	40 00
Iron, ℔ ton:		
Pig	35 00	— —
Country bar, ℔ lb	4$\frac{1}{2}$	6
English		4
Swedes, assorted	6$\frac{1}{2}$	7$\frac{1}{2}$
Hoop	6	8
Sheet	6	9
Boiler	7$\frac{1}{2}$	8
Nail rods	8$\frac{1}{2}$	10
Castings, American	5	5$\frac{1}{2}$
Lead, ℔ 100 lbs:		
Pig	8 50	9 00
Bar, ℔ lb	10	10$\frac{1}{2}$
Sheet	10$\frac{1}{2}$	11
Pipe	10$\frac{1}{2}$	11
Leather, ℔ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ℔ dozen	42 00	75 00
Texas, rough, ℔ lb	24	32
Lime, ℔ bbl:		
Western	1 75	1 90
Cement	2 50	3 00
Plaster Paris	2 50	2 75
Lumber, ℔ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	23 00	28 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	18 00	21 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	12 00	15 00
Shingles, ℔ M	3 50	4 50
Laths	2 50	3 00
Moss, ℔ lb:		
Country picked	4$\frac{1}{2}$	6
Clean picked	6$\frac{1}{2}$	7
Nails, ℔ keg:		
American, 4@6d	—	5 00
Wrought, German, ℔ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ℔ gallon	80	85
Coal oil, in barrels	27	30
Coal oil, in cases	32	35
Linseed, raw	95	1 00
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 60	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	6$\frac{1}{2}$	8
Northern	6$\frac{1}{2}$	7$\frac{1}{2}$
Southern	6	10$\frac{1}{2}$
Castile, genuine	14	15
Castile, imitation	11$\frac{1}{2}$	12
Sardines:		
Half boxes	35$\frac{1}{2}$	35$\frac{1}{2}$
Quarter boxes	22$\frac{1}{2}$	23
Spices, ℔ lb:		
Cassia	45	50
Cloves	18	20
Nutmegs	1 20	1 25
Pepper	21$\frac{1}{2}$	24$\frac{1}{2}$
Pimento	12$\frac{1}{2}$	— —
Sugar, ℔ lb:		
Havana, white	— —	— —
Havana, yellow	10$\frac{1}{2}$	11$\frac{1}{2}$
Havana, brown	10$\frac{1}{2}$	11
Crushed	13$\frac{1}{2}$	13$\frac{1}{2}$
Pulverized	13$\frac{1}{2}$	13$\frac{1}{2}$
Teas, ℔ lb:		
Imperial	80	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	80	50
Tin, ℔ box:		
Block	—	—
In plates, I. X	16 75	17 00
In plates, I. C	14 50	14 75
Leaded plates, I. X	16 25	16 50
Leaded plates, I. C	14 00	14 25

CATTLE MARKET.

New Orleans, March 26, 1872.

Texas beeves, choice ℔ head	$50 00 @ 55 00
Texas beeves 1st quality ℔ head	35 00 @ 45 00
Texas cattle, 2d qual, ℔ head	20 00 @ 28 00
Texas calves, 1st qual, ℔ head	12 00 @ 14 00
Western beeves, ℔ lb, net	10 @ 11
Hogs, ℔ lb, gross	6 @ 7
Sheep, first quality ℔ head	5 00 @ 7 00
Sheep, second qual., ℔ head	3 00 @ 4 00
Sheep, third quality, ℔ head	2 00 @ 2 50
Milch cows, choice, ℔ head	80 00 @ 100 00
Milch cows, ℔ head	50 00 @ 80 00
Texas cows, with calves	— — @ 80 00
Calves, ℔ head	7 00 @ 10 00
Yearlings, ℔ head	10 00 @ 15 00

Special Notices.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 23, 24. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

Wm. B. Hines, P. E.

New Orleans District Conference.

This body will meet in the Felicity Street church of New Orleans, April 10, at half-past seven o'clock P. M. On Thursday night a general sacramental meeting and district love feast will be held. All the members of the Quarterly Conferences in the district are members of the District Conference, and all the members of the churches are invited to attend the business sessions and the special religious services. Besides the election of delegates to the Annual Conference, it is desirable that reports be furnished on the several subjects indicated in chapter 2, section 3, of the Discipline, in order that these important interests may be thoroughly investigated and discussed.

Lewis Parker, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. Cox, P. E.

WANTED.

A situation as housekeeper, or to take care of children, by a middle-aged lady. Would prefer to stay in a Methodist family.

Address Miss Duncas McKendree, Independence, La.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.—SECOND ROUND.

Jackson circuit, at Jackson	Mar. 30, 31
Suggsville circuit, at Gosport	Apr. 6, 7
Selma station	13, 14
Summerfield station	20, 21
Rembert Hills ct., at Hunnpden	27, 28
East Selma station	May 4, 5
Dayton and Spring Hill, at Dayton	11, 12
Linden and Flatwoods mission, at Dayton	11, 12
Choctaw Corner circuit	18, 19
Peachtree circuit, at Pine Hill	25, 26
Orrville circuit, at Orrville	June 1, 2

A. J. Huggins, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Livingston	Mar. 23, 24
Behaont, at Wesley chapel	30, 31
Enlaw	Apr. 6, 7
Greene, at Pleasant Grove	13, 14
Demopolis	20, 21
Forkland, at Trinity	27, 28
Cuba, at Chestnut Grove	May 4, 5
Gainesville, at Warsaw	11, 12
Gaston, at Pushmataha	18, 19
Butler, at Butler	25, 26
Bladen Springs, at Bladen Spgs	June 1, 2

S. H. Cox, P. E.

EUFAULA DISTRICT.—SECOND ROUND.

Vilula	Mar. 23, 24
Beulah	30, 31
Enon and Midway	Apr. 6, 7
Perote	13, 14
Clayton and Louisville	20, 21
Choctawhachie	27, 28
Lawrenceville	May 4, 5
Chunnahachie	11, 12

Jas. L. Cotten, P. E.

MOBILE DISTRICT.—SECOND ROUND.

Franklin street	Mar. 9, 10
Whistler	16, 17
St. Paul's	23, 24
Citronelle ct., at Mount Vernon	30, 31
St. Francis street	Apr. 6, 7
Mount Pleasant ct., at Stockton	13, 14
Grand Bay mission, at Grand Bay	20, 21
St. Stephen's	27, 28
Eastern Shore	May 4, 5
Pollard circuit, at Pollard	11, 12
Pensacola	18, 19
Milton	25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. Urquhart, P. E.

MARIANNA DISTRICT.

Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

Angus Dowling, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Evergreen and Big Cane	Mar. 2, 3
Stumsport	9, 10
Columbia and Triune	16, 17
Centerville mission	20, 21
Harrisonburg and Trinity	23, 24
Alexandria	30, 31
Atlanta	Apr. 6, 7
Rapides	13, 14
Bayou Boeuf and Spring Creek	20, 21

F. White, P. E.

OPELOUSAS DISTRICT.

Bayous Boeuff and Waxia, at Waxia	Mar. 2, 3
Opelousas and Washington, at Washington	9, 10
Vermilionville and Plaquemine	
Brulee, at Vermilionville	16, 17
Belleview and Kimball chapel, at Kimball chapel	23, 24
Abbeville and Prairie Gregg, at Abbeville	30, 31
New Iberia	Apr. 6, 7
Franklin and Pattersonville, at Pattersonville	13, 14
Lake Charles	May 25, 26
Grand Cheniere	June 1, 2
Calcasieu	8, 9
Sugartown	15, 16

R. F. White, P. E.

OUACHITA DISTRICT.

Ouachita, at Smyrna	Mar. 9, 10
Farmerville, at Alabama	23, 24
Castor, at Bethel	Apr. 6, 7
Monroe station	20, 21
Trenton, at Trenton	27, 28

S. S. Scott, P. E.

SHREVEPORT DISTRICT,

Mansfield, at Mansfield	Mar. 2, 3
Keachie, at Keachie	9, 10
Pleasant Hill, at Pleasant Hill	16, 17
Cadlo, at Greenwood	23, 24
Manny, at Fort Jessup	30, 31
Atascoco, at Holly Grove	Apr. 6, 7
Springville, at Coteshatta	13, 14
Shreveport, at Shreveport	20, 21

John Pipes, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

French Camps, at Bethel	Mar. 23, 24
Winona, at Bethlehem	30, 31
Lexington, at Lexington	Apr. 6, 7
Attala, at Harmonia	13, 14
Kosciusko and Bethel, at Macedonia	20, 21
Richland, at Ebenezer	May 1, 5
Durant, at Durant	11, 12
Vaiden, at Vaiden	18, 19
Black Hawk, at Emory	25, 26
Greenwood and McNutt, at Greenwood	June 1, 2

Bishop Kavanaugh will (D. V.) dedicate our new church at Vaiden, May 19, 1872.

W. P. Barton, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.—SECOND ROUND.

Jackson station	Mar. 30, 31
Canton station	Apr. 6, 7
Yazoo City sta. and Silver Creek mission, at Yazoo City	12, 13, 14
Sharon circuit, at Sharon	20, 21
Madison circuit, at Livingston	27, 28
Yazoo circuit, at Benton	May 4, 5
Mount Olivet circuit and Yazoo mission, at Fletcher chapel	11, 12
Sulphur Springs	18, 19
Raymond circuit, at Bolton	25, 26
Brownsville circuit, at Liberty	June 1, 2
Camden and Thomastown cts., at Forest Grove	8, 9
Carthage circuit	15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12 14. All the preachers and official members of the district, who can, are requested to meet him there at that time.

H. H. Montgomery, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Mt. Carmel and Williamsburg cts.	Apr. 6, 7
Bankin circuit	13, 14
Columbia circuit	20, 21
Enon circuit, at Bethel	27, 28
White Plains circuit	May 4, 5
Pearlington ct., at Turtle Skin	11, 12
Ocean Springs	18, 19
East and West Pascagoula	25, 26
Greene mission	June 1, 2

C. E. Gillaspie, P. E.

BRANDON DISTRICT.—SECOND ROUND.

Brandon station	Apr. 6, 7
Brandon ct., at Richland Academy	13, 14
Forest circuit, at Wesley chapel	20, 21
Hillsboro circuit, at Mount Zion	27, 28
Lake circuit, at Lake station	May 4, 5
Decatur mission, at Talasha	11, 12
Philadelphia circuit	16, 17
Morton circuit	25, 26
Trenton circuit	June 1, 2
Raleigh circuit	8, 9
Taylorville mission	15, 16
Garlandsville circuit	22, 23

F. M. Williams, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst circuit	Mar. 30, 31
Providence ct., at Franklin chapel	Apr. 6, 7
Brandywine, at Brandywine	13, 14
Scotland, at Bethesda	20, 21
Pleasant Valley, at Reholoth	27, 28
Bartonton, at Bartonton	May 4, 5
Georgetown, at Mount Pleasant	11, 12
Beauregard, at Wesson	18, 19
Jackson	25, 26
Crystal Springs	June 1, 2
Bogue Chitto	8, 9
Brookhaven	15, 16

W. E. M. Linfield, P. E.

Post Office, Crystal Springs.

WOODVILLE DISTRICT.—SECOND ROUND.

Woodville	Mar. 30, 31
Clinton	Apr. 6, 7
East Feliciana, at Pipkin's chapel	13, 14
East Baton Rouge	20, 21
Bayou Sara, at Pinkneyville	27, 28
Jackson	May 4, 5
Amite	11, 12
Meadville	18, 19
Wilkinson, at Macedonia	25, 26
Buffalo	June 1, 2

J. L. Forsyth, P. E.

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scooba	Apr. 6, 7
Spring Hill ct., at Lauderdale sta.	13, 14
Wayne circuit, at Enon	20, 21
Shubuta circuit, at DeSoto	27, 28
Enterprise circuit, at Sukalena	May 4, 5
Enterprise station	11, 12
Marion circuit	18, 19
Clarke circuit	25, 26
Meridian station	June 1, 2
Paulding circuit	8, 9

Wm. B. Hines, P. E.

VICKSBURG DISTRICT.

North Warren, Mildale and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Asbury	9, 10
Cayuga, at Utica	16, 17
Fayette, at Bethel	23, 24
Kingston	30, 31

John A. B. Jones, P. E.

Port Gibson, Miss.

MISCELLANEOUS.

THE "WALLIS" TIE.

Diplomas for Best Cotton Tie Granted by
Louisiana State Fair, April, 1870.
Georgia State Fair, October, 1870.
Cotton States Fair, October, 1870.
Mississippi State Fair, October, 1870.
Alabama State Fair, November, 1870.

MADE OF THE BEST ENGLISH IRON.

EASILY AND RAPIDLY ADJUSTED.

For sale by all dealers in Ties, at lowest market price. Orders respectfully solicited.

JOHN S. WALLIS & CO.,
my18 1y 60 Carondelet st., New Orleans.

FAIRBANKS' SOUTHERN

SCALE DEPOT,

53.....CAMP STREET.....53

FAIRBANKS' SCALES

AND

Troemner's Steel Corn Mills

of all descriptions and sizes, for sale at New York prices.

W. B. BOWMAN, Agent,
No. 53 Camp street.

These Mills will grind with either horse, steam or hand power. feb8 3m

WILLIAM BOHNE,

PRACTICAL OPTICIAN.

Finest Brazilian Pebbles, Spectacles, Eye Glasses, etc.—Colored and Cataract Lenses.

108 Carondelet Street,

Corner of Poydras, New Orleans, La.

References—Dr. B. A. Pope, Dr. C. Beard, Dr. Jul. Bomberger, Dr. V. Grima. fe22 2m

TWO SUGAR PLANTERS,

Be sure to see and use

A. F. TROJARD'S RATOON PICKER.

It picks twelve arpents of stubble cane in one day with one hand and two mules, and does better work than with the Grubb hoe. The machine can be seen at Edward Dromet's office, No. 15 Union street, and where orders for the same can be left. Patent right for sale for a few parishes and other Sugar States. These machines are now used on plantations of Bromet Bros., A. Rochereau & Co., Charles Rasneco, Adt. Caquotollt, and sundry others. mh11 1m

PETER DUFORT

No. 82 St. Louis street, New Orleans,

UNDERTAKER IN FUNERALS,

announces that he has just received a first-class NEW HEARSE from the manufactory of Crane, Breed & Co., Cincinnati, Ohio. He takes charge of funerals of all classes. You can always find at his place, at all hours of the day and night, carriages for soirees, marriages, ceremonies, etc. jan14 2m

R. F. W. BACHMAN,

Successor to D. Tillotson and C. E. Cate & Co.,

BOOTS AND SHOES,

Trunks, Valises, Etc.,

18.....CAMP STREET.....18

Under the City Hotel.

ja11 3m NEW ORLEANS.

MOBILE ADVERTISEMENTS.

BLACKWOOD, CARTER & CO.,

IMPORTERS AND WHOLESALE DEALERS IN

WINDOW GLASS, PAINTS, OILS,

SODAS, SOAPS,

DRUGS, PERFUMERY, SPICES,

Corks, Bottles, Vials, Patent Medicines, etc.,

16 ST. FRANCIS STREET,

mh7 3m MOBILE, ALA.

MRS. C. M. ROPER. DICK ROPER. G. M. ROPER.

ROPER HOUSE,

S. W. Cor. Royal and St. Michael Sts.,

MOBILE, ALA.

MRS. ROPER & SONS, Proprietors.
Rper per day, $2.50. mh7 3m

BATTLE HOUSE.

PRE-EMINENTLY

THE LEADING HOTEL IN MOBILE.

Proprietorship changed November 1, 1871.

mh7 3m GEO. THRALL, Proprietor.

I. C. DEBOSE & CO.,

WHOLESALE DRUGGISTS,

7.....North Water St.....7

MOBILE, ALABAMA,

having since the destruction of their store by fire, on the twenty-ninth of May last, laid in a full and most complete stock of

Staple Drugs, Paints, Oils, Window Glass, Patent Medicines, Etc.,

are now prepared, at their spacious, new and elegant store, to execute orders on the most liberal scale.

In quality and prices we invite comparison with any house in the land.

Give us a trial. ja4 3m

IRA W. PORTER & CO.,

IMPORTERS AND DEALERS IN

HARDWARE, CUTLERY, PAINTS,

OILS, WINDOW GLASS,

Doors, Sash and Blinds, Marbleized Slate Mantles and Grates,

Under ODD FELLOWS' HALL, ROYAL ST.,

MOBILE, ALA. ja4 6m

ESTABLISHED IN 1840.

GEO. H. PRESTON. A. S. STETSON.

PRESTON & STETSON,

(SUCCESSORS TO M. S. STETSON & CO.,)

Manufacturers and Wholesale Dealers in

BOOTS, SHOES AND HATS,

N. W. cor. ST. FRANCIS and N. WATER Sts.,

MOBILE, ALABAMA.

Office in Boston, 178 Pearl street.

Sell at Wholesale only. ja4 3m

ESTABLISHED IN 1831.

JOHN K. RANDALL,

BOOKSELLER AND STATIONER,

PRINTER & BLANK BOOK MANUFACTURER,

No. 5 (Old No. 41) N. Water Street,

MOBILE, ALABAMA.

Account Books, Printing Paper, Mercantile Blanks, Stationery, etc., at Wholesale and Retail. Law, Medical, Theological, School and Miscellaneous Books for sale on accommodating terms. ja1 3m

JOHN DOUGLAS, DEALER IN

Fancy and Staple Dry Goods,

NOS. 102 AND 104 DAUPHIN STREET,

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Agent for the Florence Sewing Machine.

All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. ja1 1y

WAVERLY STABLES,

HAYDEN & MEENAN, Proprietors.

LIVERY AND SALE STABLES,

No. 39 North Royal Street, Mobile.

Carriages and Buggies of the latest styles, and superior Horses, furnished at all hours. Calls of every description will receive prompt attention. ja4 1y

OTIS' STEAM SAW,

PLANING AND GRIST MILLS,

AND BLACKSMITH'S SHOP,

Corner of Water and Madison Streets,

MOBILE, ALABAMA.

Orders received at the above Mills for all kinds of Lumber, dressed or rough. Resh Meal, bolted or unbolted, always on hand. Also all styles of Moldings.

ja4 3m WILLIAM OTIS.

CHRONOMETERS RATED BY TRANSIT OBSERVATIONS.

A. J. LESLIE,

(Late A. J. & F. A. Leslie.)

32.....DAUPHIN STREET.....32

MOBILE, ALA.,

JEWELRY, WATCHES, DIAMONDS

And Sterling Silverware. ja4 3m

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FOR NEW YORK.

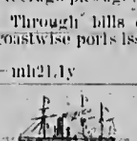
The Cromwell New York and New Orleans Steamship Line.

Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M.

Cabin passage..... $50 00
Steerage passage..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh21 1y 41 Carondelet street.



FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin passage..... $50 00
Steerage passage..... 25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf, foot of Jefferson street. New York wharf, Pier No. 4, North river.

JOHN H. LUDWIGSEN, Agent,
feb8 1y No. 190 Common street.

The Liverpool and Mississippi Steamship Company.

ST. LOUIS, Capt. Smith ..... 1,827 tons.
MEMPHIS, Capt. Weeks ..... 2,500 "
MISSISSIPPI ..... 2,500 "
VICKSBURG ..... 2,500 "
TEXAS, (building) ..... 2,500 "
MISSOURI, ... 2,500 "

Are intended to sail from Liverpool as follows:

FOR LIVERPOOL DIRECT.—The steamship

ST. LOUIS,

Smith, commander,

Will sail on SATURDAY, MARCH —, from her wharf, foot of St. Mary street, First District. Will receive and sign through bills of lading to Havre, Bremen, Hamburg, Amsterp, Rotterdam and all Continental ports.

Parties desirous of sending for their friends, via Bordeaux or Lisbon, can purchase prepaid emigration tickets here. A reduction allowed when applied for in person.

For freight or passage, having superior accommodations, apply to

MEEKER, KNOX & CO.,
49 Carondelet street,

Managing owners—Flinn, Main & Montgomery, 12 Leadenhall street, Chapel street, Liverpool. feb8 3m

COMMISSION MERCHANTS.

ESTABLISHED IN 1837.

W. J. FRIERSON & CO.,
(W. J. FRIERSON, J. W. S. FRIERSON, JR.)

COTTON FACTORS

AND COMMISSION MERCHANTS,

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feb8 2m New Orleans.

E. F. BROWN,
Successor to Victor Pesson,

WHOLESALE GROCER AND COMMISSION MERCHANT,

And dealer in Wines and Liquors,

NO. 32 OLD LEVEE ST., NEW ORLEANS.

Country orders promptly attended to.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, APRIL 4, 1872. NO. 14.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, March 28.—The tariff bill has been substantially adopted, with free tea and coffee. An amendment is now pending to abolish all internal tax except on whisky, tobacco, etc.

NEW YORK, March 28.—The bark Nimrod was burnt off Bermuda on the nineteenth instant. Of seventsen persons on board only ten were saved. The vessel was loaded with naptha and kerosene, and an explosion from some unknown cause took place in that portion of the hold behind the main hatch, and running aft beneath the cabin as far as the stern. It is believed the captain's wife and daughter, a young girl, were in the cabin at the time of the explosion. When the fire was seen from the harbor of Bermuda it was too late to render assistance.

NEW YORK, March 29.—The Japanese minister, Mori, denies the report of recent persecution of Christians in Japan.

SAN FRANCISCO, March 29.—The recent earthquake throughout Nevada was the severest within the recollection of the Indians. Not a single brick building or adobe is left standing in some sections. Many springs were stopped and others started.

Great fissures in the earth were produced. The force of the earthquake was spent in comparatively unpopulated districts. Many lives were lost.

LOUISVILLE, March 29.—General Humphrey Marshall died here last night, of pneumonia.

A slight earthquake was felt this morning at Paducah.

WASHINGTON, Mar. 29.—The President has formally declined to interfere in any manner in Louisiana politics. The closing interviews were somewhat brusque.

SAN FRANCISCO, March 30.—Advices from the volcanic country north of Mojovo river show that the recent earthquake was terrific. Twenty-three persons were killed and thirty wounded at Lone Pine; fifty houses were demolished and the town ruined.

NEW YORK, March 30.—The smallpox is increasing in Brooklyn, and the hospitals have been enlarged.

The coroner's jury over the lady who died in a dentist's chair gave a verdict that death was caused by asphyxia. They condemn the manner in which the gas is manufactured, and the careless manner in which it is administered.

LOUISVILLE, March 30.—The first through train of the Louisville and Cincinnati railroad, passing over the iron railroad bridge at Cincinnati, leaves here to-morrow at four o'clock. Trains will thereafter run regularly by this line from Louisville to New York.

NEW HAVEN, April 1.—The few returns received from the towns in this county show that the losses and gains for each party are evenly distributed. In Meriden the Democrats make a net gain of seventy. The vote is generally lighter than last year.

The entire Republican State ticket is elected beyond a doubt.

JACKSON, Miss., April 2.—The civil rights bill, introduced under the guise of a railroad charter, passed the House, and now awaits the action of the Senate. It is the general belief that Gov. Powers will not sign it, but will let it lie over to the next Legislature.

NEW YORK, April 2.—Seventeen cases and seven deaths from smallpox yesterday.

Prof. Morse's death is momentarily apprehended.

Prof. S. F. B. Morse died at his residence in New York city at seventsen minutes before eight o'clock this evening.

Seventeen new cases of smallpox reported to-day, and seven deaths. A physician publishes a card, expressing the belief that the disease is propagated by national bank bills.

HARTFORD, April 2.—Jewell's majority will not exceed two hundred, with the possibility of a failure of an election by the people.

FOREIGN.

MADRID, March 28.—At a meeting of the Internationalists of this city last night there was much excitement, and the proceedings were disorderly. A fight occurred, in which pistols were used, and one man was shot.

The troops dispersed a mob yesterday in Grenada.

BERLIN, March 29.—Prince Frederick William of Prussia will visit his mother-in-law, Queen Victoria, at Baden, where the Queen will remain until after Easter.

LONDON, March 29.—A coal mine explosion killed eight persons. Eleven others were fearfully burned.

ROME, March 30.—Father Gavazzi, the well-known priest and politician, contemplates visiting America, and expects to sail some time during April.

PARIS, March 31.—The National Assembly took a recess yesterday until the twenty-second of April. Previous to adjournment President Thiers addressed the Assembly. He guaranteed the maintenance of internal order, declared that the army was faithful, and assured the chamber that no interruption of peace was threatened from abroad. In the course of his speech he intimated that France was not entirely isolated: she was not without alliances.

MATAMORAS, March 31.—News from Camargo to the twenty-ninth reports General Trevino at that place preparing, in conjunction with General Quiraga, to move on this city with two thousand men and six pieces of artillery.

General Cortina, after his defeat at Barqueria, being unable to reach Reynosa, attempted to join the government troops in the interior, with what success is unknown.

The rumored capture of General Rocha by the revolutionists, near Zacatecas, is still without confirmation.

BALTIMORE CONFERENCE ITEMS.

The Baltimore Conference of the Methodist Episcopal Church South, after a harmonious session of seven days at Warrenton, Virginia, adjourned to meet again in Baltimore on the first Wednesday in March, 1873.

The statistical report was presented and read. It shows a membership of 23,095, an increase of 899; number of scholars in Sunday schools 19,391, an increase of 1,429; number of Sunday schools 383, increase 29; conversions in the schools 808, an increase of 32. The report of the joint board of finance was received. They paid 90 per cent. of the assessment to each claimant, and raised for this purpose $3,018.37, and for Bishops' fund $1,236.28. They ask for these funds next year $5,500, and ask that the Conference order that the collections be lifted by the third quarterly meeting, and that at next Conference, on the passage of character, each man be required to report in open Conference whether he has faithfully fulfilled his duty and raised his assessments, and that envelopes be supplied to every charge to use during these collections.

The report of the Committee on the Book and Publishing Company of Baltimore City was presented and adopted. It is proposed to raise a capital of $50,000, in five thousand shares at $10 each.

Rev. Dr. Sargent, with much emotion, asked a superannuated relation, after reciting his service, extending over forty-seven years, during which fifteen were spent on circuits, eleven on districts, and twenty-one in stations. The doctor said it was very painful for him to ask this relation, but ill health demanded it. The Conference unanimously granted it by a rising vote.

The report of the missionary treasurer was read, reporting receipts of $4,530.56, and a division of 55 per cent. was made to the claimants on that fund. Several speeches were made enforcing this claim upon the finances of the church.

GROWTH IN GRACE.—Grow in grace; because this is the only way to be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to goodness. He that is satisfied with his attainments has attained nothing. He that sees so little of the promises of the inward, transforming, elevating influences of grace, as to think that he has attained all he can desire, has never understood the first elements of the Christian life. No! we are begotten to a life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress has never set out to heaven.—*Robert Hall.*

A TABLE of the daily wages paid in this country for mechanical labor shows that for nearly all kinds of handicraft work the average rate of wages is higher in the New England States than in the Middle, the Western or the Southern States.

IT IS IN VAIN to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half of the world.

LETTER FROM WASHINGTON.

Special correspondence of the Advocate.

WASHINGTON, D. C., March 12, 1872.

MR. EDITOR: Our people, as a whole, are wofully ignorant of the facts pertaining to the great Indian problem now being solved. As to the present condition of the Indians, and what is being done for them, and the details of the service, most people know nothing at all about them, and the doctrine of extermination is adopted by many from a want of just such information as we hope briefly to give.

The Indian service for years had fallen largely into the hands of those who made of it a merchandise, and, it is said, not one dollar in ten of the liberal appropriations annually made by the government was applied for the benefit of the Indians. Some two years ago a new policy was adopted by the President. All the Indian reservations were put into the hands of the various religious denominations of the country, and the appointment of all agents and employes was left to these bodies, thus securing, as far as possible, not only honest, but conscientious Christian men, who, while they discharged their duty to the government faithfully, would endeavor to civilize and Christianize these wards of the nation. The success they have so far met with is all that could be expected, and if the experiment (if such it may now be called) is permitted to work itself out, our Indians will, at no distant day, be as valuable as any other class of our population. To the Methodist Church was assigned the following agencies—In Oregon: Warm Spring, Siletz and Klamath; Washington Territory: Yakana Skokomish and Quinnielt; Idaho: Fort Hall; California: Hoopa Valley, Round Valley and Tule river; Montana: Blackfeet, Crow and Milk river; and in Michigan, the Ottawas and Chippewas. From most, if not all of them, the reports are encouraging. Your correspondent visited quite a number of their reservations during the past summer, and has received letters from many of them since. The agent at Warm Spring reservation, Oregon, says that when he took charge of it he found the Indians in a very destitute condition; not a pound of grain or any vegetables on the reservation. The half-starved, naked people subsisted on roots, fish and berries. The result of the change was that, during the first year of his operations, the Indians harvested four thousand bushels of wheat, and a large amount of vegetables of all kinds. With regard to their moral condition he says: "A more degraded set of beings, I am sure, did not exist." Had they been left to their own wild natures they could never have fallen so low in the scale of humanity. The employes were living with Indian women in a state of adultery; drinking and gambling was practiced universally by Indians and employes, and polygamy was allowed to an unlimited extent. He says: "We now have a Sabbath school that will compare favorably with any in the country. Our large and commodious school house is filled every Sunday for church service by old and young, anxious to hear God's word, and quite a number are professing Christians. Our day school is a grand success; fifty-seven Indian children are in attendance daily, with a prospect of its increasing to seventy, and the children are making greater progress than in any other school I have ever seen. Our girls' boarding school will be ready for occupancy very soon. We intend to teach, in addition to the regular English branches, sewing, knitting and all kinds of domestic work. All the employes are Christian, married men, except two, and they are highly moral men, and not a drop of liquor is allowed on the reservation. At Simcoe reservation, where are located the Kliquitat and Yakima Indians—once the most dangerous and warlike in the northwest—there are now almost two hundred comfortable houses, with barns and outbuildings—all built by the Indians—two churches, built entirely by Christian Indians, and several thousand acres of land under successful cultivation. They own some twelve thousand head of horses and cattle. About a thousand of the Indians are not only civilized but Christianized, some two hundred and fifty adults being professing Christians. The women do no more of the out-door work than white women similarly situated do. The farm labor school is a grand success. The boys, cultivating some eighty acres of land, raise enough to supply the wants of both their own and the girls' boarding school. During one winter the boys made twenty-eight sets of harness, besides many of the shoes worn in the school. The girls' boarding school, under charge of a Christian woman, is also very successful. In it, besides the rudimentary branches of an English education, the girls are taught sewing, knitting and all kinds of domestic work. These schools number some fifty scholars, and, but for the want of means, might just as easily be two hundred. All the employes on the reservation—some twenty in number—are married, and professing Christians, and all take part in the work of Christianization. Two of the Indians have been licensed to preach, and have met with much success in their Christian labors. Many of the Indians, who have persistently adhered to their own Indian religion, are now coming in and asking for land, and express a desire for Christianity.

At Skokomish the new agent has only been in possession a few months, yet he has brought upon the reservation a large number of Indians belonging to it, who have never before made it their home, and has inaugurated a system that cannot fail of good results. He writes very encouragingly of the prospect. Their school is as large as his present funds will permit; but he looks forward to a considerable increase. In California the agents have had many difficulties to contend with, yet there has been much improvement. The Montana Indians are comparatively wild, but they have been kept at peace, and the surest way to keep them so is by honest dealings with them; and this, we think, has been secured. So we have equally favorable reports from many of the other agencies.

At Tulalip great progress has been made. The female boarding school and male farm labor school have some fifty scholars who show considerable proficiency in all the rudimentary branches of an English education. The men are largely engaged in logging, farming and other work, in which they are as successful as their white competitors. A Methodist missionary, speaking of Grande Ronde agency, on which are the celebrated Rogue River Indians, once so cruel and warlike, says when he first went there he found them naked, and living principally on grasshoppers and sunflower seeds. Now there is not an Indian on the reservation that wears a blanket—all are neatly clad. There is not a wigwam on it—all live in comfortable houses; many speak English, and the men and women all work and live just as their white neighbors do. At Sunrise many talk English, all live in comfortable houses, and dress as white men and women. Some are educated, and all are engaged in farming or some other kind of labor. Bishop Clerkson says: "We have to-day more pious Christian Indians in Nebraska than we have of white people."

So I might cite many other cases. Hundreds of tribes, once warlike, are now settled down to civilization, and many are Christianized. In fact in every tribe in which Christian missionaries have been at work the result is all that could be expected. So of the wild Indians under the new policy. The Sioux, Piegans, Gros Ventres, Shoshones and others are at peace; and even the wild Sioux, Comanches, Cheyennes and Arapahoes have done no deeds of violence within the region of civilization. The Snakes, who two years ago were on the war path, have, many of them, come upon their reservation, and over a thousand in one day cut their hair, threw off their blankets, and decided to be white men.

As to the warlike Apaches we ask a suspension of public opinion until fair opportunity is given for the trial of the "peace policy."

We desire the support of the Christian sentiment of the country for this humane policy, inaugurated by the President, and carried out jointly by the Board of Indian Commissioners and the Secretary of the Interior, knowing that it cannot fail of good results. T. K. C.

LITTLE JESSIE had been doing something which her mamma had told her she mustn't do. She had been eating currants, and, of course, got her mouth all stained. That's the way she got found out. Her mother said: "You know you were forbidden to eat currants!" "But, mother, Satan tempted me!" "Why didn't you say, Get thee behind me, Satan?" "I did say, Get thee behind me, Satan; and he went and got behind me, and pushed me right into the currant-bushes."

AN APPEAL.

To the Lovers of Progress and Methodistic Truths, Greeting:

BRETHREN AND FRIENDS—In the economy of God it falls to the lot of all communities, as well as individuals, at times to feel the effects of want, both spiritual and physical. Now it so happens that just at this time the Methodist Episcopal Church South has no house of worship at Gainesville, Alabama. The house (church) was used by the army during a part of the war and was made no better by this use, and it became unfit for occupation about three years ago, and was sold last year. The Methodist society at Gainesville, Alabama, is small and poor, and has not been able to build a church; but, feeling keenly alive to the *necessity* of having a house of their own to worship God in, they have arisen in their strength and secured about three-fourths of the money needed to have a neat church—a house for the children of the church—and they now most *respectfully, affectionately and urgently* ask the friends of the common cause to help them. *One thousand dollars* more will enable them to have the house so much needed. This little band of Christians has done well in securing $3,000, for they are poor people; and now it is believed that there are brethren and friends through our sunny South who will come to the aid of this struggling Methodist church. Send any amounts, through any safe channel that may be best suited to the parties giving. Address me at Gainesville, Sumter county, Alabama, and I will promptly acknowledge receipt of same.

In the bonds of Christian love, I am your obedient servant,

WILLIAM H. GILL,
For and on behalf of the M. E. Church South at Gainesville, Alabama.

A NEEDY SUNDAY SCHOOL.

MR. EDITOR: I see by the last issue of the CHRISTIAN ADVOCATE that all of our Methodist churches and Sabbath schools in the city are in a prosperous condition, and are conducting the exercises in a princely style. Can they not spare the poor country church and Sabbath school in our little village a little out of their abundance? We are laboring hard to build up a church and Sabbath school under many disadvantages, the principal one of which is poverty. We have no suitable place in which to hold Sabbath school or public worship. We are now using a small school house, but how long we can have even that house, to use for that purpose, we cannot say, for it is now for rent, and we may be denied the free use of it any day. We are trying to build a church (one of our good citizens, Mr. J. M. Bach, has given us a lot,) and have some $600 or $700 subscribed. May we not hope to get aid from our good Methodists in New Orleans to accomplish this object? We have even asked for this refused library books from some of the Methodist Sabbath schools in the city for our own, with no success. In this way good deeds may be made fruitful. We have struggled hard and begged harder to get together a small lot of library books, Testaments, etc., to make our school attractive. If the good Methodists in New Orleans wish to do a good act, just ask them to give a little of their wealth to help the churches and Sabbath schools in the country, especially in Amite, thereby bringing adults and children into the folds of the Methodist Church.

AMITE, LA., March 16, 1872.

The National Publishing Company's Bible Again.

MR. EDITOR: Having sent you, a few weeks since, and article on the National Publishing Company's Bible, in which certain errors in the mention therein made of the Methodist Episcopal Church South were pointed out and complained of, I am glad to be informed, and cheerfully do the company the justice to state that a new edition of their Bible has been published, in which those errors do not exist. The publishers say the errors alluded to occur only in an "old and small (not numerous) edition." As, however, they do not propose to recall the old edition, and replace it by the new and corrected one, those persons having the old edition can prevent the perpetuation of the errors pointed out in our former article by erasing in their copies the passage we therein quoted.

This Bible contains quite a number of interesting and instructive pictorial illustrations of the utensils and altars of Moses' tabernacle and Solomon's temple, together with various tables of useful information.

W. L. C. HUNNICUTT.

CANTON, MISS., March 23, 1872.

BOOKS AND PERIODICALS.

AROUND THE WORLD: Sketches of travel through many lands and over many seas. By E. D. G. Prime, D. D. New York: Harper & Bros., 1872.

Dr. Prime is an accomplished writer and a true traveler. Devoting a year to the journey, and arranging everything beforehand, he made all his connections most accurately. The volume gives a fresh and most recent view of the great world-belt which embraces the nations and countries of greatest interest and influence of the present and past. Numerous engravings add to the interest of the work. For sale by Ellis & Bro., New Orleans.

THE AGREEMENT OF SCIENCE AND REVELATION. By Rev. Joseph H. Wythe, M. D. Philadelphia: J. B. Lippincott & Co., 1872.

The aim of the author is to show the harmony of the principal doctrines of Scripture with a true scientific investigation of the teachings of nature. As far as we have examined the work, it is well and judiciously written, and convincing in its arguments and conclusions. It is written in plain language, and calculated to interest and instruct all classes of readers. The volume contains a valuable glossary and index. 290 pages, 12mo. For sale by Kain & Co., New Orleans.

TWENTY YEARS AGO. From the journal of a girl in her teens. Edited by the author of John Halifax Gentleman. New York: Harper & Bros., 1872.

All about what a girl saw in France, and what she thought of French scenery, society, politics and people. It is a girl's journal, edited by the experienced pen of Mrs. Craik. For sale by Ellis & Bro., New Orleans.

THE ADVENTURES OF OLIVER TWIST. By Charles Dickens. New York: Harper & Bros., 1872.

A beautiful edition, largely illustrated, and splendidly bound in green and gold. For sale by Ellis & Bro., New Orleans.

BARNES' NOTES ON FIRST CORINTHIANS, published by Harper & Bros., is a duodecimo of 319 pages, in the same style and binding as the volumes heretofore issued. The Notes on First Corinthians are more extended than those on the Gospels, and are generally of a practical character. For sale by Ellis & Bro., New Orleans.

THE SUNDAY SCHOOL MAGAZINE, VISITOR and LITTLE PEOPLE for April are to hand, and no smell of fire upon them. Dr. Haygood never sent out a better budget of Sunday school literature than this.

ARTHUR'S LADY'S HOME MAGAZINE and the CHILDREN'S HOUR for April are, as ever, the very best magazines in their line.

THE GALAXY, LIPPINCOTT'S MAGAZINE and LE BON TON for April have been received; also the Southern Field and Factory for March.

THE SUNDAY MAGAZINE and GOOD WORDS for March are to hand, and both fine numbers of two of the best republications which we receive.

ARTHUR'S LADY'S HOME MAGAZINE and the CHILDREN'S HOUR for March are both fine numbers.

A Sudden and Sad Bereavement.

Our readers, says the Richmond *Christian Advocate* of March 28, have already learned from the secular papers of the death of Mrs. Lee, wife of Rev. Dr. L. M. Lee, presiding elder of the Richmond district. Mrs. Lee had been in delicate health for several months, and latterly she suffered much from severe attacks of asthma. On Monday night, the eighteenth instant, she had such an attack, which lasted several hours. About three o'clock A. M. she found relief, and slept quietly until seven o'clock, when she rose and took breakfast, which she said she enjoyed more than she had done for some time. As the day was bright, she concluded to spend it with a friend in Ashland, and was making her toilet when she complained of slight nausea and some headache; after awhile she grew worse, and a physician was sent for. When he arrived she was insensible, and remained so until her death, which occurred at half-past one o'clock on Tuesday, the nineteenth. Our dear friend, Dr. Lee, was ignorant even of her illness until he reached Ashland, when the sad news was gradually broken to him by friends who accompanied him to his darken and bereaved home. The shock was terrible, and but for the sustaining grace of God he must have sunk under it. Need we bespeak for our brother the earnest prayers of all brethren and friends throughout the country?

The Christian Advocate.

THURSDAY, APRIL 4, 1872.

IN THE EVENING.

All day the wind had lowlier blown the dust.
All day the wind had swept across the plain.
All day, on rustling grass, and waving trees,
Had fallen "the useful trouble of the rain."
All day beneath the lowering, dreary sky
The dripping earth had cowered sullenly.

At last the wind had sobbed itself to rest.
At last to weary calmness sank the storm.
A crimson line gleamed suddon in the west.
Where golden flecks rose wavering into form.
A hushed revival heralded the night.
And with the evening-time awoke the light.

The rosy color flushed the long gray waves;
The rosy color tinged the mountain's brown.
And where the old church watched the village graves,
Wooed to a passing blush the yew trees' frown.
Bird, beast and flower relenting nature knew,
And one pale star rose shimmering in the blue.

So, to a life long crushed in heavy grief,
So, to a path long darkened by despair,
The slow, sad hours bring touches of relief,
Whispers of hope, and strength of trustful prayer.
"Tarry his leisure," God of love and might,
And with the evening-time there will be light!

All the Year Round.

For the Advocate.

MEMOIR OF REV. THOMAS NIXON.

The life and ministerial labors of Rev. Thomas Nixon, late of the Mississippi Conference, constitutes no inconsiderable chapter in the history of early Methodism in Mississippi and aojoining States. He was born in Kershaw district, South Carolina, October 22, 1793, and died in Raymond, Mississippi, March 4, 1872, in the seventy-ninth year of his age and the sixtieth of his ministry. While young his parents moved to Tennessee, and settled on Duck river, in Manry county. His parents were members of the Methodist Episcopal Church, of uniform and fervent piety, and his father was a preacher. In his seventeenth year he was converted and joined the church at Mount Pisgah, in the county where his parents resided, in May, 1810. His change from unbelief to saving faith in Christ, and from sin to holiness, was clear and satisfactory, and he entered on his new life with unspeakable comfort and heavenly joy. While warm in his first love he began to feel inwardly moved by the Holy Ghost to preach the gospel, which soon resulted in his being licensed; and at the Tennessee Conference held at Fountainhead, November 1, 1812, he was admitted on trial in the traveling connection, and was appointed, without a colleague, to Somerset circuit; tho following year to New Madrid; and at the Conference held at New Chapel, Logan county, Kentucky, September 29, 1814, he was received into full connection, ordained deacon by Bishop Asbury, and appointed to Lee circuit. At the succeeding Conference, held at Bethlehem church, in Wilson county, Tennessee, October 20, 1815, he was transferred to the Mississippi district, and appointed to Wilkinson circuit, with instructions to report the following fall at a Conference to be organized in the Mississippi Territory. This district was far remote from the main body of the Tennessee Conference, being separated by the intervening Chickasaw and Choctaw tribes of Indians. The General Conference of 1812 had authorized the Bishops to organize a Conference in the Mississippi Territory, which would have been done but for the war of 1812-15, between the United States and England. This war rendered traveling so dangerous through the Indian nations that the Bishops could neither come to Mississippi, nor could the preachers here visit the sessions of the Tennessee Conference. During the war the Mississippi preachers held three informal Conferences, in which they transacted all the usual business of an Annual Conference except ordination. The General Conference of 1816 renewed the order for the formation of a Conference in Mississippi, and in the fall of that year Bishop Roberts convened the preachers in the Territory at the residence of William Foster, on Pine Ridge, in Adams county, and organized them into an Annual Conference, thenceforward known as the Mississippi Conference. At this Conference Thomas Nixon took his seat as a member, and was elected to the office of elder, and ordained by Bishop Roberts. Bro. Nixon, to the end of life, often referred to the leading incidents of this Conference, and to his eight colleagues, who, with himself, composed the body, with great interest and affectionate delight. He was appointed to Attakapas circuit, and returned the second year, being the only preacher in 1818 west of the Mississippi river, except Ashley Hewit. At the Conference held at Ford's church, on Pearl river, October 29, 1818, he was appointed to Amite circuit. At the next Conference he received his appointment to a new circuit, called Alabama, with indefinite latitude and longitude, sufficient to tax the most robust constitution, and was at liberty to go anywhere in the Territory of Alabama where his services were in demand. His circuit grew into a district, and the next year he was appointed presiding elder of Cahawba district, and also in charge of Cahawba circuit. After the Conference of 1821 his name disappears from the roll of traveling preachers, and he sustained a local relation until the Conference held at Vicksburg, December 13, 1833, when he was readmitted, and traveled successively the Bayon Pierre, Madison and Raymond circuits—the latter two years—when his domestic circumstances again compelled his location. He remained local until the Conference held at Brookhaven, Mississippi, November 23, 1866, when he was readmitted and appointed in charge of Crystal Springs circuit. The next year he was a supernumerary on Cayuga circuit, and the following year in charge of that circuit. In 1870 and 1871 he was a supernumerary on the same circuit, and at our last Conference he was placed on the superannuated list. Thus we see that the sixty years of his ministry were spent, twenty in the itinerancy and forty in the local corps.

On the ninth of May, 1824, he married Miss Elizabeth Rolls, on Pearl river, a lady every way qualified to make him a suitable companion. By this marriage he raised a large family of children, eight of whom, the writer thinks, are yet alive. Soon after his marriage he settled near where Cayuga now stands, in Hinds county, Mississippi, and in the same vicinity spent the remaining years of his life. Having lost his first wife, he married Mrs. Cynthia Dean, November 17, 1847—another estimable Christian lady, who survives him.

Bro. Nixon was a man of fine personal appearance, rather above medium size, and built for strength and endurance. Like most of the itinerant preachers of his generation, he was self-educated so far as theological and pulpit attainments were concerned. His mind was well balanced, and above mediocrity. He was not boisterous in the pulpit, like many of the men of his early days, but he had a clear, sonorous, pathetic, easy-flowing delivery, and, when fully in the spirit of praying and preaching, his voice was decidedly musical. He was well versed in Methodist theology and ecclesiastical economy, and was prepared to explain and defend the doctrines and usages of his church at all times. He utterly ignored the sophomoric balderdash which, I am sorry to say, we too often hear from the pulpit, and depended solely on "prayer and the ministry of the word" for success. He was more like John than Peter: his ministry was that of love more than of reproof and alarm; yet he did not shun to declare the whole counsel of God. The statistics show his success as a traveling preacher by the increase in membership on the circuits he traveled, and by the numbers collected on the new charges he organized. As a local preacher he was always decidedly industrious and useful. Wherever he lived or labored he was a pillar of strength to the church. Like most of his colaborers, he had to preach the gospel mainly at his own expense, and, having a large family to rear and educate, he was compelled to devote a large portion of his valuable life to secular pursuits. But, considering his perpetual outlay of thought and time and labor in the interest of the church, he succeeded well in temporalities, and was in good circumstances until broken up by the results of the late war. His ruling desire—to "finish the ministry which he had received of the Lord Jesus"—was strong to the last, and it was with great reluctance that he submitted to be placed on the retired roll. But his work on earth was done. His Master determined to call his toil-worn servant from labor to rest and refreshment. He had occasion to visit Raymond on business, where he was suddenly attacked with colic, which soon involved his kidneys, and, after lingering a few days, he breathed his last on the fourth of March, 1872. During his attack his mind was stayed on God, and his faith was steady and vigorous. Just as he was ready to step on the other shore he sent back the triumphant shout for the consolation and encouragement of surviving friends: "All is well! Jesus is with me!" What an outlook he was permitted to enjoy in the close of life!—his little Conference of 1816, of nine members, and a church membership of about twenty-two hundred, having become the nursing mother of nine other Annual Conferences, well furnished with thousands of itinerant and local preachers, and with multiplied thousands of worthy church members!

I shall not write over one or two more memoirs of my early co-laborers in the Mississippi Conference, at most. They are nearly all gone, and I am almost alone in the earth. Precious brethren! How often does memory call up from the long past the happy days we have spent together. But our happy union is not ended. It will soon be renewed, never to be broken any more.

J. G. JONES.

PORT GIBSON, MISS., March 26, 1872.

—WHAT is larger for being cut at both ends? A ditch.

For the Advocate.

A BIBLICAL SCHOOL.

MR. EDITOR: We take it for granted that when Methodists understand each other there can be but one opinion, at the main, on the subject of an educated ministry. It is contradictory and absurd to presume otherwise of a body which has done more than any other church to diffuse education among the people of this continent. Other churches may claim that they have, in a narrow sphere, cultivated a higher form of education; but certainly none can compete with Methodism in the matter of its general dissemination among the masses.

The zeal, energy and wisdom displayed by our body in this cause is one of the distinctive features and crowning glories of our work. Surely, then, it is absurd to debate the matter, whether or not it is consistent with our wishes and the genius of our system to aim at an educated ministry.

Our wise and great men, who have appeared to oppose this thing, have not really opposed it. They have, by wise and moderate measures, done more than any one else to promote it. They have merely opposed rash, extreme and impracticable opinions upon the subject. They have endeavored, by restraints, to guide the current of progress into natural, safe and successful channels. A nation, except in a supernatural sense, is not born in a day; nor does anything, except a mushroom, grow up in a night.

It is a great injustice to some of the greatest and most useful men of Methodism to charge them with opposition, nay, even reluctance, to the very highest standard of ministerial education attainable and safe, while compatible with the occupancy of the widest field, and the accomplishment of the most good by our church. They have, with true wisdom, merely deprecated a fungus growth upon our system. Taking it for granted, then, that an educated ministry, with certain expedient and wise qualifications, is desired by every Methodist—nay, going still further, and asserting that the term Methodism, in its literal as well as in its most comprehensive meaning, contradicts the opposite notion—let us consider in this article what is the object, in relation to the matter of ministerial education, to be pursued, and how it is to be attained.

If it be not an insult to the common sense of the readers of this paper to make so palpable a distinction, we will state that object to be not ministerial education for *itself*, but a ministry efficient and *sufficient* for the work. Obvious as is the distinction, some have failed to see it, but have clamored for a highly educated ministry *per se*, without recognizing the other and higher object to which the question of education must be subservient.

Our object, then, is as high a standard of education among our ministry as is compatible with the cry from numberless Macedonian fields.

With this qualification the motto of Methodism on this subject is: "Excelsior."

The question now is, How is this object to be reached? By what system can the most men be educated, suitably educated—that is, educated to meet church purposes—*our* church purposes; not educated on any accepted ideal system, ancient or modern; finally, cheaply educated?

Now, the course of study adopted by our Bishops is well selected and comprehensive, and, if compassed and well digested by candidates, would help them on vastly in their mental and theological culture. To adopt such a course of study, to set the undergraduates at work upon it, and give them such adventitious help as possible, has been hitherto all that our church could do, under the circumstances. But can we not, ought we not, to do more from this time forward?

There are two classes of men concerned: First, those who have the mental energy and moral stamina to be independent of our aid—men who will be *men*, whatever obstacle opposes. Such were Winans and Steele—names often fallaciously cited in favor of the "Brush College" system of education. Such men are exceptions. They can get along, nay, perhaps, do better—acquire an original, more vigorous tone of mind—without the assistance and restraints of a school. The second and largest class, however, is composed of mediocre men, who must have help and direction. They are the most useful members of the ministry. Undazzled by ambition, saved from injurious eccentricities of opinion by the lack of a highly-wrought imagination and subtle speculative powers, they move steadily onward in the old paths of the orbit of Christian faith and duty. But then their feet must be placed in these paths, and they must be steadied until they acquire sufficient intellectual momentum and practice. To carry some untrained minds through the course of study, without aid, as they go along, would be like leading a man blindfolded many, through the Cretan labyrinth, and expecting him to remember his route. Like a dyspeptic who eats a hearty meal, there is a vast waste through lack of assimilation.

The question is, How can such men be helped, most efficiently and cheaply helped? Perhaps by a Bible school, not a theological seminary, which, in its usual acceptation, is repugnant, and justly repugnant, to the genius of Methodism, and incompatible with its work. It would be impossible for our church to carry on its work, and require of its ministry the long years of costly training demanded by the customary theological schools. Such a training, it is true, fits some men for peculiar works, but it would *unfit* the large number of Methodist preachers for theirs. It is not our policy to encourage in too many the attainment of those artificial and scholastic tastes and manners which would lessen their usefulness in many fields.

We need such a school as is capable of assisting our undergraduates through the course of study, or some equivalent course, in a two or three years' term, coming to it with the "ordinary branches of an English education." We need a school capable of squaring a man by rough-hewing; capable, by its lectures, its daily contact of mind with mind, its literary and theological atmosphere, of making the student feel at home, to a certain extent, in the domain of theological lore, in the pulpit and field of polemics. Such an institution might have, first and most important of all, a chair of English literature, a chair of theology and polemics, a chair of mental and moral science, with kindred branches, and a chair of Hebrew and Greek, the course under the last purely voluntary. Such a school would be competent to the instruction of college graduates, and, what is more important, those entering with only the ordinary branches of an English education. The first could take a two years' course in languages and theology; the latter class could embrace the course in three years, or, taking only a partial course, in two years. How much preferable such a training, in many respects, to a collegiate education. A college course requires, without the considerable preparatory culture, four years of study. Besides, in such a school as we are describing, the training is *specific*. Of course, if a man can get the collegiate preparation, so much the better. But how few can afford it.

We repeat it, such a Bible school is especially for the benefit of those who have had few educational advantages. Is such a school *practicable* and *cheap*? If each Conference could raise $5,000 it would give a fund of $150,000. $30,000 could be appropriated to buildings, library, furniture, etc., making an humble beginning, leaving a balance of $120,000, which would yield, at eight per cent., nearly $10,000. Four professors would absorb $8,000 of this, and a steward $1,000.

The duty of the steward would be to provide for and administer the boarding department, and to make every month a *pro rata* distribution of the cost of keeping up the department. In this way, by economical management, the cost of board and washing to each individual of one hundred boarders would not be more than $8 a month, or $72 per year or session. It would be comparatively easy for each scholar or his friends to raise this amount. Now, with the present state of mind in the church on the subject of ministerial education, it would be easier to raise $150,000 for such an institution than $50,000 for any secular school or university, and this would be the best nucleus for the university.

C.

FROM CALCASIEU.

MR. EDITOR: Having made one round through this missionary field, it may not be amiss to give you some geographical items in regard to it. Lake Charles, the county seat of Calcasieu parish, is on the eastern shore of the pretty lake bearing the above name. It is as yet but a "wee" place, but with the speedy construction of the railroad to Texas, now in pregress, there will be an influx of people. Around the village are some ten sawmills, with planing and shingle machines. Some million and a half of capital is invested in mills, steam-tugs, schooners, timber wheels, and stock to work them. The Calcasieu river, one of the most beautiful in the State, flows through the lake, and, after leaving the lower part of the same, meanders softly through open prairie for some sixty miles, and then mingles with the open sea. The lake is on the divide between the grand forest of naval pine to the north, and the great natural meadows lying to the southward.—Around the lake are found extensive plantations of the orange and other fruits; over the meadows roam vast herds of native cattle and horses, and the river bears many a sail, transporting the products of the mills and returning supplies. Captain Daniel Goss, a native of Germany, and largely engaged in the lumber business, with a commendable zeal, has introduced quite an immigration from the "Fatherland." The colony is prosperous, and their industrious habits tend to make them valuable nicks in the business of the place. This people are worthy the notice of Bro. Ahrens.

Going northward from this point the road crosses the river, and the west prong of the same, over gently undulating ground, amid forest solitudes. Away from the creeks which feed the river it is an unbroken array of pine, through whose lofty tops the breeze sweeps, making a sad melody, much like some plaintive dirge sweetly played upon the organ. Houses are far apart, the settlers seeking locations some distance from the main line of travel. This adds to the somber shading of the picture, and the stranger almost concludes that he has reached the outposts of life. But let him follow the preacher to some sequestered nook of the woods, enter the plain log-house, and he is soon made to realize that man hath a passing habitation even here. As one advances, passing ceaseless marshes, ridges and depressions, the country becomes higher, and clear, swift-running creeks, whose waters are cool and sweet, and whose trout and perch would satisfy the palate of any epicure, become frequent. The lands on their borders are very productive, but subject to partial overflow in the spring, yielding five hundred pounds of cotton or fifty bushels of corn per acre. It is found, however, that the pine woods are of a superior quality for agriculture, and some good farms are being opened in them. Immigration from Georgia, Alabama and Mississippi is coming in freely, and the new-comers are a noble set of people. Many of them have grace in their hearts and praise in their mouths. The coming fall, if Providence permits, will bring us a much larger accession to our population, judging from the tone of numerous letters.

This is emphatically a poor man's country—lands cheap, water abundant and of the best, the people hospitable and ready to help the industrious immigrant, the soil kind and fruitful, and in point of health, can be no better anywhere.

Religiously, the state of things may be classed as fully fair. The same defects are found here that we find in other sections, but the same blessed Jesus lives to impart life. If we are weak, he is powerful, and only waits our petitions to send us strength. When assailed by temptation, his compassion can be touched, for he hath suffered with our pleadings, and under his wings there is still security. Truly his presence is needed. The seed planted by Parvin, Harp, Ivy, Byrd and others has not all died out, though it needs watering by the Holy Ghost. Oh! what precious words do I hear about these brethren. May they not faint nor grow weary in the gospel, for though they have sowed in tears and amidst privations, there is a multitude of stars gathered by them for the crown of Jesus. Some are gone before, others linger on this side of the stream, but light shines in their face as they mention the above names, and they hope to rejoin them in their Father's home.

I received into the church one of Mr. Spurgeon's Sunday school pupils. He is a promising young man, and is doing much good. His hope is to join the Conference the coming year and work for Christ. His grandfather was one of Mr. Wesley's preachers. Some good has been done—more expected; but advertising is, in religious matters, not always best.

INDAMORA.

EXTRACT

From the Annual Report of the Woman's Union Missionary Society of the M. E. Church, for 1871.

A lady of Baltimore sends us the following, which we publish most cheerfully.

At the suggestion of Mrs. E. C. Thomson, of the Episcopal mission in China, an appropriation for the support of five girls in the orphanage at Shanghai, beginning January, 1871, has been for the past year sent to Mrs. Lambuth, of the Methodist Church South in that place, who has had charge of the school during Mrs. Thomson's visit to this country. Rev. and Mrs. Thomson are now on their return voyage, and hope to resume their work in January next. In applying for aid in establishing this orphanage Mrs. Thomson says: "Mr. and Mrs. Lambuth have been personally and intimately known to me for sixteen years, and I can say with confidence that they have ever been most zealous and faithful workers. The society cannot make a wiser use of their money than by supporting a teacher, Bible reader or scholars."

Of these, the Rev. Mr. Lambuth writes: "We find that $40 in gold will support one boy or girl for one year, supplying everything that is necessary—teaching, boarding and clothing. I would like to increase the number of girls to twelve.—Buildings for the girls' school will cost about $250 or $300. They now occupy the old school room formerly occupied by the girls of Mrs. Lambuth's old school, for which we pay $6 a month. They will continue there during this year (1870). The school is getting on well. We have one Bible woman, who is in the employ of the mission; she resides in the school rooms. We have another young woman preparing for the work of a Bible reader. There is also one of Mrs. Lambuth's old scholars preparing to be a teacher in a girls' day school which we wish to open by and by. Eighty dollars in gold would be sufficient to open a school of fifteen or twenty girls for one year. The school will be near where they can attend the morning and evening services of the orphan school."

Mrs. Lambuth has sent a photograph of the school, marking those whom we support, and describing their characters, etc. Of the Bible woman she says: "She exerts a good influence by talking and praying with the children. She visits people in the neighborhood, urging women to listen to the story of the Savior and other Bible histories she has learned. Then on the Sabbath she does a good work by bringing in a congregation of women and children to listen to the preaching." She adds: "I should feel it a great satisfaction to see the Home for Orphans well established, and the fund raised for its support at home."

Extracts from Letters of Mrs. Lambuth, dated April, 1871, on Receiving a Donation for the Orphanage through the Woman's Union Missionary Society.

"Your welcome letter greatly encouraged our hearts to try and gather in a few more children to be taught the way of everlasting life. The Chinese New Year is now at hand, and the school will be dismissed for two weeks, after which we will select two girls upon whom to bestow your generous gift. Please let us know by next mail what *names* you desire given to the children, so that I may report of them in order. Surely your society shall be blessed of the Lord, for Christ's daughters are very degraded, more than her sons even, need instruction. It is the mothers, more than the fathers, who teach their young to worship idols, and think of them as having power to help or curse their efforts; and not until the daughters are taught Christianity can we hope for a nation turning to God. Let the young daughters be gathered into Christian schools, and when they come to preside at their hearths great good will come."

"We are doing our best for girls of some promise into the orphanage, and I trust we will be successful. The first two selected are doing quite well—one of these can well indeed. She has learned the Lord's Prayer, and seemed to repeat it before going to bed as well as after getting up in the morning. She is learning the characters on pieces of red paper, and will go on with these until she has learned four hundred of them. Who shall have her begin to read catechisms, and such books as Watson upon Line, Henry and his Notes, etc., together with the Bible, and side reading books, they will, of course, learn how to cook, sew, embroider, etc.

"As soon as we get all the money a kind friend from Philadelphia promised to photograph them for you. I trust you will feel encouraged, and pray that much good may come from your gifts to these dear children."

A TEACHING INCIDENT occurred recently in a village where quite a revival is in progress. The pastor, at a prayer meeting, requested all who were Christians to go into a room by themselves, while those who professed in religion, but not professed it, were desired to remain for a season of special prayer. One boy offered up short, fervent prayer for the forgiveness of their sins, and for aid to live a life of holiness. It was a solemn time, and it seemed as if each one present must forget self offer a prayer. At last a little boy of six years, with clasped hands, fervently repeated the Lord's Prayer, and was followed immediately by his sister of three years with "Now I lay me down to sleep." Among these babes in Christ, in the simplicity of childhood, had not their petitions, the room was filled as if an angel's voice had been heard, and not a soul remained unmoved, all feeling that they were at the very door of heaven.—*Congregationalist.*

MUCH excitement has been created in Protestant Paris by the vote for the Presbyterial Council. The voters were 2,138, the absolute majority 1,070. Six of the Evangelical candidates have been upset. Two others, one of them M. Coquerel, failed through not having a relative majority; but they were placed on the poll than any of the Rationalists. The result is hailed with satisfaction.

DON'T cram the child at school; it is bad for the brain; don't cram it at table—it is bad for the stomach; both bring doctors' visits.

The Christian Advocate.

THURSDAY, APRIL 4, 1872.

THY KINGDOM COME.

Thy kingdom come. Great need I have,
Thou knowest,
Good Lord, that thy strong kingdom come
to me;
Lest I should sink still nearer to the lowest,
And lose the few faint stars that now I see.

My kingdom, Lord—its glory is departed,
Its palaces are low, its skies are gray;
And I have lost my way—an listless-hearted,
"Thy kingdom come" is all that I can say.

Thy kingdom, in its purity and beauty—
Free-blowing airs of heaven—come to me!
Nay, thou shalt rather seek it in thy duty,
"Mid the dull waters of life's restless sea!"

Good Words.

TO A ROBIN.

Sweet little bird! along the path
Where fallen leaves and flowers lie,
Thy mellow song sweet music hath
To turn the shadows in mine eye.

Full of strong life, thy voice is heard
Amidst so much that speaks of death,
Singing when every other bird
Is mute in my garden saith.

When it shall be my time to die,
Come to my window, little bird,
That I may say a last "good by,"
And hear again this song just heard.

Chambers' Journal.

THE ANGEL-FACE ON MAN.

A MEDITATION.

"And all that sat in the council looking stedfastly on him, saw his face as it had been the face of an angel."—Acts vi, 15.

Yet I think we may say that there are certain things *common* to the angel-face on man amid all the endless variety of type and form; certain things which we may look for (with at least but little exception) on *all* the faces which carry on them any image or resemblance to higher worlds and holier creatures. And by the mention of these we shall make the subject quite practical.

Brightness.—We cannot be wrong in supposing that there was something luminous on the face of Stephen which was seen by those who "looked stedfastly" on him. Some hovering splendor, or some more settled halo. As we say, "a light upon the face." We always associate brightness with the angels, and their appearances. If they come like common men, wearing humanity for disguise, (as they did to Abraham on the plain,) the veiled brightness soon begins to shine through. If they come in their own nature, and proper state, then "the countenance is like lightning, and the raiment white as snow." If Stephen's countenance had been dull or sad on that day, this in the text had never been recorded of him. Why should any man wear darkness or heaviness on his face? There is something in the world which we may learn, there is something from God which we may have, that will change all to brightness. Not indeed to brightness such as the angels above live in, and constantly behold. There are some things to weep over; there are many things to fear. This is a world of cloud and shadow. But the heaven in which the cloud floats is larger than the cloud, and all full of light. Shadows are melting things, and even while they continue, the very fact that they are *seen* to be shadows argues the presence and prevalence of a superior light. The true philosophy of life is this—to get the light within ourselves—the light of God, for without that all must be dark; and then to get the habit of looking for and seeing the light everywhere, according to that profound and beautiful scripture: "In thy light shall we see light." If I know that I have a Father in heaven who watches over all his children, and over me among them, who forgives while he condemns my sin, who strengthens the purpose of goodness in my heart by immediate touches and inspirations of his Holy Spirit, who provides for all my need, who cares for me in all my cares, who leads me and guides me, all blind and sorrowful as I sometimes am, in an everlasting way; and if I also know that he is the Father of the world, and holds it in constant rule and in constant training, leading it on through rainy days and wintry weather to the summer that is coming; if I know that he hates all the world's vileness and yet pities its miseries, and rules everything for its ultimate good, which he has bound himself by word and oath and covenant to secure—then why should I be sad? If it be true that there are foreshadows of evil which will certainly come, it is yet more true that there are foresplendors of good which will as certainly come, and come not to flicker for moments, but to stay for ages, and even for evermore. Therefore I will not go into the caves where the doubting dwell, and where the fearful mutter their apprehensions, and where the willfully sorrowful cherish their miseries. I will walk the open plain where light shines, although often checkered with shadows, and set face to the upward way, although passing storms sometimes hide it from view. Since I may, I will wear the angel-look of cheerfulness, and live in the light of God.

Calmness.—Stephen was preternaturally calm; and calm in a scene of the utmost excitement. There had just been eager disputation. False witness had been given against him. The people had been "stirred up" to fever heat. The council was in wrath. False men stood there confronting him to swear away his life; and yet he is as calm as if he were in an evening meeting of disciples. "What matters it?" he seems to have thought. "I have spoken the truth. I will speak it again if I may, and by God's help, so keep my spirit *in* the truth that all this turbulence and commotion shall remain outside of *me*, while I possess my soul in patience, and breathe in the serenity of the angels." The test of a man's soul-state is often thus made very practical in life. He is tried by the pressure of the hour, and by the hurry of the happening events sometimes even more than by the general aspect of affairs. And it is not enough to have a general cheerfulness as the result of a survey of life and the world on the whole. There must be superiority to particular disquietudes, and a keeping of the heart in the stillness of grace, in the great and deep peace of God in the very presence of any immediate agitations. It need not be disguised that this is sometimes a matter of supreme difficulty. *Present* things and living men are so powerful, especially when they are heated and eager! To be calm when the atmosphere of the time and place is at fever heat, and the passions of others around are in full play, seems almost like being inhuman. No; not inhuman, but superhuman—Christlike, gracious. And no one can hope to get the angel-face who furrows and flushes his own with daily excitements, and yields without a struggle to particular temptations in the hope that a general obedience will get him through. The peace of God is to *keep* the heart and mind, as a garrison is kept. Surely "the helmet of salvation" should keep the head cool and quiet. The very feet should be "shod with the preparation of the gospel of peace." "Stand, therefore," as Stephen stood, when anger burns, when falsehood lies, when cupidity grasps the shining dust, when pleasure sings that you may dance, when earth is magnified, when heaven is slighted. Look above, look beyond. Bring heaven the nearer, and dwell in its eternal calm while these fretful things flow by. Yet this calmness had nothing unsocial, unbrotherly, inhuman in it. It was not, in Stephen, the sign of a mystical abstraction of the spirit from men and their ways and interests. Perhaps no man in the assembly was more intensely interested in what was going on than he; certainly no one had a kindlier concern for the real well-being of all who were before him. We may well suppose that

Benignity shone out in that wonderful arresting face, and that this was one feature of the angel-look on which they could not but gaze. Without this there could be no resemblance to an angel of God, still less any resemblance to God himself or to his dear Son. This is the one thing which, less than anything else, could be absent. This is the family likeness. For "God is love," and if he *could* assume any visible form, love and kindliness would shine conspicuously there. And God so loved the world that he gave his Son, who, in being his Son, is also love; and all who become children necessarily wear the image. And he that loveth not is not of God, and cannot wear an angel-face. A man without love, without bowels of compassion, without inward fountains of human tenderness, without a heart that broods over the world in some measure like the heart of God, is without the chief feature of the great family likeness. The devil is great. The devil wears a kind of shattered splendor on his face. The devil is intellectual. The devil is calm. But there is no working of pity in his heart; no flush of benignity on his face; and by a long course of rebellion he has forgotten how to love. But those who, like Stephen, learn the lesson at the feet of Christ, and practice it among men—even among those who have no answering affection, even in the presence of their enemies—those who return good for evil, and love for hatred, who forgive all who trespass against them, as they are themselves forgiven of God, and seek the salvation of souls as men seek gold—they put on the image of the heavenly, they look like their brothers of the upper kingdom, they look like what they are—the children of the King!

Lest there should be any thought of pusillanimity in all this, we add, as another feature of the angel-face, *Fearlessness.* A faithful fearlessness to truth and duty, without regard to any present personal consequences. In Stephen's case those consequences were most threatening. Indeed, they proved to be what we call "fatal." But in the nomenclature of heaven fatal sometimes means vital. To the cowardly, life is death. To the fearless, death is life. Not that that issue hangs near us usually in ordinary life as the result of obedience. Courage often means safety, escape from petty annoyances and molestations, and entrance openly upon a wider and freer way. And in the highest sense it *always* means safety. He is safe who, on just grounds, can respect himself, who feels that he is bearing witness to the truth, who gives no place to traitorous suggestions of compliance for comfort's sake, who refuses to bend his spirit to the rule of circumstances, or to take mould law of guidance from "society," who, although he never wishes, often dares to be peculiar, who subjects the present to the future, and holds this vain world and this fleeting time cheap, in comparison with grander worlds and everlasting duration. If an angel *were* here, to live for a while the life of a man, you would see what it is to be brave. You would see him pass through sorrows smiling, his heart borne up already with foretaste of the after-joy. You would see how easy it would be to make what we call "sacrifices," and how they would all be entered in his life-book as so many advantages gained. You would see how little he would care for the murmurings of men, for the stirrings up of the people by this or that, for threat, defiance, death itself. The death-gate would be to him a very goal, by entering which he would regain life for evermore. Now all this is just what you may be. The celestial courage is attainable in terrestrial scenes, if not perfectly yet in large measure, and those who attain it will, by so much more, put on celestial resemblance, and look on human scenes, as it were, with the face of an angel.

We venture to give one touch more to this picture. He who would have the angel-face *must look high and far.* He must learn to look not so much *at* things, as *through* them, to see what is in them, and what is beyond. In a little while Stephen "looked steadfastly up into heaven." There is a look for a mortal man to give! A look which, in his case, was well rewarded, for "he saw the glory of God, and Jesus standing on the right hand of God. And said, Behold! I see the heavens opened, and the Son of man standing on the right hand of God!" And that look gave him final victory. Men were gnashing their teeth beside him, and stopping their ears against his words, and crying with loud voice, and rushing upon him with one accord, to bear him away on the angry flood of their passion to a violent death. They did not know that to him the pains of death were over. He was already dead in spirit. He had "looked" himself into heaven. He had entered yonder gate of jasper. He had trodden the streets of gold. In a moment he had gone beyond all starry splendors, into God's pure glory, and had heard the rewarding welcome from the Savior's lips. But this was not the first time he had looked into heaven. Ever since he became a believer he had been looking that way, and after Jesus had left them and gone thither he had scarce looked any other way. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth"—where Christ sometimes *standeth*, as to Stephen, in token of all needful help-giving to those who look. "Things above!" You find them everywhere—in daily duties, in commonest things—but it needs the angel-eye to see them. Always look within, look through, look above, look beyond, look far on. Be an angel, or be a child in this; for the little child is not unlike the angel in its looking. Did you never see it on the little face—that calm, dreamy, distant look, that pierces quite through *your* world, and transcends all your ideas of prudence and care and duty with a sublime indifference, which is none the less grand that it is so simple? Of course a child cannot be said to have an angel's thought. It has not even a man's. Yet in some respects the child is nearer the spiritual world than the man is. It is more than a poetic fancy that "heaven lies about us in our infancy." Children come out of the kingdom of heaven. They come from God, who is the center and glory of that kingdom, and, all unconsciously, they behave themselves as those who are not yet far from home. They are in the fields nearest the home. By the least hint or suggestion they will look back to the door, and even think it not impossible to go in. They believe what they are told. Words of God, angel-visits, ghosts, wonders—are all taken *literally.* They have no difficulty in believing. The difficulty comes, alas! but too soon. The dream-like glory and freshness of the morning-time fade away. The world becomes all materialism. Knowledge lords it over faith. Experiences destroy simplicity; and amid the dust and hurry of secular things the wonders of eternity are veiled and hidden, as the great snow-mountains are often covered with mist and cloud. Then at night often (happy they to whom it is so) comes a clearing time. The true day begins to break at sunset, and the shadows flee away. Then the old child-faith comes back, but in a higher form. Then it is found that matter is the shadow, and spirit is the substance. The soul begins to look through to look high and far, and on the dying beds, and in departing hours, you find again the child-look—the angel-look on the face of the mortal man who is just putting on immortality. But although this is a sketch but too faithful of the course of many a life, it is not the course we are intended to run. It is not intended, surely, that we should lose the battle of manhood, or wage it doubtfully, because, through divine grace, we *may* collect our forces, and calmly retire into eternal safety at the last. It is intended that we should be victorious all the way, that we should *walk* by faith and not by sight, that we should pierce through disguises, and blow away the thick delusions of life with spirit-breath, as the north wind clears the sky, and "look," with angel-face, "not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Practically the most important thing is yet to come, viz.: *How* all this may be—how we may wear the angel-face among men. Of course it is quite vain to attempt to put it on directly, and by mental intention, as a soldier puts on his armor, or a king his royal robe. To put the matter plainly, could anything more absurd be conceived than this, that a man should say: "Now I am going to look like an angel!" If he is not like the angels, he never can *look* like them. If he has not got something of the angel soul, he never can wear the angel-face. You may think that the subject of this meditation is a kind of outward superficial subject—not more than a branch of the fine arts of religion. It is really intensely inward and spiritual. It points to a state of things within, so clear and strong, and spiritually vital, as to affect the outward appearance, and find there perpetual expression. Facial brightness, if you have it—and you may have it with any kind of features, plain, rugged, storm-beat; sunshine is nowhere more beautiful than on rough rocks—what is it but an overflowing from the light of God within? Calmness on the countenance is index to peace in the soul. Benignity appearing in the features is the flushing out of indwelling love. And so of each particular trait. Never mind the face. Forget, if you will, that you *have* a face. I believe one face is just as good as another, or almost as good, for the expression of divine sentiment and emotion. Keep soul-brightness, and the smile will, somehow, ripple through. Keep soul-peace, and fear or misery will not settle on your face. Steel your heart with heroic purpose, and you will never go with bloodless lips and coward eye. Love God with heart and soul, and strength and mind, and your neighbor as yourself; and you will never need to think of putting up a face-advertisement of what will be found within. The poor will bless you, and the fallen will look up in your face, as they looked in the face of Christ, and see pity and help written there; and the children will play about your knee; and the very dogs will come to eat of the crumbs that fall from their master's table. But don't think about the face itself. If you try to put any particular emotion into the features, it will not be surprising if the very opposite emotion should come instead. Try to look grand, and you may make yourself little. Try to look innocent, and (although you may not remember a single sin) the general consciousness of guilt may seize you and put its color into your face. Have the angel within, and leave all else to come, as it will. Or, as we have it in the context, and in the case of Stephen, be "full of faith and of the Holy Ghost," i. e., be a Christian man, through and through, in belief and practice, among fellow-disciples, among worldly people, and the Lord your God will put his "beauty" on you, in one or other of its many forms, and in some supreme moments of life, in suffering, in trial, in death, may give your friends beholding you the privilege and joy of looking, as it were, upon the face of an angel. Amen.—*Alexander Raleigh, in Sunday Magazine.*

The Rev. J. Campagnac writes that an association has been formed at Monghyr, India, consisting of some ninety persons, Mohammedans, Hindus and Bengalis, who are dissatisfied with their own religion, and wish for a reform. He has been chosen president. They meet once a month, and have lectures on the evils of their respective religions. Mr. Campagnac has lectured four times. He has also two classes meeting weekly in his house for the purpose of studying the New Testament.

Men plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.—*Beecher.*

RELIGIOUS INTELLIGENCE.

It is stated that nine-tenths of the people of Wales go to some place of worship, and that three-fourths of the children attend Sunday school.

The total amount of subscriptions for the Presbyterian Hospital at Philadelphia, leaving out Mr. John A. Brown's endowment fund, now reaches $92,150.

The Rev. Dr. Veeder, a graduate of Union College, a student at Princeton and Alleghany Theological Seminaries, and for many years a Presbyterian preacher and teacher in California, is a professor in the royal college at Jedo, Japan.

A new article has been added to the constitution of Switzerland, prohibiting the revival of the Order of Jesuits and the societies connected with it, forbidding all action in the church or schools to their members, and prohibiting the establishment or re-establishment of monasteries and convents.

The Company of Revisers of the Old Testament concluded their ninth session on the twenty-third of February. In the course of their ten days' session they reached the twenty-second verse of the twenty-fifth chapter of Leviticus in the first revision. The New Testament Company, at their seventeenth session, were engaged on the eighth chapter of St. Luke's Gospel.

The Rev. Dr. Clark, of the American Board, writing in vindication of the missionary policy, gives a few illustrations of the material civilization which the missionaries are diffusing in their fields of labor: "One missionary at Harpoot, for example, has ordered for natives in that region more than a hundred fanning-mills. Indeed, all sorts of implements for use in agriculture and in the mechanic arts and school furniture, to the amount of thousands of dollars a year, are passing through the missionary house at Boston, ordered and paid for by natives, at the instance of missionaries. A mowing machine has just gone to South Africa; the first reaping machine to Central Turkey; seventy-five sets of outline maps for the schools in Ceylon, and $100 worth of the same to Eastern Turkey."

The following, taken from a private letter of Kevork, one of the native members of the church at Oorfa ("Ur of the Chaldees,") suggests a class of specific objects for our prayers: "Twelve Protestant families," he writes, "from our church and congregation have gone into the country, to a place about twenty miles north of Oorfa, to live by cultivating the soil. The name of the place is Agaj Khan, and it is in the direction of Severek. It is a well-watered and beautiful place. But they say that the region is uninhabited, except by wandering Koords, living in tents. They will, therefore, be exposed to some danger. These persons being all enlightened, and knowing how to read, we hope that they will be the means of evangelizing those parts. But they will need the help of prayer. Others propose to form another colony, as soon as they secure a place."

A correspondence has recently taken place between the Bishop of Capetown and the Rev. Dr. Faure, moderator of the Synod of the Dutch Reformed Church in South Africa, with reference to the union of the two churches. The Dutch Synod first passed a resolution in favor of union. The Dutch Synod resolved that it was ready to consider the subject. Then the correspondence began. Bishop Gray claimed the acceptance of the inspired Scriptures, of a written liturgy, and of the necessity of creeds, as points of agreement. The Dutch objected to the English Prayer Book and episcopal rule. The correspondence at last turned into a learned controversy on the parity of bishops and presbyters, and on the acceptance of the Book of Common Prayer. The Dutch, finding organic union unattainable, proposed exchange of pulpits, united prayer and co-operation in the circulation of the Bible, and other forms of Christian activity. These, the Bishop declared, would not do, because "whatever it is that keeps us apart unfits us, in my estimation, to be at once safe and outspoken teachers of each other's people."

Spain.—Rev. J. M. Lang communicates some very cheering intelligence, through the *Church of Scotland Record*, respecting the church in Spain. He says: "At this moment there is an organized, fully joined together and compacted Spanish Christian Church. Already between thirty and forty places of worship, attended by thousands of Spaniards. Pastors peacefully administering ordinances, ordaining elders and deacons, discharging every part of the ministerial work; 'a great door and effectual' standing open in Andalusia especially. And all this since September, 1868. As Queen Isabella fled from Spain, some quiet, humble men, who had waited the Lord's time on the Rock of Gibraltar, entered Seville. Headed by Senor Cabrera, they lifted up their voice with strength. Free now to declare the word of God, the demonstration of the Holy Spirit was with them. It is the language of strict and sober fact to say that a great excitement was raised in the minds of many; and although the intensity of the excitement has subsided, who that looks at the Spain of 1871, and compares it with the Spain of 1867, can do otherwise than exclaim: 'This is the Lord's doing, and it is marvelous in our eyes!'"

Evangelical Association.—The thirty-ninth annual session of the Conference of the Central Pennsylvania Evangelical Association was held in Baltimore last week. Bishop J. J. Esher, of Chicago, presided. The business of the church was transacted with dispatch. All branches of the Conference are in a flourishing condition. The church, of which this Conference forms a part, took its rise in the year 1800. It is Methodistic in doctrine and discipline, has grown very rapidly, numbering at present fourteen Annual Conferences in the United States and Europe, with several very flourishing missions on the Pacific coast, embracing a total membership of about 80,000, with a traveling ministry of about 700. The church, besides supporting her missionary and other benevolent operations, has several flourishing literary and theological institutions where her ministry may be educated, two weekly religious journals, several monthly magazines, with the usual Sunday school and tract literature. The Central Pennsylvania Conference embraces within its limits the central portion of Pennsylvania, portions of Maryland and the District of Columbia, representing a membership of about 10,000, and 70 or 80 ministers. The Committee on Finance reported $872 to be distributed among Conference beneficiaries. The different districts and circuits were readjusted. The Committee on Statistics reported as follows: Conversions, 2,296; accessions, 1,919; number of members, 9,468; number of church edifices, 136; probable value, $207,600; parsonages, 20; probable value, $22,250; amount of missionary collections, $3,889.11; number of Sabbath schools, 113.—*Baltimore Episcopal Methodist, March 16.*

Nearly all the civil and religious reforms in Russia may be traced to the publication and distribution of the Bible in the Russian vernacular. A correspondent of the *Eglise Libre* states that in 1820 an edition in the language of the people was prepared by the Russian Bible Society; but the translation was found to be defective, and the edition was therefore suppressed. Thirty years passed away without further action, until the accession of Alexander the Second, surnamed the "Liberator," brought an awakening of desire and effort. The word of God was at once placed within the comprehension and reach of the people by a large number of editions, authorized, and sent out by the presses of the synod which governs the Russian Church. Bible societies were immediately formed for the purpose of scattering the gospel in all parts of the empire. Two illustrations will suffice to show how deeply engaged the followers of Christ are in the work of spreading the knowledge of Jesus throughout that land. A priest who had the charge of religious instruction in a military school of St. Petersburg started a Bible society among his pupils, and succeeded in getting them heartily interested in the work. When the young officers came to be dispersed by their service through all the extent of countries under the Russian rule, from the confines of China to those of Germany, still remaining members of the society by a special edict of the Emperor, wherever they went they distributed the Bible, collected contributions for its diffusion, enrolled new members, went to the doors of churches with the gospel, attended the numerous fairs and fetes of this country, entered inns and cafes, everywhere bearing the word of life, for sale to all who were able to buy, or as a gift to the poor. Their reports, full of encouragement and joy, reveal the fact that the people are eager for the word of God. The ladies of Moscow have formed a society for the distribution of the Scriptures in the valley of the Volga. During the summer season they take their stations on the large steamers which ply up and down this river, which, as is well known, is the longest of Europe, and waters the most fertile and populous parts of Russia. Here they spread the word among the crowds of passengers, which are continually renewed. Others station themselves in the villages on its banks, until their supplies are exhausted. In like manner the few lines of railway are improved by Christian ladies, who give themselves to the work of attending in the waiting rooms at stations, offering the gospel of salvation to those who come and go. By these and many similar means a network of societies extends over the empire to its most remote bounds, whose aim is to secure a speedy and wide circulation of the Bible.

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MISSIONARY DRAFTS.

The drafts against the treasurer of the Louisiana Missionary Society, falling due on the first of April and the first of July, will be paid, on presentation, by R. J. Harp, 112 Camp street, New Orleans. Those falling due on the first of October must be paid from collections of the present year.

A. E. GOODWYN, Treasurer.

THE SPIRITUAL PROCESSES.

The progress of the soul to God is marked by several well-defined stages of experience. The beginning is described as a state of conviction. This is a sense of guilt to which the sinner is brought, and an awakening to the consciousness of condemnation and danger. The natural condition is one of sleep and of death, in which there is no adequate conception of sin. When truly convicted the sinner realizes that the heart is deceitful above all things, and desperately wicked. He sees his sins in a new and vivid light, as they have never appeared to him before. The enmity of the carnal mind is disclosed, and all those inspired descriptions of human depravity which have heretofore received a dubious assent are disclosed with fearful power to the conscience.

Sorrow for sin is dependent upon this conviction, and is of a deep and often overwhelming character. It is a godly sorrow, as distinguished from the sorrow of the world; not mere regret because of the miseries into which sin plunges the transgressor, but such a feeling of the wrong to God, and of the degradation to ourselves, as inspires the bitterness of a broken and contrite spirit, "as one that is in bitterness for his first-born." It is to this contrite state that the Savior refers when he declares the blessedness of them that mourn. The sinfulness of the heart, the evil of a life and heart of unbelief must be felt as it is exposed by the law of God and by the direct power of the Holy Spirit, before this real and profound sorrow can be felt.

Repentance follows this sorrow for sin, just as sorrow comes along with conviction. Hence Paul says: "For godly sorrow worketh repentance unto salvation, not to be repented of." An awakened and sorrowing soul has yet to repent. This is another and distinct step heavenward. Those, on the day of Pentecost, who exclaimed, "Men and brethren, what shall we do?" had conviction of sin, and mourned after a godly sort; but Peter points them to repentance as something that they had not yet reached. Without conviction of sin most pungent and alarming, and without sincere mourning, repentance is hardly conceivable; but having these, it is an experience, still to be attained.—Something to be, and something to be done are implied in it. As a change of mind and character, it is one of the most signal revolutions which can take place. Hatred of sin, reformation of life, confession, restitution, are among the marks and fruits of it. It is not wonderful that a change so essential, and implying so much, should be sometimes put for the entire experience, and as implying or supposing all that precedes and all that follows. Hence it is enough in itself to cause "joy in the presence of the angels of God over one sinner that repenteth." To have reached this point affords, indeed, the strongest presumption that the work of conversion will soon be completed. When the sinner's awakening and sorrow have brought him to the abandonment of sin, to open confession of guilt, to restitution to those he has wronged and defrauded; to the lowest depths of self-abasement, and the sense of his own helplessness, he is then in a condition to lay hold on Christ. In reaching true repentance the battle is almost won, and the soul is not far from the kingdom of God.

Repentance is the only state in which justifying faith can be exercised. There must be the sense of guilt, the feeling of helplessness, and at the same time the consciousness of having renounced sin, and of having the purpose and desire to lead a new life. Whilst it is not the condition of pardon, it is the only state in which faith savingly apprehends Christ. He who exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" has come to the crisis where alone he can believe with the heart unto righteousness. The agonizing heart passes almost instantaneously from the wail of despair to the rapturous assurance: "I thank God through Jesus Christ our Lord." In the order of experience, repentance issues in justifying faith and the birth of the Spirit. It is the penitent that believes; it is the pardoned soul that is born again.

A new creature is the grand aim—new as distinguished from the unawakened, and also from the condition of conviction and repentance. Paul's experience marks the transition and the contrast. "O wretched man that I am!" "There is, therefore, now no condemnation to them which are in Christ Jesus." "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Beyond this change, this entrance into the kingdom by the birth of the Spirit, there is growth, maturity, and glorious discoveries, but it is the same process. It is a higher degree of the same work, but not, as we apprehend, to be characterized as distinct. The new birth, purity of heart and holiness are presented as the essential qualifications for heaven, and mean the same thing. Without holiness no man shall see the Lord, the pure in heart shall see God, and to be born from above qualifies to see and to enter the divine kingdom.

These are the processes in the work of the Holy Spirit, and in the experience which terminates in the new creature in Christ—conviction attended with sorrow, repentance, faith, pardon and regeneration. The converted soul may not always be conscious of these several steps, and all may be realized in the briefest space of time; but we can hardly conceive of the new birth being reached without them. The conversions mentioned in the New Testament are mostly sudden, and the entire course, from awakening to the assured change of heart, is usually within the limits of a few hours, at the farthest. The thief on the cross, the penitents on the day of Pentecost, the Philippian jailer, are instances where all the several processes of experience must have been compressed within very brief limits.

WE ARE GLAD to note indications of revival influence in the church. From several quarters we have published communications of late telling of the conversion of souls. Our churches in the city are generally in a lively condition. Bro. Mathews has received thirty-five members this year at the Felicity Street church, and the class and prayer meetings are well attended. Bro. Tudor is holding services every night at the Carondelet Street church, and a goodly number of accessions and conversions are reported, and there are many penitents seeking the Lord. The outlook is more than usually encouraging for our church in the fields from which we have heard. We are ready to predict and believe that this will be the most fruitful, in spiritual results, of any year for a long time. Why should it not be a time of wonderful power and demonstration? God is giving an earnest, and calls us as a church to recognize the gracious portents, and to be strong in faith. Our country needs the saving power, the healthful influences and the reviving energies of the Holy Spirit. The church may have an abundant baptism for the asking, and God is waiting to crown the labors of his devoted servants.

Collections for the Publishing House.

We had expected to hear of a general effort on the part of the preachers to take collections for the rebuilding of the Publishing House at Nashville. The entire amount of $50,000 should have been raised within two weeks from the time the fire occurred, and it would have been done, we think, if the subject had been strongly presented to our churches. We hope that those who have not done so will take up the collection at once, and ask for large amounts. There is danger in delay. If we let the matter drop now it will soon become, like the old missionary debt, an old story, in which little interest will be felt. It is true there are many claims and many appeals upon every community, but this must be met. The Publishing House must be rebuilt, and all must help to do it. We doubt the expediency of postponing the collection on account of hard times, or the pressure of other objects. The best way is to make the effort at once and be done with it. We have heavy burdens to bear at every point financially, but a general and hearty effort will hurt nobody, and will put up the walls of the Publishing House in a style worthy of the church to which it belongs. We would insist most urgently upon the preachers doing this thing forthwith. Do not fear getting too much. Ask for large and generous gifts from the rich, and from the poor in proportion.

We shall be glad to receive and forward private subscriptions from those who may have no other opportunity of making their offering to this object.

THE POPE'S REQUEST TO "MARY."

BY JEFFERSON HAMILTON, D. D.

It will be remembered that some time since the Pope requested "Mary" to speak to Jesus and direct him to save France, and at the same time requested or directed Jesus to "*obey Mary.*" The words of the communication were these: "O Mary, a single word to Jesus, reclining in thine arms, and France is saved! O Jesus, obey Mary, and save France." This was a very simple request, and could have been very easily complied with if the Romish theory be correct; and almost any Catholic woman in the world would have complied with it. But France was not saved, and it ought to be a matter of earnest inquiry with Romanists to learn why.

Either "Mary" did not hear the request, and so did not attend to it, or she heard it, and did not feel disposed to comply, or she heard and complied, but Jesus did not "obey Mary." Which of these alternatives will the Pope and Romanists take? We believe the Lord Jesus knew the whole case without any information or suggestion from Rome, and did not think with the Pope, for the reason that France was left to the result of its folly and wickedness; so an *infallible* Pope differs from the Savior whom he claims to represent! Shall we hesitate between them? For our own part, we do not believe that "Mary" pays half the attention to the affairs of this world or Romish requests that they claim for her. We have been watching carefully for a good many years, and have never known of her interfering in human affairs in a single instance, and we have known instances in which kings, popes and millions of papists besought her help in agony, and yet things went right on, just as though nothing had been done! In the case in hand—the invasion of France—there is a striking instance of inattention on her part to a very high compliment, coupled with very earnest requests. Eugenia, one of her most devoted friends and admirers, went to the expense and trouble of having some most magnificent candlesticks made, such as would have pleased any woman on earth, and been an ornament to any palace, and then went in solemn and grand procession and placed them on her altar in Notre Dame, and humbly sought her help against the Germans. But it was of no use; either she did not attend to the matter or she was not a match for Von Moltke and Bismarck, for on came the Teutons right into Paris, and her friend had so little faith in help from that quarter that she ran away! and don't know but she took the candlesticks with her. If so, they will do her some good.

It was very much the same way with Ferdinand the Seventh, of Spain, when the French invaded that country. He asked "Mary" to help him against them; for it seems that they think she can be secured on any side, for Catholic against Catholic, as well as against Protestants; and to win her to his cause, with most pious care he embroidered her some splendid skirts, thinking, no doubt, that fine apparel would have its influence with a woman, though glorified. But though the skirts were the envy of many a senora in this world, they utterly failed with "Mary;" the French ran the poor King from his throne. I wonder they do not become utterly discouraged by these inattentions of that good woman.

By the way, we can hardly resist the disposition to inquire, if Catholic priests, as they claim, can and do create the divine Redeemer, *soul, body* and *divinity*, when they consecrate bread and wine, why they do not avail themselves of his aid? If they are thus his *creators*, the probabilities of success would be very great. We recommend them to recanvass this subject thoroughly, for we are fully convinced that it will not do to rely upon "Mary" any longer, for she does not attend to even the Pope. *Something* is wrong.

TUSKALOOSA, Alabama.

LIFE INSURANCE AGENTS.

Bishop Marvin has an opinion about life insurance. We wish he had given his objections in connection with his "no." Writing to the Texas *Advocate*, March 2, the Bishop says:

On leaving Galveston, my trip across the Gulf afforded no incident out of the common order, except an encounter with a "life insurance" agent. Now, of course, it was no uncommon thing to meet with a "life agent," for certainly they swarm in the country these last years. But this one was rather a character even among his class. He could outtalk, for quantity and volubility and stick-to-it-iveness, any one I ever met. As to the *sense*, I cannot say so much. But he talked "*insurance*," and, much to my annoyance, fastened himself on to me. There was no escape. I had to stand the fire, and to hear over again every phase of the life insurance business. I had to listen once more to the oracular demonstrations of the absolute necessity there was for every man to have his life insured, and to hear, in harrowing detail, an account at large of all the dreadful effects of neglecting it. All was gone over with the auctioneer-like glibness that comes of the constant repetition of the same story.

I caught myself attempting to estimate, upon the doctrine of chances, the probable number of times I would have to submit to this same thing during my sojourn. The result was not satisfactory. Considering the lucrative character of the business, and the success of a verbose, tenacious agent, I think it likely that if I live long I shall have to submit to the ordeal yet a good many times. The prospect is not pleasant; but we must bear such things with what fortitude we can.

I have amused myself somewhat in endeavoring to analyze the influences by which a successful agent induces men to insure. Among others there is this, I think: The agent has all the arguments in favor of insuring at command, and delivers them with the air of an oracle and the fervor of a missionary. If his victim attempts any reply, being a novice in such matters, he does so timidly and feebly, and is soon made to feel how absolutely ridiculous his objections are. He is not convinced may be, or may be he is. In either case he loses all reputation for good sense if he does not see how true and beautiful all this is that the agent says. He must not be such a mutton-head as not to see it. Under such a pressure, and the prolonged importunities of the agent, at last he takes a policy—that is, unless he has made up his mind beforehand just to suffer through the day of trial, and take all the opprobrium of not having sense enough to see or act upon the statement of truth and duty made by his special friend, the agent. In two or three instances, I think, I sat three or four hours just saying no. Perhaps it was not so long as it seems to me to have been. Possibly it was not more than an hour; perhaps not over half an hour; but it seems to me a *long time*. I think, upon reflection, it must have been four hours. During all that time I only said "no." I attempted no justification of myself against the wrong-headedness and wrong-heartedness of my course. I admitted nothing, denied nothing, but just said every time the point of issuing me a policy was reached, "no." I said it quietly, but I said it. I find it does not do well to put too much force into your negative, if you are likely to have to maintain it long. If you have to say no against a forty-horse-agent power for four hours at a stretch, just place yourself well and be quiet. Waste no strength in argument. Say nothing but the invincible word, *no*. Say it calmly but decisively. Never falter. If you find yourself about to falter, run for dear life, like Joseph from Potiphar's house; run, if you have to leave your coat behind you. Once you begin to waver, your only safety is in your heels.

I made up my mind several years ago to these three negative things: First, never to allow a peddler to open his budget, or even lay it down, in my house; second, never to subscribe for a book that is to be published, nor for anything else that I have not seen; third, never to insure my life. I have positive ideas, and have reached positive negatives, on these points. I pity the man who does not know himself in the presence of the agent. I advise him at once to take flight, unless he is well assured of his power to say no.

PETER IN ROME.

A GREAT DISCUSSION.

From a correspondent of the New York *Observer* we take the following extracts. The world moves evidently.

I must tell you of a discussion between Catholic priests and Protestant clergymen, proposed by the former with permission of the Pope, and held on Friday and Saturday evenings, the eighth and ninth of February, in the Sala Sabina. The fact that the discussion was public, and that it was held by permission of the Pope, would make it an event in the religious history of Italy. But when we remember the subject chosen—one upon which Protestants themselves differ in opinion—the wonderful victory gained by the Italian clergymen shows how little true logic, how little real reasoning, is to be found even among the most eminent of the Romish clergy. They are splendid sophists, but in this instance they had to deal with men against whom sophistry not only could not prevail, but who were able (and, you may be sure, no less willing) to show to themselves and their audience that sophistry and truth are enemies.

The occasion of the discussion was in this wise: In several of the Italian Protestant churches, where weekly the various errors of Rome are combated, it is customary to announce that any who wish may bring forward arguments to prove the truth of the doctrines attacked. Of this general invitation a very unfair advantage was taken on the occasion of Mr. Spurgeon's visit to Rome. He had been requested to address the little Baptist church in Rome—of course, by means of an interpreter. The priests, furious that his well-known eloquence and power should be brought to bear upon the minds of any Catholics who might happen to stroll in (as they constantly do, like the Athenians of old, to hear some new thing,) entered the room to dispute the authority by which Protestant clergymen pretend to preach. But on occasion of Mr. Sciarelli, the Methodist clergyman, giving notice that he would prove that St. Peter was never in Rome, six priests and some thirty followers entered the room, approached the pulpit, and demanded a public meeting to be held, at which the subject should be discussed. Mr. Sciarelli accepted the challenge, with the proviso that the disputants should be an equal number of Protestants and Catholics, and no interruption to the discourse of the orators allowed. The arrangements were placed in the hands of a committee, who fulfilled their duties admirably. The hall was brilliantly lighted. The presidents were four in number. Prince Chigi, the president of the Society for Catholic Interests, and Judge Tosti, were on the Catholic side, and Mr. Piggott, who has been for long years laboring in Italy and has a flourishing school in Padua, and Dr. Philip, who is particularly interested in the efforts made for the conversion of the Jews, were on the side of the Protestants. The Protestant clergymen who took part in the debate were Messrs. Sciarelli of the Methodist, Bibetti of the Vaudois, and Gavazzi of the Free Italian Church. The stenographers of the council were appointed to note the discourses of the Catholics, and those of the Parliament, those of the Protestants. The Catholic orators were Messrs. Fabiani, Cipolla and Guidl.

The Catholics have been tremendously worsted. I hear on very good authority that some of them admit that they have had a fearful blow. But perhaps the most wonderful part of the discussion is the fact that it took place at all in Rome—in Rome, where newspapers are anathematized and their readers excommunicated, where Protestant clergymen are looked upon as demons, and their doctrine a thousand times accursed, where a Catholic who should confess that he has attended Protestant service would be visited with severe penance, where the priests refuse absolution to the parents of children attending undenominational schools. That here Protestant clergymen should be invited to publicly discuss a religious question with their adversaries is an event so novel, so unexpected, so important, that it seems as if it should be attributed to a direct interposition of Providence in favor of this priest-stricken city.

The Protestants have now in their turn challenged the Catholics to a discussion upon St. Peter's primacy. Let us see if it will be accepted.

SUCCESS OF THE GOSPEL.

SOUTH AFRICA.—The gospel has achieved some of its greatest triumphs in Southern Africa. The London *Watchman* gives the following summary of what has been done there through the Wesleyan mission:

"The Rev. J. W. Davis, from South Africa, said: 'In 1823 there was but one chapel, and now there were 137, and besides 693 native huts and other buildings, in which worship was held on the Sabbath day, and they had 800 services now held every Sabbath day. In 1823 there were 63 members of society, all Europeans; whereas now they had 11,074 members, and 2,963 on trial; of whom more than 10,000 had been converted from heathenism. In 1823 there were 2 local preachers, Europeans; now 850, of which 750 had been converted from heathenism; and thus it was that they supplied more than 800 places of worship. In 1823 they had one Sunday school, about 100 children, all Europeans; now 160 Sunday schools, and 11,160 scholars. In 1823 there were no week day schools; now 106, with 6,227 scholars. The attendance on the ministry in 1823 was about 400; but now there were 50,000 to whom they ministered the word of life; and the whole country was open to them. The advancement in the arts and appliances of civilization was equally gratifying; and the revivals had been not only remarkable, but lasting. Some of the young Kaffirs were becoming good classical and mathematical scholars, and gave evidence that the Kaffir intellect could attain to anything; and it was upon such young men that they relied for the future of Methodism in that mission.'"

SPAIN.—Protestantism is rapidly advancing in Spain. A wonderful work is going on there for truth and righteousness. Everywhere the gospel is greatly desired. One writes: "The people are clamorous for the stated preaching of salvation by grace." He adds:

"We must not stand still—we must go forward in the strength of the Lord from one conquest to another. I know of two Spanish laborers who are available for work. With their additional assistance this mission of Cadiz could be a center of work for San Fernando with its 27,500, Puerto Santa Maria with 21,700, and Puerto Real with 7,000; and there is Medina Sidonia with 12,800, and Chiclona with 9,000—all in sight of my windows. Every time I look at them I seem to hear a voice sounding in my ears: 'Come over and help us.' Christian reader, lay this matter to heart, pray over it, and God will assuredly and speedily answer my earnest prayers, so that ere long the gospel shall be preached in those towns also, where I firmly believe God has a people ready to hail the messenger and his glorious message with joy and gladness. 'Ask, and ye shall receive, that your joy may be full.'"

AN AGED MOURNER said: "I have been giving of my means to the Lord's cause for many years, and have never lost anything by it. If I have not received it back in dollars and cents, I have in good feelings, and that is better than gold."

ONE THOUSAND NEW SUBSCRIBERS PER MONTH.

This is not too much to expect. There has been a gradual increase of circulation for some months. Our book-keeper informs us that for several weeks past the number of *new subscribers* has been at the rate of about one hundred per week. But a small number, comparatively, of the circuits and stations are represented in the lists which are forwarded, showing that a general and united effort can far more than double the number. Give us three thousand *new subscribers* by the first of July, and this will justify the enlargement of the paper and the furnishing of an entirely new dress. Our present size is the largest that we can print on the press we now have. We must buy a new and larger press.

We must avoid debt; and judging from the unusual promptness with which old subscribers are renewing, and the constant assurances of appreciation from correspondents, we are convinced that the ADVOCATE has never, since the war, had as encouraging prospects as at present, and we are confident that a little effort will secure us the means of furnishing a paper which will equal our most sanguine expectations, without the fear of embarrassment. "*All together, brethren!*"

A note from Bro. P. A. Johnston, of Hazlehurst, Mississippi, received just as we are going to press, contains the sad though not unexpected announcement of the death of Rev. L. R. Redding, of the Mississippi Conference. He died at his father's residence in Georgia, in great peace and assurance, on the twenty-second of March.

By a note from Rev. E. H. Mounger we have received another sad item. Rev. R. J. Jones, Sr., of the Mississippi Conference, died at his home in Jasper county, March 26, in the sixty-fourth year of his age. Bro. Jones was a useful and faithful preacher, and a veteran in the service. A sketch will, no doubt, be furnished us of this excellent and beloved minister of the gospel.

OUR EXCHANGES announce the death of Professor Samuel Finley Breese Morse, the inventor of the electric telegraph. He died April 2, in his eighty-first year. The telegraph line between Washington and Baltimore was completed in 1844, and the first message sent was: "What hath God wrought?"

Married.

January 31, 1872, by the Rev. A. B. Nicholson, at the residence of the bride's father, Mr. Gaskin, Caseyville, Lincoln county, Mississippi, Mr. SAMUEL LEA to Miss EMILY GASKIN.

February 4, 1872, by the Rev. A. B. Nicholson, at the residence of the bride's father, Mr. D. Mellen, Caseyville, Lincoln county, Mississippi, Mr. PROSPER BUI to Miss EMMA ELIZABETH MCREV.

February 7, 1872, by the Rev. A. B. Nicholson, at the residence of the bride's father, Mr. Levi Goolsbi, Franklin county, Mississippi, Mr. ELIAS CIFF to Miss ELIZABETH GOOLSBI.

Obituaries.

SISTER MARY ANN PARKER was born in Georgia, September 13, 1813, and was the only child of John and Mary Morris. She was married to William H. Parker, September 18, 1834, joined the Methodist Episcopal Church south in 1855, professed living faith in the blood of the covenant in October, 1871, and died, February 11, 1872.

Sister Parker was doubtless a true mother in Israel. She loved the church of her choice, and did what she could for its progress and glory. She has left behind her numerous friends and relatives who mourn her loss. We all loved her, and love her still, and feel satisfied that, as her life and death were in Christ, she is now at rest with the truly beautified and lovely in that

"Land of pure delight,
Where saints immortal reign."

"Who, who would live alway, away from his God,
Away from you heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns?"

JAS. E. BRADLEY, P. C.
FLOYD, La., March 23, 1872.

DIED, in Greenville, Alabama, February 8, Mrs. HELEN M., wife of Dr. W. A. Wright. She was born in Marengo county, Alabama, December 29, 1834. Her maiden name was Watkins.

She professed religion and joined the Methodist Church in the thirteenth year of her age, while at school in Summerfield. Although so young when she gave herself to God, it was with a fixed purpose that the consecration should be for life. From that time until the day of her death she continued steadfast and immovable in the faith of the gospel. Sister Wright was a great sufferer for twelve years. The most of the last two of her life were spent in bed. In all her afflictions she exhibited patience and submission to God.

I became her pastor in 1869, and for three years visited her frequently. I talked often with her in reference to her spiritual condition, and always found her trusting in God through Jesus Christ. She spoke calmly of death, and waited, without fear or dread, the time of her change.

I regarded Sister Wright as a model woman in all the relations of life. As a wife she was gentle, loving, devoted; as a mother she spared no pains to train her little son and daughter in the nurture and admonition of the Lord; as a friend and neighbor she was governed by the law of kindness; and as a member of the church she adorned the doctrine of Christ, her Savior, and, by a holy life and godly conversation, recommended it in all the religion of Jesus.

Two days before her death she said to her husband: "Talk to the children, who will take my death very hard. Tell them I am in heaven and so happy. I would love to live to be with you and the children, but I want the Lord's will, and not mine, to be done."

"The soul of our sister is gone
To heighten the triumph above:
Exalted to Jesus' throne,
And clasped in the arms of his love."

W. M. MOTLEY.

Nashville and *Southern Christian Advocate* please copy.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending April 1, 1872:

A—Philip Allen $7.50, M S Andrews $2, B F Alexander, F H Archer, D Appleton & Co, F D Allen $32.25.

B—C J Brown, Jas A Baker $4.65, Barnes & Wilkinson, A D Barlow, F S Barnes, Jas E Bradley $4, Mrs Mary H Bell $2.

C—M W Conlder $56, J D Cameron $2.40, B Clegg $7, N A Cravens $9, Cutter, Tower & Co, Robt Carter & Bros, J J Cassady $2.

D—H I Davis, G W Dickson, W Y Dixon $50, D W Dillehay $2, J T Daves $8.

E—W F Easterling, W A Edwards $5.

F—Jesse Fulton, R S Finley, Jas O Fuqua.

G—J H Greaves, Thos Garnett $5, J S Gillett $13, C H Galloway, J W Glenn $2, Graves & Ellis, Wm Garrettson.

H—R D Howe, Chas Hutchings, Wm Hoover, Lucy Hyde, Wm Hartly, E S Hill, B A Holmes 10 cts, G Hawkins $16, W L C Hunnicutt, H A Hill, T Hood, J H Holland, Holt & Williams, J Hamilton, E Hepplestall $100 gold.

I—R S Isbell.

J—T G James $3, R B Johnson, P A Johnston $1.90, John A H Jones.

K—M A C Kelsh $25, J T Kilgore $218.75, H F Kimball, A & C Kaufman, Saml Keener.

L—W E M Linfield $5, G M Liverman, Lee, Shepard & Dillingham, H C Langsford $1.50, John M Lewis $1, J M Lewis.

M—T W Medlock 2 lots $10, H H Montgomery, A D Martin, H B Magruder, W G Meyers $10, W A McBryde, J W McNeal $2, J W McCann $14, McCormack & Lyon.

N—C J Nugent $8.10, P H Napier, J Nicholson, N B Nicholson.

P—P S Petty $4, Thomas Price, W J Poole $8, John E Potter & Co.

R—A D F Randolph, I B Robertson 2 lots $25.45, Thomas Richardson, A H Redford, T K Rambalt 2 lots, R H Rogers, James Robertson $40, C Rodes, J W Schermerhorn.

S—H Singleton, G S Sandell $5, W K Simmons, Geo S Scofield 2 lots, Thomas M Smith, W D Stayton $1, James M Scott $17, C W Stewart, R M Stewart $1, Robert Smith $8, Spring, Reed & Co.

T—H M Trueheart, Tate & Briggs.

U—H Urquhart $16.

W—J Woodbridge, John A Whitesides $7, D Ward, Z Williams, William Wood $1, William Y Webb $5, A R Wimbish.

Y—N B Young $14, Acton Young.

FANCY AND STAPLE DRY GOODS.—We again call attention to the large and beautiful stock of goods of George McGibbon & Co., 141 Canal street, corner of Bourbon. His advertisement may be found on the fifth page.

GAS FITTER.—Mr. Julius Loeffler, No. 43 Royal street, has been known to us for many years as a faithful and reliable gas fitter. Mr. Loeffler has a large stock of fixtures. See his advertisement in another column.

TO BUILDERS AND CONTRACTORS.—Mr. T. Faucett has in this issue an advertisement calling the attention of builders and contractors to his stock of bricks, sand, lime, cement and building material. His office is at No. 84 Carondelet Walk.

FAMILY GROCERIES.—A choice assortment of family groceries may be found at the establishment of Mr. James S. Clark, 80 Camp and 45 and 47 Natchez street. Mr. Clark is a competent and enterprising grocer, and obliging to customers.

CHINA.—Yut, Sing & Co., agents for Fook, Hing & Co., and Tong, Wo & Co., of San Francisco, have an assortment of fancy articles, teas, etc., at their store, No. 40 Royal street, which gives us the best idea of Chinese manufactures that we have had.

NEW ORLEANS NATIONAL BANK.—The above bank is one of our young, vigorous and growing institutions. The officers are men of energy and enterprise, and we shall be much disappointed if it has not a prosperous future. See advertisement on the fifth page.

CHINA, CROCKERY AND GLASSWARE.—Our enterprising neighbors, W. C. Shepard & Co., 55 Camp street, have a beautiful assortment of goods, and we know of none more clever to their customers than they are. We take pleasure in calling attention to their advertisement.

ARMENIAN HAIR VIGOR.—We call attention to the hair vigor advertised in another column by Mr. Louis S. Metz, of our city. His laboratory is located at the corner of Bienville and Prieur streets. Wheelock, Finlay & Co., agents, corner Magazine and Lafayette streets.

HARDWARE.—*Reduced Prices.*—Mr. A. Rousset calls the attention of his friends, and all in need of articles in his line, to his carefully and extensive assortment of hardware at reduced prices, both wholesale and retail. See advertisement in another column. Call and examine his stock at No. 17 Old Levee street.

SEWING MACHINES.—We call attention to the advertisement of the extensive variety and various styles and sizes of sewing machines at the establishment of William E. Cooper & Co., 89 Canal street, which appears among our new advertisements in this issue. Let those who wish to inform themselves send for catalogues.

COLONEL S. N. MOODY, ever in advance of the seasons, keeps pace with the march of improvement, and is equal to the whims and caprices of the most fastidious taste. His enterprise is truly refreshing, and the reform he has introduced in the fitting of shirts is one of the ameliorations of the age. See his advertisement on the fifth page.

LIFE INSURANCE.—Those who wish to secure to their families, in case of death, a partial or competent support by insuring their lives, will find the Knickerbocker of New York one of the best among the many asking for patronage. The company has a southwestern branch, the office of which is at 31 Carondelet street. Colonel R. N. Ogden is agent for Louisiana, and Colonel Richard Gaines for Mississippi and Texas. See advertisement elsewhere.

CRESCENT MUTUAL INSURANCE COMPANY. The twenty-second annual statement of the above-named company appears in our issue of to-day. We congratulate the company on the encouraging exhibit they are enabled to make. One of the most agreeable incidents of the week was the pleasure of being present, by invitation, at a delightful reception and collation, given on the first by said to the stockholders and friends of the company on the occasion of the twenty-second anniversary of their organization.

BUSINESS NOTICES.

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jan11 1yeow

A Protruding Toe is not a slightly thing. So we say nothing about health and comfort. SILVER-TIPPED Shoes never wear out at the toe.
For sale by all dealers. mh7 5t

Do Not be Deceived.—**Cable Screw** WIRE Boots and Shoes are the cheapest, easiest, driest and most durable ever worn. Try them.
All bear the Patent Stamp. jan1 3m

The Equitable Life Assurance Society, New York.
Assets, $18,000,000. Income, $8,000,000.
Branch office: 33 CAMP STREET,
A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at
THE PELICAN JOB OFFICE,
113 and 115 Poydras St., New Orleans.
ja18 1y

A True Friend.—"Another Richmond in the field," cried Richard; but for the sake of history and truth, be it known, the one proved at least an overmatch for the vaunting king; and so, despite the multifarious bitters that flood the deluged markets of the country, Price's Great Specific overshadows them all.—With loud acclaim, the sonorous echoes of which reverberate through all the land, until the mighty mountains, answering the seaboard, give back the glad response from hill to dale across river to lake, and forth of these again to grand old ocean, that rolls it on for aye! With billowy roar the people hymn the praises of Price's Celebrated Aromatic Bitters. They have tested its efficacy, tried its virtues, and shrined it, like an idol, in the very heart of faith. Indigestion, no longer waits upon their appetizing indulgences. Dyspepsia breaks no more upon their enjoyable repasts. Nervousness avaunts; debility, that crouched within them, shrinks at the metamorphose of the giant strength, and the load of suffering under which they writhed is thrown off, as with the agile grace and power of an athlete. They care not for the recognition of other preparations, content to know and feel that they have found in Price's Celebrated Aromatic Stomach Bitters the true balm they have heard so often prated of in Gilead.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 105, New Orleans, La. Sold by druggists, grocers and dealers all over the South. mh11 1m

NEW ADVERTISEMENTS.

NEW ORLEANS NATIONAL BANK.

AUTHORIZED CAPITAL.....$500,000
PAID UP.....200,000

Directors as Per Card.

President.....JESSE K. BELL.
Vice President.....J. N. BEADLES.
Cashier.....RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit bearing interest to the depositor on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.

ap4 1m RICHARD JONES, Cashier.

SPRING AND SUMMER OPENING.
S. N. MOODY AT HOME AGAIN.
Corner Canal and Royal Streets.

A magnificent and entirely New Stock of
MOODY'S CHAMPION SHIRTS
AND
MEN'S FURNISHING GOODS
will be opened and prepared for the inspection of my numerous friends and customers, to whom I have the pleasure of announcing my return from the North. Notwithstanding the recent advance of fifteen and twenty per cent. on nearly all the goods in my line, the new stock will, *for the present*, be offered at the same astonishingly low prices as heretofore, from the renowned

6 CHAMPION SHIRTS FOR $8,
worth $1.50 each everywhere, up to the finest Embroidered Linen Shirts that can be made.
GUARANTEED NO ADVANCE IN PRICE.
Every description of Seasonable Underwear for Gentlemen, such as
GAUZE, MERINO, FLANNELS, COTTON, SILK, LISLE THREAD, LINEN, MUSLIN, CROSSBAR, ZEPHYR, AND OTHER LIGHT MATERIALS,
will be found in every imaginable variety, all as cheap as ever, from seventy-five cents each up.
SUMMER NECKWEAR
in unbounded Novelties, curious and superb designs.
HOSIERY, GLOVES, HANDKERCHIEFS, SUSPENDERS,
SHIRT COLLARS, SHIRT BOSOMS, UMBRELLAS, BOYS' GOODS,
FANCY ARTICLES, ELEGANT PRESENTS,
And an immense variety of
NEW GOODS,
which need only to be seen and priced to be appreciated.
WHOLESALE BUYERS, ATTENTION!
Remember, MOODY'S is the only Wholesale Men's Furnishing Emporium in the South. Your stock is not complete without something from
S. N. MOODY'S,
Corner Canal and Royal streets,
ap1 1t New Orleans.

JAMES C. CLARK,
Successor to Vandegrift & Clark,
GROCER,
80 Camp and 45 and 47 Natchez street,
NEW ORLEANS.
Orders from the country promptly attended to. ap1 2m

GEORGE McGIBBON & CO.,
Successors to E. Glapel,
DEALERS IN
FANCY AND STAPLE DRY GOODS,
141.....CANAL STREET.....141
ap4 3m&p Cor. Bourbon, New Orleans.

JULIUS LOEFFLER,
GAS FITTER,
AND DEALER IN GAS FIXTURES, &c.,
No. 43 Royal Street,
Bet. Customhouse and Bienville streets,
ap4 3m NEW ORLEANS.

A FULL AND COMPLETE ASSORTMENT
E. BUTTERICK & CO.'S
CELEBRATED PATTERNS, all styles and sizes. Send for descriptive catalogue at the office of
WM. E. COOPER & CO.,
No. 89 Canal street,
Agents for the Singer Improved Family Sewing Machine.
Now ready, the new "Holly Garden" Pattern, all sizes. ap4 2m

NEW ADVERTISEMENTS.

TWENTY-SECOND ANNUAL STATEMENT
—OF THE—
CRESCENT MUTUAL INSURANCE CO.

Gross premiums for the year...	$173,782 00
Assets of company, April 30, 1871	908,662 52
Net profits for the year.....	168,151 15

The Board of Trustees resolved to pay Interest at Six Per Cent. in cash on all outstanding certificates of Scrip, and also to pay in cash FIFTY PER CENT. of the issue of 1869, to the legal holders thereof, on and after the first Monday in June next.

They have also declared a Scrip Dividend of FIFTY PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1871, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
C. T. BUTTERICKE, Vice President.
HENRY V. OGDEN, Secretary.

TRUSTEES.

Thomas A. Adams,	Samuel H. Kennedy,
C. T. Butterick,	P. H. Foley,
S. B. Newman,	A. Thomson,
A. G. Ober,	John Phelps,
A. Elmer Bader,	E. H. Summers,
P. Simms,	H. Sawgass,

J. J. Garraud. ap1 6t

W. C. SHEPARD & CO.,
—IMPORTERS OF—
CHINA, CROCKERY AND GLASS,
55.....CAMP STREET.....55
New Orleans.

Country dealers supplied with ASSORTED CRATES or from SHELF upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	1 Meat Dishes.

116 Pieces.....$15

Our Stone China Dinner and Tea Set, No. 2, contains 158 pieces.....$25

One French China Dinner Set, No. 1, contains:

12 Dinner Plates,	1 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 Pieces Best French Ware.....$30

Our French China Dinner Set, No. 2, contains 196 pieces.....$45

Our French China Dinner Set, No. 3, contains 255 pieces.....$65

Our Rich Gold Band French China Breakfast Dinner and Tea Set contains 210 pieces...$100

Plain Stone China Toilet Set, 11 pieces...$4

Gold Band China Toilet Set, 11 pieces...$6 50

China and Fancy Toilet Sets, long, from $25 to $10. The most complete

Stock of House Furnishing Goods in the South.

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NEW ORLEANS, March 26, 1872. ap1 3m

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The ladies will no longer have reason to complain of high prices in
HATS AND BONNETS
Trimmed in the Latest Styles,
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HAS OPENED
A FINE MILLINERY DEPARTMENT
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GUARANTEED AS SAFE AS SPERM OR LARD OIL.
It Will Not Take Fire by Case of Breakage of the Lamp.
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The Oil itself has no odor while burning. It gives a Light of TEN-CANDLE POWER at a cost not exceeding ONE-HALF CENT PER HOUR, and for lighting railroad cars, steamers, factories and dwelling houses it is invaluable and cannot be too highly recommended.
The Oil is patented, and made by a process which insures its uniformity.
It burns with great brilliancy in the
DIAL BURNER.
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Each lesson is brief, and can be recited in five minutes; after which the class will proceed with the other lesson in the usual way. The maps illustrate the whole Bible History in chronological order.

We have examined and heartily commend the Scripture Geography for Sunday Schools, by the Rev. George A. Starkweather. The maps are constructed after the best models, are founded on the latest results of Biblical study, and bring forward the great epochs of Scripture history in their proper chronological order.

The author's system of question and answer in making use of the work is the right one: it shows both teacher and learner *how* to teach and *how* to learn; but it does not do all the work for them. It is impossible to overstate the value of such helps to the acquisition of a knowledge of the Bible.

Geography and chronology are the eyes of history, and the Scripture studied with such means of illustration as this Scripture Geography supplies will be found to be vivid, graphic, and in a sense altogether new.

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Professor of Biblical Literature.
R. J. N. BUCKLAND, D. D.,
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This little volume furnishes just this aid; and on this account it will be invaluable to Sunday school teachers, scholars and ministers.
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Agents wanted.
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mh28 3t New York.

STATEMENT OF THE CONDITION
OF
THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,
In the State of Louisiana,
At the close of business, February 27, 1872.

BANKING HOUSE NO. 166 CANAL ST.

RESOURCES.

Loans and discounts		$820,231 29
U. S. Bonds to secure circulation		150,000 00
Due from redeeming and reserve Agents		63,572 11
Banking house		6,411 30
Furniture and fixtures		1,573 35
Current expenses		5,373 38
Taxes paid		403 01
Premiums		23,951 87
Checks, including stamps		291 70
Exchanges for Clearing House	$113,267 27	
Bills of other National Banks	36,656 12	
Fractional Currency and nickels	5,700 00	
Specie, gold coin	4,039 23	
Legal-Tender Notes	365,000 00	
		554,662 92
		$1,509,233 96

LIABILITIES.

Capital stock paid in		$338,690 00
Discount	$10,368 23	
Exchange	1,931 12	
Interest	4,508 97	
Profit and loss	6 00	
		15,911 32
National Bank circulation outstanding		134,900 00
Individual deposits		955,729 64
		$1,505,233 96

STATE OF LOUISIANA,
Parish of Orleans.

I, Joseph Mitchel, Cashier of the Mutual National Bank of New Orleans, do solemnly swear that the above statement is true, to the best of my knowledge and belief.
JOSEPH MITCHEL, Cashier.
Subscribed and sworn to before me this fourth March, 1872.
JULES MOSSY, Notary Public.
Correct: Attest:
CHAS. LAFITTE,
ALBERT BALDWIN,
P. POURSINE,
mh14 1m Directors.

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THE SIXTH GRAND STATE FAIR
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Mechanics' and Agricultural Fair Association of Louisiana,
Will be held on the FAIR GROUNDS, in the city of New Orleans,
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203.....CANAL STREET.....203
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feb22 3m

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BETHESDA MINERAL WATER.
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H. D. HUFF,
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ja25 26t eow

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HUMAN HAIR OF ALL KINDS,
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IF YOU ARE BROKEN DOWN in health, body and mind, from *any cause*, if your back is weak, your memory poor, you feel languid, and are not as you used to be or want to be, call at
156 Carondelet street,
and try the EQUALIZER, for treating disease by vacuum. It will cure you.
J. G. HADFIELD, M. D.
feb8 2m Send for circular.

The Child's Corner.

THE BABY.

The baby sits in her cradle,
Watching the world go round,
Whether witty or grand or gay,
Inwrapped in a mystical silence
And all the tumult of sound.
She must be akin to the flowers,
For no one has heard
A whispered word
From this silent baby of ours.

Wondering, she looks at the children,
As they merrily laughing pass,
And smiles o'er her face go rippling
Like sunshine over the grass,
And into the heart of the flowers:
But never a word
Has yet been heard
From this silent darling of ours.

Has she a wonderful wisdom
Of unspoken knowledge a store,
Hid away from all curious eyes,
Like the mysterious lore
Of the birds and the bees and the flowers?
Is this why no word
Has ever been heard
From this silent baby of ours?

Often she seems to listen
To something we never can know;
Perhaps to the voices of angels,
Who silently come and go:
Making brighter her golden hours
With many a word
That will never be heard
From this silent baby of ours.

Ah! baby, from out your blue eyes
The angel of silence is smiling—
Though silvern hereafter your speech,
Your silence is golden beguiling
All hearts to this darling of ours.
Who speaks not a word
Of all she has heard,
Like the birds, the bees and the flowers.

Ashton Courier.

CHRIST TO THE LITTLE FOLKS.

Beautiful stranger, we have walked all day;
Our feet grow weary in the sun and shade,
And we are lost, and know not where to go;
And now we see our little hopes all fade.
And weep the tears our eyes should never know—

"I am the Way."

The skies of morning shone upon us bright;
And flowers we plucked that grew beside the road,
And carried them through all the weary noon;
But now our flowers have come to be a load,
And night is near, and darkness cometh soon:

"I am the Light."

We are too young to know what is the best,
And we are wrong, and there's no eye that sees;
The hours of toil seem never done;
There are no arms to fold us unto peace,
Nor any breast to lay our heads upon—

"I'll give you rest."

Our Young Folks.

LOST.

Baby was lost!

Up and down, high and low, everywhere about the house and barn and woodshed, in the garden and down the road by the bridge, the search was carried on with anxious hearts and eager steps. Every nook and corner where even a mouse could hide was examined over and over again; but no baby. The brook was low, so low that baby might have toddled over it without hardly wetting her feet. There was no danger there; and yet for half a mile on either side of the bridge the bed of the little stream was thoroughly scanned, so there could be no doubt left.

Baby's mother, bareheaded, with pale face and trembling limbs, distractedly hurried from place to place, carrying in her hand the little white sunbonnet she had picked up near the doorstep, the only thing that could be found belonging to the missing darling.

Not half an hour before baby had been playing in the yard, cooing and talking to herself, as she nursed her rag doll and watched the pigeons on the roof of the barn. There were prints of her tiny shoes in the moist soil by the gate, the marks of dirty little fingers upon the white palings—and that was all.

The hot August sun was almost at its setting, and the shadows of the maples were fast lengthening. What if night should come, and baby not found? What if she were wandering further and further away, while they were seeking her? What if she had been stolen, and was even then calling upon her mother to save her?

"Baby!"

No answer; and the mother's face grew whiter and her limbs weaker.

"I shall never see her again!" she cried, sinking down upon the steps of the porch. "Never, never, never! And I scolded her this morning. Oh, my little lamb!"

"We shall find her yet," said old Mrs. Bailey, soothingly. "She's got tired and cuddled down to sleep somewhere. Or perhaps she's off with some of the neighbors' children."

Baby's mother shook her head. She knew that was only said to comfort her. All the children in the neighborhood had been for the last hour engaged in the search. She could see them scouring the field beyond the house, looking behind the stone heaps and among the blackberry bushes that skirted the field.

Baby could not have been stolen. No suspicious character had been seen lurking about, and nobody could have got away with her without being seen. There had been no one near the house all the morning, except old Deacon Pettengill, who left his wagon opposite the gate long enough to look at a yoke of fat steers in the barnyard.

The sun went down at last, and one by one the neighbors slowly came in from the search and gathered around the stricken mother in the yard. All had words of comfort, but they sounded false and hollow.

"I can't give her up so," she moaned. "She must be somewhere near. Help me look a little longer—just a little longer."

"I don't believe she's been outside the gate," said one. "We can't find any trace of her anywhere. Seems to me she would have dropped her doll or something, if she'd gone far."

"We've looked everywhere," said one of the boys. "We've poked open every bunch of bushes on both sides of the road, between here and Dunlap's pasture bars; and she couldn't have got any further than that. If she was in the mowin' lot we should see her certainly, or in the back pasture, because there ain't any bushes or weeds."

"Have you looked in the well?" said old Mrs. Tompkins. "Now, don't be hasty, but she's fell in there. The curbing ain't none too safe."

"She ain't there—we've looked," said one of the boys quickly, noting the spasm of pain that passed over the face of baby's mother at the words.

"There's a team coming!" suddenly shouted one of a little knot of boys outside the gate. "Now we can send word down to the village, and raise 'em to help hunt."

"It's Deacon Pettengill's horse," said another, who hastily climbed the fence for a better lookout, "and the deacon's driving, too. Something's the matter; he's putting on the licks."

"What's he got in his lap?" asked one woman peering through the dusk.

"Why, I do believe it's baby."

There was a rush to the gate as the deacon stopped his horse with a loud "Whoa."

"Lost anything?" he inquired, as he stepped out over the wheel, with a little bundle in his arms.

"Baby! baby!" and the next moment the little cause of all the trouble and pain was tightly clasped in its mother's arms.

"You see," said the deacon, in answer to the multitudinous inquiries as to how, when and where he had come across baby, "after I left here, early this afternoon, I thought I heard something under the wagon seat; but I didn't pay any attention to it, and forgot all about it before I got home. I turned out the mare and run the wagon under the shed, for it began to look like rain. Long about five o'clock Jael he went to take out a bag of rye meal that I brought up for Piper's, and all at once, as he was liftin' it onto his back, he dropped it, and hollered right out: 'Come here, deacon,' says he, 'where on earth did this come from?' I was grindin' a scythe out at the east end of the shed; but I dropped it pretty quick and started. He was holdin' up the buffalo from the hind end of the wagon; and there, do you believe it, was that cunnin' little crentur' with her rag doll cuddled up to her, dyin' on some meal bags under the seat, fast asleep. She must have crawled into the wagon and laid down while I was lookin' at the steers, and the joltin' got her to sleep. I tell you I wasn't long hitchin' up again; and I never drove so like all-possessed but once before in my life, and that was when Hiram broke his leg fallin' off the new hoss-barn."

So baby was found, and the whole neighborhood; as one great heart, brimmed over with joy; while the mother, close to whose breast the tired little head was clasped, poured out her soul in tearful gratitude to him who had through that brief but bitter lesson taught her more of the divine nature of love than she had before learned in all the days of her motherhood.

TRIP AND KITTY.

Little Trip is a black-and-tan dog; he is a pretty old dog now, and looks as if he would need to wear spectacles pretty soon, for his eyes are growing dim. Still, as little Trip has never learned to read and write, perhaps he will never need to wear glasses. He can bark just as well as he could when he was young, and he seems to be very fond of it, for he barks from morning till night. Trip is very particular about his eating, but when he begins to eat anything he does not fancy, all his mistress has to do to make him finish it is to call Kitty. If Trip sees Kitty coming he immediately growls a little at her, and finishes the bit himself rather than let her have it.

Did you ever see any children act like this?

But Trip is very polite to Kitty, unless she interferes with his breakfast. The other day grandma put Kitty and her four baby kittens into Trip's bed by mistake. Trip lies on the lounge in the sitting room all day, but at night he sleeps in the wood house, in a nice box. So, just think how little Trip felt one night when he was very, very tired, barking all day at the butcher and the baker and the doctor, and everybody else who passed by, to go out to his nice little bed and find it all full—five in a bed!—old Mrs. Kitty and four little kittens all fast asleep there, as snug as you please.

Trip wagged his little tail and barked with all his might, but the little kitties took no notice at all, feeling perfectly safe with their dear mamma; and Mrs. Kitty just opened her eyes and looked lazily at Trip, as much as to say: "It's no use, Mr. Trip; grandma put us here, and here we shall stay." And Trip, after looking at them a few moments, seemed to say to himself, "What can't be cured must be endured;" so he hunted about till he found a nice box, and there he slept soundly all night.—*Our Little People.*

"I TOLD YOU PAPA PRAYED SO."

In 183– there lived in one of the hill towns of western Massachusetts, then noted for the intelligence and piety of its inhabitants, a lovely Christian family. The mother being an invalid, a gentle girl of seventeen became the guide and constant companion of a bright little sister of four summers. With almost a mother's fondness she took the darling to her own room, and night after night, as she prepared her for bed, and kneeled beside her while the little one lisped her simple prayer, the elder sister heard the words: "O Lord! don't stick us through with a knife!" At first she took no apparent notice of them, lest the little thing should become shy of speaking out her own words. Finding, however, that the little prattler always used the same expression, the elder sister said:

"Why does my pet pray so?"

"'Cause my papa does," was the prompt reply.

"Why no, darling; papa doesn't pray in that way."

"Yes, he does, sister; I say he does."

A morning or two after, as they were both kneeling by the same chair, while the father conducted family worship, he said: "O Lord! cut us not off in thine anger." Instantly the early lisped words arrested and all arch glance sent up to the elder sister's face, as in earnest tones the little one whispered: "I told you papa prayed so."

When it is right to take care of one in sickness, it is right to take care of him when it rains.

The Farm and Garden.

PEANUT CULTURE.

Although hot peanuts have become an institution in this country, yet the locality where they are produced and the mode of cultivation are but very little understood.

The peanut is a leguminous, annual plant, found in Asia, Europe, Africa and America. It has a simple, hairy stem; the leaves are alternate, paired, and of a deep green; the flowers are of a deep yellow, auxiliary and solitary; the seed-pot has somewhat the form of a large bean, and is about an inch long; the shell is of a light dun color, ribbed, inclosing two seeds or nuts; these are very nourishing, have an agreeable flavor, and are eaten like almonds or nuts, raw, roasted or boiled.

The Spaniards were the first to discover its merits, and introduced it, either from Peru or Santa Fé de Bogota, into Spain, about a century ago, since which it has been successively introduced into Italy, France and the United States, where it has become fully acclimated and naturalized, and is, to a very great extent, used for food. It is also largely cultivated as an oleaginous or oil plant; for its seeds or nuts produce by pressure an abundant quantity of an excellent oil, limpid, clear, inodorous, less fatty than the finest olive oil, its quality equal to the very best French olive oil, and possessing also the great merit of hardly becoming rancid by age.

The cultivation of the peanut is as easy as the garden bean; it requires a good, warm, rich, light soil, deeply worked and well manured. In such a soil, under a warm, or, better still, a very hot sun, it comes to its greatest perfection. All these requisites are found in most of the Southern States, although it will produce good crops as far north as the middle of New York and Connecticut.

The ground should be cultivated deep and thorough with the plow and harrow, and receive an ample dressing of good manure. The nuts should not be planted until the earth is sufficiently warm—about the middle of May, North, and, of course, sooner at the South, generally at the time corn is planted.

The nuts are planted in rows, three to three and a half feet apart, and two or three nuts in a hill, making the hills one foot and a half apart, so as to have plenty of room to spread and allow of thorough cultivation and weeding.—After the peanut is up, and has acquired some strength, and until it begins to flower, the ground should be well and deeply worked with the hoe, hoe or cultivator, and hand-hoe, gradually hilling up, particularly in the latter part of the season.

This plant produces enormously in the tropics with the most common cultivation, and, sowed broadcast, often averages two hundred to three hundred bushels per acre. Further north it will produce from one hundred to two hundred bushels of nuts per acre. In the Report of the Department of Agriculture, a writer in Clark county, Mississippi, says: "I find that the peanut is better to raise for stock in this section of country than corn. The poorest land here will produce fifty bushels to the acre, and a ton of hulm, which horses, cows and sheep are very fond of; in a word, a horse will fatten on it without corn."—*J. V. M., in Bee-Keeper's Journal.*

Of peanut culture we would say, all who are thoughtful and notice farm affairs, so as to know of what they see, will bear in mind that new land has the natural power to form most weed—that is, wood or vine or weed leaf, and not so much the fruit, as the land wears, and the tree becomes less woody, the growth slow, fruit forms more abundantly. You may take poor land and use a certain class of manure, fully decomposed animal manures, especially of cattle and sheep, in which the grass food predominates, for improving land, and may increase certain crops, and the phosphates seem to increase root crops most. The peanut, though it will no doubt pay better on poor, light soils deeply prepared, and with even one hundred or two hundred pounds of phosphate and a little top soil, yet on upland, and not too much clay, made fertile, the crop pays best. We have never grown over six acres of the nut in a year, but have to a limited extent for twenty-five to thirty-five years. Never cover any part of plant, as by some directed. Keep surface clean and stirred; draw earth to and a little under branches.—*Phila. & Southern Farmer.*

THE ORCHARD FOR APRIL.

A Cool Spread Required for Trees and Vines.—If a fruit grower will take two rows of pear trees, and mulch one and not the other, he will find, in fruiting time, that the mulched row has both larger fruit and handsomer skins, and the leaves and branches are both healthy and vigorous. In the other row the soil is heated by the rays of the sun, warmth is stronger than the moisture necessary to supply the growing needs of the roots, and the tree is scorched or withered. Nature is our best guide; observe all trees in all places; a natural layer of leaves gathers gradually on the ground, and protects the root against the hot suns of summer and the heavy frosts of winter. The successful nurturing of fruit comes only from a steady supply of moisture; shade invites moisture, and mulch gives shade. If your soil is too rich, and your tree is disposed to grow too much or to make a second growth in the fall, restrain it; hesitate not to use grass even in the cultivation of your orchards, as well as judicious pruning; but when fruiting time comes the cool surface, under which the roots of your fruit trees run, will do more for the success of the crop than all things else put together. Mulch then, and keep mulching; change every spring and fall, and cultivate a little, but never omit the mulch in time of fruiting.

Fancy-Growing.—We have seen a check to improvement in many things, especially in providing good fruit for home consumption. This should not continue, and we desire to give what we regard to be truths, and leave them to our readers to think on, and, when ready to act, they will have landmarks to guide. No fruit is so good on land not thoroughly prepared, at least to the depth the roots penetrate, and we look as much to the surface drain as to the depth. The roots that support the tree, and feed it, are superficial, and the earth should be permeable to air and water, or moisture. Prepare the land as for cotton, bedding up and breaking up deep; then plant on this ridge, and plant no deeper than the trees stood in the nursery. Just here we would give some advice: manure no tree until it has fruited. Be not led to do this, thinking it will do good. Withhold the manure until after it has borne the first year, and then apply whatever fertilizer you have, but not in great quantities, unless the soil is very poor.

Fructus.

Oat Chaff for Feed.—A year or two ago we were by accident led to feed some oat chaff to a few head of milking cows, and were agreeably surprised to find that they came up considerably in their milk. The chaff was discontinued for a day or two, when the cows fell off to their former quantity; but on feeding the chaff again the flow again increased. Since then the value of oat chaff as a milk producer has been satisfactorily proved by us. This would then make it advisable that when oats are thrashed the chaff, should be saved for feed. It may be fed in the place of cut chaff, with the usual wetting, salting, and mixing of the regular allowance of meal. In years when hay is as scarce as in the present, not only the chaff may be fed, but the oat straw should be carefully saved for fodder. It is quite as nutritious as timothy that has gone to seed.—*Hearth and Home.*

HOUSEKEEPERS' DEPARTMENT.

Paint.—A barrel of ready-prepared paint would be an acquisition on any farm. Houses, tools and wagons painted up once a year will last five times longer than without paint; and the cost of it would not be great. The labor and art of applying it amount to little also, and the work would be pastime for rainy days.

Oat Porridge.—Put a quart of boiling water and a pint of milk in a small kettle, and as soon as it comes to a boil stir in the oatmeal, leaving it rather thin; three or four handfuls will suffice for the quantity of water and milk; add a pinch of salt and let it boil until the meal will smash easily between the fingers. Then remove from the fire at once, and serve on a deep plate. The milk should never be poured over it, as it spoils both milk and porridge to do so; but it should be in a bowl and quite cold. Then the spoon should go first to the porridge, then to the milk, then to the mouth. In this way it is rich.

Boned Turkey.—This noble bird, the pride of American tables, cannot easily be recognized after undergoing the culinary process termed "boning," but for a cold relish nothing more acceptable need be sought. It may be thus prepared: Boil a turkey in as little water as may be, until the bones can be easily separated from the meat. Remove all the skin, cut the meat into thin slices, mixing together the light and dark parts. Season with salt and pepper. Take the liquid in which the turkey was boiled, having kept it warm, and pour it on the meat, and mix it well. Shape it like a loaf of bread, wrap it in a cloth and press it with a heavy weight for a few hours. When served up it is cut in thin slices. Some of our professional cooks can shape it somewhat like the original bird, so that one cannot tell at once when it is seen that it is boned turkey; but this requires skill and labor.

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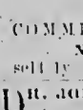

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THE mystery of Gulf weed, *Sargassum bacciferum*, has not been cleared up even by the savans of the "Hassler." Floating everywhere on the surface of the Gulf stream, in little patches or in areas miles in extent, it never has been found "at home," in its place of origin and early growth. As an *alga*, of course, it never produces flowers; but, what is more curious, it bears no fruit, or spores, as they are technically termed in these plants, organs of fructification never having been discovered even on youngest branches. If, then, it multiplies by division and perpetual extension, the enigma of its origin is greater than ever. Most likely each plant has had a beginning from seed, a fixed attachment to the ground or rock bottom of the ocean in comparatively shallow water, a determined period of residence there, during which time it matures, forms receptacles, perfects its spores, sets them free, then develops its floats, separates from the bottom, and rises to the surface, to vegetate and enlarge indefinitely. Every one has a dark, shriveled extremity, which looks older, and would correspond to the root, but for the lack of rootlets or little cellular hairs, whose office is to present larger surface for the absorption of moisture and nutriment from the earth. After detachment, however, the general surface of the plant might suffice for its preservation and slow expansion. The dependence of the plant on its floats, little globular vesicles supported by pedicels, for buoyancy is shown by the fact that, when opened or removed, it sinks at once in the water.

CAMBIUM.—Botanists have given this name to the viscid secretion which is found between the bark of a tree and its wood. Formerly it was supposed to be merely a sappy substance, and its functions were considered of no especially vital importance; but recent investigations have led to the belief that it contains the very life of the tree, part of its cells going to form the new wood and part the inner layer of bark. In support of this theory a writer in the *American Naturalist* tells how, while at Andover, Massachusetts, during the months of July and August of the past year, he was shown an apple tree from which the bark had been entirely removed, leaving the trunk bare from the ground to the branches. This girdling had been done in May, and during the few weeks which had elapsed a new and healthy bark had formed, the tree appearing vigorous and bearing a fair crop of fruit. Upon inquiry he was informed that this was done "for the sake of improving the health and fruitfulness of the tree!" Several other trees were shown upon which the same operation had been successfully performed. All of them were vigorous, and covered by a thin but perfect bark. The girdler, Joseph Davis by name, a man eighty-six years old, said that the removal should be effected about the first of June, or when the new wood is most rapidly formed, and that for several days nothing, not even the hand of the operator, should be suffered to touch the stripped trunk. That this method of treatment is critical is said to be due only to the fact that a heavy shower of rain, such as is very apt to occur in June, always proves fatal to the girdled tree; and one tree was shown where, during a slight shower, a narrow strip of the trunk had been washed and the bark permanently killed. This shower fell within twenty-four hours of the girdling. This is certainly a curious and possibly a very important statement, and if the girdling operation is really of benefit to trees under certain conditions, it will surely be easy to provide a shelter against the disastrous effects of showers.

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ja26 1y NEW ORLEANS.

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We solicit orders from the trade for goods in our line. oc26 1y

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Carpets, Mattings and Oil Cloths cleaned and laid. Furniture covers made to order. All orders will receive prompt attention, and satisfaction guaranteed.

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Collections made and promptly remitted. oc31 6m

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DEALER IN SUGAR AND MOLASSES,

10.....CONTI STREET.....10

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fe16 2m NEW ORLEANS.

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TRAVELING AND PACKING TRUNKS,

Traveling Bags, Valises, Fancy Baskets, India Rubber and Oil Clothing, Children's Carriages, etc.,

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de14 6m NEW ORLEANS.

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Stoves and Tinware of All Kinds.

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These Stoves are sold under a guarantee, and may be returned if they do not perform well.

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is the MOST PERFECT STOVE yet produced. To those in want of a stove strictly first-class, in which the conveniences for Baking and Broiling are superior, as every thing that may be found in a number of other stoves is here consolidated, I offer the PHILANTHROPIST.

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mh11 1m WILLIAM A. MAUPAY.

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fe22 3m

GREAT CHANCE FOR AGENTS. Do you want an agency, *local or traveling*, with an opportunity to make $5 to $20 a day selling our new 7-strand *White Wire Clothes Lines? They lasts forever*; sample free, so there is no risk. Address *at once Hudson River Wire Works*, cor. Water St. and Maiden Lane, New York, or 16 Dearborn street, Chicago, Illinois. mn24 1y

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206 POYDRAS STREET,

(Upper end of Poydras Market.)

New Orleans.

fe22 2m

THE PRACTICAL PLANTER.

A MONTHLY AGRICULTURAL JOURNAL, published by GEORGE W. GIFT, Memphis, Tennessee. TERMS: One copy, one year, $1.50; five copies, $6.25; ten copies, $10. MAKE UP CLUBS. ☞ Specimen copies free. ap27 1y

MEDICAL.

INDIAN TURNIP COMPOUND.

PECTORAL BALM,

FOR THE CURE OF

Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various Affections of the Lungs and Throat, and for the Relief of Consumptive Patients.

The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

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The New Louisiana Remedy

FOR CONSUMPTION, CATARRH, BRONCHITIS, Asthma, Coughs, Colds, Throat Diseases, etc., is made from a vegetable product of the swamps of Louisiana. It is prepared only in New Orleans, and put up in two forms, known as

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and creates, wherever introduced, a profound sensation. The Life Tonic, with Smith's Liver Pills, is an effective remedy for Chills and Fever, Dyspepsia, Loss of Appetite, General Debility, Female Irregularities, etc. This remedy is the BLOOD PURIFIER of the century. It is delicious to the taste and absolutely harmless. An infant can take the Pulmonic Sirup with benefit. The proprietors give a long list of HOME references, comprising some of the first names in New Orleans.

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Caution to the Public. Be sure to get the right article.

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TO THE AFFLICTED.

The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

Duconge's Pectoral Balsamic Sirup.

Many medicines of doubtful virtue have been pressed upon the public, and kept up for a while by persistent advertising and humbuggery; but Duconge's Pectoral Balsamic Sirup is an old friend to the invalid. It has now been in use for the last forty years, and its popularity is still increasing.

It is sovereign in colds, coughs, catarrh, asthma, bronchitis, inflammation of the throat, laryngitis, spitting of blood, whooping cough, etc.; rheumatism, diarrhea or dysentery.

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F. T. DUCONGE, Proprietor,
fe29 2m 39 Chartres street.

MANY IMPORTANT CURES of PARALYSIS, Rheumatism, Consumption, General Debility, Female Diseases, Weakness of Reproductive Organs, and chronic diseases generally, are being made at 156 Carondelet street, New Orleans, by the EQUALIZER, which distributes equally all over the body a perfect circulation of blood. Send for circular. de16 2m J. S. HADFIELD, M. D.

MISCELLANEOUS.

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You save $8 to $10 by purchasing Sewing Machines here.

Also, a large assortment of LADIES' READY-MADE SUITS, all colors and styles, manufactured on our celebrated Sewing Machines.

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Illustrated Catalogue sent free.

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REFERENCES:

Messrs. Baker, Lawrence & Co., Mobile, Ala.
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Bishop J. C. Keener, New Orleans.
Bishop Paine, Mississippi.
Bishop McTyeire, Nashville, Tenn.
Messrs. John T. Farwell & Co., Chicago.
Dean, McGinnis & Co., N. Y. no26 1y

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We notice a lively business in most branches of the wholesale trade to supply the demand from country merchants and city dealers.

The weather was cloudy and threatening rain on Saturday and Sunday, but has since been clear and cool. It is manifest that the season is ungenial for planting and that the next cotton crop will be late. With regard to the incoming crop we hear of nothing to require any modification of our previous remark that our accounts from the country indicate a general exhaustion of the supplies, and that the prospect of a continued falling off in the receipts has caused a common shrinkage in crop estimates. Many who have held out for 3,100,000 bales have settled on 3,000,000, and still lower figures are becoming more common. Some buyers have advised their foreign correspondents not to count on more than 2,900,000 bales.

The river is 10 feet 5 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-ninth ultimo:

Louisiana and Mississippi.....bales	6,963
Lake	11
Mobile	432
Texas	1
Total	7,407

On Saturday the demand was fair, and although operations were restricted by moderate supplies and the stringent pretensions of factors, yet the sales embraced 4,300 bales at full prices, a part of the business showing an improvement of 1/16c., and requiring a partial advance in quotations to that extent. On Monday the movement was again checked by the high pretensions of factors, as well as by purchasers awaiting the reopening of the Liverpool market, but the sales, nevertheless, embraced 3,950 bales, at somewhat irregular prices, a portion of the business showing hardly as much strength as on Saturday, while the bulk of it was at very full prices, the closing quotations, however, showing no variation from Saturday. On Tuesday, under the stimulus of decidedly favorable dispatches from Liverpool and New York, the market opened with a good demand and continued active throughout the day, the sales summing up 9,850 bales at prices showing an advance of 1/8@1/4c., the closing quotations being 1/4c. higher than Monday's figures.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 857,682 bales, against 1,193,679 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 882,529 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 123,418 to France, and a decrease of 599,510 to Great Britain, and of 222,638 to other foreign ports.

We quote:

Ordinary	19½@20½
Good ordinary	21@21¼
Low middling	22@22¾
Middling	@22¾
Strict middling	@23
Good middling	@23¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,329
Arrived past three days	7,107	
Arrived previously	951,035	958,142
		983,705
Exported past three days	13,869	
Exported previously	821,621	835,490
Stock on hand and on shipboard		145,255

SUGAR.—The movement for the season is pretty much over. The receipts are now light, and the demand is limited. On Tuesday there was a fair demand, and there were sales at 5@6 1/2c. for inferior, 7 1/2@8c. for common, 8 1/4@8 3/4c. for good common, 9@9 1/16c. for good fair, 9 1/2c. for fully fair, 9 3/4@10c. for prime, 8 7/8@9 1/2c. for seconds, and 11c. for yellow clarified.

MOLASSES.—The supplies of Louisiana are very light, and are sold as received. On Saturday and Monday they were disposed of at 35@40c. for common fermenting, 36c. for centrifugal fermenting, 42c. for fair fermenting, 62c. for cistern bottom, 49c. for centrifugal reboiled, 45c. for prime reboiled, and 56@57c. for strictly prime reboiled.

CORN.—On Tuesday the market was in good supply, with a moderate demand, and 9,000 sacks sold at 72@73c. for mixed and yellow, and 74@75c. for white.

OATS.—On Tuesday the supply was fair, and the demand moderate. 2,500 sacks sold at 55c. for ordinary, and 56@58c. for prime and choice.

BRAN.—On Tuesday 350 sacks sold at $1.75 ₮ 100 lbs.

PORK.—On Saturday 200 bbls. mess sold, in two equal lots, at $13.25 ₮ bbl., but since then holders have been asking $13.25 ₮ bbl., without any sales. It is retailing at $13.50@$13.75.

BACON.—The market is in supply and dull, and prices have ruled in favor of buyers. About 250 casks were sold in lots on Saturday and Monday, to dealers and speculators, at 5 5/8c. for shoulders, and 7 3/4c. for clear sides. Clear rib sides were quoted at 7 1/4c. ₮ lb.

HAMS.—On Monday 40 tierces sugar-cured sold, in lots, at 10 3/4@11c. ₮ lb. On Tuesday 50 tierces sold, in lots, at 11c.

DRY SALT MEAT.—On Tuesday 15 and 20 casks clear sides, and several hundred pieces do., sold at 6 1/2c. ₮ lb. Shoulders were quoted at 4 3/4@5c. Some job sales of shoulders were made at 5c.

LARD.—Tierces are quoted at 9@9 1/2c. ₮ lb. On Tuesday 55 tierces refined sold at 9 3/4c.

BREAKFAST BACON continues in light supply and in fair demand. Western commands 10 1/2@11c. ₮ lb., Northern 11@11 1/2c.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 110@110 1/4 (against 109 7/8 at New York, and closed at 110@110 1/8, against 109 7/8 in that market.)

The sales of silver have been confined to $500 in American half dollars on Saturday at 108 1/2c. and $2,000 on Tuesday at 108@108 1/2.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	—
Corn mills, Coleman's	120 00	425 00
Bread, ₮ 100 lbs:		
Pilot	6 00	—
Loaf	—	—
Crackers		6 00
Navy	5 00	—
Cream crackers	12 00	—
Bricks, ₮ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	—
Candles, ₮ lb:		
Sperm, New Bedford	36	38
Tallow		18
Chocolate, ₮ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₮ bb:		
Western	10 00	—
Coal, ₮ ton:		
Anthracite	10 50	12 50
Western, ₮ bbl		
Corks, ₮ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₮ lb:		
Havana (currency)	—	—
Java	28	32
Cordova	—	—
Copper, ₮ lb:		
Braziers'	38	41
Copper bolts	38	41
Yellow metal	26	—
Cordage, ₮ lb:		
Manilla	20½	22½
Tarred, American	—	21
Russian	20	—
Cotton seed:		
Rough, ₮ ton	13 50	14 00
In sacks	—	18 50
Dyes, ₮ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₮ lb	1 40	1 60
Madder	10	12
Eggs, ₮ dozen:		
Western	17½	20
Feathers, ₮ lb	60	1 00
Fish, ₮ box:		
Cod	1 25	—
Herrings	40	—
Mackerel, No. 1, ₮ bbl	14 00	16 00
Mackerel, No. 2	10 00	11 00
Mackerel, No. 3	8 00	9 00
Flaxseed, ₮ lb	6	7
Flour, ₮ bbl:		
Double extra	7 25	7 50
Superfine	6 50	—
Fine	6 25	—
Fruit, ₮ lb:		
Prunes	10½	13
Currants, new	10	10½
Almonds, soft shell	15	20
Almonds, shelled	31	—
Glass, ₮ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₮ bag	19	20
Hay, ₮ ton:		
Prime	35 00	—
Choice	37 00	—
Iron, ₮ ton:		
Pig	42 00	45 00
Country bar, ₮ lb	5	6
English		4
Swedes, assorted	6½	7½
Hoop	6	8
Sheet	6½	10
Boiler	7½	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₮ 100 lbs:		
Pig	8 50	9 00
Bar, ₮ lb	9½	10
Sheet	10½	11
Pipe	10½	11
Leather, ₮ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	45	50
Calf skins, ₮ dozen	42 00	75 00
Texas, rough, ₮ lb	24	32
Lime, ₮ bbl:		
Western	1 70	1 80
Cement	2 50	3 00
Plaster Paris	2 50	3 00
Lumber, ₮ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	23 00	28 00
Flooring, dressed	20 00	25 00
Flooring, rough	16 00	18 00
Ceiling, dressed	18 00	21 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	12 00	15 00
Shingles, ₮ M	3 50	4 50
Laths	2 50	3 00
Moss, ₮ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₮ keg:		
American, 4@6d	—	5 00
Wrought, German, ₮ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₮ gallon	80	85
Coal oil, in barrels	29	31
Coal oil, in cases	34	36
Linseed, raw	95	1 00
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude		46
Cotton seed, refined	55	—
Castor	1 60	1 75
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₮ gallon	75	85
Soap, ₮ lb:		
Western	6½	8
Northern	6½	7½
Southern	5	16½
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35½	35½
Quarter boxes	22½	25
Spices, ₮ lb:		
Cassia	45	50
Cloves	18	20
Nutmegs	1 20	1 25
Pepper	21½	21½
Pimento	12½	—
Sugar, ₮ lb:		
Havana, white	—	—
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₮ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₮ box:		
Block	—	—
In plates, I. X	16 75	17 00
In plates, I. C	14 50	14 75
Leaded plates, I. X	16 25	16 50
Leaded plates, I. C	14 00	14 25

CATTLE MARKET.

NEW ORLEANS, April 2, 1872.

Texas beeves, choice, ₮ head	$50 00	@	55 00
Texas beeves, 1st quality, ₮ head	35 00	@	45 00
Texas cattle, 2d quality, ₮ head	20 00	@	28 00
Texas cattle, 3d quality, ₮ head	12 00	@	14 00
Western beeves, ₮ lb, net	10	@	11
Hogs, ₮ lb, gross	6	@	7½
Sheep, 1st quality, ₮ head	5 00	@	7 00
Sheep, second quality, ₮ head	3 00	@	4 00
Sheep, third quality, ₮ head	2 00	@	2 50
Milch cows, choice, ₮ head	80 00	@	100 00
Milch cows, fresh	50 00	@	80 00
Texas cows with calves	—	@	80 00
Cattle, ₮ head	7 00	@	10 00
Yearlings, ₮ head	10 00	@	15 00

Special Notices.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 18-20. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

WM. B. HINES, P. E.

New Orleans District Conference.

This body will meet in the Felicity Street church of New Orleans, April 10, at half-past seven o'clock P. M. On Thursday night a general sacramental meeting and district love feast will be held. All the members of the Quarterly Conferences in the district are members of the District Conference, and all the members of the churches are invited to attend the business sessions and the special religious services, besides the election of delegates to the Annual Conference. It is desirable that reports be furnished on the several subjects indicated in chapter 2, section 3, of the Discipline, in order that these important interests may be thoroughly investigated and discussed.

LINUS PARKER, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. FOX, P. E.

WANTED.

A situation as housekeeper, or to take care of children, by a middle-aged lady. Would prefer to stay in a Methodist family.

Address MISS DORCAS MCKENDREE, Independence, La.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.—SECOND ROUND.

Suggsville circuit, at Gosport	Apr.	6, 7
Selma station		13, 14
Summerfield station		20, 21
Rembert Hills ct., at Hampden		27, 28
East Selma station	May	4, 5
Dayton and Spring Hill, at Dayton		11, 12
Linden and Flatwoods mission, at Dayton		11, 12
Choctaw Corner circuit		18, 19
Peachtree circuit, at Pine Hill		25, 26
Orrville circuit, at Orrville	June	1, 2

A. J. BRIGGS, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Eutaw	Apr.	6, 7
Greene, at Pleasant Grove		13, 14
Demopolis		20, 21
Forkland, at Trinity		27, 28
Cuba, at Chestnut Grove	May	4, 5
Gainesville, at Warsaw		11, 12
Gaston, at Pushmataha		18, 19
Butler, at Butler		25, 26
Bladen Springs, at Bladen Springs	June	1, 2

S. H. COX, P. E.

EUFAULA DISTRICT.—SECOND ROUND.

Enon and Molway	Apr.	6, 7
Perote		13, 14
Clayton and Louisville		20, 21
Choctawhatchie		27, 28
Lawrenceville	May	4, 5
Chunahatchie		11, 12

JAS. L. COTTEN, P. E.

MOBILE DISTRICT.—SECOND ROUND.

St. Francis street	Apr.	6, 7
Mount Pleasant ct., at Stockton		13, 14
Grand Bay mission, at Grand Bay		20, 21
St. Stephen's		27, 28
Eastern Shore	May	4, 5
Pollard circuit, at Pollard		11, 12
Pensacola		18, 19
Milton		25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

LAKE PROVIDENCE DIST.—SECOND ROUND.

Oak Ridge and Prairie Mer Rouge	Apr.	27, 28
Waterproof and Tensas chapel, at St. Joseph's	May	4, 5
Wesley and Jordan		11, 12
Bastrop, at Bastrop		18, 19
Floyd and Delhi, at Delhi		25, 26
Oak Grove, at Hollywood	June	1, 2
Lake Providence, at Lake Providence		8, 9
Lind Grove, at Bartholomew		15, 16
Rayville, at Union		22, 23
Winnsboro, at Hurricane		29, 30
Shelly Island, at Holly Grove	July	6, 7

J. T. DAVES, P. E.

ALEXANDRIA DISTRICT.

Atlanta	Apr.	6, 7
Rapides		13, 14
Bayou Beef and Spring Creek		20, 21

F. WHITE, P. E.

OPELOUSAS DISTRICT.

New Iberia	Apr.	6, 7
Franklin and Pattersonville, at Pattersonville		13, 14
Lake Charles	May	25, 26
Grand Chenier	June	1, 2
Calcasieu		8, 9
Sugartown		15, 16

R. F. WHITE, P. E.

OUACHITA DISTRICT.

Castor, at Bethel	Apr.	6, 7
Monroe station		20, 21
Trenton, at Trenton		27, 28

S. S. SCOTT, P. E.

SHREVEPORT DISTRICT.

Arcadia, at Holly Grove	Apr.	6, 7
Springville, at Coushatta		13, 14
Shreveport, at Shreveport		20, 21

JOHN PIPES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

Lexington, at Lexington	Apr.	6, 7
Attala, at Kosciusko		13, 14
Kosciusko and Bethel, at Macedonia		20, 21
Richland, at Ebenezer	May	4, 5
Durant, at Durant		11, 12
Vaiden, at Vaiden		18, 19
Black Hawk, at Emory		25, 26
Greenwood and McNutt, at Greenwood	June	1, 2

Bishop Keener will (D. V.) dedicate our new church at Vaiden, May 19, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—SECOND ROUND.

Summit and Magnolia	Apr.	13, 14
Hobbsville		20, 21
Amite City		27, 28
Greensburg	May	11, 12
Pontchatoula and Livingston		18, 19
Big Creek		25, 26
Franklinton	June	8, 9
Covington		15, 16
St. Helena		22, 23

J. NICHOLSON, P. E.

JACKSON DISTRICT.—SECOND ROUND.

Canton station	Apr.	6, 7
Yazoo City ct., and Silver Creek mission, at Yazoo City		13, 14
Sharon circuit, at Sharon		20, 21
Madison circuit, at Livingston		27, 28
Yazoo circuit, at Benton	May	4, 5
Mount Olivet circuit and Yazoo mission, at Chester chapel		11, 12
Sulphur Springs		18, 19
Clinton circuit, at Bolton		25, 26
Brownsville circuit, at Liberty	June	1, 2
Camden and Thomastown cts., at Forest Grove		8, 9
Carthage circuit		15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12-14. All the preachers and official members of the district, who can, are requested to meet him there at that time.

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Natchez	Apr.	6, 7
Port Gibson		10
Vicksburg station and City miss'n		13, 14
Rocky Springs, at Grand Gulf		27, 28
Rolling Fork	May	4, 5
Clover Hill		11, 12
South Warren, at Forest chapel		18, 19
North Warren, Mildale and Sunflower, at Wesley		25, 26
Cayuga, at Cayuga	June	1, 2
Fayette, at Mount Carmel		8, 9
Kingston		15, 16

The District Conference will be held in Fayette, April 18-21. Bishop H. H. Kavanaugh, D. D., will preside. Opening sermon on Thursday night, by Rev. John G. Jones.

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

SEASHORE DISTRICT.—SECOND ROUND.

Mt. Carmel and Williamsburg cts.	Apr.	6, 7
Rankin circuit		13, 14
Columbia circuit		20, 21
Enon circuit, at Bethel		27, 28
Willie Phins circuit	May	4, 5
Pearlington ct., at Turtle Skin		11, 12
Ocean Springs		18, 19
East and West Pascagoula		25, 26
Greene mission	June	1, 2

C. F. GILLESPIE, P. E.

BRANDON DISTRICT.—SECOND ROUND.

Brandon station	Apr.	6, 7
Brandon ct., at Richland Academy		13, 14
Forest circuit, at Wesley chapel		20, 21
Hillsboro circuit, at Mount Zion		27, 28
Lake circuit, at Lake station	May	4, 5
Decatur mission, at Tallasha		11, 12
Philadelphia circuit		16, 17
Morton circuit		25, 26
Trenton circuit	June	1, 2
Raleigh circuit		8, 9
Taylorville mission		15, 16
Garlandsville circuit		22, 23

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence ct., at Franklin chapel	Apr.	6, 7
Brandywine, at Brandywine		13, 14
Scotland, at Bethesda		20, 21
Pleasant Valley, at Beholoth		27, 28
Bartonton, at Bartonton	May	4, 5
Georgetown, at Mount Pleasant		11, 12
Beauregard, at Wesson		18, 19
Jackson		25, 26
Crystal Springs	June	1, 2
Bogue Chitto		8, 9
Brookhaven		15, 16

W. E. M. LINFIELD, P. E.
Post Office, Crystal Springs.

WOODVILLE DISTRICT.—SECOND ROUND.

Clinton	Apr.	6, 7
East Feliciana, at Pipkin's chapel		13, 14
East Baton Rouge		20, 21
Bayou Sara, at Pinkneyville		27, 28
Jackson	May	4, 5
Aquilo		11, 12
Mendville		18, 19
Wilkinson, at Magnolia		25, 26
Buffalo	June	1, 2

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scooba	Apr.	6, 7
Spring Hill ct., at Lauderdale sta.		13, 14
Wayne circuit, at Enon		20, 21
Shubuta circuit, at Desoto		27, 28
Enterprise circuit, at Sukalena	May	4, 5
Enterprise station		11, 12
Marion circuit		18, 19
Clarke circuit		25, 26
Meridian station	June	1, 2
Paulding circuit		8, 9

WM. B. HINES, P. E.

MISCELLANEOUS

THE UTICA STEAM ENGINE CO.,

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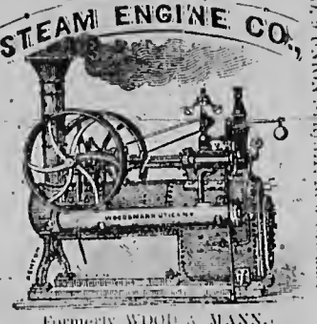

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Diplomas for Best Cotton Tie Granted by
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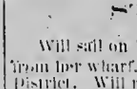

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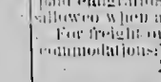

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Will sail on THURSDAY, APRIL 25,
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VOL. XVIII. NEW ORLEANS, THURSDAY, APRIL 11, 1872. NO. 15.

NEWS OF THE WEEK.

DOMESTIC.

DETROIT, MICH., April 4.—Prof. Watson, of Ann Arbor, reports the discovery last night, in the constellation of Virgo, of a new planet. It shines like a star of the eleventh magnitude; its position is in the right ascension, two hundred degrees fifty minutes declination. It is moving slowly west in right ascension, and north in declination.

JACKSON, Miss., April 4.—The Legislature has got reform on the brain. The rates paid in 1857 are taken for a basis, and everything in the way of fees and salaries is being tumbled to that. Gold was then currency, and now it is State paper at thirty per cent. discount. The pay of members is to be reduced to $4 per day and five per cent. mileage.

The Typographical Union presented a memorial, asking for the reconsideration of the printing bill, as the present rates necessitate the taking of work out of the State and throw a large number of workmen out of business.

A bill to reduce judges, chancellors and district attorneys from $15 to $10 a day passed the House.

SAN FRANCISCO, April 4.—Advices from Lone Pine, on Friday last, state that the earthquake shocks still continue there, although they were less violent. Four more deaths of injured parties are reported.

Owen's Lake has risen four feet, and Owen's river shrunk to half its usual size. A creek is running where dry land formerly stood.

While one family of five were being buried, a shock filled the graves with earth and sunk the ground on which the burying party were standing four feet.

In San Diego county, springs which were wholly or partly dried up by an earthquake fifteen years since have broken out afresh.

NEW YORK, April 5.—The remains of Prof. Morse were to-day taken to the Madison Square Presbyterian church, where the funeral services were performed by the Rev. Dr. Adams. The body of the church had been reserved for delegations from various organizations which had expressed their intention to be present. Among the delegations present were Governor Hoffman and staff, a committee from the New York Legislature, the directors of the Western Union and the directors of the New York and Newfoundland Telegraph companies. A delegation from the Academy of Design, a delegation representing the Evangelical Alliance, the New York City Common Council, trustees of Vassar College, a committee of three from the Common Council of Poughkeepsie, and several other delegations of less note. The coffin was borne into the church on the shoulders of four men, surrounded by a crowd, and followed by the family and friends of the deceased, and the delegations.

There were seventeen new cases of smallpox yesterday and six deaths.

JACKSON, Miss., April 5.—The Legislature adjourned to-day *sine die*. The last hours, during last night and to-day, the most perfect disorder and confusion prevailed; one-half the members were constantly on the floor, and the speaker's gavel was plied continuously. At a late hour the bill to reduce fees and salaries was passed, the Governor's salary being placed at $4,000, and other State officers at $2,000. The civil rights bill was rejected in the Senate without argument. A bill was passed authorizing the superintendent of public schools to purchase Hardee's map for use in the schools.

WASHINGTON, April 6.—Advices from the Indian country state that Red Cloud, chief of the Sioux, had a talk at the agency recently. He is peaceful, but his young warriors cannot be kept from the war-path.

ALBANY, N. Y., April 6.—The bill prohibiting appropriations from the State treasury to schools or institutions under sectarian religious control was debated in the Assembly to-day.

PHILADELPHIA, April 6.—The number of deaths for the week amount to four hundred and thirty-five; a decrease of ten; smallpox deaths, seventy-four; a decrease of eleven.

FOREIGN.

LONDON, April 3.—It is announced that Lord Lesgar, Governor General of the Dominion of Canada, will shortly be called home and will be succeeded by the Earl of Dufferin, now chancellor of the Duchy of Lancaster.

LISBON, April 3.—A convention has been signed by the Maintenance and Construction Company of Great Britain and the government of Portugal for the laying of a telegraphic cable from Lisbon to Brazil, by the way of the Madeira and the Cape de Verde Islands.

MADRID, April 3.—The municipal authorities of the towns in the Province of Badajos, together with the authorities of a number of towns in other provinces, have entered into a coalition which has for its object initiation measures which, it is hoped, will lead to a restitution of Gibraltar to Spain.

LONDON, April 4.—The strike of the London compositors has been successful. The demands for increased wages, and the limitation of a day's work to nine hours, have been conceded by one hundred and forty-two firms.

MATAMORAS, MEXICO, April 4.—Last night a courier from Tampico arrived with a telegram to General Palacios from the secretary of war, dated at the City of Mexico on the thirteenth, announcing that General Pesquera has destroyed the revolutionists in the States of Durango and Sinaloa, and restored order at Mazatlan; that General Rocha continued to pursue the revolutionists in the States of Coahuila and Nuevo Leon, and that General Canales would leave Vera Cruz by steamer with troops to reinforce this frontier at once. The news was celebrated here by music and the ringing of bells at midnight.

LONDON, April 5.—Father Gavazzi, the eminent Italian priest, who is now on route to the United States, will sail from Liverpool in the steamer Russia, accompanied by the Rev. Mr. Thompson, of Pennsylvania. Both gentlemen go out as delegates from the Free Italian Church to American Christians.

The House of Commons reassembled to-day. Bondham Carter succeeds Dobson as chairman of the Committee of the Whole.

The agricultural laborers of Cambridgeshire have struck for higher wages.

PARIS, April 6.—Henri Rochefort, Paschal, Grousset and Assi sailed to-day for the penal colony of New Caledonia.

LONDON, April 8.—One-half the city of Antioch, Syria, was recently destroyed by an earthquake. Fifteen hundred persons are reported killed.

The Mormon Internationalists have seceded from the regular organization, and formed a new federal council. Their proceedings yesterday gave signs of trouble brewing.

MATAMORAS, MEXICO, April 8.—The revolutionists are supposed to be within forty or fifty miles of the city, having reoccupied Reynosa at about ten o'clock this morning, at which time telegraphic communication with that place ceased.

General Palacios has declared martial law, and placed General Ayala, of Monterey, second in command and in charge of the National Guards.

ROME, April 9.—The Pope has refused to receive the sum of money which was offered to him by the Italian government. His holiness, in declining the gift, declared that when it became necessary for him to accept alms as a means for maintaining his subsistence he would only receive them from the Catholic world.

A committee, to erect a monument to Mazzini for its object, has been organized, with Garibaldi at its head.

Mount Vesuvius is again in a state of violent eruption. A column of flame shoots several hundred feet above the crater, and stones and ashes and cinders fall in dense showers around the summit. Tourists are hastening to Naples to witness the spectacle.

PRUSSIAN PREPARATIONS IN FRANCE. The Prussians are fortifying Metz with enormous cannon of steel from Krupp's manufactory, of the same caliber as those at Mount Valerien during the war. They are also enlarging Strasburg, so that instead of ninety thousand it can contain two hundred thousand, making a canal parallel with the Rhine, and an enormous basin for ships coming from Mannheim and the North Sea.

WE LEARN from the *Courier-Journal*, says the *Western Methodist*, that Bishop Kavanaugh was expected to preach on Sunday last in New Albany, Indiana, where our church, recently organized, now numbers seventy-three members, with a Sunday school of fifty-six members.

THE REV. M. G. MCALISTER, of the St. Louis Conference, died on the twenty-seventh of March.

A GODLY MAN'S comforts and grievances are alike hid from the world.

METHODISM IN ITALY.

Methodism in Rome is Methodism just where it ought to be. No two bodies are so diametrically opposed as the most vital of the Protestant and the most highly organized of the sacerdotal churches. We have already recorded the fitting up of a place of worship in the Via Barbieri by the Wesleyans, and the establishment of religious services there in the Italian language. The attendance at this extemporized chapel is about sixty in the morning, and twice as many in the evening. Under the lead of the Rev. Henry J. Piggott, the superintendent of their Italian missions, the Wesleyans have purchased in Rome premises for permanent occupancy. The buildings, reports the *Watchman*, "consist of a noble block of shops and houses. They are situated in the current of the most crowded thoroughfares, and they are in the midst of a dense population. By some slight and not expensive alterations a place of worship may be fitted up on the ground floor, having an entrance from two of the main streets, and capable of accommodating from three to four hundred persons; while the greater part of the premises, now let as shops and dwelling houses, will for the present remain undisturbed, and will yield a considerable income toward the support of the mission. The price is £10,000, a sum which the committee would not have dared to expend but for the encouragement which they have received from some large-hearted friends, and for the spirited effort which has been so auspiciously commenced for the extinction of the society's debt. We are glad to learn that for the erection of churches in Rome and Naples, and for the removal of the debt, upward of £24,000 have already been promised, leaving about £8,000 still to be raised."

We have no doubt that Italians will make earnest Methodists. Their singing at the chapel is reported to be "as hearty as that of Yorkshire or Cornwall." Fifty members are already enrolled, and with a better position more will undoubtedly be accomplished.

This is a wonderful revolution. Rome, so long sealed up against light and truth, is now opened to the whole world. The people hate the papacy; they have felt its galling yoke for centuries, and are thrice happy in having thrown it off. Some express fear of reaction; we have no such fear. Italy will never restore the temporal power, and the rest of Europe dare not.—*Methodist.*

PROF. MORSE.

In the funeral discourse over Prof. Morse, delivered at New York on the fifth, the Rev. Dr. Adams spoke in very feeling terms of the close affection and confidence that existed between Prof. Morse and his two brothers. The preacher said:

"Their loss occasioned a shock to their brother which ended only with his death. There never was, perhaps, a family in this country which had exercised so wide an influence, directly or indirectly, as Dr. Jedediah Morse and his sons. Neither should Prof. Morse's mother be forgotten. No one could look upon her features retained on the canvas by the hand of her son without feeling she was a woman qualified to train and inspire her children for high ends in life."

Alluding to Prof. Morse's religious faith, Rev. Mr. Adams said:

"From the first to the last he regarded himself as the agent and child of Providence. As the inventor of the telegraph he felt himself an instrument in the hand of God, and never in any way detracted from the merits of others whose efforts he had used as the architect uses scattered blocks of marble to erect a complete and stately mansion. Prof. Morse began to die when his brother Sidney died, though his cheerful industry underwent no abatement. A few days before his death, when some thought his power of speech had departed, Dr. Adams said to him: 'I know on whom I lean.' His face brightened and he replied: 'It is all right.' Last Sunday afternoon he was unable to articulate, when his pastor repeated to him hopeful words which were the text of his Easter sermon. The dying man responded by a pressure of the hand and an inclination of the head."

A CERTAIN CLERGYMAN, speaking of a young lady whom a friend of his was about to marry, exclaimed: "I should as soon think of marrying the daughter of Beelzebub, and *going home to live with the old folks!*"

FROM THE WORK.

Jonesboro, Alabama.

MR. EDITOR: I have just finished reading the ADVOCATE of March 7. I find it what it always is—rich and interesting. The wonder to me is that every person who loves a variety of reading matter for a small sum of money does not immediately procure an annual claim to the ADVOCATE! But I am sorry to say that there are a great many—yea, multitudes—who never see it. I know Methodist families on this circuit to whom the ADVOCATE is an entire stranger. Why is this the case? Cannot some means be devised to convince them of its great value? I am apprised of the fact that a family who enjoy one year the feasts that so richly feed the mind in the ADVOCATE would not be without it under any circumstances. In the ADVOCATE can be found a variety to suit the taste of all, from the poor peasant to the student who is exploring the scientific researches of nature. The Christian, the sinner, the learned and the unlearned, the rich and the poor, the merchant and the farmer, all can find in the columns of the ADVOCATE a rich treat, an indispensable pleasure for fifty-two weeks, for the meager sum of $2. Who would be without the NEW ORLEANS CHRISTIAN ADVOCATE? No one who knows how to appreciate a good weekly paper.

Our preacher, T. P. Roberts, whom we all love as a pastor and a friend, is doing a good work, and we predict a successful year's labor for him. He preached to this people four years ago, and, according to the rules of the Discipline, had to leave us. He was gone three years, and at the last Conference, to the gratification of everybody, he was sent back. May he have a happy year, and may his labors be crowned with unprecedented success! At Pleasant Hill church there is a flourishing Sabbath school, under the efficient management of T. H. Owen, Esq., an old and tried soldier of Christ. I have never seen a more deep and lasting interest taken in any community by young men than is manifested in that Sabbath school. May the superintendent long live to lead the young in the way to heaven!

Respectfully, etc., AJAX.

From the Indian Country.

MR. EDITOR: We wish to express our gratitude to you and all concerned for your very neat little sheet, the NEW ORLEANS CHRISTIAN ADVOCATE, which comes to us weekly, filled with choice articles just suited for a religious newspaper. Dr. Clarke says: "A gift is something received without compensation or reward; a *free gift* is something conferred without asking or entreaty." Your paper to us is of the latter class of gifts. Our obligations to you are not, however, in any degree lessened, but increased by the freeness of the gift. You are so far away that we have no hope of compensating you with subscribers for the paper, and it is not probable that you will ever visit this frontier, so that we could bestow some kindly act upon you, unless by the good providence of God you should be elevated to a higher position in the church, and the *twain* should be increased to *triple* from the NEW ORLEANS CHRISTIAN ADVOCATE office. In that case you would come up here first, as the new Bishop is sent up to the Indian country, soon after he enters upon his duties, in order to initiate him into the episcopal itinerancy.

Dismissing this subject, however, for the present, permit us to give you a short story from the Indian country, which contains something new. Well, we spent the first Sabbath of February last at a quarterly meeting on the Flint circuit, Cherokee district, Rev. Y. Ewing, preacher in charge. We had a good meeting—eleven accessions to the church, and the little society greatly strengthened and built up. On Monday morning Bro. Ewing and onrself set out for another neighborhood, some fifteen miles distant. On the way we stopped at Judge Adair's to rest and visit the family—entered the house, and were seated. "Any news?" was the inquiry. "Well," said the judge, "I have an item of news, to me at least. On yesterday Father G. (who is a local preacher) was called upon to attend the funeral of a little child that had died near here. The neighbors met to witness the interment, and all waiting for the preacher to begin the service; but Father G. was not ready. He had learned that the parents of the child were not married. He called them to one side, and told them that it was unlawful and wicked to live in that condition; and by urging the subject obtained their consent to marry there and then. The parties were called up—the coffin in full view—he announced the marriage ceremony; then proceeded to perform the burial service." Meeting the good old man a few days after, we asked him why he urged the subject of marriage just at that time. His answer was that "their hearts were tender then. I feared if it was put off that they never would marry." Can New Orleans beat that?

Praying that prosperity may be your lot, I am, as ever, your brother in Christ, J. HARRELL.

VAN BUREN, ARK., March 23, 1872.

Tribute of Respect to the Memory of Rev. Thomas Nixon.

The following resolutions were adopted by the Quarterly Conference for Cayuga circuit, on Saturday, the sixteenth day of March, 1872:

Resolved, That this Quarterly Conference has heard with unfeigned sorrow of the death of the Rev. Thomas Nixon, the last surviving member of the first Annual Conference held in Mississippi, who has been a member of the Quarterly Conference for this circuit for a fourth of a century, and for upward of half a century has been a faithful and devoted minister of Christ, ready and willing to live or die in his service.

Resolved, That in the death of Bro. Nixon the Methodist Episcopal Church South has lost one of her oldest and most zealous supporters; his family a kind and affectionate husband and father, and his friends a courteous, agreeable and instructive companion; and while we bow in submission to the will of Providence, who prolonged his days beyond the usual time allotted to man, we are glad to hear that our brother felt prepared to die, and that he calmly fell asleep in Jesus.

Resolved, That these resolutions be spread upon the minutes of this conference, and a copy sent to the family and widow of the deceased; and also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Resolved, That the Rev. John G. Jones be requested to furnish an obituary of our deceased brother for publication in the NEW ORLEANS CHRISTIAN ADVOCATE, and also to write a biographical sketch of his life. J. A. B. JONES, P. E.

H. FOOTE, Secretary.

For the Advocate.

PAY PROMPTLY.

MR. EDITOR: I have completed my first round of quarterly meetings. Met every appointment in the district except one. From a superabundance of rain and high water I was disappointed in getting to North Bossier circuit.

I invariably found the preachers at their posts. They are well received, and there seems to be a hearty co-operation between the preachers and their congregations. The membership generally is uniform and healthy.

The finances also are more hopeful. The stewards have made fair and, I might say, liberal assessments for the preachers. And just here allow me to urge the importance of timely, that is, early collections. Let the stewards go to work, and let the congregations come up to the support of their preachers—lay in their groceries and a few dry goods, etc. Let not the respective charges burden their preacher with the painful necessity of going in debt. No. Keep the preachers out of debt. Let them be untrammeled. Make their hearts, and the hearts of their wives and children, glad by meeting their claims quarterly. Oh! that the people could be persuaded to take a business-like and conscientious view of this matter, and pay up quarterly. How much easier for them, and may I not say four-fold better for the preacher. Mechanics, clerks, school teachers, physicians, lawyers and everybody must be remunerated for services rendered.

Is the gospel of less importance? Surely not. For it, and it alone, forms the grand basis of all good government—improves above everything else our social, intellectual and moral condition. It restrains vice and immorality, fosters every good purpose and principle, proclaims, with authority, truth and equity, and promotes in every respect the highest interests of the race.

The minister, therefore, who is called and commissioned of "High Heaven" to go forth and "proclaim the "unsearchable riches of the grace of God," is intrusted with the most precious message ever committed to men or angels. The great kings, queens and nobles of earth, in their grand edicts and thrilling messages, are not to be compared to the glad tidings of the gospel of peace. To the faithful minister of Christ is intrusted, in a measure at least, the care and keeping of souls. And while the preachers make greater sacrifices, and more of them, than any other class of men, under the solemn conviction that woe is me if I preach not the gospel, is it possible that the church will ignore her obligation in failing to support her ministry?

Who does not recollect the nervous language of Dr. Bond on this subject, that where the church shuts up her compassion and refuses to support her ministers, the woe is transferred from the ministry to the church? and we may reasonably suppose that woe is the church that will not have the gospel effectually preached. It requires head-work, knee-work and heart-work to preach successfully. And while a man is thus engaged, and the care of all the churches upon him, he has little or no time to look after secular interests; therefore the church must take care of his temporal welfare.

We hope the church will acquit herself nobly this year in the support of her ministers, and especially do we desire it in the bounds of Minden district; and that we may have a general revival of religion after the order of primitive Methodism. For this we pray, for this we labor. N. M. SKIPWORTH.

MINDEN, LA., March 27, 1872.

Death of Rev. L. R. Redding and Rev. R. J. Jones.

The following notes, alluded to last week, came too late for insertion in our last issue. Of course some competent hand will send us obituaries in due time.

HAZLEHURST, MISS., April 1, 1872.

MR. EDITOR: You will please announce the death of the Rev. L. R. Redding, which took place at his father's residence, in Georgia, on the twenty-second of March. I learn from his wife that his death was a very triumphant one. He had been suffering from consumption for some time, and a short while before his death his father came to see him, and thought that a change of climate might be beneficial to his health, and, upon consultation with the physician and friends, took him to Georgia. He lived but a short time after getting there. He was a member of the Mississippi Annual Conference. His home was in Hazlehurst, Mississippi. Much might be said of him for good, but we will leave this for some abler pen. We deeply feel this bereavement; but our loss is his eternal gain.

P. A. JOHNSTON.

BROOKHAVEN, MISS., April 1, 1872.

MR. EDITOR: Please announce in your paper the death of Rev. R. J. Jones, Sr., of the Mississippi Conference. This event took place last Tuesday, March 26, at his home in Jasper county, Mississippi, in the sixty-fourth year of his age. His health had been infirm for some time previous, but on that day he was seized suddenly with congestion of the lungs, and died in a few moments.

His long and useful services in the church merit an extended and appreciative notice, which they will doubtless receive in proper time.

Yours truly, E. H. MOUNGER.

CHURCH IN ALGIERS.

MR. EDITOR: We would call the attention of the Methodist churches of the city to the effort of their sister church in Algiers.

A fair for the benefit of the church will be held in the Masonic Temple, Algiers, April 17, 18, 19 and 20.

A little handful—a feeble few—they have labored earnestly and faithfully that they might be favored with a stationed minister. The "man of God" sent to them by the appointment of the Bishop is *more* than acceptable, and must be sustained.

They call upon you for assistance—surely not in vain. They are not ignorant of the many demands upon your means, yet would add the interests of their church to the catalogue of your worthy beneficiaries.

Brethren, *can* you not, *will* you not aid them? If you cannot attend in the evening, go at some hour through the day—lunch served from twelve till two; but if impossible to attend at *any* hour of *any* of the days, then buy tickets—buy freely; urge others to buy. They are but twenty-five cents, and can be had at the office of the CHRISTIAN ADVOCATE, 112 Camp street. R.

The Christian Advocate.

THURSDAY, APRIL 11, 1872.

THE following lines, from the *Ashe*, are attributed to Dora Greenwell, and represent the simple but eloquent talk of a poor Indian to his wife:

I've got a ward like a bird in my heart,
That will not let me be;
Jesus, the Son of God, died for me,
And who gave Jesus up for me.

There's none on earth could frame such a tale,
For as strange as the tale may be;
Jesus, my Savior, that thou shouldst die
For love of a man like me!

Why, only think now if it had been
Peter or blessed Paul,
Or John, who used to lean on his breast,
One couldn't have wondered at all!

If he'd loved and he'd died for men like these,
Who loved him so well but, you see,
It was *me* that Jesus loved, wife;
He gave himself for *me*.

It was for me that Jesus died—
For me, and a world of men
Just as simple and just as slow
To give back his love again.

He didn't wait till I came to him,
But he loved me at my worst;
He needn't ever have died for me
If I could have loved him first.

And couldst thou love such a man as me,
My Savior? Then I'll take
More heed to this wandering soul of mine,
If it's only for thy sake!"

SOMETHING YOU CAN DO.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.
Let none hear you idly saying,
There is nothing I can do,
While the sons of men are dying,
And the Master calls for you.
Take the task he gives you gladly,
Let his work your pleasure be,
Answer quickly when he calleth,
Here am I; send me, send me.

For the Advocate.

FOREKNOWLEDGE OF GOD.

When we speak of the foreknowledge of God we speak of something that is incomprehensible by finite minds, because it is infinite, and therefore finite minds cannot comprehend it. But finite minds may speak of it, and reason on it, as it is revealed to us in the Scriptures. In the Scriptures God teaches us that his knowledge is very far superior to our knowledge, but that our knowledge resembles his knowledge—I suppose, as a drop of water resembles the ocean, or a grain of sand resembles the globe on which we stand. And as the wisdom of God has furnished us finite beings with this comparison in his holy word, we may, with reverence and fear, venture to reason on this eternal and infinite attribute of God's foreknowledge. The Scriptures teach us that God knows all things. "Thou knowest all things; thou knowest that I love thee." If God knows all things, then all things are "naked and opened to the eyes of him with whom we have to do." "Known unto him are all his works from the beginning of the world." "Lord, thou hast searched me and know me; thou knowest my down-sitting and mine uprising; thou understandest my thoughts afar off." "Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. The darkness hideth not from thee, but the night shineth as the day. The ways of man are before the eyes of the Lord, and he pondereth all his goings, he searcheth their hearts and understandeth every imagination of their thoughts." Nor is this perfect knowledge to be confined to men and angels, and the works of creation; it reaches into the state of the dead and penetrates the regions of the damned. "Hell is naked before him, and destruction hath no covering." No limits at all are to be set to this perfection. "Great is the Lord; his understanding is infinite." The above citations from the word of God very clearly prove that God knows all things as they are, and as they possibly may be. He cannot know things that do not exist as existing, neither can he know things existing as not existing. He cannot know things as they are not, but as they are. He cannot know a saint a sinner at the same time, nor a sinner a saint at the same time. His perfect knowledge of all things as they are forbids the thought. And, if so, it is impossible for the perfect knowledge of God to know a sinner in time as one of God's elect children from all eternity, and a sinner too at the same time. Sinners are not the elect, nor the elect sinners; and if all men born into the world are constituted sinners by the transgression of Adam, there never was a man born into the world that was one of the elect of God in eternity, because all men are born into the world in sin. And if all men are born in sin, election takes place in time, and not in eternity. And this must be true, or the universal depravity of the human soul must be abandoned. God knows things as they are, and not as they are not. He knows that all men are born in sin, and has declared this truth to us; but if he knows of one part of the human race of mankind elected in eternity, he has not revealed that to us, and therefore we are not required to believe it. But in what sense does God know all things as they are? We answer, he knows some things as *certain*, and he knows some things as *possible*. And his knowledge is as perfect in the one case as in the other. His knowledge of things existing is certain; he knows them as existing; and his knowledge of the possible existence of things that are not in existence is also perfect. In this his knowledge very far excels the knowledge of man. I know with certainty that I am writing this article to-day, and that the paper is white and the ink black; this is certain knowledge. And I believe it is possible for me to write to-morrow; but this is uncertain—to-morrow I may be dead, or the paper on which I write to-day may be dyed black, and the ink may be made white.

Take another illustration. I will suppose that I am in the beautiful city of New Orleans to-day. I am certain that I am there; I see the city with its magnificent buildings and its numerous inhabitants; I see also the printing office, converse with the editor and eat dinner with him, and I am as certain that I am in the city of New Orleans as I am that I am a living man. This is certain knowledge in man. Now I believe, while in the city of New Orleans to-day, that it is possible for me to be here to-morrow again, and behold the beautiful city again; but this is uncertain, because before to-morrow's sun shall rise the city may be sunk by an earthquake or destroyed by fire, or I may be dead and in eternity. So you see possible knowledge with man is uncertain, because man is imperfect. But not so with God, because God is absolute perfection itself, and what he knows as possible to be, he knows with certainty may be. The knowledge of man is acquired, but the knowledge of God is intuitive; it is one of his attributes, a part of his infinite nature; therefore his knowledge is eternal as God is eternal, and as immutable as God is immutable, and as infinite as God is infinite. Therefore it is certain that this knowledge of God existed in eternity before the foundation of the world, before all time, before anything was made that is made. And in eternity, before creation, God's perfect knowledge saw that it was possible for him to create angels; he created them first of all creatures. And when they were created, he was certain that they were created, and, understanding their moral nature perfectly, he knew that it was possible for them to be governed by moral law, and therefore as moral agents he placed them under moral rule. And at the same time he knew that they, as moral agents, could obey or transgress that law; and when a part of them transgressed, his possible knowledge of their transgressing his holy law became certain knowledge of the fact that they had sinned, and not until they had sinned, because God's absolute and perfect knowledge knows things as they are, and not as they are not. And hence it is as clear to my mind as the noon-day sun that God's knowledge of the possibility of the angels sinning was no more the cause of their sinning than my knowledge of the possibility of the thief stealing is the cause of his stealing.

Again, God saw that it was possible for him to make this world in which we now live, and he created it "by the word of his power." And after he made it he was certain that it was made; but he was not certain that it was made before it was made, because his perfect knowledge of things cannot know them as existing when they do not exist. But his perfect knowledge knows the possibility of the existence of all things that can exist, and after their existence his perfect knowledge knows them as existing, and not before. Therefore, having this perfect knowledge of the possibility of this world's existence, he made it; and after he made it he was certain that he had made it. And knowing all the properties of the matter of which he made this material world, he knew the suitable nature of the law by which this world of matter was to be governed and upheld, and therefore he placed this world of matter under a law of necessity, and this law of necessity now governs the whole universe of matter. By it the mineral kingdom is governed, by it the vegetable kingdom is governed, by it the animal kingdom is governed; and, by being thus placed under this law of necessity, they answer the purpose for which the wisdom of God created them.

Yet again, after God had created this whole universe of matter, and saw that it was very good, he knew that it was possible for him to make mind as well as matter to dwell on the face of the beautiful earth that he had made, and he said: "Let us make man in our own image; and in his own image created he them, both male and female." He created the body of the man out of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul. Now, after man was made, God knew him as made, and not as possible to be made; and, knowing him to have a rational mind, and capable of performing moral actions, he saw that it was possible for him to be governed by moral law, and accordingly placed him under moral law. Knowing, with certain knowledge, that it was possible for him to keep the law or transgress it. Right here a question arises: Did not God know that Adam would be certain to fall before he made him? We answer, (this question that is supposed by some to be unanswerable,) that God knew that it was possible for Adam to fall when he made him a moral agent, and placed him under moral law. But it was impossible for him who is absolute perfection itself to know a thing to exist and not exist at the same time, or to know things already done that are not as yet done. He knows things as they are, and not as they are not; he cannot err or be deceived in time nor in eternity. He knows all things as they truly are; therefore he knew with certainty that it was possible for Adam to stand or fall, but he could not know Adam as certainly fallen until he did fall. And when he did fall God knew him as fallen, and provided a remedy for his restoration. But you say: I cannot believe such doctrine as that. I believe that God in eternity, before the foundation of the world or the creation of man, knew, with a certain, absolute knowledge, that man would fall; and as his knowledge is perfect and immutable, man could but fall of necessity; because if man had not fell, the certain foreknowledge of God would have failed and thereby become imperfect; and as foreknowledge is an attribute of God, a failure in this attribute would be a failure in God, and he would no longer be perfect as God, but imperfect, and an imperfect god is no god at all, and atheism would be true. Therefore God, foreknowing in eternity that Adam, when made, would be certain to fall, the divine mind originated the plan of human redemption in eternity, before the world was made or man created. This, I doubt not, is your honest belief, my dear brother in Christ Jesus; but I cannot agree with you, and therefore beg leave to differ with you in opinion on this point. The point of difference between us is: You say that you believe that God in eternity (before the world was or man was created) knew, with a certain, absolute knowledge, that man would fall; and as his knowledge is perfect and immutable, man could but fall of necessity. But I believe that God in eternity (before the world was or man was created) knew, with a certain, absolute knowledge, that it would be possible for Adam, when made, to stand or fall. So, you see, the point of difference between us is: You made God's certain foreknowledge that Adam would fall the necessitating cause of his fall, and this opinion your argument attempts to sustain. My opinion makes Adam's own act (as a moral agent) the cause of his fall. Now, my dear brother, if your opinion be true, the inevitable conclusion is, that God was the author of Adam's sin. There is no possible chance, that I can see, to dodge this logical conclusion; it is as a nail in a sure place. And, moreover, if God's certain foreknowledge that Adam would fall caused him to fall, he was no more to blame for falling than the sun is to be blamed for shining; and therefore it was very unjust and cruel in God to punish Adam for an act over which he had no control, and could not possibly help. And if the God we serve is a God of such a character as this, namely, the author of sin, cruel and unjust, as your theory makes him, we do not worship the God of the Bible; but we worship an unholy, unjust and cruel God—that is, no God at all; and therefore we are practical atheists. These are only some of the logical absurdities growing out of your belief, my brother; but these are sufficient to prove to you that your opinion is wrong, and therefore cannot be true. And therefore my advice to you, as a brother in Christ, is to abandon such a belief forthwith, and embrace the truth in this matter. The truth seems to be this, that God perfectly knew in eternity that it was possible for Adam, a moral agent, to stand or fall, and that his own act (and not the foreknowledge of God) was the cause of his fall. This view of the case places the cause and origin of sin in man, where the word of God places it, and not in the foreknowledge of God. This view of the matter harmonizes all the attributes of God, and all his acts with the children of men, by making man a moral agent; and here is the secret of the whole matter. Make man a moral agent, and you have the key that unlocks all these deep mysteries that appertain to God's dealings with men on earth. But without this key we are in the dark, and must remain in the dark as long as we live without it. Therefore, my brother, take the thought now, and carry it with you to the end of your life, and you will be no longer troubled about the foreknowledge of God and his universal sovereignty.

Now, you say, please define the term moral agency as you understand it, for there are several definitions given of it? I will define the term moral agency, as I believe it, in the language of Mr. Watson and Mr. Locke. Mr. Watson says: "He is a moral agent who is capable of performing moral actions; and an action is rendered moral by two circumstances: first, that it is voluntary; second, that it has respect to some rule which determines it to be good or evil." Locke says: "Moral good or evil is the conformity or disagreement of our voluntary actions to some law, whereby good or evil is drawn upon us from the will or power of the law maker." Now that the above definitions of the moral agency of man are true, is clear from the fact that God has placed mankind under moral law, and that law is recorded in his written word, and this law of God was designed to govern intelligent mind, capable of performing voluntary actions, and not unintelligent matter that is governed by a law of necessity. This distinction should be kept in mind all the time. Again, our own conscious knowledge of the fact that we can do things or not do them, and when we do them we might have done otherwise, is a clear demonstration that we are free moral agents. Once more, the word of God plainly declares that we are accountable to God for all our acts, words and thoughts, which could not be the case if we were not moral agents. If we are not moral agents we are no more accountable to God for our acts than the sea that ebbs and flows is accountable to him for ebbing and flowing, that only ebb and flow by an immutable law of necessity. Again, the Bible speaks to man as a moral agent placed under moral law. It exhorts him to repent and believe the gospel, to seek the Lord while he may be found, to choose whom he will serve, God or Belial, etc. Now from all these testimonies we conclude that it is certain that man is a moral agent. And, if so, he is accountable to God for all his acts, words and thoughts, whether they be good or evil, "for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." You now say it is reasonable to believe that man is a moral agent; and if you can reconcile the moral agency of man with the foreknowledge and universal government of God, my mind will be relieved, and I think that I will be perfectly satisfied that your theory is correct. Your question, my brother, has vexed and bewildered the minds of certain classes of divines from the days of St. Augustine down to the present time, because on their hypothesis it is impossible to answer it. But upon the hypothesis that man is a moral agent it is possible to answer it. And in order to do this, we will attempt first to reconcile the foreknowledge of God with the moral agency of man; and to do this, let it be observed that the foreknowledge of God has no influence upon either the freedom or certainty of actions performed by moral agents, for this plain reason, that it is knowledge, and not influence. Well, then, if God's foreknowledge of an act done by a free moral agent does not influence the act, it is free, and harmonizes with the foreknowledge of God that knows it to be free. And hence it follows that the foreknowledge of God and the moral agency of man are reconciled and perfectly harmonized. And that God's foreknowledge of an act done by a moral agent does not influence the act is very certain from the fact that there are sinful acts, and to suppose God's foreknowledge to influence those sinful acts, so as to cause them, would be to suppose him to influence all the sinful acts committed by mankind on earth, and all the sin committed by the devils in hell. And would not this be to suppose God to be the author of all sin? Now, my brother, take this bright thought along with you, that God's foreknowledge is knowledge, and not power, to influence the acts of men, and you will be troubled no more on this question.

You now say: How will you account for those certain predictions recorded in the Bible that were predicted many hundred years before their fulfillment, if God's foreknowledge had no influence in their fulfillment? We answer that God's foreknowledge of those events did not influence those events, because foreknowledge is knowledge, and not influence. And hence his foreknowledge of the acts of those wicked cities and nations, and their final destruction, was not caused by God's foreknowledge, but by their own wicked acts; for God's foreknowledge is knowledge, and not power, to influence men's acts. Men's acts are free, and God foreknows them as free, and acts accordingly. And therefore all his promises and threatenings to men are conditional; they could not be otherwise if men's acts are free. And, if this be true, all the predictions in the Bible, made against wicked nations, cities or individuals, are conditional if they have not sealed forever their own condemnation by their own sinful acts. And where this is not the case, all the predictions of God relative to man are conditional; and where the condition is not expressed it is implied. This was so in the case of the great city Nineveh. "And the word of the Lord came unto Jonah, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. And Jonah cried and said, according to the word of the Lord, Yet forty days, and Nineveh shall be overthrown. But the people of Nineveh believed the word of the Lord, and repented in sackcloth and ashes; and God saw their works that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not." This prediction was conditional, and though the condition is not expressed, it was implied, as the history of the case shows. It is so likewise in the case of King Hezekiah: "In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amos, came to him and said unto him, Thus saith the Lord, set thine house in order, for thou shalt die and not live. Then the King Hezekiah turned his face to the wall and prayed unto the Lord, and wept sore. And the Lord heard and answered his prayer and healed him, and added to his life fifteen years." These two cases of prophecy prove that God's predictions recorded in the Bible are conditional when men do not, by their own continued acts of wickedness, make them unconditional as to their punishment for sin. "For the soul that continues to sin it shall die." In this way we reconcile the foreknowledge of God, and all his predictions recorded in the Bible, with the moral agency of man. The mind of man is free, and God, who made it, knows it to be free, and deals with it accordingly. And this leads us to the second part of your inquiry: How are we to reconcile the moral agency of man with the universal government of God? We answer this question by admitting that God created all things, governs all things, and upholds all things by the word of his power. But he does not govern all things by the same universal law. He governs matter by one universal law, and he governs mind by another universal law; therefore the universe of matter is governed by one, and the universe of mind by the other.

Now the question is: What is the nature of those two laws by which God governs the whole universe of mind and matter? We answer: The nature of the law by which God governs the whole universe of matter is a law of necessity. But the nature of the law by which he governs the whole universe of mind is a law of liberty. It is "the perfect law of liberty." The law that governs matter necessitates matter to be always just what it is and as it is; it cannot be anything else but what it is, nor do anything else but what it does. But not so with the law of liberty, that governs mind. It leaves the mind free to act or not act, to choose or not choose, to do or not do, to sin or not sin, to repent or not repent, to believe or not believe, to be holy or unholy. And this must needs be so, or man could not be accountable to God nor man for his acts, and rewarded or punished according to his works.—Therefore we conclude that man's acts are free, because he is placed under a law of liberty, and therefore his free acts perfectly harmonize with the law of liberty under which he is placed; and if so, the universal government of God over the universe of mind is reconciled with the moral agency of man. And as we are now about to part, my brother, take this thought along with you, namely: that matter is not mind, and that they are governed by two distinct and opposite laws—the former by a law of necessity, but the latter by a law of perfect liberty; and you will have no more trouble on this subject.

May the Lord bless you with an everlasting salvation; and if we never meet again on earth, I hope to meet you in heaven. So farewell for a season.

JAMES SHANKS.

MARCH 18, 1872.

ALEXANDER HAMILTON once said to an intimate friend: "Men give me credit for genius. All the genius I have lies just in this—when I have a subject in hand I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought."

IF WITH a double burden the Lord supplies a double strength, it is exactly the same to our experience as if with half the burden he left us half the strength. To all alleged difficulties there is one simple answer: *He giveth more grace.*"—*Goulburn.*

Who always sits with his hat on before the Queen? Her coachman.

For the Advocate.

LET THERE BE LIGHT.

The earth unformed in chaos slept,
While the deep was draped in night;
The Spirit moved on the water's depth,
When the voice came forth: Let there be light.

The morning stars together sang,
While darkness fled from the sight,
When the sun of the first great system sprang
At the glorious words: Let there be light.

The seas rolled back to the coral bed,
While the earth was formed to mountain height;
The day lit up at the word which said,
In accents loud? Let there be light.

J. W. H.

CUTHBERT, ALA., March 14, 1872.

For the Advocate.

WRITING FOR THE PRESS.

MR. EDITOR: The newspaper press is acknowledged by all to be a mighty power for the promotion of good or of evil, according to the manner in which it is used. The enemies of the cross of Christ are making diligent use of it for the propagation of evil. They are by this means planting and cultivating the seed of vices which will grow into fuel for the fires of that hell which they endeavor to persuade their readers has only a fabled existence. While these wicked men are thus using this power for evil, men of God should use the same power to plant and cultivate those seeds which shall grow eventually into "trees of life" on the banks of the crystal river of God. While Satan's emissaries are pouring forth through the channel of the press rivers of deadly poison, which ten of thousands are drinking to their own eternal undoing, the heralds of the cross should send forth through the same channel, in still greater abundance, the streams of salvation, that men everywhere may drink and live forever.

It is to be feared that some of our ablest writers—or some who would be, if they would write—do not appreciate the importance of this means of doing good. Some of our ablest men and best preachers seldom write an article for any one of the *Advocates*.

Let us notice some reasons for availing ourselves of this means of doing good:

1. Some men *can write better than they can preach.* Of these there are at least two classes.

First, some one so constituted mentally and physically, that he is easily embarrassed and unbalanced in the presence of an audience, especially in trying to preach extempore. But in writing it is different. In the quiet of the study there is nothing to embarrass the mind or excite the nervous system. Calm and composed, the mind acts freely and is able to exert fully what power it possesses.

The other class to which I have reference is composed of men of a very different type—the very antipodes of the former class. The subject-matter of their sermons is good, their ideas clear and correct, their language chaste, their logic faultless; but their delivery is unimpressive, and their manner cold and dull. But these same men can write well, and their articles would be readable and profitable. Such men ought to write—they will do more good with their pens than with their tongues.

2. The audiences to which we preach are generally small in comparison with the numbers who read an article in a newspaper. We preach to from half a dozen to a few hundred persons, but a good article in a paper is read by thousands. In this way the substance of what we preach to a small congregation on Sunday may be condensed into a pithy article for the newspaper, and thus preached to an audience perhaps a hundred times as large as that which first heard it.

3. Those who hear us preach are dependent on their memories for what they hear, and are liable to forget much. But when they have it in print they can read it as often as they choose, and thus retain it.

4. On most of our circuits we preach at each appointment generally but once a month, and at some places this is all the religious service the people have during the month. But the ADVOCATE, filled with lessons of instruction, encouragement or warning, comes a welcome messenger every week. In this way we can preach to our people once a week, instead of only once a month.

Finally, what we write and publish may be kept for years, and be read by "those who shall come after;" and thus we, "being dead may yet speak."

Since we are "passing away," and our fellow-men are dying around us, it behooves us to seize upon every means of doing good. We should preach "Jesus and him crucified" from the pulpit, through the press, around the firesides and on the public highway.

NEWBERN, ALA., March, 1872.

WE NEVER so effectually repel Satan's temptations as when we fall on a gracious promise, and with it contend against him.

LET US not love those things much which we are not sure to live long to love, nor have long if we should

The Christian Advocate.

THURSDAY, APRIL 11, 1872.

OUR BABY.

Softly we cut the fragrant sod,
With trembling hands, asunder,
And lay this well-beloved of God,
Our dear dead baby, under.
O hearts that ache, and ache afresh!
O tears too blindly raining!
O hearts are weak, yet, being flesh,
Too strong for our restraining!

Sleep, darling, sleep! Cold rain shall steep
Thy little turf-made dwelling;
Thou wilt not know, so far below,
When winds or storms are swelling;
And birds shall sing in the warm spring,
And flowers bloom about thee;
Thou wilt not heed them, but oh,
The loneliness without thee!

Father, we will be comforted!
Thou wast the gracious Giver;
We yield her up—not dead, not dead—
To dwell with thee forever!
Take thou our child! ours for a day,
Thine while the ages blossom!
This little shining head we lay
In the Redeemer's bosom!

Hymns for Mothers and Children.

PAUL AND THE STADIUM.

Wherever Paul was residing, at Corinth, at Athens, and in all places where a Greek population was predominant, (and this was, in fact, over the whole of the Levant,) the athletic games of the Greeks came before his notice, as a subject which caused the most engrossing and universal interest. The Gymnasium, or place of training, and the Stadium, or ground for running, were among the most conspicuous and most frequented spots in the architecture and embellishment of the cities. Of many of them the remains can still be traced. Wrestling, boxing, and especially foot-races, with all the preliminary training, with the assembled and applauding multitudes while the contest was going on, with the formality of the heralds and the strict observance of the rules, with the umpires and prizes and eager congratulations at the close, with the poems which perpetuated great victories like heir-looms through successive generations—these things were almost a religion among the Greeks, and caused an enthusiasm which we ourselves can hardly understand, though it does happen that in our day athletic sports are a fancy and a fashion, and really in some cases, it would seem, almost a religion.

I said, especially the foot-race. This was pre-eminently the struggle which caused the most eager interest in that age and in those countries. And this is pre-eminently the image which seems to come obviously to the apostle, when he employs comparisons of this kind. We find instances in the Book of Acts. Thus when he is preaching one of his great missionary sermons at Antioch in Pisidia, and has occasion to mention John the Baptist, he speaks of him as "fulfilling his course," which literally means "running the race he had to run;" and this lively expression is evidently a fitting representation of that career, which did not last very long, but was very energetic while it lasted. So in addressing the elders at Miletus, and speaking of himself, and alluding with deep feeling to the "bonds and afflictions" which awaited him, he says: "None of these things move me, neither count I my life dear unto myself, that I may finish my course with joy." He knows that his course requires a vigorous effort; he feels that there are many things to dissuade him from it and to cause him to turn aside; but he braces himself up, like a runner, for the struggle, throws himself into it with all his force and spirit, and thinks of the joy and exultation which awaits him at the close.

Similar, and very frequently, is his language in the Epistles. It is well worth our while to observe how generally and variously this figure is distributed through them. Some phrases of this kind must appear strange to those who do not consider the context of circumstances by which the apostle was surrounded. Thus, to take as our guide the same English word which we have observed in the Acts, "Pray for us," he says to the Thessalonians, "that the word of the Lord may have free course and be glorified." Here the gospel itself is the runner, for which he desires a race that shall be vigorous, rapid, free from obstacles, and triumphant at the end. Again, to turn to most pathetic language having reference to himself, he writes to Timothy: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." We must be careful here to give the right meaning to the word "fight." This term has nothing to do with war. It denotes an athletic contest. And the particular kind of athletic contest, which he specifies in his customary way, is the foot-race. But now he is writing near the close of life. The race is nearly run, the struggle is all but over; he is weary, as it were, and panting with the effort; but he is successful; the crown is in sight, and the Judge, the "rightoous" Judge, who cannot make a mistake, is there, ready to place that bright wreath upon his head.

And as with the word "course," so with the verb that corresponds with it. "It is not of him that willeth, nor of him that runneth," says St. Paul in an argument, which turns all our confidence toward him who "hath compassion" and "showeth mercy." His anxiety regarding the success of his own apostolic work is expressed by the same image in two very different epistles, written at widely separated points of time. He tells the Galatians that at an early period he negotiated very carefully at Jerusalem, "lest by any means he should run or had run in vain;" and writing long afterward from Rome to the Philippians, he expresses his desire that they may be consistent, in order that he himself "may rejoice in the day of Christ, that he has not run in vain." And the metaphor which he applies to the progress of the gospel committed to him, he applies also to the practical consistency and progress of those who had learnt the truth from him. "Ye did run well," he says to some who had grievously failed and fallen; "who hath hindered you, that ye should not obey the truth?" "Ye were running the Christian race successfully and well; who put these obstacles in your way, which have thrown you down, and brought you to shame?" The whole language, as read in the original Greek, is far more easily recognized as applicable to the foot-race than can possibly be perceived in the English version. *Dean Howson's "Metaphors of St. Paul," published by the American Tract Society.*

BOOKS WRITTEN IN PRISON.

The two most celebrated men who come into the list of writers of books in prison in the first half of the seventeenth century are Raleigh and Cervantes. The gallant Sir Walter, after serving when young as a gentleman volunteer, went with Sir Humphroy Gilbert to America, returned and was knighted, raised a volunteer squadron against the Spanish Armada, and became a courtier. Something he did or said gave offense at court, and he resided abroad for some years. When Elizabeth died, and James the First succeeded to the throne, Raleigh returned to England; but he was arrested, and found guilty of treason by a packed jury. Twelve years of his life were passed continuously in prison; and here he wrote his "History of the World," a marvelous work to execute under such circumstances. In order really to begin at the beginning, he begins with the creation, and gravely discusses the opinions expressed by the learned as to whether paradise was as high up as the moon, or only as high as mid-air, or under the equinoctial line. But still the "History of the World" is a noble fragment, which could only have been written by one who had read much and traveled much. Hapless Raleigh! King James hated him with all the hatred which a narrow mind feels toward an intellectual superior, and sent him to the scaffold. The other great man whose name we have coupled with Raleigh was the Spanish novelist Cervantes, the author of the world-renowned "Don Quixote." He was first a student, then chamberlain to a cardinal, and then a soldier. He was thrice wounded at the battle of Lepanto, was taken prisoner by the corsairs, kept five years in captivity, and ransomed by his friends. Returning to Spain, he married, entered upon civil employments, traversed wide regions of his native country, and watched well the habits and peculiarities of his countrymen. Monetary embarrassments, rather than political or religious discord, threw him more than once into prison, but his imprisonment was a great thing for the world, since it was occupied by the planning and commencement of "Don Quixote."

Open the portals wide; let us admit the greatest prison writer of the second half of the seventeenth century, John Bunyan, tinker, preacher and author of a religious allegory, which is said to have been translated into a greater number of languages than any other book in the world, with two exceptions, the Bible and the "Imitation of Christ." He was thrown into Bedford jail because he would not renounce dissent, and there he supported himself for twelve years by making tagged boot laces. He wrote many controversial tracts, preached to his fellow-prisoners, and read to them the Bible and "Fox's Book of Martyrs." It was a fine answer that he gave to the clerk of the peace, who advised him to gain his liberty by recanting: "Sir, the law hath provided two ways of obeying; the one, to do that which I in my conscience believe I am bound to do actively; and when I cannot by activity, then I am willing to lie down and suffer whatever they shall do unto me." And it showed a vein of humor in his character when he replied to a Quaker who had come to visit him, and who declared that the Lord had ordered him to search for the Bunyan in half the prisons in England: "If the Lord had sent you, you need not have taken so much trouble to find me out; for the Lord knows I have been a prisoner in Bedford jail for the last twelve years." He wrote the first part of the "Pilgrim's Progress" while in prison; a fact that ought to endear his imprisonment to us. *All the Year Round.*

CHRISTIAN WOMEN.

"What women these Christians have!" exclaimed the heathen rhetorician Libanius, on learning about Anthusia, the mother of John Chrysostom, the famous "golden-mouthed" preacher of the gospel at Constantinople, in the fourth century. Anthusia, at the early age of twenty, lost her husband, and thenceforward devoted herself wholly to the education of her son, refusing all offers of further marriage. Her intelligence and piety molded the boy's character, and shaped the destiny of the man, who in his subsequent position of eminence never forgot what he owed to maternal influence. Hence it would be no overstrained assertion to say that we owe those rich homilies of Chrysostom, of which interpreters of Scripture still make great use, to the mind and heart of Anthusia. Nor was the mother of Chrysostom alone in this Christian fidelity and wisdom. The student of church history will at once call to mind the mother of Theodoret, who used to take him in early childhood to receive the blessing and instruction of holy monks; and who thus secured impressions which were never effaced, and which had their part in making him, in certain respects, one of the best students and expositors of Scripture of his time. The pious Nonna will also come to mind, who, by prayer and holy example, won her husband from heresy. Their first-born son she carried to the church, soon after his birth, with the gospels placed in his hands, and there solemnly dedicated him to God. That son of consecration was not allowed to forget the fact. His mother constantly reminded him of it, and so fortified her boy, by her prayers and instructions, that when he went as a youth to Athens, and was exposed to all the temptations of seductive paganism in that metropolis, he was true to Christ. He is known in history as the distinguished church teacher, Gregory of Nazianzum; and he was wont to speak of his mother as like Hannah in the Old Testament, who offered her Samuel to the Lord. And surely no one will fail to think of Monica, the mother of Augustine, whose faith and petitions had such illustrious answer and reward in the final character and work of that greatest of the Christian fathers—eminent alike for his personal piety, and for his lasting influence, through his writings, on the church of subsequent ages.

The strength of the church has always largely been in its women—from the time when they lovingly ministered to the Savior, in life and at death, met with the apostles for prayer, prior to the Pentecostal baptism, and were the comforters and helpers of Paul in his missionary labors, down to the present day. They have so lived and worshiped, have so exemplified the virtues of the wife and mother, have so illustrated the beauty of holiness, have so trained for the church its noblest men, that they have compelled the admiration of the worldling and the skeptic. Many a man has found that the last link which still bound his unbelieving mind to some intellectual faith in Christianity was the remembrance of his mother's piety, or the daily vision of the purity of his wife. The eulogy of Libanius, pronounced upon the Christian women of the primitive churches, has lost none of its meaning in this nineteenth century. In chasteness of morals, general intelligence, social culture, self-denying benevolence, and genuine and unaffected piety, our Christian women are the glory of the age; and it is at once the honor and the triumph of the missionary work, that it is rapidly raising the converted women of heathen lands to a similar level.—*Advance.*

It is almost absurd to see how men suppose they have got rid of their own responsibility by throwing it upon others, or by adopting a negative instead of a positive course—just as if you avoided responsibility, or did not in some measure decide, merely because you decided to do nothing yourself.—*Arthur Helps.*

Queer.—Two deacons once disputing about the proposed new grave-yard, one remarked:

"I'll never be buried in that ground as long as I live."

"What an obstinate man!" said the other. "If my life is spared I will."

What does it matter whether God is pleased to act by one man or by ten thousand? All the power, all the wisdom, all the grace, is in him.

"Footprints on the sands of time," The fires of the last day will melt and congeal those sands, and our footprints will be seen forever.

Discoveries at Jerusalem and Ephesus.

The London *Times* has a letter from Captain Wilson, in which he communicates information of an important discovery made in the explorations at Jerusalem. He writes: "It will be remembered that Captain Warren explored a remarkable rock-hewn passage leading southward toward the temple area from the subway at the Convent of the Sisters of Sion. Mr. Schick has found a continuation of this passage, or rather aqueduct, as it is now proved to be, toward the north. In my notes to the Ordnance Survey of Jerusalem I pointed out the possible existence of an aqueduct in this position, and should future researches prove this view to be correct, we may possibly identify the aqueduct with that made by Hezekiah when 'he stopped the upper watercourse (accurately, source of the waters) of Gihon, and brought it straight down to the west side of the city of David' (Second Chron. xxxii, 30.) It may also be the 'conduit of the Upper Pool,' mentioned in Isaiah and the Second Book of Kings. The existence of the aqueduct lately discovered is a strong argument in favor of the belief that the city of David occupied a portion of Mount Moriah, and it may possibly enable us to identify the Pool, or some source near it, as the Upper Gihon, and Silvaur as Gihon in the Valley."

Simultaneously a letter from Smyrna speaks of remarkable discoveries that have been made on the site of the Temple of Diana, at Ephesus. A large area of the temple has been cleared, and various architectural marbles have been found. The diameter of the columns of the temple being six feet; the scale of the architecture is, of course, colossal. Says the writer: "I gazed with a peculiar interest on these relics of those famous columns on which St. Paul must have gazed when he preached against them, but which local fanaticism, aided by local vested interests, preserved in all their splendor for three centuries after his coming. The architecture of the temple is Ionic."—*New York Observer.*

The Earth Cure for Ulcers.—"I dried and pulverized some clay," says a writer in the *Country Gentleman*, "and recommended it as a valuable remedy to a neighbor woman who had for ten years had a very bad ulcer on her ankle. She had paid our best physicians over $50 for treatment, without any relief. She applied the dried clay almost constantly for about six months, and a perfect cure has resulted. The first effect of the preparation was to remove inflammation and relieve pain, and now she says there is no scar remaining, and her limb, which was stiff and lame, is as elastic as when she was a girl. The woman is a very large, fleshy person, about forty years of age. I considered the test a very severe one, and the result very satisfactory. About a gallon of pulverized clay was used."

An Intelligent Hearer.—A country clergyman chose for his text on one occasion a passage of Scripture which had been variously interpreted. In concluding his sermon he said: "These are the conclusions I have reached after the most diligent study, but I must inform you that the *commentators disagree with me.*" A farmer, a great admirer of the parson's eloquence, had paid marked attention to the discourse. He went home, filled a large bag with choice kidney potatoes, and packed them off to the parson's house, with the following note:

"*Reverend and Dear Sir:* You told me this mornin as how *common taturs didn't agree with you.* I hope as how choice kidney does."

Worldly Conformity.—Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count upon the profligate children of pious parents, and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books and amusements an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the day."

If I were suddenly asked to give a proof of the goodness of God to us, I think I should say that it is most manifested in the exquisite difference he has made between the souls of women and men, so as to create the possibility of the most charming companionship that the mind of man can imagine.—*Arthur Helps.*

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and sincerity.

RELIGIOUS INTELLIGENCE.

The British and American Congregational church, St. Petersburg, Russia, celebrated their annual festival, New Year's night, with supper, song and speeches. The circulation of the Bible among the French and German troops, during the war, by the agents of the British and Foreign Society, amounted to nearly half a million copies, or portions of Scripture. The Emperor of Germany lately addressed a letter of thanks to the society for its noble work. The same society has in France, Italy and Germany about one hundred colporteurs.

The recent discussion at Rome between Gavazzi and two other Italian Protestant ministers on the one side, and three Roman ecclesiastics on the other, was permitted if not ordered by the Pope; and it was understood in Rome that this was the initiation of a new policy, and that such discussions were to be allowed and perhaps encouraged by the papacy. But it appears that such a purpose, if it was entertained, has been abandoned; for the Pope has ordered Cardinal Patrizi to address a letter to the College of Theologians forbidding hereafter any of its members, or any other member of the Church of Rome, publicly to confute Protestant preachers." This looks as though the result of the first experiment were not satisfactory.

The free preaching of the gospel in Mexico has produced such remarkable effects, not only in the city, but in many parts of the country, that Ultramontane fanaticism is thoroughly aroused. A secret society, under the name of *Sociedad Catholica*, has been formed for the purpose of opposing and suppressing, as far as possible, evangelical teaching. In some places it has succeeded in dispersing Protestant congregations, for a time, by violence and riots; but in almost every case the state authorities have reinstated the Protestants in their civil and religious rights. Occasionally the rebels made their rallying cry "Death to the Protestants," as they did at Tlalmanalco, where they were successful in routing the government troops. Every effort is made by the Romanists, by means of "missions" or presbyters, going about exhorting the people to confess, to counteract the circulation of the Bible, to destroy the influence of the "Church of Jesus," and by intimidating the people, threatening excommunication for reading Protestant books, commanding them to burn all they find, to arrest the progress of the Protestant movement. But the work goes steadily forward. Congregations are springing up in various parts of the country—now, at least sixty in number, varying in membership from ten to five hundred. On the last Sunday of the past year the Lord's Supper was publicly administered in San Jose de Gracia, formerly a Roman Catholic church, by Rev. Dr. Riley, assisted by four converted priests, to about four hundred communicants. The Chapel of Balvanera, adjoining the Church of San Francisco, is crowded with worshipers. A church has been planted at Guadalupe, the headquarters of the Mexican papists, who attempted to drive away the encroaching Protestants, but were restrained by the prefect of the city.—*Independent.*

Russia and Religious Liberty.—From the fourth annual report of the Evangelical Alliance for the United States, we take an account of the results of the deputation and memorial to the Emperor of Russia, in behalf of the suffering Protestants in the Baltic Provinces. "The Alliance has never before made such a bold, vigorous and united effort, and may congratulate itself on the result. The mission has excited unusual interest. The subject of religious liberty, as distinct from more toleration, was brought prominently not only before the Russian Emperor and his prime minister, but before the tribunal of public opinion, and was earnestly discussed by the leading papers in England, France, Germany, Austria, Russia and other countries. An impression has been made which cannot be effaced, and seed sown which must in due time bear fruit. The harsh measures against the Lutherans in the Baltic Provinces, who wish to return to the church of their fathers, have recently been discontinued, and there is reasonable ground to hope that the penal laws of the Russian empire, which impede the full enjoyment of religious liberty, will before long be repealed." This statement is confirmed by the *Evangelic Christendom* for January, 1872, in the following words: "The council have learnt that already the oppressive measures of which Protestants complained have been stopped; orders have been given that Lutherans, who, from whatever cause, had become members of the Greek Church, shall now be allowed to return to the church to which they had formerly belonged; and Lutheran consistories, previously constrained by the Russian authorities to exercise discipline upon Protestant pastors who administered the Lord's Supper to returned converts, or who baptized the children of mixed marriages, have announced their intention not to carry out in future such orders. This courageous declaration has been allowed by the Russian government to pass without notice or reply."

Four denominations of Protestants have already established churches in Rome—the Waldensian, the Free Italian Church, the Baptists and the Methodists. The second and third have two stations in the city; the last is the most recent, and has resulted from the labors of Signor Sciarelli. After several months of preaching and special instruction, seven men and four women were found to have given satisfactory evidence by profession and life of true conversion; and, after public examination on the doctrines of evangelical religion and avowal of their faith, they were constituted the first members of this church, and, in company with pastors and members from other churches, began its ordinances with the celebration of the Lord's Supper, singing an Italian rendering of "Rock of Ages," (*O de' secoli alla roccia,*) for the first time in Rome. The number of members in these churches is not yet great; but unity prevails among them all, and brotherly co-operation forms a most happy feature of the work. For the sake of greater power in the midst of hostile forces, all the churches, ministers and people, meet together weekly for prayer and encouragement. An advertisement from the *Capitale* will indicate how boldly and thoroughly the doctrines of the gospel are proclaimed in the Eternal City: "*Evangelical Conference.*—On Wednesday, the twenty-ninth of November, at seven o'clock, in the usual locality, 16 Vicolo Soderini, Signor Ribetti, evangelical minister, will give a public conference on the great question so much discussed in the fifteenth century among the Reformers—Luther, Calvin, etc.—and the papistical doctors: Is man justified by faith alone? The replies which have been made to this question by St. Paul, St. James, and the Fathers of the Church will be examined. On Tuesday and Friday, at the same hour, there will be other conferences. Sunday morning worship at eleven o'clock." Two years ago such a placard would have occasioned a greater sensation than Luther's famous challenge to Tetzel. Yet this short time since the rule of Pio Nono is longer than centuries in the total change and perfect liberty of the present day.

Ecclesiastically the Russian empire is divided into twenty-four episcopal districts called Eparchies. Five of these Eparchies, those of St. Petersburg, Moscow, Kiev, Vilna and Siberia, are presided over by ecclesiastical rulers of the highest rank, called metropolitans. Over all the others are archbishops or bishops. The clergy are divided into three classes. The first is the *black*, or regular clergy, to which belongs all the bishops and higher dignitaries, and most of the directors and teachers in religious seminaries. This class consists wholly of monks. The second class is the *white*, or secular clergy, which includes all village priests, and the clergy of the town churches, who are in direct communication with the laity. This is a privileged, hereditary class, but retirement from it is possible. The completion of a course of study in an ecclesiastical seminary, and marriage with a virgin, are essential to investure with this priesthood. If a priest's wife dies she must become a monk or resign his position as a clergyman, second marriage being forbidden him. The third clerical order, likewise hereditary, comprises the sexistans, clerks, singers and deacons, and consists for the most part of students of theology who have not been able to pass examination. From the census of the Holy Synod it appears that there are 35,000 Established Greek orthodox churches, of which 31,000 are parochial and 2,000 dependent. The clergy number 37,718, besides 11,227 deans and 65,952 members of the third clerical order. The government contributes for church repairs and salaries of the secular clergy 5,163,363 silver roubles a year, or nearly four million dollars. The salaries of the village priests are wretchedly small, the highest being not over $250, while many receive not more than $75. Emoluments for religious ministrations add somewhat to the meager incomes of city priests, but very little to those of the smaller places and in the country. The latter, however, are always furnished a small portion of land, by the cultivation of which they manage to supply their necessities. A portion of the public papers are now joining with the clergy to secure for the village priests such an increase of salary as may enable them to keep up more efficiently the dignity of the establishment.

Whatever you buy or sell, let or hire, make a clear bargain, and never trust to "We shan't disagree about trifles."

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This is not too much to expect. There has been a gradual increase of circulation for some months. Our book-keeper informs us that for several weeks past the number of *new subscribers* has been at the rate of about one hundred per week. But a small number, comparatively, of the circuits and stations are represented in the lists which are forwarded, showing that a general and united effort can far more than double the number. Give us three thousand *new subscribers* by the first of July, and this will justify the enlargement of the paper and the furnishing of an entirely new dress. Our present size is the largest that we can print on the press we now have. We must buy a new and larger press.

We must avoid debt; and judging from the unusual promptness with which old subscribers are renewing, and the constant assurances of appreciation from correspondents, we are convinced that the ADVOCATE has never, since the war, had as encouraging prospects as at present, and we are confident that a little effort will secure us the means of furnishing a paper which will equal our most sanguine expectations, without the fear of embarrassment. "*All together, brethren!*"

GRUMBLING.

No matter whether it is the fault of the mails or the clerks that your paper fails to come, *scold the publisher—he likes it.* He dislikes nothing more than the insipid, care-nothing style of dealing with the ADVOCATE. He wishes every subscriber to promptly notify him of any failure to reach them, and if they can suggest any remedy, do so. It shows that you appreciate the paper, and it is decidedly complimentary for you to feel annoyed when it fails to reach you. A subscriber, writing from Kenner, Louisiana, says: "When I have no church to go to, and no ADVOCATE to read, it makes the Sabbath a long and lonely one to me." We find in such expressions as these our greatest encouragement.

REBUILDING.—Nashville is doing nobly for the restoration of the Publishing House. Let all sections do but half as well and the work will be done at once. Dr. Redford says in the last Nashville *Christian Advocate*:

The citizens of Nashville, to this date, have subscribed $32,037.67 toward the rebuilding of the Publishing House. This, with the $17,000 contributed in 1854, makes $49,037.67 contributed to this institution. We think they will easily raise enough to make their entire contribution $50,000, as several gentlemen who intend to aid us have not yet subscribed. It will only require $962.33 additional.

THE FIRST DISPATCH.

The recent death of Prof. Morse, the inventor of the telegraph, takes us back to the time when there were few who believed in the practicability or possibility of such a telegraph system as we now possess. It is only twenty-eight years ago that Morse was urging the subject upon the attention of Congress, and asking for an appropriation to enable him to set up the wires between Washington and Baltimore. Stephenson and Fulton had not more difficulties and discouragements than those which he encountered. We can scarcely realize that the telegraph lines and the ocean cables have all been laid, in so short a time. The first telegram sent was selected by the inventor from the inspired volume. The words were fitly chosen, and adapted to the character and grandeur of the discovery.

"What hath God wrought?" was the first utterance of that mighty system of communication which now crosses oceans and continents, and covers the world with its meshes. We suppose the words were selected with the purpose of a devout recognition of God in the progress and discoveries of science, and perhaps also with reference to the service which the invention might render to civilization and religion. God is in the activities of mind and thought, and the discoveries of science are in the end to praise him. They are to minister not alone to the material interests of the world—to its commerce, and to its political and social welfare—but much more to the spiritual good of men, and to the advancement of Christ's kingdom.

That almost instantaneous communication should exist between the most distant parts of the earth can scarcely be credited in the midst of its daily realization. Time and distance are practically annihilated so far as the transmission of thought and intelligence are concerned. In some measure the *nunc stans* of the Creator is reached by us, and an ubiquity of intelligence is approached as the morning papers spread out before the eye the events which are taking place throughout the four quarters of the earth. Take in the whole of what science has achieved in all directions since that first dispatch was sent on the twenty-seventh of May, 1844, and we may reiterate its language with increased significance. Why not ascribe all to Him who is wonderful in counsel? The application of steam as the great motive power, the utilization of electricity, the railroad, the steamboat, the cotton-gin, the spinning-jenny, are wrought of God. Thus of all the revelations of science, in astronomy, chemistry and geology. The spectroscope with its novel and important results, the microscope with its almost preternatural exhibitions of matter and life, and the far-reaching telescope which dissolves and brushes away the illusions of early astronomy in its sweep of the stellar fields, are in some sense his work. God is working in all and through all to carry forward his great plans for the moral regeneration and elevation of man. He is in science as he is in history, though the eminent actors and instruments in both often refuse to see his hand in the affairs of the world.

There may be temporary manifestations apparently unfriendly to religion, and discoveries which seem to conflict with the Bible. Infidelity lifts its crest, and atheism rejoices in the approaching overthrow of the gospel; but in the long run all philosophy, all science and all the mechanical inventions are sure to furnish confirmations to the religion of Christ, and to help the cause which their votaries have hoped to overthrow. The worse than pagan temples which they are attempting to build will in due time be turned over to faith, and surrendered to Christian worship. It is grateful and refreshing to find such a reverent sense of God in science and invention as this first telegram exhibits, but it is even more satisfactory to feel that in all God is working, whether the men of science and progress recognize the fact, or banish all thoughts of a divine and creative Providence from the world. If science in its infancy rudely jostles and unsettles the faith of some, we may be sure that its maturity will furnish the most powerful arguments and demonstrations to human reason of the certainty and truth of Scripture. The Huxleys, Darwins, Spencers and Mills are building better than they either know or intend, and are gathering the materials which will be hereafter wielded for the truth of religion.

The moral evidences of Christianity are so powerful to the Christian consciousness that the converted man has no difficulty on this score. He is satisfied in himself of the truth of religion, and reposes tranquilly in the confident belief that all the discoveries of philosophy and science will ultimately turn out for the furtherance of the gospel. The grand convergence is toward the consummation of man's religious destiny. God has wrought amazingly, and is working still, as never before, in that aspect of his providence of which the electric telegraph is a striking manifestation. The evil appears with the good, but the good will at length triumph. Steam, electricity and chemistry are pressed into the service of hatred, falsehood, stock gambling, drunkenness and war. Selfishness, avarice and meanness may use them for base and diabolical ends. But, on the other hand, they make the communion and brotherhood of the human race possible, and assure the means for the speedy evangelization of the nations. Heaven's best gifts are perverted, and the works of God are desecrated for a time, but their mission for good will be accomplished.

This, we take it, is sound philosophy, and the Christian view of the discoveries and inventions of our times and of all times. That we have the mariner's compass, the steam engine and the telegraph, and that men are every day wresting from nature her richest and most valuable secrets, is not a mere chance. These activities are moving side by side with the spiritual needs of the soul, and are gathering toward the final result when the earth shall be filled with the knowledge of the Lord. We may most devoutly inquire, "What hath God wrought" through the genius of such men as Fulton, Stephenson and Morse? In a sense scarcely intended by the ancient seer, it is true that "there is no enchantment against Jacob, neither is there any divination against Israel." So much like enchantment, and so far outstripping the most accomplished arts of the diviner, the marvels of modern science and invention must be tributary to the kingdom of Christ. The prophets may even come to curse, but they will be compelled to bless, and the testimony shall be extorted from unwilling lips: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

OUR REAL NEED.

One of our most devoted and successful ministers makes the following remarks in a letter, with which, with all my desire for a better educated ministry, I can but deeply sympathize. Consecration is knowledge, it is talents, it is power with all classes. Let us seek that.

"The church is mistaken about her need; this is not education, but *consecration*. A consecrated ministry will, by God's aid, get education enough. Give me a Conference full of Nelsons, and God will save more souls in a year than forty Conferences without this, and every member his diploma, literary and theological, in his pocket. Education, next to sin, is hard to sanctify. I won't plead for ignorance, but for consecration."

The writer speaks the truth when he says he "don't plead for ignorance." He is a noted instance of diligence and devotion to study. He continues, on going to his present work:

"I burnt up all my sermons and notes, and determined to throw myself anew on God and study, and I do not regret it. I enter on my work untrammeled, with freshness and fitness, under God's special guidance."

As might be supposed, a man of this character is in demand for various works. ALABAMA.

PRAYER-MEETING TALK.

BY REV. DR. WALKER, OF ST. JOHN'S CHURCH, GALVESTON.

"*Having your loins girt about with truth.*" Truth constitutes the grand distinction of revealed religion, differencing it from all heathen and Mohammedan errors, and from all papal traditions and superstitions. Revealed religion comes to all, with all the evidence necessary to authenticate its claims to the faith and obedience of man. An ambassador, or legate, comes with documents bearing the seal of State, and the autograph of emperor, king or president, and shows that he speaks by authority—that the government that accredits him sustains his pretensions, and will make good his promises and stipulations. So the inspired teachers came; they gave evidence of divine authority in the miracles they wrought, and of the divine character in the justice and benevolence of the miracles. In the prophecies they uttered they gave evidence that their minds were divinely illuminated. In the nature of the things they taught and commanded they gave the fullest proof that they spake the inspirations of him who knows what is in man, and the needs of all. But they did more. They challenged men to make the experiment, and test the truth and practical value of their teachings. They declared that the consciousness of men would bear testimony to the truth and adaptation of the doctrines they proclaimed. Every man who really means to be a Christian soldier must be "girt about with truth;" it is the band of iron strong to bind the pales of the vessel—the fellies and spokes of the wheel firm to the hub. No man is truly strong unless strong in the truth; but inwardly assured he holds the truth, he is immovable in his convictions. But if he doubts, he is a "double-minded man, and unstable in all his ways." This want of thoroughly governed conviction is no doubt the cause of much of the unstableness and wavering that is the ruin of the individual and the grief of the church.

A Christian girded with the truth need never be *ashamed*. There is nothing in truth to cause a blush. Let the "gainsayer" say something truer, do something better, or find something more valuable; and if he cannot, let him blush at his folly in opposing that which he cannot improve.

The Christian girded with the truth need never be *afraid*. He wears an armor more invulnerable than triple steel. No shaft of wit, ridicule or falsehood can penetrate it. He abides in an impregnable fortress; "his defense shall be the munitions of rocks."

He that is girded with truth can never be *hurt*, can never be conquered. Error must at last fail, fly and perish; but truth shall camp upon the conquered field, and hold it against all attacks, and hold it forever.

Let me press upon you the exhortation: "Be girt about with truth." By thorough and fair investigation, be satisfied in your profoundest convictions that you hold to the "truth." By daily communion with God, have an inward assurance that your Redeemer lives. In your daily outward life show that you hold to the truth—that it is adapted to all the needs of your nature, and suited for all relations of life. So shall you "enter through the gates into the city," "where whosoever loveth and maketh a lie" shall never enter.—*Galveston Christian Advocate.*

What is Corrupting the Morals of our People.

The editor of the *Southern Churchman* gives members of his church some healthy hints in the following article, taken from a recent number of that paper. They need them, now that Lent is past. J. H.

As we were looking over exchange papers, last week, our eye glanced at an item in a secular paper published in Virginia; it is not worth while to be more particular as to locality. We read: "We have several good reasons for believing that private morals are becoming lax in some quarters hereabout lately." We do not take too much for granted in supposing the reference is to sins against purity; sins we may refer to, without going into details and giving offense. And we do this with less hesitation, because of a conversation which took place between a clergyman of our diocese and one of the most distinguished physicians in the State. This gentleman told our informant that he had been forced to notice in his medical practice of the past four years more crimes of this nature among young women, and that among the "better sort of people," than he had for the forty preceding years of his medical life! And he went on to give his opinion of the cause of it. He had no hesitation to attribute it to the round dances which had come in fashion among us since the war.

Many who before the war were at the bottom of the social ladder, have made fortunes. Not prepared either mentally or morally for the new position they have attained, they naturally desire to exhibit their wealth, and do so by the gaudiest dressings, jewelry, equipages, etc. They buy fine houses and give splendid entertainments; and it is well known they can always have people to eat their dinners and come to their balls. And such persons are now giving *tone* to society, as it is called. The man may be coarse, the wife vulgar; but the sons and daughters will grow up men and women of the world. Taught nothing useful, learning nothing wise, practicing nothing good, they live simply for this world. Having nothing to do, they would die of *ennui*, did they not seek excitement. The young men find it in gambling saloons, in brothels and restaurants. The young women in dressing, in flirting and in a ceaseless round of amusements; and owing to late hours, to exciting food and drink, helped on by immodest dressing, and by immodest dancing with the class of young men we have been describing—men ticketed by the apostle as those "having eyes full of adultery and that cannot cease from sin."—is it any wonder these silly females fall a prey to those who live but to indulge their lusts and vices?

"But our sons," you say, "are men of honor, and our daughters modest and sensible." We do not doubt it. But do we not know the power and fascination of *fashion*, especially with young ladies? If the "world of fashion" dresses immodestly, how long before *your* daughters will do the same? If the *fashionable* dances are such that you, a sensible Christian mother, cannot tolerate, how long before your daughters will make you believe you are old-fashioned and know nothing? "To be sure, the square dances were well enough in your day, but *now* the fashion is the round; and we cannot be such old fogies as not to do what Miss A. and Miss B. do. And moreover, do you mean to say that these young ladies are not proper companions for us?" The poor mother, with a sigh, yields to what she in her heart knows to be wrong, and very soon her daughter becomes as gay as the gayest, as bold as the boldest, and can face a regiment of men, with a countenance that never blushes, and with eyes that are never cast down save but to delude and mock the unsophisticated. All this is the *tendency* of things in this very State of Virginia—a downward tendency; a tendency to no other place than hell.

The Virginia secular paper from which we quoted the few lines about lax morals above, goes on to say: "Such indications ought to make the people more active and earnest to set high examples, and to discourage all vice and looseness by precept and influence, more vigorously than ever." But who are the "good people?" We have said "society," in the modern acceptation of the word, has changed or is fast changing with us in Virginia and the South. Now men have the money, and have what money brings, viz.: station, dress, houses, balls, etc. And these are now setting the fashion, and with it corrupting the morals of the people. Who, then, are the "good people?" Church members, of course. Why many of these people *are* church members. It is the fashion to be a church member. Who, then, are the "good people?" Who are those who are to "set high examples and to discourage all vice and looseness?" We cannot name them; we do not know them. But of one thing we are certain: we are going to have moral looseness degenerating into sins against purity so long as the drinking usages of society are kept up; so long as immodest dressing is thought becoming; so long as these round dances are considered decent. The time will come, must come, when no honorable man and no modest woman will permit such drinking and dressing and dancing.

FOLLOWING AFTER.

Our Northern brethren are following in the wake of the Southern Church in mending and improving their polity. Lay representation has already been virtually secured. District Conferences are likely to come next. They have them already in an informal way, and efforts will be made to have them adopted by the approaching General Conference. The Pittsburg Conference adopted the following resolution at its late session:

Resolved, That we request the General Conference to inquire into the propriety of introducing a section into the Discipline providing for the holding of semi-annual District Conferences, to be composed of the traveling and local preachers of the district, with one layman from each charge; the said Conference to be a court for the trial of local preachers; have authority to license men to preach, and recommend them for admission to the traveling connection; and to make arrangements for the best interests of the work in the district.

TIMELY WARNING.

The St. Louis *Christian Advocate* gives the following advice and warning. It is a word in season for this latitude.

Since the resignation of Rev. Mr. Curtis, of Baltimore, several ladies of his flock have gone to Rome, having been taken to mass, it is said, by the reverend gentleman himself. These women are all of Methodist families, having found the Episcopal Church a half-way station to the abject sacramentarianism and virgin-worship of the Church of Rome. Of course these victims know nothing of the principles of that church, nor of the utter falsehood of its historical pretensions. As Methodists they were taught nothing upon the subject; as Episcopalians they were slily indoctrinated with the radical dogmas and fatal sentimentality of Rome. It is strange that Protestant Churches do not think it worth while to fortify the minds of their people against the bold and baseless assumptions of popery. Our Sunday school children ought to have books prepared for their instruction in this most important subject, and our congregations ought to be made to comprehend how very serious it is. For fear of appearing uncharitable or of offending somebody, we permit our people to remain profoundly ignorant and indifferent concerning the great controversy, and allow the Catholics free course for their seductions. By their schools, and through the allurements of fashionable Episcopalianism, they creep into our families and "lead silly women astray," and they will continue to do so until we shall educate our people to the proper degree of resistance.

Mississippi Conference Minutes.

MR. EDITOR: There are some unfortunate errors in the pamphlet Minutes of the Mississippi Conference.

The one most mortifying to me is the entire omission of the name of the venerable John G. Jones. It should have occurred under the answer to the eighteenth question: Who are superannuated?

The name of Thomas Nixon, since entered upon his eternal reward, should also have appeared among the superannuates, instead of among the supernumeraries, as published.

The name of the supernumerary on the Thomastown circuit, Jackson district, should be James K. Hamblon, not James Y. Hamilton.

There may be other mistakes, but those I discovered in reading a copy of the Minutes I saw when from home, those forwarded me having not yet been received.

It must be annoying to a member of Conference to have his name printed wrong, or, worse still, entirely omitted; but I can assure them no one can have keener regrets on account of it than myself.

C. G. ANDREWS,
Sec'y Mississippi Conference.
JACKSON, LA., March 30, 1872.

THE Maryland Conference of the Methodist Protestant Church held its annual session at Washington City, March 13-19. The body was composed of about one hundred and sixty ministers and laymen. Rev. D. E. Reese, the president, in his report, represented the condition of the Conference to be healthy and prosperous. He was re-elected president for the ensuing year. The exhibit of the Western Maryland College shows value of property $33,000, $10,000 as having been recently added to its funds, and 131 students. Negotiations were authorized to be made with W. J. C. Dulany for the improvement of the publishing interests, on the plan of a joint stock company, with a capital of $10,000. The superannuated fund amounts to $5,101.09, and the collections for missions, $3,728.44. The Missionary Society adopted a resolution ordering legal proceedings to be instituted for the recovery of a church and parsonage at Cumberland, Maryland, which, it is alleged, are unlawfully held by agents of the Baltimore Conference of the Methodist Episcopal Church, an appeal to that Conference for a peaceable settlement having been unavailing. The Committee on Statistics reported 12,186 members, 1,124 probationers; churches, 185; parsonages, 37; Sabbath schools, 172; teachers, 1,926; scholars, 11,932; volumes in the libraries, 20,111; value of church property, $744,400. The increase in membership is over one thousand.

WE DEEPLY REGRET TO LEARN that our much-esteemed friend and brother, Carey W. Butt, Esq., of Mobile, has recently met with a sore bereavement. His daughter Fannie, a sweet and beautiful girl of sixteen, died on the twenty-seventh of March. Her obituary will appear next week. We tender our sincere sympathies to the afflicted father and other kindred.

Married.

March 14, 1872, at the residence of the bride's mother, Mrs. Murchison, by Rev. Ira B. Robertson, Dr. LEA SHELTON to Miss REBECCA MURCHISON, all of Hinds county, Mississippi.

Obituaries.

MR. FRANCIS BARNETT LEE was born April 7, 1823, and died December 2, 1871, in the parish of Red River, Louisiana, aged forty-eight years, seven months and twenty-five days.

He professed religion and joined the Methodist Episcopal Church South in June, 1864. Bro. Lee was a kind neighbor, a good husband, an affectionate father, and lived a consistent life after his conversion until death. The church has sustained a loss, together with the family and friends; but no doubt their loss is his eternal gain. May the grace of God sustain his disconsolate widow and orphan children.

"Thou art gone to the grave, but we will not deplore thee,
Whose God was thy ransom, thy guardian and guide;
He gave thee, he took thee, and he will restore thee;
And death has no sting, for the Savior has died."

W. D. STAYTON.

MRS. CATHERINE C. KENNARD, wife of William K. Kennard, died in Yazoo City, Mississippi, February 26, 1872.

Mrs. Kennard had been for years an invalid in New Orleans, and had but a short time before her death become a resident of Yazoo City. Under the treatment of skillful physicians she at times indulged hopes of permanent improvement, if not a restoration to health; but these anticipations were never realized. For several weeks she gradually declined, and finally passed so gently through the portals of death that her departure was a surprise to her husband, though he had been expecting it for many months. For several years previous to her death she had been a consistent member of the Methodist Episcopal Church South. She was a fond mother, (though sorely bereaved in the loss of four children,) a dutiful and affectionate wife, a patient sufferer and an obedient Christian. Her end was peaceful, as her life had been faithful. She leaves to comfort her afflicted husband the memory of her beautiful life and an interesting infant a few months old. May the mercies of the great Sympathizer abide with him and it. H.

REV. GEORGE W. CRYMES, M. D., died suddenly, at his residence in Enon, Alabama, on the night of February 29, 1872, aged sixty-three years and three days. He had been out most of the day on business, and returned home in the afternoon in usual health. After supper he conversed awhile with the family, and conducted family worship with more than usual fervor. He then commended himself to God in private devotion, as usual, and retired to bed. In a short time he was found to be dying, and after a few minutes passed quietly into that sleep which knows no earthly waking.

Bro. Crymes joined the Methodist Church in 1836, and afterward filled successively the offices of class-leader, exhorter and local preacher, having been ordained deacon by Bishop Andrew, and elder by Bishop Wightman.

He was a man of ardent temperament, warm in his friendships, and devoted to his family. His real character was best known and appreciated by those who were most intimate with him. He was systematic in his family religion, earnest in his private devotions, and constant in his devotion to the interests of the church.

W. K. NORTON.

JAMES PETER JENKINS, son of Nathaniel Jenkins, died in New Orleans, March 31, 1872, in the seventeenth year of his age.

Jimmy Jenkins he was familiarly called, for everybody that knew him could only speak of or to him affectionately. He had not only an old head, but also an old face on young shoulders—that is, his expression of countenance was singularly grave, thoughtful, earnest. Perhaps the disease, which took years to bring him low, had something to do with the wrinkles that gave to his brow the cast of age; but there were abundant indications of unusual mental activity that corresponded with his deep, inquiring look. His growth physically was stunted; intellectually, it was beyond his years; spiritually, it was adult, mature. His parents have recollections only of his obedience, his brothers and sisters of his affection, his friends of amiability and gentleness, his teachers of studiousness, and his pastor of a hope which designated him for the ministry; but God designated him for an angel, and prevailed.

He was an experimental Christian—he knew the Lord. Therefore, as a sufferer, he was patient; dying, he was triumphant. He said to me: "Say good by to the Sunday school for me, and tell them to meet me in heaven." His Sunday school teacher closed his eyes at about one o'clock on Easter Sunday morning. Not far from the very hour at which the Savior arose from the dead, on the first Easter, the young disciple rose to heaven, "the land of the living."

W. V. TUDOR.

——, at the residence of her husband, in Claiborne parish, Louisiana, January 25, 1872, MARY ANGELINE LOWERY, in the forty-first year of her age. She was the daughter of William O. and Sarah Bullock, and born in Pike county, Mississippi. She was converted and joined the Methodist Episcopal Church South at eight years of age. Her parents moved to Claiborne parish, Louisiana, when she was quite young. She was married to George W. Lowery in 1850, with whom she lived in great harmony till her death. She was a faithful and consistent Christian; and though of a modest temperament, yet she, by her daily walk, was a "shining light" to the world, and constantly set an example worthy of imitation by all with whom she associated. The writer knew her for the last twenty years of her life, and he can truly say that hers was a "life well spent," and a triumphant death, giving to her surviving friends a striking proof of the power of faith and the sustaining "grace of God" in the trying hour of death. She died in the full prospect of a blessed immortality. In her death society has lost one of its brightest ornaments, the church one of its most faithful members, her associates a valued friend, her husband a fond and devoted companion, and her children a tender and affectionate mother. We sorrow not as those who look for happiness in this world alone, and have no hope of a bright future; but, thank God, we can, by an eye of faith, look beyond the trying scenes of time to that home prepared for the finally faithful, where the sorrows of earth can never invade, and parting is unknown. May God direct and sustain her surviving friends, and finally grant them a happy reunion with her in heaven. J. D. H.

ROBERT VANCE died at his residence, near Meridian, Mississippi, February 11, 1872, aged fifty-six years. His wife, Elizabeth Vance, died at the same place May 16, 1871. Both were born and brought up in Derry county, Ireland. There, also, they were married. They came to the United States A. D. 1848, and located the following year in the vicinity of Meridian, where they shared cheerfully and heroically the sacrifices and hardships of a new and wild country many years, and afterward enjoyed the fruits of their frugal living and honest toil, in the midst of a respectable and happy family, and surrounded by appreciative neighbors and friends, who loved them and cherish fondly the memory of their social virtues, friendship and generous hospitality.

Bro. Vance, though brought up by Presbyterian parents, was a Methodist in the old country. Early after their arrival in America he and his wife became members of the Methodist Episcopal Church South, of which they were acceptable and useful members until they joined the church above.

Sister Vance shouted the praise of God on the bed of death; assuring her friends that all was well. Bro. Vance was resigned and trustful in his last sickness, and, like his loved companion, who had preceded him only a few months, left a good dying testimony.

Three children mourn the death of a good father and mother. They are all members of the church their parents loved. May parents and children meet in heaven.

David Vance, brother of Robert, died in January last. Some twenty-five years ago the family of brothers and sisters—nine in number—crossed the Atlantic and settled in this country. Six of the nine have gone on across the stream,

"The narrow stream of death."

Man never continueth in one stay. "So teach us to number our days that we may apply our hearts unto wisdom."

JOHN A. ELLIS.

WILLIAM H. FOSTER, a native of South Carolina, was born September 12, 1803, and died in Greene county, Alabama, March 16, 1872.

At the early age of twelve years he was deprived by death of his mother. In early manhood he was converted, and consecrated the remnant of his days to the service of God. His character was a decidedly positive one; hence his positions were always well-defined. This was evinced in his religious life and church preferences. These were pronounced and emphatic. He was a decided Christian and a decided Methodist. He was devoted to the church of his choice, and a warm friend of Sabbath schools. For many years he filled the offices of class-leader and steward in the church. The itinerant always found a hearty welcome at his house. In 1847 his good wife was taken to the home of the good, leaving a large family of children to his care. By the assistance of his oldest daughter, a model woman, now in heaven, he succeeded in bringing all these up in "the nurture and admonition of the Lord," and of seeing all but two, who died in infancy, members of the church of his choice, and all but three preceded him to the "glory land." For several years previous to his death he was deprived of regular attendance at the house of God, but he always hailed with joy the monthly visits of his pastor. His life of nearly a half century, spent in the service of God, ended, as all such do, in everlasting life. There was no extra preparation necessary to purify the soul and fit it for heaven. This had all been attended to, and, like Jacob, he had but to gather up his feet and die, and go to the fathers. Like the gently-rolling river losing itself in the bosom of the ocean, so it was difficult to discover just where the life of righteousness was merged into everlasting life. Bro. Foster had accomplished the great mission of life—he had led all his children to Christ; and the prospect is that this large family will be unbroken in heaven. God grant this may be so.

J. D. CAMERON.

Southern Christian Advocate please copy.

MISS MARY MCREA was born in Montgomery county, North Carolina, and died in Marengo county, Alabama, January 13, 1872, in her fifty-sixth year.

The subject of this notice has been an acceptable member of the Methodist Episcopal Church from her sixteenth year, and of the Methodist Episcopal Church South since its organization, embracing a period of about forty years. She was not a nominal member, but one who enjoyed the life and power of religion. We know but little of her personal history or experience, but are warranted in saying that to her life was not all sunshine, for clouds and darkness were often round about him, obscuring the righteousness and judgment of his throne. But, notwithstanding all this darkness and mystery and suffering, she said in deeds, if not in words:

"Courage, my soul! on God rely;
Deliverance soon will come;
A thousand ways has Providence
To bring believers home."

Her life was one of more or less suffering, and in her suffering she exhibited patience as well as courage. Her last sickness was protracted and painful, but she was sustained by the religion of Christ. She was not afraid to die, but was anxious to depart and be with Christ. She sent for her pastor, but was in too much pain to speak with him, as she desired; however, while he prayed especially for her she responded intelligently to every petition, and at the close of the prayer with an earnest, hearty amen. And when her pastor repeated that beautiful stanza,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there,"

she replied: "Yes, yes." "Oh! death, where is thy sting? Oh! grave, where is thy victory?" She talked of death as her departure to a better country, and calmly gave directions about her burial, and quietly fell asleep in Jesus.

Weep not, dear friends; but rather rejoice that another soul has triumphed in death and gone to heaven. C. W. C.

DIED, at his residence in Sunflower county, Mississippi, January 28, 1872, HENRY STOWERS MARSHALL, aged fifty-seven years and sixteen days.

Bro. Marshall was born in Louisiana, near Opelousas, January 12, 1815. In early life his parents moved to Mississippi, and settled near the present site of Greenville; thence to Sunflower county, where he terminated a long and useful life.

He professed religion and joined the Methodist Episcopal Church South in 1854 or 1855, under the ministry of the Rev. James G. Carlisle, still a veteran of the North Mississippi Conference. Bro. Marshall's conversion was entire. He at once espoused the church and all her institutions. His house became the preacher's home, his means the servant of the church. For nearly twenty years he was one of the moving spirits of Sunflower (now Indian Bayou) circuit. He served the church long and faithfully, both as class-leader and steward. In these offices we shall miss very much his discreet and fatherly counsel. He was a peer among the aged, a monitor for the young. As a husband and father he was kind and affectionate, as a Christian pious and consistent, a congenial and benevolent neighbor, a quiet and obedient citizen. The writer called to see him in his last illness, and found his faith firm and unshaken in the midst of extreme and protracted bodily suffering. He anticipated much joy in his Father's house above. While we were engaged in prayer a heavenly messenger seemed to come down to strengthen him for the trying conflict. His communion was manifestly sweet. He lingered for several days longer, when the voice from above said: "It is enough; come up higher." After exhorting his weeping family and friends to meet him in heaven, he took an affectionate leave of them, committing his spirit to the Lord Jesus Christ.

He leaves behind five or six children and a devoted wife to mourn their loss. To the bereaved we tender our greatest sympathy, that "we should not weep as those who have no hope." God grant that his living example and dying admonitions may lead them all to his eternal home.

J. D. MURFF, Pastor.

The following preamble and resolutions were adopted by the Quarterly Conference of Indian Bayou circuit, North Mississippi Conference, February 25, 1872:

WHEREAS, It has pleased almighty God, in his wise providence, to remove from this body, by death, our beloved brethren, Groves H. Dantzler and Berry S. Marshall; therefore,

Resolved, That while we deplore the loss of our much-esteemed brethren and worthy co-laborers in our Master's cause, we bow with humble submission to the will of our heavenly Father, in full assurance that our loss is their eternal gain.

Resolved, That this Quarterly Conference deeply sympathize with their bereaved families, and tender them our condolence, commending them to the Lord Jesus Christ for succor and comfort.

Resolved, That these resolutions be entered on the minutes of this Quarterly Conference and published in the *Western Methodist* and NEW ORLEANS CHRISTIAN ADVOCATE, and a copy of each be furnished the families of the deceased by the pastor.

J. W. KNOTT, P. E.
W. B. SMITH, Secretary.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending April 8, 1872:

A—W F Alexander, Richard H Adair $16 C G Andrews $8.50, D Appleton & Co, Alex Agar, American Tract Society, American News Co, Richard Abbey.

B—J W Blanton $8, E F Bunch, Barnes & Wilkinson 2 lots, E A Burke, R Blakeney $2, J E Bradley, E H Butler & Co, Biglow & Main, Robert Babington.

C—C W Campbell, R E Carey, C W Carter, W G Connor, E H Cushing, J W Cooley $26.80, H J Carter $3.86, H C Clarke, John F Cook, Robert Carter & Bros, Claxton, Remson & Haffelfinger, Cutter, Tower & Co, Thos K Cree, J D Cameron, Geo W Carlton.

D—J C DuBose & Co, Angus Dowling $12, Joel T Davcs 2 lots $2, W T M Dickson $1.50, W Y Dixon, A Dowling $1.

E—J F Evans, W A Edwards $5, W F Easterling, L Ercanbrack, George M Everhart $19.50.

F—Jesse Fulton.

G—A L P Green, J G Gurley $2, J C Garrigues & Co, John Gibson.

H—Alex Hood, A C Hundley $5.25, B A Holmes, John W Hall, R P Harrison, T G Hoover.

I—Robert S Isbell $21.70, Irlson, Blakoman, Taylor & Co.

J—H F Johnson.

K—Charles D King, A & C Kaufman.

L—J J Ledbetter $5, H P Lewis, Lizzie Lewis $2, J B Lippincott & Co, Lee, Shepard & Dillingham, H D Leavy, H M Littell.

M—W A Montgomery, W W McGuire $2, T H McClendon $4, H W McVay, Geo W McClanahan, J M Mason $16.80, E H Monnger $4.40, John A Miller $75, R F Mountain $2, D S McDonald $2, J Gorlon Miller $10, T Moody $35, B F Morris $10 40, H B Magruder, G W Murchey.

N—Geo B Nichols, P H Napier, J Nicholson 2 lots $6.50, Thos Nelson & Sons.

P—W C Palmer, John E Potter & Co. John & Wm Pearce, Wm Price, J S Parker, Polt & Amory.

R—F T Rawson $11.50, J C Reid, A Riser $11, T W Rogers, Thomas Richardson $2, Ira B Robertson, A H Redford, agent, Geo P Rowell & Co.

S—Wm Shapard $4, Southwestern Book and Publishing Co 2 lots, Joel Saunders, W H Stratton, Geo S Scofield, Chas Small, Scribner, Welford & Co. J W Schermerhorn & Co 2 lots, F L B Shaver $2.

T—R A Timmons $9.15, S D Terry, H S Thrall 2 lots, R S Trippett $2, H M Trachart 2 lots $3, M W Trawick $4.50.

W—Wm Scott Wade $2, Jas L Wright, A Wiese, J O'Woodward, Mrs N S Wragg $2.50; John Wilkinson, Wilson, Hinkle & Co, J M Weems $25.15, Geo Woods & Co 2 lots.

AGENTS WANTED.—We call attention to the card of Goodspeed's Empire Book, Map and Picture House, 41 Natchez street, New Orleans. He is an extensive publisher of Bibles, books, maps, etc.

UNDERTAKER.—In another column will be found the card of Mr. G. Casanave, undertaker, located at 39 Marais and 88 Bourbon street, near St. Louis, who is prepared to fill orders in his line with promptness and dispatch.

SHEEP SKINS, HIDES, FURS, WOOL, ETC.—All persons having any of the above articles for sale, or cotton or woolen rags or waste, should read in this issue the advertisement of Mr. John Gomersall, located at 39 Peters street, New Orleans, and 158 West Court street, Cincinnati.

BOOTS, SHOES, TRUNKS, VALISES AND BAGS.—William Hogan, 99 and 101 Canal street, is a worthy and enterprising manufacturer and dealer in the above articles, and has the agency of the Empire Sewing Machine. We take pleasure in calling attention to his advertisement on the fifth page.

NEW ORLEANS AND CHICAGO.—We call the special attention of all shippers and the traveling public generally to the advertisement of Mr. Tucker, general agent for the Illinois Central Railroad and Blue Line, connecting Chicago and New Orleans by a prompt, efficient and reliable line of through transportation.

TARPAULINS.—A large amount of produce is expected from the West during the spring, and the suddenness with which rains make their appearance at this season of the year makes it advisable for all who have to handle freight to look out in time for tarpaulins. We recommend them to consult the advertisement of C. H. Allen & Co. Their establishment is at 84 New Levee street.

INTEREST ON DEPOSITS.—It will be seen by the announcement published elsewhere in our paper that the directors of the Crescent City National Bank have resolved to adopt the New York plan and allow interest on deposits at four per cent. per annum, payable on the first of July and first of January of each year. This bank stands justly high among the moneyed institutions of our city, and this now will make it popular with our business men, giving them, as it does, an opportunity to place their funds at interest, and at the same time have it always at command.

NEW LOUISIANA REMEDY.—An advertisement of the above remedy will be found in another column. In reference to which we quote the following from the New Orleans *Times*:

"The New Louisiana Remedy (Dr. Smith's Life Tonic and Pulmonic Syrup) is prepared from a native product of the swamps of Louisiana, compounded with the purest of materials, none of which are in the slightest way injurious. The Tonic is a blood purifier, which restores the appetite and promotes digestion, strengthening and invigorating the whole system. In cases of chills and fever, and malarial fevers, it acts like a charm. For scrofula, pimples, boils, sores, etc., it has been proved to be invaluable. The Pulmonic Syrup contains the same extract as the Tonic, and is put up in this form for the cure of lung diseases, consumption, etc., and there are many of our best citizens who testify to its prompt and beneficial action. These references may be seen at the office of Messrs. G. H. Smith & Co., manufacturers of the New Louisiana Remedy.

BUSINESS NOTICES.

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
General Agent.
fe8 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

jal8 1y

A True Friend.—"Another Richmond in the field," cried Richard; but for the sake of history and truth, be it known, the one proved at least an overmatch for the vaunting king; and so, despite the multifarious bitters that flood the deluged markets of the country, Price's Great Specific overshadows them all. With loud acclaim the sonorous echoes of which reverberate through all the land, until the mighty mountains, answering the seahoard, give back the glad response from hill to dale, from river to lake, and both of these again to grand old ocean, that rolls it on for aye! With billowy roar the people hymn the praises of Price's Celebrated Aromatic Bitters. They have tested its efficacy, tried its virtues, and shrined it, like an idol, in the very heart of faith. Indigestion no longer wails upon their appetital indulgences. Dyspepsia breaks no more upon their enjoyable repasts. Nervousness wraints; debility, that crouched within them, shrinks at the metamorphose of the giant strength, and the load of suffering under which they writhed is thrown off, as with the agile grace and power of an athlete. They care not for the recognition of other preparations, content to know and feel that they have found in Price's Celebrated Aromatic Stomach Bitters the true balm they have heard so often prated of in Gilead.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. mh14 1m

NEW ADVERTISEMENTS.

INTEREST ON DEPOSITS.

CRESCENT CITY NATIONAL BANK
OF NEW ORLEANS.

NEW ORLEANS, April 5, 1872.

From and after this date interest at the rate of four per cent. per annum will be allowed on all deposits in this bank, payable on the first of July and first of January of each year.

By order of the Board of Directors.

CHARLES FAURIE, JR.,
Cashier.
ap11 1m

JOHN GOMERSALL

PAYS THE HIGHEST CASH PRICES FOR

Sheep Skins, Hides, Furs, Wool,

COTTON, WOOLEN AND COTTON RAGS,

Paper Stock, Rope, Bagging, Tarpaulins, Wrought and Scrap Cast Iron, Copper, Brass, Zinc, Lead, Pewter, Anchors and Chains.

N. B.—TAILORS' CLIPPINGS and all kinds of Woolen Rags especially wanted.

No. 39 Peters street, New Orleans.

☞ Strict attention paid to consignments.
ap11 1m5p

INTEREST ON DEPOSITS.

NEW ORLEANS NATIONAL BANK.

AUTHORIZED CAPITAL.....$500,000
PAID UP.....200,000

Directors.

J. K. BELL, late Kennett & Bell.
J. L. DUNNICA, of J. L. Dunnica & Co., Produce Commission.
THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
ALBERT CHAPSKY, Clothier.
H. BLOCK, of Block, Brittin & Co., Grocers.
G. D. FISHER, of Fisher, Johnson & Co., Cotton Commission.
J. N. BEADLES, of Beadles, Wingo & Co., Cotton and Tobacco Commission.
J. P. GARVEY, Sugar and Molasses.
S. DELGADO, of Delgado & Co., Sugar and Molasses.
A. HIRSCH, of Schwabacher & Hirsh, Grocers, Produce Commission.
E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.

President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty-ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.

ap1 1m RICHARD JONES, Cashier.

NEW ORLEANS, CHICAGO AND THE WEST.

THE ILLINOIS CENTRAL RAILROAD
AND
BLUE LINE, VIA CAIRO,

will take freight from New Orleans on first-class steamers,

LEAVING DAILY AT FIVE P. M.,

for Cairo, Chicago, and all points North, West and East, at the Lowest Rates.

All rates and all through bills of lading from New Orleans by above route given, signed and recognized only at the General Office of the Company, No. 26 Carondelet st.

Shippers by this route save all drayage and transfer charges at Cairo, and their goods are always under cover, and no charges are made for forwarding.

JAMES T. TUCKER,
ap11 2m General Agent.

TARPAULINS.....TARPAULINS.

C. H. ALLEN. SAMUEL BROOK.

C. H. ALLEN & CO.,

84.....NEW LEVEE ST.....84

Keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap11 2m

AGENTS WANTED.—MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5p

WILLIAM HOGAN,
Manufacturer of and Dealer in
BOOTS, SHOES, TRUNKS, VALISES AND BAGS,
FRENCH AND AMERICAN,
Also, Agent for the EMPIRE SEWING MACHINE,
99 AND 101 CANAL STREET,
ap11 3m New Orleans.

G. CASANAVE,

UNDERTAKER,

NO. 39 MARAIS STREET, between Custom-house and Blenville, and

No. 88 Bourbon street, near St. Louis,

NEW ORLEANS.

Orders received for Embalming. ap11 3m

METZ'S ARMENIAN HAIR VIGOR.—Contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Louis S. Metz, proprietor; Laboratory, corner Blenville and Pleur streets.

WHEELOCK, FINLAY & CO.,
Agents, New Orleans.

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The ladies will no longer have reason to complain of high prices in

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Hats and Bonnets for misses, ladies and children Trimmed to order at the cheap Millinery and Fancy Goods Store, No. 48 Royal street. mh28 4m

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The Oil itself has no odor while burning. It gives a Light of TEN-CANDLE-POWER at a cost not exceeding ONE-HALF CENT PER HOUR, and for lighting railroad cars, steamers, factories and dwelling houses it is invaluable and cannot be too highly recommended.

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Each lesson is brief, and can be recited in five minutes; after which the class will proceed with the other lesson in the usual way. The maps illustrate the whole Bible History in chronological order.

We have examined and heartily commend the Scripture Geography for Sunday Schools, by the Rev. George A. Starkweather. The maps are constructed after the best models, are founded on the latest results of Biblical study, and bring forward the great epochs of Scripture history in their proper chronological order.

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Professor of Biblical Literature.
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It seems to me to fill a place not occupied by any similar work, and answers a demand long felt by the more advanced Sunday school instructors.

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STATEMENT OF THE CONDITION

—OF—

THE MUTUAL NATIONAL BANK
OF NEW ORLEANS,

In the State of Louisiana,

At the close of business, February 27, 1872.

BANKING HOUSE—NO. 106 CANAL ST.

RESOURCES.		
Loans and discounts		$890,231 29
U. S. Bonds to secure circulation		150,000 00
Due from redeeming and reserve agents		63,672 14
Banking house		6,411 39
Furniture and fixtures		7,573 35
Current expenses		8,333 38
Taxes paid		103 01
Premiums		23,951 87
Cash items, including stamps		291 70
Exchanges for Clearing House	$113,267 27	
Bills of other National Banks	36,656 42	
Fractional Currency and nickels	5,790 00	
Specie, gold coin	4,039 23	
Legal Tender Notes	305,000 00	
		554,662 92
		$1,605,233 96

LIABILITIES.		
Capital stock paid in		$398,690 00
Discount	$10,368 23	
Exchange	1,031 12	
Interest	4,508 97	
Profit and loss	6 00	
		15,914 32
National Bank circulation outstanding		134,900 00
Individual deposits		955,729 64
		$1,505,233 96

STATE OF LOUISIANA,
Parish of Orleans.

I, Joseph Mitchel, Cashier of the Mutual National Bank of New Orleans, do solemnly swear that the above statement is true, to the best of my knowledge and belief.

JOSEPH MITCHEL, Cashier.

Subscribed and sworn to before me this fourth March, 1872.

JULES MOSSY, Notary Public.

Correct. Attest:

CHAS. LAFITTE,
ALBERT BALDWIN
P. POURSINE,
Directors.

mh14 1m

NEW ADVERTISEMENTS.

TWENTY-SECOND ANNUAL STATEMENT

—OF THE—

CRESCENT MUTUAL INSURANCE CO.

Gross premiums for the year	$173,382 00
Assets of company, April 30, 1871	908,662 52
Net profits for the year	168,453 46

The Board of Trustees resolved to pay interest at SIX Per Cent. in cash on all outstanding certificates of Scrip, and also to pay in cash FIFTY PER CENT. of the issue of 1860, to the legal holders thereof, on and after the first Monday in June next.

They have also declared a Scrip Dividend of FIFTY PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1871, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
C. T. BUDDECKE, Vice President.
HENRY V. OGDEN, Secretary.

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ap4 6t

$20,000 IN PREMIUMS.

THE SIXTH GRAND STATE FAIR

OF THE

Mechanics' and Agricultural Fair Association of Louisiana

Will be held on the FAIR GROUNDS, in the city of New Orleans,

APRIL 24, 25, 26, 27, 28, 29 and 30, 1872.

Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.

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LUTHER HOMES,
Secretary and Treasurer.

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HARDWARE—HARDWARE.

BARGAINS TO CASH COUNTRY BUYERS.—The undersigned, desirous of reducing his heavy stock of Hardware, Cutlery, Agricultural Tools, etc., will offer the same at very REDUCED PRICES from this day, and solicit cash purchasers to call and examine my great variety of shelf and heavy Hardware, all of recent importation, and in prime order.

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A. ROUSSET,
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NEW ORLEANS, March 26, 1872. ap1 3m

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The Child's Corner.

THE FOOLISH HAREBELL.

BY GEORGE MACDONALD.

A harebell hung its willful head:
"I am tired, so tired! I wish I was dead."
She hung her head in the mossy dell:
"If all were over, then all were well."

The wind he heard, and was pitiful;
He waved her about to make her cool.
"Wind, you are rough," said the dainty bell;
"Leave me alone—I am not well."

And the wind, at the voice of the drooping dame,
Sank in his heart, and ceased for shame.

"I am hot, so hot!" she sighed and said;
"I am withering up; I wish I was dead."

Then the sun, he pitied her pitiful ease,
And drew a thick vail over his face.

"Cloud, go away, and don't be rude;
I am not—I don't see why you should."

The cloud withdrew and the harebell cried:
"I am faint, so faint! and no water beside!"

And the dew came down its million-fold path;
But she murmured: "I did not want a bath."

A boy came by in the morning gray;
He plucked the harebell, and threw it away.

The harebell shivered, and cried: "Oh! oh!
I am faint, so faint! Come, dear wind, blow."

The wind blew softly, and did not speak.
She thanked him kindly, but grew more weak.

"Sun, dear sun, I am cold," she said.
He rose; but lower she drooped her head.

"O rain, I am withering; all the blue
Is fading out of me; come, please do."

The rain came down as fast as it could,
But for all its will, it did her no good.

She shuddered and shriveled, and moaning said:
"Thank you all kindly;" and then she was dead.

Let us hope, let us hope, when she comes next year,
She'll be simple and sweet. But I fear, I fear.

A LESSON FOR BOYS.

BE COURTEOUS.

Of all the Scripture commands for ordering our every-day life, this injunction of St. Paul is perhaps the one most habitually disregarded by children, both boys and girls, but especially boys.

"*Courtesy, politeness*—pooh!" I have heard even bright-looking, well-dressed boys say, "they are well enough for girls; but a boy that isn't a Miss Nancy has *got* to be rough."

"That's just where you're mistaken, boys. Your great ambition, from the time you put on your first jacket and trowsers and take a walk with papa instead of mamma or nurse, is to be a "big man." But men, at least well-bred men, are not rough and rude in their manners. They behave politely to each other and to everybody; and the sooner you begin to do so the sooner you will take one long stride toward being *manly*.

You would be very angry, even now, at ten or twelve years of age, if any one told you you were "no gentleman." But did you ever observe the literal meaning of that word—a *gentle*-man? Then why do you think it is only intended for *girls* to be "gentle?"

As for "Miss Nancy-ism," I suppose that is a boy's word for cowardice. But do you remember the account St. Paul gives of all he suffered in defense of the truth? You would think a boy a perfect hero if he took one severe whipping, without flinching, in defense of what he believed to be right; but that noble martyr endured every kind of terrible suffering, submitted to be scourged, stoned, imprisoned and finally put to a violent death, rather than yield the truth he had pledged himself to uphold. You would scarcely think *him* lacking in courage and manliness, and yet, boys, it was he who said: "*Be courteous.*"

"Thank you" and "If you please" are much easier words to say than "Shall" and "Sha'n't," "I don't care," and "You're another," if boys would only believe it.

But I started to tell you a story of how a little boy I knew once missed something which he wanted very much just by his lack of politeness.

It was little Jack Farley, the son of a friend of mine, and I was at her house one day when Jack was begging for the promise of *a new sled* at Christmas. But his mother was firm in her refusal. "You remember well, Jack," said she, "what I told you last winter, when you were so careless about leaving your sled out of doors in all sorts of weather, that it would be worthless this winter, and that I should not get you another. But you gave no attention, and now you must take the consequences. You must get along with the old one, unless you earn a new one for yourself in some way."

"And so I would if I only knew any way," said Jack; "but what can a fellow do? It would take all winter to get enough by shoveling snow, and then a fellow wouldn't want a sled."

"Don't say '*a fellow*' so much," said his mother; but she had nothing to suggest, and I heard no more about Jack's sled at that time.

A few weeks after I happened to be looking out some Christmas gifts for little bright-eyed nieces and nephews of mine, in Mr. Handy's great toy store, when Jack Farley came skipping by. He had a bright blue riband round his neck, with a large silver medal hanging from it, and his face was flushed and his eyes shining with great delight. The charm of the broad windows, stocked with all manner of beautiful and wonderful toys, caught his attention, and he stopped a moment to take a hasty glance.

Mr. Handy, who stood near the door, noticed the bright, joyous face, and the medal with its gay riband. "Halloo, my fine fellow," he said merrily, "what sort of a grand decoration have you got on? What's that a reward for?"

"For being head of my class, of course," said Jack, without even looking at the gentleman who took such good-humored notice of him.

"Well, that's a good hearing," said Mr. Handy, even more kindly than before. "I like to see boys with medals to show that they are at the head of their class. It proves there's good stuff in them. Here, I'd like to give something to the boy that gets the medal when he's no bigger than you. Take this, my fine fellow," holding out a new twenty five cent stamp as he spoke; but though Jack's eyes sparkled at the sight, he did not touch it.

"I don't want any of your money," he said rudely, and turning off, with never a thought of a "thank you," ran home.

"Well, sir, whatever you got the medal for, it was not for good manners," said Mr. Handy, quite mortified, as he put the money back into his pocket. Then turning to me, he said:

"Did you ever see such a young cub, ma'am? If he was too proud to take a bit of change from a man old enough to be his grandfather, at least he might have refused it politely. Boys didn't behave so in my young days."

"I know his mother," I said, "and I know she is very particular about their not *asking* for money. I suppose Jack thought she would not like to have him accept any from a stranger; but as you say, he ought to have been respectful."

"Well, he's cut himself out of my good graces," said the old gentleman. "I had taken a great fancy to that boy; he goes past here twice a day to and from school, and always looks so bright and smart I thought there was good stuff in him. We're always so busy before Christmas, I have to employ a good deal of extra help. I meant to ask him to come in and give us a little of his smartness on Christmas eve; I thought he'd like the fun of selling toys for awhile, and then I meant to give him the choice of all the sleds in the shop. But he's a little *too* smart for me, I find. I shouldn't dare trust such a rude chap to wait on my lady customers."

Poor Jack! A new sled—the very thing his heart craved. But he lost it just for want of a little common politeness.

Boys, believe me! While it is a poor motive to do what is right only because it *pays*, yet for that reason, among many higher and nobler ones, it will be well for you to remember St. Paul's charge: "Be courteous."—*American Messenger.*

CUT IT DOWN!

"Why cut it down?" asked Janette. You see her standing there by her brother Hugh. She spoke to the man with the ax, but he gave her no reply. His ax only came down with quicker and sharper blows, and the big chips flew about in a very lively manner. He thought he was too busy to stop to talk to a little child.

I am not sorry, for it gives me a chance to tell why the tree ought to be cut down. It was a fine, large tree, and all through the winter it had looked just like the other trees about it. None of them had any leaves, and they were all brown and apparently lifeless.

But spring came, and the buds swelled on the other trees, and at last burst out into tiny green leaves. The lawn, that had been so brown all winter, grew green as the little blades of grass came up all over it.

Everything showed signs of life except this tree, and that was as dry and dead as a stick. How badly it appeared! How sad to look at the great trunk and stout branches, and think they were dead! But dead they were; and the gardener waited and waited, until he lost all hope that this particular tree would ever bud again and show any signs of life. Then he said: "Cut it down! It is good only for burning."

Our Savior told a story once about a fig tree that was just as dry and dead as this tree. It is in Luke, the thirteenth chapter; and it was meant to teach men and children that they ought all to work, and do something for God who made them. Try to remember this tree that is to be cut down, and you will not forget how sad it is to be a dry, dead stick, when you ought to be lively and useful. *Apples of Gold.*

A GENTLEMAN.

"You see I am a gentleman!" said Will Thompson. "I will not take an insult." And the little fellow strutted up and down in a rage. He had been throwing stones at Peter Jones, and he thought that his anger proved him a gentleman.

"If you want to be a gentleman, I should think you would be a gentle boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is much the more likely to prove a gentleman."

"But he's got patches on his knees," said Will.

"Bad pantaloons don't keep a boy from being a gentleman," said the teacher, "but a bad temper does. Now, William, if you want to be a gentleman you must be a gentle boy."

A little further on the teacher met little Peter Jones. Some stones had hit him, and he was hurt by them.

"Well, Peter, what's the matter between you and Will this morning?" asked the teacher.

"I was throwing a ball at one of the boys in play, sir, and it missed him and hit Will Thompson's dog."

"Why did you not throw back?"

"Because, sir, my mother says that to be a gentleman I must be a gentle boy, and I thought it was best to keep out of his way till he cooled off a little."

The teacher walked on, after praising Peter's conduct, but kept the boys in his mind; and he lived to see Will Thompson a rowdy, and Peter Jones a gentleman, loved and respected by all.

Remember, *a gentle boy makes a gentle-man.*—*The Little Folks.*

A PLAN IN LIFE.—"What is your plan in life?" I asked a small boy, turning from his big brothers, who were talking about theirs, to which I had been listening. "What is yours, Neddie?"

"I am not big enough for a plan yet," said Neddie; "but I have a purpose."

"That is good. It is not every one who has a purpose. What is your purpose?"

"To grow up a good boy, so as to be a good man, like my father," said Neddie. And, by the way he said it, it was plain he meant it. His father was a noble Christian man, and Neddie could not do better than to follow his steps. A boy with such a purpose will not fail of his mark.

The Farm and Garden.

For the Advocate.

THE FRUIT GARDEN FOR APRIL.

GRAPE-VINES are frequently left down until danger of frost is over, and put up after the shoots have pushed. Vines trained on the arm system should have the arm bent in a curve, to insure an equal starting of the buds. Plant strawberries, if not already done, even if it be late. Keep the beds clean, and free from grass and weeds. If they are mulched, pull up the weeds that force their way through. Should the weather be dry, water them if practicable.

THE RASPBERRY AND ITS CULTURE.—This delicious fruit is not half appreciated in this country. Maturing immediately after the strawberry season, the raspberry, as a dessert dish, enjoys almost a monopoly of the market for two or three weeks. The planting and cultivation of the raspberry is as follows:

Time of Planting.—Either in the fall or early spring. Both seasons have their advocates. I prefer the spring-time.

Preparing the Ground.—Choose, if possible, a piece of land having a gentle slope to the northeast. Subsoil this in the fall, and in the spring give it a coating of guano and plaster mixed. This should be plowed in, and the surface harrowed smooth with a long iron-toothed harrow. By this operation you obtain a thorough pulverization of the soil, without which you cannot expect to be successful in the cultivation of the fruit. The canes love a deep, rich loam, through which their roots will descend to great depths, which enables them to withstand severe drouths.

The Plants should be well rooted, and have suckers of strong, robust growth, and of last year's production. These should be cut down to within one foot of the ground.

The Rows should be four feet apart, and the plants three feet apart in the row; and great care should be taken to insure sunshine and air to the growing fruit.

Planting.—The holes should be dug large and deep, and, with the earth thrown out, there should be mixed a liberal quantity of manure, composed of stable cleanings, old turf and charcoal dust. If convenient to the city, the street sweepings might be used to good advantage. Before planting, the roots should be neatly and carefully trimmed; and, after you have placed them in the holes, draw out the small fibers with your fingers, so as to entirely separate them. This is a tedious process, but you will be amply rewarded for doing it. Fill up the hole even with the surface, press the earth to the roots with your foot, and give each plant two or three quarts of water in the evening after you have planted.

After-Cultivation.—The ground should be well tilled through the summer. To insure this, some plant the smaller vegetables between the stools or plants. This is a good system, for if the ground is well manured it makes a double return. In the spring a good stout stake should be put down by the side of the stools, to which the fruit-bearing wood should be tied with a piece of bark or a strong string. Some who desire superior fruit set a post firmly at each end of the row, upon which they stretch four or five wires, and then train the vines upon them, spread out like a fan. A good dressing of compost, if convenient to be had, well turned in, is a great improvement to them.

Pruning should be done in the spring. First clear away all the old wood that last year produced the fruit, and all the new shoots, except three or four. If the growth is not strong, not more than two should be left. These should be cut back about twelve inches. The pruning may be done any time during the months of March or April.

Duration of a Plantation.—The stools or vines produce a crop the third year after they are planted, and will continue to do so about five years; after which they should be taken up, and the same ground should not be replanted until it has enjoyed at least two years rotation of other crops. J. Q. H.

PROPAGATING THE ORANGE.

Oranges are chiefly propagated in one of three ways—by seeds, by budding and by grafting. There are other modes of propagation sometimes used by experts and fancy gardeners, but one or other of the three methods named above will accomplish all practical and useful purposes.

The propagation by seed is the one generally adopted, as it is the simplest, cheapest, and by many is thought to be the best. Most of the orange orchards in the South are composed wholly of seedlings, and, considering the general average excellence of the Southern crop, no great objection can be properly found against this way of producing trees. Still there is a great difference in the size, quality and productiveness of seedling oranges, and where one aims for the best, as all should, grafted or budded trees are far preferable, as then only those possessing the most desirable qualities need be planted. The grafting should be done *immediately* on the collar of strong stocks by the splice and tongue method, and the grafts set so deep that the junction of stock and scion shall be one or two inches beneath the surface. Budding can be done in August and September.

With proper care oranges may be transplanted at almost any age, but should be well cut in and not allowed to bear for a year.—*Rural Southland.*

FIELD CULTURE OF THE PUMPKIN.

The field pumpkin is a valuable crop, and should receive more attention than it has heretofore. If the fertility of the field will allow of an extra drain upon its resources, it is a good practice to plant pumpkin seed among the corn. But where this is not advisable, it would be well to select an acre or more of ground and prepare it especially for this excellent stock vegetable. Plow as for corn; harrow, cross harrow and roll; lay off shallow furrows ten feet apart each way; where the furrows cross each other, throw a shovelful of rich manure or compost, or a handful of manipulated guano; draw the soil over it with a hoe, making the hill flat and about three inches high. In each hill plant half a dozen pumpkin seed three inches apart, and about two inches deep. When the plant comes up, dust them of a morning, while the dew is on them, with a mixture composed of a half bushel of plaster, one peck of soot, one pound of Scotch snuff, and one pound of flour of sulphur, to get rid of the striped bug which is apt to do serious damage to the young vines.

After-Culture.—Thin out the weakest vines when they come into rough leaf, leaving but three in each hill; keep the weeds from hills with the hoe, and the ground clean and light by working it with the cultivator. Three workings with the latter implement will generally be found sufficient.—*Our Home Journal.*

MULCH AS A MANURE.—An experienced farmer once found, by experiment, that where he mulched his wheat land with veitch, he had an increase of crop of twelve bushels per acre; and he invariably found that land which had been sheltered during the previous winter from the action of the atmosphere, frost, cold, etc., was always more fertile than any portion of his adjoining land, even under a high state of cultivation. Our use of mulch upon small fruits also confirms the above theory, for a good mulch invariably increases the production from fifteen to twenty-five per cent., as well as contributing very materially to the size, color and cleanliness of the fruit. We believe that mulching will always pay.—*Horticulturist.*

HOUSEKEEPERS' DEPARTMENT.

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A PLAIN PUDDING.—Two ounces of whole rice, first boiled in water and then in milk till tender. Well grease a pie dish, and have ready beat six eggs, some sugar and milk, (the milk ought to be boiled and let cool.) When the rice is done pour it into the dish, stir the eggs, etc., into it, and beat it all up. Add a small piece of butter to keep it moist. Pour in milk to fill the dish, sweeten to taste, and grate nutmeg over it; bake three-quarters of an hour. This is a good, wholesome pudding, inexpensive, delicate and very nice.

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Scientific.

LEAVES FOR TANNING.—It has been found that the leaves of some forest trees, as oak, beech and birch, contain a greater amount of tanning matter than bark. In Vermont several sides of leather have recently been tanned with leaves, one ton of which was found to be equal to five tons of hemlock bark.—*Hearth and Home.*

THE fossil plants collected by Edward Whymper, in Greenland, have at length been determined by Prof. Oswald Heer, of the University of Zurich. At the principal locality, Atanekerdluk, remains of vegetable organisms were found in such profusion that the ancient flora of North Greenland may be almost completely restored, and its climate ascertained. At this station the plants were found in a fossil dsposit on one of the three peaks of the peninsula, 1,175 feet above the sea, through all sedimentary strata; but chiefly in layers of Siderite and Limonite, slabs of which were often covered with specimens. Here representatives of no less than seventy-three species were taken out, twenty-five of which were new discoveries. One, a Greenbrier, *Similax grandifolia*, once distributed over the whole of Enrope, from the Baltic to Italy, like its successor in our own thickets, used to hang in festoons from trees. A Sassafras, *S. Ferretianum*, was found, whose range extended as far as Senegaglia, in Italy, which had an earlier representative, *S. cretaceum*, in this conntry, and now is followed by our own plant. Many fine leaves of *M'Clintockia* at length establish the genus as a member of *Menispermaceæ*. A Redwood, *Sequoia Langsdorfii*, allied to the great cedars of California, was discovered with both male and female flowers, ripe cones, and shoots of such length as to show that soil and temperature were favorable to its greatest luxuriance. Bilobate leaves of *Salisburia* were met with for the first time, which prove the species to be identical with *S. Adiantifolia*, of Japan, the Ginkgo tree of ornamental grounds, bearing broad, fan-shaped, maiden-hair leaves, on slender stalks. Whole forests were made up of Plane trees, and Oaks in several species abounded, together with Sumachs, Grape-vines, Buckthorns, *Rhamnus*, a Strawberry tree, *Euonymus*, Plums, *Liquidamban*, Ginseng, *Aralia*, Ivy, *Hedira*, Cornel, *Nyssa*, Arrow-woods, *Viburnum*, Andromeda, Holly, Persimmon, *Diospyros*, Buck-bean, *Menyanthes*, Ash trees, a Fig, *Ficus*, probably, Walnnts, Chestnnts, flowers and fruit, as well as leaves, Beeches, Hazelnuts, Ironwood, *Carpinus*, Sweet-gale, *Myrica*, Alders, Willows, Poplars, Pines, Larches, and many more of closest resemblance to inhabitants of our forests and warm, temperate latitudes. Two remarkable Ferns, differing widely from all species of temperate or frigid zones, appeared in addition to our Shield and Flowering Ferns, Brake and Horsetails. At Disco, besides the leaves, two fine cones of a Magnolia, *M. Inglefieldia*, were secured, and regarded as among the most important results of the expedition, proving as they do that this splendid evergreen ripened its fruit as far north as the seventieth parallel of latitude under Miocene skies. Mr. Whymper's researches carry the number of Greenland plants up to one hundred and thirty-seven species; forty-six of these agree with those of the Miocene of Europe, among which four wandered no further than England, six went as far as the Baltic, ten extended to Switzerland, seven to Anstria, seventeen reached their limit in Italy, and six were once at home in Greece. Fresh-water grasses indicate rivers and lakes in those days. Amber frequently occurs in Lignite and in fossil plant-beds, and points to the Redwoods and Larches as its source, for they were the most common conifers, and formed dense forests. Occasionally collections of fossil stems of psrfect trunks, branches, knots, drift-wood are preserved, enveloped in coal. We fancy that, if the Greenlanders only knew how truly their country corresponded formerly to its name they would sigh for a return of the balmy Miocene epoch; and, again, that under such conditions, Dr. Petermann might reasonably disregard the challenge of Captain Koldeweg to accompany him in an attempt to reach the open polar basin by way of Spitzbergen, on the ground of having become a convert to the western route!

THE Rev. Henry C. Riley, D. D., of the American and Foreign Christian Union, recently administered the Lord's Supper, in a Mexican expapal church, to four hundred communicants, converts from Romanism; and was assisted in the ordinance by four converted Romish priests.

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The spring demand [illegible] sided, [illegible]es of the trade [illegible] doing a fair [illegible] in supplying country merchants and city dealers.

We continue to hear [illegible]nts of the [illegible] of the [illegible]ting [illegible] marked [illegible], there [illegible] much rain [illegible] wing, [illegible]ters are behind hand. [illegible] are that the crop will [illegible] and the chances of a [illegible] much less promising than [illegible] a few weeks since. Even [illegible]es, addicted to [illegible] everything favorable to the [illegible], look for no more than 3,[illegible],000 bales, which we mention merely to show the discouraging influence of the weather.

The river is 10 feet below high water mark.

COTTON.—The following are the arrivals since the fifth instant:

Louisiana and Mississippi.....bales.	4,262
Lake	26
[illegible]	838
Florida	1
Texas	298
Total	5,425

On Saturday the demand was only moderate, and while there was no quotable change, the advantage was on the side of the buyers. The sales embraced 3,800 bales. On Monday buyers came forward with no more spirit, and 3,700 bales changed hands at previous rates for the medium and lower grades, but a decline of about ⅛c. in middling and the better qualities. On Tuesday the market was quiet throughout the day, and the movement was checked not only by a slack demand and moderate supplies, but by most factors holding at a fraction above the limits of the pending orders. Under these circumstances the sales were confined to 1,900 bales. Strict good ordinary, with staple, sold at 21⅝c., and middling at 22⅛c., which may be regarded as the ruling rates for those styles, although they were generally held higher.

The receipts proper at this port, since the [illegible] of September, (exclusive of the [illegible] from Mobile, Florida and Texas,) are [illegible],674 bales, against 1,222,514 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 221,402 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 118,605 to France, and a decrease of 622,197 to Great Britain, and of 230,448 to other foreign ports.

We quote:

Ordinary	19½ @ 20¼
Good ordinary	21¼ @ 21⅝
Low middling	21⅝ @ 22⅛
Middling	22⅛ @ 22⅝
Strict middling	22⅝ @ 23⅛
Good middling	23 @ 23¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	5,425	
Arrived previously	965,822	971,247
		996,570
Exported past three days	7,031	
Exported previously	856,125	863,456
Stock on hand and on shipboard		133,114

SUGAR.—On Tuesday there was some demand for good open kettle sugar, but none for clarified. Some inferior sold at 6⅛c., common 7¾@8c., good common 8[illegible], good fair 9⅛c., seconds 9[illegible]c. [illegible]

[illegible]—Plantation is in light supply and good demand. It is coming in in small lots, and sells at 35@37½c. for common fermenting, 40@42c. for fair [illegible]menting, 45c. for prime fermenting, and 50@55c. for cistern bottom. The importations of Northern syrup and molasses have materially affected the market for the domestic product.

CORN.—On Tuesday the supply was light, and white was scarce. There was a good demand, and 8,000 sacks sold at 72@78c. for mixed and yellow, [illegible]4@75c. for white. A small lot of white commanded 78c. ℔ bushel.

OATS are in good supply and fair demand, at about previous rates. On Tuesday 3,100 sacks sold at 56c. ℔ bushel.

BRAN.—On Tuesday 200 sacks sold at $1.75 ℔ 100 lbs.

PORK has been in better demand, and, with a light stock on hand, prices have advanced 25c. ℔ bbl. On Saturday 130 bbls. mess sold at $13.30, and 100 do. at $13.50 ℔ bbl. In futures 1,000 bbls. mess sold, seller's option, June delivery, at $13.37½, 300 do., seller's option, May and June delivery, at $13, and 200 do., buyer's option, July delivery, at $13.50 ℔ bbl.

BACON.—On Tuesday the market was firm, and about 100 casks sold, in lots, at 5⅝c. for shoulders, and 7⅞c. for clear sides. Clear rib sides were quoted at 7⅞c. ℔ lb.

HAMS.—Sugar-cured are in light supply, and choice are in demand and still firmer. On Saturday 25 tierces sold at 11¼@11⅜c. On Tuesday 25 tierces sold at 11⅜c., and 25 do. at 11½c. ℔ lb.

DRY SALT MEAT.—The market is quiet but firm, with a fair demand and light stock on hand. On Saturday 7 casks sold at 5c. ℔ lb. On Monday [illegible] shoulders sold at 5c. ℔ lb., 11 [illegible] rib sides at 5⅞c., 1,000 [illegible], loose, at 5⅝c., and 300 [illegible] at 4¾c. ℔ lb. On [illegible] shoulders sold at 5c.

[illegible]—The [illegible] on Saturday and [illegible] tierces refined, in [illegible] 9⅝@9¾c., and 350 kegs, [illegible] refined, [illegible] 10c. ℔ lb.

[illegible]CON.—On Saturday 10 [illegible] at 1[illegible]¼c., and on [illegible]y 1[illegible]c. at 10[illegible]c. ℔ lb.

[illegible]—[illegible]nds [illegible]12. [illegible] W[illegible] is [illegible] The [illegible] of North[illegible] would co[illegible]17.

MON[illegible].

[illegible] in [illegible] [illegible] [illegible]

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, APRIL 18, 1872. NO. 16.

NEWS OF THE WEEK.

DOMESTIC.

New York, April 10.—A train on the Midland railroad went through Saddle river bridge, near Hackensack, New Jersey. One person was killed outright, and twenty-five or thirty wounded, some fatally.

At the State Methodist Conference to-day it was announced that Daniel Drew had given thirty acres of land at Carmel for the Methodist Collegiate Institute, adjoining the Female Seminary there; he also builds the college. The thanks of the Conference were voted to Mr. Drew.

Salt Lake, April 10.—The attendance at the Mormon Conference numbers from eight to ten thousand persons, some of them from remote sections, all in holiday attire.

Elder Taylor, in an address, said Mormonism was an enigma to the world. The United States had been endeavoring to solve it for years, but had not done it and never would. Other elders used equally defiant language.

The Mormon Conference unanimously re-elected Brigham Young president.

Cairo, Ill., April 11.—At four o'clock this morning the steamer Oceanus, from Red river to St. Louis, when near Brook's Point, thirty miles above Cairo, exploded her boiler, blowing her upper works almost entirely away, immediately after which the wreck took fire and burned to the water's edge. Mr. Thompson, the pilot of the steamer John Lumsden, which was lying a few miles below, on seeing the light from the burning wreck, manned a yawl and proceeded up the river to ascertain the cause.

He found a small party of survivors on the head of the Island, but passed on to relieve those on the wreck. Ten or twelve persons were clinging to the wheel, but the wheel dropped before he reached there, and all but four were lost. He found a deck passenger, name unknown, scalded badly, and who died before he reached Cairo.

St. Louis, April 12.—The most reliable advices put the loss by the Oceanus disaster at between sixty and seventy persons. The details are horrible.

Philadelphia, April 13.—Smallpox cases for the week decreased fifty. Deaths, seventy-one—a decrease of three from last week.

Salt Lake City, April 13.—Elder A. M. Musser, the Mormon telegraph supsrintendent, said that rather than surrender one single principle of their religion, the Mormons would make a Moscow of Salt Lake City, tear up railroads, break down telegraph lines, and destroy millions' worth of other property. He spoke of Judge McKean as a dried up, corrupt old dog, and of the President as "Useless Grant," and stigmatized him and others as a corrupt set. He also included the President's wife in his attack.

Toledo, Ohio, April 15.—There were several destructive fires in the vicinity of this city on Saturday. Four frame houses, a short distance west of the city, were destroyed; the fire was communicated from the adjoining woods. A church, three miles east of the city, was burned. Several farms were swept over by the fire, and the dwellings, barns, grain, farming utensils, hay, fences, etc., were entirely consumed.

The loss by the Perrysburg fire will reach $20,000, on which there is $11,000 insurance.

Meridian, Miss., April 16.—An earthquake occurred here at half-past two this morning. It lasted half a minute; cracked plastering and broke some glasses. No other damage. The shocks passed from northeast to southwest, taking in York, Alabama and Enterprise, Mississippi.

Clinton, N. Y., April 16.—Hamilton College has been closed until May 2, on account of the smallpox.

FOREIGN.

London, April 10.—The claimant to the Tichborne estate appeared in the central criminal court of the Old Bailey to-day, to answer to the indictments yesterday presented against him. He pleaded not guilty to all the counts.

A writ of *certiorari* was issued, removing the cause to the Queen's Bench, where the prisoner will be tried in June; in the meantime he has been recommitted to Newgate.

Matamoras, April 11.—A party of Mexicans recently crossed the Rio Grande during the night, went over to Edinburg, broke open the jail and released three cattle thieves, and returned to the Mexican side. The sheriff and citizens were previously notified of their intention to release these prisoners, but made no resistance.

General Palacios has been informed that a party of Texans are organizing, ostensibly for the purpose of preventing depredations, but really to invade Mexico.

Texans have sent to the local authorities at Brownsville a report of the depredations of Mexicans, requesting that it be forwarded to the President of the United States.

London, April 14.—The *Observer* says: Lord Tenderden and Caleb Cushing will present the counter cases of their respective governments at Geneva to-morrow. The sitting of the board will be very brief. Cushing, Davis and Evarts, counsel for the American government, will prolong their stay in Paris until June. They are of the opinion that the board of arbitration is bound to adjudicate the Alabama claims after the delivery of the counter cases, even should one of the litigants withdraw.

Rome, April 14.—The Pope gave audience on Friday to many citizens and four hundred persons from foreign parts. His holiness gave his benediction successively to all countries represented by the visitors, particularly to Ireland, Poland, Holland and the United States of America.

He praised France, and counseled forbearance and gentleness toward some intolerant Frenchmen. He prayed for Germany, subjugated, as she was, by an anti-Catholic spirit, and Austria he said greatly needed the prayers of the faithful.

London, April 16:—The United States steamer Iroquois arrived at Gibraltar to-day.

Two lines of Atlantic steamers are proposed between Glasgow and New York and Liverpool and New Orleans.

The *Globe* and other Tory organs are elated over the defeat of the government by one majority, yesterday, on an important amendment to the ballot bill.

It is reported that the Pope is about to fill the vacancies in the college of cardinals. Archbishop Manning's name is prominently mentioned as likely to be among the new appointments.

Boiler Explosion at the Louisiana Paper Mill.—*One Man Killed Outright—Another Wounded.*—Yesterday afternoon, about four o'clock, an accident occurred at the Louisiana paper mill, on Liberty street, between Julia and Girod, which resulted in the death of Mr. N. W. Mahon, brother of ex-Tax Collector F. C. Mahon, of this city, and injuries to a colored man named Sandy Rose.

At the time mentioned the rotary boiler, situated in a building adjoining the mill proper, and about forty feet from the latter, exploded, and the main portion flew across the yard through the rear of the mill building, across another space, into the blacksmith shop, finally finding a resting place in a corner of the latter building, about one hundred and fifty feet from its original location. The other portion of the boiler, consisting of one of the heads of the boiler, was thrown into an adjoining yard in the direction of the New Basin, a distance of about fifty feet.—*Picayune, April 16.*

The bullion production of the Pacific States and Territories, for 1869 and 1870, averaged from $70,000,000 to $75,000,000. There is reason to believe that last year it reached $80,000,000, and there is good ground for expecting that this year it will aggregate $90,000,000, and may possibly reach $100,000,000.

The Mormon census, just taken, gives the population of Salt Lake City as 19,029, and that of the county outside of the city as 6,564, making a total of 25,593 for the county. By the census returns of 1870 the population of the city is set down at 12,854, while the county is credited with 18,337.

Mail advices state that the earthquake in the Caucasus converted a considerable extent of country into a desert, destroying the crops and entailing misery upon the inhabitants. The town of Schemacha was almost destroyed, one hundred and thirty-seven people being killed.

Regarding the famine in Persia, Dr. Wills, of Shiraz, writes: "You can form no idea of the distress here. The people in the villages eat the grass when they can get it, and at the slaughter-houses every drop of blood is lapped up or carried away by the starving poor."

One Way to Avoid Scandal.—The New York *World* very sensibly says that "there is no necessity for a clergyman giving private interviews to female parishioners or other women, either in the vestry of his church, his study at home, or any other place. If he had a reasonable sense of delicacy he would never do it under any circumstances. Private conferences with unattended women in the solitude of a church edifice, vestry or library, are inexcusable acts of imprudence. The conscious rectitude of his own intentions cannot justify them, for he has no right to expose either himself or his sacred profession to the license of evil tongues. Moreover, he should distrust the prudence, if not the innocence, of a woman so wanting in the instinctive delicacy and sensitive honor which beautify her sex, as to seek interviews with him alone, unaccompanied by any friend. He never need receive female calls, except at home. If he is married, the presence of his wife would protect both parties; and it is not easy to conceive what a pure woman could wish to say to her pastor, which she ought to shrink from divulging to his wife. If the clergyman is unmarried, he, of course, boards in some respectable house, and should receive an unattended female visitor not in his own room, but in the open parlor of the family, regretting the simplicity, when he does not distrust the innocence, of women who call to see him without an attendant."

Southern Historical Society.—The appointed lecture announced by this association was delivered on Friday night, the twelfth instant, at Lyceum Hall, by the Rev. W. V. Tudor, before a most respectable audience of ladies and gentlemen. The lecturer's exordium presented the distinctive features of science and its modes of alliance with history, and his discourse was mainly consumed in a cursory review of all the fields in which the scientist has labored, from the sublime heights of astronomy to the lowly caves of geology and palæontology. The fellowship of the arts with science was happily considered, and the achievements of both reviewed in a manner both able and elegant. The bold explorers of the Polar seas, and of Africa's unknown lands, received a tribute which, as the pioneers of science, they have fully earned, and which not even the lecturer's eloquence could too richly adorn.

The subject of "Science and History" was treated more for the purpose of instituting a contrast than a comparison between the two, for it was shown that while the former was of the essence of truth, and could inculcate nothing but truth, the latter was in constant conspiracy against truth and persistently propagating falsehood.—*Picayune.*

Japanese Persecutions.—Speaking of the kindness shown to the Japanese embassy in this country, the New York *Post* says: "This is the way the Japanese are treated in a Christian land. How is this courtesy returned? The latest news from Japan is the reply. We learn from dispatches and letters sent to England from Nagasaki that the persecution of native Christians is deplorable. A high official of the Mikado Court, named Ewakura, (who, by the way, is not to be confounded with Iwakura, the Japanese embassador now in this country,) is the superintending torturer. He orders the Christian converts to death in batches. As an instance, it may be stated that sixty-seven people recently perished in one lot. The forms of death are most shocking. Starvation, imprisonment without light or clothing, exposure on frozen ponds, and the forcing of burning coals into the mouth, are among the modes of torture in vogue. It is stated that the foreign consuls in Japan have already informed their respective governments of these atrocities, and it is hoped that the British government will interfere."

Rev. Thomas W. Upham, late professor of moral philosophy in Bowdoin College, Maine, and author of a "Life of Madame Guion," "Interior Life," and other well-known religious works, says the *Western Christian Advocate*, was stricken with paralysis two weeks since, from the effects of which he died, in New York city, the early part of last week. His funeral took place April 4, and was very numerously attended, ministers of some half a dozen different evangelical denominations taking part.

Distinction is the consequence, never the object of great minds.

FROM THE WORK.

A Word from Holmesville, Mississippi.

Mr. Editor: It certainly does not rain everywhere like it does in this country, else our preachers could accomplish but little by preaching. I have been only able to reach one of my appointments since the first of March. True, the second Sunday in March was a nice, clear day, but I was sick, and could not attend my appointment. I made arrangements, however, to have it filled. My father, Quinea Lewis, and Bro. William W. Conerly, who are old and well-tried soldiers of the cross, filled my appointment perhaps better than I could have done it. These two venerable veterans have fought many hard battles together, and have achieved many signal victories. I have often wondered why they were not licensed to preach in early life, for they are only exhorters in the church. Perhaps they have been more useful to the church than they would have been had they been licensed to preach. The church, I think, has spoiled many good class-leaders by trying to make preachers of them. All are not apostles, all are not teachers, all are not workers of miracles, all have not the gifts of healing, all do not interpret. But God has a work for all, and it is certainly the duty of every man to find out what the Lord would have him do. Some men are able pulpit orators, but seem to be of little use outside the pulpit. There are others who can't preach, yet they, or some of them, make good pastors. There are others who seem to be useful only among children. Let every man learn what his duty is, and then do it. The St. Louis *Advocate* abounds with revival notices in Illinois and Missouri; also in Arkansas and Kentucky the Lord is reviving his work. I see some few revival notices in our paper; yet in the region around about Holmesville there seems to be but little, if any, vitality in the church. Our people are kind and affectionate; speak well of their preacher (Bro. S.) All "brother" their preacher, but no one else. They seem at times to love the church, and yet the church is suffering greatly. It is not only the case here, but, with few exceptions, so far as my personal knowledge extends.

I am exceedingly anxious to see the Lord's work prosper. I had rather witness the conversion of sinners than anything else. Nothing affords me so much happiness. This is one evidence I have of my acceptance with God.

H. P. Lewis.

April 7, 1872.

Lake Providence District.

Mr. Editor: As an item of "news from the churches," I report progress on the Lake Providence district.

The services of March 30 and 31 closed my first round. Rainy, inclement weather during the whole time—ten weeks—has been the rule, good weather the exception. Notwithstanding, we have been favored with good Sabbaths—have not missed a single appointment. It is almost impossible for one unacquainted with the country to appreciate the geographical and incidental difficulties in the way of a successful administration of the work. In the first place, the territory for the number of pastoral charges—now eleven; as per appointment of the Bishop, ten—is very large, involving a great deal of travel. There are in whole, and in part, seven parishes in the district. Much of this territory is traversed by rivers, bayous, lagoons, and at times impassable swamps.

In the past ten weeks, commencing with the last week in January, I have traveled between eleven and twelve hundred miles.

As above intimated, we now have eleven pastoral charges, all in good working order. The promise of an abundant harvest is encouraging. Generally the preachers have entered promptly upon their work. Generally they are well received. The ground is being thoroughly broken—the seed sown sound and abundant.

Rev. George Jackson, transferred by Bishop Kavanaugh from the Mississippi Conference, has arrived, and entered upon the field assigned him. His coming was timely. We needed his services badly. It enables us to occupy very important territory otherwise uncultivated. The "open door and effectual" we gladly enter. I am persuaded that Bro. Jackson's transfer is quite an acquisition to the Louisiana Conference.

There is nothing encouraging in the way of statistics to report. The accessions during the round perhaps will not number above one hundred. But we note a very decided improvement in another important direction. In the way of organization we have gained much. Official boards present compact, close ranks. Before permanent success can follow any enterprise organization is necessary. This spirit is fully upon us. In this essential we are prepared to work. The District Conference camp meeting project is widening and deepening in interest. Whether we have the camp meeting or not, dear doctor, we would be most happy to have you present at our District Conference. We have some other district enterprises awaiting development, of which you shall be notified in due time.

Joel T. Daves.

Rolling Fork.

Mr. Editor: Prejudice is a cruel monster—an unrelenting tyrant; for such has it proven itself to be to this country. The very name of swamp carries with it ideas by no means congenial with that love of ease so characteristic of the human race, and possessed by all, Methodist preachers not *entirely* excepted. This country, containing two appointments in the Mississippi Conference, seems to be considered, by the members of the Conference generally, as a kind of Jericho, where the ministerial novice learns his first lesson to prepare him for the itinerant warfare, and that is a lesson of hardships. When I was admitted on trial into the Mississippi Conference, last December, I repeatedly heard this piece of unwelcome prophecy: "They will swamp you this year." I could only retort, "I hope not," for I feared it somewhat, having, like the rest of them, an antipathy for the very name "swamp." Nevertheless, I was read out to Rolling Fork circuit. Well, I thought I would try and make the best of it. So on one of the darkest, coldest days of that dreary month, December, I plunged into the swamp, watching every mudhole, and starting at every canebrake I would pass. But after passing through a cane-brake or two, how different a country broke upon my view from what I expected! Large farms, stretching far away to the distant cypress groves, arose to the view on either side, and presented a scene of grandeur to my mind. When I reached Rolling Fork I found a people ready to receive me with a cordial welcome that cheered my boyish heart not a little.

These people are enterprising, kind and hospitable. We have now a new church, which was built last year; and around it a thrifty little village is rapidly springing up. The sound of the hammer and saw can be heard at almost any time, and new buildings meet the view on almost every side. We have fine-looking, intelligent audiences, who take great interest in church affairs. We have choirs, one of which can sing better than some city choirs I have heard; but our choirs here lead the singing. And, Mr. Editor, that organ we sent to you for, reached us on last Thursday, and the notes of sacred instrumental music arose, for the first time, from the pretty new church, and rolled along the rolling bosom of our beautiful little river. Old Hundred and Ortonville seemed to sound grander than ever before. Allow me to take this method of expressing, in behalf of the congregation at Rolling Fork, the gratitude we owe Bro. Harp for his services in buying for us that organ. We are going to express our gratitude in another and perhaps better way soon, *i. e.*, with a list of subscribers and renewals for the Advocate. We have a fine Sunday school in successful operation, and another just started.

Now, Mr. Editor, I have written this in defense of the so-often slandered swamps, to thank you and Bro. Harp for getting our organ for us, and to thank Bishop Kavanaugh for sending me to the "swamp."

The Swamped Novice.

THE REV. PETER AKERS, D. D.

The venerable patriarch, the Rev. Peter Akers, D. D., of Illinois, says the Nashville *Christian Advocate* of April 13, looked in upon us last week. He was on a visit to relatives in Nashville, and hearing that he was in the city, we were just going to call on him, with Dr. McFerrin, when Dr. Green led him into our office. A number of brethren dropped in, and all were delighted with the interview. The doctor will be eighty-two years of age if he lives till September 1, at which time, if his neighbor, Dr. Peter Cartwright, shall be alive—and we are glad to learn that he is recovering from his late attack—he will be eighty-five. Dr. Akers is cheerful and active, giving a fine example of "narrative old age," conversing with great interest of the scenes which he witnessed—in which he was *quorum pars*—when he used to travel through these regions. It is really refreshing to meet with one of these noble pioneers of Methodism—one readily leaps over boundary lines, which, however called for by the exigencies of the times, ought not to interfere with cordial intercourse, and would not if all our brethren at the North were like Dr. Akers. We may have something from his pen in our next issue.

INDIAN MISSION.

Rev. John Harrell, writing in the Nashville *Advocate* to Dr. McFerrin, gives the following items of interest. The communication is dated March 20.

Having made another round on the Cherokee district, would record our gratitude to the Author of all good for his care over us and family during the seven weeks of our absence from each other. The preachers are all at their posts, save two. Bro. Charles Campbell is still in very poor health, scarcely able to be out of bed; but thinks he is improving slowly. The other, Rev. Heavey Butler, died on the night of the twenty-fifth of December. He was appointed to travel the Salosaw circuit, with Bro. Miller—entered upon his field of labor immediately after Conference. He made but two rounds on his circuit till he was arrested by disease; was sick but a few days, when he took his flight for another world. His death was peaceful; he assured his friends that he was going to rest with God. The past winter has been very sickly through the Cherokee Nation; many of our best members have fallen by death, brought on principally by pneumonia. We have employed no preacher to take Bro. Butler's place, as Bro. Miller is at his post, at work in good earnest. But we have employed Bro. Robert Campbell to form a new circuit west of the Grand River circuit. He has made a very successful tour, and reports some good societies being organized and some fourteen new members. Bro. Campbell is a good native preacher—was ordained deacon by Bishop Keener at Fort Gibson.

Among the families we had the pleasure of visiting was the widow and children of our beloved and lamented Walker Carey. He was for more than twenty years one of our best and most successful native preachers. When he died he requested his wife to sell his farm and pay his debts with the proceeds, which was done. The widow now lives within fifteen miles of Fort Gibson, the friends of Bro. Carey having met, and cut and hewed logs, and put her up a good log house. By her industry—her sons helping her—she is as comfortable as could be expected. She has received nothing from the board, although a claimant. She informs me that her claims shall be willingly relinquished, if the church would consent to educate her two little boys, William and Tuxy. They are thirteen and fifteen years of age, or thereabouts. They are good, well-disposed, and quite industrious, and, withal, apt to learn. One of them gives evidence of talent. The mother, like Hannah of old, wants him to be a prophet of the Lord. Now, we ask, is there college, seminary, high school, or any place where these two little Cherokee boys can find a home and be educated, free of charge? They can be separated, if necessary. They both speak English and Cherokee, and can read in English. We shall wait for a response. We have attended all the quarterly meetings, preached day and night, attended to all the interests of the church as far as possible, but confess that our success has been limited—thirty-five accessions, however, during the round, besides what the preachers reported from the circuits.

The late Mr. Thomas G. Duncan, of Battle Creek, Michigan, who left $10,000 for Bishop Simpson, of the Methodist Church, also bequeathed $10,000 to the Methodist church of Battle Creek, and to the Methodist church at Pithole City, Pennsylvania, $10,000, and $25,000 to the Methodist church in Plainmer, Pennsylvania, and after payment of the various legacies, what is left of his property to be given by his executors to such Methodist object as they see fit. He gives also $5,000 to Rev. Mr. Leech, a Methodist minister.

The Christian Advocate.

THURSDAY, APRIL 18, 1872.

TILL HE COME.

"Till He come." Oh! let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He come."

When the weary ones we love
Enter to their rest above,
Seems the earth so poor and vast,
All our life-sky overcast;
Hush! be every mourner dumb;
It is only—till He come.

Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is lost,
Death and darkness and the tomb
Only whisper—"Till He come."

See, the feast of love is spread;
Drink the wine and break the bread:
Sweet memorial—till the Lord
Call us round his heavenly board;
Some from earth, from glory some,
Severed only—till He come.

Bickersteth.

REMARKS ON BISHOP PIERCE'S SECOND LETTER.

Bishop Pierce rises to explain. He also gives us, more largely than in his first communication, his objections to the proposed University and theological school. The readers of the *Advocate* will thank me for having been the occasion of the reappearance in its columns of one whom all delight to see, to read and to hear.

He corrects me on a point:

"When I wrote of the 'rapid growth' of this University idea, I did not refer to the development of public favor in its behalf. Not at all. Far from it."

I stand corrected. It *was not*, then, a show of friends and forces that excited his fears. He is pleased that the realization of the idea, and even the question of location, are so far off; he is "not troubled on that point." But it was the *development of the idea* that alarmed him! He is more easily scared than I supposed.

The Bishop explains the cause of his former letter. His "chief object" was to set himself right, report having put him in a "false position," as favoring the "project of the Memphis Convention." The report had not reached me. His letter was read to the convention, and, like himself, it was clear and strong. The secretary rendered it with emphasis next to one from Bishop Wightman, which was equally strong and clear on the other side. If Bishop Pierce has been misquoted in connection with that project, there can be no mistake hereafter. He sets himself "right" on it, and goes farther, in the words following:

"If anybody, dazzled by the grandeur of the scheme, were disposed to make a heavy contribution to it, and asked my advice, I would turn it in another direction, or at least suggest the propriety of waiting awhile."

That is to say, he does, in this public way, give the advice beforehand. The persons nominated as a board of corporators, and intrusted by the convention with carrying out a scheme for consecrating a liberal portion of the wealth of our people to the church, have been delayed (so I am informed by one of themselves) in organizing and coming before the public for contributions, by the calamity which befell our Publishing House in the fire of the fifteenth of February. They thought it proper to defer awhile to a connectional exigency. This delay is unfortunate, for Bishop Pierce has gone before their agent, telling the people to shut their pockets.

The attitude in which he puts those who took part in the convention requires an explanation from somebody. After disclaiming unkind imputations, the Bishop says: "I do think the movement at Memphis directly in the face of General Conference action." And again:

"To my mind the proposition reads thus: 'True, the General Conference has disapproved this thing, but we are bound to have it, and the rest of you may come in, aid and partake, if you will. Very glad if you would.' I do not like this kind of 'spontaneous action.'"

With due deference, I submit that so grave a charge as is herein implied against his brethren and colleagues ought to be supported by reference to documents, or by something more satisfactory than mere opinion. "To my mind," or "I do think," is unanswerable; it is an indivisible unit, and defies analysis; but as an argument is not entitled to high grade.

On the University, I am not without hope of coming to an agreement with the Bishop. His good will and co-operation, even in part, are greatly to be desired. He says:

"On the basis proposed, I do oppose the 'Central University,' because its success would be the partial, if not total, ruin of institutions vital to the church, and dear to the Conferences. I am not ready for the sacrifice."

Neither am I ready, nor is anything of the sort designed. Has he considered that "basis?" The speeches of Conference orators and hasty paragraphs of correspondents are not always reliable sources of information. I was not a member of the convention—had no vote in it—and do not pretend to speak by authority; but I consented, upon invitation of that highly respectable body, to assist in presiding over its deliberations. I approved its object and principles, and, in the main, its work. If I understand them, there is no slaughter of the innocents contemplated. Our various colleges are really injured by being represented as unable to survive the presence of this University, or as a small fry, in peril of being devoured by a big fish.

Will the Bishop allow me to lead his mind up to this subject from a point of view he has not occupied? He will see nothing monstrous or disloyal about it.

Beginning at his own Emory College—Has it not two patronizing Conferences? The Georgians would not object to see the adjacent Florida added, and if Wofford were out of the way they would doubtless invite South Carolina to co-operate. Four Annual Conferences are united on Central College, Missouri, and five on the Texas University—the last aiming for $500,000. Does he object to this arrangement? He approves it. Even the word university does not offend him. They were not established by General Conference action, but are the result of "spontaneous action," of "individual enterprise." Now, why may not seven or eight Annual Conferences unite on the "Central University?" Indeed, we already have his consent, in part, and hold him to it:

"To the original proposition, as submitted to the Tennessee Conference, I had no special objection. As I understood it, the project was to unite the Tennessee, Memphis, the North Mississippi and North Alabama Conferences in an institution (a university) which should represent themselves—meet their local wants, and, of course, be open for general patronage. Leaving out the theological school, this scheme might work—would and ought to find favor in those boundaries."

To these let us add the three Conferences in Arkansas adjoining to the west. No matter if the "Father of Waters" does roll between, our connectional principle ought to be able to bridge it, if railroad engineers can. One of these Conferences met before the "invitations" got out, but doubtless will accept; the other two have accepted, and they may be allowed to know their own wants and wishes, notwithstanding they are on the "wrong side of the Mississippi" for the Bishop, who seems resolved to detach them from the company they have chosen.

Here, then, is a territory compact and convenient, about half the size of Texas, embracing a homogeneous population, united by currents of trade and emigration, and with the following Methodist strength, according to the latest official returns:

	Members.	L. P.
Tennessee Conference	36,475	317
Memphis ....do....	27,832	278
North Alabama ....do....	21,179	293
North Mississippi ....do....	23,176	185
Arkansas ....do....	9,530	116
Little Rock ....do....	11,015	171
White River ....do....	8,827	92

Making an aggregate of 1,452 local preachers and 144,034 members, who are served by 716 traveling preachers. Upon such a "basis" something can be done. The combination ought to achieve a high grade of scholarship, and a broad culture, and that effect would be quickening, stimulating and elevating generally. These boundaries contain none of the colleges for which the Bishop pleads; the field is clear, and the circumstances propitious, for attempting more than has yet been achieved among us. What is proposed? The first resolution of the Memphis Convention tells:

"*Resolved*, by the convention: 1. That measures be adopted looking to the establishment, as speedily as practicable, of an institution of learning of the highest order and upon the surest basis, where the youth of the church and country may prosecute theological, literary, scientific and professional studies to an extent as great, and in a manner as thorough, as their wants demand."

Would the Bishop have it of a *low* or *middle* order, and upon an *insufficient* basis? Would he have anything *less extensive* or *thorough* proposed for the benefit of the youth of our church and country?

In opposing this concentration by advising Tennessee to build, and Arkansas to build, where both could be better served, and serve the church better by combining, Bishop Pierce is opposing Bishop Pierce. I quote him against himself. The address to the General Conference of 1870, to which his name is appended, holds this language on the subject of education:

"The impolicy of multiplying colleges under the patronage of the Annual Conferences must be evident to those who are acquainted with the present condition of many of those already in existence. In wielding aright this great agency, there must be more foresight and concentration of effort and liberality. Let those institutions to which we are already committed be encouraged with increased effort to sustain and endow them. Let a higher grade of scholarship be established in them, and the most earnest spirit of religion be cultivated by officers and students. If there be those which cannot sustain the rank of collegiate establishments, they must be content with a lower position."

Surely the Bishop will not continue to oppose the first effort made to carry out his own recommendation. But it is objected that the committee went beyond their proper limits in inviting consultation and co-operation. I grant that there is plausibility in this objection, so far as the Alabama, and the Mississippi and Louisiana Conferences are concerned; and, when consulted, I advised the committee against that course, on the ground that those Conferences were already committed to excellent colleges that depended on them for support, and their invitation might provoke suspicions, if not jealousies, and lead to complications. The result has justified my predictions sooner than I expected. Bishop Pierce has interpreted the act of "mere civility" with severity, not only in reference to the colleges in Alabama and Louisiana, but all others, and feels warranted in using this novel and startling figure:

"After all their struggles, labors and fruits, to say to them: 'You are weak and starving; we are going to put a big, fat trout into our Methodist pond and gulp you all down.'"

Those who did not see proper to take my advice in this matter have given me these reasons. They considered that inasmuch as the institution proposed to be established would, in addition to a literary and scientific department, have *theological* and *professional* departments, not in common with the other colleges, their friends and patrons would be interested, at least to *that* extent, in the Central University. And more—that a stronger endowment and patronage than had heretofore been concentrated, might enable the Central University, besides presenting all the advantages of the ordinary collegiate course as taught by others, to add a story or two to the average scholarship in its literary and scientific department; and this fact might be utilized by the friends of church education elsewhere. The Bishop may differ from the committee in his estimate of the propriety of an act which was open to misconception, and which he has *unintentionally* misconstrued against their cause.

We all agree with him when he declares: "High culture can never be general." But let us make it as general as possible. "It is Utopian to dream of its commonness." Even so; but shall Methodists have none of it, except such as others provide for them? "To reach it requires time, talent, money, leisure." True; and those conditions are not monopolized by others to the exclusion of *our* people. If any fact in education, secular or religious, is well established, it is this—that the higher forms of it nourish and control all the lower.

But here is the difficulty. The Central University provides not merely for a biblical chair, to which one professor devotes, perhaps, half his time; but for a full, thorough theological department, with all its furniture of tutors, lectures and library—a school of training for preachers, to which any of them may have access and take the whole course, or as much of it as they have taste and time and capacity for. Does not my pen touch the joint in the harness when I say that it is barely possible the Bishop's opposition is due less to a concern for the colleges that are to be killed off by the University than to the theological school, which is to come into life with it? On this I have no comfort to offer him, no compromise to suggest. The theological school is at the head and front of this scheme, and I hope it will be kept there. We need it. The church is suffering for it. May it come soon in the fullness of the blessing. He speaks out plainly:

"As to the theological school, I am against that, out and out—toto coelo. This letter is too long to discuss it now. It is proposed, I know, in a modified form, having checks and limitations. But I am afraid of the thing. It cannot be controlled. It will run into the old groove. It will encroach upon our economy at several vital points. It does not suit our system, nor our exigencies."

"The thing" would hardly suffer more in a discussion than by this summary manner of treatment. There is no defense against that line of argument. The friends of the measure may be excused from replying to objections that have been met over and over again, or that in their very nature are unanswerable; I therefore confine myself to two points—as brought out by the Bishop—the nature of his opposition to an advanced step in ministerial training, and the alternative he presents.

Speaking of recommendations on this subject, in episcopal addresses, he tells us:

"In 1870, when a similar recommendation, on ministerial training, was read in private councils, on objection made by me, after free discussion, it was ruled out. So I am consistent in the record, albeit I am 'in a small minority.'"

I have not felt at liberty to allude to anything of *that sort*, except what has transpired publicly. My recollection agrees with the Bishop's narrative. Since he has drawn the curtain from those councils, I may say, farther, that the original copy of the address designed for the General Conference of 1870 is before me, in the neat and careful hand of Bishop Paine, and the recommendation in favor of a theological institute was emphatic.—Bishop Pierce could not yield his objection, and finally it was ruled out—a concession to *him*, not to his argument. It was then suggested, I think by Bishop Andrew, to insert the paragraph of the address of 1866, on the subject, and repeat that recommendation. Bishop Pierce again objected; and when surprise was expressed, informed us that he was not there when that address was presented, and felt in no way committed to it. To leave out so important a subject from such a document would not do, and finally it was disposed of in the following non-committal paragraph:

"The proper training of young ministers is a matter of high and acknowledged importance. How this may be best and soonest accomplished will claim your most thoughtful consideration. We commend the subject to your earnest attention."

What effect a more pronounced deliverance of the College of Bishops would have had upon the deliberations of the General Conference I cannot say; but I learned afterward that some members interpreted this paragraph of the address as an intimation of indifference, if not of a backing down from the higher ground formerly taken.

Looking on the course of events, I have been led to question the expediency of those remarkable concessions in "private councils." They were made in the interest of unity and peace; but it seems impossible to avoid "a controversy" before the public, notwithstanding it appears to some to be neither "comely nor profitable." It is not enough that our beloved Bishop is not committed *officially* to the measure—he will not allow others to commit themselves *personally*. It is not enough that General Conference legislation is not invoked—he forbids "individual enterprise" in this direction. A connectional movement is yielded, and he does not like "spontaneous action." In whatever direction we move he throws himself right across the track. The unseemly controversy is thrust upon us. There is nothing left, but in the most friendly and loving, yet firm manner to withstand him.

The Bishop's candor is as admirable as his consistency, and both are unimpeachable. Give up a scheme for broader and higher literary and ministerial training in our church, and what then? We must be content with a lower and restricted sphere of usefulness. "The mission of Methodism," he lets us know, "is to the masses of society—not to the select few—a favored class." What our enemies and patronizing friends have said of us is even so—that Methodism will do very well for rude settlements and common people, but when they have become cultivated and refined we are to turn them over to other churches prepared to take charge of them! I hope to be pardoned for declaring that I am not resigned to that condition, either for myself or my brethren. I claim for Methodism a mission to all classes. "All souls are mine," saith the Lord. A church of Jesus Christ has no right to confine itself to, or exclude itself from, any class; and if any necessity appears for doing so, it is a demonstration that its ministerial training demands enlargement. The following sentence we take as applying to religious teachers among us, and is still more explicit:

"We common people hope, however, by some schooling and study, reading, thinking and observation, to be respectable, and to serve a generation, after all, not wiser than ourselves."

If we read it correctly, there is that in these words which can, dexterously handled, not only defeat the Central University with its theological school, but destroy the biblical chairs in our colleges, and the colleges themselves, and strike out of the Discipline the present Course of Study. Others have superciliously assigned us an inferior place, but this amounts to a proposition on our part humbly to accept it, and systematically to arrange for it.

A commission has been organized for revising our English Bible—a work in which all Protestant Churches are interested, and ought to be represented. British Methodism has two or three men on that commission; Northern Methodism one, and considering their strength, as compared with the denominations about them who have Andover and Princeton and other old theological schools, they ought to have more. In each case these Methodists have supplied their representatives *from their theological schools*. Southern Methodism has no representative in that commission. Perhaps the old prejudice against the slave region had something to do with this. But suppose we should complain, standing on the platform Bishop Pierce offers us? The commissioners could reply: "Gentlemen, you have some eloquent preachers and fervent evangelists—men who are a power among the common people—but *critics* are wanted for this work—scholars deeply learned in Bible lore—and by your own confession you don't produce the article. Confine yourselves to your mission among the masses, and take such a book as we make up for you."

In what I hope are concluding words for me on this subject, let me say:

1. *To all the brethren.*—Beware of prejudice and party feeling. They can be easily excited on this subject if anybody is unkind or thoughtless enough to appeal to them.

2. *To those who do not favor the proposed University with its theological school.*—If you cannot conscientiously help forward the work, we hope you will not feel obliged to hinder it.

3. *To its friends.*—Go forward. Opposition may delay the accomplishment of what you design for the glory of God and for Methodism, but success is sure; and when it crowns your efforts, none will rejoice over the result more sincerely than those who now honestly differ from you.

H. N. McTYEIRE.

For the Advocate.

FALLING FROM GRACE.

Falling from grace! Can that be the state of any who have experienced the sweet peace and love of a faithful believer? Ah! too well do we all know the truth of the accusation. Who of us has not felt the bitter pangs of alienation from a Savior whose service was once our purest delight!—some of us to be restored to the full joy of communion with Christ; others, alas! groping in the dark, striving earnestly for enlightenment, but not finding it, until they are almost tempted to give up in despair. And why is it? What can be the cause of their unhappy state?

The want of *faithful, earnest prayer*; the yielding to amusements, seemingly harmless, until the soul is drawn away from devout contemplation, to be wholly engrossed with the world's pleasures. *Young* Christians are peculiarly liable to unhappy influences. Surrounded with temptation, in the first flush of confidence and Christian joy, they will participate in amusements that *seem* innocent, too confident in themselves to think they are in danger, believing that they can love and worship their Savior with as much zeal while mingling with a few friends to pass a social evening in dancing, music and conversation. Nor would it be harm, could it be confined to a social evening; but such amusement has a wonderful fascination. The first evening, wearied with the excessive dancing, which they had intended to but moderately indulge in, they either neglect the evening prayer or fall asleep with a few careless words upon their lips, their hearts filled with the evening's enjoyment. The omission of morning as well as evening prayer, or said hurriedly to attend to the day's duties, follows the next evening "social," until prayer, ceasing to be a pleasure, becomes repugnant, the attendance on the sanctuary becomes irksome, faith dies away, and the soul is completely alienated from God. It is a fact that few young Christians note, that the neglect of *one* prayer is dangerous, easily followed by repeated omissions—that prayer is the Christian's life. Without it there can be no progression, no guard against temptation. If there is no progression there must be retrogression; and the soul sinks into the terrible apathy of a backslider. No comfort in the duties and privileges of a Christian life, no congeniality with God's people—all darkness and hardness of heart.

O soldiers in Christ! particularly you who are but young in your Father's service, pluck from your lives the fatal cause that is hurrying you into a state of chaotic gloom. Burnish the shield of faith; steel your hearts against the fascinations which surround you by fervent, constant prayer. Lay all your doubts and fears at the feet of him who is waiting to receive them. Let your motto be "onward and upward." Remember that your actions are watched by a censorious world; that the humblest have a mighty influence for weal or woe; that your crowns may be gemmed with radiant souls. Let your lives be progressive, that in the glorious future you may hear the welcome words: "Well done, good and faithful servant; enter into the joy of your Lord."

LITTLE BEVERLY.

For the Advocate.

A VOICE FROM THE PINY-WOODS.

MR. EDITOR: To contemplate the soul of man in the image of God is to rise to the sublime, inspiring, refining, and gives overpowering understanding—the inspiration of the Almighty.

The soul was a separate creation from the body. It is in part unknown spiritual substance, which had a beginning, but is eternal in duration in the image of God. This soul was associated and identified with the body of Adam; hence he is called a living soul.

Adam was put in the Garden of Eden, and was under penal law. That law he violated, and his soul, though associated with its body in the act of transgression, did not lose its immortality, spirituality, or the image of God. (The morality of the case is altogether different in principle and range of thought.) The penalty or suffering was not clothed with annihilating powers; and the soul of Adam, one hundred years after creation, was the identical, specific, created, undivided soul it was in the day of creation. Having no subordinate part, it is indivisible. Even that which is quite inferior to the soul, to wit, a mathematical point, is indivisible. The facts in the case rise above the idea of a body with its members; there is no member of the soul to receive less or more abundant honor.

The different existing forms and laws of matter show that not a particle can be lost. Its weight is the same in air, fluid or solid forms, and under different laws. What God has brought into being will ever continue to be, and be governed by the same laws. If a man loses a limb for life, he will find it again at the resurrection morn; bone will come to his bone. But under the old theory that the soul is composed of faculties, and one named the Image of God is lost by the fall of Adam—what are the facts in that case? Shall we look for this portion of man's soul, as we would that lost member of his body (his arm,) among the many forms and laws of matter, or shall we examine the heterogeneous state? or has the wandering faculty, in fright and haste, passed the door, and gone to annihilation?

Here our pure minds are stirred up by way of remembrance that matter only changes its manner of existence and laws, and is not destroyed forever, but will be forthcoming in the new heaven and in the new earth. In reply, shall we hear a voice from the fields of science by some critic, that the blind may not lead the blind?

A MAN OF SIXTY.

BROOKLYN, ALA., Feb. 12, 1872.

THE POWER OF SATAN.

As regards the power of Satan, a striking contrast exists between the material world and the spiritual world, or the world of things and that of human personalities. In the one he is utterly powerless. Against the will of God, as expressed in the movement of every star or beam of light, in the outburst of the hurricane, the growth of a flower, or the formation of a drop of dew, he can do no more than any intelligent creature, whose sole power consists in yielding obedience to God's laws regulating nature. But in the far higher and nobler world of personality it is different; for this implies will, and the awful power on the part of its possessor to choose that which may be against the will of God as truly as wrong is against right, and falsehood is against truth. It is thus that Satan, without having any power to change that world "without," which is "of the Father," may so change through sin the world "within" the spirit of man as to make the glory of the former minister to the desires of the latter, and make it the means of gratifying the lust of the flesh, the lust of the eyes, and the pride of life. Who can limit the extent of Satan's power within the kingdom of human spirits, devoid of principle, preferring darkness to light—"children of disobedience," who are "led captive by Satan according to his will?" And what bribes may he not be able to offer to such and by such? It may be mysterious, but it is nevertheless the fact, that the kingdoms of this world, with all their power and glory, yea, all the noblest gifts of God, have been possessed by those who are described by the apostle as "children of the devil," and who have practically acted as if they worshiped the devil, received all they had from him, and used it in his service.—*Good Words.*

IT IS ESTIMATED that at least six hundred thousand cattle have been driven from Texas this year into Kansas, Nebraska and the Western States. It takes about two hundred thousand head of beef to feed the Indians every year.

NO THANKS.—"If I help that man who applies to me, I shall get no thanks for it." Very likely not. And if you do good in order to get thanks for it, what are you more than the Scribes and Pharisees?

The Christian Advocate

THURSDAY, APRIL 18, 1872.

REST.

BY GEORGE HERBERT.

When God at first made man,
Having a glasse of blessings standing by,
Lord, said he, pour on him all we can
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beautie flowed, then wisdom, honor, pleasure.
When almost all was out, God made a stay,
Perceiving that alone, of all his treasure,
Rest in the bottom lay.

For if I should, said he,
Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in nature, not the God of Nature;
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessnesse;
Let him be rich and wearie, that at least,
If goodnesse lead him not, yet wearinesse
May tosse him to my breast.

NOT YET.

BY CARL SPENCER.

When I hear souls lamenting while they pray,
That so small fruit of good in them appears,
I think of earth before her first spring-day,
When the half-trusted promise of her years
Slow in the weary waiting dies away.

I know that heaven need only stoop and smile,
To find her flowers were growing all the while.

God is more kind than sunshine, and he knows
What souls are his—more hopeful thus than we,
Who for the possible glory of a rose,
Leave in our gardens many a thorny tree;
So in this wintry world our nature grows.
What joy, if at the feast we see him stand,
And know our perfect flowering in his hand!

HISTORICAL COPIES OF THE BIBLE

Steering away from these little creeks of private narrative, with all their picturesque surroundings, for the open sea of public history; it is there, as among islands of the ocean, that we find the most fitting examples of what we mean by historical copies of the word of God. And even here, though our skiff wind among an archipelago of noble instances, we can pause to mention only three or four, as illustrations of many, that the Bible student, curious in such matters, may register in his book of common places.

1. What a dainty volume must this have been when, in its cover of royal blue velvet, it first came from the binder's hands, enriched with ornamental devices by the decorator's art! Still clearly distinguishable upon it are the badge of the principality within the quarter, surmounted by a royal coronet in silver gilt; the initials C. P., apparently improperly altered to an R.; and the badges of the Rose and Thistle. When Mr. Roach Smith wrote a description of this volume in his *Collectanea Antiqua*, it was in the possession of James Skene, Esq., (formerly of Rubislaw, and afterward of Oxford,) the last survivor of the six friends to whom Sir Walter Scott dedicated the respective cantos of *Marmion*. The interest that attaches to this volume is derived from the fact that it is believed to have been the dying gift of King Charles the First to his son, the Prince of Wales. Sir Thomas Herbert, who was in attendance upon the King, says (in his *Threnodia Carolina*—last two years of Charles the First:) "The King thereupon gave him his hand to kiss; having the day before been graciously pleased, under his royal hand, to give him a certificate that the said Mr. Herbert was not imposed upon him, but by his majesty made choice of to attend him in his bedchamber, and had served him with faithfulness and loyal affection. His majesty also delivered him his Bible, in the margin whereof he had, in his own hand, written many annotations and quotations, and charged him to give it to the Prince so soon as he returned." The story that it was to "honest, plain-spoken Juxon," Bishop of Winchester, that this gift was confided on the scaffold, may have been originated by the fact that after that prelate had said, "You have now but one stage more—the stage is turbulent and troublesome, but it is a very short one—it will soon carry you a very great way—it will carry you from earth to heaven;" the King gave his *George* to Juxon, with the single word "Remember!" It was not unnatural that afterward the idea should arise that the *Bible* went with the *George*, as indeed it may have done, having been probably intrusted to the worthy bishop for that purpose by Sir Thomas Herbert himself. Whether the son greatly profited by the father's dying bequest will be doubted by most who are at all conversant with the character of the *merry* monarch.

2. A remarkable contrast to the last, both in appearance and history, is presented by the field-preaching Bible of the apostolic Wesley, whose first sermon in the fields is said to have been delivered, the rain meanwhile descending in torrents, as he stood under a sycamore tree in the neighborhood of Kingswood, from that singularly appropriate text: "For as the rain cometh down, and the snow from heaven," etc. This constant companion of the great modern evangelist, a small pocket Bible, is now held, along with the "Conference seal," by the president of the Wesleyan Conference for the time being. If not a "key of office," it is a constant reminder of that great religious leader who, like his Divine Master, went out into the highways and hedges, preaching the gospel to the poor, and whom the common people heard so gladly; and who, writing to one whose style was very fine, said: "When I had been a member of the University about ten years, I wrote and talked much as you do now; but when I talked to plain to people in the castle or the town, I observed they gaped and stared. This quickly obliged me to alter my style, and adopt the language of those I spoke to. And yet there is a dignity in this simplicity which is not disagreeable to those of the highest rank." May the mission of Methodism be vigorously promoted by a practical remembrance of the use of this pocket Bible of its venerated founder!

3. Carefully preserved beneath a glass case in the British Museum, where any visitor may see it, is the volume known as the Bible of Charlemagne. This great king invited from England the learned Alcuin, made him his companion, employed him to write in the defense of orthodox Christianity, and founded an academy over which Alcuin presided. It is certainly creditable to an age essentially popish that Alcuin presented his illustrious pupil with this magnificent folio copy of the sacred Scriptures. "It is bound in velvet, the leaves are of vellum, and the writing is in double columns. Prefixed is a richly-ornamented frontispiece in gold and colors. It is enriched with four large paintings, besides seals, historical allusions, initial capitals, and emblematical devices, which well represent not only the state of the art at that early date, but also the undoubted reverence that was then paid to the Holy Scriptures." This precious manuscript was sold in 1836, by public auction in London, for £700.

4. About twenty years before this last-named Bible was brought to the hammer, *i. e.*, in March, 1814, the library of the Rev. S. Palmer, of Hackney, was sold. Among the books then disposed of was a Bible bound in morocco, and printed by Bill & Barker. This book, put up by itself, was presently knocked down to Samuel Whitbread, Esq., for the sum of £21. So high a price for so unpretending a volume is accounted for by the fact that, along with the "Book of Martyrs," it constituted the whole library of John Bunyan during his long imprisonment in Bedford gaol. The glorious old dreamer has gone to the land where dreaming is unknown, but where the purest visions of earth are more than realized. His wish is fulfilled: "Now, just as the gates were opened to let in the men, I looked in after them, and behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps, to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, Holy, holy, holy is the Lord! And after that they shut up the gates; which when I had seen, I wished myself among them." He has realized his dream, of which the record remains, "as natural as Shakespeare, as familiar as Robinson Crusoe, and as idiomatic as the Authorized Version, the spring and fountain of the glorious dreamer's inspiration; it has been read with avidity wherever the English language is spoken, and has been translated into more than thirty languages besides—an honor paid to no other book, the book of God alone excepted."

5. On some accounts a copy of the Bible now to be described is yet more interesting than those already referred to. It is with this Bible that the name of William Bowyer is associated, and hence it is known as the "Bowyer Bible." This William Bowyer, having procured a copy of Macklin's edition of the Bible (so called from the Macklin's of Fleet street, engravers, though it was printed and published by Thomas Bensley, who died in 1835,) occupied the leisure of nearly thirty years in illustrating it. From every part of Europe he obtained original drawings, etchings and engravings relating to biblical subjects. This collection also included the best Scripture atlases; but its most original features were two hundred drawings by Lauthorbourg. Thus, for all these years, he advanced in his work, bringing into requisition every artist, from Michael Angelo and Raffaelle to Reynolds and West, whose Scripture subjects had been engraved. His Bible, interleaved with these *seven thousand* illustrations, including examples from nearly six hundred different engravers, expanded to forty-five folio volumes, and is said, with its costly binding and an oak cabinet to contain it, to have cost him *four thousand guineas*, and to have been insured in the Albion Fire Office for £3,000. William Bowyer at length died, and his Bible having been disposed of by lottory, for the benefit of his daughter, became the prize of a Somersetshire farmer. Since then it has passed into various hands in succession, and is now the property of Mr. Robert Heywood, of Bolton, by whom it was purchased, in 1856, at the sale of the extensive library of Mr. Albinson, of the same town, for £550. "Ponderous as such a work must be for any private library, it would nevertheless be a pity that so unique a collection should ever be broken up and scattered."—*Gray's Bible Lore.*

PULPIT PECULIARITIES.

"A parson," writes George Herbert, "is the deputy of Christ for the reducing of man to the obedience of God." He further quaintly adds: "His apparel is plain but reverend, and clean without spots or dust; the purity of his mind breaking out and dilating itself, even to his body, clothes an habitation." This remark of Herbert probably originated the saying that "cleanliness is next to godliness," which has been ascribed to John Wesley.

Some regard the clerical profession with a blind, superstitious reverence—these are the victims of priestcraft. There are others, with equal absurdity, who deem it the asylum of infatuation and indolence—these are the skeptical and profane. A third class are those who appreciate its worth, and who venerate the sacred office, regarding it as Heaven's expedient for securing the moral elevation and happiness of the race; an institution of the highest importance to man's present and eternal well-being.

That the embassy with which the Christian minister is charged is one of difficulty, is undeniable, for it has to contend against the moral forces constantly in operation in the human heart, which are antagonistic to its claims. Yet the sacredness of its sanctions may well fire the zeal of its advocate, and render him superior to all opposition.

Among the early Christians the modern style of preaching was reversed; the preacher generally delivered his exhortation in a sitting posture, while the congregation heard him standing. Chrysostom preached in this manner.

It is related even of Constantine the Great that he did not resume his seat during a long sermon by Eusebius, and that all the assembly followed his example.

The old English name, parson, is supposed to be a corruption of person, *the person*—by eminence. Fuller remarks that the Scriptures give four names to Christians, taken from the four cardinal graces: *Saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.

The clergy were originally styled clerks, from the Norman custom of their judges being chosen from the sacred order. In the first century they were distinguished by the titles of presbyters and bishops. Church music is supposed to have been first introduced by Gregory the Great, A. D. 602. Church steeples were originally parochial fortresses.

Sydney Smith thus defines the object of preaching: "It is constantly to remind mankind of what mankind is constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions; to recall mankind from the by-paths where they turn, into the path of salvation, which all know, but few tread."

The aims and topics of the pulpit have been eloquently condensed by Talfourd. We transcribe the passage:

"The subjects of the pulpit have never been varied from the day the Holy Spirit visibly descended on the first advocates of the gospel in tongues of fire. They are in no danger of being exhausted by frequency; or changed with the vicissitudes of mortal fortune. They have immediate relation to that eternity the idea of which is the living soul of all poetry and art. It is the province of the preacher of Christianity to develop the connection between this world and the next, to watch over the beginning of a course that will endure forever, and to trace the broad shadows cast from imperishable realities on the shifting scenery of earth. The mysteries of our being, life and death, both in their strange essences and in their sublimer relation, are topics of their ministry. There is nothing affecting in the human conditions, nothing majestic in the affections, nothing touching in the instability of human dignities, the fragility of loveliness, or the heroism of self-sacrifice, which is not a theme suited to their high purposes. It is theirs to dwell on the oldest history of the world, on the beautiful simplicity of the patriarchal age, on the stern and awful religion and marvelous story of the Hebrews, on the character, miracles and death of the Savior, on all the wonders and all the beauty of the Scriptures."—*Salad for the Solitary.*

The minister who divides his discourses into too many heads will find it difficult to procure attentive ears for all of them.

SCOTTISH ANECDOTES.

Dr. Norman Macleod was on a Highland loch when a storm came on which threatened serious consequences. Dr. Macleod, himself a large, powerful man, was accompanied by a clerical friend of diminutive size and small appearance, who began to speak seriously to the boatmen of their danger, and proposed that all present should join in prayer. "Na, na," said the chief boatman; "let the little une gang to pray, but first the big une mann tak an oar."

A Scottish piper was once passing through a deep forest. In the evening he sat down to take his supper. He had hardly begun, when a number of hungry wolves, prowling about for food, collected round him. In self-defense the poor man began to throw pieces of his victuals to them, which they greedily devoured. When he had disposed of all, in a fit of despair he took his pipes and began to play. The unusual sound terrified the wolves, which, one and all, took to their heels and scampered off in every direction; on observing which Sandy quietly remarked: "An I'd kenned ye liket the pipes sae weel I'd a gien ye a spring afore supper."

A Scotch minister had been preaching against covetousness and the love of money, and had frequently repeated how "the love of money was the root of all evil." Two old bodies walking home from church—one said: "An wasna the minister strang upo' the money?" "Nae donbt," said the other, rather hesitatingly; and added, "ay, but it's grund to hae the wee bit siller in your haund when ye gang an errand."

An honest Highlander, a genuine lover of sneeshin, at the door of a hotel observed a magnificent man in full tartans, and noticed with much admiration the wide dimensions of his nostrils in a fine upturned nose. He accosted him, and, as his most complimentary act, offered him his mull for a pinch. The stranger drew up, and rather haughtily said: "I never take snuff." "Oh," said the other, "that's a peety, for there's grand accommodation!"

"What, no further!" said the minute-hand to the hour-hand of the time-piece. "Why, I have been all round the dial since we parted, and there are you just one figure from the place where I left you." "And yet I have done as much work in the time as you have," answered the hour-hand. "How do you make that out?" asked the other, as he advanced to pass him. "So," was the reply. "Your journey all round, and mine from figure to figure, are each an hour's value; all are not able to arrive at the same conclusion with the same ease and readiness. But this is no fault on either side; only they who fancy, because they are always in a bustle, that they are doing the work of the whole world, are mistaken, and plume themselves on an importance and superiority by no means belonging to them. If you were to creep like me, the day would last nobody knows how long; and if I were to gallop like you, it would be over before it had well begun!"

A New Profession.—In a trial in London, the other day, a witness described himself as of a profession or trade of the existence of which neither his lordship nor the barristers in court seemed to be aware. The witness said: "I am an early caller." "An early caller! what's that?" "Why," replied the man, "I calls different tradesmen at early hours, from one till half-past five in the morning, and that is how I makes my living. I gets up between twelve and one, I goes to bed at six, and I sleeps till the afternoon." "But surely you don't call any person as early as one o'clock?" "Yes; I calls bakers between one and two; but I ain't had no bakers on my lists for the last two months. The bakers is the earliest of all!" What a view of life in London! What ways there are of making a living in that vast city! Only think of the trade of "early caller," and a man of about five-and-twenty settling down to it.

A late number of the *Reformed Messenger* contains the following incident:

"Not long since a son of an esteemed clergyman of the Reformed Church was married to a lady who held membership in an Episcopal church. Her pastor was invited to unite with the father of the groom in the marriage ceremony, but declined to do so. He assigned to others as the ground of the refusal that he could not recognize the official position of the father of the young man! and subsequently had the effrontery to visit the young bride, and to tell her that she was not married!"

The enormous conceit and sectarian impudence of this inflated fellow, says the *Lutheran Observer*, are not often surpassed, and all parties concerned should have dealt with him according to his folly, as enjoined in Prov. xxvi, 5.

RELIGIOUS INTELLIGENCE.

The Sabbath.—A congregation of Israelites in Chicago have given up the Jewish Sabbath, and observe the Christian, on the first day of the week.

What Ladies are Doing.—It is stated that the Woman's Foreign Missionary Society of the Methodist Episcopal Church has appropriated $37,000 for the current year. The amount raised last year was $22,397.

Persecution.—Shocking details are given of the persecution of the Jews in Roumania. Their lives and property are ruthlessly destroyed, and they are fleeing the country to escape their oppressors.

A new edition of Adam Clarke's Commentary on the Old and New Testaments is about being published in London. It will be pruned of a large amount of extraneous matter, and will embody, in popular style, the latest researches in biblical criticism.

A Memorial Church in Washington city is in process of erection by the Lutherans, Rev. Dr. Butler, chaplain of the House, being its pastor. It is to be a free church—commodious, chaste, commanding—an ornament to the city, not exceeding in its aggregate cost about $75,000.

Legal Visitation to Convents.—A vigorous movement is on foot in Great Britain to secure a legal visitation of all convents. It is curious, if true, and its truth is asserted, that in Protestant England and America the convent is more free from all governmental interference or control than in Roman Catholic countries.

From the published official reports of last year's "Peter's pence," which, every one knows, is a perpetual subscription in all countries in aid of the Holy See, it appears that North America gave about three millions of francs, or $600,000. In Europe, Belgium stands at the head of the list, France having fallen behind.

A Sign of Promise.—The missionaries of the United Presbyterian Church in Egypt have recently ordained Tadrus Yusef the first native pastor, and installed him over the church at Nakhaileh. Three years ago there were only two or three Christians there; at a recent communion twenty-two were added to the church, and its membership is now larger than any congregation in Egypt.

A letter from Rome, in the Paris *Débats*, states that the Pope recently ordered a solemn *triduum* (a three days' service) to be celebrated in St. Peter's, by way of reparation to St. Peter and St. Paul for the doubts expressed a short time since as to their residence in Rome. The ceremony commenced on the eighth instant, and was attended, it is estimated, by from eight to ten thousand persons. They are described as appearing to belong to the upper and middle classes. The members of the various religious bodies were in ecclesiastical dress.

Mission Among the French Canadians.—The conductors of the Grand Ligne mission in Canada report that the past year was the most encouraging and successful for twenty years. In their different stations forty-five persons have entered into the church, many of whom were recently Roman Catholics. In one place ten Romanists, heads of families, sent in their resignations to the priests, thus avowing their intention to accept the pure gospel. In the Feller Institute there are over forty pupils, the largest number they have ever had, and at Grand Ligne the school is as full as they can accommodate.

Religion No Test For Office.—Prince Bismarck neither fears nor favors the papal power which other rulers are so anxious to conciliate. A member of Parliament complained that the German Catholics were not allowed their proportionate share of public offices. Bismarck replied that there was no special state religion in their country, and that every other religious body had as much right to claim office as the Catholics, "the Lutherans as well as the Jews," and added: "I have found that it is just the latter who are the most distinguished by their special intelligence and capacity for administrative work."

Mr. Van Meter has gone to Rome to establish a branch of the Howard Mission, and the *Catholic Telegraph* refers to him in the following language, which is more of a threat than a prediction: "Van Meter need not fear the vengeance of the enslaved Catholics of Rome; but he has reason to dread the stiletto of some revolutionist, who, if he has abandoned God, may still love his children and his country. Men who have no scruple about the murder of an innocent fellow-being will not be very merciful to a prowling wolf. It would not surprise us to learn that Van Meter had gone to Rome in search of a just reward and to prepare his own funeral."

Tartar Schools.—It is a mistake to suppose that heathenism is without schools. China has an elaborate system of education sustained by the State. There is a school in Turkish countries connected with every mosque. And even in that wild and comparatively unknown region in Asia occupied by the various tribes of Tartars, there are village schools. But in all these schools alike, the Chinese, the Mohammedan and the Tartar schools, no progress is made. Children are not taught to think for themselves. They are taught to accept what their fathers have believed before them, without questioning.—*The Christian Weekly.*

Saved by a Woman.—The Congregational church at Sandown, New Hampshire, which was organized in 1750, has had no pastor or stated supply since 1800. It had become reduced to one member—a woman. During the past year or two students from Andover Theological Seminary have preached occasionally in the town, and their labors have resulted in some "hopeful conversions." The converts, together with Christians who have taken up their residence in the town, desired to be united in a church, and, with the single remaining member of the old church, called a council February 9, which declared that the original church still exists in the one representative, and they examined and propounded several persons for admission to the same.

The Rev. Alexander Williamson, D. D., presents the following view showing the relative importance of China as a field for missionary labor: "Suppose no China, and suppose that the Chinamen were distributed over the whole world—Europe, Asia, Africa, America, Australia, and the isles of the sea—every third man you should meet would be a Chinaman, and every third house a Chinese dwelling! Speak of Jamaica—why there are more people in Pekin than in the whole island; or of the Samoan Islands, a most promising group of the South seas, with its 35,000 people; that would only be a little bit of a city in China. There are a dozen cities, within a few days' journey of Chefoo, in which there are as many, and in several instances double that population. Speak of Madagascar, with its 4,000,000 or 5,000,000—that is only one-seventh of the population of the province in which it is my privilege to dwell."

Persecution of the Jews.—A correspondent writes to the London papers: "The latest news from Roumania is truly heartrending. Great as have been the cruelties committed at Ismail, they were by far exceeded by the horrors perpetrated at Cahul. This is a town with a population of about seven thousand, one thousand of whom are Jews. These were suddenly set upon by their fellow-townsmen, and for three days beaten, wounded, plundered, driven out of their houses, which were battered to ruins and the tenants forced to take refuge in the barracks, where, instead of being defended, they were allowed again to be beaten, and for several days left without food. One of the sufferers, named Gold, more courageous than the other victims, defended his house for three days, his four sons standing by him. He made them swear that, should he fall, they would continue to fight. The bands surrounding his house were for a considerable time held at bay by these brave men, but they were at last compelled to give way, as the villains set fire to the premises. The two synagogues were devastated and polluted, and the sacred objects found scattered in all directions."

The Wesleyan Missionary Society. At the November meeting of their General Committee the secretaries reported that a telegram had been received from Rev. Mr. Piggott, the superintendent of their Italian mission, stating that difficulties in reference to premises in Rome were removed, and that, as competitors were in the market, it was desirable that the agreement to buy should be closed without delay. The sub-committee had agreed to send an authorization to purchase. The committee approved of this action and resolved to send a deputation to Rome to survey the premises, the report to be given at a future meeting.

To Raise Moneys.—The Rev. William Arthur and James Budgett, Esq., were requested to visit the provinces and solicit subscriptions to pay off the society's debt, and to raise the money required for Rome and Naples.

Testimony in Relation to the Mission in Rome.—"Dr. Walker, a competent witness, writes to Rev. William Arthur that, having just returned from Rome, the first person he met with was Sciarrelli, the Italian missionary of the Wesleyans. He is not obstructively sectarian, has a lively way of ministering the word, and a real love for sinners. All zealous Christians must rejoice that he is laboring in Rome in the cause of our Redeemer. I myself labored in Tuscany from 1847 to 1853, during a period of tribulation, and my interest in Italy, and, I may add, my former experience, will, I hope, be accepted as my apology for addressing this to you."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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ROBT. J. HARP, PUBLISHER.

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WOMEN TO THE FRONT.

Besides the awkward and perplexing question of electing a negro Bishop, the General Conference at Brooklyn is likely to be pestered by the woman agitation. Considerable alarm was excited by the recognition of female laborers in the India appointments, which the *Northwestern* states and explains:

The annual lists of appointments in India Conference this year include the names of several ladies, as follows:

Woman's Foreign Missionary Society.—Bareilly: Miss Swain, medical missionary; Miss Sparkes, in charge of Educational Department Girls' Orphanage. Lucknow: Miss Thoburn, Miss Tinsley. Moradabad: Miss McMillan.

The friends of these unmarried ladies in the United States very naturally will want to know where the unmarried lady missionaries are laboring. The regular Conference list contains the appointments of ministers, and by a very natural inference the whereabouts of their wives is ascertained. In the present instance the paragraph occurs merely by courtesy. It will not occur in the regular Conference Minutes in answer to the sixteenth disciplinary question.

This act of "courtesy" is all well enough, but the good sisters may make something else of it after awhile. As they voted by General Conference authority on the plan of lay representation, why should they not have a hand in church legislation, and be eligible to every office and position, including the episcopacy?

Not long ago a convention of women was held in St. Louis, the object and result of which was to petition the General Conference to confer orders upon women, and to admit them into the regular work of the ministry. In New England, as is most fit, the movement is advancing rapidly. The organ of progress, *Zion's Herald*, gives us such items as these:

The Wilbraham delegate to the New England Electoral Conference is Mrs. John Wesley Bliss, a very competent representative, who would make a fine appearance on the General Conference floor.

The Quarterly Conferences at Newburyport, Massachusetts, at their meetings, followed the example set by Wilbraham, and elected as their delegates to the Lay Conference at Worcester two ladies. Washington street sends Mrs. Eliza A. Parsons, and Purchase street Mrs. Harriet A. Currier.

The Boston Preachers' Meeting have lately been discussing the ecclesiastical status of women, with much ability. Drs. Clark, Lindsey and Newhall, and Rev. Mark Trafton, made the chief arguments. All the speakers conceded the right of woman to preach; they differed only as to her ordination.

We are surprised that our friends at the Hub should stickle about the matter of ordination—that is, about the shadow, when the substance is so unanimously conceded. But these ladies from Wilbraham and Newburyport have voted for lay representation, and they are also to vote for delegates. The committee on credentials may wink at the matter, but in some shape, by petition or otherwise, the subject will come before the Conference, and be ventilated more or less. The sisterhood are by no means to be satisfied with the right to vote and preach. They must have orders, official position, and such ecclesiastical recognition as shall make them the peers of the brotherhood in the church. In the same sense that there is neither bond nor free in Christ, there is neither male nor female. Conditions social, political and sexual are all obliterated. There is absolute equality of rights, privileges and authority, and a clamorous sisterhood are determined to force the recognition of their just and godly claims upon the great council of the church.

Paul would seem to be somewhat in their way, but he said some hard things about servants. Therefore away with him. Ungallant apostle that he was! "Let your women keep silence in the churches." What an unreasonable man for one pretending to be inspired! And the explanation is worse: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." The venerable fathers of the Methodist Episcopal Church did not allow patriarchs, prophets or apostles to hamper them much in their action on slavery, and in dealing with the woman question Paul will not be in their way. If the thing is politic and expedient, an apostle's extravagant style of putting the subject will be easily disposed of. But then the expediency—whereunto will this thing grow? They have, however, declared for female suffrage in the Church, and in the State also to a considerable extent. Where and how are they to put on the brakes, and to draw the line where this tidal wave of feminine zeal and radical folly is to be stayed?

God has himself defined the position and relations of woman. In nature and in revelation his language is clear enough; but radicalism is the renunciation and defiance of moral obligation. Constitutional morality has been cut up by the roots, so that no civil compacts are binding. In political plans and in the maintenance of sectional supremacy all constitutional barriers have been broken down. In ecclesiastical matters the Methodist Episcopal Church kept a solemn contract only so far as the Supreme Court compelled it to do so. The question which now agitates the church and society about women's rights springs up in such a moral soil as this. It is a part of "the great falling away," which manifests itself in religion and in politics. The foundations of moral obligation are loosened, and there is no conscience left. Nature and the Bible have settled the question long ago; but having cast the rein upon the neck, and proclaimed a general emancipation from authority, this and everything else is given over to the drift and caprice of public opinion. Circumstances have changed since the Scriptures touched upon the rights and relations of women in the church. So it was argued concerning another great social question, and so, we suppose, the violations of church compacts and political constitutions are to be explained and vindicated. The Bible is to be obeyed when it is perfectly agreeable, and to be consulted when convenient. All authority and obligation, however, are to give way when they conflict with our supposed interests and the advanced ideas of modern progress. Women coming to the front in the present style is but a symptom; a single manifestation, in a series of phenomena which has sprung from a common parentage—the renunciation of the authority of God and of moral obligation.

The New Orleans District Conference met at the Felicity Street church on Wednesday, the tenth instant, at half-past seven P. M., and adjourned at a late hour on Friday night. Reports were made by the pastors of their several charges, and the various interests of the district were examined and discussed with considerable thoroughness.—The camp meeting enterprise has so far been determined upon that a board of trustees has been appointed, with instructions to purchase a certain plot of ground near Biloxi, and to go forward in holding a camp meeting as soon as practicable. The debt on the Depository building, 112 Camp street, was brought before the conference, and a committee was appointed and authorized to raise collections and solicit subscriptions for its speedy payment. The following were elected delegates to the Annual Conference: Prof. W. H. N. Magruder, William H. Foster, John H. Keller and Edward Booth. Reserves: Dr. J. J. Lyons, John L. Dunnica and R. M. Walmsley. The next conference is to be held at Baton Rouge.

Bishop Keener presided over the conference, very much to the satisfaction of the body, and contributed greatly to the interest and profit of the occasion by his presence and counsels.

In a Destitute Condition.—The Pope is always making a poor mouth, and especially since he has ceased to be a temporal prince has he complained of poverty and imprisonment. His friends cannot well overstate his wretchedness and want, and the pinching necessities of his penniless condition. The disclaimer of Peter made at the gate called Beautiful applies with pitiful emphasis to his humble successor. "Silver and gold have I none," is the mournful plaint of the holy father. The *stater* which Peter took from the fish's mouth would be a most opportune boon to the prisoner of the Vatican. And why not go a fishing, as Peter did, in this impecunious exigency? We can well believe that the Pope is suffering when, in addition to house rent, the free use of other church property, and the millions flowing in from the faithful as gifts to their impoverished head, the Italian government has issued a decree ordering that "the Holy See" shall receive in perpetuity from the public treasury annually only three million two hundred and twenty-five thousand francs, a beggarly pittance in our currency of barely $645,000 in gold. Such facts as these ought to stir up the generous sympathies of those who are capable of being touched by the extremest instances of human suffering.

ANOINTED TO PREACH.

We find the following in our Northern Methodist exchanges.—There are many conditions and circumstances under which a preacher may fill positions like that occupied by Mr. Steele, but it is rarely the case that an effective preacher is not crippled by assuming work out of the regular pastorate.

Rev. Daniel Steele has written his resignation of the vice presidency of Syracuse University. In a note to the Syracuse *Journal* he says: "My resignation has been written for more than two months, awaiting the next meeting of the Board of Trustees in June next. The sole motive is the fact that the Lord has *anointed* me to preach the gospel. This recent anointing has so drawn my attention almost exclusively to Christian themes, and to efforts for the salvation of my fellow-men, that I find myself constantly exhausting my energies in this kind of labor. In this state of the facts, I have deemed it best for the University and for myself that I should devote myself to the Christian pastorate, for which my soul has an unappeasable hunger, and that I should not rob the University by serving her with a divided heart."

A Concert is to be given at Odd Fellows' Hall in this city, on the night of the twenty-fifth instant, for the benefit of the Young Men's Christian Association. We acknowledge the reception of complimentary tickets. The rooms of the association are at No. 82 Camp street, where they have a well-furnished reading room, supplied with a very good library, and with the leading papers and periodicals of the day. The organization appears to be well conducted, and is doing much good. A prayer meeting is held every Saturday night, to which the public are cordially invited. We earnestly urge all to give the association their liberal encouragement and support.

A New Sunday School Tune Book.

Dr. Haygood has prepared a new book, which will soon be issued by the Publishing House at Nashville. Dr. Summers speaks of it as follows:

The Emerald is the taking title of the new Sunday school tune book prepared by our excellent Sunday school secretary and his faithful co-laborer in this department, Bro. McIntosh. They did us the honor to take us into their counsels in regard to the admission and rejection of music and hymns, so that we are prepared to give an opinion concerning the merits of the work. We consider it the best book of its class we have seen. The style is popular, but care has been taken to exclude pieces of a trifling sort, and such as contain erroneous sentiment. The work is eclectic—the best tunes have been selected from various sources, and a great many new pieces composed expressly for it. We wrote a song or two, by request, to suit some music which the compilers desired to insert, and they have set music to one or two hymns for children which we wrote years ago, that are in the Sunday-school hymn book, which unexpected compliment we duly appreciate. The subjects of the hymns are varied, so as to suit all Sunday school occasions. We advise all our friends who have sung through the Amaranth, and want another work of the sort, to forward their orders for the Emerald, and they will be filled as soon as it comes off the press and out of the bindery, which will be in a short time.

The Best Paper File.—The Eclipse Paper File, manufactured at Livingston, Alabama, is the thing we have long wanted, and to our mind the best we have yet found. We fully indorse the following paragraph from the circular of the Eclipse Paper File Company:

These files are in many respects superior to any others; but their chief excellence consists in the fact that they file papers in such a manner that the pages (no matter how many) of each number follow consecutively. The old abomination of straddling papers across a stick need no longer tax the patience and temper of readers, nor deter them from securing a photograph of the times by preserving files of the newspapers of the day.

On our second page will be found the response of Bishop McTyeire on the Central University question. We can well afford to leave the subject to such representative men as Bishop Pierce and himself. We have published such articles as have been sent us on the theological school, and are desirous that both sides should have a full and fair hearing. The mature and final decision of the church, we doubt not, will be in wisdom, and satisfactory to the great majority of our people.

Rev. A. E. Goodwyn, pastor of the church at Baton Rouge, was in the city last week in attendance upon the District Conference. The reports from his important charge were encouraging, and his presence among us was pleasant and refreshing in the highest degree to his many friends in New Orleans. Bro. Goodwyn is an *alumnus* of the McGehee church and Sunday school.

We were right glad to meet Prof. W. H. N. Magruder at the District Conference. He came, of course, from the Baton Rouge church. Prof. Magruder is also one of our representative educators, and he is widely known as the principal and proprietor of the Baton Rouge Collegiate Institute. There are no better schools in the country for a thorough classical education for boys.

The *Observer*, published at Cattettsburg, Kentucky, has changed its name to the *Central Methodist*, and has changed its form to an eight-page sheet. We congratulate Bro. Meek on the adoption of the new name, and on the handsome new dress of his always excellent journal.

Revival at Randolph Macon College.—It gives us pleasure to announce, says the Richmond *Christian Advocate* of April 4, that there is a deep religious feeling among the students at Randolph Macon.

Afternoon prayer meetings are held daily in the chapel from five to six o'clock, which are well attended by students and citizens. Several have been happily converted, and others are still penitent. Let the church pray that all the young men now at the college may be converted and brought into the church of God. While we give of our money to institutions of learning, we should not withhold our prayers.

REV. LEONIDAS R. REDDING.

The second Quarterly Conference for Hazlehurst station, Brookhaven district, Mississippi Conference, Methodist Episcopal Church South, was held March 30, 1872. Rev. W. E. M. Linfield, presiding elder, was present.

Upon asking the tenth question, Who have died? Rev. P. A. Johnston, preacher in charge, announced the death of Rev. Leonidas R. Redding, and upon his motion a committee was appointed to draft suitable resolutions for the adoption of the Quarterly Conference. E. G. Cooke, John Dunning and J. P. Holmes were appointed, and reported as follows:

"The death of Bro. Redding, just announced, though expected, is none the less the source of unfeigned sorrow. He had established a claim upon our warmest regards by traits of character which must be appreciated wherever found to exist. His mind was naturally the equal of others, and was cultivated beyond that of men generally. His counsel in our church was of great value, because he thought upon subjects involving its interest, and could express very clearly his convictions, and was always free to make them known. As a minister, without enthusiasm, he had a zeal according to knowledge. His permanent residence among us, and consequent connection with our station, gave pleasing hope of advantage to our church, and, we may say, to our community, over whom he had just been elected to preside as mayor of our town. This early termination, by his death, of all our expectations, in the increasing estimation in which he was held, and in the meridian of his life, requires that we accept this dispensation of Providence in the Christian's faith; that while we know not now, we shall know hereafter. The official members of the Methodist Church in Hazlehurst condole with those more nearly related to him by ties of nature, and express our sympathy for them in their great and irreparable loss.

"We direct our secretary to give a copy of these resolutions to the wife and send one to his father, and also cause their publication in the New Orleans Christian Advocate, and the *Copiahan*, published in our town."

The resolutions were unanimously adopted. E. G. Cooke, Sec'y.

BOOKS AND PERIODICALS.

Bible Music. Being variations in many keys on musical themes from Scripture. By Francis Jacox, B. A. Boston: Roberts Bros., 1872.

A handsomely bound duodecimo, 323 pages, on cream-tinted paper. Quaint, nervous, picturesque in style, and devout, humorous and pathetic in tone, as occasion requires. The author's text is Bible music; but he treats of all music, scriptural, classical, historical, natural and artistic. The philosophy, poetry and literature of the subject are presented with the richest vestures of word-painting, and in a manner to attract and instruct. The anecdotes, personal delineations and literary curiosities in the text and copious foot-notes, are as rare as they are entertaining. For sale by Ellis & Bro., New Orleans.

A Commentary, Critical, Experimental and Practical, on the Old and New Testaments. By the Rev. Robert Jamison, D. D., St. Paul's, Glasgow; Rev. A. R. Fausset, A. M., St. Cuthbert's, York; and Rev. David Brown, D. D., professor of theology, Aberdeen. Volume 1. Genesis—Deuteronomy. By Rev. Robert Jamison, D. D. 8vo., pp. 715. Philadelphia: J. B. Lippincott & Co.

This is a standard work, which has been before the public for several years. The first edition was in duodecimo, the second was in one large and unwieldy volume. The present edition is better for convenience and reference. The volumes will not be too large for easy use and the notes are clear and in good-sized type. The publishers have left nothing to be desired in this new edition of a valuable work. Paper, type and binding are all excellent. Volume 1, just issued, covers a very important and interesting portion of the Old Testament. Several volumes are to follow this. Volume 1 is for sale by R. J. Harp, at the Depository, 112 Camp street, New Orleans.

Music and Morals. By the Rev. H. R. Haweis, M. A. New York: Harper & Bros., 1872.

This work is written in a flowing and ornate style, but is not wanting in vigorous thought and industrious research. The author displays a good deal of learning, and announces some rather dubious and startling conclusions. The book is well worth the reading, and contains a great deal of interesting information. Mr. Haweis maintains that music is solely the creation of man, and not to be found in nature. He affirms that "there is no music in nature, neither harmony nor melody," and that true music, as distinguished from the rude attempts of the past, is only about one hundred years old. The book has four parts: philosophical, biographical, instrumental and critical. Duodecimo, 478 pages. For sale by Ellis & Bro., New Orleans.

History of Methodism in Texas. By Rev. Homer S. Thrall, of the Texas Conference. Houston: E. H. Cushing, publisher, 1872.

The author modestly intimates that his work is scarcely more than a contribution to the materials out of which the history of Methodism in Texas is to be written. He has, however, produced a work of great value and of thrilling interest, which every Methodist will be fortunate to possess and read. The work is timely. If it had been postponed much longer, much of the data here embodied would have been lost beyond recovery. The early planting of Methodism in Texas abounds in romantic incidents and heroic adventures, and many of those who led in the work were characters of grand proportions, and representative men in talent, cultivation and piety. Fowler, Rutor and Richardson are names reverenced throughout American Methodism. We heartily thank the publisher for a copy of this most interesting volume.

Friendly Talks on Church Union. Between a Northern and a Southern Methodist is a capital little pamphlet just issued by our Publishing House at Nashville. The colloquies originally appeared in the Nashville *Advocate*. Their publication in the present form will doubtless be of use in some sections. The subject of union is most ably handled, and ought to end the matter where it is not already dismissed from the thoughts of Methodists, either North or South.

Starkweather's Sunday School Geography, published by U. D. Ward, New York, is a desirable work for Sunday schools. It is a sacred geography, made up of maps and questions, and will prove a convenience to ministers and Bible students generally. A pronouncing gazetteer is appended, which will be appreciated by those who wish for an authority of convenient reference.

The Contemporary Review for March has articles on the English Land Question; Dean Stanley in Edinburg; Science and Immortality, Henry Ward Beecher; The State—the Government, and Scientific Morality; John Hookham Frere; Social Forces of the Hour.

We have received the Minutes of the South Carolina Annual Conference of the Methodist Episcopal Church South, held at Spartanburg, South Carolina, December 13 to 18, 1871—a pamphlet prepared with care, and published in handsome style.

The March number of Good Words for the Young is splendidly illustrated, as usual, and among other articles of merit contains: The Great Dutch Admirals; The Traveling Menagerie; A Night with Glass-Blowers, and Gutta-Percha Willie.

Barne's Notes on Second Corinthians, Harper's new edition, has been laid on our table. A convenient 12mo of 367 pages, in the style and binding of the volumes already noticed. For sale by Ellis & Bro., New Orleans.

The St. Paul's Magazine for March contains: Septimus; Two Pen-and-Ink Sketches; The False Demetrius; People and People's Looks; Colonel Shark; Tennyson's Charm; Off the Skelligs; The Law and the Lyre.

Littell's Living Age of March 30 contains: Lanfrey's Napoleon the First; French Food; The Next Phase of the American Difficulty, and other articles, besides poetry and short articles.

Old and New for this month affords a good table of contents—good in point of literary quality and variety, but not good in doctrine.

The National Sunday School Teacher for April, accompanied by the Sunday School Scholar and the Little Folks, has been received.

The Little Corporal for April is handsomely illustrated, and contains the usual amount of excellent reading matter for the young.

We have received the April number of the *American Agriculturist* and the *Household*, both the best of periodicals in their line.

A Question.—A lady had written on a card, and placed on the top of an hour-glass in her garden-house, the following verse from a rural poet; it was when the flowers were in full bloom.

"To think of summers yet to come
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines in pencil, on the back of the same card:

"To think when heaven and earth are gone,
And times and seasons o'er,
When all that can die shall be dead,
That I must die no more!
Oh! where will then my portion be?
Where shall I spend ETERNITY?"

Well would it be if all would ponder the question.

Your best friend or your worst enemy will often be found in yourself.

Married.

At the residence of the bride's father, in Morehouse parish, Louisiana, April 2, 1872, by Rev. Joseph W. Mellock, Mr. ALBERT S. MCELWEE to Miss LETTIE HUFF.

Obituaries.

DIED, at Fitler's Landing, Issaquena county, Mississippi, on Sunday, April 7, at six o'clock P. M., MRS. ELIZA L. FITLER, aged thirty-seven years, wife of Dr. Charles A. Fitler, and late widow of the Rev. C. J. Hallberg.

After a long and painfull illness, death came at last.

She leaves to mourn her untimely death a husband and five little children. May the Good Shepherd, who tempers the winds to the shorn lamb, be mindful of the claims of this sorely-afflicted family.

DIED, at the residence of her husband, in Tuskaloosa county, on the evening of February 18, 1872, MARY JANE HOLMES, second daughter of Mr and Mrs. T. K. Oliver. She was born March 5, 1848, and united in marriage to Mr. W. T. Holmes April 20, 1870. At the early age of fourteen she professed the religion of Jesus Christ, and united herself to the Methodist Episcopal Church South at Wesley chapel, now embraced in Northport circuit. She lived a bright and shining Christian, exerting a strong religious influence, discharging faithfully all her religious duties, and with her husband was a faithful, constant teacher in the Sabbath school. She was a dutiful daughter, a loving wife, and was a mother only nine days. In short, she was a lady and a Christian. Her place in the Sabbath school, in the hearts of her friends and relatives, and around the hearthstone can never be filled. When told by her friends that she could live but a short time, she called around her death-bed, separately, each of her friends and relatives, and exacted a promise from them to meet her in heaven. After obtaining a promise from each of them, her face brightened up, and with a countenance beaming with joy she exclaimed: "Death has no sting for me! How happy to leave this world of trouble, and live with my Master! My dear husband, I bequeath you this Bible, given to me by my father; my mother, (after kissing and naming her little infant,) I give you my babe. Please bring it up in the nurture and admonition of the Lord; and have sing over my grave:

'Oh, that will be joyful, joyful,
When we meet to part no more,'" etc.

Much more might be said in her praise. Her death was so triumphant and her evidences so clear that it places it out of the reach of doubt, on the part of those who witnessed the same. Some who were present had been disposed, when reading notices of triumphant deaths, to conclude that they perhaps were too highly colored; but when they witnessed her death they were ready to say of a truth: "A Christian may die even in sight of heaven."

She leaves a husband, a sweet little babe, a father, mother, sisters, brother, and a large circle of friends to mourn her loss. But their loss is her eternal gain; and while they sorrow, they "sorrow not as others who have no hope." May the Lord sustain and keep the bereaved friends, and finally bring them all to heaven together,

J. G. GURLEY.

DIED, in Mobile, February 27, 1872, FANNIE, youngest daughter of Darcy W. Bott, in the sixteenth year of her age.

The subject of this brief notice was one of those quiet, gentle, lovely characters that must be known to be appreciated; and although short her life, we know her work, too. Was finished—finished as perfectly as that of him who passed his threescore years and ten. She fulfilled the mission appointed unto her; and the buds of sweet spring-time that bloomed around her brow were called to expand into perfect beauty in heaven.

Early deprived of a mother's tender care and love, she lavished on her remaining parent the whole wealth of a daughter's purest affection. To please her father, to contribute to his comfort, to merit his approving smile was her sole desire; to sit by his side and listen to his voice her chief happiness. In the home circle she was the sunbeam that softly found its way to every heart, and was herself happy in the consciousness of possessing the love of all.

In the school room, that place where the characters of youth are truly tested, her loveliness shone oright. For six years in one school, under the guidance of the same teachers, associated with the same classmates, loving all and beloved by all, it is no wonder that her removal created a void which will long be felt—no wonder that teachers and pupils wept when they heard: "Fannie is dead!" During these long years of school-life and school trials her duties were ever faithfully performed. Prompt and cheerful obedience to the wishes and requests of her teachers, kindness and consideration toward companions, marked her daily life. Modest and retiring in her nature, her enjoyments were of that calm and serene kind so beautifully adapted to a delicate and refined organization. Gifted with a fine taste for the beautiful, she seemed supremely happy while sitting at her easel, quiet and contemplative, watching with delight the magic effect of her pencil, and encouraged in her work by the thought: "Papa will like this."

From earliest years she was a constant attendant at Sabbath school, which she loved; and the precious lessons there learned were not forgotten during the week. In all her conduct and conversation she truly honored both parent and teachers.

It was a lovely day when Fannie's mortal body was consigned to the quiet tomb. Companions scattered over her grave fair white flowers—emblems of her purity, and testimonials of their love. Her place in the school room, in the class, and, where she is most missed, in the home circle, is vacant. In vain we look around for her.

"She has found the joys of heaven,
She tastes of the angel band."

During her illness she often expressed a desire to return to school. "The class will get before me," she said. "Ah! she knows now more than they more than her teachers; and has left a lesson more impressive than any human lips can utter. To her young companions she says: "Trust not to youth; for the young are often called first." Father, sister, brother, could you know the happiness of your darling Fannie as a glorified spirit, welcomed by the arms of so many loved ones who have gone before, you would not call her back.

Sister, it was hard to give her up. You miss her sweet companionship, her affectionate sympathy, hero on earth; but you will see her again. Soon you will find your loved ones all awaiting where change and death and parting never come.

DIED, at the residence of her father, Rev. J. H. Rhuns, in the city of Houston, Texas, February 9, 1872, NANCY EMELINE, wife of J. A. Brookshier, of Abbeville, Louisiana, aged twenty-one years.

Sister Brookshier, in good health and with a cheerful heart, had left her home to spend a short time with her parents, and receive their assistance and care in her approaching accouchement, expecting soon to return to her husband and home with a second pledge of affection. But without apparent cause or premonition she was taken with strong convulsions, and within a few hours mother and little babe lay in the cold embrace of death. The skill of the best physicians, and the assiduous care of relatives and friends, could not detain her. Death had marked her for his victim, and the young mother and babe entered together the pearly gates of the heavenly city. She left behind a heart-stricken husband and a sweet little son eighteen months old, together with father and mother and six brothers and sisters, to mourn her loss. But they mourn not as those who have no hope. "Our loss is her infinite gain."

Sister Brookshier adorned all the relations of life. She exemplified the spirit of a pure Christianity in her daily walk and conversation, and, though of few years, was fully ripe to be gathered into the garner of the Lord. She had been raised piously, and early in life had entered the church, of which she remained a consistent member. But a few months before her death, as if in preparation for that sad event, at the District Conference held in Abbeville, God manifested to her his special grace, and she was enabled to rejoice with joy unspeakable and full of glory. Death came suddenly, but found her not unprepared. She has entered into the joy of her Lord. Many die as suddenly; few as safe.

A FRIEND.

DIED, of consumption, at his residence in Sabine parish, Louisiana, on the thirteenth day of February, 1872, THOMAS B. CONNERLY, the son of Charles T. and Elizabeth Connerly. He was born February 6, 1825, in Newberry district, South Carolina, where he was raised. He removed with his parents from South Carolina to Georgia in the spring of 1843. In the fall of the same year he removed to Russelville county, Alabama, where he joined the Methodist Episcopal Church South in 1849, and here he filled several prominent positions in the church as class-leader and Sunday-school superintendent. In 1850 he was married to Miss M. A. Thompson. In 1859 Bro. Connerly removed from Alabama to the State of Louisiana, and soon after arriving here he attached himself to the church by letter, and since has been filling the office of steward, which office he filled with honor to himself and glory to the church.

In the death of Bro. Connerly the church has sustained a great loss. He was blessed with the spirit of liberality—so much so that his door was always open to the itinerating preacher. He was one of those Methodists that could not find it in his heart to neglect the preacher's family—in a word, he was a liberal giver, an active, energetic Christian. Being apprised of his death two months before he died, he was not alarmed when the message came, but was ready, standing firm at his post. He called the writer to his bedside the day before he fell asleep, and said: "I want you to take the money and send it on; have my subscription renewed for the NEW ORLEANS CHRISTIAN ADVOCATE. I will be gone when the next number comes; but I want it to visit my family. They must not be without our paper," calling a widow woman, he said: "Here is money; send for the NEW ORLEANS CHRISTIAN ADVOCATE; you too must have the paper. Then," said he, "here is Emma, my youngest child, the only one of my family not in the church. I want you to try to get her to join the church." He then said: "I want you to write a short notice of my death, and ask Bro. Parker to publish it in his paper, and also the *Southern* and *Nashville Christian Advocates* to publish the same; for I have many friends in South Carolina, Georgia, Alabama and Louisiana. I want them to know that I fall with my face toward Zion, in full view of the organ, with my eyes fixed on Jesus, for I feel that he is with me day and night." Then his strength failed, and he closed his talk with me on earth. So we must say farewell until we meet again. Bro. Connerly leaves a wife, two daughters and a son-in-law to mourn his loss. J. M. F.

Southern and *Nashville Advocates* please copy.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending April 15, 1872:

A—C G Andrews, W R Alexander $5, W T Ashford $2, American News Co, D Appleton & Co 3 lots, Philip Allen $1.85, J P Almey $2, American Tract Society, Alex Agar, Lucy Armitage, Applegate, Pounsford & Co.

B—James E Bradley $1, Barnes & Wilkinson, J M Baker, Bigelow & Main, E Lee Blanton, J Lane Borden, J M Boon $21, R C Rethea $10.85, J W Billington $5, Mrs Briscoe $2, R Babington, Moses E Butt, W M Bradley, B F Blow, A M Barrington, R J Brince.

C—John F Cooke, E H Cushing 2 lots $9.42, J S Clower, Cutter, Tower & Co, Chas W Calhoun $11, Corydon Chamberlain $12.40, H C Clark, J D Cameron $1.30, Robt Carter & Bro, Claxton, Remsen & Haffelfinger, Colton, Zalm & Roberts.

D—H M Dunbar, John W DeVilbiss 2 lots, Joel T Daves, R B Downer, C B Dalloss, Dodd & Mead.

E—L Ercanbrack, L A Elliott & Co.

F—E A Flowers, Leroy W Fairchild & Co, Capt F H Fowler $2.

G—Franklin Garrett $19.35, C LeG Goodrich, Goolwyn & Co, F C Griswold, Grillin & Hoffman, J C Garragues, Gould & Lincoln.

H—W Hoorer, E Heppenstall, W H Hartwell $3, P Howard $9.35, E S Hill $2.50, T W Hines, Wm B Hines 2 lots, Hitchcock & Walden.

I—R S Isbell.

J—H F Johnson.

K—J T Kilgore 2 lots, R W Kennon $19, J C Kittrell, A & C Kaufman.

L—J A Leggett, Leflette & Swift, H P Lewis $25, W B Lewis $37.20, J B Lippincott & Co 3 lots, Lee, Shepard & Dillingham, R E Leachman.

M—H B Magruder $2.95, Daniel Morse, E Morgan, M C Manly, John T McDonald $2, A J McCreery, Morgan Envelope Co, Jas W Medlock.

N—A B Nicholson 75 cts, W F Norton $2.

P—T P Poole $8, R G Porter $4.85, Powers Paper Co, J W Poston, B T Parish 2 lots, W I Powers $2, O R Peebles $5, J M Pugh, John Pipes $5.75, John E Potter & Co, Jas S Parker.

R—J B Reynolds $16, J G Renan, B H Ross $20, A H Redford, agent, 2 lots, A D F Randolph & Co, Jas Robertson.

S—H R Singleton, S H Schroeder, E W Simmons $2, H H Smith, W A Sorsby, J W Sandell, Geo S Scofield, J W Schermerhorn & Co, L H Smith, Scribner, Armstrong & Co.

T—B K Tabor, S D Terry $2, D P Thomas, J S Terry $2.

W—J M Weems $25.15, T B White, W H Waite, J G Worley, J W Whipple $20, W A Walthall, John Wilkinson $50, J F Wynn $18.75, D J Wright, Wilson, Hinkle & Co, Wilkinson Bro & Co, Wm Watkins $5.

WOOD AND COAL.—Attention is directed to the advertisement of Mr. J. J. Clarke, corner of Julia and Dryades streets, who proposes to sell wood and coal at greatly reduced prices.

CHEAP BOOKS.—Now is your chance to buy books of great value, at rates in many instances below cost. See the list of R. J. Harp, under the head of "Reduction," in another column.

W. C. SHEPARD & CO.—We call attention to some changes in the advertisement of our excellent neighbors, W. C. Shepard & Co., especially their self-sealing fruit jars and the celebrated Blanchard churn.

THE firm of Wilson & Manard have opened a business at 157 Poydras street, for the purpose of supplying families and hotels with fancy groceries, and every variety of domestic and imported fruits, and have such facilities as will enable them to compete successfully with any other establishment of the kind in the country. They respectfully solicit the patronage of friends and the public generally, assuring them that they are determined to give perfect satisfaction. Mr. Endl, so long and favorably known in New Orleans, is connected with this house. Give them a call.

FRENCH MILLINERY, ETC.—Mrs. M. Doherty, 96 Canal street, calls the attention of customers in the city and country to her extensive and beautiful millinery goods. She guarantees satisfaction in filling country orders.

THE WEED SEWING MACHINE.—We are informed through Mr. A. L. Brunson, the polite agent of the above-named machine, that it took the first premiums at the recent fairs in Marshall, Henderson and Tyler, Texas, over several of the most popular machines. We call attention to his advertisement elsewhere.

BETHESDA MINERAL WATER, which is so highly recommended for Bright's disease, diabetes, inflammation of the kidneys, etc., seems to be growing in popularity. This water has been but recently introduced as a remedy. It is said to be prescribed by some of the most eminent of the medical profession in their practice, and it is claimed that it is perfectly harmless.

COMMERCIAL INSURANCE COMPANY.—The sixth annual report of the above company appears in our issue of to-day. The names of J. H. Oglesby, president, John T. Hardie, vice president, and Walter Huntington, secretary, afford an ample guarantee of efficient and skilful management. The Commercial is gaining in strength and in the confidence of the people all the time, and is now deservedly ranked with the first companies of the city.

THE NEW DEPARTURES.—*Great Ocean Mail and Passenger Express to Europe and Back.*—The Anchor Line of steamships, advertised to leave New York semi-weekly—Saturdays and Wednesdays—during the season, will be a great convenience to persons travelling hence to Europe. Excursion tickets can be obtained at the office of Alexander Hay, agent of the line, No. 120 Peters street, New Orleans, by which trouble and delay at New York may be avoided, and at the very reasonable rates of $150 to London or Paris and return. It would be well for those who expect to make the excursion to call on Mr. Hay at an early day, as suitable rooms or berths may be secured here.

REAL ESTATE AND HOUSES.—*Rent and Sale.*—We are indebted to Mr. H. M. Robinson, the well-known real estate agent, No. 24 Commercial Place, for his three well-printed and very clearly and methodically arranged bulletins. One gives a daily corrected list of houses and other property "for rent," in three classifications of prices and by districts. The second gives a list of improved "city property" for sale, the property classified in districts, prices named, and the streets arranged in alphabetical order. The third is a monthly Bulletin of "country property for sale," by States, counties and towns, with full details, prices, etc.

The information furnished in these three bulletins is evidently carefully compiled, and is so systematically arranged as to greatly assist all persons interested.

Those desirous of selling, and wishing to avail themselves of one of the best agencies, will do well to examine Mr. Robinson's advertisement on the fifth page, or address him at his office, as above described.

BUSINESS NOTICES.

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street,
ap18 2m New Orleans.

A Warning.—Dr. Abernethy once affirmed that his mistakes would fill a graveyard: and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many graveyards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility, or similar functional derangements, to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating stimulant. Imparting a healthy tone to the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & CO., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. ap18 1m

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of Imitations.* ap11 1yow.

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

NEW ADVERTISEMENTS.

96 CANAL STREET, NEW ORLEANS.

MRS. M. DOHERTY,
French Millinery, Dress and Cloak Making.

Country and city orders promptly attended to, and satisfaction guaranteed.

Bonnets and Hats Cleaned and altered to the present fashion. A full line of Butterick's Paper Patterns. ap18 2m

FOR SALE, CITY AND COUNTRY.—ROBINSON'S SALE BULLETIN contains Warehouses, Stores, Dwellings, Vacant Squares and Lots, Sugar and Cotton Plantations, Wild Lands, large Tracts in Texas, Farms in Virginia, Farms near and Residences on the Jackson Railroad, and Residences at the Watering Places. The Bulletin is published monthly, and can be had at the office, 22 and 24 Commercial Place, or will be sent by request to any address in or out of the city without charge. ap18 2m

THE WEED F. F. SEWING MACHINE has been awarded the FIRST PREMIUM at the Harrison County Fair, held at Marshall, Texas, over the Singer, Grover & Baker, Empire, and Wheeler & Wilson Machines. Also, *first premiums* at the Henderson (Texas) Fair, and ALL the *premiums* at the Tyler (Texas) Fair.

Call and see the WEED.

A. L. BRUNSON, Agent,
ap18 1m 197 Canal street.

NEW ADVERTISEMENTS.

COMMERCIAL INSURANCE COMPY OF NEW ORLEANS.

SIXTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the Company publish the following statement:

Premiums received for the year ending March 31, 1872:

Fire	$56,612 65	
Marine	24,305 04	
River	91,638 80	
	$170,556 54	
Add unterminated premiums, March 31, '71	17,479 59	
	$188,036 13	
Less unterminated list March, 1872	12,464 79	
		$175,571 34
Paid fire losses	$26,629 71	
Paid marine losses	11,212 57	
Paid river losses	42,126 98	
	$79,969 26	
Paid rebate	26,774 25	
Paid reinsurance	4,174 75	
Paid return premiums	2,721 97	
Paid taxes	8,731 98	
Paid contingent	1,513 57	
Paid rent	4,775 00	
Paid expenses, salaries, stamps, etc	15,170 18	
	$143,863 91	
Less profit and loss and interest	16,573 00	
		127,290 91
Profits		$48,280 40

ASSETS.

Stock notes	$73,400 00
Bills receivable	120,387 23
Furniture	3,883 93
Harbor boat stock	1,211 00
City bonds	1,320 00
Bills in course of collection, net	24,640 63
Cash on hand	124,438 21
	$349,101 00

NEW ORLEANS, March 30, 1872.

The above statement is a just and correct transcript from the books of this Company.

J. H. OGLESBY, President.
WALTER HUNTINGTON, Secretary.

CITY OF NEW ORLEANS, April 9, 1872.

Sworn to and subscribed before me, notary. EDWARD IVY, N. P.

NEW ORLEANS, April 9, 1872.

At a meeting of the Board of Directors, held on the eighth of April, it was resolved that a dividend of Fifteen Dollars per share be declared, to be credited on the stock notes.

J. H. OGLESBY, President.
JOHN T. HARDIE,
Vice President.
WALTER HUNTINGTON, Secretary. ap18 1m

ANCHOR LINE.

Great Ocean Mail and Passenger Express to Europe and Back.

"THE NEW DEPARTURES."

FROM NEW YORK:

SATURDAY	April 20	BRITANNIA.
SATURDAY	April 27	AUSTRALIA.
SATURDAY	May 4	EUROPA.
SATURDAY	May 11	CALEDONIA.
SATURDAY	May 18	ANGLIA.
SATURDAY	May 25	IOWA.
SATURDAY	June 1	COLUMBIA.
SATURDAY	June 8	TRINACRIA.

And an extra Steamship of the Line Every Wednesday.

Rates of Passage, Payable in Currency:

Excursion Tickets to any part of Ireland or Scotland and Return: First Cabin $150 00
To London or Paris and Return 150 00
All good for Twelve Months.
Children, half fare; Infants, free.
Excurs'n Tickets, Intermediate cabin. $70 00

ALEXANDER HAY,
ap18 1m 120 Peters street.

REDUCTION.

THESE VALUABLE WORKS at annexed figures for THIRTY DAYS. As these figures are in many instances less than half price, parties ordering by mail will please add twenty per cent. for postage.

Angel of the Household, T. S. Arthur	$1 25
Advice to Young Ladies, T. S. Arthur	1 00
Advice to a Young Convert	75
Annual Conference Reminiscences	75
Apostolical Succession, Essay on	65
Apostolical Succession, Abbey	50
Appeal Against Dancing	25
Bible Index and Dictionary, Barr	65
Bascom's Works, per volume	1 00
Biographical Sketches	1 25
Biblical Atlas	80
Cook Book, New, Mrs. Hill's	1 50
Calvinistic Controversy	50
Cross of Christ	50
Clark's Christian Theology	75
Clarke's View	20
Clark, Adam, Life of	1 00
Childs, J. W., Life of	50
Dow's Life and Writings	1 50
Defense of Armageddon	25
Davis and Jackson	1 25
Ecclesiastical Constitution	1 00
Experimental Religion	75
Five Years in China	1 00
Good Time Coming, T. S. Arthur	1 00
Glory of House of Israel	1 00
Gathered Treasures	2 00
Great Commission	1 00
History of France	1 50
Home Circle, per volume	1 25
Incidents of Western Travel	75
Italy in Transition, Arthur	80
Jews, Restoration of	50
Lord's Prayer Explained	1 25
Local Preachers' Manual	1 00
Light in Dark Places	50
Lake Regions of Central Africa	2 00
Mohun	2 00
Minutes of Annual Conferences, 1858 to 1865	2 00
Methodist Pulpit South, cloth	2 00
Methodist Pulpit South, morocco	3 00
Methodist Pulpit South, Turkey, extra	4 00
Newton, Robert, Life of	75
Notes on the XXV Articles	1 25
Pillar of Fire	1 50
Prince of the House of David	1 50
Protestantism in Mississippi	75
Pierce's Notes on Acts	85
Personages	75
Pulpit and Stage	75
Primary Platform of Methodism	75
Surrey of Eagle's Nest	1 50
Sword and Garment	1 50
Ten Nights in a Bar-Room	1 00
The Way to Prosper, T. S. Arthur	1 25
The Right Way	50
Throne of David	1 50
Unlan Pulpit, morocco	3 00
Wesley's Missionaries to America	1 00

☞ Show this list to your friends.

Address ROBT. J. HARP, Agent.
112 Camp street,
ap18 1m New Orleans.

WOOD! WOOD! WOOD!

GREAT REDUCTION IN PRICES OF

WOOD AND COAL.

Oak Wood, $8 per cord, delivered.
Ash Wood, $8.50 per cord, delivered.
Fat and Bakers' Pine, $6.50 per cord, delivered.
Charcoal, 50 cents per barrel.
Also Brick, Sand, Lime, Cement, Plaster, Hair, Laths and Shingles.

J. J. CLARKE,
Corner Julia and Dryades streets, and
ap18 1m Corner Julia and Liberty sts.
flox 499 Mechanics' and Dealers' Exchange.

NEW ADVERTISEMENTS.

W. C. SHEPARD & CO.,

—IMPORTERS OF—

CHINA, CROCKERY AND GLASS,

55.....CAMP STREET.....55

New Orleans.

Country dealers supplied with Assorted CRATES or from SHELF upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	2 Meat Dishes.
112 pieces best English Ware	$15

Our Stone China Dinner and Tea Set, No. 2, contains

158 pieces.....$25

Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.
112 pieces best French Ware	$30

Our French China Dinner Set, No. 2, contains

166 pieces.....$45

Our French China Dinner Set, No. 3, contains

255 pieces.....$65

A large variety of the best SELF-SEALING FRUIT JARS always on hand.

Sole agents for the celebrated BLANCHARD CHURN. The best churn made.

The most complete stock of HOUSE-FURNISHING GOODS in the South.

W. C. SHEPARD & CO.,
ap1 6m No. 55 Camp st., New Orleans.

INTEREST ON DEPOSITS.

CRESCENT CITY NATIONAL BANK OF NEW ORLEANS.

NEW ORLEANS, April 5, 1872.

From and after this date interest at the rate of four per cent. per annum will be allowed on all deposits in this bank, payable on the first of July and first of January of each year.

By order of the Board of Directors.

CHARLES FAURIE, JR.,
ap11 1m Cashier.

JOHN GOMERSALL

PAYS THE HIGHEST CASH PRICES FOR

Sheep Skins, Hides, Furs, Wool,

COTTON, WOOLEN AND COTTON RAGS,

Paper Stock, Rope, Bagging, Tarpaulins, Wrought and Scrap Cast Iron, Copper, Brass, Zinc, Lead, Pewter, Anchors and Chains.

N. B. TAILORS' CLIPPINGS and all kinds of Woolen Rags especially wanted.

No. 39 Peters street, New Orleans.

☞ Strict attention paid to consignments.
ap11 1m5p

SPRING STYLES ..... SPRING STYLES.

The ladies will no longer have reason to complain of high prices in

HATS AND BONNETS

Trimmed in the Latest Styles,

—AT—

LOUIS GEORGE ASBURY,

18.....ROYAL STREET.....18

HAS OPENED

A FINE MILLINERY DEPARTMENT

In connection with his lately enlarged store.

Hats and Bonnets for infants, ladies and children Trimmed to order at the cheap Millinery and Fancy Goods Store, No. 18 Royal street. mh28 1m

NEW ORLEANS, CHICAGO AND THE WEST.

THE ILLINOIS CENTRAL RAILROAD AND BLUE LINE, VIA CAIRO,

will take freight from New Orleans on first-class steamers,

LEAVING DAILY AT FIVE P. M.,

for Cairo, Chicago, and all points North, West and East, at the Lowest Rates.

All rates and all through bills of lading from New Orleans by above route given, signed and recognized only at the General Office of the Company, No. 26 Carondelet st.

Shippers by this route save all drayage and transfer charges at Cairo, and their goods are always under cover, and no charges are made for forwarding.

JAMES T. TUCKER,
ap1 2m General Agent.

TARPAULINS.....TARPAULINS.

C. H. ALLEN. SAMUEL BROOK.

C. H. ALLEN & CO.,

81.....NEW LEVEE ST.....81

keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the levee.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring Tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap11 2m

KNICKERBOCKER LIFE INSURANCE COMPANY OF NEW YORK.

Principal Office.....161 Broadway, New York.
Assets over.....$8,000,000.

SOUTHWESTERN BRANCH:

Office—11 Carondelet street, New Orleans.

Col. R. N. GIBEN, General Agent for Louisiana.

Col. RICH. GAINES, General Agent for Mississippi and Texas.

ap1 2m A. N. CRAIG, Manager.

For Churches, Schools, Fire Alarms, Farms, etc. FINE-TONED, WARRANTED, LOW-PRICED. Descriptive circular sent free.

BLYMYER, NORTON & CO.,
661 to 671 W. Eighth st., Cincinnati, O.
ja25 26trow

FOR LEASE, 250 ACRES OF CLEARED LAND on Lake St. Joseph, and 50 Acres uncleared, for one year; one-half cash and the balance at the end of the year. Also, 2,000 Acres best Cotton Land, uncleared, in Arkansas, FOR SALE, above any overflow that has ever occurred, lying between Little Rock and Pine Bluff. Address E. R., Pelican House, New Orleans, Louisiana. mh11 2m

NEW ADVERTISEMENTS.

INTEREST ON DEPOSITS.

NEW ORLEANS NATIONAL BANK.

AUTHORIZED CAPITAL	$500,000
PAID UP	300,000

Directors.

J. K. BELL, late Kennett & Bell.
J. L. DUNNICA, of J. L. Dunnica & Co, Produce Commission.
THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
ALBERT CHAPSKY, Clothier.
H. HOCK, of Hock, Bellin & Co, Grocers.
G. D. FISHER, of Fisher, Johnson & Co, Cotton Commission.
J. N. BEADLES, of Beadles, Wingo & Co, Cotton and Tobacco Commission.
J. P. GARVEY, Sugar and Molasses.
S. DELGADO, of Delgado & Co., Sugar and Molasses.
A. HIRSCH, of Schwabacher & Hirsh, Grocers, Produce Commission.
E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.
President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty-ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.

ap1 1m RICHARD JONES, Cashier.

TWENTY-SECOND ANNUAL STATEMENT

—OF THE—

CRESCENT MUTUAL INSURANCE CO.

Gross premiums for the year	$173,382 00
Assets of company, April 30, 1871	908,603 53
Net profits for the year	168,153 16

The Board of Trustees resolved to pay Interest at Six Per Cent. in cash on all outstanding certificates of Scrip, and also to pay in cash FIFTY PER CENT. of the issue of 1860, to the legal holders thereof, on and after the first Monday in June next.

They have also declared a Scrip Dividend of FIFTY PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1871, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
C. T. BUDDECKE, Vice President.
HENRY V. OGDEN, Secretary.

TRUSTEES.

Thomas A. Adams,	Samuel H. Kennedy,
C. T. Buddecke,	P. H. Foley,
S. B. Newman,	A. Thomson,
A. G. Ober,	John Phelps,
A. Elmer Hader,	E. H. Summers,
P. Simms,	B. Newgass,
J. J. Garrard.	ap1 6

$20,000 IN PREMIUMS.

THE SIXTH GRAND STATE FAIR

OF THE

Mechanics' and Agricultural Fair Association of Louisiana

Will be held on the FAIR GROUNDS, in the city of New Orleans,

APRIL 21, 25, 26, 27, 28, 29 and 30, 1872.

Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.

Premium Catalogues will be sent to any address, free of charge, by application to

LUTHER HOMES,
Secretary and Treasurer.

Office—Mechanics' Institute, New Orleans, Louisiana. mh7 2m

TO BUILDERS AND CONTRACTORS.

T. FAUCETT

has established an office at No. 83 Carondelet Walk, and is ready to supply orders in BRICKS, SAND, LIME, CEMENT, and all sorts of Building Materials. All orders will be promptly attended to, and at the lowest market prices.

NEW ORLEANS, March 26, 1872. ap1 3m

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Capital.....$1,000,000.

SOLUBLE PACIFIC GUANO.

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This valuable Fertilizer is now put in the market at the reduced price of $55 per ton.

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Circulars sent free on application. mh7 2m

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The Child's Corner.

[illegible]

A FLASH LITTLE LOG HOUSE.

BY OLIVE THORNE.

[illegible] It looked more like a tumble-down two. But, then, it was a genuine house, regularly built and stuck together with mud, and the owner lived in it like a prince.

I found it in the woods and you can find them too—not only log houses, but very many other kinds of houses—that is, if your eyes are very sharp. You might walk over a whole village of these mites of houses and never see one if you were not careful.

The little builders who make such curious homes for themselves belong to a family that I'm afraid you don't like very well—the caterpillar family. But I think you'll like them better when you know how they live. I dare say you already know that all this family, after crawling about the world as caterpillars, become at last beautiful gay butterflies; but perhaps you don't know that each one of them has to make for himself a house, where he can shut the door and be safe from his enemies while the wonderful change happens to him.

One little fellow—a black, prickly caterpillar who blossoms out into the tortoise-shell butterfly—takes a funny way to build his house. The first thing he does is to place himself in a position where you would think he couldn't do anything. He hangs himself up to a tree, head down!

How would you go to work to build a house hung up by your heels? I'll tell you how he does. In the first place, to get a good hold, so the winds won't blow him off, he spins silk threads, like spiders' webs, around a twig, till he makes a sort of loose network sack. His legs are armed with hooks, so when he gets the network done he just hooks his last pair of legs on to it and lets his body drop down. Then a very droll thing happens. Before he builds his house he wants to get rid of his old black skin. This caterpillar family, perhaps you know, change their skin as easily as we do our clothes. Well, this prickly gentleman, after hanging awhile, gets uneasy, wriggles about, and finally splits open the back of his skin. Then he twists and pulls, and draws himself carefully out of the black coat, and hangs his new white body to the same network. Naturally he don't want his old black worn-out suit hanging there by his side, so he proceeds to dispose of it.

You know it is firmly fastened on. Well, the curious little fellow seizes it with his legs, and gives himself a jerk that spins him round like a top. All the time he is pulling and working with his feet. Usually the skin is twisted off at once; but if it is obstinate, the plucky fellow tries again, turning the other way this time. When it breaks off he lets it drop, and then builds his house.

You've seen the pretty little white butterfly, so common in summer; you country children know it to be the cabbage butterfly. This little builder—or rather his caterpillar—makes his house in a different way. First he hangs himself to a branch by a silk network, as his black cousin did. But he don't consider that safe enough, so he ties himself on to the branch by cords passed over his body.

This droll fellow can turn his head over his back, fairly doubling himself up; so he leans over, fastens a thread to the branch on one side, then moves his head over and fastens it on the other side. So he goes on till he feels safe, when he is tied in like a squaw's baby to a board.

Some of the little builders make their whole houses of the silk threads they can spin. You all know about the silk worm, who makes himself a house so valuable to weave into silk for our use that he is cultivated for that purpose.

He isn't the only one of the family who makes cocoons. One of them, not satisfied with a simple silk house, ornaments it with hairs, which stand out all round, making it look like a ball of fur.

Perhaps you wonder where he gets the hair. Nothing is easier to get—it grows on his own back. He deliberately takes the tufts of hair in his mouth, pulls them out, plants them on the house he is making, and fastens them by spinning thread over them. When he has finished he has a hair on his back; but he don't care a bit for that, for he has a nice warm house, from which he will come out a butterfly who has no need of a house.

The woolly bear caterpillar also uses his hairs for his house; but he don't pull them out; he cuts them off. Another of the woolly caterpillars has a very odd way of getting off his hairs. First he spins a loose cocoon, and then rubs himself back and forward against it—of course, you know he is inside. Till the hairs actually wear off and stick in the network, while he spins threads to hold them in.

Not all the family have hair to use. The pimpernel caterpillar draws the edges of a leaf together, and spins a thin, white silk robe for himself inside of that.

One of the funniest houses is built by a hard-working little fellow called [illegible] It looked more like a tumble-down two. But, then, it was a genuine house, regularly built and stuck together with mud, and the owner lived in it like a prince.

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The Farm and Garden.

CULTURE OF THE WATERMELON.

There is no reason why every farmer should not raise the finest watermelons for the use of his family. Not one in a hundred is properly cultivated. The seed is put in the ground and hoed at little expense, and is considered all the culture it requires. A few hills of melons should be planted within reach of the house, and the ground for them should be made rich and mellow. Many suppose that melons will grow on any kind of land, and that the richer the land the better the melons. This is a mistake. Melons require a warm, sandy soil, and to have them in perfection they should be planted on a dry piece of land with a southern exposure. Select a piece of ground for the melon patch that has been well manured for a crop of corn, and after the corn is laid by, run furrows both ways, four feet apart, and plant the seed in the hills where the furrows cross each other. The hills should be about eight feet apart. The watermelon vine is very subject to the attacks of the striped bug, and the insect is sometimes so numerous as to destroy the entire crop of young melons before the necessity of planting a second time is known. Hoes should be provided, and after the vines begin to run they should be carefully hoed, and the soil drawn around the vines. Never hoe deep, as the roots of the vine are near the surface, and deep hoeing destroys many of the roots. Keep the ground clean around the vines, and as fast as the vine elongates a branch peg it down, so that the winds may not blow them about and break them. If the striped bug is troublesome mix one portion of guano or strong hen manure to two of gypsum, and dust over the vines while the dew is on, and the bugs will quickly depart. The first melon that sets on the vine will mature in four weeks from the time of setting; the second setting in about three weeks. As the season advances they will mature in less time than three weeks. Fine crops of melons are made by using brush for the vines to run on and cling to. The seed of the first melon that ripens should be saved for next season's planting, provided it grew where no other member of the melon family could impregnate it. Heavy crops of melons may be produced by watering every alternate day with a liquid made of the cleaning of hen roosts mixed with water, and soaked until the water fermented. Half a pint was poured on each hill at a time, and the offensive odor drove away nearly all the bugs.

APRIL WORK.

Cotton, still the great market crop of the South, should be planted during this month. While we would not stop here to detail the mode of planting and culture, we gently suggest that there is room to doubt the propriety of the prevailing custom. Nearly every year we see most astonishing results of planting cotton in checks three to four and a half—and even a greater distance—each way, according to the strength of land and variety of cotton cultivated. If this is the better way, why is it not more generally practiced? The cultivation is less difficult, a smaller quantity of seed is required, the plant is less disposed to shed its forms while growing, and the cotton is not so likely to rot unopened. Will not some of our readers test the advantages of this plan the present year by planting a portion of a plat in this way, and a portion after the usual practice, and report the results? We invite the attention of agricultural clubs to this matter.

But we desire to impress upon our soil culturists, that there are other crops adapted to our soil and climate and necessities besides cotton, the neglect of which has brought us to poverty and dependence. Cane and rice, hay and potatoes, peas and peanuts, fruits and vegetables of infinite variety, flourish as well with us—many of them better—as with those from whom we buy them. At all events, they are articles of prime necessity, and we can raise them at less cost of labor and means than we can raise the cotton that will buy them. Therefore we urge farmers to plant largely of feed crops of all kinds, giving such preparation as will insure abundant returns. Let our farmers remember that the *capacity* of the cotton crop to buy feed crops is reduced in a ratio corresponding with the necessity of such purchase. If the feed crop is neglected, it is done that the cotton crop may be increased. An increased cotton crop reduces the *price*, and hence the *capacity* of this crop to purchase home necessaries, and these having been neglected, are correspondingly high.

Our sugar planters will find plenty to occupy them in their cane-fields during April. The loss of seed-cane from the severe cold of the past winter will materially reduce the crop the present year, but the labor and lands can be profitably employed in the production of other crops but a trifle less valuable to the producer than sugar. The sugar region of our country is equally well adapted to the production of rice and other cereals, besides some of the fiber-producing plants. Jute, by the way, has proven a very successful crop with some of our river-coast planters, and would doubtless succeed throughout the [illegible] region of our glorious South where ample rewards are the sure meed of intelligent and persevering industry.—*Ed.*

RAISING TURKEYS.

It takes about twelve years for a turkey to attain its largest weight. If at twelve months a gobbler reach thirty pounds live weight, at five years he would reach thirty-five and at three years forty or a little more. But it is rare to get a male bird above forty pounds, and that it is generally by some process of feeding that destroys the stamina and oftentimes the life. This weight is considered a maximum; but about the time one thinks he is almost sure of a forty-five pounder, the poor thing sickens and dies. It may be assumed, then, that forty pounds is the limit to which a vigorous turkey cock may be safely carried, and from that to two-thirds of that weight is the last side limit for the hen. With freedom of exercise, and a little variety, we should get large, vigorous chicks, that will soon outgrow and seldom suffer from the offspring of common-sized birds. No bird pays more liberally for liberty than the turkey. The influence of a large-sized gobbler in a flock is immediately visible in the increased size of the chicks. The infusion of wild blood increases the hardiness of the young. A larger proportion of the eggs will hatch, and a much larger number of young will be likely to grow up. With a little painstaking, it is quite easy to breed to any desired shade of plumage.—*American Agriculturist.*

HOUSEKEEPERS' DEPARTMENT.

How to Make Pudding Quick.—Split a few crackers, lay the surface over with raisins, and place the halves together again; tie them closely in a cloth, and boil fifteen minutes in milk and water. With a rich sauce it is elegant.

Cure for Coldin the Head.—Inhale hart-horn through the nostrils six or eight times a minute until relief is obtained. Tie it after an hour or so repeat again. This remedy is much used in France, and I have always found the use of it attended with good results.

Glue for Cardboard.—For uniting cardboard, paper, and small articles of fancy-work, the best glue dissolved with about one-third its weight of coarse brown sugar in the smallest quantity of boiling water, is very good. When the glue is in a liquid state it may be dropped in a thin cake upon a plate and allowed to dry. When required for use, one end of the cake may be moistened by the mouth, and rubbed on the substance to be joined.

How to Make Moss Baskets.—Get the moss from some old woodlands; the green feathery moss is best. Then take pasteboard and make a frame in any form desired. When the pasteboard forms are cut out, take bright-colored tibbet, silk or satin, and cut pieces the same shape as the pasteboard forms, only one-fourth of an inch larger. Place the pasteboard on the cloth, glue or paste the edges down and sew the pieces together. Take a narrow strip of pasteboard, cover with the same the basket is covered with. Then take pieces of chenile cord and braid over and under the length of the strip. Fasten each end to opposite sides of the basket. Cut the moss from the roots, paste it thickly on the outside of the basket; take chenile cord, like that on the handle or bail, glue it in every seam inside and around the top, taking pains to do it all nicely, and the work is done.

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LIBRARY NO. 2.

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NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE many of whom are my personal acquaintances and friends a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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In the Abbey church at St. Albans is a curious echo. The tick of a watch may be heard from one end of the church to the other. In Gloucester cathedral a gallery of an octagonal form conveys a whisper seventy-five feet across the nave.

The following inscription in copied from this gallery :

Doubt not but God, who sits on high,
Thy innocent secret prayers can hear's
When a dear wall thus cunningly
Conveys soft whispers to the ear.

In the cathedral of Girgenti, in Sicily, the slightest whisper is borne with perfect distinctness from the great western door to the cornice behind the high altar—a distance of two hundred and fifty feet.

In the whispering gallery of St. Paul's, London, the faintest sound is faithfully conveyed from one side to the other of the dome, but is not heard at any intermediate point.

In the Manfroni Palace at Venice is a square room, about twenty-five feet high, with a concave roof, in which a person standing in the center, and stamping gently with his foot on the floor, hears the sound repeated a great many times; but, as his position deviates from the center, the reflected sounds grow fainter, and at a short distance wholly cease. The same phenomenon occurred in the large room of the library of the museum at Naples.

An intelligent and very respectable gentleman, named Ebenezer Snell, was in a cornfield with a negro on the seventeenth of June, 1776, in the township of Cummington, Massachusetts, one hundred and twenty-nine miles west of Bunker Hill, by the course of the road, and at least one hundred by an air-line. Some time during the day the negro was lying on the ground, and remarked to Ebenezer that there was war somewhere, for he could distinctly hear the cannonading. Ebenezer put his ear to the ground, and also heard the firing distinctly, and for a considerable time. He remembers the fact, which made a deep impression on his mind, as plainly as though it was yesterday.

Over water, or a surface of ice, sound is propagated with a remarkable clearness and strength. Dr. Hutton relates that, on a quiet part of the Thames near Chelsea, he could hear a person read distinctly at the distance of one hundred and forty feet, while on the land the same could only be heard at seventy-six. Lieutenant Foster, in the third Polar expedition of Captain Parry, found that he could hold conversation with a man across the harbor of Port Bowen, a distance of six thousand six hundred and ninety-six feet, or about a mile and a quarter. This, however, falls short of what is asserted by Derham and Dr. Young, viz.: that at Gibraltar the human voice has been heard at the distance of ten miles, the distance across the strait.

Dr. Herne, a Swedish physician, relates that he heard guns fired at Stockholm, on the occasion of the death of one of the royal family, in 1685, at the distance of thirty Swedish or one hundred and eighty British miles.

The cannonade of a sea-fight between the English and Dutch, in 1672, was heard across England as far as Shrewsbury, and even in Wales, a distance of upward of two hundred miles from the scene of action.

Prof. C. A. Young's observation of a supposed explosion on the surface of the sun gave a good opportunity for testing the theories of connection between solar phenomena and terrestrial magnetic disturbances. Accordingly the great magnet of Greenwich Observatory was called on to show its records. Singularly these do not exhibit any unusual vibration at the time of the violent action on the sun's chromosphere; but do report sudden and extraordinary movements two hours and a half later, indicating a magnetic storm, which developed into the beautiful aurora of the evening. While, therefore, the phenomena were not simultaneous, there appears to be a real connection, requiring longer time for transmission than has been supposed necessary; or, as there were faint oscillations at the time, movements on the solar surface of mechanical character only are not so highly magnetic as others which are less demonstrative.

Harmony.—"Ilka blade o' grass hae its ain drap o' dew." A beautiful expression of a lovely fact. Would that it were true of the many individuals composing the church—each one receiving of the grace of God that "distills as the dew;" then would there be unison of feeling and harmony of action.

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Caution to the Public.—Be sure to get the right article.

Among the references are Hon. S. Belden, Attorney General; Hon. C. C. Ingoe, Ex-Judge District Court; General Thomas M. Scott, of J. Pinckney Smith & Co.; Rev. L. P. Hentz, Lutheran Church; Captain J. J. Rivera, foreman of the *Bulletin* office, and many others. no30 6m

TO THE AFFLICTED.

The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

Duconge's Pectoral Balsamic Sirup.

Many medicines of doubtful virtue have been pressed upon the public, and kept up for a while by persistent advertising and humbuggery; but Duconge's Pectoral Balsamic Sirup is an old friend to the invalid. It has now been in use for the last forty years, and its popularity is still increasing.

It is sovereign in colds, coughs, catarrh, asthma, bronchitis, inflammation of the throat, laryngitis, spitting of blood, whooping cough, etc.; rheumatism, diarrhea or dysentery.

For sale by all respectable druggists.

F. P. DUCONGE, Proprietor,

fe29 2m 39 Chartres street.

MISCELLANEOUS.

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IS THE "KING"

Of Lock-Stitch Sewing Machines.

ON SITTING DOWN TO THE "DOMESTIC" the first expression is frequently an exclamation of surprise: "Why, how *easy it runs!*" The value of this feature is apparent from the fact that no power is so costly as that of human muscle; but when it is remembered that the health of multitudes of women is permanently injured each year by using heavy-running machines, its importance seems incalculable. Over fifty per cent. of the average power used by other machines is saved in running the "Domestic."

All improved kinds of Sewing Machines. The Wilcox & Gibbs, and the Silent Family Sewing Machine, to run by hand or foot—recommended by the medical faculty as the only one fit for use by delicate ladies, on account of its lightness.

You save $8 to $10 by purchasing Sewing Machines here.

Also, a large assortment of LADIES' READY-MADE SUITS, all colors and styles, manufactured on our celebrated Sewing Machines.

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Cash Agents wanted. no30 6m

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Established in 1837.

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No. 28 Camp street,

Under the City Hotel, New Orleans.

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Millinery, Fancy Articles, Fans, Pocket Books, Perfumery, etc.

Ladies' Hair Dressing Saloon.

Orders from the country carefully attended to. mh11 2m

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REFERENCES.

Messrs. Baker, Lawler & Co., Mobile, Ala.
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Bishop J. C. Keener, New Orleans.
Bishop Paine, Mississippi.
Bishop McTyeire, Nashville, Tenn.
Messrs. John T. Farwell & Co., Chicago.
Dosh, McGinnis & Co., N. Y. no26 1y

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have only a moderate degree of activity to report since our last issue, although most branches of the wholesale trade are still doing a fair business in supplying country merchants and city dealers.

The weather has been clear and pleasant, but we have nothing encouraging to report in our advices from the country. As we remarked last week, there has been too much rain for plowing, and most planters are behind-hand. The indications are that the crop will be late, and the chances of a large yield are much less promising than they were a few weeks since.

The river is 7 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the twelfth instant:

Louisiana and Mississippi ....bales..	5,251
Lake	6
Arkansas	6,945
Mobile	303
Texas	92
Total	12,600

On Saturday buyers came forward with a fair degree of spirit, and the sales embraced 3,400 bales, at about previous rates. The advantage nevertheless was, if anything, on the side of the buyer. On Monday the Liverpool dispatches reporting an advance of 1-16d., and the New York telegrams ⅛c., the demand was more active, and, although operations were checked by moderate supplies and the stringent pretensions of factors, the business summed up 6,250 bales, partly at previous rates, but mostly at an advance of ⅛c., requiring a corresponding change in quotations. On Tuesday more liberal receipts, although they had been confidently expected, and it was supposed would be soon followed by a marked falling off, appeared to have a depressing influence, or at least check the demand, which was slack throughout the day, the sales not exceeding 2,600 bales. Prices, however, exhibited no quotable change. Occasional sales were made at a slight reduction from previous rates, but the bulk of the business showed no variation.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 890,815 bales, against 1,246,883 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 946,036 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 115,214 to France, and a decrease of 640,388 to Great Britain, and of 240,452 to other foreign ports.

We quote:

Ordinary	19½ @ 20¾
Good ordinary	21 @ 21¾
Low middling	22 @ 22,
Middling	22⅞ @ —
Strict middling	22⅞ @ 23
Good middling	— @ 23¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	12,600	
Arrived previously	981,776—	991,376
		1,019,699
Exported past three days.	21,356	
Exported previously.....	879,874—	901,230
Stock on hand and on shipboard..		118,469

SUGAR.—The receipts from plantation have met with a good demand since our last review. On Tuesday the receipts sold at 7⅝@8c. for common, 8⅛c. for good common, 9c. for good fair, and 9⅛c. for fully fair. City refinery sugar is retailing in filling small orders at 9@10⅛c. for centrifugal, 11 (@11½c. for yellow clarified, 12⅛@12½c. for white clarified, 13c. for crushed and powdered, and 14c. for ent loaf.

MOLASSES.—Only small lots of odds and ends are coming in from plantation. Those on Saturday and Monday sold at 27½c. for thin fermenting, 35 @40c. for fair to good fermenting, and 47½c. for thin cistern bottom.

CORN.—The market has been dull, with a good supply since our last review. On Tuesday 11,000 sacks were sold at 67@68c. for mixed, and 69@70c. for yellow and white.

OATS.—On Tuesday the market was dull, with a light supply. 2,500 sacks sold at 55, 56@57c. ₱ bushel, mostly at the inside prices.

BRAN.—On Tuesday prices ruled more in favor of buyers, and 1,000 sacks were sold at $1.50@$1.60 ₱ 100 lbs.

PORK.—On Tuesday the demand was good for all good weight, and 600 bbls. mess sold, in three lots, at $13.75, 25 at $13.87½, and 50 at $14 ₱ bbl. Mess is retailing at $14.25.

BACON.—On Tuesday the market was dull. 12 and 16 casks clear rib sides sold at 7¾c., and 10 do. clear sides at 7¾c. ₱ lb. Shoulders are offering at 5½@5⅝c., and clear sides at 7¼@7⅜c.

HAMS.—On Saturday 30 tierces sold, in two lots, at 11¼@11½c. ₱ lb. On Monday 20 tierces sold at 11⅜c. On Tuesday 25 tierces sold at 11⅜c.

DRY SALT MEAT.—The stock is small, but the demand is limited. On Saturday 100 casks, all the supplies in first hands, sold to dealers at 5c. ₱ lb. for shoulders, and 6c. for clear sides.

LARD.—On Tuesday the market was dull. 45 tierces kettle-rendered sold at 8⅞c., and 25 tierces refined at 9¾c., and 25 kegs kettle-rendered and 100 kegs refined at 10c. ₱ lb. Packers' in tierces is quoted at 8⅞@9c., refined 9⅜@9½c. ₱ lb.

BREAKFAST BACON.—We quote 10@10½c. ₱ lb. for Western. Northern is quoted at 11c.

BEEF.—Texas commands $11@$12, Western $16.50 ₱ bbl. Western is scarce. The market is bare of Northern. It would command $16.50@$17.

BUTTER.—Choice continues scarce and in demand. Western commands 28@30c., Goshen 38@40c. ₱ lb. Inferior is unsaleable.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 111@111¼, (against 111 at New York,) and closed at the opening rates in both markets.

The sales of silver embraced $5,000 in American half dollars on Tuesday at 108@108¼, and $1,000 Mexican dollars at 5 ₱ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	— —
Loaf	— —	— —
Crackers	— —	0 00
Navy	5 00	— —
Cream crackers	12 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	42 00	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	36	38
Tallow	— —	15
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	— —	— —
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	38	41
Copper bolts	38	41
Yellow metal	26	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 50	14 00
In sacks	— —	15 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	16	20
Eggs, ₱ dozen:		
Western	17	19
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 50	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	14 00	18 00
Mackerel, No. 2	11 00	15 00
Mackerel, No. 3	8 50	— —
Flaxseed, ₱ lb	6	7
Flour, ₱ bbl:		
Double extra	7 62½	7 90
Superfine	7 00	— —
Fine	6 50	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	10	10½
Almonds, soft shell	17	19
Almonds, shelled	31	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	26 00	28 50
Choice	29 00	30 00
Iron, ₱ ton:		
Pig	42 00	45 00
Country bar, ₱ lb	5	6
English	—	4
Swedes, assorted	6½	7½
Hoop	6	8
Sheet	6½	10
Boiler	7½	8
Nail rods	8½	10
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	8 50	9 00
Bar, ₱ lb	9½	10
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 70	1 80
Cement	2 50	3 00
Plaster Paris	2 50	3 00
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	20 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	17 00	20 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	— —	5 00
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	70½	— —
Coal oil, in barrels	29	31
Coal oil, in cases	34	36
Linseed, raw	95	1 00
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 60	1 75
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35½	35½
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	45	50
Cloves	18	20
Nutmegs	1 20	1 25
Pepper	21½	21½
Pimento	12½	— —
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13	— —
Pulverized	13	— —
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	80	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	16 75	17 00
In plates, I. C	14 50	14 75
Leaded plates, I. X	16 25	16 50
Leaded plates, I. C	14 00	14 25

CATTLE MARKET.

NEW ORLEANS, April 16, 1872.

Texas beeves, choice ₱ head	$50 00 @ 55 00
Texas beeves, 1st qual ₱ head	35 00 @ 45 00
Texas cattle, 2d qual, ₱ head	20 00 @ 28 00
Texas cattle, 3d qual, ₱ head	12 00 @ 14 00
Western beeves, ₱ lb, net	10 @ 11
Hogs, ₱ lb, gross	6 ½@ 7½
Sheep, first quality, ₱ head	5 00 @ 7 00
Sheep, second qual., ₱ head	3 00 @ 4 00
Sheep, third quality, ₱ head	2 00 @ 2 50
Milch cows, choice, ₱ head	80 00 @ 100 00
Milch cows, ₱ head	50 00 @ 80 00
Texas cows, with calves	@ 50 00
Calves, ₱ head	7 00 @ 10 00
Yearlings, ₱ head	10 00 @ 15 00

Special Notices.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 23-26. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

WM. B. HINES, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Amaugaville	Apr. 20, 21
Randolph circuit, at Brierfield	27, 28
Perryville, at Bethel	May 4, 5
Greensboro	11, 12
Havana, at Vaughn's chapel	18, 19
Brush Creek, at Mount Nebo	25, 26
Plantersville, at Pleasant Valley	June 1, 2
Newbern and Hamburg, at Monat Carmel	15, 16

The above are on the second round. The following are on the third round:

Marion	July 13, 14
Robeson Springs, at Clanton	20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

SELMA DISTRICT.—SECOND ROUND.

Suggsville circuit, at Gosport	Apr. 6, 7
Selma station	13, 14
Summerfield station	20, 21
Reinbert Hills ct., at Hampden	27, 28
East Selma station	May 4, 5
Dayton and Spring Hill, at Dayton	11, 12
Linden and Flatwoods mission, at Dayton	11, 12
Choctaw Corner circuit	18, 19
Peachtree circuit, at Pine Hill	25, 26
Orrville circuit, at Orrville	June 1, 2

A. J. BRIGGS, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Eutaw	Apr. 6, 7
Greene, at Pleasant Grove	13, 14
Demopolis	20, 21
Forkland, at Trinity	27, 28
Cuba, at Chestnut Grove	May 4, 5
Gainesville, at Warsaw	11, 12
Gaston, at Pushmataha	18, 19
Butler, at Butler	25, 26
Bladen Springs, at Bladen Springs	June 1, 2

S. H. COX, P. E.

EUFAULA DISTRICT.—SECOND ROUND.

Enon and Midway	Apr. 6, 7
Perote	13, 14
Clayton and Louisville	20, 21
Choctawhatchie	27, 28
Lawrenceville	May 4, 5
Chanahatchie	11, 12

JAS. L. COTTEN, P. E.

MOBILE DISTRICT.—SECOND ROUND.

St. Francis street	Apr. 6, 7
Mount Pleasant ct., at Stockton	13, 14
Grand Bay mission, at Grand Bay	20, 21
St. Stephen's	27, 28
Eastern Shore	May 4, 5
Pollard circuit, at Pollard	11, 12
Pensacola	18, 19
Milton	25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Cadiz street	Apr. 21
Quarterly Conference for Cadiz St., Louisiana avenue and Carrollton, at half-past seven P. M.	22
Carondelet street	28
Thibodaux	May 5
Felicity street	12
German charges—Dryades street.. Craps street	19 26
Plaquemine	June 2
Morgan street	9
Algiers	23
Baton Rouge	29, 30

LINUS PARKER, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Vernon circuit, at Douglass	May 11, 12
Homer circuit, at Arizona	18, 19
Haynesville, at Crystal Springs	25, 26
Ouachita, at Marshall	June 1, 2
Farmerville ct., at Farmerville	15, 16
Castor circuit, at Brooklyn	29, 30
Monroe	July 13, 14
Trenton	20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST—SECOND ROUND.

Oak Ridge and Prairie Mer Rouge, at Prairie Mer Rouge	Apr. 27, 28
Waterproof, at St. Joseph	May 4, 5
Wesley and Jordan, at Wesley	11, 12
Bastrop, at Bastrop	18, 19
Floyd and Delhi, at Delhi	25, 26
Oak Grove, at Hollywood	June 1, 2
Lake Providence, at Lake Providence	8, 9
Lind Grove, at Bartholomew	15, 16
Rayville, at Union	22, 23
Winnsboro, at Hurricane	29, 30
Sicily Island, at Holly Grove	July 6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.

New Iberia	Apr. 6, 7
Franklin and Pattersonville, at Pattersonville	13, 14
Lake Charles	May 25, 26
Grand Chenieres	June 1, 2
Calcasieu	8, 9
Sugartown	15, 16

B. F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

Lexington, at Lexington	Apr. 6, 7
Attala, at Hurmonia	13, 14
Kosciusko and Bethel, at Macedonia	20, 21
Richland, at Ebenezer	May 4, 5
Durant, at Durant	11, 12
Vaiden, at Vaiden	18, 19
Black Hawk, at Emory	25, 26
Greenwood and McNutt, at Greenwood	June 1, 2

Bishop Keener will (D. V.) dedicate our new church at Vaiden, May 10, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—SECOND ROUND.

Summit and Magnolia	Apr. 13, 14
Holmesville	20, 21
Amite City	27, 28
Greensburg	May 11, 12
Pontchatoula and Livingston	18, 19
Big Creek	25, 26
Franklinton	June 8, 9
Covington	15, 16
St. Helena	22, 23

J. NICHOLSON, P. E.

JACKSON DISTRICT.—SECOND ROUND.

Canton station	Apr. 6, 7
Yazoo City sta. and Silver Creek mission, at Yazoo City	12, 13, 14
Sharon circuit, at Sharon	20, 21
Madison circuit, at Livingston	27, 28
Yazoo circuit, at Benton	May 4, 5
Mount Olivet circuit and Yazoo mission, at Fletcher chapel	11, 12
Sulphur Springs	18, 19
Raymond circuit, at Bolton	25, 26
Brownsville circuit, at Liberty	June 1, 2
Camden and Thomastown cts., at Forest Grove	8, 9
Carthage circuit	15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12-14. All the preachers and official members of the district, who can, are requested to meet him there at that time.

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Natchez	Apr. 6, 7
Port Gibson	10
Vicksburg station and City miss'n	13, 14
Rocky Springs, at Grand Gulf	27, 28
Rolling Fork	May 4, 5
Clover Hill	11, 12
South Warren, at Forest chapel	18, 19
North Warren, Mildale and Sunflower, at Wesley	25, 26
Cayuga, at Cayuga	June 1, 2
Fayette, at Mount Carmel	8, 9
Kingston	15, 16

The District Conference will be held in Fayette, April 18-21. Bishop H. H. Kavanaugh, D. D., will preside. Opening sermon on Thursday night, by Rev. John G. Jones.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.—SECOND ROUND.

Brandon station	Apr. 6, 7
Brandon ct., at Richland Academy	13, 14
Forest circuit, at Wesley chapel	20, 21
Hillsboro circuit, at Mount Zion	27, 28
Lake circuit, at Lake station	May 4, 5
Decatur mission, at Tallasha	11, 12
Philadelphia circuit	16, 17
Morton circuit	25, 26
Trenton circuit	June 1, 2
Raleigh circuit	8, 9
Taylorsville mission	15, 16
Garlandsville circuit	22, 23

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence ct., at Franklin chapel	Apr. 6, 7
Brandywine, at Brandywine	13, 14
Scotland, at Bethesda	20, 21
Pleasant Valley, at Rehoboth	27, 28
Burtonton, at Burtonton	May 4, 5
Georgetown, at Mount Pleasant	11, 12
Beauregard, at Wesson	18, 19
Jackson	25, 26
Crystal Springs	June 1, 2
Rogue Chitto	8, 9
Brookhaven	15, 16

W. E. M. LINFIELD, P. E. Post Office, Crystal Springs.

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scooba	Apr. 6, 7
Spring Hill ct., at Lauderdale sta	13, 14
Wayne circuit, at Enon	20, 21
Shubuta circuit, at DeSoto	27, 28
Enterprise circuit, at Sukalena	May 4, 5
Enterprise station	11, 12
Marion circuit	18, 19
Clarke circuit	25, 26
Meridian station	June 1, 2
Paulding circuit	8, 9

WM. B. HINES, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Mt. Carmel and Williamsburg cts.	Apr. 6, 7
Rankin circuit	13, 14
Columbia circuit	20, 21
Enon circuit, at Bethel	27, 28
White Plains circuit	May 4, 5
Pearlington ct., at Turtle Skin	11, 12
Ocean Springs	18, 19
East and West Pascagoula	25, 26
Greene mission	June 1, 2

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—SECOND ROUND.

Clinton	Apr. 6, 7
East Feliciana, at Pipkin's chapel	13, 14
East Baton Rouge	20, 21
Bayou Sara, at Pinkneyville	27, 28
Jackson	May 4, 5
Amite	11, 12
Meadville	18, 19
Wilkinson, at Macedonia	25, 26
Buffalo	June 1, 2

J. L. FORSYTH, P. E.

MISCELLANEOUS.

Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, APRIL 25, 1872. NO. 17.

NEWS OF THE WEEK.

DOMESTIC.

New York, April 17.—Father Gavazzi, the eminent Italian priest, arrived to-day.

The last steamer of the Pacific Mail Line from the East, at San Francisco, brought one thousand three hundred Japanese immigrants, and an agent has gone to Japan to bring twenty thousand more as laborers for different sections of the country.

Gavazzi states that he and the Rev. Dr. Thompson are a deputation from the Free Christian Church of Italy to make its objects and prospects known to our friends in America, and to ask assistance. They hope to carry home from America the beginning of an evangelical college which shall diffuse throughout United Italy the true doctrine of free Christianity. Their creed is simply "the golden rule," and to pay no obedience to the Vatican.

San Francisco, April 17.—The California grape crop is damaged to the extent of one-fifth or one-sixth by the late frosts. Peaches, figs, apricots, almonds, nectarines and English walnuts are also damaged in some localities.

Tallahassee, Florida, April 17.—The Supreme Court met to-day at eleven A. M., Chief Justice Randall presiding, with a full bench.

The decision of Judge Leon in the Circuit Court, sentencing C. H. Pearce, bishop of the African Church, member of the Senate and a prominent politician of this State, for bribery to six months in the county jail and $1,000 fine, was confirmed.

Jackson, Miss., April 18.—The north-bound passenger train on the New Orleans, Jackson and Great Northern railroad was wrecked to-day, at half-past three P. M., by the breaking of an axle of the truck of the smoking car, which ran off the track, on an embankment fifteen feet high. The smoking car and ladies' car were thrown down the embankment and turned completely over. The left-hand side of the ladies' car was entirely torn off.

There were no persons killed, and only one seriously injured—a Mrs. A. W. Pierce, of Beauregard, Mississippi, arm broken and nose injured; also received a flesh wound on her forehead.

The accident occurred near Dulaney's Mill, six miles south of Crystal Springs, Mississippi.

San Francisco, April 19.—Violent shocks of earthquake still continue in Inyo county. An island is rising in Mono Lake.

Chinese advices state that on March 3 the explosion of a magazine at Tien Tsien destroyed eighty houses and many lives.

A riot among the Chinese laborers in the tin mines at Tacoot, in northern China, resulted in the loss of many lives.

Charleston, S. C., April 19.—A tornado swept over the up country on Thursday night. The new market-house at Columbia, about finished, was blown down, but the worst damage occurred in Chester, in which place sixty-two houses were entirely destroyed by the storm, and many others seriously damaged. Nobody was killed, but four colored persons were injured by falling houses. Miles of fencing was blown down, and thousands of large fruit trees were torn up by the roots. The loss in Chester is $50,000, mostly falling on persons of small means.

A meeting held in Chester to-day has taken steps for the relief of the sufferers. The tornado moved eastwardly, and was of short duration.

Eufaula, April 19.—Hon. John Black, editor of the Eufaula *News*, and for over twenty-five years an editor and publisher here, died at his residence in this city, early this morning, of congestion.

Nashville, April 19.—Nineteen emigrants for Salt Lake City left this afternoon. They are from Virginia and North Carolina.

Baltimore, April 22.—Smallpox deaths for the week were twenty-seven.

San Francisco, April 23.—The growing crops of grain are maturing rapidly. A great scarcity of hands to gather the crops is anticipated. Foundrymen and machinists are scarce, owing to the increased demand for mining machinery. The increased production of bullion and the advance in mining stocks stimulate business of all descriptions.

Parties arriving at Portland, Oregon, from Sitka, Alaska, report great excitement in that region on account of the discovery of rich silver mines within half a mile of the town, and of the discovery of rich gold and silver mines in other places.

FOREIGN.

Yokohama, March 26.—Political affairs are exceedingly quiet.

The first Japanese fair, under the direction of the government, takes place at Kiots, on April 10. Foreigners are allowed to visit it and show their manufactures. This is considered a virtual abandonment of the exclusive policy, and one of the results of the mission of Iwakura to America.

The reception of the news of the hearty welcome given to the Japanese embassy in California by all parties there is highly appreciated both by natives and foreigners alike.

Several severe earthquakes have occurred in Japan.

General Williams and forty Japanese students are about to leave for America. Among the latter there are some high relatives of the Mikado.

City of Mexico, April 7, via Havana, April 19.—A rebellion has broken out in the State of Yucatan. Troops have been sent to subdue it. The city of Merida is in possession of the revolutionists.

The rebellion is again important in the Sierra de Puebla and the States of Chiapas and Tabasco. Several bodies of government troops have been defeated by Generals Negrete and Mendez.

A counter revolution has broken out in Nuevo Leon, under Garcia Melo, who has seized the governorship and outlawed Governor Trovino.

Order has been thoroughly established in the States of Guanajuato, Zacatecas, Aguas Calientes and Durango.

An earthquake occurred on the twenty-seventh ultimo, in Oaxaca, which destroyed many churches, dwellings and levees.

President Juarez, in a message to Congress, stated that the rebellion was crushed, but he still clings to dictatorial powers, and asks for an extension of facilities.

The congressional Committee on the Constitution have reported in favor of extending the dictatorship indefinitely.

It is reported that Juarez wishes to resign the presidency, but his friends will not permit him to do so until his successor has been provided.

Romero, minister of finance, says the Juarez administration will be the last independent government of Mexico. It is believed Juarez will deliver the country to the United States before permitting the opposition party to rule.

Berlin, April 19.—The minister of public worship has given formal notice to the Bishop of Ermland that as the sentences of excommunication against German subjects clash with the civil law, and affect unfavorably their social status, therefore the consent of the government must be obtained before such sentences are pronounced. The minister insists on obedience to the laws as a duty incumbent on all, and intimates a failure in that duty on the part of the bishop will lead to the withdrawal by the government of its official recognition of his ecclesiastical functions.

The Bishop of Ermland answers apologetically, affirming that civil honor is in no way affected by excommunication.

London, April 20.—Some walls in the course of erection at Kirkready, Scotland, fell to-day, killing nine persons.

A special from Rome says that the Italian government thinks that the Geneva arbitration should not consider indirect damages.

A telegram from Hong Kong brings intelligence of a terrible marine disaster on the Chinese coast. The French steamer Avato came into collision with the steamer Rona, and the latter vessel was sunk. Sixty persons who were on board the Rona are missing, and it is believed that all are lost.

Madrid, April 21.—The railway companies have been ordered to hold all their rolling stock in readiness for instant use.

Volunteers in Madrid and elsewhere proffer their services to the government.

The council of ministers met yesterday evening, and was in session all night.

L'Imparcial is assured that the King's speech to-morrow will contain the following declaration: "I will not impose myself on the country, except as a representative of and supported by the majority, but if some turbulent minority seeks to impose its will on the nation, I know my duty and will fulfill it."

Carlist newspaper organs publish the protest of Don Carlos against late elections. A general Carlist rising in all parts of Spain is momentarily expected. Preparations of all kinds are being made to meet it.

Madrid, April 22.—The Carlists have again commenced their depredations against the government, and are active in the provinces of Toledo and Navarre, where bands, under the command of priests, have appeared. Demonstrations in other portions of the kingdom are imminent. The government authorities have arrested many persons in the cities of Madrid and Valladolid and elsewhere, whom they suspect of complicity in the Carlist movements.

Madrid, April 23.—Many members of the Carlist Juntas have been arrested in different parts of the country.

Carlist bands are increasing in number throughout the kingdom. Mendry: "Viva Charles the Seventh; death to the Liberals." A large number of peasants in the provinces of Navarre, Guipezoa, Ternel, Leon and Huesca, have joined the forces of the Pretender.

The government is active in its exertions to suppress the rising, and it is reported will adopt a more rigorous policy toward the disturbers than that now pursued.

FROM THE WORK.

Port Gibson, Mississippi.

Mr. Editor: I have sometimes thought that much interest might be added to your paper and our other *Advocates* by a rigid pruning or condensation of "news from the churches." But I see now what a pleasant thing it is to have several columns open to correspondents, and to be allowed such a wide range of topics. I have hesitated to use this privilege in time heretofore, because our church seemed to be rather out of the range of episcopal visitation and other incidents of general significance. But now we are really going to have a Bishop at our District Conference, and we intend to hold up our heads and handle our pens too, (*vece signum,*) like other people. Ours used to be, in many respects, the choicest station in the Conference bounds. The membership was wealthy and liberal, having a generous share of the intelligence and refinement that distinguished the town of Port Gibson and its vicinity.

The war dissipated much of the wealth, scattered the membership, and greatly depreciated the church spirit—so much so that spiritual deadness threatened all the interests of Methodism here. Last year, however, our prospects began to brighten. Under the pastorate of Bro. Galloway—whom you may not know, but of whom you will hear one of these days—our church gave good signs of returning life. During the year there were more than twenty additions to the church; our finances improved, as the reports will show; interest in the Sunday school revived, and, in spite of some untoward circumstances, we had evidence that much real and permanent good was done.

Judge of our disappointment when, notwithstanding our earnest petition for his return, Bro. Galloway was sent away to South Warren circuit. It is true we were cheered with the hope of having Bro. Evans in his stead; but the people of Monroe were more fortunate with their petition than we were, and he too failed to come. We had rented a parsonage in anticipation of his coming. The people contributed freely to furnish it, the ladies, as usual, taking the lead. We felt that we were badly treated, and some harsh comments were made.

But the Lord has been better to us than our fears. The Louisiana Conference has loaned us Bro. Trippitt, and we warn you at once that we intend to keep him if we can. We will return you twice his weight, avoirdupois, but him we intend to keep. Already we are gathering the first fruits of what we trust will be a glorious harvest, both spiritual and material, to our needy church. Our people are devising liberal things; they are beginning to believe that they can support a pastor, and obscure hints are sometimes heard of buying a parsonage. The stewards positively meet every two weeks, and can actually mention quarterage to people on the streets without speculating upon the true Christian attitude and limit of self-defense.

You know Bro. Trippett, however, and he needs no commendation from us. You will hear of our progress as we make it, perhaps. We believe the Lord has spoken good concerning us.

Don't you think, if we buy a parsonage, pay our church out of debt, and improve generally and steadily for several years, even to the point of "resounding" to Centenary, that Bishop Keener will come and preach for us—on the "Macedonian Grace?"

Pierre.

April 10, 1872.

The Bible Cause and the Southern University.

Mr. Editor: Our anniversary Bible meeting was held in Selma, at night, in the Presbyterian church, and was in all respects a fine success. That auxiliary has made arrangements to put a colporteur in the field for the present year. He will begin the work in Dallas county, and continue down the Alabama river, on the west side, below Suggsville. We hope he will meet with a kind reception and hearty co-operation by the entire Christian public. I preached in the morning, for Bro. Andrews, to the largest congregation I have seen in the church at that place since the war. Bro. Andrews is building up the church and congregation in all respects. It is now the largest and most influential Methodist church in the State. Bro. Briggs, the presiding elder on the Selma district, is rapidly building up the waste places, as well as the towns and cities, in that large field. Rain and mud seem to be no obstacles in his way. Success to his labors!

Our Bible meeting in Greensboro was interesting and profitable.—That society, through the untiring and constant efforts of the treasurer and depository agent, Bro. Garrett, has done a great and good work in the circulation of the Scriptures. More than a thousand copies have been sold and given away by this auxiliary since the war. The society is out of debt, and has a large and well-assorted stock of books on hand.

I had the pleasure of meeting Dr. A. S. Andrews, and the able and efficient corps of professors associated with him. They are in fine spirits. About one hundred students are in attendance at the University, and still more coming in. I preached in the Methodist church, morning and night. I was favorably impressed with the large attendance of the students. Their propriety in and about the church, and their high-toned morals, more than ever convinced me of the great worth of church schools and colleges. No man who loves his son should sacrifice such needful moral and religious restraints for any consideration. What is education worth when life and character are hopelessly bankrupt? There are about twelve young men in the institution already licensed to preach. The University has brighter prospects than ever since the war. Dr. Andrews and his co-laborers are doing a great work for God and the church. Let Methodists all over the land hold up the hands of these laborious servants of the church. They ought and must and will be sustained. The University now only needs the small sum of about $25,000 additional endowment to make it self-sustaining, and a permanent blessing to the church for ages to come.

There is now but one Methodist college in Alabama. It is certainly to the interest of the entire church to sustain their own college. And besides all this, there are some four or five large and influential Conferences now patronizing and supporting the Southern University. It is bound to be in all respects just such a college as the church needs. In fact the church now has it in her power, with the large and commodious buildings out of debt, to make the Southern University a model institution. Dr. Andrews will visit the important points in the several patronizing Conferences during the months of vacation, and raise the needed endowment.

The financial as well as the educational necessities of the times have been wisely considered by the managers of the University. They have attached a boarding department to the college, not to make money, but to afford the means of education suited to the financial and oppressed condition of the youth of the country. Board is furnished just at what it costs to keep a decent table; no room-rent. One hundred and fifty dollars will meet all expenses of board, tuition, washing, etc., for the entire term.

Such high and thorough educational advantages, at such reduced prices, are seldom found in this or any other country. We have long hoped that some college of high grade would make the sacrifice and adapt the financial department to the condition of the country. We are glad to find in the operations of the University all that could be desired in this respect. From all I see and hear, there may be at least two hundred boys, before two years, in the Southern University.

S. P. Richardson.

Summerfield, Ala., April 4, 1872.

Southwestern Louisiana—Its Religious Teachers, Etc.

Mr. Editor: Having been identified with this field for about fourteen years, I have become much interested in the welfare of its people. Now that its vast prairies are soon to wake the echoes and feel the tread of the "iron horse," and its fertile soil to be placed within easy reach of enterprising populations, and learn to smile with abundant harvests under their superior modes of culture, we take fresh courage, and hope yet and soon to see this fairest of lands teeming with a people unsurpassed in intelligence, enterprise and high religious culture. With this influx of enterprise will doubtless come the man called of God to preach the "unsearchable riches of his truth." *This we especially need.* To-day, within the bounds of my district—reaching from Berwick's Bay to Washington—we need five earnest preachers of the gospel for our own congregations. We, as a Protestant denomination, stand almost alone to battle with sin and the corrupting influences of the Romish priesthood. In this field the Baptists have but one preacher, with only two or three small congregations. The Episcopalians have only two preachers and four churches. These denominations, owing to their doctrines of succession—and in the latter, owing to its great latitude of moral discipline and low grade of Christian practice—are not meeting the wants of the country and the times.

To give an idea of what we need, I will give you what we have. At one place the religious teacher of the majority gambles at cards, often all night long; drinks to such an excess that he has been seen in *deshabille* running frantically all over his inclosure, and is very profane, having been heard to belch out oaths in a public store, in the presence of ladies, which would seem only fit for demons. To counteract this we have preaching only on Sabbath night. He is there constantly, to lead to infidelity by his example. At another town those who are the only constant religious teachers drink to such excess that they have been seen in *deshabille* on their "all-fours," butting like goats, barking like dogs, and playing "leap-frog." To counteract this we have a church with services only semi-monthly. At another point the man to whom the masses look for religious instruction is a regular drinker, having often been seen to invite his followers into the coffee-house, and with them drink ardent spirits. At that place our pulpit is served by the local ministry—very good, but necessarily somewhat inefficiently in that there is so little pastoral work done. And thus it is, more or less, through all this district. Our Episcopalian friends tell our people and their children: "Join us; we'll let you dance." Instead of fighting sin, and teaching holiness of heart and life, they are engaged in a crusade against other Christian denominations, especially against us; and in this are actually doing more harm than good.

We have in this district only ten men, local and itinerant, and there are at least one hundred thousand souls to be taught. As for the freedmen, under the teaching and example of priests and political preachers, we now have a conglomerate mass of moral and theological corruption, that is difficult to describe. I will give illustrations. At one place the leading colored preacher calls himself a Baptist, yet he is a stationed preacher, a presiding elder, a bishop, wears a silk gown when preaching, baptizes infants, hears confession, and is an ontright immersionist. I heard a colored man attempt to preach a funeral sermon in a Methodist church. They had black and white cambric stretched around the altar, and hung about the doors and windows; then two men—mourners—to sit in front of the altar, with their hats on; and in the twenty minutes' discourse that I heard there was not an intelligible sentence. Some of these ignorant men have been "gobbled" up by the Northern Church and ordained.

O fair land of flowers and sunshine, how dark the shadow of moral death that now enshrouds thee! Will not the church pray earnestly for us? Will our young, robust, pious, earnest and successful preachers turn their thoughts to this Macedon, and, hearing its cry, come over and help us? We are now inaugurating high schools, academies—not colleges—in connection with our various stations, and under the control of the Quarterly Conferences of the church. *We must educate our own children,* with all others that we can, or else the proselyting plans of others will take from us the "seed-corn" of the church. This instrumentality is being effectually used as a means to forestall the growth of vital holiness in the midst of this people. We need men and women competent to teach, as well as men to preach the science of holiness by "lifting up holy hands, without wrath and doubting."

Pecuniarily the country is poor; but now is the time to come, and build up with the country. A teacher or a preacher will find simply food and raiment—and possibly nothing more for a time—if he be prudent and economical. The time is not very distant, however, if the nation prosper, when this will be a land of fatness. It is eminently a healthy country. It is true our towns are subject, more or less, to epidemics of yellow fever; but people come and live here for the sake of worldly gain. Are we not willing to risk for the salvation of souls what they risk for the world? Thank God, there are indications of good in our work throughout the entire district. Quite a number of accessions at the different quarterly meetings, and a general improvement in church affairs.

B. F. White.

Franklin, La., April 14, 1872.

To the Preachers of the Mobile District.

Dear Brethren: Please inform me by letter, as soon as possible, of the number and names of those who will attend the District Conference. To get here in time, and secure passage to Milton by boat, you must be in Pensacola by Wednesday morning before the District Conference convenes.

We earnestly beg that all the preachers and delegates attend. Ample provision for entertainment will be made.

Wesley B. Dennis.

Washington as a Farmer.—The farm of General Washington, at Mount Vernon, contained ten thousand acres of land in one body—equal to about fifteen square miles. It was divided into farms of convenient size, at the distance of two, three and five miles from the mansion house. He visited these farms every day, in pleasant weather, and was constantly engaged in making experiments for the improvement of agriculture. Some idea of the extent of his farming operations may be formed from the following facts: In 1787 he had five hundred and eighty acres in grass; sowed six hundred bushels of oats; seven hundred acres with wheat, and as much more in corn, barley, potatoes, beans, peas, etc., and one hundred and fifty with turnips. His stock consisted of one hundred and forty horses; one hundred and twelve cows; two hundred and thirty-six working oxen, heifers and steers, and five hundred sheep. He constantly employed two hundred and fifty hands, and kept twenty-four plows going during the whole year, when the earth and the state of the weather would permit. In 1780 he slaughtered one hundred and fifty hogs for the use of his own family, and provisions for his negroes, for whose comfort he had great regard.

Probably the oldest rose-bush in the world is one twined upon a side of the Hildesheim cathedral in Germany. The root is buried under the crypt, below the choir. The stem is a foot thick, and half a dozen branches nearly cover the eastern side of the church, bearing countless flowers in summer. Its age is unknown, but documents exist which prove that a Bishop Hezilo, nearly a thousand years ago, protected it by a stone roof, which is still extant.

Philanthropy is not religion, but there is no religion without philanthropy. He that is indifferent to the poor is no Christian, no matter what his creed or his professed experience. How to care for the poor is another question. It is to be done not merely by feeding the hungry and clothing the naked, but yet more by laws and educational and religious influences which enable them to provide for themselves.

A wise man looks upon men as he does on horses: all their caparisons of title, wealth and place he considers but as harness.—*Cecil.*

Education Without Religion. The Duke of Wellington once said: "Educate men without religion, and you make them but clever devils."

The Christian Advocate.

THURSDAY, APRIL 25, 1872.

For the Advocate.

RAISING MONEY.

"E'en [illegible]
Fate! O put [illegible]
Lest we, [illegible]
Horace.

Is there good reason why one should refrain
From speaking wholesome truths in *spotless* strain?
As teachers bland oft bribe reluctant boys,
With cakes and candies, gingerbread and toys,
To learn their A B Cs, and thus to gain
An entrance into science's fair domain,
So the good pastor and his pious charge
Entice the sinner and the saint at large,
When preachers famish and when churches pine,
To give their money, and their hearts incline
To do good deeds; and christian graces learn,
To practice charity, and with zeal to burn
To bring God glory, and cause to advance
Christ's kingdom on earth—by a lively dance,
Concerts, charades, tableaux and oyster soups,
Far-famed string bands and operatic troops,
Fairs, flummery, raffles, lotteries and hops,
Where fashion flaunts her finery and sweet-scented fops
Can ventilate their nothings, and display
Their faultless kids and sumptuous array,
While saintly brethren in their Sunday rig,
And godly sisters countenance the jig,
And give their sanction to voluptuous dance,
Because it serves God's glory to enhance.
"We must have money," christian people say:
"Are not our churches going to decay?
Our pastor hath not where his head to lay,
So we must build a parsonage right away.
His family, too, is large, his salary small,
(Though small it be, he cannot get it all.)
If Christians all would of their substance bring,
We ample means would have for everything;
But without money churches cannot go;
We must have money then, of course, you know;
And since the members lack the liberality,
We must go out among the generality,
And, by a sort of sugar-coating operation,
Contrive to get from them a big donation.
Lovers of pleasure thus can do the work
Which lovers of God have seemed disposed to shirk.
As wise as serpents we are told to be,
And here, I think, we show their subtlety."

My Christian friends, with your good leave,
I'll tell you that I don't believe
That churches ever should resort
To means like these for their support.
The church, Christ's bride on earth, should dress
In robes of spotless righteousness;
Not stand, like hostess at an inn,
With tidy apron under chin,
To serve her guests with tempting dish
Of savory flesh or fowl or fish,
And cater to the carnal senses
To get the means to pay expenses;
Nor should the church, we think, be meddling
With fairs or infairs, or be peddling
Pin-cushions, fancy things and knick-knacks,
To scrape together a few greenbacks.
But when she goes to being jolly
She's guilty of the greatest folly;
She sets the folks to guessing riddles,
And dancing jigs to sounding fiddles;
She advertises "grand tableaux,"
Inviting people to her shows.
"Come every one, come all and see—
Only one dollar admittance fee;
And when a dollar thus is given,
'Tis that much treasure stored in heaven."
It seems to me that fun and frolic
Was not the method apostolic
Of building and supporting churches.
He will not find, who Scripture searches,
Any prescription such as that
For making poor, lean churches fat.

When churches go to acting roles,
They leave the work of saving souls—
Surrendering their high vocation
For very small consideration.
True Charity gives to God straightout—
She doesn't do it "round-about."

JACKSON, La., Jan., 1871. R.

For the Advocate.

LOUISIANA.

PROSPECTS—MORALS.

Mr. Editor: The history of no part of the United States is so replete with historic and romantic interest as that of the country embraced within the present limits of the State of Louisiana. Once this State, then a province, gave name to a wide sweep of country, extending from the Calcasieu and Pensacola bays on the south to the great lakes on the north, and westward stretched out beyond the vast plains of the West over the Rocky mountains, and down the Pacific slope to its very strands. No country in the world comprises such an extensive area of rich and varied soils as did the original Province of Louisiana. Rich in natural and mineral resources, covered with the finest growth of timber on the globe, traversed in every part by great water-courses, and possessing a salubrious climate, the valley of the Mississippi was a vast amphitheater, destined to be filled to its utmost extent with an industrious and enterprising population. Agriculture, manufacture and commerce were each to find the most ample room to fulfill their missions of conveying peace, comfort and happiness to the human family. In the distant future its first explorers beheld the wealth and greatness of this wonderful country. The eyes of the world were at one time upon the valley of the Mississippi. For a long series of years three of the most powerful nations of the earth—France, Spain and Great Britain—struggled to gain the ascendancy in this virgin land. It was the vital part of the New World, and was indeed the richest acquisition that any of these powers could ever make. Whatever either slope of the New World would become, whether dependent or independent, they could never equal in wealth or power the coming developments of this valley of the Mississippi. De Soto, a Spaniard of commanding talents and unbounded ambition, after three years of arduous toil and severe hardships, stood upon the banks of the vast Mississippi. But he accomplished nothing for his King. In A. D. 1677 the Mississippi river was discovered by Marquette and Joliette, two French missionaries. They were followed by La Salle, a Jesuit of extraordinary courage and perseverance, together with a boundless spirit of enterprise, who, in the spring of A. D. 1682 descended the Mississippi river nearly to the mouth. Reascending a short distance, he took formal possession of the country in the name of Louis the Fourteenth, *Le Grand Monarque* of France. After appropriate military honors the occasion was closed by the ceremonies of the Catholic Church, under the conduct of Father Zenobe, the *Recollet missionary* of the expedition. These ceremonies consisted in the performing of two solemn chants and the setting up of the cross, the whole being concluded by loud shouts of *Vive le roi*.

At this period the whole country from Fort Frontenac to the Natchez villages was inhabited by wild and ferocious savages. The names of Natchez, Chickasaw, Cherokee and Illinois were sufficient to inspire terror among the Europeans, and to incite them to caution. Their prowess on the field of battle in other days had been sufficient to excite the admiration of their enemies, and to extort from them a just meed of praise. In spite of all this, no sooner was it announced that Louisiana had passed under the dominion of France than emigrants began to arrive, in order to occupy the new country open to their enterprise. The prominent idea before the minds of the emigrants had no respect either to honor, social happiness or religious liberty; but *fortune* was the leading incentive. That golden delusion which, a century and a half before, had destroyed DeSoto and his gallant band, had not yet passed away.

In A. D. 1699 M. Iberville began a settlement on the lower Mississippi, which still bears his name, but which cost him his life. He was succeeded by M. Crozat, a man of wealth, who for a number of years enjoyed the exclusive trade of the country. At this time society in France was in a state of ferment over the celebrated scheme of John Law, known as "the Western Company," to which Crozat transferred his interests in Louisiana, and which finally involved in ruin half of the French nobility. This was an integral part of that system of schemes by which John Law obtained almost entire control of the commerce both of Canada and Louisiana.

During all this time every inducement had been offered to influence emigrants to settle in southern Louisiana; but every effort to procure a settlement of the proper sort had proved abortive. The character of these first settlers, unlike those of the English colonies along the Atlantic seaboard, was of that restless sort least of all calculated to conserve the interests of good morals. Instead of being men of families, and possessing the refining influences and social restraints of home, they constituted that class of society known as "floating population." These being the founders of society in Louisiana, no one acquainted with the moral and social history of nations could fail to discern the confusion certain to ensue upon such an order of things. Society in after ages partakes more or less of the character of the first settlers of a country, especially if they are the natural ancestry of its population. Customs, adages, superstitions and opinions descend almost as readily as property, until the social likeness transmitted by the fathers is reproduced in the children. By the tender of her walls as an asylum of liberty, ancient Rome was filled with all classes of these restless individuals, who did not possess any of those wholesome restraints so necessary to the formation of pure society. And notwithstanding the introduction of women by means of the Sabino rape, Roman society for centuries bore the impress of its first generation.

Early in February, A. D. 1720, five hundred and eighty emigrants arrived at Mobile for the settlements of Louisiana, especially for the lower Mississippi. Among these were a large number of females from the houses of correction in Paris. These were taken from among the most audacious and abandoned characters of that licentious metropolis. Such individuals were not likely to elevate the standard of character or to refine the moral and social sentiment of any community in which they might chance to reside. Another weighty element of the population consisted in African slaves. In the autumn of A. D. 1719 the first lot of five hundred arrived, and every spring and autumn witnessed fresh arrivals, until in A. D. 1723 there were two thousand and ninety slaves in the colonies of New Orleans and Mobile. These being brought from every part of Africa, constituted as complete a collection of ignorance, superstition and moral darkness as was ever known in any part of the United States. Added to these, the bays and inlets along the coast were infested with a multitude of freebooters, who sought every opportunity to pillage on the commerce of the colonies. Besides these, the various inducements offered by the Western Company had secured to the numerical strength of the colonies additional accessions of workmen, apprentices, officers and soldiers—all unmarried men. They were settled between Fort Saint Philip and the Natchez villages. These came to get rich, and not to advance the interests of either society or religion.

Since March, A. D. 1719, war had raged between France and Spain, which brought the Province of Louisiana, as it were, between the two opposite fires of the Spaniards, both in Mexico and the Floridas. Their continual encroachments, together with the hostilities of the savages, contributed to keep the province in a state of continual preparation for war and of military display. Amid such excitements and with such elements of population as these society must have been unsettled in the extreme, and morals greatly corrupted.

Yours, LOUISIANA.

KEACHIE, La., March 19, 1872.

For the Advocate.

LITTLE FANNIE.

"Oh, Fannie, do behave yourself!" petulantly exclaimed a mother. "Won't you put the broom down? You'll break the mirror and set the house on fire. There, you are now in my basket, tumbling everything on the floor." Now you would think Fannie a very bad girl; but she was not. She only wished to be employed, and at her mother's last exclamation she burst into tears and said: "Oh, mamma, I didn't mean to be bad. I only wanted a needle to sew dollie's dress where she tore it."

The mother felt rebuked at these words, but she was not in her usually happy mood, and only eased her conscience by giving the child a needle, and went on with her work.

A little while afterward she noticed Fannie standing at the window, looking very unhappy. She was talking all to herself; and, listening, her mother heard her say: "Oh, how I wish it was warm and sunny, so I could go out of doors and play. I worry mamma so much. I don't want to be bad, but I don't know how to be good. May be I'll go to heaven some time, and then I'll know how." The mother heard no more. She turned away, to keep from acknowledging to her own heart that she had been very wrong; and she was glad when baby became restless, and she had something else to occupy her thoughts.

That night Fannie was sick, and her mother watched her very tenderly. As her fever grew higher and higher she became much alarmed. A physician was summoned, and he didn't like her symptoms, and said she must be cared for very tenderly. He came day after day, but his face had not yet brightened as he looked at his little patient. He saw how devoted was the mother, and he pitied her very much as he so often noted the traces of tears on her pale face.

One bright morning, when Nature had dressed mother earth in her snowy robe, and sent out the bright sun to show how beautiful her face could be made, he came again and found the crisis of her disease passed. He told the mother that she would live. She could not control her feelings. She burst into tears, and, leaving the room, fell upon her knees, and thanked her kind Heavenly Father for sparing her little girl.

None but she knew why she refused to be comforted during little Fannie's illness. She never told to any one all she did and heard that morning before sickness folded its mantle over her pleasant home, but she made up her mind to be more patient, and she came out from the fire of affliction a changed woman.

When Fannie was well she wondered why her mamma so often laid aside her work, when she knew she was busy, to amuse her. She didn't know why her mamma would let her get out all her pretty things and play Christmas, or anything she wished. The room didn't look as tidy as it used to, but it was so much prettier to her, and she was happy all day long; and then when it was nearly time for papa to come she could help put everything in its place, and just be waiting with a kiss to meet him.

Alas! too many mothers, like Fannie's, are too busy clothing and feeding the body to remember that the little ones have hearts and minds to be fed. They have nothing to amuse them, and they get cross. That makes the mother cross, and sometimes—yes, sometimes she wishes she didn't have such a responsibility. Isn't it so, mothers?

We think them bad, when we are the very ones who are to blame. If we would only leave undone the outward adornings, and set ourselves to beautifying their hearts in their earliest childhood, how many sins would be avoided. The beautiful lessons of love and charity would be more deeply fixed in the heart, for it is the mother who must guard that treasure. S. W. H.

FARMERS are like fowls—neither will get full crops without industry.

LETTER FROM TEXAS.

WAXAHACHIE, TEXAS, April 4, 1872.

Mr. Editor: It has now been five years, three months and seven days since I left my home in Mississippi for this far-off sunset land. During this time I have traveled thousands of miles in Texas. I have been in most society common to Texas, as I have been all the time engaged in the pastorate.

During all my wanderings my mind has often reverted to the country of my youth and to the scenes of my childhood. I love Mississippi almost as a child loves its parent. But now I am on the broad, beautiful prairies of Texas, where every imagination of the thoughts of man for beautiful natural objects can be gratified.

This is a great State, and is evidently destined to be the greatest on this continent. To cross the State is no small undertaking. It is equal to crossing many of the empires or kingdoms of the Old World.

We have a variety of climate. I spent one winter in southern Texas, and in the month of January I saw plenty of cotton blooms and green leaves. It is a rich country, with more insects and the greatest variety I ever saw. I often caught myself stopping on the roadside and gazing in astonished wonder at the variety, shapes, forms, colors and sizes of this kind of God's creation.

Southwestern Texas, bordering on the Gulf, is a higher and dryer country, and is more of a stock country. I think it a far better country for consumptive persons than Florida is. The constant breezes from the Gulf and from the South Pass mountains, dry and pure, and charged, as they are, with a great deal of electricity, are calculated to infuse new vigor in the system.

Northwest Texas—in which I live—is mainly a prairie country, with as rich land as the world can produce. It is of a black, waxy nature. A little shower of rain makes it very disagreeable, and an hour of sun and wind dries it up. It grows corn, wheat, rye, barley, etc., as finely as any portion of the United States, and the Mississippi bottom can't excel it for cotton. Our stock-raising privileges are as good as any in the world.

Our streams are beautiful, clear and sparkling. In this region they usually run from the northwest to the southeast. Out of their white rock banks runs as fine spring-water as I ever saw anywhere. My well is within two feet of my dining-room door, is eighteen feet deep, with as good drinking water as can be found anywhere. Our entire town and county are supplied with just such water.

East of the Trinity is mainly a timbered country, with a diversity of soil and a great variety of timber. I think all the timbered country of Texas sickly, and all the prairie country healthy.

Our pine lumber comes from eastern Texas, Florida and Mississippi. There are three residences now going up on my street that are of lumber from southern Mississippi. It costs us here from $3 to $5 per one hundred feet. On most all of our creeks are portable saw-mills, cutting the hard timber into lumber. It is worth from $2 to $3 per hundred. There is a great deal of hedging now, which is a cheap and lasting fence.

The richness of the soil, the mild, desirable climate, and the cheapness of the land are the great inducements held out to emigrants, who are sweating out their very existence in the older, worn-out countries, and only making a bare support.

Again, we are not suffering from free negroes and Yankee thieves, as many of the older States are. In northern Texas we have but few negroes, and they are not troublesome. The carcasses are not here to induce the carpet-bag vultures, so common to localities where freedmen's votes are to be obtained.

Our people are out of debt and are making money; but money is very scarce just now—scarcer than I have ever known in Texas before.

Farmers went to work earlier than usual this year. The wheat crop is unusually promising.

Society is excellent here. There are academies and schools all over the land. Marvin College, situated in this town and of this Conference, is in a most prosperous condition. Being a trustee, I believe I am posted as to its condition. We have a few young men from Mississippi, and I doubt very much whether they could do better anywhere else. I will say, right here, that I am the corresponding secretary of the board of trustees, and will take great pleasure in corresponding with all teachers and persons who in any way feel an interest in our college. The present session closes on the twentieth of June, and the next begins on the first of September.

Emigrants from the older States say there is less disaffection here than in any other State. I have traveled from the eastern border of the State as far west as the white man dare go for fear of the savage Indians, and from north to south, and have never yet carried weapons of any kind.

The church in Texas is in a most prosperous condition. We have forty thousand Methodists and five Conferences in the State.

The spirit of education was never higher in any State than in ours now. Academies and colleges are springing up all over the country, as if by magic.

The State is being striped all over with railroads. I get letters and papers from Jackson, Mississippi, in four days from the time of mailing; from St. Louis in a very short time. At Waxahachie we are within twelve miles of the Central railroad.

Texas can live of her own resources. We have our salt, coal, copper, silver and a great variety of different kinds of mines.

I came to this region in advance of any of my acquaintances, but now they are scattered over five or six counties, and there are several in this town. I have located my family here—have property of my own—but I am as much of an itinerant to-day as when I first itinerated.

This article is not written to induce any one to move to Texas. I advise all who wish a change to come and see.

I am, with feelings of great kindness, yours in Christ,

T. W. HINES.

For the Advocate.

OUR MOTHER.

Our mother—our dear, sainted mother—what a halo pervades the very name! The self-sacrificing, unwearied devotion of a mother! Can we, do we fully appreciate it? Are we leading the lives her example, earnest prayers and admonitions would have us lead? Ah! we may be causing tears to flow from eyes that have ever beamed with loving, tender solicitude—agonizing struggles to tear hearts ever overflowing with unselfish acts of love—leading the patient feet into paths of trial too rough for their tender tread.

When the sweet face is placid in death, and the gentle hands lie folded over the quiet heart, will the remembrance of that mother be one of remorseful anguish or grateful sorrow? As we stand by the bier and rain tears over the calm face, will they be embittered with the knowledge that the hands lie over a heart wearied with the life *we* have made sorrowful, or will the chrism of a dying blessing soften the heart-grief?

We hold the answer in our own hands. We can render that life a happiness or a bane. And when we assume the fearful responsibility of parents we will appreciate all our mother has been to us.

Look at that mother when the jewel of maternity crowns a happy wifehood—when, with her soul thrilling with the sweet, sacred consciousness of motherhood, she bows with joyful awe to the All-Father, earnestly invoking strength and wisdom to guide the young life in paths of rectitude. Watch her through the anxieties and cares of childhood; the loving care with which she smooths the paths its little feet toddles through; the fond pleasure with which she watches and fosters the expanding mind and heart, strengthening and training each good impulse, prayerfully endeavoring to restrain the evil; in the hour of sickness and peril, when with unselfish devotion she anticipates every want, heroically suppressing all emotion to speak cheerfully to her child—the self-denial to be exerted, the victories over *self* to be accomplished, so that *precept* may be followed by example. And gay childhood ripens into maturity when the roseate future seems just ready to throw its vail of happiness over the glowing, eager soul, the bright dreams of ambition clamorous to be realized, when life seems fraught with happiness, and every friend worthy of confidence and ardent affection—oh! then the mother's trials are but commencing! On *her* devolves the task of pointing out the shoals and quicksands that lie thickly strewn over life's pathway; with mild, judicious counsel to help her child select those companions that will *merit* the confiding love bestowed on them.

Should those admonitions be willfully disregarded, and the heart receive into its inmost sanctuary one whom her clear intuition perceives to be utterly unworthy, what anguish she endures, knowing the bitter humiliation and lost faith in humanity that must follow. How her soul yearns over the one who returns her solicitude with bitter, cruel injustice.

O sons and daughters, beloved of a dear patient mother, are you, by word or action, rendering her life a grievous burden, heavy to be borne? Pause and reflect: *Which* loves you the best, *which* is your *friend*—the cause that is drifting you from her and your God, or the one who, by every word and act, has proved her disinterested affection? And when that kind glance and loving smile softens no more life's trials, *which* will be the chosen remembrance—the dying blessing, or the sad, tearful, reproachful farewell?

Let the last tremulous words from the feeble lips be the joyful hope of a reunion; let the fast-glazing eyes be uplifted to heaven in thankfulness, that her darlings will meet her again in that home where all is love and peace and joy. *Then* the memory of "our mother" will be darkened by no shadows, and "Peace, the white dove," will brood over the tranquil altar of the heart.

LITTLE BEVERLY.

For the Advocate.

HOMES OF PIETY AND BEAUTY.

"The first sure symptom of a mind in health
Is rest of soul, and pleasures felt at home."

Mr. Editor: It appears to be a custom among the rich and fashionable of the present day to publish to the world everything which renders them conspicuous, especially in social life—their marriages, weddings and bridal trousseaus, their magnificent presents and beautiful homes, as if all the world were particularly interested in them as individuals standing out in bold relief from the multitude which surrounds them.

I have seen many so-called beautiful homes, where all that wealth could bestow and art monopolize to give a charm of elegance and taste to their splendid mansions—their grounds laid out in the most picturesque style; flower gardens, shadowy walks and trellised arbors, so enchanting for repose, where art was made to blend with nature in perfect harmony to form an earthly paradise of exquisite loveliness. But as Addison has truly remarked, their improvements were enjoyed more by the observer than by those who possessed them, for they lived more abroad than at home.

There are some exceptions, however, for I have still fresh in my memory one never to be forgotten—a most charming residence of a friend, situated on a romantic inlet of the sea, whose waves washed its pebbly shore, and as the sun rose upon its purpled flood and sent its warm flush over the small islands that dotted its surface, they looked like emeralds rising from the ocean's bed, crowned with the glory of the dawning day.

The coast was lined with palaces of the prince-merchants retired from the business of city life, where huge rocks were brought in requisition to form their structures, which gave them the appearance of castles on the Rhine.

There was one residence which might be classed among the truly beautiful:

"Type of the wise, who soar, but not to roam,
True to their kindred, friends of heaven and home."

For in this mansion God was worshiped in spirit and in truth. Their ancestors were devoted servants of the Methodist Church in early days, and when they departed their mantles fell upon their children, who have borne a noble testimony to the gospel of Jesus; and the owner of this lovely residence was an active lay member of the church, and connected with every benevolent enterprise for its good. The present generation are indebted to him for many a noble institution which he aided in establishing for the benefit of the poor. My sainted friend has gone up to receive his reward since I last saw him; and one told me that the descendants of his large family, with all their collateral branches, numbered forty, and were communicants of the Methodist Church, and bowed at the same altar; proving the falsity of that false maxim of the wicked world, that children of religious parents are the worst. There are many other beautiful homes independent of these outward advantages. I have seen such in a log cabin, where harmony prevailed, and the incense of prayer ascended from the family altar to the throne above. The house at Bethany must have been a home of beauty, where Martha, Mary and their brother Lazarus entertained Jesus as their guest! And oh! what manifestations of divine love were there exhibited, whose influence has lasted eighteen hundred years, and will while time shall last!

Many of the beautiful homes of our Southern land have been destroyed and laid in ashes by the desolations of war; but the altar of prayer cannot be touched by fire or the sword. Its incense can go up from devout hearts under all circumstances, if, like Jacob, with only a stone for a pillow, beneath the glorious canopy of heaven. It is from the sacred influence of the hearth and home that the world is to be changed. When that is free from pride and false ambition, the gospel of Jesus will enlighten all nations, and send its rich perfume around the globe.

It is the virtue of domestic worth
Which shall refine and purify the earth,
And round the world their hallowed power extend,
Till heaven and earth in moral beauty blend.

S. B. T.

THE cause of a felon is usually a bruise of the finger heavy enough to reach down to the bone and to inflame it.

The Christian Advocate.

THURSDAY, APRIL 25, 1872.

THE SINNER'S BURIAL.

Wrapt in a Christless shroud,
He sleeps the Christless sleep;
Above him the eternal cloud,
Beneath the fiery deep.

Laid in a Christless tomb,
There bound with felon chain,
He waits the terrors of his doom,
The judgment, and the pain.

O Christless shroud, how cold!
How dark, O Christless tomb!
O grief that never can grow old!
O endless, hopeless doom!

O Christless sleep, how sad!
What waking shall thou know?
For thee no star, no dawning glad,
Only the lasting woe!

The rocks and hills in vain
Shall be the sinner's call;
O day of wrath, and death and pain,
The lost soul's funeral!

O Christless soul, awake,
Ere thy last sleep begins!
O Christ, the sleeper's slumbers break,
Burst thou the bonds of sin.

Textual Helps from Bible Lands.

BY REV. C. S. ROBINSON, D. D.

THE OMNIBUS IN SYRIA.

Once, when we were close by the reputed tomb of Lazarus, our dragoman suddenly disclosed, by a peculiar way he had of managing his horse, that as soon as our troop was deployed in a line, so as to be able to listen attentively to him, he would communicate an important piece of information.

We were at the moment upon the verge of that profound declivity, just looking down on the precipitous path which led toward Jericho and the Jordan. From so commanding an eminence any one can easily imagine our eyes would reach more than half around the horizon.

We were soon in silent waiting, all along in a row. Then with a sweep of his hand, of indescribable grandeur, covering in one extensive swing the entire landscape from the Dead sea to Bethel, he exclaimed, thus fixing forever a disputed site for lost Bethphage: "Dere is the place where our Savior he get his donkey!"

DONKEYS IN THE BIBLE.

I confess we were all shocked somewhat painfully by the supreme ludicrousness of the thing. One is subject to these shocks in the journey through the Holy Land. But a moment's reflection was enough to bring back to our recollection that the Lord of all did once ride into Jerusalem upon an "ass colt." And the common English word for the animal's name is donkey. No one was certain where Bethphage was located, but it was not far from Bethany. The simple-hearted Egyptian was correct enough; only he had become in his enthusiasm slightly magniloquent.

The fact is, that in those days horses were not so much in use. Indeed, mules and asses were the aristocratic and royal animals.

When David, hearing of Adonijah's rebellion, wished to forestall his success by an abdication in favor of Solomon, he issued an immediate order to this effect: "Take with you the servants of your lord, and cause Solomon, my son, to ride upon mine own mule, and bring him down to Gihon." So we read in the Judges (x, 3, 4,) that Jair the Gileadite "had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day." And again, (xii, 13,) Abdon "had forty sons and thirty nephews that rode on threescore and ten ass colts; and he judged Israel eight years." We are not left in doubt as to the high honor this implied, for the expression became proverbial for proud rulers; (v, 10.) "Speak, ye that ride on white asses, ye that sit in judgment." Hence we see that for a royal triumph our Lord chose the common show. "And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy King cometh, sitting on an ass' colt."

STREET LOCOMOTION.

I have called the donkey the Eastern "omnibus." It really answers to our street cars or stages. These animals are at every doorway and on every corner, their red morocco hunchback saddles shining in one's face the moment he goes out of the house. The Egyptian ass especially is a somewhat philosophic beast. They never indulge him with a traveler alone. The donkey-boys form a class by themselves. They run behind with a heavy cane in their hands for persuasive thwacks at the exact moment when the little canter is about to break into a walk.

Take the stick into your own hand, and the omnibus stops. He will drop into a dead plodding pace, from which there is no starting him. For why should he trot or run? He cannot get away from the whip which he helps to carry. It advances as fast as he does. But he leaps miraculously when he hears that Arabic voice behind him, and knows his goad is in the hands of the driver in the rear.

The first experience which a foreigner has of this method of conveyance is exceedingly novel, not to say funny. A little insignificant animal, less than three feet high, is brought up in answer to one's beckoning finger. He gets under your body in a curiously adroit way. I used to think the boys had a genius at inserting him in the exact spot under the center of motion. When one's feet, dangling six inches more or less from the ground, seem so close to the proper path, he instinctively raises the question whether it is not a contemptibly mean thing, and savoring of sheer imposition, for him to do, quite a grown up, able-bodied man as he is, to insist upon such a creature's doing the work of moving on for him. But while he reflects he is off, for the donkey-boy, that unrelenting swarthy lad of fifteen years, has no scruples; flipping the black silk tassels of his red cap over on the side of his head next the sun, jerking up his dirty-white linen trowsers a new notch, he deals the unfortunate animal a dexterous punch in the sore he conveniently exposes on his haunches, and away you go. Fore and aft, the driver lets loose screams in Arabic to keep people out of the way of you, coming dangerously. It remains no longer a question of magnanimity. So at last you put ahead, with only one frantic gleam of satisfaction in your perturbed mind, and shining on your hot face, that no one whom you care for is near enough to see what a figure you cut.

SCRIPTURE ILLUSTRATIONS.

There is hardly any end to the passages which find exposition in the habits and behavior of these animals.

You may notice a patriarch any morning, going on a journey like Abraham, arising to "saddle his ass," and if he has occasion to advance on foot at all, he will bid some lad, "Abide here with the ass." You certainly will have a hundred chances to answer the question of Job, (vi, 5,) "Doth the wild ass bray when he hath grass?" And when one has been watching with visible feeling a young donkey in the field, so unspeakably awkward, and yet so exuberantly frisky, he will know what is meant by "a vain man" who "would be wise," though he be "born like a wild ass' colt." We used to note particularly how intelligent and yet how obstinate was the persistency of these creatures, as they came in with the cattle at nightfall, in making direct course each to his own place of fodder. Then we seemed to understand better than over the rebuke aimed at dull and ungrateful Israel. Even these brutes, the stupidest on record, knew their "master's crib." With their long ears down, their necks bent sullenly, their slow plod nowise increased, these asses wound their way sedately on among the confused crowds of animals, until before any one saw them they had arrived at the manger and had buried their noses in the meal they remembered. Only Israel it is, who "doth not know," only my people it is, who "doth not consider."—*Christian Weekly.*

DIVORCE.

A correspondent wants us to state what is the Christian doctrine of divorce. By divorce is meant not merely separation, *a mensa et thoro*, from bed and board, without the liberty of remarrying, but separation, *a vinculo matrimonii*, from the bond of matrimony, so as to allow the innocent party to remarry. From the teaching of Christ in the Sermon on the Mount, and elsewhere, it is clear that he considered the liberty granted to a man by the law of Moses, to put away his wife by giving her a bill of divorcement, for any cause that he considered justifiable, with the liberty of remarrying, as ceasing with the Jewish theocracy. The toleration was only temporary, and for the prevention of greater evils. Christ allowed of divorce for only one cause—that is, conjugal infidelity. When the Romish Church elevated marriage into a sacrament, it disallowed of divorce even for adultery. At the Reformation some of the Reformed Churches allowed of divorce for desertion. This addition to our Lord's legislation was based on a misinterpretation of First Corinthians vii, 15, and it has been unfortunately indorsed in the Westminster Confession of Faith. The phrase, "is not under bondage in such cases," means simply is not obliged to follow him up to live with him—it is an unwarrantable addition to say "or to remain single," as Calvin and others do say. She is bound to remain single if her husband deserts her, unless he cohabits with another woman; then she is free to remarry. That is the New Testament law in the premises.

But what about the civil law? We have nothing to do with the civil law, except to obey it when it does not conflict with the law of Christ. If it commands us to do anything contrary to the law of Christ, we must not do it, and abide the penalty. If it allows us to do anything contrary to the law of Christ, we must not do it, any more than if it granted no such permission. A Christian minister, of course, cannot consistently solemnize the rites of matrimony between parties to one or both of whom a divorce has been granted by the State on grounds not recognized by the law of Christ.

The facility with which divorces are granted in this country is appalling—it saps the foundation of society. In one of the smallest States five hundred and ninety-three divorces were granted in five years. In another State there was a divorce for every nineteen marriages during the year; in another, one for every eleven. In one city there was more than one divorce for every day in the year—three hundred and sixty-eight! In another, three hundred and twenty-eight during the year! In some States half a score of causes are assigned for a legal divorce! These are shocking facts. It is high time that the Christians of this country were looking into this matter. The church, in particular, must see that she is not *particeps criminis* in the premises.

It does not indeed follow from this loose and unchristian legislation that therefore Christians may not hold office in the States which sanction it. That would border on fanaticism. Rather let all who occupy influential positions in society use their influence to prevent the farther spread of the detestable "free-love" leaven, and to restore the sanctity of marriage, and to throw around this divine institution those guards by which it was environed at the beginning, and which have received the emphatic sanction of the great Author of our holy religion.

The question is asked: "Can Christian lawyers consistently prosecute suits for divorce based upon other causes than conjugal infidelity?" There may be cases in which a wife may find it impossible to live with a brutal husband, or a husband to live with a bad wife; in such cases the innocent party may find it necessary to seek the protection of the law in granting a divorce *a mensa et thoro*, without any intention to remarry. A Christian lawyer may consistently prosecute a suit of this character; but he must take care not to give any countenance to a divorce *a vinculo*, severing the bond of matrimony, so as to allow of remarrying, unless for the one scriptural cause.

Those who wish more information on the subject of divorce may find it in McClintock & Strong's Cyclopedia of Biblical Literature, volume 3; Dr. Wiley's Religion of the Family; Watson's Institutes; and (on the wrong side of the question, we are sorry to say) Milton's Tetrachordon.

Since writing the foregoing we have met with the following quotation by Dr. Deems, in his "Jesus," from what he calls "President Woolsey's very valuable essay on Divorce:" "The general principle, serving as the groundwork of all these declarations, is, that legal divorce does not, in the view of God, and according to the correct rule of morals, authorize either husband or wife they separated to marry again, with the single exception that when the divorce occurs on account of a sexual crime, the innocent party may, without guilt, contract a second marriage."—*Nashville Christian Advocate.*

A GLASS OF "GOD'S WRATH."—In one of the quiet inland towns of this Commonwealth, many years ago, there lived an able and faithful minister of the gospel. There was in his parish at a certain time an unusual interest in religion, and a sermon was preached on the "Wrath of God." It was a very pungent discourse, and deeply affected the congregation. After the sermon an inquiry meeting was held, and many remained. Among the number were two wicked young men, who, from motives of curiosity or mischief, placed themselves among the inquirers. They tried to disturb the meeting and distract the attention of those who were really serious. After the meeting they went to the hotel, and walking up to the bar, called for something to drink. They were asked what they would have. One of them replied: "Give me a glass of the wrath of God." The bar-tender turned him out something in the usual way, and he drank it, and *instantly fell dead upon the floor!* A powerful impression was made upon the young men of that place, and to-day that event is remembered there with fear and dread. God took him at his word. "For in the hand of the Lord there is a cup; it is full of mixture, and he poureth of the same." This man had "drank at the hand of the Lord the cup of his fury."

ANY ONE can drift; but it takes prayer, religious principle, earnestness of purpose, constant watching, to resist the evil of this world, to struggle against the tide.

GOOD WORDS are like dew-drops—they fall silently, but who can tell their effect?

STEAM has been defined as a bucket of water in a tremendous perspiration.

What the Sacred Books of India Have Done for Woman.

Those who, in our day, seem filled with admiration for the Shaster of the Hindoo, as compared with the Bible of the Christian, would do well to select, as a single point of contrast, the treatment which they claim respectively for woman. The position which the New Testament gives to the female members of the early church is well known. They were honored with a share in the work of the gospel, as well as in all its blessings for this life and the life to come; and they were to be loved by their husbands with an affection so sacred that it was made to symbolize the relation of Christ to his church. But the Shaster tells us that a woman has no other god on earth but her husband. The most excellent of all good works that she can perform is to gratify him with the strictest obedience. This should be her only devotion. Though he be ogre, she must still regard him as her god. If he laughs, she must also laugh; if he weeps, she must also weep; if he sings, she must also be in an ecstasy.

Again, says the same reverend authority: "If a man goes on a journey his wife shall not divert herself by play, nor see any public show, nor shall laugh, nor shall dress herself in jewels or fine clothes, nor hear music, nor sit at the window, nor shall see anything choice and rare, nor shall view her face in a mirror; she shall never amuse herself in any such agreeable employment during the absence of her husband."

The Hindoo wife is married without her choice to a man whom she has never seen; she becomes at once a slave, passing her life, in most cases, within the inclosure surrounding her house. She is probably one of a plurality of wives shut in together to hopeless jealousy and strife. She prepares her husband's food, and fans him while he eats it; she also fans him or rubs his feet to induce sleep. She never eats with him, or even in his presence. She never walks by his side nor calls him by name; she receives no sympathy; no choice of hers is consulted; her comfort and welfare are never taken into account. If she give birth to a female child, her own disappointment and sorrowful foreboding for its future womanhood are aggravated frequently by the rage and abuse of her husband, and cases are not wanting where the unlucky mother has suffered violence and death.

"A widow in India," says the author of the Land of the Vedas, "is undoubtedly the most miserable of her sex anywhere." The *suttee* on which she was formerly expected to burn with the body of her deceased husband is abolished since the British rule was inaugurated, but to live is scarcely better than death. The idea is widely inculcated that the death of a husband may be an evidence that the gods are displeased on account of some defects in the abject devotion of the wife, and the poor woman is taught to feel the pangs of supposed guilt. From the day of the husband's death all her ornaments are laid off, and she dresses in a dismal robe, her fine black hair is cut off and her head is shorn. She must practice austerities, eating only once a day of the very coarsest food, sleeping no longer on a bed, but on the ground. "Let her emaciate her body by living voluntarily on flowers, roots and fruit," says the law of Menu; "but let her not, when her husband is deceased, ever pronounce the name of another man." Many of the cruel restrictions of widowhood also pertain to the young girl who has lost the husband to whom she had been espoused, but had never seen. What wonder that tens of thousands of these, fleeing from a respectability which is so cruel, find their way to the worse degradation of the brothel?—*Atlantic.*

A TURNING-POINT.—"The turning-point in my life," said a gentleman, "was, when I was a boy, not going to a low circus. Some kind of low show and circus came into town, and of course all the boys were dying to go. My mother did not want me to go. I might have stolen off. I had money enough in my pocket, the boys did all they could to persuade me, and, more than all, people were going in squads to see it. It is so easy to go with the multitude; it is so hard to make a stand, break away, and go the other way.

"That is exactly what I did. I 'mastered the situation.' I mastered myself and did *not* go.

"It was the *resolution* then called out, and called out perhaps for the first time, which has, under God, served me many a good turn since, and made me what I am."

OF ALL PASSIONS, jealousy is that which exacts the hardest service and pays the bitterest wages. Its service is—to watch the success of our enemy; it wages—to be sure of it.

A PROTESTANT PAPER, to be named *Roma Evangelica*, is soon to appear in Rome.

RELIGIOUS INTELLIGENCE.

THE estimated value of the property of the Established Church in England is more than $820,000,000.

CONVERTED ROMANISTS.—There are seven Baptist churches in Mexico, composed entirely of converted papists.

TEN THOUSAND inhabitants of the city of Richmond, Virginia, one-fifth of the population of the city, are members of the Baptist churches.

THE British Society for the Propagation of the Gospel Among the Jews has an annual income of £8,000, employs twenty-five missionaries, and has brought into the Christian faith between twenty and thirty thousand Jews, four hundred of whom are now ministers and missionaries, one hundred of them among their own brethren.

SIXTY Protestant churches, varying in number of members from ten to five hundred each, have been formed in Mexico. Dr. Riley, in one of his letters, gives an account of the administration of the Lord's Supper in an ex-papal church to four hundred communicants, converts from Romanism, the administrators being Dr. Riley and four ex-Roman priests!

NEW SECT IN ENGLAND.—Another kind of religionists has sprung up in England, from which country a large part of the recruits of the Mormons came. A sect calling itself (very properly) "Peculiar People" has taken possession of one of the arches of the London and Dover railway, near the Walworth road. In this dreary vault the Peculiars have fitted up a sort of chapel with benches and a platform. There is space left for dancing, which, it appears, is one of the ceremonies. The brothers and sisters, upon meeting, kiss each other. They then sing a hymn. Then somebody makes a long prayer. Then either a sister or a brother preaches from the Book of Revelations. Then some boy or girl has convulsions, apparently epileptic. Then the meeting breaks up with what appears to be a general "break-down," with much kicking and leaping, furious gesticulations and maniacal exercises.

JAPANESE YIELDING.—Mr. Ballagh, missionary to Japan, writes to the *Christian Intelligencer* that on signing their contract with Mr. Clark, son of Rev. Dr. Clark, of Albany, who had been invited to come to Japan as a teacher, the government inserted a clause that he was not to speak on religion. He indignantly protested, and the government at last yielded the point. The officers in charge congratulated him, saying: "You have conquered. You have battered down Japanese walls." Prof. Scott, of the Yeddo College, finding that his class uniformly parsed the word "God" as a common noun, thereby securing their own gods from disrespect, finally told them that "God" in English is a proper noun, and if they wished him to teach them English they must call it so. One intelligent lad said at once: "That is because there is but one God." "Exactly so," replied the teacher, and the point was gained.

GOD'S WORK IN BOHEMIA.—At a meeting recently held in Edinburg much interesting information in regard to the gospel work in the land of Huss was communicated by several gentlemen who have lately visited Bohemia. The reverence with which the traditions of John Huss were looked upon by the people, and the excellent edition of the Scriptures they possessed, and which had been translated in very early times by the learned men of Prague who understood the original Greek and Hebrew, were signs that the country only wanted something to stir the people to new life. A church had been opened in Randnitz. The opening service was attended by the burgomaster and the members of the town council. It was now attended by two hundred persons. Two colporteurs were now at work in the country, and the want of others was very much felt. The Bohemians had a very fine set of hymns, and the people, or a large number of them, knew these by heart. The country was very ready to receive the gospel, and all that was wanted was men.

SOUTHERN POLYNESIA, that portion of the Pacific Islands lying east of one hundred and eighty degrees east longitude and south of the equator, together with Melanesia, *black lands*, inhabited by a race of negroes called Papuans, the southwestern part of Malaysia, have been the scenes of missionary enterprise since the beginning of the present century, by the London, the Wesleyan, and the Church Missionary societies; while that section of Polynesia lying north of the equator, and Micronesia, exclusive of Japan, have been evangelized in part by our own American Board. According to Dr. Mullens, secretary of the London Missionary Society, "in more than three hundred islands of Eastern and Southern Polynesia the gospel has swept heathenism entirely away. The missionaries of the four great societies have gathered four hundred thousand people under Christian influences, of whom a quarter of a million are living still, and fifty thousand of these are communicants."

SOMEWHERE more than a year ago Menelek, King of Shoa, in Southern Abyssinia, applied to one of the released prisoners of King Theodore, requesting him to come to Shoa to superintend some industrial works the young king had projected. Mr. Walmeir replied that on being delivered from prison he had consecrated his life to the preaching of Christianity, by which alone heathen nations could be saved and brought into prosperity. He promised to come, however, and bring a company of artisans with him, provided the king would promise to give his support to the establishment of a Protestant mission in his country. To this the king has assented, promising never to hinder the preaching of the gospel, and sending Mr. Waldmeir a safe conduct and money for his journey. As Menelek rules over some six millions of subjects, the prospects of the mission are extremely favorable. The Christian world will see the hand of Providence in the almost simultaneous publication of a translation of the New Testament in the Galla language by Dr. Kraff, another of the Abyssinian prisoners. The Gallas, said to be subject to King Menelek, are physically and mentally the most vigorous of the African races.

ENCOURAGED by the success of the Old Catholic movement in Germany, and emboldened by the political state of Spain, a reformed Catholic party has been organized in Madrid, with a central committee, consisting of a president, a secretary and five priests. A manifesto has been issued (dated November 26;) a periodical, "La Iglesa Espanola," established, and an office opened for communication. The manifesto is reported to be a dignified and able production, affirming the inherent independence of the church as founded by the word of God and in conformity with the nature of things. It repudiates Protestantism, asserting that its object is not schism but union, according to the true social relation of Christianity. The party claims: 1. Purity of doctrine according to the New Testament, to the exclusion of all decrees of councils, papal bulls, decrees with encyclicals. 2. The separation and independence of Church and State. 3. Election to all ecclesiastical offices by universal suffrage. 4. Abolition of the use of the Latin tongue in all the services of the church, abolition of the forced celibacy of the clergy, the abolition of all payments for the sacraments and services of the church. 5. The self-government of the church by periodical assemblies and councils.

RELIGION IN PARIS.—The French correspondent of *Evangelical Christendom* says that Christianity is at an exceedingly low ebb in Paris. He says: "Congregations diminish, although eloquence may draw the crowd; and there is very little aggressive action. One asks right and left what are church members doing to bring souls to God? and the almost universal reply is, '*Nothing collectively.*' Faith has been stunned, and has not yet revived." Yet there are some who boldly proclaim the simple gospel, and under their preaching inquirers begin to appear. Christians from England and other lands are laboring by the distribution of tracts and Bibles, and by schools, and not without hopeful results. Lectures are delivered also by the pastors every week in the rooms of the Young Men's Christian Association, on various interesting subjects having a religious tendency, and they are well attended. Every party feels that a crisis is at hand, and that the efforts of infidelity to wield the masses for false social reform ought to be earnestly resisted. M. Thiers enters heartily into these views. His words spoken before a committee deserve recording: "Fear is felt," said he, "at the vast democratic element contained in the capital. Those who compose it have thrown themselves into the *Internationale*, through ignorance of the true laws of economy. Can it be imputed to them as a crime? Is it not better to instruct, to enlighten them, and seek to rally them around the cause of order." These words of Thiers are not only true, but profoundly significant. The only effectual way to meet infidel radical reform is to Christianize and enlighten the masses, and to teach them true Christian political economy. Of course, if Protestants do not take hold of the work in earnest Romanists will occupy the field. Indeed they are now at work. The same correspondent says: "The Roman Catholics are exerting all their powers of organization and priestly influence to keep their people, and regain those who are lost to them. They are now forming a *League of God*. The Roman liturgy is restored in the Paris churches, and the Gallican ejected. But the infidel power, bold and subtle, is increasing in influence daily."

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THE LUST OF PRAISE.

Praise has its uses for good. Many a boy has been helped and stimulated by it while plodding his weary way up the hill of knowledge. To the young, when judiciously bestowed, it is healthful and inspiring, promoting self-respect, and encouraging effort in the direction of self-improvement. To the diffident it reveals the possession of powers and capacity not before suspected. To the disconraged and timorous it is often as an elixir of life, inciting them to fresh and successful enterprises. It is natural and right that men should desire the good opinions and commendations of others. Solomon declares of his model woman that "she shall be praised." Paul speaks of "the brother whose praise is in the gospel throughout all the churches," and he does not fail to commend by name many who were eminent for their piety and usefulness. The desire of praise, as it comes from God, is appealed to and sanctioned as one of the noblest principles, and in its due degree and place the love of human approbation is a most beneficent and elevating feeling.

Like almost every other good thing implanted in man, it is liable to perversion and abuse. Christ condemned the chief rulers who shrunk from his open discipleship, because "they loved the praise of men more than the praise of God." He exposes this inordinate love of worldly honor as an insuperable barrier to salvation when he puts the question: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" The praise of men may be opposed to the praise of God, and the love of earthly honor may lead to the forfeiture of the divine. No doubt the passionate fondness for personal admiration keeps many in the circles of gayety and fashion, who, but for it, would espouse the discipleship of Jesus. The thirst for applause and social distinction outweighs the convictions of truth and duty. A cowardly deference to the tone and maxims of the world overcome the motives which would otherwise lead to a profession of religion.

Even in the Christian character an inordinate love of praise may assume the proportions of a dormity. It becomes an evil disease, growing with what it feeds upon, until it assumes the nature of a monomania. It takes the form of a propensity to extort commendation and to fish for compliments. Friendships and associations are determined and prized only as they yield their tribute to this inexorable appetite. The only use which the slave of this passion has for society is to extract from it the honey of adulation and flattery. Notoriety and publicity are sought as the means not so much of doing good, or as incidental to posts of usefulness, but as affording the requisite occasions for self-glorification and display. When this plague-spot gets into the soul there is a morbid sensitiveness lest the man shall not get credit for all that he is and does, and lest what he claims should in any part be attributed to somebody else. There is no joy in the work unless the worker is made conspicuous. Wherever the stream flows, the fountain must be remembered. Wherever the light shines, the luminary must not be shorn of a single ray of its glory. It is not enough that the good is done and that God knows who has done it, and that eternity will make it manifest. Such an egotism could never have consented to perplex the world about the authorship of Junius, or to have toiled beneath the sea to build the foundations of the Indias. The meed of praise must be accorded, and without it there is unrest and dissatisfaction. To be beautiful and not to be admired, is not to be beautiful. To be good and useful and gifted without popular recognition, is to be nothing.

This lust of praise is self, made offensively prominent, and demanding the pre-eminence. Obscurity is worse than death; moderate commendation is resented as an insult. Weak stimulants might have satisfied at first, but, like the toper advanced in his cups, only the strongest in quality, abundantly supplied, will meet the cravings of a long-pampered appetite. The fulsome encomiums, which nauseate and disgust everybody else, are appropriated with gresdy complacency. Of course the sweet and gentle graces of meekness and humility perish in such a moral atmosphere as this. Mephitic gases do not extinguish life more surely than does this morbid love of praise destroy these most rare and perfect plants of holiness. It is like poisonous vines and noxious weeds in the garden of the soul, overrunning the soil and choking out the good seed of the gospel. Humility and meekness are likely to be lost from the graces of the Christian life, and to be substituted by egotism and pride. Modesty is so rare as almost to be ashamed of herself, and to need an apology where her moderation and self-abasement are supposed to exist.

This lust of praise is one of the most prominent and pernicious perversions of the times. It is an insidious and stealthy enemy to spirituality, and rests as a blight upon thousands who are probably unconscious of its presence. Preachers and hearers, writers and readers are liable to the infection. It has come to be the style and habit of the day—a disease which has well-nigh reached the epidemic point of virulency. Personal puffery was never, perhaps, carried to greater and more sickening extremes, and self-praise is so common as hardly to excite remark. From being merely tolerated as the weakness of eccentricity or of mental aberration, it has come to be a virtue and a merit. It is indeed a vicious habit of the times, pervading worldly literature and society, and seriously invading those precincts where "the mind that was in Christ" should be supreme. It is for the religious press to set an example in accordance with the spirit of the gospel, and for Christian men to cultivate a better taste and a more scriptural type of character. Among the most beautiful attributes of love are these: "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own."

THE UNCLEAN THING.

How those two objectionable words in an advertising card escaped both publisher and editor we cannot tell. We would have vouched that they were not there, but after long and careful search they were found, and at once condemned and executed. Our friend and correspondent has shown the great value of advertissments in the Advocate. They are all carefully read and sifted by our subscribers, even to the crossing of a t and the dotting of an i. We thank our temperance readers for their concern in this matter, and we are glad to know that they are jealous lest our pages should be contaminated. Let our advertisers reflect upon this fact, that every card is subjected to the most careful analysis of our cold-water subscribers, and that they are the best of customers and buyers, except where "wines and liquors" are involved.

If a man were snake-bit, or *in extremis mortis* from any cause, he would search our columns in vain for any notice of the popular specific. Our reports of the markets and the price current are silent as to the rates of old Bourbon or Monongahela, and we are careful that there shall be no smell of whisky in any department of the paper. We are declining advertisements every week on moral grounds, and we believe that the Publishing Committee, agent and editor all belong to the straitest sect of uncompromising teetotalers. Meanwhile, eternal vigilance is the price of liberty, and of almost everything else worth having. The whisky interest is one of the most powerful in the country. The capital embarked in it is formidable, and as an article of manufacture and commerce it is hardly second to any staple of the land. The appetite which demands this flood of distilled poison is one of the most relentless and unconquerable known to human nature. It is as a torrent of fire sweeping through the country, and devastating society. It sends its tongues of flame into every crevice of society, kindling all fierce and malignant passions, and is like an eruption from hell.

One thing is clear, that Christian people should keep themselves free from one of the greatest evils which curses the world. They should neither drink it nor deal in it. A habit which craves it should be crucified at once, and a business which touches it should be given up. Money should be no temptation to a conscientious man to induce him even to receive whisky on commission. Better to live in poverty, and to die with a hope of heaven, than to be enriched by traffic in this vilest of commodities. It is an "unclean thing," which we are not to touch in any manner, even the remotest. To touch it, or to countenance its use, involves us in the crimes and misery which it brings upon the world.

NOT OF FREQUENT OCCURRENCE.

At the late session of the West Virginia Conference, Methodist E. Church, Rev. J. C. Sidebottom, an elder in the Baptist Church, and Prof. F. W. Wood, Ph. D., of the Church of Rome, were received into the Conference. It makes a great change in men for them to be thoroughly converted to Christ.

I noticed an account of a revival in the Nashville *Advocate*, in which a number of members of a Baptist church were converted and joined the Methodist Church, and a number of others experienced the same change and remained in the Baptist Church, saying they knew they were "not deceived this time." J. H.

BISHOP KEENER'S APPOINTMENTS.

MR. EDITOR: Please announce my appointments for the next month:

May 5, at Nashville.
May 12, at Paris, Tennessee.
May 19, at Vaiden, Mississippi.
May 26, at Shubuta, Mississippi.
June 2, at Orrville, Alabama.

Yours, etc., J. C. KEENER.

APRIL 23, 1872.

LOUISIANA STATE FAIR.—The sixth grand State Fair opened at the Fair Grounds, near the city, on Wednesday, the twenty-fourth. Apart from the races and Sabbath desecration connected with this enterprise, it is to be commended, and is calculated to build up the material interests of the country. Is there no way to dispense with those objectionable features which are such a serious offense to the Christian public?

DEATH OF REV. ROBERT E. CARY. A note from Bro. Morris, of Montgomery, states that Rev. Robert E. Cary, of the Alabama Conference, died in Montgomery on the fourteenth of this month. His end was peaceful and triumphant. The laborers are passing on to their rest and reward, while God continues to carry on his work.

OUR NEW PUBLISHING HOUSE.

LAYING THE CORNER-STONE.

The old Publishing House of the Methodist Episcopal Church South is fast disappearing, and in its place a new House will soon be erected.

The corner-stone will be laid on the eighth of May, with appropriate ceremonies, the programme of which will be published in our issue next week. The names of all persons and churches having contributed any amount toward the erection of the new building will be deposited in the corner-stone.

A full description of the new House will be published as soon as our plans are completed. In the meantime we beg leave to say that, in architectural taste and in adaptation to the uses for which it is designed, the new House will be all that the church can desire.

We most cordially invite all our friends to be present at the laying of the corner-stone.

At the time our paper of last week went to press we had received, from all sources, to aid in rebuilding, $39,446.72, which was contributed as follows:

Nashville	$32,837 67
Tennessee, outside of Nashville	1,828 45
Alabama	584 40
Arkansas	98 00
California	25 00
District of Columbia	10 00
Florida	115 00
Georgia	506 25
Kentucky	637 70
Mississippi	190 70
Missouri	220 00
North Carolina	1 00
South Carolina	61 00
Texas	150 55
Virginia	106 00
New York city	1,300 00
Cincinnati	400 00
Philadelphia	125 00
Indianapolis, Indiana	250 00
Total	$39,446 72

The city of Nashville has done nobly, and the church elsewhere has, in many places, responded liberally to our call for aid. Many of our congregations, as well as individuals, desire to contribute something to this noble enterprise. We request preachers who intend to take up collections to do so immediately; and individuals who desire to do something, however little or much, to remit the amount of their contributions at once.

Thousands may send from one to five dollars. Let every person help.

A. H. REDFORD, Agent.

AN EARNEST APPEAL.

To the Preachers and Members of the Methodist Episcopal Church South:

REV. AND BELOVED BRETHREN—The Conference season is rapidly approaching. Within the space of three or four months the sessions will begin. You have much to engage your attention before your respective bodies shall convene. One of the most binding duties is the collection of money for our missions. This part of our calling must not be forgotten. That the poor have the gospel preached to them is one of the crowning glories of our holy Christianity. Methodists have been famous from the beginning for hunting up the destitute and the outcasts of poor sinners. They have gone into the lanes and streets, the hedges and highways, to bring in the poor and the maimed, the halt and the blind. They must never forfeit their good name, or suffer others to take their crown.

The fiscal year just closing has been one of success. To be sure, in monetary affairs there has been, throughout the South, unusual stringency; yet our people have displayed a large liberality. The old missionary debt has been provided for, and nearly extinguished. The collections for general missionary purposes have exceeded those of any year since 1865. Besides, large amounts have been contributed toward the building of churches and parsonages, and in rebuilding the Publishing House. These are encouraging facts. Now, then, with a fair field before us, let us address ourselves to the work of missionary collections for the coming year. The demands are upon us. More men are called for in China; the Indian work needs additional men and means; the great West, Kansas, Colorado, Nebraska, Montana, California and Columbia, are all calling for help; west Texas and Mexico present very inviting countries to Christian zeal and enterprise; Central America has an open door; indeed, all around the fields are white unto the harvest; besides, our own poor and sparse settlements are among the most interesting and fruitful portions of missionary toil. Now, brethren, will you begin in time? Do not postpone your collections till near the close of the year. Begin early, and persevere till every member of the church shall have enjoyed the opportunity of giving. Do not neglect any. Ask the rich to give as God has prospered them; ask the independent, good livers to give according to their ability; ask the poor to cast in their mites; ask the old who are rapidly going to their account; ask the young who are sowing seeds for a future harvest; ask the parents who are setting an example to their children; ask the children, that they may be trained to give for the Lord; ask all, that every man, woman and child may have the privilege of aiding in the evangelization of the world.

Come, brethren, let us go to work with a good will, and the treasury will be filled, and the gospel will be sent to thousands who are now starving for the bread of life.

J. B. MCFERRIN, Sec'y.

MISSION ROOMS, Nashville, April, 1872.

A MISFORTUNE.

We were distressed, says the *Southern Christian Advocate*, at reading the following item from the Atlanta *Constitution* of the seventh instant. It is to be hoped that the loss consequent upon the casualty is over-estimated; and especially that the church will not have to bear the burden of contractors who have failed to comply with their stipulated agreement. However this may be, we feel sure that Atlanta enterprise and liberality are a guarantee that the damage will be speedily repaired, and the work carried forward to completion. We congratulate Dr. Harrison and the church upon his providential escape from the injury to which he was exposed. So may he escape all perils, and be spared to rejoice in the consummation of his enterprise, and to publish the glad tidings of the gospel from the pulpit of the new First Church.

"TUMBLED DOWN.—About twelve M. yesterday, while workmen were engaged in tearing away a portion of the bell-tower of the First Methodist church, preparatory to strengthening the base, the tower came down with a crash, tearing out a portion of the roof, and damaging two small end turrets, and the walls adjacent. The tower fronts the intersection of Peachtree, Pryor and Houston streets. The bell was uninjured, we learn. The workmen escaped. Dr. Harrison, pastor, was inside the church at the time, and escaped injury. The debris fills up part of that end of the church, and the street in front. The cracked walls are to be taken down, and the whole rebuilt as early as practicable. The interior portion of the brick work is said to be very inferior. The loss, it is said, is not less than $15,000, and further, that the same will be likely to fall on the church, as it is said the contractors are not able to rebuild and make it good."

DEATH OF REV. R. E. CARY.

MR. EDITOR: It falls to my lot to announce the death of the Rev. R. E. Cary, of the Alabama Conference. This sad event occurred on Sunday, the fourteenth of April, in the city of Montgomery.

He was appointed by Bishop Pierce to Rocky Mount circuit. In arranging his appointments and beginning his labor in this new field he was exposed, during the late winter, more than his constitution could bear. The disease was pneumonia, which in its fatal progress assumed the typhoid type. Under this he sank steadily, until death came and claimed him as his victim. About eighteen days before he died he was brought to the city of Montgomery. He had all the kind attentions which relatives and physicians could render. He was visited by Rev. Dr. A. H. Mitchell, Rev. O. R. Blue and myself. His faith in Christ was strong, his comfort was great, and in patience and joy and triumph he passed from this state of probation into eternity. He leaves a widow to mourn his early death.

E. WADSWORTH.

MONTGOMERY, ALA., April 19, 1872.

A CORRECTION.

MR. EDITOR: In my article on "Writing for the Press," published in the ADVOCATE of April 11, the following expression occurs: "First, some one so constituted, mentally and physically, that he is easily embarrassed," etc. Now, I intended to write, and thought I did write: "First, some are so constituted, mentally and physically, that they are easily embarrassed," etc. Perhaps I did not write it legibly enough. M.

NEWBERN, ALA., April 16, 1872.

WE ARE in receipt of a letter from Chappell Hill, says the Galveston *Advocate*, informing us that the Female College buildings were burned. The loss is total, as there was no insurance. It was evidently the work of an incendiary. Dr. Connor, we regret to say, is a heavy loser. He had just paid off an old debt on the building. He also lost five pianos. A proposition has been made from Brenham and Houston each to give him a piano. Cannot the members and friends of the church and education in Galveston send another? We are authorized to announce that there will be *no suspension* of the school exercises. The fire occurred on the seventh.

THE avaricious man is like the barren, sandy ground of the desert, which sucks in all the rains and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.

TO BE AT ONCE in any great degree loved and praised is truly rare.

Interesting Letter from China.

SHANGHAI, CHINA, Jan. 20, 1872.

WM. H. FOSTER, ESQ.—*My Dear Brother:* It is just one year ago to-day since I had the great pleasure of announcing to you that nine of the pupils in Felicity school, Shanghai, had of their own voluntary motion applied for admission into the church.

Now I write to inform you that six of the nine have, after a long and satisfactory probation, been baptized and admitted. Their names are as follows: Pay Yoong Tsung, Yaug Tuh Kwe, Kong Oz Liang, Hoong Kyung Yoong, Loh Siau San, Kong Tsing Yoong.

Of the other three, two—Tsang Ling Men and Pay Bau Woo—were withdrawn early in the year by their parents, and the other—Zia Yu Ne—was dismissed. I am sorry also to have to note the defection and expulsion of Lieu Tien Ming, adopted son of our late native helper, Lieu Tsoh Soeng. He was baptized in infancy, was a bright boy fifteen years old, and I had hoped to make of him a worthy successor of his lamented father; but unfortunately I found him altogether incorrigible—a hopeless case—and was compelled, in the interest of the school, to have him withdrawn.

From these statements you will readily discern that our joys are not without alloy, our hopes not without their serious discounts. Our work, even in the school department, is one of faith and patience, and when we are permitted to rejoice, it is always with trembling and anxiety that we do so. Here there is no perfect *felicity*: but we labor and long for the felicity above.

During the year I had personally superintended the religious instruction of the pupils, and was fully satisfied as to their character and their qualifications for membership. Having in every other respect complied with our rules, I required them to notify their parents, who are heathen, of their desire to become Christians. This they did, and obtained their consent. There being then no obstacle in the way, a day was appointed—Sabbath, January 21, 1872—for their baptism. At the appointed time all the church members, together with all the pupils of the three boarding schools and a great number of outsiders, assembled in our city chapel to witness the interesting service. The songs and the sermon were pertinent to the occasion, and seemed to be attended with unusual influence. Many outsiders (Nga Kyau) in the congregation seemed much impressed, and by frequent *salams* during the preaching signified their assent to the doctrines taught.—After the sermon the candidates were invited to present themselves before the altar, when each respectively was examined aloud before the whole congregation. Great silence and attention attended this inquisition, which was had as much for the benefit of the uninstructed as for the candidates themselves. Then followed the baptismal service. Into this a special clause for China has been inserted, requiring all candidates to renounce the worship of heaven and earth, idols and ancestors. The outsiders were awe-struck when this last—the worship of ancestors—was required to be renounced. It is the great stumbling-block. The heathen falter when they learn that Christianity demands it of them.

The services concluded with offering the right hand of fellowship, the administration of the Lord's Supper, singing and prayer.

There is no part of our work that offers more encouragement than schools, and it is exceedingly gratifying to us to know that this department of our mission labor is now finding favor among other churches than yours in the South. Your example has initiated this grateful movement, and in the hope of soon seeing our schools firmly sustained, we have during the year made arrangements for their permanent operation. We now have good school houses, with ample accommodations, and should the patronage of other churches, which have signified their intention of joining you, be realized, it will not be long before our educational department shall take rank with those of other missions in Shanghai.

The following amounts have been received during the year for Felicity school, Shanghai, from the Sunday school missionary societies of Felicity and Moreau:

	Mexican dollars.
March 6	71 75
June 3	55 85
September 3	51 25

November 6 I also received a remittance from the First church, Methodist Episcopal Church South, St. Louis, Dr. Leftwich, pastor, realizing $84.26, Mexican.

You will please communicate the facts contained in this to Brother Schroeder, of the Moreau Street Sunday School Missionary Society, and express my grateful acknowledgments to the two missionary societies for their generous and well-sustained interest in the prosperit

of our efforts to enlighten and save the children of the heathen.

The baptized children all unite in a hearty *Mong-mong* to you and their liberal patrons—the children of the two Sunday school missionary societies. God bless the children!

Your brother in Christ,

YOUNG J. ALLEN.

FEBRUARY 17, 1872.

P. S.—Since the above was written our mail has arrived with letters from yourself, Bro. Schroeder and Mr. Booth, all relative to funds sent on by you, and received by this mail.

Mr. Booth sends an order for $137, Mexican, half of which I shall place to the account of Felicity school, Shanghai.

Bro. Schroeder says that he is going to join the Louisiana Conference, and will therefore withdraw from his connection with the Morean Street Sunday school. If he be gone when this letter arrives, you will please notify his successor of the facts therein, and bespeak for us the continued patronage of Morean.

We are under ten thousand obligations to you for the interest and *diffusive spirit* you have manifested on our behalf, and shall always rejoice in your prosperity. The present year has opened well, and I hope I shall be able to realize the enlarged desires of my heart relative to the success of our school department.

I am receiving so many letters of inquiry now that I hardly find time to write to each satisfactorily. I shall hope soon to hear from you again.

Yours in haste, but truly,

YOUNG J. ALLEN.

BOOKS AND PERIODICALS.

THE BIBLICAL MUSEUM. A collection of notes, explanatory, homiletic and illustrative, forming a complete commentary on the Holy Scriptures, especially designed for the use of ministers, Bible students, and Sunday school teachers. By James Comper Gray. Volume 1. Containing the Gospels according to Matthew and Mark.

This volume is a 12mo of 376 pages. The title is rather a singular one for a commentary, and the notes are in harmony with the title. Among other peculiarities we observe an abundance of incidents, anecdotes, and illustrative quotations from various sources. A great many good and pertinent things are collected to illustrate the inspired text, and some things which had been better left out. We have never seen just such a commentary, and we are not sure that we care to see another like it. The plan is not a bad one, but the filling up in many instances is objectionable.

THE SOUTHERN REVIEW for April will, we think, prove to be the most acceptable and popular number which has been issued since it came under the patronage and auspices of the Southern Methodist Church. The topics treated of are unusually varied, and of living interest and importance. The Methodist Episcopal Churches, North and South, is everything that could be desired on the relation of the two churches. The article is strong, comprehensive, temperate, and is unanswerable in its handling of the question of union. A Survey of the Churches, in the present number, is limited to the Catholic Church, and is to be followed by an article on the history and character of Protestantism. The subject is one of great interest, and is thus far treated in a powerful and conclusive manner. Bishop Kip and John Wesley vindicates the truth of history and the character of Wesley, while it fastens a most serious and damaging charge upon his traducers. A Race of Flying Men has the flavor of quiet humor, and is refreshingly novel and original. Spectrum Analysis tells us briefly and clearly of the spectroscope and the wonderful discoveries which have been made by it. Notices of Books occupies about thirty pages, and is a most valuable feature of the Review. We are glad that the editor is giving prominence to this department, and we believe that he will make it one of the most useful and attractive of this noble periodical. Thus much of what we have found time to read. Of the Legislation of 1787, General John Pope's Campaign, and Fiction we are unable to judge at present. The Imitation Monk is an exquisite satire in verse, which we shall take occasion to transfer to the columns of the ADVOCATE shortly.

SANFORD'S PRIMARY ANALYTICAL ARITHMETIC is a good work for young children. Published by J. B. Lippincott & Co., Philadelphia.

LOVE, like light, transfigures what it looks upon. It has its own perspective, softening and blending rough outlines, and its own matchless colors to hide or to adorn.

THE oldest newspaper in the world is the *Imperial Gazette*, published in Pekin, and printed on silk.

Married.

In the Methodist church in Treaton, Smith county, Mississippi, on the tenth of April, 1872, by Rev. John L. Vinson, Mr. THOMAS H. PARKER to Miss MARY R. STILEY, all of Treaton, Mississippi.

April 17, 1872, at the Methodist Episcopal Church, Port Gibson, Mississippi, by the Rev. Bishop Kavanaugh, D. D., LEMY F. FAUIK, Esq., of Ouachita parish, Louisiana, to Miss FANNIE LOUISA TRIPPETT, daughter of Rev. R. S. Trippett, of the Louisiana Conference.

By the Rev. John A. Miller, on the ninth of April, at the residence of the bride's father, Mr. Harrison Camp, Mr. BLEFORD F. ALLEN to Miss ADA CAMP, all of Claiborne parish, Louisiana.

By the same, on the sixteenth of April, at the residence of the bride, in Webster parish, Louisiana, Mr. ALEXANDER D. HAMILTON to Mrs. CARMELIA MCCOY.

April 10, 1872, at the residence of Dr. J. M. Kelley, Walnut Grove, Mississippi, by Rev. Irvin Miller, Mr. JAMES A. MCKEE to Miss AMANDA E. KELLEY.

April 10, 1872, at the residence of Mr. James Deloach, by the Rev. C. B. DuBose, Mr. WILLIAM NELSON, late of Choctaw county, Alabama, to Mrs. C. E. DELOACH, of Choctaw county, Alabama.

April 18, by Rev. I. Z. T. Morris, at the residence of Mr. Andrew Alved, in Montgomery, Alabama, Mr. C. B. LOPER to Miss LOU. ALVED.

April 18, by the Rev. I. Z. T. Morris, in Herron Street church, Montgomery, Alabama, Mr. JOHN S. BOWMAN to Miss RUTH R. GORDEN, all of Montgomery, Alabama.

Obituaries.

DIED, on the thirty-first ultimo, in San Jose, California, of pulmonary consumption, Mr. A. W. MURDOCK, aged forty-three years.

The deceased was for some months employed in this office, and was at the same time organist in the Felicity Street church in this city, but was compelled to give up his engagements on account of his failing health. He went to California in the hope of prolonging his days for the benefit of his family, but only survived a few months. He was an honorable and high-toned gentleman, and a pure-minded, gentle and intelligent Christian. We pray for the comforting presence of the Holy Spirit to remain with the bereaved widow and child. H.

DIED, March 22, at Elizabeth, New Jersey, WORTHINGTON N. SNETHEN, only son of Hon. Worthington G. Snethen, formerly of Baltimore, after a brief illness of acute bronchitis, in the twenty-sixth year of his age.

We take the following extract from the funeral discourse of the Rev. Dr. Roberts, published in the Elizabeth *Journal*:

"Worthington N. Snethen was in the twenty-sixth year of his age when he was called away from earth. He was born in Washington on the eighteenth of July, 1845. He was a child of the covenant, who made a profession of religion when he was only eleven years of age. He understood French, German and the Italian languages at the age of sixteen. He was educated entirely by his father. He was never in school. He was a good musician and a man of fine taste. He was a good citizen, loyal to all the interests of his country. He was a warm-hearted, true friend—unostentatious and retiring. He was a dutiful and respected son. He never caused any anxiety to his parents. He was a gentle and affectionate husband. He died, on March 22, 1872, as he had lived, trusting in his Savior, and clinging to the promises of God."

DIED, near Lower Peachtree, Wilcox county, Alabama, Sister JULIA ANN PORTIS, whose maiden name was Jones. She was born in Way county, North Carolina, on the twenty-third day of June, 1813. Her parents moved with her to Alabama, where she was married to S. W. Portis on the twenty-eighth day of June, 1828. She united herself to the Methodist Episcopal Church in the year 1834, in which she lived a consistent Christian life until called by her Master to the church triumphant, on the ninth day of February, 1872, in the sixty-first year of her age.

Sister Portis was early impressed with the importance of religion, and from the age of twelve years she lived the life of a Christian. Her sufferings, the last twelve months or more of her life, were most intense; but she bore her afflictions with that patience which is peculiar to a Christian mother. Her constant prayer in her afflictions was: "Lord, give me patience." Her religion was not of a boisterous nature; it was that pious walk and godly conversation that portrayed the depths of piety in her soul; it was only on occasions of extraordinary exhibitions of divine grace that she was heard to shout loud praises to God.

Just before her death, when she had seemingly set her house in order, she expressed a desire to see all her friends and relations, and, gathering those who were near at hand around her bedside, she gave to them her last motherly advice; after which that grace which is most needful in a dying hour seemed to be given, and she quietly breathed her last. She leaves behind a much-bereaved husband, one only surviving son, three daughters and several grandchildren, with many relatives, to whom no earthly name was ever more dear, to mourn her loss. May they ever remember her many virtuous acts and heed her many godly admonitions, that they may finally compose one unbroken family in heaven.

GEORGE WATSON.

DEATH has been in our midst, and robbed our church and community of one of their brightest jewels, and the family of Thomas J. and Elenor Hutchins of one of their dearest loved ones. ELLA HUTCHINS was born November 24, 1852, and died of typhoid pneumonia March 20, 1872. She was dedicated to God in baptism in early infancy by Bishop Early, and was brought up under religious influences. When she arrived at years of discretion she became a member of the Methodist Episcopal Church South, and continued an acceptable member until she was taken to the church triumphant. Her death was remarkably triumphant. She was, during her entire illness, conscious of her situation, and a few hours before her death bid the family and all present good-by, exacting from every one a promise to meet her in heaven. She then requested the writer to preach her funeral. She selected one of the hymns to be sung, which was:

"Nearer, my God, to thee,"

one verse of which she sang. She then asked us to sing several hymns; and while the writer was praying at her bedside she shouted aloud, saying: "Glory to God, glory to God! Jesus is with me." The scene around that death-bed was unusual. Her doting mother shouted praise to God, an elder sister was happily converted, and all of us felt the power of God to save. Her fond parents both said: "We are now willing to give our darling up."

IRA B. ROBERTSON.

CAYUGA, March 29, 1872.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending April 20, 1872:

A—J B Ashley $2, D Appleton & Co 4 lets, John A Anderson, B F Alexander $62.50, L Mafford, P Allen, N W Ayer & Son 3 lets, Rich H Adair, L R Alford, W W Andrews, Alex Agar.

B—Barnes & Wilkinson, Jas E Bradley, Brown & Tillottson, Geo F Betts, Biglow & Main, J Bur & Hyde, Geo Bright $10, H C Bard, Milton, Bradley & Co, Mrs S J Blanchard, C J Brown, E A Burke.

C—W C Chamberlain, Colton, Zahm & Roberts, A W Campbell, Miss Emma Clarke $2, Robt Carlor & Bro, E H Cushing 2 lets, C B DuBose $11.85, H Copeland, Philip Chew & Co.

D—Mrs S Davis 75 cts, J D Delery $2, J M Douglass, Dutchy & Co, Dodd & Mead, J G Deskins.

E—D G W Ellis $6.

F—B K. Faber, James M Franklin, R S Finlay.

G—Gould & Lincoln, J G. Garrigues, Thos G Gaines, W Garretson, T C M Golland $2, B Gerson.

H—Hitchcock & Walden 2 lets, W H C Hunnicutt, C Harrington $2.50, E S Hill, Mrs Wm Hoover, Mrs Wm H Hamilton, S J Hawkins, Jas M Hampton, E J Hale & Son, J D Hays, J W Hearne, J P & W R Holmes 2 lets $15.

K—C Keener, A & C Kaufman, W G Conner, John R King $1.60.

L—Samuel Lea $7.44, J B Lippincott & Co 2 lets, Lee, Shepherd & Dillingham, James R Langston, M Lindemeyer $1.25.

M—Irvin Miller, James F Middleton, W H Moss $3, Mrs M J Monteith, A J McCreevy, W O Morris, E F Mullins $7.75.

N—J A Norsworthy $5, T Nelson & Sons.

P—P S Petty $1.90, John E Potter & Co, Pott, Young & Co, J S Parker, Powers Paper Co, J A Parker $3.65.

R—W W Read, Geo P Rowell & Co, S G Roberts $1.35, J W Rush, W M Richardson, J H Rugg $19.50, A Rizer.

S—T H Sessions, N C Sharkey $3.20, Southwestern Book and Publishing Co, George S Scofield 2 lets, John L Scales, Simmons & Co $2, Robt Smilee, J W Schermerhorn, W L Smith $2, G J Stovall, S H Schroeder, Simmons & Clough Organ Co, H L Smith $2, J Scoonover, S S Scott.

T—Reynolds & Trippett.

U—Thos J Upton.

V—John L Vinson.

W—Geo Woods & Co 3 lets, Miss Susan R Wallis $2, A R Whitfield 2 lets $10, C E Willing 2 lets, Wm Wood & Co 2 lets, T B White $3.50, J R Wilson, Wilson Williams, J W Whipple $21.50.

REAL ESTATE BROKER.—We call the attention of those having property to sell, or wishing to buy, to the advertisement of Mr. Charles H. Reed, in another column.

CISTERNS.—Those who value pure, good cistern water should read the advertisement of Peter McEnroe, the cistern builder, and drop a note in Box 143, Mechanics' and Traders' Exchange.

BOOTS AND SHOES.—We have noticed extensively before the enterprising boot and shoe store of Mr. George John Wagner, corner of Ursulines and Dauphine streets. See his advertisement, which appears in our columns to-day.

DRY GOODS.—For twenty years we have not found a more honorable, straightforward and reliable house, one more reasonable in prices, or better stocked with elegant assortments of goods, than that of D. H. Holmes, 155 Canal street, and we take pleasure in calling attention to his advertisement in another column.

UPHOLSTERERS AND FURNITURE REPAIRERS.—Homan, Frachtling & Andre, corner of Prytania and Terpsichore streets, are ready to attend to all orders to repair furniture during the summer, and to the removing of furniture, raising, laying and cleaning carpets, hanging curtains, etc. See advertisement on the fifth page.

MARBLE AND GRANITE WORKS.—Many inquiries have reached us from time to time in reference to marble manufactures, monumental work, etc., and we are glad to have an opportunity to refer to the advertisement, in another column, of the extensive marble works of Mr. George Stroud, on St. Charles street, corner of Girod.

BEAUTIFUL SUMMER RESORT.—There is no more delightful place we have ever found in summer than Ocean Springs, and it is a source of great pleasure to learn that our friend, William C. Chamberlin, has rented and thoroughly repaired the Morris House, which will be opened this summer for the reception of boarders. We know of no two persons better calculated to conduct such a house, to the perfect satisfaction of the most genteel guests, than our friend and his amiable wife.

BEES HUNTING FOR HIVES.—An unusual number of swarms of bees have been passing over and through the city during the past week. Some of them have sought shelter in very inhospitable places. We saw one swarm taking refuge under the iron veranda of a coffee-house; they may have been all drones. Another swarm settled under the eaves of the kitchen of our nearest neighbor, much to the annoyance of the cook; another found a resting-place on one handle of a plow, among roustabouts on the levee; and still another on the handle of a hand-wagon on Camp street, attracting a swarm of newsboys. So great has been the number in various parts of the city as to be a subject of remark and surprise. Very opportunely at this time appears in another column the advertisement of the Buckeye Bee-Hive, by J. K. Rugg, Esq. Few things remunerate more liberally the capital and care bestowed on them than bees. Read the advertisement of his moth-proof hive.

BUSINESS NOTICES.

Correct the Stomach.—It is a well-ascertained physiological fact that the origin of most of the ills that afflict humanity is a deranged condition of the alimentary canal. The bowels become constipated and sluggish, and thence arises a train of painful and distressing maladies. As a preventive and cure, there is no remedy so safe and sure as DR. TUTT'S VEGETABLE LIVER PILLS.

WEST POINT, GA., Sept. 3, 1871.

W. H. TUTT—*Dear Sir*: I have been an invalid for five years, and have with fortitude and patience tried nearly every patent medicine known to the people without any effectual relief. It was suggested by some of my friends to take your Vegetable Pills, for which I am under obligations for said suggestion. It being a favorable one, I propose to state the effects. I weigh more than I ever did, and my health is far better than it has been in five years. I certainly give all the credit to your Pills; and as soon as there is an increase in the family, you may bet if it is a male that his name shall be Tutt. Publish if you choose. Very respectfully,

ap25 1t J. A. DONALDSON.

The Barbers Prefer Dr. Tutt's Hair Dye.

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street,
ap18 2m New Orleans.

A Warning.—DR. ABERNETHY once affirmed that his mistakes would fill a graveyard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many graveyards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility, or similar functional derangements, to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. ap18 1m

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office 33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

142 and 144 Poydras St., New Orleans.

Ja18 1y

NEW ADVERTISEMENTS.

D. H. HOLMES,

155.....CANAL STREET.....155

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES,
LACES, SHAWLS, CLOAKS,
MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, embracing every kind of

Fancy and Staple Goods.

ap25 6m

HOMAN, FRACHTLING & ANDRE.

UPHOLSTERERS,

95 Prytania, corner Terpsichore street.

Spring, Hair and Moss Mattresses, Furniture Covers, Awnings and Gallery Curtains made to order; Carpets, oil cloth and matting laid; Furniture removed, repaired, upholstered and varnished; Window Shades, cornices, pictures and mirrors put up; Gilt Work covered with gauze or tissue paper.

Particular attention will be given, during the Spring months, to taking up and CLEANING CARPETS; also to Cleaning Carpets without taking them up, by the use of a chemical preparation made only by our Mr. Andre, and which we guarantee will restore the colors, prevent moths, and *not injure the Carpet*.

Thankful for the very liberal patronage bestowed during many years past, we ask a continuance of the same.

HOMAN, FRACHTLING & ANDRE.

ap25 1m

GEORGE JOHN WAGNER,

DEALER IN ALL KINDS OF

BOOTS, SHOES AND BROGANS,

Corner of Ursulines and Dauphine Sts.,

(SIGN OF THE RED BOOT,)

NEW ORLEANS.

Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. ap25 3m

PETER MCENROE,

CISTERN MAKER,

COR. HOWARD AND POYDRAS STREETS,

NEW ORLEANS.

Second-hand Cisterns always on hand. All work guaranteed.

Box 143 Mechanics' and Traders' Exchange. ap25 2m

BURNHAM'S

WATER WHEEL

New Turbine is in general use throughout the United States. A sixteen is used by the Government in the Patent Office, Washington, D. C. Its simplicity of construction and the power it transmits renders it the best water wheel ever invented. Pamphlet free. N. F. BURNHAM,

ap25 6m York, Pa.

Buck-Eye Bee-Hive

IS THE VERY BEST

Movable Frame and Moth-Proof Hive

IN THE MARKET.

Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana.

For circulars, prices, etc., address

J. K. RUGG,
ap25 3m Nashville, Tennessee.

NEW ADVERTISEMENTS.

OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board moderate. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Ross, Esq., New Orleans.

WM. C. CHAMBERLIN.

APRIL 20, 1872. ap25 1f

MARBLE AND GRANITE WORKS.

GEORGE STROUD,

Late of and successor to John Stroud & Co.,

(established in 1830,)

158, 160, 162 and 164 St. Charles st.,

Cor. Girod street, New Orleans.

Every description of MONUMENTAL, CEMETERY and BUILDING WORK done in the best manner. Particular attention given to all country orders.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter as well as by a visit to the city.

Designs and Sketches furnished on application. ap25 3m

CHAS. H. REED, REAL ESTATE BROKER, 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. ap25 2m

COMMERCIAL INSURANCE COMPY

OF NEW ORLEANS.

SIXTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the Company publish the following statement:

Premiums received for the year ending March 31, 1872:

Fire	$56,612 35	
Marine	24,305 04	
River	91,638 80	
	$170,556 54	
Add unterminated premiums, March 31, '71	17,479 59	
	$188,036 13	
Less unterminated 31st March, 1872	12,461 79	
		$175,571 34
Paid fire losses	$26,629 71	
Paid marine losses	11,242 57	
Paid river losses	42,126 98	
	$79,999 26	
Paid rebate	26,774 25	
Paid reinsurance	4,174 75	
Paid return premiums	2,721 97	
Paid taxes	8,734 98	
Paid contingent	1,513 57	
Paid rent	4,775 00	
Paid expenses, salaries, stamps, etc	15,170 13	
	$143,863 91	
Less profit and loss and interest	16,573 00	
		127,290 91
Profits		$48,280 40

ASSETS.

Stock notes	$73,400 00
Bills receivable	120,387 23
Furniture	3,883 93
Harbor-boat stock	1,211 00
City bonds	1,320 00
Bills in course of collection, net	24,430 63
Cash on hand	124,468 21
	$349,101 00

NEW ORLEANS, March 30, 1872.

The above statement is a just and correct transcript from the books of this Company.

J. H. OGLESBY, President.

WALTER HUNTINGTON, Secretary.

CITY OF NEW ORLEANS, April 9, 1872.

Sworn to and subscribed before me, notary. EDWARD IVY, N. P.

NEW ORLEANS, April 9, 1872.

At a meeting of the Board of Directors, held on the eighth of April, it was resolved that a dividend of Fifteen Dollars per share be declared, to be credited on the stock notes.

J. H. OGLESBY, President.

JOHN T. HARDIE,
Vice President.

WALTER HUNTINGTON, Secretary. ap18 1m

WOOD! WOOD! WOOD!

GREAT REDUCTION IN PRICES OF

WOOD AND COAL.

Oak Wood, $8 per cord, delivered.
Ash Wood, $8.50 per cord, delivered.
Fat and Bakers' Pine, $4.50 per cord, delivered.
Charcoal, 50 cents per barrel.
Also Brick, Sand, Lime, Cement, Plaster Hair, Laths and Shingles.

J. J. CLARKE,
Corner Julia and Dryades streets, and
ap18 1m Corner Julia and Liberty sts.
Box 199 Mechanics' and Healers' Exchange.

FOR SALE, CITY AND COUNTRY.—ROBINSON'S SALE BULLETIN contains Warehouses, Stores, Dwellings, Vacant Squares and Lots, Sugar and Cotton Plantations, Wild Lands, large Tracts in Texas, Farms in Virginia, Farms near and Residences on the Jackson Railroad, and Residences at the Watering Places. The Bulletin is published monthly, and can be had at the office, 22 and 24 Commercial Place, or will be sent by request to any address in or out of the city without charge. ap18 2m

SPRING STYLES..... SPRING STYLES.

The ladies will no longer have reason to complain of high prices in

HATS AND BONNETS

Trimmed in the Latest Styles,

—AT—

LOUIS GEORGE ASBURY,

48.....ROYAL STREET.....48

HAS OPENED

A FINE MILLINERY DEPARTMENT

In connection with his lately enlarged store.

Hats and Bonnets for misses, ladies and children Trimmed to order at the cheap Millinery and Fancy Goods Store, No. 48 Royal street. mh28 1m

TARPAULINS.....TARPAULINS.

P. H. ALLEN. SAMUEL BROOK.

C. H. ALLEN & CO.,

84.....NEW LEVEE ST.....84

keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap11 2m

AGENTS WANTED.—MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5p

NEW ADVERTISEMENTS.

INTEREST ON DEPOSITS.

NEW ORLEANS NATIONAL BANK.

AUTHORIZED CAPITAL	$500,000
PAID UP	300,000

Directors.

J. K. BELL, late Kennett & Bell.
J. L. DUNNICA, of J. L. Dunnica & Co., Produce Commission.
THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
ALBERT CHAPSKY, Clothier.
H. BLOCK, of Block, Britth & Co., Grocers.
G. H. FISHER, of Fisher, Johnson & Co., Cotton Commission.
J. N. BEADLES, of Beadles, Wingo & Co., Cotton and Tobacco Commission.
J. P. GARVEY, Sugar and Molasses.
S. DELGADO, of Delgado & Co., Sugar and Molasses.
A. HIRSCH, of Schwabacher & Hirsh, Grocers, Produce Commission.
E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.

President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty-ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.

ap1 1m RICHARD JONES, Cashier.

$20,000 IN PREMIUMS.

THE SIXTH GRAND STATE FAIR

OF THE

Mechanics' and Agricultural Fair Association of Louisiana

Will be held on the FAIR GROUNDS, in the city of New Orleans,

APRIL 24, 25, 26, 27, 28, 29 and 30, 1872.

Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.

Premium Catalogues will be sent to any address, free of charge, by application to

LUTHER HOMES,
Secretary and Treasurer.

Office—Mechanics' Institute, New Orleans, Louisiana. mh7 2m

INTEREST ON DEPOSITS.

CRESCENT CITY NATIONAL BANK

OF NEW ORLEANS.

NEW ORLEANS, April 5, 1872.

From and after this date interest at the rate of four per cent. per annum will be allowed on all deposits in this bank, payable on the first of July and first of January of each year.

By order of the Board of Directors.

CHARLES FAURIE, JR.,
ap11 1m Cashier.

JOHN GOMERSALL

PAYS THE HIGHEST CASH PRICES FOR

Sheep Skins, Hides, Furs, Wool,

COTTON, WOOLEN AND COTTON RAGS,

Paper Stock, Rope, Bagging, Tarpaulins, Wrought and Scrap Cast Iron, Copper, Brass, Zinc, Lead, Pewter, Anchors and Chains.

N. B.—TAILORS' CLIPPINGS and all kinds of Woolen Rags especially wanted.

No. 39 Peters street, New Orleans.

☞ Strict attention paid to consignments. ap11 1m5p

KNICKERBOCKER LIFE INSURANCE COMPANY OF NEW YORK.

Principal Office....161 Broadway, New York.
Assets over..... $8,000,000.

SOUTHWESTERN BRANCH:

Office—31 Carondelet street, New Orleans.

Col. R. N. OGDEN, General Agent for Louisiana.

Col. RICH. GAINES, General Agent for Mississippi and Texas.

ap1 2m A. N. CRAIG, Manager.

FOR LEASE.—250 ACRES OF CLEARED LAND on Lake St. Joseph, and 50 Acres uncleared, for one year; one-half cash and the balance at the end of the year. Also, 2,000 Acres best Cotton Land, uncleared, in Arkansas, FOR SALE, above any overflow that has ever occurred, lying between Little Rock and Pine Bluff. Address E. R., Pelican House, New Orleans, Louisiana. mh14 2m

PACIFIC GUANO COMPANY.

Capital..... $1,000,000.

SOLUBLE PACIFIC GUANO.

This Guano is well known in the Cotton States from experience in its use for six years past, and has acquired, after experimental use, a character for reliable excellence unsurpassed.

This valuable Fertilizer is now put in the market at the reduced price of $55 per ton.

For further information address

W. F. KELLY,
14 Union street, New Orleans.

Circulars sent free on application. mh7 2m

E. A. TYLER,

115 CANAL ST., NEW ORLEANS,

Fine Watches, Diamonds, Jewelry,

Plated Ware, Table Cutlery, Fancy Goods, etc. Pure STERLING SILVERWARE, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. mh28 2m5p

GEORGE MCGIBBON & CO.,

Successors to E. Gignel,

DEALERS IN

FANCY AND STAPLE DRY GOODS,

141.....CANAL STREET.....141

ap4 3m5p Cor. Bourbon, New Orleans.

WM. VELDEN. W. G. MITCHELL.

VELDEN & MITCHELL,

DEALERS IN

WOOD, COAL AND SAND,

CORNER JACKSON AND PRYTANIA STS.

Oak, Ash, Bakers' Pine and Lightwood always on hand. Wood sawed stove length, and split. Charcoal, etc. mh21 2m

WANTED AGENTS TO SELL

The Light in the East.

A comprehensive Religious Work, with 200 elegant Engravings, embracing

THE LIFE OF CHRIST,

the Lives of His Apostles and Evangelists, together with the Lives of the Patriarchs and Prophets, and of the most eminent Christian Martyrs, Fathers and Reformers. To which is added the History of the Religious Denominations of the world, Ancient and Modern, with much other valuable matter, making it the most comprehensive Religious Work ever published. Send for circulars, with full description and terms, to agents.

Address

NATIONAL PUBLISHING CO.,
274 and 276 Second street,
ja18 2t5ms Memphis, Tenn.

The Child's Corner.

TINKLE! TINKLE!

BY FLORA L. BLY.

"Tinkle! tinkle!
List the sound of fairy hammers,
Waking sweet and silver clamors!
Tell me, elves, what ye are doing—
What bright tasks are ye pursuing
In your earth-homes, bleak and brown?

"Tinkle! tinkle!
Don't you know,
'Neath the snow,
How we build a secret stair,
That the flowers may reach the air:
How we strike the Frost-King down
Tear the jewels from his crown?"

"Tinkle! tinkle!"
Take me, elves, unto your palace:
Let me drink from out the chalice
Of the snow drop, white and airy:
Let me be, like ye, a fairy,
With a heart that laughs at care!

"Tinkle! tinkle!"
Small thy need
Thus to plead:
Were thou born a child of air—
Of the sun and dew a part,
Cradled in the rose's heart,
We could lead thee anywhere.

We are Nature's smallest creatures;
We've no power to change thy features;
We've no magic herb or potion
That can train thy cumbrous motion
Into airy, elfin rhyme.
Tinkle! tinkle!
Hark! dost hear?
Blithe and clear
Comes the chime of hidden bells,
Swinging in the fairy cells;
Singing softly—'tis time
That the flowers begin to climb."

"Tinkle! tinkle!"
I can hear them coming, coming:
Tiny feet, and voices humming;
Shyly creepeth Periwinkle,
Golden Dandelions twinkle,
Till the meadow-lands are bright.
"Tinkle! tinkle!"
May-flowers fair
Greet the air.
And the daisies, starry white,
Smile their welcome to the light.

"Tinkle! tinkle!"
Louder clang the fairy hammers;
Wilder wake their silver clamors:
Every band of ice is broken;
Every bursting bud hath spoken;
Telling to these souls of ours
How each spring
Doth but bring
Unto them a golden stair,
Reaching to the light and air—
Bids them quit their darkened bowers,
Climbing upward into flowers.

Little Corporal.

LOST AND FOUND.

It was twelve o'clock at night, and Johnny hadn't come home yet. At half-past six, exactly, I had wound up the clock and pulled the table out, sure that he would be home at seven, as he always was. Dear old Miss Lambert, who lives in the same house, had some honey sent her from her brother in the country, and she gave me as much as a pound.

Johnny's supper should be graced by this delicious syrup, so I put it in the whitest and prettiest dish I could find, and it *did* look beautiful. Then I dressed myself in my white apron, and roasted some thin slices of baker's bread, and put the tea on the table, just as the clock struck seven; but, ah me, no Johnny!

Presently it grew dark, and I lighted a candle. It had been threatening rain all day, and now the storm blew against the windows. Where was Johnny?

Oh, I remembered that it was pay-day, and he had probably stopped to buy something nice for me. I shivered at the sound of the wind, and hoped he would not stay long. I don't know now as it was exactly the sound of the wind that made me shiver; it was a queer, creeping tingle, that ran straight down from my head to my toes, never missing a vein or an inch of my body.

I had that same feeling the night father was brought home a corpse, but I tried not to remember it, because it recalled such painful thoughts, particularly as I sat there alone, waiting for Johnny.

But I haven't told you yet who Johnny was; perhaps you've suspected that he was my brother. No girl ever had a braver or a handsomer brother than John; at least none that ever I knew. He had been working in the mills for three years, now, and I was keeping house for him.

Why, when I first learned that I was to keep house for Johnny, I, such a mite of a girl, I don't think all the kings in the world could have been as happy as I. He came home late one night, when we were living at Mrs. Sawney's, the good Scotch woman who loved my mother, and his face beamed all over as he said that he had a first-rate place in the Howard Mills. Now I knew that the Howard Mills were far enough off, so, like a little goose, I sat down and cried—glad as I was for Johnny, but oh, so sad for myself!

"And now," said he to Mrs. Sawney, "our little mess of furniture will come in good play."

"Why, John?" I asked, looking up, my face all wet with tears.

"Because, deary, I'm going to hire two little rooms, and let you keep house for me. What do you think? Can you do it?"

"Oh, John!" and with a great cry I just flew into his arms, and seemed to have found heaven; for, sweet and good as Mrs. Sawney was, she was so painfully particular that it was very hard to work for her.

KATE AND PATTY.

It was Christmas day, but Kate stood by the window, looking out on the falling snow with a very sober face.

"What is the matter, Kate?" asked auntie. "Why don't you play with your new doll?"

"I don't care for her now, auntie," said Kate, slowly.

"Why not? I thought you liked her very much last night."

"So I did, but my doll has a china head and a crimson thibet dress; and I've seen Mary Grant's to-day, and it's ever so much prettier! She's a wax head, and she's dressed in blue silk. I don't like my dishes either; I wanted gilt and white instead of flowered ones. And see, it's snowing, and I sha'n't get a ride to-day."

Auntie thought a few minutes.

"Katie, dear, shall I tell you a little story I read last Christmas?"

Kate smiled. "Yes, auntie, please."

"A little girl named Patty lived with her mother in a basement room—one room, Katie—in a large city. They were very poor, and the mother had to go out to work, leaving Patty alone a great deal. Christmas eve the poor woman was going home from her work, looking in at the lighted store-windows, and wishing she could buy a gift for her little girl. She did not think of herself, though she shivered with cold. She was not going to have turkey or roast beef, pudding or pie, for dinner next day, but she said to herself they should not go hungry, and that was a great deal. They had bread and milk and potatoes. And she spent one bright penny—all she could spare—to get a stick of mint candy for Patty.

"But as she walked along she saw something white on the pavement. She stopped and picked up a piece of clay pipe—only a piece, Katie! You don't know how pleased she was. Home she went with a cheerful heart; and when the little girl was in bed and fast asleep, she slipped into her stocking the candy and the broken pipe. Very early Patty awoke, and fairly screamed for joy when she found them.

"For hours of that day she blew bubbles, happy as a bird. What would she have said, Katie, to your Christmas gifts?"

Kate looked ashamed. "I was not good, auntie," she said. "I don't deserve my pretty things."

Auntie kissed her, and she went to her play with a bright face and kept it.

Children's Hour.

SONG OF THE DECANTER.

There was an old decanter,
And its mouth was
gaping wide; the
rosy wine had
ebbed away
and left
its crystal side;
and the wind
went humming,
humming—
up and
down the
sides it flew,
and through the
reed-like,
hollow neck
the wildest notes it
blew. I placed it in the
window, where the blast was
blowing free, and fancied that its
pale mouth sang the queerest strains
to me. "They tell me—puny conquerors!—the Plague has slain his ten,
And War his hundred thousands of the very best of men; but I."—'twas thus
the bottle spoke—"but I have conquered more than all your famous conquerors, so feared and fumed of yore.
Then come, ye youth and maidens,
come drink, from out my cup, the
beverage that dulls the brain and
burns the spirit up; that puts to
shame the conquerors that slay their
scores below; for this has deluged
millions with the lava-tide of woe.
Though in the path of battle
darkest waves of blood may roll;
yet while I killed the body,
I have damned the very soul,
The cholera, the sword, such
ruin never wrought as I,
in mirth or malice, on the
innocent have brought.
And still I breathe
upon them, and they
shrink before my breath; and
year by year my thousands
tread the dismal road to Death."

SPEEDY ANSWER TO PRAYER.

A poor widow spake one morning to her five young children:

"My dear children, I can give you nothing to eat this morning. I have no bread, no meal, not even an egg in the house. Ask the dear God to help us. He is rich and mighty, and has said himself: 'Call upon me in the day of trouble, and I will deliver thee.'"

The little Hans, who was scarcely six years old, went very hungry and sad on his way to school. As he passed by the open door of the church he went in, and kneeled down before the altar. As he saw no person in the church, he prayed with a loud voice:

"Dear Father in heaven, we children have nothing to eat. Our mother has no bread, no meal, not even an egg. O help us. Give us and our dear mother something to eat. Thou art rich and mighty, and can easily help us."

So prayed little Hans in his childish simplicity, and afterward went to school. When he came home he saw upon the table a large loaf of bread, a dish of meal, and a basket of eggs.

"Now thanks to God," cried he, joyfully; "he has heard my prayer. Mother, has an angel brought all these things through the window?"

"No," said the mother; "but still God has heard your prayer. As you kneeled at the altar a good lady was kneeling also in her place in the church. You could not see her, but she saw you and heard your prayer. She has sent us these things. She is the angel through whom God has helped us. Now, then, thank God, and never forget through your whole lives to 'call upon God in the day of trouble.'"

A LESSON ON HUMILITY.—A farmer took his son into a wheat field in harvest-time. "See, father," exclaimed the boy, "how straight those stems hold up their heads! They must be the best ones. Those that hang down their heads, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said: "See here, my child! This stalk, that stood so straight, is light-headed, and almost good for nothing; while that that hung its head so modestly is full of precious grain."

"DO YOU THINK," asked Mrs. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, madam," replied a gallant philosopher; "it is a good thing, and she ought never to lose it."

A BOOK has been exhibited in London whose contents are "thirty-three thousand five hundred and thirty-five ways of spelling 'scissors.'"

The Farm and Garden.

For the Advocate.

TO PRESERVE FRUIT TREES FROM MICE AND INSECTS.—Apply early in the fall, around the roots, a thick layer of lime and ashes mixed. It would be well to sink the earth around the tree about six inches, throw in a few shovelfuls of the lime and ashes, and then cover up with earth, trampling it well down.

GRAFTING-WAX.—Melt beeswax and tallow together, stirring in a little chalk; while hot dip in some strips of rags; then tear them into strips suitable to envelop the stock and scion. Let the stock and scion be so covered as to prevent the escape of the sap or the introduction of air or water, and the work is finished.

GRAFTING GRAPE-VINES.—Grape-vines may be grafted in the fall or early winter, or before the sap starts in the spring. In the fall, after the leaves have fallen, and any time before the ground is frozen, say in October, November or December, dig away the soil from around the stock, and cut it off at a depth of three inches from the surface. Split the stock in the ordinary manner for cleft-grafting. Make the graft about four inches long, with one or two buds, as may be convenient, and, cutting it to wedge shape, insert it in the stock, being careful to have the inner bark of both the stock and graft meet; then tie in the graft by winding the stock with strong twine, enough to hold it in place. Next throw in soil enough to fill up around the graft, filling to the upper bud; then put a small box over the graft for protection. The protection must not be moved until cold, freezing weather is over.

THE STRAWBERRY AND ITS CULTURE.—The strawberry is one of our earliest fruits. Long before any other fruit ripens, the strawberry is the dessert dish on many tables. Their culture is as follows: They may be planted either in the fall or early spring. I prefer the fall. They should be planted in small beds, as they succeed better and can be worked easier. The rows should be one foot apart, and the plants one foot apart in the row; they should have plenty of room. After having planted out the beds, the most important thing next is clean cultivation. If the weather is favorable and the soil pliable, give one light hoeing about six or eight weeks after setting out. Keep off all runners, by cutting with sharp hoes or other implements as often as they appear. The parent vine will not produce a good crop of good fruit if it be allowed to exhaust itself by making new vines. In dry, hot weather it is absolutely necessary to stir the ground frequently, so as to keep it moist; otherwise the plants will not thrive, as some of the less hardy sets will certainly die out. If convenient, cover the rows before Christmas with straw or some other light substance, free from noxious weeds, and take it off, or rather put it in, the spaces between the plants and under the plants when they begin to start off to grow in the latter part of the winter. Hoe lightly before plants bloom, so as to destroy all winter grass that may make its appearance. Never hoe while the plants are in bloom in the fruiting state. This is often the cause of some not having good crops of berries. J. Q. H.

CULTIVATION OF THE OLIVE.

We are glad to see that the cultivation of the olive is beginning to receive some attention on the Pacific coast. There are other parts of the country where it could be raised to advantage; but much of the Pacific slope has for it a genial climate and an appropriate soil. We learn from a California paper that at Santa Barbara a gallon of oil is made from eight gallons of olives, and one tree there, when ten years old, produced sixty gallons of olives. Mr. Mayhew, of that place, thinks it safe to count on a net annual yield of $240 per acre from an olive orchard ten years old. He thus communicates some of his experience to the Santa Barbara *Press*:

"I obtained five hundred cuttings from one inch to three inches in diameter, and about fifteen inches long. In February, 1868, I put them in the ground, so that their ends were little above the natural level of the ground, and covered them by making a little mound. About one-half of them started that spring, and are now from ten to thirteen feet high, and spread about seven feet, the trunk of the main stock being from two to four inches through. Some of the cuttings were dormant through one season, and started about one year from the time they were planted, and a few sprouted even two years from the time of planting, which are doing well."

The successful cultivation of the olive in this country would supply a great want, and would unquestionably be remunerative. The oil commands a high price, notwithstanding so much bearing the name is manufactured from animal and vegetable oils that never saw an olive. If it were produced in sufficient quantity it would come into much more extensive use, not merely for dressing salads, to which it is largely confined, but in all branches of cookery, to which it is so admirably adapted.

There is no more wholesome or palatable oil for cooking than genuine sweet olive oil. It might well supersede, in a great measure, the use of butter and lard. In Italy and other parts of Europe, and especially in the East, it is used in cooking to the exclusion of almost everything else of this nature. The fruit, too, is coming into more general use in the different modes of pickling. The taste for olives is not usually a natural one, but when formed it becomes very decided, and the fruit is perhaps the most wholesome pickle that can be used. The tree comes to perfection rapidly, and it is the longest-lived fruit tree known. In Palestine there are trees reputed to be more than a thousand years old, and they are still bearing. The trees in the Garden of Gethsemane are held by tradition to be the same that were standing in the time of the Savior, but this is improbable. — *New York Observer.*

PRUNING SHRUBS.

We recently met with a lady florist who had an oleander plant about three feet high, which had grown from a sprout on the side of the main stem, a few inches above the soil in the pot. The old stem had been hacked off, two or three years previous, about two inches above the point where the new and present stem had started; and this old stub had died down to the roots, except a narrow strip of bark and sapwood below the present stem. When the old top was removed, if it had been cut off smoothly, close to the branch that was to form the present top, and the cut had been covered with a plaster of grafting-wax, the wound would have healed, and no part of the stem would have lost its vitality. Her beautiful oleander was injured beyond recovery by bad pruning.

When shrubs or their branches are cut, the gash should be made not square across, but slanting upward at an angle of about forty-five degrees; after which, to prevent the wood from dying and losing its vitality, the wound should be covered with some sort of wax.

Such a shrub as we have alluded to may be saved by turning it, with its contents, into a larger and deeper pot, in the former part of the growing season; after which the large pot should be filled with sand, leaf-mold and ashes, to a point one inch above the injured bark and dry wood. Then, by scraping off the epidermis or dead bark just below the surface of the soil, a new system of roots will be sent out, and the old stub will soon decay, leaving a sound and healthy stem. Any young tree or bush may be managed in the same manner, if the stem near the root is at all defective.

HOUSEKEEPERS' DEPARTMENT.

GREEN CORN FRITTERS.—Grate corn from six ears; add one tablespoonful of cream or butter, one of flour, pepper and salt. Fry in *hot* lard. Fritters of any kind are good, but only admissible when cooked in boiling lard.

TO PREPARE GUM TRAGACANTH for making moss baskets or sticking dried flowers, etc., to paper, get three cents' worth, put it into a tumbler, cover with water. A little acetic vinegar will keep it a long while. When thoroughly dissolved it is ready for use.—*Maine Farmer.*

AMBROSIA.—Spread in a glass dish a layer of grated cocoanut and sugar, then a layer of orange cut in thin, round slices, then of the cocoanut and sugar until the dish is full; let the cocoanut be at the top well mixed with loaf sugar; it should be made several hours before using.

PREPARED GLUE.—In a wide-mouthed bottle dissolve eight ounces of best glue in a half pint of water, by setting it in a vessel of water and heating it till dissolved. Then add slowly, constantly stirring, two and a half ounces of strong aquafortis (nitric acid.) Keep it corked, and it will be ready for use.

PLUM PUDDING WITHOUT EGGS.—One cup of molasses, one cup of milk, one pound of raisins, chopped, one teaspoonful of soda, one teaspoonful of powdered cloves. Mix with flour about as stiff as pound cake. Melt half a cup of butter and stir it in. Steam in a dish over boiling water four hours, and eat with a hot sauce.

SURE DEATH TO BEDBUGS.—Take a teaspoonful of quicksilver, beat it up with the white of two eggs, as for frosting, till the two are thoroughly and finely united, then apply with a feather to every crack or crevice in the bedstead or wall, where a bedbug can hide. Repeat it three or four times, and your work is done for two years at least.

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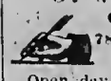

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Scientific.

FOREIGN EXCHANGES speak of three enormous meteorites recently discovered in Greenland. They weigh 40,600, 20,000 and 10,000 pounds respectively.

THE famous pitch lake in the Island of Trinidad was visited by Canon Kingsley, on his recent West India trip. It covers an area of ninety-nine acres, and contains millions of tons of pitch. In a colder climate, the buried vegetable matter which the heat of the tropics has transformed into asphalt and oil would have been changed instead into peat and coal. So say the geological surveyors of the island.

NO DANGER.—The papers have circulated a report, said to be based on the calculations of Prof. Plantamour, of Switzerland, that a large comet would cross the orbit of the earth, August 12. Many credulous persons have feared that it would cause the destruction of our planet. Their fears, however, may be allayed, as the astronomer now asserts that he has not discovered such a comet, and that the whole story is without foundation.

THE phosphorescence of the water of the Red sea was much admired by the members of the eclipse expedition which went from Europe to India in December last. It was peculiarly brilliant when the hot water from the steamer's condenser was poured out into the sea, a phenomenon which Mr. H. N. Moseley, in a letter to *Nature*, attributes to the fact that the minute animals in the water were probably killed by the heat, and in the act of dying emitted flashes of superlative brilliancy.

WE PUBLISHED, not long ago, a notice of a peculiarity of the horned toad of California in the expulsion of a blood-like fluid from the eye, and a reader of the *Weekly* writes to give his own testimony to the fact. He states that he has caught numbers of them in Texas, and frequently noticed the ejection of a bloody fluid from the inner canthus of the eye, once receiving the discharge in his own eye while holding the animal at a distance of at least a foot. The sensation experienced was quite painful for a few minutes. *Hyper's Weekly.*

THE proposition to use the poison of various animals for medicinal purposes is being advocated by several physicians. Intermittent neuralgia is said to have been cured by the application of wasps' stings, in a case under the care of one M. Corbet; and if we may believe the report of another doctor, the bite of a viper completely removed symptoms of heart disease, and left the patient apparently well. The account of the death of a negro in Brazil who allowed himself to be bitten by a venomous serpent, under the belief that he could thereby cure elephantiasis, from which he was suffering, lends much emphasis to the suggestion of the Academy that great caution should be observed in these experiments.

THE GREAT PYRAMID OF EGYPT.—At a recent meeting of the King's College Engineering Society, a paper by Mr. Jacob, "On the Great Pyramid," was read. The author first gave a general description of the pyramid, as to its position, foundation, internal and external masonry, and the chambers and passages which it contains. He then propounded the theory originated by Mr. Taylor, of London, and which has been recently more fully developed by the Astronomer Royal for Scotland. This theory supposes the Great Pyramid to have been built for a standard of weights and measures, from the wonderful relations existing in the dimensions of this stupendous structure, almost inexplicable on any other hypothesis.

AMONG the most remarkable of discoveries in photography is that claimed by one Johnson, an Englishman, who is said to be a man of extraordinary mechanical genius. The invention is a panoramic camera which, by ingenious mechanism, sweeps the whole landscape and takes it on a plane surface, embracing on one negative one-third of the circle. The exactitude of its operations is as singular as the beauty of the results. The pantoscope begins at one end of the view desired, and goes round the horizon as one sweeps the telescope, the plate moving with a corresponding motion through the arc, which might be a circle if it were desirable. The scenery of this country, with its wide-extended views of lake, and prairie, and mountain, would be admirably represented by this instrument.

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has exhibited only a moderate degree of animation since our last issue. We hear some complaints of increasing dullness from several branches of the wholesale trade, but a moderate business has, nevertheless, been done in sales to country merchants and city dealers. The business of the past season has been of fair extent but at light profits, the prices asked by importers and others being so low as to make this the best purchasing market for country merchants.

The river is 4 feet below high water mark.

COTTON.—The following are the arrivals since the nineteenth instant:

Louisiana and Mississippi.....bales.	3,378
Lake	4
Florida	66
Mobile	520
Texas	39
Total	4,007

On Saturday the demand was fair, and although it ran mostly on the better qualities, which were offered so sparingly and held at such full prices as to materially check the movement, yet the sales summed up 3,350 bales, at the previous improvement in the higher grades, but at more irregular and lower figures for low ordinary and ordinary. On Monday buyers came forward with less spirit, and, finding factors still more stringent in their pretensions, the business was confined to 900 bales, at prices showing a further improvement of ⅛c. in low middling and about 1-16c. in the higher grades, while low cottons were still more irregular and unsettled. On Tuesday the movement was more animated, but under discouraging telegrams from Liverpool and New York prices were hardly as buoyant as the day previous, without, however, showing any quotable varintion. The sales embraced 2,900 bales. Low cottons, including inferior to ordinary inclusive, were in more request, but sold at irregular rates, ordinary selling at 20, 20¼ @20⅛c., and strict ruling proportionably higher.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 900,968 bales, against 1,268,098 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 976,664 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 110,911 to France, and a decrease of 664,475 to Great Britain, and of 250,178 to other foreign ports.

We quote:

Ordinary	19½ @ 21
Good ordinary	21¼ @ 21⅝
Low middling	22¼ @ 22⅝
Middling	— @ 23
Strict middling	23¼ @ 23⅜
Good middling	23½ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	4,007	
Arrived previously	1,002,261	—1,006,268
		1,031,591
Exported past three days.	8,304	
Exported previously	915,855	— 924,159
Stock on hand and on shipboard..		107,432

SUGAR.—There is a good stock in the sheds, but we have to note little or no demand for that. On Tuesday the receipts were larger than usual, but they were mostly sold at 7¼c. for common, 8@8⅛c. for fair, and 8⅞@9c. for strictly good fair. Demerara is retailing in the sheds at 10¾@11¼c. ₱ lb. There is no demand for clarified sugar. City refinery is retailing in filling small orders at 9@10½c. for centrifugal, 11 @11½c. for yellow clarified, 12⅛@ 12½c. for white clarified, 13c. for crushed and powdered, and 14c. for cut loaf.

MOLASSES.—The season is over, and only small lots are coming in from plantation. On Tuesday some common fermenting sold at 30c., and prime fermenting at 43c. ₱ gallon. City refinery reboiled is jobbing at 35c. for inferior, 40c. for good common, 50c. for fair, 55c. for prime, and 60c. for choice.

CORN.—On Tuesday the market was firmer, without any advance, and 8,000 sacks sold at 67c. for mixed, 68c. for yellow, and 68@69c. for white.

OATS.—On Tuesday the market was firm, with a good demand and a scarcity of choice. 2,000 sacks sold at 53, 54@ 55c. ₱ bushel.

BRAN.—On Tuesday the demand was rather slack. 300 sacks sold at $1.40, $1.45@$1.50 ₱ 100 lbs.

PORK.—On Tuesday prices were lower, and the sales were confined to 257 bbls. mess, in two lots, at $13.25 ₱ bbl. Mess is retailing at $13.75.

BACON.—On Tuesday the market was dull, and the sales were confined to 50 casks, in lots, at 5⅜c. for shoulders, and 7⅛@7¾c. for clear sides. Clear rib sides were quoted at 7⅛c. ₱ lb.

HAMS.—Sugar-cured continue in light supply, and choice are in demand and firm. On Saturday 25 tierces sold, in two lots, at 11½@11¾c. ₱ lb., and since then small sales were made at these prices.

DRY SALT MEAT.—Shoulders are quoted at 4¾@5c., rib sides 5¾c., clear sides 5⅞@6c., and clear sides 6¼ @6½c. ₱ lb. The stock is nearly all in the hands of dealers. On Tuesday 30 boxes of shoulders sold, to arrive, at 5c. ₱ lb.

LARD.—Tierces are quoted at 8¾c. for packers', with no demand for that description, and 9¼@9¾c. for refined.

BREAKFAST BACON.—We quote 10@ 10½c. ₱ lb. for Western. Northern is quoted at 11c. ₱ lb.

BEEF.—Texas commands $11@$12, Western $16.50 ₱ bbl. Western is scarce. The market is bare of Northern. It would command $16.50@$17 ₱ bbl.

BUTTER.—Western commands 28@ 30c., Goshen 38@40c. ₱ lb.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 111⅜@111½, (against 111⅝ at New York,) and closed at 111⅝@111⅞, (against 111⅝ at New York.)

The sales of silver embraced $500 in American half dollars on Saturday at 108½, and $1,200 on Monday at 108¼, and $1,500 at 108¾.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	—
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	— —	— —
Crackers	— —	6 00
Navy	5 00	6 00
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	36	38
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	35	75
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	— —	70 00
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	51
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 50	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domiago	4¼	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	17	22
Eggs, ₱ dozen:		
Western	15	18
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	15 50	— —
Mackerel, No. 2	11 50	12 00
Mackerel, No. 3	8 50	— —
Flaxseed, ₱ lb	6	7
Flour, ₱ bbl:		
Double extra	7 50	7 70
Superfine	6 40	— —
Fine	6 20	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	17	19
Almonds, shelled	25	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₱ hsg	19	20
Hay, ₱ ton:		
Prime	28 00	— —
Choice	30 00	— —
Iron, ₱ ton:		
Pig	42 00	45 00
Country bar, ₱ lb	5½	8¾
English	5½	8¾
Swedes, assorted	6¾	7¾
Hoop	6½	8¼
Sheet	6¾	8½
Boiler	7½	8½
Nail rods	— —	10½
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	9½	— —
Sheet	11½	12½
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	— —
Sole, oak	42	45
Harness	48	45
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 80	2 00
Cement	2 50	3 00
Plaster Paris	— —	3 00
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	20 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6¾	7
Nails, ₱ keg:		
American, 4@6d	— —	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	70½	— —
Coal oil, in barrels	29	31
Coal oil, in cases	34	36
Linseed, raw	95	1 00
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7½
Northern	5½	7¾
Southern	4½	7
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35½	35½
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	40	45
Cloves	25	30
Nutmegs	1 20	1 25
Pepper	21¼	21½
Pimento	12½	— —
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	10¾
Havana, brown	10½	11
Crushed	13	—
Pulverized	13	—
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	18 00	18 25
In plates, I. C	15 75	16 00
Leaded plates, I. X	17 00	17 25
Leaded plates, I. C	14 75	15 75

CATTLE MARKET.

NEW ORLEANS, April 23, 1872.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual. ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	12 00	@	14 00
Western beeves, ₱ lb, net	10	@	13
Hogs, ₱ lb, gross	4½	@	6
Sheep, first quality, ₱ head	6 00	@	7 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Special Notices.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 23-26. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

WM. B. HINES, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Antangaville	Apr.	20, 21
Randolph circuit, at Brierfield		27, 28
Perryville, at Bethel	May	4, 5
Greensboro		11, 12
Havana, at Vaughn's chapel		18, 19
Brush Creek, at Mount Nebo		25, 26
Plantersville, at Pleasant Valley	June	8, 9
Newbern and Hamburg, at Mount Carmel		15, 16

The above are on the second round. The following are on the third round:

Marion	July	13, 14
Robeson Springs, at Clinton		20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

SELMA DISTRICT.—SECOND ROUND.

Suggsville circuit, at Gosport	Apr.	6, 7
Selma station		13, 14
Summerfield station		20, 21
Rembert Hills ct., at Hampden		27, 28
East Selma station	May	4, 5
Dayton and Spring Hill, at Dayton		11, 12
Linden and Flatwoods mission, at Dayton		11, 12
Choctaw Corner circuit		18, 19
Peachtree circuit, at Pine Hill		25, 26
Orrville circuit, at Orrville	June	1, 2

A. J. BRIGGS, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Eutaw	Apr.	6, 7
Greene, at Pleasant Grove		13, 14
Demopolis		20, 21
Forkland, at Trinity		27, 28
Cuba, at Chestnut Grove	May	4, 5
Gainesville, at Warsaw		11, 12
Gaston, at Pushmataha		18, 19
Butler, at Butler		25, 26
Bladen Springs, at Bladen Springs	June	1, 2

S. H. COX, P. E.

EUFAULA DISTRICT.—SECOND ROUND.

Enon and Midway	Apr.	6, 7
Perote		13, 14
Clayton and Louisville		20, 21
Choctawhacile		27, 28
Lawrenceville	May	4, 5
Chunahachie		11, 12

JAS. L. COTTEN, P. E.

MOBILE DISTRICT.—SECOND ROUND.

St. Francis street	Apr.	6, 7
Mount Pleasant ct., at Stockton		13, 14
Grand Bay mission, at Grand Bay		20, 21
St. Stephen's		27, 28
Eastern Shore	May	4, 5
Pollard circuit, at Pollard		11, 12
Pensacola		18, 19
Milton		25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. UNGUHANT, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Cadiz street	Apr.	21
Quarterly Conference for Cadiz St., Louisiana avenue and Carrollton, at half-past seven P. M.		22
Carondelet street		28
Thibodaux	May	5
Felicity street		12
German chapels—Dryades street		19
Craps street		26
Plaquemine	June	2
Moreau street		9
Algiers		23
Baton Rouge		29, 30

LINUS PARKER, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Vernon circuit, at Douglass	May	11, 12
Homer circuit, at Arizona		18, 19
Haynesville, at Crystal Springs		25, 26
Ouachita, at Marshall	June	1, 2
Farmerville ct., at Farmerville		15, 16
Castor circuit, at Brooklyn		29, 30
Monroe	July	13, 14
Trenton		20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST—SECOND ROUND.

Oak Ridge and Prairie Mer Rouge, at Prairie Mer Rouge	Apr.	27, 28
Waterproof, at St. Joseph	May	4, 5
Wesley and Jordan, at Wesley		11, 12
Basirop, at Bastrop		18, 19
Floyd and Delhi, at Delhi		25, 26
Oak Grove, at Hollywood	June	1, 2
Lake Providence, at Lake Providence		8, 9
Lind Grove, at Bartholomew		15, 16
Bayville, at Union		22, 23
Winnsboro, at Hurricane		29, 30
Shelly Island, at Holly Grove	July	6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.

New Iberia	Apr.	6, 7
Franklin and Pattersonville, at Pattersonville		13, 14
Lake Charles	May	25, 26
Grand Chenlere	June	1, 2
Calcasieu		8, 9
Sugartown		15, 16

B. F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

Lexington, at Lexington	Apr.	6, 7
Attala, at Harmonia		13, 14
Koseinsko and Bethel, at Macedonia		20, 21
Richland, at Ebenezer	May	4, 5
Durant, at Durant		11, 12
Valden, at Valden		18, 19
Black Hawk, at Emory		25, 26
Greenwood and McNutt, at Greenwood	June	1, 2

Bishop Keener will (D. V.) dedicate our new church at Valden, May 19, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—SECOND ROUND.

Summit and Magnolia	Apr.	13, 14
Holmesville		20, 21
Amite City		27, 28
Greensburg	May	11, 12
Pontchatoula and Livingston		18, 19
Big Creek		25, 26
Franklinton	June	8, 9
Covington		15, 16
St. Helena		22, 23

J. NICHOLSON, P. E.

JACKSON DISTRICT.—SECOND ROUND.

Canton station	Apr.	6, 7
Yazoo City sta. and Silver Creek mission, at Yazoo City		12, 13, 14
Sharon circuit, at Sharon		20, 21
Madison circuit, at Livingston		27, 28
Yazoo circuit, at Benton	May	4, 5
Mount Olivet circuit and Yazoo mission, at Fletcher chapel		11, 12
Sulphur Springs, at Liberty		18, 19
Raymond circuit, at Bolton		25, 26
Brownsville circuit, at Liberty	June	1, 2
Camden and Thomastown cts., at Forest Grove		8, 9
Carthage circuit, at Salem		15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12-14. All the preachers and official members of the district, who can, are requested to meet him there at that time.

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Natchez	Apr.	6, 7
Port Gibson		10
Vicksburg station and City miss'n		13, 14
Rocky Springs, at Grand Gulf		27, 28
Rolling Fork	May	4, 5
Clover Hill		11, 12
South Warren, at Forest chapel		18, 19
North Warren, Mildale and Sunflower, at Wesley		25, 26
Cayuga, at Cayuga	June	1, 2
Fayette, at Mount Carmel		8, 9
Kingston		15, 16

The District Conference will be held in Fayette, April 18-21. Bishop H. H. Kavanaugh, D. D., will preside. Opening sermon on Thursday night, by Rev. John G. Jones.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.—SECOND ROUND.

Brandon station	Apr.	6, 7
Brandon ct., at Richland Academy		13, 14
Forest circuit, at Wesley chapel		20, 21
Hillsboro circuit, at Mount Zion		27, 28
Lake circuit, at Lake station	May	4, 5
Decatur mission, at Tullasha		11, 12
Philadelphia circuit		16, 17
Morton circuit		25, 26
Trenton circuit	June	1, 2
Raleigh circuit		8, 9
Taylorville mission		15, 16
Garlandsville circuit		22, 23

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Providence ct., at Franklin chapel	Apr.	6, 7
Brandywine, at Brandywine		13, 14
Scotland, at Bethesda		20, 21
Pleasant Valley, at Rehoboth		27, 28
Burtonton, at Burtonton	May	4, 5
Georgetown, at Mount Pleasant		11, 12
Beauregard, at Wesson		18, 19
Jackson		25, 26
Crystal Springs	June	1, 2
Bogue Chitto		8, 9
Brookhaven		15, 16

W. E. M. LINFIELD, P. E. Post Office, Crystal Springs.

MERIDIAN DISTRICT.—SECOND ROUND.

DeKalb circuit, at Scooba	Apr.	6, 7
Spring Hill ct., at Lauderdale sta.		13, 14
Wayne circuit, at Enon		20, 21
Shubuta circuit, at DeSoto		27, 28
Enterprise circuit, at Sukalena	May	4, 5
Enterprise station		11, 12
Marion circuit		18, 19
Clarke circuit		25, 26
Meridian station	June	1, 2
Paulding circuit		8, 9

WM. B. HINES, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

Mt. Carmel and Williamsburg cts.	Apr.	6, 7
Rankin circuit		13, 14
Columbia circuit		20, 21
Enon circuit, at Bethel		27, 28
White Plains circuit	May	4, 5
Pearlington ct., at Turtle Skin		11, 12
Ocean Springs		18, 19
East and West Pascagoula		25, 26
Greene mission	June	1, 2

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—SECOND ROUND.

Clinton	Apr.	6, 7
East Feliciana, at Phikla's chapel		13, 14
East Baton Rouge		20, 21
Bayou Sara, at Pinkneyville		27, 28
Jackson	May	4, 5
Amite		11, 12
Mendville		18, 19
Wilkinson, at Macedonia		25, 26
Buffalo	June	1, 2

J. L. FORSYTH, P. E.

MISCELLANEOUS.

Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

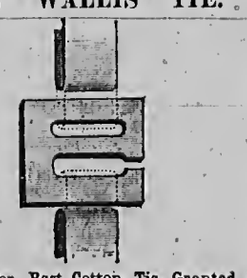
They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent.

H. DUDLEY COLEMAN.
No. 9 Union street,
mh21 6m New Orleans, La.

THE "WALLIS" TIE.



Diplomas for Best Cotton Tie Granted by
Louisiana State Fair, April, 1870.
Georgia State Fair, October, 1870.
Cotton States Fair, October, 1870.
Mississippi State Fair, October, 1870.
Alabama State Fair, November, 1870.

MADE OF THE BEST ENGLISH IRON.

EASILY AND RAPIDLY ADJUSTED.

For sale by all dealers in Ties, at lowest market price. Orders respectfully solicited.

JOHN S. WALLIS & CO.,
my18 1y 60 Carondelet st., New Orleans.

NEW ORLEANS, CHICAGO AND THE WEST.

THE ILLINOIS CENTRAL RAILROAD AND BLUE LINE, VIA CAIRO,

will take freight from New Orleans on first-class steamers,

LEAVING DAILY AT FIVE P. M.,

for Cairo, Chicago, and all points North, West and East, at the Lowest Rates.

All rates and all through bills of lading from New Orleans by above route given, signed and recognized only at the General Office of the Company, No. 26 Carondelet st.

Shippers by this route save all drayage and transfer charges at Cairo, and their goods are always under cover, and no charges are made for forwarding.

JAMES T. TUCKER,
ap11 2m General Agent.

96 CANAL STREET, NEW ORLEANS.

MRS. M. DOHERTY,

French Millinery, Dress and Cloak Making.

Country and city orders promptly attended to, and satisfaction guaranteed.

Bonnets and Hats Cleaned and altered to the present fashion. A full line of Butterick's Paper Patterns. ap18 2m

MOBILE ADVERTISEMENTS.

BLACKWOOD, CARTER & CO.,

IMPORTERS AND WHOLESALE DEALERS IN

WINDOW GLASS, PAINTS, OILS,

SODAS, SOAPS,

DRUGS, PERFUMERY, SPICES,

Corks, Bottles, Vials, Patent Medicines, etc.,

16 ST. FRANCIS STREET,

mh7 3m MOBILE, ALA.

MRS. C. M. ROPER. DICK ROPER. H. M. ROPER.

ROPER HOUSE,

S. W. Cor. Royal and St. Michael Sts.,

MOBILE, ALA.

MRS. ROPER & SONS, Proprietors.
Board per day, $2.50. mh7 3m

BATTLE HOUSE.

PRE-EMINENTLY

THE LEADING HOTEL IN MOBILE.

Proprietorship changed November 1, 1871.

mh7 3m GEO. THRALL, Proprietor.

IRA W. PORTER & CO.,

IMPORTERS AND DEALERS IN

HARDWARE, CUTLERY, PAINTS,

OILS, WINDOW GLASS,

Doors, Sash and Blinds, Marbleized Slate Mantles and Grates,

Under ODD FELLOWS' HALL, ROYAL ST.,

MOBILE, ALA. ja4 6m

JOHN DOUGLAS, DEALER IN

Fancy and Staple Dry Goods,

NOS. 102 AND 104 DAUPHIN STREET,

MOBILE, ALABAMA.

Agent for the Florence Sewing Machine. All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. ja4 1y

WM. H. SAUNDERS.....MOBILE.
BURGESS GARNER.....GAINESVILLE, ALA.
JOHN H. GARNER, JR.....MOBILE.

SAUNDERS, GARNER & CO.,

Manufacturers and Jobbers in

Ready-Made Clothing and Men's Furnishing Goods,

NO. 25 ST. FRANCIS STREET,

mh7 2m MOBILE, ALA.

WAVERLY STABLES.

HAYDEN & MEENAN, Proprietors.

LIVERY AND SALE STABLES,

No. 39 North Royal Street, Mobile.

Carriages and Buggies of the latest styles, and superior Horses, furnished at all hours. Calls of every description will receive prompt attention. ja4 1y

STEAMSHIPS.

ANCHOR LINE.

Great Ocean Mail and Passenger Express to Europe and Back.

"THE NEW DEPARTURES."

FROM NEW YORK:

SATURDAY	April 20	BRITANNIA.
SATURDAY	April 27	AUSTRALIA.
SATURDAY	May 4	EUROPA.
SATURDAY	May 11	CALEDONIA.
SATURDAY	May 18	ANGLIA.
SATURDAY	May 25	IOWA.
SATURDAY	June 1	COLUMBIA.
SATURDAY	June 8	TRINACRIA.

And an extra Steamship of the Line Every Wednesday.

Rates of Passage, Payable in Currency:

Excursion Tickets to any part of Ireland or Scotland and Return: First Cabin	$130 00
To London or Paris and Return	150 00

All good for Twelve Months.
Children, half fare; Infants, free.
Excur'n Tickets, intermediate cabin, $70 00

ALEXANDER HAY,
ap18 1m 120 Peters street.

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M.

Cabin passage	$50 00
Steerage passage	25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh21 1y 41 Carondelet street.

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin passage	$50 00
Steerage passage	25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf, foot of Jefferson street.
New York wharf, Pier No. 4, North river.

JOHN H. LUDWIGSEN, Agent,
feb8 1y No. 190 Common street.

The Liverpool and Mississippi Steamship Company.

ST. LOUIS, Capt. Smith	1,827	tons.
MEMPHIS, Capt. Weeks	2,500	..
MISSISSIPPI	2,500	..
VICKSBURG	2,500	..
TEXAS, (building)	2,500	..
MISSOURI,	2,500	..

Are intended to sail from Liverpool as follows:

MEMPHIS, April 18.

FOR LIVERPOOL DIRECT—The steamship

ST. LOUIS,

Smith, commander,

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NEW ORLEANS, March 26, 1872. ap4 3m

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, MAY 2, 1872. NO. 18.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, April 24.—There was a slight frost here this morning.

The army worms have appeared in the surrounding country in immense numbers, and are doing great damage to the fruit trees.

MONTGOMERY, ALA., April 25.—Hon. A. J. Walker, ex-chief justice of the Supreme Court of Alabama, died here to-day, aged fifty-three years.

BOSTON, April 27.—During a heavy gale last night gigantic trees were uprooted, and a portion of the walls and two towers of the Jubilee Coliseum fell with a crash that was heard for miles. One of the end towers had reached the height of one hundred and ten feet. No one hurt.

NEW ALBANY, IND., April 27.—The workingmen have issued an address calling a mass convention of the Labor Reformers, to meet here June 8. They also selected delegates to the Cincinnati Convention.

FOREIGN.

PARIS, April 24.—It is believed in this city that the struggle about to take place in Spain between the government and Carlists will be a severe one. The number of insurgents now in the field is estimated at ten thousand.

NAPLES, April 25.—The eruption of Mount Vesuvius, which has been increasing in violence since the first signs of commotion, has now reached unwonted pitch and grandeur. New craters have been formed, and streams of lava are pouring down the mountain side in different directions. Naples is already crowded with visitors, and tourists are arriving from all parts of Europe to witness the spectacle.

NAPLES, April 26.—A fresh crater opened in Vesuvius to-day. The ashes and lava threaten the villages on the mountain side, and the inhabitants are removing their household goods. Thousands are encamped in the fields. The ministers have been summoned to Rome, and are coming to make provisions for the houseless people. The bay is covered with boats filled with spectators. The scene is grand and terrible beyond description. The flames at times shoot up to a great height, and masses of rock are ejected with earthquake shocks, which are distinctly felt in this city.

NAPLES, April 27.—The eruption of Vesuvius continues with dreadful violence. The lava has already reached Sebastiano and threatens other towns. Explosions in the volcano are constantly heard in this city. The consternation of the inhabitants of the villages and towns which are threatened with danger increases.

It is reasserted that many tourists were surrounded by lava and perished.

His majesty King Victor Emanuel has sent aid to those persons who have been compelled to flee from their homes and encamp in the fields.

ROME, April 27.—The eruption of Vesuvius continues. Two hundred persons, it is reported, were burned. The flames burst from under the feet of the inhabitants. The people are terror-stricken and flying in every direction.

NAPLES, April 28.—The eruption of Vesuvius is decreasing. A new crater opened near Tersigno to-day, but with every fresh opening now the violence of the eruption seems to abate. This morning the heavens are darkened by clouds of smoke and ashes, and the strong wind carried showers of burning cinders as far as Scofate. Thousands of acres of cultivated land have been overwhelmed by ashes and lava. Vineyards and farms are buried out of sight.

LONDON, April 29.—Particulars of the late earthquake in Syria, which caused such terrible loss of life, are now coming to hand. It appears that fatalities were not greatest in the city of Antioch, as the first dispatch intimated, but were heavier in the country in the vicinity of that city. A letter from Antioch, under date of the fourth of April, says the American Protestant church was severely injured and four of the American community were killed. All members of families of missionaries are safe.

The number of persons killed in the city of Antioch is less than three hundred, but it is known that one thousand six hundred people living in surrounding towns and country, where shocks were as severe if not greater than here, were killed, and this number may be increased. The distress of the people will be only temporary. Crop prospects are good. Supply of provisions on hand is moderate. Correspondents of London papers praise Rev. Mr. Powers, an American missionary, for assisting in administering to afflicted people.

MADRID, April 29.—Everywhere throughout the country the Republicans and Progressionists are announcing their intention to support the government in the present troubles.

Senor Zorilla, a well-known Radical, is in command of a column of government troops in the province of Navarre. The appointment of Zorilla to this command has had a good effect upon a large number of persons who wavered in their support of the government.

It has been learned from prisoners captured that each band of Carlists has a priest at its head or among its officers.

MADRID, April 30, evening.—A battle was fought at Tudela, in Navarre, to-day, between the government troops and the insurgents. The latter were defeated with the loss of three hundred killed and wounded.

IT TAKES something to establish a newspaper. The literary itemizer of the *Watchman and Reflector* says:

"There are some charmingly innocent people who believe, or pretend to, that the publishing of newspapers is necessarily and always lucrative. A little experience might teach them better. The *Christian Standard*, of Cincinnati, states that although its affairs are conducted with the strictest economy, and its subscribers number twelve thousand, it has thus far cost $20,000 more than its income. It says also that the *Advance*, of Chicago, with a still larger subscription list, sunk about $75,000 in four years, and had not become self-sustaining when the late fire occurred; that the *Interior*, in less than two years, has used up a capital of nearly $50,000, and that the *Standard*, of Chicago, with fifteen thousand subscribers, was not self-sustaining. We hope these statements by the *Standard* are not true, but we fear that they are. It takes a long time, a long purse and a long brain to establish a paper upon a paying basis."

They are doubtless true. The *Methodist* has cost unacknowledged thousands, probably near a hundred of them, and is not yet out of the woods. The *Herald* did not get out of debt from the time of its establishment until 1850. The *New York Christian Advocate* says only two of the General Conference *Advocates* are paying now, and not one of them has probably paid all it cost to establish them. The *Christian Advance* has died for want of financial breath. Moral: "It takes a long time, a long purse and a long brain to establish a paper upon a paying basis."

A COMMITTEE of the New York and Brooklyn Association of Congregational Ministers, consisting of the Rev. Messrs. H. Powers, F. Russell and S. Bourne, made the following report on the raising of church revenue, at the recent meeting of that body:

1. *Facts.—(a.)* A small portion of our churches are strictly self-supporting, whatever the method adopted. *(b.)* A radical wrong is that the pulpit popularity of the preacher is so fully relied on to increase the revenue. *(c.)* Unchristian and spiritually unprofitable methods are often resorted to to eke out a revenue (fairs, etc.)

2. *Principles.—(a.)* Money should be raised before it is expended. *(b.)* The church is a morally responsible body to this end. *(c.)* Individual ability is the measure of duty.

3. *Methods.—(a.)* The principle of weekly offerings in some form is by far the best method of realizing these ideas. *(b.)* It has been historically the most successful. *(c.)* Among all the systems for this end which have obtained any considerable acceptance, the committee have examined fourteen of the most excellent, and consider the weekly revenue system, copyrighted by the Evangelical Press Association of New York, as the best, combining as it does the advantages of all, and being attended, when properly applied, with none of the usual disadvantages.

A FEW DAYS since a patient who had been taken to the Kentucky State Lunatic Asylum, during the night, while in bed, contrived to eat about one-third of the blanket that covered him.

WHOEVER wishes the welfare of others, has already advanced toward securing his own.

GOD SEES YOU.

Many children have read the fairy tales of the Danish writer, Hans Christian Andersen. A pleasing story of his childhood is told in a sketch of his life:

Little Hans was one day with his mother and some other poor neighbors gleaning in the field of a man who was said to be very harsh and cruel. They saw him coming, and all started to run away. But Hans' clumsy wooden shoes came off; the stubble, or short stumps of the grain stalks which had been left by the reapers, hurt his tender feet, so that he could not keep up with the others, and he found that he must be caught. The rough owner of the field was very near, and could now almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped and turned, and, looking into the man's face, said: "How dare you strike me, *when God can see you?*"

The anger of his pursuer was subdued at once. Instead of striking the boy, he gently stroked his cheeks, asked his name, and gave him some money. The truth of which little Hans had reminded him when about to do a mean and cruel act seemed to make him ashamed of it at once, and so caused him to speak and act kindly.

How many wicked words and acts children as well as grown people might be kept from saying and doing if they could at the right time be reminded, as that man was, of the presence of God! When you rise in the morning; through all the hours of the day; when you go to your rest at night; in the darkness, when you are fast asleep; when you are faithful in duty; when you are careless; when you are kind and loving, and when you are unkind and selfish and sinful—always, everywhere, *God sees you.* When you are tempted to speak harshly to your little brothers or sisters, or undutifully to your parents; when you are tempted to lie, to cheat, to steal, to speak a profane or naughty word, ask yourself: "How dare I do this wicked thing, when God can see me?"

PROF. JAMES B. DODD, one of the most prominent educators in the State, a well-known author of mathematical text books, and an earnest, zealous Christian, died in Greensburg, Kentucky, March 27. The *Courier-Journal* says: "Prof. Dodd devoted the main portion of his life to the cause of education. In Mississippi, Louisiana and Kentucky he had occupied in three different colleges the chair of mathematics and natural philosophy. He was associated with Dr. Bascom, of Transylvania University, at Lexington, when that institution was in the meridian of its success and usefulness, and for a number of years after the death of Dr. Bascom was president *pro tem.* of the college. As a teacher in his special department he was excelled by few men; always earnest, thorough and devoted to the advancement of his students, who will bear witness to the zeal with which he labored, and the success which crowned his efforts. As a scholar he was exact in all that he professed; there was nothing superficial in his attainments, whether in the special spheres of his duty or in the departments of theology and moral science, to which he devoted much of his leisure. As a member of society Prof. Dodd was genial, courteous and affable, possessing rare talents as a conversationalist; as a Christian he was throughout his life an earnest, liberal and consistent member of the Methodist Church. Prof. Dodd was born in Loudon county, Virginia, April 3, 1807, and was therefore nearly sixty-five years old at the time of his death."

A BOY'S EXPERIMENT.—Some one says: I know a boy who created a sensation by breaking in upon the gravity of his guests in this wise: Entering the room, he commenced: "The class in natural history are invited to witness a living curiosity. Even the learned Agassiz has never explained the reason why, if you take a guinea pig up by the tail, his eyes will drop out. Please walk out into the kitchen and look at Cavy." They all rush out, and behold the little fellow with black and orange spots in the kitchen, as announced. "Let us see his eyes drop out now," said Tommy. "Lift him up by his tail and see," says the young showman. But Tommy makes but indifferent progress, for lo, a guinea pig is found to have no tail!

IT WAS a fruitful saying of Thoreau: "Be not simply good; be good for something."

THE BIBLE REVISERS.

Prof. Day, of Yale College, has an article in the *College Courant* on the "Present State of Biblical Revision," in which he says that the British revisers "have been industriously at work, and have completed the revision of the gospel according to Matthew, and nearly the whole of Genesis and Exodus. As soon as printed copies of these are received they will be placed in the hands of the American revisers for consideration and criticism, and the proposal of any other changes which may be thought desirable. The whole work at the present rate of progress is not expected to be completed in less than seven years, and may not improbably occupy ten; but whether the time required be longer or shorter, there is every reason to believe that it will be steadily pressed forward to a conclusion, and that in the end we shall have a translation which, while agreeing substantially with our venerable English version, will present the best results of the learned study of the Scripture for the last two centuries and a half."

The English revisers are divided into two companies—one for the review of the Old Testament, the other for the New. The general principles for their guidance are these:

To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.

To limit, as far as possible, the expression of such alterations to the language of the authorized and earlier English versions. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

To make or retain no change in the text on the final revision by each company, except *two-thirds* of those present approve of the same.

To revise the headings of chapters, pages, paragraphs, italics and punctuation.

To refer, on the part of each company, when considered desirable, to divines, scholars and literary men, whether at home or abroad, for their opinions.

The American scholars and divines invited to co-operate in this work will be governed by the same principles.

GREAT BIBLE MEETING AT ROME.

The London *Daily News* correspondent at Rome, under date of March 5, sends a report of the inauguration meeting of the Italian Bible Society, of which we have had a brief telegram. It took place in the Argentine Theater, which was crowded to excess. The company consisted of a large number of Roman ladies, many members of Parliament, the president of the Italian Senate, Count Mamiani, the Grand Duke of Nassau and his suite, etc. The chair was occupied by Admiral Fishbourne. On the platform was Father Hyacintho. Before the proceedings commenced several ladies fainted, owing to the overcrowded state of the room.

Admiral Fishbourne then read his opening speech, in which he demonstrated the great benefits arising to humanity from the free propagation of the word of God. His remarks were emphatically cheered, and, to the surprise of all, not only by those who were present, but by hundreds who had gathered on the square facing the theater, and who never abandoned their place during the whole time the meeting lasted.

M. Ribetti spoke next, congratulating the society in the name of the Waldensian Church, which was the first in Italy to propagate the Bible.

After a few words from other speakers, Mr. Bruce spoke at length on the history of the English Bible Society, and publicly thanked the Italian government and authorities for having on repeated occasions protected the missionaries and Bible readers against fanatical clericals.

Of course, Father Hyacinthe aroused the greatest enthusiasm. His speech was repeatedly interrupted by the loud cheering of the assembly. He said that in the Bible lies the real greatness of nations, and that England owed her power to it far more than to the great charter.

Father Gavazzi spoke next, and declared that the Italian Bible Society had no object in view but that of enlightening the Italian people. The society did not aim at converting the Italians to the Protestant faith. It desired, through the propagation of the Bible, to convert the people to the old faith, to the old Church of Rome and of St. Paul, to the church which was founded on the word of God—the Bible.—*New York Observer.*

DEATH OF AN ENTIRE FAMILY.

MR. EDITOR: We were requested to furnish for the ADVOCATE an account of the sad and singular providence which occurred in the family of Bro. Benjamin Pittard. Six of his family, including himself, died within the short space of ten days of each other.

Bro. B. Pittard died December 20, 1871, aged fifty-six years. His wife, the daughter of J. Butterworth, Sister M. M. Pittard, died January 2, 1872, aged forty-four years. James S. Pittard, eldest son, died December 24, 1871, aged nineteen years. William R. Pittard, second son, died December 31, 1871, aged seventeen years. Bettie Pittard died December 23, 1871, aged eleven years. Benjamin Pittard, Jr., died December 29, 1871, aged six years. The disease with which they all died was a malignant type of typhoid pneumonia. They all died in Madison county, Mississippi.

Bro. and Sister Pittard had long been members of the Methodist Episcopal Church South. They were professors of the religion of Jesus, and in life and death gave exemplifications of its purifying and elevating power. God, in his good providence, saw fit to take nearly all the family to heaven at the same time.

J. P.

MANSFIELD, LA., April 18, 1872.

GOD'S regard to the power of man, on whom he has "set his heart," is not confined to deliverance from outward calamities, and the supply of worldly blessings. Let penitent man approach him, laden as he may be with the guilt of his offenses, conscious of his entire unworthiness, and the unworthiness of all his services, acknowledging his desert of punishment, but yet pleading the atonement of his Savior, smiting upon his breast, and saying: "God be merciful to me a sinner!" "Will he plead against him with his great power? No; but he will put strength in him." "He will remember his covenant;" he will pass by and proclaim his name, "The Lord merciful and gracious;" and the broken-hearted, humble and believing man, healed and cheered and comforted in his God, "shall go down to his house justified." And, with respect to the covenanted right of prayer, how large is the grant to believers: "All are yours, and ye are Christ's and Christ is God's!" "Be careful for nothing; but in everything let your requests be made known unto God." "Whatsoever you ask in my name, the Father will do it for you." Such is another of those wondrous means by which the redeeming purpose is carried into effect; God "sets his heart" on man to "magnify him;" and in order to do this he opens to him his throne of grace, he listens to the expression of all his wants, he gives him access to his own fullness of grace and glory, and "fulfills all his petitions."—*Richard Watson.*

DEATH OF A MILLIONAIRE ARCHBISHOP.—The telegraph has mentioned the death of the Archbishop of Lima on the nineteenth of February. The Panama *Star and Herald* says:

"Dying at the age of eighty-eight, he was the oldest bishop and oldest archbishop in the Catholic Church—the first by reason of seniority; the second by reason of age. Another more agreeable circumstance to those directly interested is the fact that the late prelate was probably the richest man in South America, his property at the lowest estimation amounting to twenty millions. His life was spotless and his virtues many; his fault was a remarkable desire to increase his wealth."

THE depreciators of Christianity have been accustomed to picture the Turk as a model of honesty and probity, and then to point to the creature of their imagination as an evidence that Mohammedanism is as good for Turks as Christianity for Christians. The new Grand Vizier has destroyed their picture by bringing to light the real Turk. His recent investigations have disclosed rascality as sublime and rings as unscrupulous as those which have given New York city a disagreeable notoriety. The annual deficit in Turkey has heretofore been $35,000,000. The new Grand Vizier has already reduced it to $25,000,000, and his work is not yet done.

FROM THE WORK.

Union Springs District, Alabama Conference.

MR. EDITOR: The first round on the district has been completed, and I am engaged in the work of the second quarter. So far I have reached all my meetings except on two charges; failed to attend these owing to personal and family affliction. The Rev. Robert E. Carey, in charge of the Rocky Mount circuit, was taken sick in the latter part of January, and after a long and severe illness he died on the fourteenth of April, in great peace and triumph. He had made a most favorable impression on his charge, and could he have lived would have been very useful and successful, as he ever has been since his entrance into the ministry. I have employed the Rev. John D. Loftin to supply his place. Several of the preachers on the district have been hindered in their work by sickness, as well as by much unfavorable weather; but at present the prospect for a year of prosperity to the church is, in many respects, encouraging.

J. W. SHORES.

A Way to Hibernate.

MR. EDITOR: It is well known that our country Sabbath schools scarcely ever claim an active existence through the winter months; and there having been so many unsuccessful efforts made to keep the schools up through the winter, the school at Asbury chapel (Sepulga circuit) determined on the fourth Sunday in November last, which was our last appointment there the past year, to hibernate for three months. I requested the school, at the same time, to read through the New Testament during the three months. So we met at the time agreed upon, and fifteen answered to their names as having read through the New Testament. This school begins the work of a new year with renewed zeal and energy. The Lord bless the children of the church.

J. L. SKIPPER.

GEORGIANA, ALA., April 3, 1872.

REV. JAMES APPLEWHITE.

At the second Quarterly Conference of Winona circuit, held at Bethlehem church, on the thirtieth of March last, the following tribute of respect in memory of an old and esteemed friend and brother, Rev. James Applewhite, was passed. Similar action was taken by the official board of Vaiden circuit a few weeks since, which was all right and proper, as our departed brother had labored much and long in his ministerial capacity in that field.

We not only have the right, but feel it a duty incumbent upon us, as he was a highly esteemed and valuable member of our official board, to take this action; hence the request to publish our proceedings.

Very respectfully yours, etc.,

O. J. MOORE.

WHEREAS, It hath pleased the great Head of the Church, in his wisdom, to remove from our midst, since the last meeting of this conference, our father in Israel, Rev. James Applewhite, who, as an itinerant and local minister, has labored with and for us for the last thirty-five or forty years, and as a member of this body has gone in and out before us for the last quarter of a century or more;

AND WHEREAS, His great zeal for good, and his ardent desire for the salvation of men, his liberality in supporting the institutions of the church, his kindness to the poor, merit our warmest love and claim our highest respect; therefore,

Resolved, That we bow with humble submission to the will of him who is too wise to err, and too good to do wrong.

Resolved, That we will fondly cherish the memory of our departed father; that we will imitate his virtues, and strive to follow him as he followed Christ.

Resolved, That we tender the family of our deceased father, and especially his aged companion, our warmest sympathy, and pray that the Everlasting arms may support her in this affliction, and that God's blessing may attend her declining steps.

Resolved, That this preamble and these resolutions be spread upon the minutes of this conference, and that a copy be sent to the family of the deceased, and also to the NEW ORLEANS CHRISTIAN ADVOCATE and the Winona *Democrat* for publication.

WM. P. BARTON, P. E.

O. J. MOORE, Sec'y.

IF YOU have been tempted to evil, flee from it; it is not the falling into the water, but lying in it, that drowns.

The Christian Advocate.

THURSDAY, MAY 2, 1872.

THE IMITATION MONK.

As roaming Pat walked down the street,
On one bright summer's day,
A somber, dreamland-looking man
Passed by him on the way;
With shovel hat upon his head—
Or cocked, as some declare—
And cassock sweeping to his heels,
He had a monkish air.

A heathern girdle round his waist
Confined his cassock fast,
And, with his holy loins well girt,
He walked with wondrous haste;
A cross was dangling from his side,
Of solemn ebony;
Twas fastened to his cassock belt
By string of rosary.

Quoth Pat: "I vow by all the saints
In holy ordinal,
I cannot tell if yon good man
Be monk or cardinal;
But though his curls be rather long,
And though he wants a cowl,
I'll beg his blessing, by my faith,
Upon my guilty sowl."

He fell upon his knees forthwith,
His sins and fears confessing;
And in his honest, hasty brogue
He begged the father's blessing:
"My holy father! I have been
A rogue and baste and liar,
But bless me now, whate'er you be,
A monk or praste or friar."

The father stood as if his foot
Did meditate a kick:
"I am a vicar of the church
Called Anglo-Catholic;
Your Pope is but a vicar small
Upon the Tiber's side,
But I am Pope from ocean-shore
E'en unto mountain-side."

Poor Pat was wroth that he had bent
To heretic divine;
And by St. Patrick I did doubt
If you was *genuine*;
I tell you now, upon my sowl—
Now ye have raised my spunk—
Next to the divil I do hate
An Imitation Monk."

Southern Review.

For the Advocate.

THE HIGHER LIFE.

As a general thing, it is to be feared, our religion is too superficial. This is the case both with ministers and members. Whether it be true or not that there are remains of the carnal mind after conversion, all admit that it is both our privilege and our duty to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" from the time of conversion until death; that when first converted we are but "babes in Christ," and it remains for us to grow until we become full-grown men in experience and practice. But alas! too many of us continue mere "babes" even down to old age and death, instead of expanding and developing into "perfect men," into "the measure of the stature of the fullness of Christ."

As ministers we need to get into this higher life. We need it for our own safety and comfort, and that we may be able to lead our flocks out into the "green pastures" and "beside the still waters"—that we may "rightly divide the word of truth, giving to each his portion in due season"—that we may "feed them with food convenient for them." "Like people, like priest." We cannot expect our people to be holier than we ourselves are. We need a fuller baptism of the Holy Ghost, a fuller consecration, a more entire devotedness, a greater singleness of aim. We need a fuller realization of our responsibility and the importance of our work. We do not sufficiently feel the burden of souls. We do not look at our work and its results enough in the light of eternity. We allow our mental and spiritual vision to be too much obscured by the mists and fogs of earth and time. There is danger of thinking too much about how we shall live—of walking by sight and not by faith; danger, too, great danger, of yielding to the temptation to seek for worldly emoluments and self-aggrandizement, instead of seeking only the glory of God and the salvation of souls. Our only chance to avoid the evils deprecated and accomplish the work committed to us is to drink more deeply into the Spirit of Christ—to have so much of "the mind that was also in Christ Jesus," that that which is the great end of God in reference to man, and which brought Christ into the world, shall become the *one end* of life with us. What though we have to suffer in the flesh, live on little, and sometimes be accounted fools for Christ's sake? Heaven will make it all up. Brethren in the ministry, let us seek to have our hearts so filled with "the fullness of God" that earth may lose its charms for us, that the glory of God and the salvation of souls may become the all-absorbing desire of our hearts, and the constant efforts of our lives.

But while we thus urge our brethren in the ministry to seek this higher life, we would with equal earnestness urge it upon Christians in the private walks of life. Think not that this deeper work of grace is the exclusive privilege of the ministry, or that you are required to be less holy than they. You need it as well as they, and it is as much your privilege as theirs. You need it to enable you to keep yourselves "unspotted from the world," while engaged in its business and mingling with the men of the world. The cares of life, your toils, the management of your business and of your employes, and the influences brought to bear upon you in your necessary associations with men, all have a tendency to lead you away from God, to cause you to neglect your duties, and to keep you from "letting your light shine before men." Remember, "you are the light of the world, the salt of the earth," the expounents of the religion of the Bible. God will save the world through the church. He intends that his image, as stamped upon your hearts, shall be so clearly defined, and stand out in such bold relief, that it cannot be mistaken by men of the world; and that the fire of his love shall burn with such fervor and glow, with such brightness, upon the altar of your heart, as that all who come in contact with you shall see its light and feel its warmth. And thus your whole life shall be one continual sermon to those around you, showing that there is a soul-saving power in the gospel. Now the fire can send out light and heat only in proportion to its own intensity; if there is but little fire, of course there will be but little light or heat. But what is actually the case with many, very many, of those who "have named the name of Christ?" We see but little difference between them and the world. And why? Evidently because they have so little religion that it cannot shine. Where there is religion it will show itself; it is just as natural for it to do so as for the sun to shine, fire to burn or flowers to be fragrant. Brethren, if you would be happy and useful, and if you would obtain a rich reward in heaven, seek to have your hearts so entirely filled with religion that there will be no room for love of the world; that you may get above the region of doubts and fears, of mists and fogs and storms, into the clear atmosphere, where the rays from the "Sun of Righteousness" shall shine in beauty and glory upon your souls continually; and that the world around may be able to tell from your very countenances—from the image of God as beaming therefrom—that you are Christians, genuine Bible Christians. May the Spirit of holiness and of entire consecration fall upon us, burn up the dross of sin, and fit us for life and for death.

M.

NEWBERN, ALA., April 9, 1872.

For the Advocate.

Life and Death of Mrs. Mary E. Lindsay.

Occasionally we meet with Christians whose life has been so marked with excellencies that it is profitable to the church in general to lift them up for example, that others may be incited to follow them as they followed Jesus—"followers of them who, through faith and patience, inherit the promises." And again, occasionally we meet with death-bed scenes of Christians which furnish such fine illustration of the power of faith in Christ to overcome the natural aversion to death, that to narrate them to the church is helpful to all believers. Every shout of triumph that resounds from the valley of death rings hope into our hearts; we take courage, and press onward. Of such was the life and of such was the death of Mrs. Mary E. Lindsay, of Shreveport, Louisiana, and hence the following sketch of our departed sister.

HER LIFE.

Mary E. Crowder (maiden name of Mrs. Lindsay) was born in Oglethorpe county, Georgia, April 17, 1833, and was the oldest daughter of William B. and Eliza H. Crowder. From infancy she was brought up in the nurture and admonition of the Lord, and in her thirteenth year she joined the Methodist Episcopal Church South; but not until the fall of 1853, at a camp meeting in the neighborhood of her home, did she experience a satisfactory manifestation of the Spirit of adoption, whereby, with comfortable assurance, she could look God in the face and say: "Abba, Father!" In the year 1855 her mother, now widowed, moved with the fatherless children to Caddo parish, Louisiana, where for several years Mary devoted herself to the education of the younger members of the family. In 1860 she was married to Colonel R. H. Lindsay, of Shreveport, Louisiana, and at once took up her residence and became a member of the Methodist church at said place; and here she lived happily as a wife and usefully as a Christian until her death. Sister Lindsay was a woman to be respected for the culture of her mind, as well as to be loved for the charities of her heart. There was not a fiber of frivolity or worldliness in the texture of her character—in warp and woof thereof grace had wrought a perfect work. As a member of the church she was excellent in counsel; she was eminently prudent, she was systematically beneficent, she was abundant in labors; a very Dorcas was she among the poor; for piety and knowledge of the truth as it is in Jesus, she was like unto the elect lady to whom St. John addresses one of his epistles; and for hospitality to our itinerant preachers she ranked in the church at Shreveport as did Lydia in the church at Philippi. Than Sister Lindsay none more regularly attended all the stated services of the sanctuary, and none had more at heart every interest of our beloved Zion. Of her walk and conversation we can truly testify she was "blameless and harmless, without rebuke, either from church or world." Like the holy women of old, her adorning was not "that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel," but it was the "ornament of a meek and quiet spirit, which is, in the sight of God, of great price." One of the beauties of holiness for which she was particularly distinguished was patience—it wrought in her to the degree of sweetness. For the last few months of her life she was confined to a bed of sickness, suffering yet not murmuring—hindered in her zeal for the Lord's house, yet not repining. About two weeks ago she felt persuaded that her work on earth was done; she heard the Master calling for her, and she made ready to depart.

HER DEATH.

At first, as her feet touched the cold waters of the river that runneth through the valley of death, she manifested a momentary shrinking—an obscuring shadow seemed to trouble her spirit; the thick darkness of the valley appalled her, and there was a faint trembling of her faith; she looked back at her past Christian experience, then she looked to Christ. She waited on the Lord, was of good courage, and soon he strengthened her heart. Her feet, that had been shod with "the preparation of the gospel," began to feel the "firm foundation for the saints of the Lord;" one by one the precious promises gave to her firm footing; she became calm and strong and hopeful. As she advanced into the waters the shadow lifted from her spirit; her eyes were opened to see light shining in the valley for her, and her ears recognized the voice of Jesus calling to her from the other side: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." She now felt sweet and comfortable assurance that for her "to die was gain." When she was well into the midst of the valley she seemed to stand still; her bodily sufferings subsided, there was a calm in all her senses, her utterance was no longer impeded by coughing, as it had been throughout her sickness; her face brightened—she was evidently contemplating "the fair fields of Eden," for says she: "I shall not enjoy spring in Shreveport this year; I shall enjoy it in heaven." She then talked freely with her friends about her approaching end. With remarkable judgment she gave directions respecting the disposition of all her personal effects, and dictated most appropriate messages of love and exhortation to each of her absent brothers and sisters. Up to this time her Christian friends in waiting upon her had been comforting and counseling her; now she turned comforter and counselor to them; her words to each, for wisdom and grace, were like "apples of gold in pictures of silver." She told us of the sweet gratification she felt at having made preparation for death while in health and strength; that now faith in Jesus was yielding her grace to conquer all fear of death; that she could testify, while passing away, that for the Christian there was no sting in death; that verily "the law of the spirit of life in Christ Jesus" can make "free from the law of sin and death." She addressed touching and comfortable words to her husband and mother, and sister and pastor, and to various friends that were in the room—one after another. "I thank God," she said, "for having had a praying husband; often when one of us was spiritually weak the other was strong to help, and whenever any trouble of any sort came into the household each could say to the other, Let us pray." Turning to her pastor, she said (and it was the sweetest reward he ever received,) "I have been blessed, abundantly blessed, through your ministrations," and then she proceeded to give him messages to the members of the church, and to those who are putting off their preparation for eternity. As she counseled and exhorted, her husband remarked to her: "Darling, you are doing much good in your last hours." She replied: "It has always been my desire to spend and *be spent* in the service of my Master." While we prayed with her she was seen to clap her hands rejoicingly; and after we had sung some of the happy songs of Zion for her, she exclaimed exultingly: "What a glorious meeting will we have in the New Jerusalem!" It was on Tuesday night she thus talked with us. While she spake we that listened experienced a feeling of transfixing awe—we felt somewhat of the shadow of the place, but we felt somewhat of the glory too. It was good to be there. Her voice fell on our ears like one from within the vail. She seemed to be in sight of the horses and chariots in waiting for her on the other side of the river; her faith was evidently transfusing into sight, her hope was manifestly unfolding into fruition, for her desire to depart grew apace; she had reached the blessed "strait" of St. Paul. Like a traveler nearing home, the last hours of the journey seemed to her the longest. During the night she fell into a gentle slumber, from which she waked soon after daylight on Wednesday morning. As she opened her eyes she asked the hour; she was told it was five o'clock; she called her husband, and said to him: "Darling, last night I thought I would be in heaven this morning, but I am with you yet." More than once through that day she would say, with an expression of sweet surprise in her face and tone: "Is this death!" And she would call the attention of those around her to notice how easy a matter it was to die when one was at peace with God through our Lord Jesus Christ. "Nelson," she said to her negro boy, "stand at the foot of my bed and see how easy it is for a Christian to die." She sank rapidly during the day, and only talked at long intervals; but the same clearness and soundness of mind marked her every utterance to the last. Like a child holding to a parent's hand in some subterranean tunnel, she would call out occasionally, "My Father! my Father!" as if to get an assuring pressure from the hand of him who was leading her through the valley of the shadow of death. At last—it was just seven o'clock on Wednesday evening, April 10—she felt a loosing of the last ligament that united her spirit to its fleshly body; she felt the suffocating strain, and called to her mother: "Ma, lift me up!" Mother and husband instantly raised her up, but only her tenantless "earthly house" remained to them—its doors all ajar. They listened eagerly, but in all its rooms and corridors not a sound of life could be heard; she who had been speaking to them but a moment since was gone—the waiting angels had *lifted her up* in a chariot of fire—had "caught up" her disembodied spirit to the third heaven, to be with Jesus in paradise. Yes, yes—"absent from the body, and present with the Lord."

Faithfully our sister lived, and triumphantly she died.

J. W.

SHREVEPORT, LA., April 15, 1872.

For the Advocate.

Missionary Appropriations—Hard Cases.

MR. EDITOR: When it was announced that the old missionary debt had been paid, many hearts rejoiced, for the honor of the church was sustained and a burden lifted. But there is said to be a claim of $9,000 still remaining of the old debt. Does this embrace all the appropriations for domestic missions made by the several Annual Conferences for several years, and have they been able to pay only in part? If so, it will greatly relieve those who have done missionary work and are embarrassed by not receiving what they had a right to expect. Or is it intended to pay only some favored claim, to the neglect of the majority of such claims? We think all those claims would amount to far more than $9,000. But if there be discriminations made among those claimants, it should be in favor of those most necessitons—of those men of God who are embarrassed.

The writer knows a minister of several years' standing who has been eminently useful in the conversion and accession of many to the church, but whose turn came to take this kind of work last year, who, on the faith of getting a missionary appropriation, bought necessaries for his family on credit, with the promise to pay on the adjournment of Conference, but had the mortification to return and tell the kind merchant that he could not pay. All the year the people had been after him to teach a school, for which he was fully qualified; but his burning desire was to fill up the mission of saving souls, to which he felt God had called him. He is on a circuit, this year, which is not able to pay for his support. The old debt of last year is unpaid. He is compelled, during all his spare time, to hurry home and plow and hoe. Oh! I should like to see him allowed to visit his people; for he is a fine, useful pastor. I have seen his patient, self-denying wife laboring at the wash-tub. (Somebody might at least give her a washing machine.) It is strange that this meek woman is so willing to endure these hardships only to help on the work of God, for she was raised differently. I could tell you their names, but perhaps they would rather suffer than complain.

I know another who received about $75 for himself, wife and child on the mission, and had subscribed $25 to aid in the liquidation of the old debt. Of course he could not pay his subscription. I know still another who sold his horse and mortgaged his home to procure necessaries for his family; and because he failed to get his missionary appropriation the mortgage is still unpaid, and he is liable to be sold out at any time. He is an old preacher on a poor work; still he trusts in God that all will come right, for he has in view the recompense of reward. There are still others in the Mississippi Conference and in other Conferences.

I see in our papers that one of our bishops and the secretary of the Missionary Society decided at one of the Conferences that after the year had ended, if the appropriation could not be paid, that the claim was null and void. If this doctrine be true, and I have no doubt it is, let our people see that a *part* of their money, *at least*, be applied to home work; while I would urge to liberality to the foreign missions. We have hundreds of poor, and for them we must sacrifice our property and ourselves, lest we lose our former glory of preaching to the poor. I do hope that at the next Conferences those self-sacrificing families who have given themselves to this kind of work will not be compelled to locate for want of bread, and these poor sheep left without a shepherd.

May the Lord move the hearts of the wealthy to bring forward their offerings to keep these men of God in the holy work—in which they glory—of preaching to the Lord's poor!

I could tell you of a man who this year had to pledge his watch to get means to go to an appointment on the ears, because of high water, for he could not reach it on horseback. I ask, shall not these heroes and heroines be sustained? We shall see. I can tell more of this, if necessary, and give names. How little of these men and their privations is known! They will not complain; but when they can go no further they very modestly ask for a location. That is the end; and the church has lost a workman that needeth not to be ashamed.

Yours in Christ Jesus,

J. NICHOLSON.

TANGIPAHOA, LA., April 18, 1872.

For the Advocate.

THE GREAT COMMISSION.

MR. EDITOR: I noticed the article in the ADVOCATE of March 28 last, by Bro. Angus Dowling, on what is sometimes called "the great commission," in Matt. xxviii, 19, 20: "Go ye into all the world," etc. I give it a different interpretation from what he does; and if incorrect, I will most gladly see my error corrected. I write for the sole purpose of finding and elucidating truth for our general benefit.

I agree with Bro. Dowling that, regarding these two verses a "commission" in the sense he does, and taking the words literally, the thing commanded has not yet been done, for no nation has yet been brought into the church.

But is this a *commission* at all, in any proper sense? Is it a charge or warrant, giving authority for the performance of the duty in question, to wit: to preach and teach the gospel offer of salvation? A *commission* is understood to imply that the person or persons to whom it is given did not previously possess the right or authority, nor were they under the obligation it imposes.

If this was a commission then given by Jesus, it must have been either to the men then before him individually and personally, or through them, as church representatives, both to themselves and to all future coming ministers of the gospel. If the former, it ended with them as the individual commission to preach ends with each man now who receives it.

This could not be because they were preachers before. For all that we know, they may have been preachers long before they became acquainted with Jesus. It is very certain that at this time they were already authorized and commissioned preachers.

And if we suppose this commission to be given to the apostles in a representative capacity—that is, to mankind through them—the question arises: How can that be? Men possessed this very authority and commission long before. At that very time, and years and centuries before, thousands upon thousands of divinely-commissioned ministers preached to "all the world," or all who would come and hear, all the doctrines and conditions of salvation we now preach.

In my preaching and teaching on this text my custom has been to explain it as a lesson of instruction on the subject of preaching generally and in detail, given by the Savior to the apostles, and through them, like other religious lessons, to mankind, but in no proper sense a *commission*. What we read are the words of Matthew—what *he* says about those teachings there ten or fifteen years before. The lesson itself was no doubt far more voluminous than Matthew's brief synopsis of it. He gives the gist, the point, the thing, and no doubt, to some extent, the very words of the lesson.

If I am in error I will, I hope in good faith and temper, regard it a kindness in Bro. Dowling or any one who will point it out.

R. ABBEY.

For the Advocate.

SUPPORTING THE MINISTERS.

MR. EDITOR: There is very much written now on ministerial support. Perhaps in these dark days of trial few classes suffer more than ministers. But what is it that causes them to feel the pinchings of poverty? Are they the only class that suffer? Where are those who once gave liberally? Are they still in the walks of prosperity? Ah! no. There comes a voice from the sunny days of yore, that is almost too faint to tell of pleasures that were buried long ago, of riches that took unto themselves wings and flew away, of humble servants of our Heavenly Father who once welcomed the pastor to their bounteous board, who now are scarcely able to provide necessaries for the little ones intrusted to their care.

It is sad, indeed, to think we do not keep want from our ministers' door. It argues badly for our living-grace. In order for him to do effectual work he ought to have no care for worldly things, and we are somewhat to blame if we allow him to feel them. But a great many, tho very best members of the church are poor, and we must be honest enough to say that, although we have always tried to pay our preacher, we have sometimes looked again and again at the bills, and, turning them over, thought of the comfort they would procure. "That was a cheerful giver," you say. True enough; but we felt, when we did part with it, that God accepted the self-denial. Now don't you see that we need a minister with a strong abiding faith, to teach us that the Lord will provide for *us* too? Do you think we would have to *do* ourselves to pay our minister if we had this faith? Why, no; we would feel that we were making the very best investment of our money.

If a minister will keep his faith bright, and leave the rest to the Savior, it will all be well in the end. When we review the lives of the founders of Methodism we feel that though neither shepherd nor flock should complain. We are so prone to grumble, though. The fact is, I greatly fear that many of us who profess to love the Savior don't have the right kind of love for him.

Martin Ruter, when far out in the wilds of Texas, away from all his loved ones, says: "Though I find it necessary to dispense with most of the comforts and luxuries of life, yet how glorious the privilege of doing good among the destitute!"

Rev. Valentino Cook was once preaching, and had occasion to refer to the great apostolic promise: "Lo, I am with you alway, even unto the end." He said he was once traveling. It was Saturday evening, and he began to wonder how he would spend the night and coming Sabbath, as he had been repulsed several times. After riding some time he saw a house, and, going up to it, asked in a subdued voice if he could stay all night. "Yes," said the lady who came to the door, "and to-morrow too. You are the very man I saw in my dreams last night."

Bishop McKendree was once traveling. He had been on a long tour, and was within one day's journey of his headquarters, where he had some money. His tavern-bill took exactly the amount of money he had. On leaving the tavern he found his horse had lost a shoe, and would not be able to make the journey unless it was replaced. He was beginning to be troubled, as he hadn't a cent, when the snow began falling, and soon formed a nice soft carpet, which was much better than a shoe would have been.

The Rev. B. M. Drake, in giving an account of the trials, etc., of John Lane, gives this little account: He was on his way to his field of labor, but his means became exhausted. He stopped with a lady, but could scarcely sleep any, because he had not acknowledged his poverty before partaking of her hospitality. The next morning, before he had time to ask for his bill, she slipped $20 in his hand. He adds: "Were all similar cases related, that have happened to members of the Mississippi Conference, they would fill a volume. That minister who cannot trust the Savior is surely very unbelieving."

With all these examples before us we have nothing to do but believe and practice the Bible, if we would see Christianity making more rapid strides. Oh! if pastor and people would exercise more faith, how much better and happier we would be.

J. W. H.

A good, finished scandal, fully armed and equipped, such as circulate in the world, is rarely the production of a single individual, even of a single coterie. It sees the light in one; is rocked and nurtured by another; is petted, developed, and attains its growth in a third, and receives its finishing touch only after passing through a multitude of hands.

ONE of the most important rules of the science of manners is an absolute silence in regard to yourself.

The Christian Advocate.

THURSDAY, MAY 2, 1872.

BROKEN WINGS.

...ing our wings in our blindness
...ainst the hard bars of the world!
...e love, in its infinite kindness,
Away from us recklessly hurled!

...ing our wings—who will save them
...ing broken and soiled and torn?
...e broken and soiled—who will have them?
...all we wish we had never been born?

...for our wings! Is it sleeping,
The love once so dear and so sweet?
...return shall we have for our weeping?
Will the balm be laid at our feet?

...ar, the love is there—'tis not fleeting—
'Tis a balm for all earthly things,
...t not for the weary bealing
...hearts, nor for broken wings.

...e Hand alone can heal them,
...His whom the gospel slugs;
...word from Him can anneal them,
...in Him are no broken wings.

F. A. L., in Victoria Magazine.

FATHER HYACINTHE

AND THE ITALIAN BIBLE SOCIETY.

TRANSLATED FROM LA CAPITALE, ROME.

Never before have we witnessed such excitement. We made our way half an hour before the time to the hall of the Argentina, and it was only by a miracle that we were able to effect an entrance. The immense hall was already filled to overflowing, and a crowd of people, including ladies of the first distinction and the very *elite* of society, thronged the entrance, the corridors, the staircases, even to suffocation. We got in with Father Hyacinthe bimself, also unable either to advance or retreat. It was killing work, yet nobody, not even the ladies, uttered a complaint. The spectacle was truly imposing, and the more remarkable as being truly natural, spontaneous, and without a shade of artifice. Never have we seen any people manifest so great an interest in religious questions. The Romans feel that here lies the weakness of their enemies—that it is necessary to strike them at this point. Nor are they mistaken, when they make the gospel and the doctrines of Christ their rallying point. It is with these that we shall overthrow the papacy.

* * * After the speech of Mr. Bruce, (the Bible Society's agent for Italy,) the president gave the word to Father Hyacinthe, at which announcement the assembly broke out into a burst of loud and rapturous applause. Father Hyacinthe, dressed almost *en bourgeois*, presented himself to the assembly. He is a man of middle height, of open and sympathetic countenance, and resembling the portrait published a few days ago in the *Illustrated Gazette* of Rome. He was obliged to wait for the applause to cease, but it only increased. When at length silence was obtained, Father Hyacinthe spoke in French, in sonorous, easy, eloquent, passionate accents:

"It is but a very few days since Pio Nono made himself the initiator of a true religious progress, in permitting a public religious disputation here in Rome, where hitherto beliefs have been imposed, but not discussed. He blessed a discussion between Catholics and Evangelicals, who separated grasping each other mutually by the hand. This fact will remain—it will bear fruit in the future. This fact is for me an encouragement to accept the invitation of the Bible Society. I could not take part in it, nor subscribe to its programme, but I was touched by these brothers in Christ and the gospel. (Vehement applause.) They invited me as a Catholic priest, and I came as a Catholic.

"Before entering on argument, I wish to tell you my intimate thought, addressing myself to my co-religionists, and recognizing the beauty of the Italian translation of the Bible made by Bishop Diodati, without lessening my esteem for that made by Martini, Bishop of Florence. It was Pope Pius the Ninth who invited him to make it. That pontiff lamented the ignorance of Holy Scripture which reigned at that time among Catholics. I recommend the translation made by Martini, but at the same time I desire that there should be published a translation in Latin, a better translation, which shall meet the requirements of language and of science.

"Here we are now all united together in Rome, in this city which in other times would have divided us. The Bible, that holy book, reunites us. It condemns us all. We are not here this evening to discuss but to hear the lessons of the Bible; it says to all, You are my sons, but fallen, impotent sons; the Bible will liberate us, will bring us out of division. We shall return powerful when we are raised up again. (Vehement applause.) We are all of us more or less fallen. When we bring ourselves to consider with impartiality the sins of each church, we recognize as the dominant sign that all the churches have fallen from the charity of the gospel. We have not attained sufficiently to this fountain-head. We have need of two things—the light of the word of God, and the holiness of the body of Christ.

"In the church of the first ages, around the altar to which came the virgins and martyrs, there were two compartments, one of which was dedicated to the Bible. In this city of Rome there were seen the patrician ladies, the descendants of the Fabii, sitting at the feet of the Jeromes to hear the word of God, and repairing to the deserts of Palestine that they might listen to it with more advantage. The Bible was not the book of the priest alone; it was the book of the woman, of the family. (Vehement applause.) Let us return to the Bible; there we shall find the reform of our souls. In it alone is found the living word; in it alone is found the gold passed a hundred times through the furnace. Let it be read in our families, let it be brought into contact with the conscience. On this contact depends the regeneration of religious society, and of civil and political society. Political questions are intimately connected with religion. I applauded when it was said that whole nations owed their prosperity to the Bible. Yes, in England there is something greater than the great charter; it is the Bible. (Applause.)

"I am a friend of Italy. (Applause.) I am not her courtier, but I love Italy; I have learnt to love her from the works of Balbo, of Resmini, of Gioberti, who all say that it is needful to come to Rome with a religious mind. If we bring with us only skepticism and political expedients, in it we shall find a tomb; it would be like raising on a gigantic pedestal an edifice of dwarfs. Jesus Christ had brought into the world unity, because he brought into it charity; he desired that man should be united, even as he said, I and my Father are one. Christians, instead of that, are divided. Leibnitz said that there are not in the world so much as two drops of water which are perfectly equal, and that it is impossible that two men should have the same manner of viewing those two drops of water. Truth is found through all. Let us therefore preserve our liberty of appreciation. (Query, right of private judgment?) Let us preserve the same breadth, but do not let us be divided in faith, in love, in charity. The pagan world was less divided; Catholics and Protestants have shed their blood on battle-fields—on scaffolds. Let us seek to be united in liberty, in charity. Who desires to be the first, let him be the servant. Bossuet has said that the greatest heresy is that of domination. (Applause.) While we are disunited, Islamism makes great progress in Africa. It is Mohammed who gains proselytes. Let us be united to resist barbarism.

"At this point Father Hyacinthe passed in review the criticisms made on the Bible. It was said to be a local book, of a small Semitic people inhabiting a country of twenty leagues, and that this book does not say the least word respecting morality. God himself makes choice of the vessels in which to place his treasures, and in the Bible he has placed three: himself, the promise of redemption, and Christ. There was an abyss between God and man, and the Christ has filled it up with his blood; he surmounted the distance which separated them. (Applause.)

"We have all the same origin; the Bible invites us to union; the day will come in which there will no more be Protestants; there will only be true Catholics, true Christians.

"I believe in it, because it is impossible that the word of God should fail. I swear it by that word; the abysses shall be filled up, the mountains shall be destroyed and reduced to dust, and we shall go up together to that Jerusalem, whatever be that mystical city of promise, and with the Bible in our hand, proclaiming the word of God, we shall enter into the city of truth." (Loud, continuous and enthusiastic applause.")—*New York Observer.*

THE TAJ.

A Monument of Oriental Splendor—The Most Costly and Exquisite Mausoleum in the World.

But all that we had seen in the forts of Akbar and the palace of Shah Jehan was eclipsed by another structure, the most sublime and beautiful that now stands upon the face of the earth. This, I believe, is the unqualified testimony of every one who has seen the Taj.

About a mile to the south of the fort at Agra, upon the right bank of the River Jumna, lies a beautiful park, about a quarter of a mile square, planted with the choicest trees and shrubs and flowers of the East. More than eighty fountains, scattered along the avenues of this park, throw their jets into the air, which sparkles with the falling drops as with a shower of diamonds.

It is surrounded by a high wall, and guarded by a magnificent gateway, a building fifty or sixty feet in height, which, with any other surroundings, would be studied and admired for its architectural grandeur, and the beauty of its carving and mosaic ornamentation. No one would imagine it to be simply the portal to greater beauty and grandeur, but such it is.

We enter beneath this majestic arch and find ourselves within the park. A broad avenue, skirted with lofty cypresses, acacias and other Oriental trees, and tanks of aquatic plants and *jets d'eau* reveal, at its extremity, an object which at once rivets the eye, and steals over the heart like a delicious strain of music, or like the melody of sublime poetry. It is the Taj, the peerless Taj, the mausoleum erected by the Emperor Shah Jehan as the tomb of his favorite begum, Noor Mahal, in which they now sleep side by side. She died before him, and, as she felt her life ebbing away, she sent for the Emperor, and told him she had only two requests to make: First, that he would not take another wife; and second, that he would build for her the tomb he had promised, to perpetuate her memory.

Shah Jehan, who was devotedly attached to her, at once set about complying with her last request. The tomb was commenced immediately, and, according to Tavernier, who saw its first and last stones laid, it was twenty-two years in building, with twenty thousand men constantly occupied upon it. It cost, in actual expense, in addition to the forced labor of the men, more than three hundred lacs of rupees, or about fifteen millions of dollars. Such a building, including the cost of materials, could scarcely be erected by paid labor at the present time, even in India, for fifty million dollars.

As this building is acknowledged by every traveler to be unrivaled, and the sight of it declared by many to be worth a journey around the world, I will give you a more minute description of its situation and its prominent features.

At the extremity of the beautiful park or Oriental garden of which I have spoken, on the river side rises a terrace of sandstone twenty feet in height and a thousand feet broad. The walls of the terrace on all sides are of hewn stone, and its surface is paved with the same material.

On the lofty terrace of sandstone rises another terrace of pure white marble, its walls of cut stone laid as regularly as the courses of a marble building. This terrace is three hundred feet square.

In the center of this marble terrace, equidistant from the four lofty and graceful minarets, stands the building which for more than two centuries has been the admiration of every eye that in all that period has rested on it. It is an octagon, or it might perhaps be more correctly described as a square, with each of the four corners slightly cut off, and is crowned with a high, swelling dome, having the gracefulness of outline which seems to have been an inspiration in the Mohammedan and Oriental styles of architecture. The building is one hundred and fifty feet in diameter; the crescent upon the summit of the dome nearly two hundred feet above the pavement. The structure is built from foundation to top of stone of the purest marble, so perfect in its preservation, and so unspotted in its whiteness, that it looks as if it might have been erected only yesterday. Standing upon its marble pedestal, it vies in purity with the clouds that are floating by. A cupola of the same material rests upon the roof on each side of the dome. The exterior of the building is carved in graceful designs, the front elaborately wrought, but in such perfect taste as to fill the eye as a picture in colors. No description will convey to the mind any idea of the engraving on the arched doorway. It is elaborate, but not florid, giving to the solid marble almost the lightness of a cloud. Indeed, the whole building, as you look upon it, seems to float in the air like an autumn cloud.

Let us enter—but breathe softly and tread gently as you step within. It is the sleeping chamber of Noor Mahal, the cherished wife of the Mogul Emperor, Shah Jehan; and here, beneath this magnificent dome, they lie side by side, each in a couch of almost transparent marble, set with rich precious stones, and wrought exquisitely in tracery of vine and flowers. Nowhere else has human dust been laid away to slumber in such superb repose, so beautiful, so silent, so sacred, so sublime. In such perfect, exquisite taste is everything within, as well as without, that it is more like a creation than the work of man. The whole interior, which is lighted only from the lofty doorway, is open from wall to wall, and from the pavement to the summit of the dome; with the exception of a high marble screen standing about twenty or thirty feet from the outer wall, and extending entirely around the building. This is cut in open tracery, so as to resemble a curtain of lace rather than a screen of solid marble. One who has seen the veiled statue of a master artist can appreciate the deception, if deception it can be called where none was intended.

The sarcophagi containing the remains of the Empress and of her faithful lover, the Mogul Emperor, lie in the crypt below, which is reached by a marble stairway. That of the former has inscribed upon it, in the graceful Arabic characters, "Ranoo Begum, the Ornament of the Palace," with the date of her death, 1631. The other has inwrought the name of the Emperor, with the date of his death, 1666. To this day they are covered with fresh flowers, strewed by faithful hands, in recognition of the fidelity which reared the structure.

Upon the main floor, directly over these marble slabs, and under the canopy of the open dome, stand the cenotaphs, designed simply as the representatives of those below, but carved in tracery and set with gems in no ostentatious or gaudy style, but so beautifully and tastefully that one lingers around them as he stands before some masterpiece of art, never satisfied with looking. Upon the cenotaph of the Queen, amid wreaths of flowers worked in gemmed mosaic, are passages from the Koran, in Arabic, one of which reads: "Defend us from the tribe of unbelievers."

In the same devotion to his wife, Shah Jehan caused the Koran to be inscribed upon the interior of the Taj, in mosaic of precious stones, jasper, lapis, lazuli, heliotrope, chalcedony, cornelian, etc. The whole of the Koran is said to be thus inwrought, and yet it has the appearance of a light and graceful vine running over the walls. With the sentences of the Koran, thus traced upon the marble in such costly material, are interspersed fruits and flowers and running vines, all of precious stones inlaid, designed to represent one of the bowers of paradise, in which the Emperor had laid the light of his life, to sleep her last sleep.

While we were standing beneath that lofty dome, the silence of the tomb reigning even over its exquisite beauty and grandeur, voices at my side commenced singing.

The singing ceased; but far up in that snow-white vault, as if among the fleecy clouds of heaven, an angel band caught up the strain, not as an ordinary echo of reflected sound, but as if prolonging the notes. It continued as long as the original song, and at length gradually died away, only as the song of angels would cease to be heard when they enter the portals.—*Dr. Prime's Sketches of Travel.*

WHAT MAKES A PREACHER?

"It takes three things to make a preacher," said a veteran minister of the gospel: "arrangement, natural delivery and a preaching spirit." He had never been through a college nor a theological seminary. But he was well learned in the ways of men, and a most successful pastor for thirty years in one town. Let this definition of preaching be considered, in its parts.

Arrangement.—A great part of the power of a sermon depends on the arrangement. Some men so dispose of their arguments, illustrations and reflections as to leave the hearer in confusion of ideas. It is all point or no point, as the sailors say, with the subject matter of discourse. Or it is like an army, throwing rockets, exploding bombs and firing shots, every man fighting on his own hook, instead of a well-marshaled host making every gun tell on the enemy. It is not necessary to announce the plan of discourse, but an underlying plan must be obvious, or else it will all pass off as a mere show of "glittering generalities."

Natural Delivery.—It is surprising how unnatural most preachers become in their delivery. Garrick was once asked what was the proper manner of delivery for the pulpit. His reply was: "That of earnest conversation." Bunyan describes the preacher: "He stood as if pleading with men." Yet too many preachers contract a habit of declamation, or imitation of the defects of others. To be perfectly natural in delivery, after going through all the schools, is no easy matter. Booth, the actor, said he had been trying thirty years to repeat properly the Lord's prayer. And when repeating it, on one occasion, by request, he made it most impressive. To have every tone natural and unaffected, to have every gesture easy and graceful, is not a small matter.

A Preaching Spirit.—This is the life of discourse and of delivery. It is what the French divines call unction—the unction of the Spirit. The animal spirits, the moral feelings, the intellectual powers, the imagination, all the mental and physical forces of the preacher are swayed and controlled by this preaching spirit.

Many books have I read, many professors and preachers have I heard, but none nor all have given me so clear an idea of the grand elements of preaching as this simple definition: arrangement, natural delivery and a preaching spirit.—*S. S. H., in Interior.*

There are many things which claim a portion of our time, thrusting themselves upon us. Should we not watch with jealous care these inroads, and allow nothing to come between us and our God?—*Congregationalist.*

RELIGIOUS INTELLIGENCE.

Two Anglican churches are projected in Rome—one for the English congregation, one for the American.

A native Christian near Allahabad, India, made over his farm to his son, loaded a camel with Christian books, and at his own charge started on a mission in the desert Rajpotan, among a people who had never heard the name of Christ.

The Old Hatred Revived.—There seems to be a new and deliberate outbreak of malicious cruelty against the Jews of Bessarabian Roumania. Nearly every village has been the scene of frightful abuse, the poor men and women being insulted, beaten and plundered by ruffians, and their synagogues devastated and defiled.

Bishop Gobat, of Jerusalem, opened the first Christian school in that city with nine children. This has since grown to five schools, with more than four hundred children. "Altogether we have," he says, "twenty-five Protestant schools in Palestine, attended by between nine hundred and one thousand children," of which eleven schools, including an orphanage with sixty beneficiaries, are at his charge.

The committee of the Irish Episcopal Church, who have in hand the revision of the liturgy, have cut out of the Ordinal the solemn words, "Receive the Holy Ghost for the office and work of a priest," etc., and this against the unanimous opposition of the Bishops. The *Church Times* says that if this action "should be finally adopted, the Church of England will, of course, regard her erring sister as having made shipwreck of the faith, and it will become necessary to organize missions for the conversion of the backsliders."

English Methodism mourns the death of John Robinson Kay, Esq., one of its most intelligent, generous and earnest supporters. He was the leading promoter of education among the Wesleyans, and held official connection with it as lay treasurer, during many years and to the end of his life. He was a principal promoter, at the beginning, of the London *Quarterly Review*, was an early proprietor of the *Methodist Recorder*, and was ever ready with his means and influence to contribute toward the spread of knowledge among the people.

Free Preaching in London.—A committee, of which Earl Shaftesbury is president, for promoting special services in theaters and public halls, report that during the past winter 231 services were held, attended by about 158,000 persons; and that from the commencement of the effort they have held 1,885 services, attended by 2,386,000 persons. Their object is to attempt to check the great increase of infidelity among the people by free, popular meetings, in light, comfortable rooms, with good singing, and plain, sensible, earnest gospel preaching. They are encouraged at the beneficial results.

The American Board have appointed a third man to Spain, the Rev. M. Alexy. He has already resided in Spain, and has studied at the Union Seminary. The Rev. W. C. Pond, of San Francisco, has been commissioned to explore in the northwest of Mexico for the best place to establish a mission in that quarter. It is hoped to begin labor in northeastern Mexico in a few months. Rev. Drs. Riggs and Wood have been appointed a committee on Greek evangelization, with a view to improving any opportunities of labor within the bounds of the Greek Church. A commissioner has been appointed to visit France, northern and western Austria, and Italy, and to report on the best points to establish missions in those countries, and upon the best methods of labor.

The American Home Missionary Society closed its financial year March 31. Its receipts have been $294,563, or $48,000 more than those of the preceding year, and $11,000 more than those of *any* previous year. The executive committee are planning for the present year a more rapid advance along the whole line. Their scouts were in the railroad train that broke the recent snow-blockade between the Mississippi and the Red river of the North. They are about to station a large re-enforcement at the advance posts in western Iowa and Nebraska. They are now organizing a raid into the mountains of Colorado. They have ordered a thorough reconnoissance of Oregon, Washington and Idaho, and hope soon to strengthen those distant outposts. They will be ready to spend that $500,000 about which the National Council *resolved* as soon as they get it. The danger is that they will spend it *before* they get it.

A Ship's Crew Converted.—A letter from Captain F. C. Duncan, of the ship Kate Davenport, dated at Bombay, February 11, gives an account of a remarkable revival on his ship, in which the mate, the carpenter, the cook and ten of the sailors were converted. It commenced with the conversion of the carpenter, through the instrumentality of the second mate, who is a member of the Mariners' Church, in Catherine street, New York. The captain says: "Nearly all our crew have signed the pledge, and at that prayer meeting to which I alluded, every person in the cabin expressed the purpose to serve God and lead Christian lives. I never saw a more impressive sight. There was I leading a meeting, where strong men, hardened sailors and mates were crying like children. The mate and second mate offered up prayers, while I talked and read the Bible. The discipline of the ship remained intact. The officers are as exacting as ever, and the men now work cheerfully and willingly. It is splendid to see how smoothly everything goes on. Thank the American Seamen's Friend Society for me for their libraries and tracts, which have done more good than I can tell."

Abbe Michaud has just published two books, the first showing up the self-stultification of French bishops, who a few years since opposed infallibility and ultramontanism, but have now surrendered; the second appealing to the Alt Catholics of France to organize. For this purpose he proposes the formation of "committees of Alt Catholics and members of the Orthodox Church;" of "Alt Catholics and Anglicans;" of "Alt Catholics and Protestants of all other communions;" and, finally, when possible, and "when Romanists will consent to accept as a basis of union the Catholicism of the eight first centuries," the formation of a fourth committee, composed of these latter and of Alt Catholics. The object of these associations in common is to be to "demonstrate scientifically, by authentic historical documents, what were the doctrine, discipline and forms of worship admitted in the Catholic Church during the eight first centuries of its existence." The Abbe Guettee, who belongs to the Greek Church, encourages Michaud. The Abbe Guettee further suggests the formation of a "general committee," for the study and publication of "all authentic doctrinal works of the five first centuries of the church," out of which to form a general and authoritative "Doctrinal Exposition." "It would be very desirable," the Abbe Guettee adds, "that in such a work, to such men as Dr. Dollinger and his learned coadjutors, should be joined Anglican divines."

Disciples of Christ.—A correspondent, a member of this body, known to many as Campbellites, sends us the following communication: This body of people now claim an aggregate membership of 700,000 communicants. They make the plea of a complete restoration of primitive Christianity. They make the Bible their exclusive rule of faith and practice, excluding all other ecclesiastical platforms which are made tests of union and communion, and claiming pure apostolic teaching as the only scriptural test. In this sense they regard themselves as evangelical, and propose co-operation with all men who will strictly pursue apostolic precept and example. Their distinctive plea for nearly fifty years has been the union of the Lord's people upon the basis of the Bible, the whole Bible, and nothing but the Bible. Their standing motto is: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." The Disciples of Christ are most numerous in the Middle States, numbering in Ohio 300,000, in Indiana 80,000, in Illinois 60,000, and in Kentucky 90,000, and in other States in less proportion. They have churches in Canada, Jamaica, California, Oregon, England and Australia. They have 1,000 regularly ordained ministers of the gospel. Their leading periodicals are the *American Christian Review*, the *Christian Standard*, and the *Christian Quarterly*, Cincinnati; the *Apostolic Times*, Lexington, Kentucky; the *Christian*, Kansas City, Missouri; the *Gospel Echo*, Macomb, Illinois. In all about twenty-five weeklies and monthlies devoted to the interests of the church, the Sunday school, and domestic government. Besides which they patronize many religious journals outside of their own denominational ranks. They claim at least twenty educational institutions, the principal ones of which are: Bethany College, West Virginia; Kentucky University, and Hocker Female College, Lexington, Kentucky; Ghent College, and Eminence College, Kentucky; Hiram College, Ohio; Northwest Christian University, Indiana; Eureka College and Abingdon College, Illinois; Canton University, and Christian College, Missouri; Oskaloosa College, Iowa. Their papers show an aggregate increase of 1,200 converts every month.—*New York Observer.*

Mistrust the man who finds everything good, the man who finds everything evil, and still more the man who is indifferent to everything.

The work that has been done by dull and plodding people in this world can never be estimated.

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OUR CHILDREN.

"A Mother" writes to us as follows:

I would ask your opinion on the subject of prayer.

A child is trained by earnest Christian parents—taught that God hears its prayers, and that it must seek pardon for any sin committed. The child grows up with the belief that God hears his prayers, feels relief from the stings of conscience after appealing to him for forgiveness. When he comes to maturer years he desires to become a child of God. He begins to seek the Lord. Now, of what avail are the prayers offered during all these years? Has God indeed heard his prayers all the time, and has he to repent merely for the sins just committed, for which he has not sought forgiveness, or for all his past misdeeds? If for all, then what of this doctrine we are teaching our children, making them believe that the Lord hears, when he does not? And if only for the last committed, then wherein does he differ from a Christian? I have two "bright buds of divinity" to train up in the right way, and am really anxious to have light on the subject.

In answering the inquiries of our correspondent, it is perhaps needful to refer to the condition of children before they are capable of prayer. Speaking of the period of infancy, Christ declares that: "Of such is the kingdom of heaven." They are the subjects of the spiritual kingdom on earth, and until by actual sin they bring personal condemnation upon themselves, they remain heirs of the kingdom of eternal glory. So says Richard Watson on the passage. Dr. Wilbur Fisk, on Romans v, 18, says: "Guilt is not imputed until, by a voluntary rejection of the gospel, man makes the depravity of his nature the object of his own choice. Hence, although abstractly considered, this depravity is destructive to the possessors, yet through the grace of the gospel all are born free from condemnation." Infants, doubtless, stand in a spiritual relation to Christ; they are in a state of justification as not being condemned, and we think must be the subjects also of such spiritual operations as fit them for the kingdom of heaven.

Mr. Watson draws a distinction between those who live and those who die in infancy, as to the extent of the sanctifying process. In speaking of the connection of children with the institutions of the church, he says:

Farther, if those who are to live come under the grace of the covenant, to prepare them to receive the grace of the covenant, that so these truths may have—what otherwise they would not have—a saving tendency, then is there a principle of grace, a moral preparatory change, given independently of their seeking it; as to those who die, this principle of grace doubtless ripens into that entire fitness for a better world which, removing the original stain, qualifies them for heaven. I do not think that children who live are properly regenerated in infancy. I have said that they have a principle of grace, designed to lead to a full scriptural regeneration in riper years. But as to those who die, doubtless God cuts short his work, as he does in those adults whom he calls away almost immediately on their conversion to himself.

We do not believe that the gracious operations of the Holy Spirit in the infant are affected in any way by baptism, nor does it seem probable that the circumstance of living or dying should make any difference. All alike are free from condemnation, and all are subject to the same degree of spiritual influences. Whatever the moral preparatory change is, it is wrought upon all, fitting them for life or death, for the heavenly glory or the trials of earthly probation.

The child's earliest consciousness is awakened in this condition free from condemnation, and under the operations of "a principle of grace." The Holy Spirit is there to meet and shape the first unfoldings of intelligence and moral sensibility. Here the child enters upon accountability in a degree accordant with his strength and intelligence, and at this point he begins to pray. A subject of the kingdom of grace when he reaches the possibility of prayer, we see no reason why he may not continue therein. As soon as the child is capable of apprehending Christ by faith, and of personally recognizing his covenant relation to God, he enters upon a higher, because a conscious religious life, and realizes the comfort and power of regenerating grace. In most instances children go astray, but their sin is a departure from God, and a voluntary rejection of the grace which operates upon their hearts, and which meets them at the first dawn of conscious responsibility. Their conversion later in life differs from that of the backslider in this: that they may never have consciously accepted of Christ, nor knowingly nor so fully realized the transforming power of the Holy Spirit.

The religion of childhood may be continued into adult age, and the only conversion required may be such as grows out of a clearer conception of inward depravity and sin, and the distinct and personal acceptance of Christ. A justified child forfeits the favor of God by actual sin, and, as in the case of any believer who sins, justification may be reversed. Child or adult, if he falls and continues in sin, we suppose that all the sins of his life will meet him in the judgment. The child's prayers did avail, God pardoned his sins, and blessed him with a comfortable sense of forgiveness; and if, after wandering long and far, he returns to the Savior, his conversion is in fact a restoration to the love and favor he once enjoyed. The child may be a Christian, and if so the question, "Wherein does he differ from a Christian?" amounts to only this: Wherein does a child Christian differ from an adult believer? We do not say that the child is a Christian. If, upon the threshold of conscious accountability, he yields to the operations of the Holy Spirit, receives Christ by faith, and enters into solemn covenant with God, he is a Christian. Before this period, as an infant, he was of the kingdom—an heir of heaven. This state is forfeited or confirmed, as he shall choose to accept or reject the provided redemption.

The difficulty of our correspondent seems to be this: If the religion of early childhood is not all a sham, with its sincere repentance, prayers and felt forgiveness, what is it but a regenerated state? And if a regenerated state, what does the soul in mature years do in seeking the Lord, and in striving to become a child of God, but that which any backslider does when he is reclaimed? The child may have been under strong religious impressions and convictions, without ever having yielded himself to Christ and the Holy Spirit. The principles of grace were there, but they did not lead to full and scriptural regeneration. In maturer years that child seeks the Lord as he had never known him, and desires to become a child of God as he has never been during the period of accountability. On the other hand, here is a youth who in childhood did embrace the Savior, did feel the forgiveness of sins, and exhibited many of the fruits of the Spirit. He has subsequently lapsed into sin and indifference, and his conversion is in reality a restoration to a state of grace which he once enjoyed.

The thing to be sought and insisted upon is conversion—a change of heart—a change that may be known and felt by the child or youth. Our views of the moral and spiritual state of infancy may be helpful in training and instructing the young, and in developing spiritual experience and duty to their unfolding consciousness; but there must be a voluntary acceptance of Christ, a solemn recognition of the Christian covenant, and the clear and powerful experience of the regenerating work of the Holy Spirit. The degree of Christianhood cannot be conferred in course by church machinery, as colleges confer degrees upon their students. Neither can the most careful parental training effect the result. At every step the Holy Spirit must be invoked, and he must change and renew the heart. Prayer, wisdom, watchfulness, and reliance upon God are all demanded, that the mother may bring her "bright buds of divinity" to the full-blown flowers of grace, and to the immortal fruitage of the skies.

MAY.

Our press is striking off this number of the Advocate on May-day. How the month got its name is uncertain. Perhaps from *Maia*, the mother of Mercury. With the Romans it was a festival month, and especially sacred to Apollo. The ancient festival, in honor of Flora, terminated on the second day of this month. From the times of Chaucer, English poetry has woven its finest garlands for this season. In the good old times of "Merrie England" the people and lords and ladies went a Maying, and there was no end of May poles, warlike shows and rural recreations. However it is farther north, we are here in the midst of bloom and fragrance. The wealth of flowers surpasses description, and the birds are in full song, making the mornings vocal with their melody.

The affluence of the pleasing and beautiful is such as to inspire all hearts with cheerfulness and gratitude. The sweet south, with perfumed breath, tempers the air with its gentle breezes, and the solar rays are ripening the luscious berries, and alluring the latest buds of trees and shrubs into full leaf. The husbandman's hopes are springing forth in the tender plants which already begin to check the fields and to crown the furrows with lines of green. With us the blossoms of the orchard have fulfilled their mission of the beautiful, and have given place to the young fruit. The earliest blooms are gone, and the harbingers of summer are pushing forward to their juicy maturity.

May is the heart of spring, and spring is the youth of the year. It is the season which, of all others, has most of heaven in it, and is the favorite type of "the land that is very far off." The ideal of a perpetual spring, however approached by tropical climes, is only to be realized in heaven. Of such Mays as we have here Milton sings:

Now the bright morning star, day's harbinger,
Comes dancing from the East, and leads with her
The flowery May, who from her green lap throws
The yellow cowslip and the pale primrose.
Hail, bounteous May! that dost inspire
Mirth and youth and warm desire;
Woods and groves are of thy dressing;
Hill and dale doth boast thy blessing!
Thus we salute thee with our earthly song,
And welcome thee, and wish thee long.

The Protracted Meeting which has been in progress at the Carondelet Street church, of this city, for several weeks is still kept up. The noonday prayer meeting and the night services are well attended. Besides a considerable number of adult conversions, the work among the children has been very encouraging. Numbers are still seeking salvation. At the Quarterly Conference, on Monday, Bro. Tudor reported forty additions to the church this year.

CENTRAL UNIVERSITY.

LETTER FROM BISHOP PIERCE.

Mr. Editor: On reaching home I found Bishop McTyeire's "remarks" on my second letter. I have not time to reply in order to his points, and would not if I had. The good Bishop is commonly terse—incisive in his style—but in dealing with me he has become very diffuse. This change, I suppose, is *strategic*—a diversion, a "divide-and-conquer" policy. I shall not conform to his tactics. This is not a personal controversy. I am not contending with my good brother for victory, but opposing what I think a mischievous, hurtful policy. If I were alone, I should stand firmly to the position I have taken, but I am thankful to say that I have received letters from leading men in well-nigh all the Conferences sustaining my views, and assuring me of the hearty sympathy and support of preachers and people. A few scholarly men, and some others, who aspire to be considered patrons of learning, and of what is called a higher civilization, (a wretched misnomer,) by bewailing the *low* grade of education among the Methodists—the ignorance and inefficiency of our ministry, are *themselves* making concessions to our enemies of an inferiority which I never admitted. I do not believe that we are a whit behind the best, except in pompous pretensions. The Episcopalians, I know, claim to have all the gentility of the land, and bribe silly people with the complacent fancy that in joining the church they are brought into *society*. All *sensible* people understand *that*.

The Presbyterians claim an educated ministry, and they have always been the friends of learning. But they have not all the learning. Take any State you please, and, man for man, the Methodist ministry will compare favorably in scholarship and usefulness. I know the Methodists and the Baptists are regarded by "certain" as a plebeian set, but to these common people the whole country is largely indebted for the gospel. The Episcopal sect is too *delicate* for country fare. It must dwell in town. The Presbyterian training is too slow and stiff to meet the urgent and diversified calls of a promiscuous population. The Methodists and the Baptists have a ministry right out from the people—understanding their thoughts, feelings and language; and however despised and berated, they are the instruments which God has honored for the evangelization of the people. Saying no more of our Baptist brethren—they can defend themselves—the secret of our strength and progress, of popular approval and almost universal acceptance under God, has been our mode of inducting men into the ministry. Let God call, the church indorse, the Conference receive, and the Bishop send forth—urging them to read, study, pray, preach, work; and let these men be faithful, and they will be an honor to their race and a blessing to the world. Through more than a century they have been, they now are, and they will yet be, if not spoiled by artificial, arbitrary, stereotyped "training." Training! by "tutors, lectures and library," the professor himself, perhaps, never led a class, or traveled a circuit, or conducted a revival, and knows as little of the details of an itinerant's life and duty as those *book men* who, in counsel with their own peculiar tastes and habitudes, advise my colleague of the wants of the church! Such training will mar, but never make, a preacher. The simple agitation of this question—the fact that some have regarded this *fossil institution* as possible among us, and a *few* as even desirable—and the coincident stress laid upon ministerial education, have already wrought harm among us, by restraining young men from applying for admission into the Conferences. Go on with this theological training idea, and without any express statute to bar their entrance into the ministry, all, well-nigh, who cannot avail themselves of this kind of preparation will smother their convictions, and thus imperil their souls and bereave the church. The fancy of a few—thank God, they are a very few—brethren for the effete, dilatory, stagnating schemes of other churches, in preference to our own—fresh, prompt, always available mode—is amazing. Is the Episcopal ministry equal to ours in talent, in force, in results? Is the Presbyterian ministry, conceding all their excellencies, (and I have the highest respect for them,) doing more good than we? Do we need any better preachers than McTyeire, and Haygood, and Myers, and Reid, and Andrews, and Winfield, and Rivers? "And what shall I more say? for the time would fail me to tell of" Tudor, and Mathews, and Linn, and Munsey, and Key, and Potter, and Harrison, and Duncan, and Grandberry, and a host of others who are serving their generation, by the will of God, honorably and usefully. Better preachers than these are scarce in any communion. The best preachers I ever heard had never been to college at all—hardly to school. What do brethren want? Metaphysics, logic, rhetoric, eloquence, evangelical power? O, no; we have all these. What then? Hear it, ye Methodists, and stand amazed! We want "*critics*" for Bible revision! I thank God the Methodist Episcopal Church South is not represented in a work—in my judgment little short of sacrilege—a tampering with the text of our good old Saxon Bible.

Methodism does not occupy "an inferior place." She never did. If she will stick to her own ways, and quit aping and imitation, she never will. I, too, "claim for Methodism a mission to all classes." But I do not mean to cut her off from sympathy with the mass and multitude of mankind by a scholastic isolation of her ministry. I believe in gifts as well as grace, and would have every preacher to speak "justly, readily, clearly," but to declare the same simple gospel to the rich and the poor, the wise and the unwise. The preaching that is fixed up for the "cultivated and the refined" is very poor preaching. I have heard it *ad nauseam*. Solomon says, "Great men are not always wise," and my observation is that very scholarly men, deeply devoted to abstruse studies, are the poorest judges of fitness, and the least capable of adaptation. This *training* of a man for a special class—"a select few"—is a positive disqualification for the general work of the ministry. "I think," "it is my opinion," (excuse me, Bishop; I know this is not an "argument," and that you "cannot answer" it,) I do believe a soul is a soul, and as "all souls are mine, saith the Lord"—*that*, in the most important sense, is the best preaching which saves the most of them. Give me the evangelist and the revival, rather than the erudite brother who goes into the pulpit to reconcile Moses with modern science, instead of preaching repentance and faith, or goes so deep into geology as to show that *Adam* was not the first man—that the deluge was a little local affair—"not much of a shower"—and that the unity of the race is not a cardinal fact in Christian theology. "I do think" breaking hearts with the hammer of the word is better employment than splitting hairs with metaphysical acumen. "I do think" evangelical sermons better than *critical* lectures.

I say nothing about the University now, for Bishop McTyeire confesses that the "theological school is the head and front of the scheme." So I thought and intimated in my first letter. I am reproached for thrusting an "unseemly controversy" upon the church. Indeed! Why, brother, it was the convention, not I. The advocates of the *great scheme* for months had full swing of all the church papers. All went merrily—prosperously—till *I*, naughty fellow, threw myself "right across the track." Ah! Bishop, if the old, lumbering, rickety, worn-out train that you were guiding up to a station—not yet located—had run over and hushed me into silence, instead of being delayed on its journey, the event would not have been so "unseemly." *Unseemly!* There are some things in this history which do not *look well*. *It does not look well* for a self-called convention to legislate for the church—to assume the prerogatives of Annual Conferences, appoint "corporators," call for charters, and all to do—what the General Conference refused to have done. It does not look well for brethren to be so sensitive when an humble brother, said to be of "unimpeachable candor and consistency," plainly but kindly objects to their plans as not for the best.

"It is my opinion" that every dollar invested in a theological school will be a damage to Methodism. Had I a million I would not give a dime for such an object. That is plain. So I advise.

"I think" the Methodist ministry, just as it is, *taken as a whole*, is the best in the world; and the best, because it has not been manipulated and *denaturalized* by procrustean canons, and because it achieves on a larger scale than any other the great ends of gospel preaching.

"I think" the social *status* of Methodism is very fine; and although we do go into "rude settlements," and among "common people," we can and do keep company, without embarrassment, with the "cultivated and refined." God's house is a house of prayer for all people, and Christ's gospel is for every creature, and as Methodists we accept "this condition," and work according to this line of things. We have no *castes*, like the Hindoos, among our preachers or people, except here and there in some of our city congregations, and the little of it which has crept in, like the devil in paradise, is a curse and a snare.

1. Now let me say—I hope for the last time—I am not "unkind or thoughtless enough" to appeal to "prejudice or party feeling." Not I. I am writing right out of my heart.

2. I cannot "conscientiously help forward the work" of providing a theological school, and *therefore* I "feel obliged to hinder it," if I can fairly. I am against it—head and heart, tongue and pen—"now and forever, one and indivisible."

3. I pray most sincerely that the theological scheme may go down to the shades of oblivion, to keep company with the "resolution" which Dr. Garland looked for, but could not find.

G. F. Pierce.

Dr. J. Fennimore.—We were called on Saturday last to attend the funeral of our old and much-esteemed friend, Dr. Joshua Fennimore, who died in Jefferson, Texas, on the twentieth of April. Dr. Fennimore was a native of New Jersey, but had resided in Louisiana for many years, and in this city for fourteen years past. During his residence in New Orleans he was a member of the Felicity Street church, and took a deep interest in its welfare. He was an upright and good man, and a most exemplary, spiritual and intelligent Christian. We have rarely known a man of kindlier spirit, of more cheerful piety, or of more generous benevolence. His remains were laid by the side of those of a sainted wife, who died of yellow fever in 1867. His estimable daughters and other relatives have our deepest sympathies in their bereavement.

Rev. H. F. Johnson, president of Whitworth Female College, at Brookhaven, Mississippi, spent several days of the past week in the city. He reports his school as in a very flourishing condition, crowded with students, all in fine health, and the classes making satisfactory progress. President Johnson, besides being a host in himself, has a full corps of teachers of the accomplished and efficient kind. Whitworth is most eligibly located, and most completely furnished with all the requisites of a first-class school for young ladies.

On our second page will be found a well-written sketch of the life and death of Mrs. Mary E. Lindsay. We have known Sister Lindsay for many years, and fully indorse all that is said of her great excellence as a Christian lady. We tender our sympathies to the bereaved husband and other kindred.

PROGRAMME OF EXERCISES

At the Laying of the Corner-Stone of the Publishing House, May 8, 1872.

1. Hymn 1026, by Bishop Marvin.
2. Prayer, by Bishop Kavanaugh.
3. Hymn 782, by Bishop Keener.
4. Sentences from the Scriptures, by Bishop Doggett.
5. Laying the corner-stone, by Bishop Paine.
6. Address, by Bishop Pierce.
7. Hymn 744, by Bishop McTyeire.
8. Address, by Bishop Wightman.
9. Prayer, by Dr. Lovick Pierce.
10. Doxology and benediction, by Bishop Early.

PERIODICALS.

The Sunday Magazine for April has: The Vicar's Daughter; The Resurrection of the Dead; Naming and Leading the Sheep; John Bunyan; Premiums Paid to Experience, and other articles of merit. Published by J. B. Lippincott & Co.

The Sunday School Magazine and Visitors for May have been received. A grand supply of matter for teachers and scholars, and for all who can appreciate the very best things in the line of religious and Sunday school literature.

The April number of Good Words, among other excellent articles, contains: Spiritual Songs; The Man with Three Friends; On Pauperism, as Produced by Wealth; The Idiot Colony at Caterham, and Wanderings in Spain.

We are indebted to Thomas W. Conway, superintendent of public education of Louisiana, for a copy of his annual report to the General Assembly, for 1871. The volume is handsomely bound, and the name of our paper is in gold letters on the cover.

Arthur's Lady's Home Magazine and the Children's Hour for May are filled with delightful illustrations and pleasant reading matter. We can always recommend these publications of T. S. Arthur & Sons as the purest and best.

The Practical Planter for March and April has but just reached us. An excellent agricultural journal, published by Gift & Anderson, Memphis, Tennessee.

Among the agricultural periodicals for April we have received the American Agriculturist, Philips' Southern Farmer, and the Southern Field and Factory.

Appletons' Journal of April 20 is profusely illustrated, and a capital number every way.

Littell's Living Age of April 13 has a rich and varied table of contents.

Married.

At the Methodist church in Yazoo City, April 10, 1872, by Rev. Charles B. Galloway, Dr. S. M. JORDEN and Miss OPHELIA POPE.

Obituaries.

Died, at his home in Lauderdale county, Mississippi, April 4, 1872, Hon. JOHN GILES, aged seventy-five years.

Bro. Giles embraced religion and joined the Methodist Episcopal Church some forty years ago. He was a man of stern and solid piety. He loved his church, his friends and his God. Bro. Giles had arrived at the ripe age of seventy-five years, and this long life, so far as we know, was unsullied by any action in any way derogatory to a man or a Christian. He was not in any sense a man of pretensions—simple, straightforward and firm where principle was concerned, yet kind and conciliatory. He was emphatically a man to be trusted. In the evil times he was beset on all sides, and, though sufferiag severely, still stood immovable. Bro. Giles leaves an aged wife and one daughter, for whose welfare was his greatest care. He also leaves some four or five sons, all grown. May his posterity in generations yet to come follow the ascended sire to the paradise of God. T. Y. ARMSTRONG.

SISTER LAVINA SUMMERS died at the residence of her brother, Thomas B. Cannon, in Sumpter county, Alabama, February 21, 1872, aged seventy-seven years. She was born in Abbeville district, South Carolina; left her native State early in life, and settled in Tuscaloosa county, Alabama; thence to Sumpter county at twenty-seven; was converted and joined the Methodist Church, of which she was an exemplary member to the hour of death, "rejoicing ever more" in the consciousness of the truth that her sins were pardoned, and her name written in the Lamb's Book of Life. Until weakened by age she was a constant attendant upon the preached word, and a lover of the prayer and class meetings, frequently walking five and six miles to be present on these occasions. The Master's call came suddenly, but found her watching. She died a few hours after her attack. She gave assurances to her family that all was well. Her last words were to her son: "Meet me in heaven." How inspiring the death of the righteous! May God give comfort to the bereaved family.

C. B. DUBOSE.

DIED, at the residence of her daughter, Mrs. Chase, in the parish of St. Mary, Louisiana, on the twenty-seventh of February, 1872, ISABEL NIXON BRUCE, relict of the late Col. S. Sanders, aged seventy-four years, one month and eleven days.

Mrs. Sanders was a native of Middlesex county, New Jersey, and came to Louisiana in 1809. Since then she has been a resident of St. Mary parish. She was married at Natchez, and united with the Methodist Church in 1830, and continued a consistent member until her death.

She leaves a large family of children and grandchildren, and numerous relatives and friends to mourn her loss. But she had more than filled her measure of "threescore years and ten," and but few have passed a life so replete with earnest usefulness and true devotion to the duties that devolve upon the wife and mother, and long will her precious memory be revered by those who knew and loved her best. When the feeble body, worn with the weight and care of many years, could no longer stay, the gentle spirit fled its weary "tenement of clay," to join her beloved companion in that "home not made with hands, eternal in the heavens."

A FRIEND.

MISS SALLIE ANN STAPLES was born in St. Helena parish, Louisiana, July 20, 1845, and was born to Jesus March 14, 1872. The subject of this notice was from her childhood possessed of her portion of the virtues and amiable qualities which adorn and beautify the character and life of her sex, rendering her lovely and beloved by all. She joined the Methodist Episcopal Church South in the year 1861, under the ministry of Bro. W. B. Lewis, and lived a consistent member of the same until called by the great Head of the Church unto and triumphant to take her position in the heavenly company. Her last sickness was of several months' duration, constant and severe pain keeping her confined to her room; all of which she bore with a degree of patience which is unusual. She knew her end was approaching, and although she desired to live, yet she was willing to die. Her feelings, doubtless, were: "To live is Christ, to die is gain." When conversed with about her condition, she seemed altogether satisfied about her acceptance with God, assuring all that she was going to pass from earth to heaven, or, to apply her own term, "going home." She seemed to view the dissolution of the spirit and body only as a journey to be accomplished; called relatives and friends around and bid them meet her in heaven. Addressing herself to her only brother, she said: "Don't weep for me when I am gone." When asked by her uncle, the morning she died, if she still saw her way clear, she replied: "O yes." Finally she exhorted those about her by saying: "Put your trust in God; he will help you." At last she called her relatives to her bedside, took them by the hand, and bid them good-by. She exclaimed, "I am going home, Buddy," with a tone of sweetness which expressed volumes. Soon after she passed away, without a struggle or a groan, while soft and serene as the sweet-sounding notes of incense upon the dying breeze.

D. A. G., Her Pastor.

MRS. ELIZABETH G. TAYLOR was born in ——— county, Georgia, March 6, 1801, and was married to Elias Taylor, in the same city and State, June 23, 1825. She moved to Butler county, Alabama, in 1821, and settled in Holmes county, Mississippi, in 1835, where she died in the residence of her son, Dr. W. Taylor, in Goodman, Mississippi, February 4, 1872.

Sister Taylor was the mother of a large family, to whom she was most devotedly attached, whose care she always felt, and to whom her memory is very precious. Her husband had preceded her to the rest on high about eleven years, dying in Goodman in 1861; for in her dying moments she was surrounded by nearly all her children, a wish she had often expressed.

She lived in Holmes county, and was a member of the Methodist Episcopal Church at Richland for more than thirty-five years. Here she enjoyed the confidence and esteem of a large circle of friends; here her influence and example were extensively felt for good, and here her loss is deeply deplored.

She was a woman of very decided religious character. Converted early in life, she was a Christian and member of the Methodist Episcopal Church for more than half a century. Her conviction for sin was deep, thorough and agonizing. Her conversion was marked and decided, the evidence was clear and powerful, and its impressions vivid and lasting. Her religious life was characterized by an earnest desire to be saved from sin, to enjoy the full rest of faith, and consecrate herself to God. She was strongly attached to the church, loved the communion and fellowship of saints, and rejoiced in the prosperity of Christ's kingdom. Her religion was to her a source of happiness and enjoyment, often causing her to rejoice under its divine influence.

Sister Taylor had nearly completed her seventy-first year, and went down to the grave gradually sinking under the weight of years and the wear of life, rather than the effects of disease. During her declining days, during which her course was well-nigh finished, and that she was descending to the valley of death, she examined her state of preparation for that event. While she realized no sense of condemnation, there were not those feelings of joy and triumph she looked for on her near approach to death. To one who had during life received such a large measure of the witness of the Spirit, and had so often rejoiced under the divine influence, this became a matter of trial and discouragement. She feared there was darkness ahead, enshrouding the entrance to the tomb. But she was not long left in this state of doubt. As she neared the grave, faith increased, the light shone forth, and all doubts and fears subsided. She felt peace and joy, and triumphed over all her fears. Having accomplished her threescore and ten, and life's duty done, its course fulfilled, she died quietly, peacefully and triumphantly. "Precious in the sight of the Lord is the death of his saints."

R. J. JONES.

REV. THOMAS GREEN died at his residence on Skelly Island, February 4, 1872, after a brief illness. He was born in South Carolina, June 14, 1794. But little is known of him until found in the army, in the war of 1812. He was in several naval engagements with the enemy, and was in the battle of New Orleans, January, 1815; was one of the six that were wounded, a musket ball having passed through his thigh, running a very narrow risk of his life; but Providence favored him, and he soon recovered. The war being over, as soon as he recovered he went back to South Carolina to visit his parents, from whom he had rather stolen away, as he was not old enough for military duty. He afterward emigrated to Tennessee, and from thence to East Feliciana parish, in this State, where, on the fourth of April, 1818, he was married to Miss Tabitha R., daughter of Rev. Zedekiah Ledbetter.

The precise time of his conversion is not known, but it is supposed to be before his connection with the army, as his wife says "he was religious before she ever saw him." He was licensed as an exhorter in the Methodist Episcopal Church, April 28, 1827, and to preach soon after. He was ordained a deacon by Bishop Emory on the seventeenth of November, 1833, and an elder by Bishop Andrew, December 13, 1837, in Natchez, Mississippi. In the spring of 1842 he moved to Tensas parish, having started for Texas; but Providence ordered otherwise, as the "Macedonian cry" came to him from Skelly Island: "Come over and help us." He regarded this as an opening of Providence for their salvation, and the trip to Texas was abandoned, and in 1844 he moved to Skelly Island, where he remained until death relieved him from toil and suffering. Although he did not belong to the Annual Conference, yet his labors were by its direction; for many years filling large circuits, traversing overflowed districts, which, at certain seasons of the year, are almost impassable; yet through and over them he went, never failing to meet the people, sometimes riding for hours in wet clothing, after swimming bayous. Thus amid toil and suffering he went forth sowing the good seed of the kingdom, and organizing churches in these lands.

For several years, toward the close of his life, his labors were mostly confined to the colored people of Skelly Island. Here his labors were abundant, taking a great interest in the proper instruction of this people since their freedom, as he and others felt that he was specially capacitated for that work. It now numbers about three hundred, with three local preachers, one of whom is now pastor in charge of the circuit. He was one of "nature's natural orators." He had one of the finest voices I ever listened to. He had it under the best control; even when his strength would fail from the abundance of labors, yet his voice was as clear and shrill as ever. His style was rather argumentative, smooth, natural, and he generally carried you along with him so easily and pleasantly that it appeared to be natural for you to see as he saw, and believe as he believed. The Holy Ghost inspiring and directing every word. Behold the hosts of Israel to victory in many a spiritual contest; was ever found in the thickest of the fight, and was crowned with the greater glory when he fell. May we emulate his heroic faith and virtue; for

"His closing scene was virtue's grand display;
Death op'd the portals of eternal day.
And broke at once the kindred sordid ties,
While shouting angels hailed him to the skies."

PILGRIM.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending April 29, 1872:

A—Geo F Alford & Veal $50, D Appleton & Co 2 lots, Jas A Amlerson, J Aiken.

B—R C Bethea, C G Brown, O H Brewster, A A Battle $1, C J Brown.

C—J A S Conyers, B Clegg, W C Collins $22.50, J H Clark 75 cts, William Crawford, A W Campbell $2.50, L Carley $8, E H Cushing.

D—Dodd & Mead 2 lots, Philip H Dieffenwierth, W B Denals, J D L Davenport, W D Davis $2, J W DeVilbiss $20, R A Davis $2, John Dosher.

E—L Eleanbruck, John Elam.

F—Thos W Flowers, R W Freeman $1, W Finn.

G—E J Garrett, Joseph Gorton, Griffin & Hoffman, Wm H Gill, C F Gillespie $2, C C Gillespie,

H—J H Holland $1, John C Huckabee $10, Sallie P Hallberg, E J Hall & Son, H G Horton $2, Houston Direct Navigation Co, W H Howell, Robt P Harrison, Mrs S B Hays $1.75, J B Higgenbotham, J L Hines.

I—Ivison, Blakeman, Taylor & Co.

J—H F Johnson, Dr R W Jones, Johnson, Blakeman & Taylor.

K—Christian Keener, J R King 2 lots, E T Keese $15, C P Kees & Co.

L—W E Lewis $2, J B Lippincott & Co, S J Lane.

M—J S McCarver, J A Miller, T H McClendon, O M Marsh $5, Geo Mayo $2, H H Montgomery $1, W A Montgomery $7.90, J M McKee, E N Marion, J E Maguire, J W Medlock, Manley & Co, A H Mitchell $3.95, M C Manley, S W Mays.

N—P H Napier $3.

P—J A Parker $3.65, J A Peal, E Phillips, Porter & Co, G P Parks 25 cts, John Pipes $5, J S Parker.

R—W H Rankin $2, J W Rush 2 lots $2, A H Bedford 2 lots, Thos B Rencher, J H Redding 2 lots $1.25, F T Rawson, Charles R Rencher, Ira B Robertson $7.

S—Wm Shapard, Geo S Sandell $1, Wm F Samford, Sheldon & Co, F W Sharbrough $5, N M Skipworth 2 lots $1.60, O S Smith, Jas Shanks, J W Shores, Mrs M A L Swan.

T—Jesse Thompson.

W—D J Wright 2 lots, E Wadsworth, Henry D White, A R Winfield 3 lots, H O White, A Wannack, J F Wright $5.

Y—R L Young, N B Young.

☞ One letter without signature, containing missionary draft for $166.66.

CISTERN MAKER.—Richard Broderick, 132 Julia street, is prepared to fill all orders for cisterns in city or country. See advertisement in another column, or call at his shop.

STEAM SAW MILLS.—There is no more worthy, honest and prompt man in any branch of business than William Otis, of Mobile. We call special attention to his advertisement elsewhere.

HIDES, WOOL, PELTRIES, FURS, ETC. B. L. Mann & Co., 103 Peters street, call attention to their branch of business in an advertisement in our columns to-day, to which we invite special attention. There is no reason why New Orleans may not have a vast and remunerative trade in their line.

PECTORAL BALSAMIC SIRUP.—The attention of the afflicted is called to the advertisement, in this issue, of Duconge's Sirup, for colds, catarrh, laryngitis, etc.

UNDERTAKER.—In all our acquaintance we have not known a more prompt and obliging undertaker than T. W. Bothick, 271 Camp street, whose advertisement appears in another column. His manner of conducting funerals and transacting business in his line has about it that quietness, urbanity and gentility especially appropriate on such occasions.

THE ST. CHARLES NURSERY.—Messrs. James Waldo & Co., by their enterprise and industry, are contributing largely to conserve a most important interest of the community. While fruits add to the wealth as well as the luxury of a country, the effect of flowers, shrubs and ornamental trees upon the taste and tempers of the people is refining and harmonizing. Give them a call at 122 Camp street.

EYESIGHT.—The proper and scientific choice of spectacles is of the greatest importance to persons requiring them. The hap-hazard manner in which many spectacle dealers make their selections is very often attended by the worst consequences, often ruining eyes which might, by scientific and skillful treatment, have been preserved for years. Mr. William Bohne, 108 Carondelet street, is a practical and scientific optician, having studied in Europe. We advise our readers who need such advice to call on Mr. Bohne. His stock of all articles in his line at the recent Louisiana State Fair was by far the best there, if not the best ever made at any fair in the South.

WE ARE pleased to notice in the list of awards at our recent State Fair the liberal manner in which our enterprising neighbors were noticed. We allude, of course, to Messrs. Kursheedt & Bienvenu, whose advertisement appears in another column. Gold, silver and bronze medals, with diplomas and blue ribbons, for best display and finest assortment of mantles made of marble, slate, iron, wood, etc., are evidences of the superiority of their extensive and varied stock in that department; while we can assure our readers that none are better qualified to fill all orders for anything in the line of builders' hardware and material at reasonable prices, and of first-class goods. Send your orders or give them a call, and you will be convinced.

VALUABLE IMPLEMENT.—The sixth grand State Fair terminated on Tuesday, and among the many premiums awarded we have seen nothing more worthy than an unpretending implement entered by Messrs. Marshall & Hoard, of Ohio, for hand culture, which is applicable particularly to gardeners, nurserymen and rice planters. This implement does the work, readily and easily, of five men with hoes, and in a much better manner; enabling the cultivator of vegetables to effectually stir the soil at the proper time, preventing the growth of weeds and grass, and keeping the earth loose and in order. We suggest to the readers of the ADVOCATE, who cultivate their own gardens, the great advantage in using this labor-saving machine, which is simple of construction, ever ready for use, and will save its value each season by its economy. It is on exhibition at No. 7 Carondelet street, and Bawn & Thorpe, of Corsicana, are agents for the State of Texas.

BUSINESS NOTICES.

Avoid Consumption.—No enemy to the human race is more to be dreaded and is more insidious in its approaches than the 100 fatal destroyer of health and happiness of myriads—"Consumption in its ghastly form." The duty of all is to guard against its first advances. This may be done by the timely use of DR. TUTT'S EXPECTORANT.

BOSTON, February 2, 1870.

DR. TUTT—*Dear Sir:* Will you please inform me at what druggist, in New York, I can get your Expectorant, as I can use some of it to advantage, having seen the effect of it on a friend of mine? I am fully satisfied that it has but to be tried to establish its merits. It works like magic. What is your wholesale price, delivered in New York? Let me know where it can be had for the present in New York, and I will communicate further with you at another time. Very truly yours, W. H. BARRON,
my2 1t 96 Summer street.

Dr. Tutt's Hair Dye is Harmless.

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

A Warning.—Dr. Abernethy once affirmed that his mistakes would fill a graveyard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many graveyards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility, or similar functional derangements, to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. ap18 1m

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street,
ap18 2m New Orleans.

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office 33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 111 Poydras St., New Orleans.

ja15 1y

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* ja11 1yeow

NEW ADVERTISEMENTS.

ORGANS.

SEND TO

ROBERT J. HARP, AGENT,

112 Camp St., New Orleans,

FOR

DESCRIPTIVE CATALOGUES

OF THE

WOODS ORGANS,

FOR

Churches, Families, Sabbath Schools and Schools.

☞ NO BETTER IN THE MARKET. ☜
my2 1f

KURSHEEDT & BIENVENU,
IMPORTERS AND DEALERS IN
Plantation and Builders' Hardware,
MARBLE, MARBLEIZED SLATE
AND IRON MANTLES,
Grates, Hearths and Fire Bricks,
NO. 114 CAMP STREET, NEW ORLEANS.
my2 1y

B. L. MANN & CO.,
103 Peters and 87 Fulton streets,
NEW ORLEANS,
DEALERS IN
HIDES, WOOL, PELTRIES, FURS,
Leather, Tanners' & Curriers' Supplies.
The highest price paid for SEED COTTON.
☞ Cotton Ginned on the most reasonable terms. my2 1m

T. W. BOTHICK,
UNDERTAKER,
271 Camp street, New Orleans.
Metallic, Mahogany, Black Walnut and Rosewood Coffins always on hand. Embalming and Disinterring. Bodies carefully shipped. Hearses, carriages and cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. my2 2m

RICHARD BRODERICK,
CISTERN MAKER,
134 ..... Julia street 132
Bet. Camp and Magazine, New Orleans.
Second-hand Cisterns always on hand. All work guaranteed.
All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

TO THE AFFLICTED.
The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

Duconge's Pectoral Balsamic Sirup.

Many medicines of doubtful virtue have been pressed upon the public, and kept up for a while by persistent advertising and humbuggery; but Duconge's Pectoral Balsamic Sirup is an old friend to the invalid. It has now been in use for the last forty years, and its popularity is still increasing.

It is sovereign in colds, coughs, catarrh, asthma, bronchitis, inflammation of the throat, laryngitis, spitting of blood, whooping cough, etc.; rheumatism, diarrhea or dysentery.

For sale by all respectable druggists.
F. P. DUCONGE, Proprietor,
my2 2m 39 Chartres street.

ST. CHARLES NURSERY,
JAMES E. WALDO & CO.,
TREES, SHRUBS AND PLANTS,
122 Camp street.
Nursery on St. Charles street, between Joseph and Octavia streets, Sixth District.
All orders filled promptly, and packing for shipping done with care. my2 1m

AGENTS! QUICK! or you will miss choice of territory (there is a *rush* for it) on DIO LEWIS' last and greatest work,

OUR DIGESTION,
OR MY JOLLY FRIENDS SECRET.

It is by odds the most taking and salable book in the field. 1. It is on a vitally important subject. 2. It is by America's most popular writer on health. 3. It is, for the price, the largest and handsomest book ever sold by subscription. Agents, the people are eager for such a book, and will urge you to bring it to them. Write for terms, etc., free.
GEORGE MACLEAN, Publisher,
my2 3m 733 Sansom st., Philadelphia.

HISTORY OF THE
GREAT REFORMATION.
Now ready, complete in one volume, the *People's Illustrated Edition* of *D'Aubigne's Great Work*, of over 1,000 pages, with numerous engravings, and maps on steel and wood. AGENTS WANTED.—Send $1.75 for outfit, and secure your *choice* of territory at once. Circulars, terms and advance sheets free.
WILLIAM FLINT & CO.,
my2 3meow Philadelphia, Pa

RARE CHANCE FOR AGENTS!—Agents, we will pay you $40 per week in cash, if you will engage with us AT ONCE. Everything furnished and expenses paid. Address
F. A. ELLS & CO.,
my2 1m Charlotte, Michigan.

MARBLE AND GRANITE WORKS.
GEORGE STROUD,
Late of and successor to John Stroud & Co., (established in 1830,)
158, 160, 162 and 164 St. Charles st.,
Cor. Girod street, New Orleans.
Every description of MONUMENTAL, CEMETERY and BUILDING WORK done in the best manner. Particular attention given to all country orders.
A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter as well as by a visit to the city.
Designs and Sketches furnished on application. ap25 3m

NEW ADVERTISEMENTS.

OTIS' STEAM SAW,
PLANING AND GRIST MILLS,
AND BLACKSMITH'S SHOP,
Corner of Water and Madison Streets,
MOBILE, ALABAMA.
Orders received at the above Mills for all kinds of Lumber, dressed or rough. Fresh Meal, bolted or unbolted, always on hand. Also all styles of Mouldings.
my2 3m WILLIAM OTIS.

OCEAN SPRINGS.
Summer Resort.—Board at the Seaside.
THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.
Terms for board moderate. Apply to the subscriber by mail, at Ocean Springs.
Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Riss, Esq., New Orleans.
WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 1f

COMMERCIAL INSURANCE COMPY
OF NEW ORLEANS.
SIXTH ANNUAL STATEMENT.
In conformity with the requirements of their charter the Company publish the following statement:

Premiums received for the year ending March 31, 1872:

Fire	$56,612 65	
Marine	21,365 04	
River	91,638 80	
	$170,556 54	
Add unterminated premiums, March 31, '71	17,479 59	
	$188,036 13	
Less unterminated 31st March, 1872	12,464 79	
		$175,571 34
Paid fire losses	$26,629 71	
Paid marine losses	11,242 57	
Paid river losses	42,126 98	
	$79,999 26	
Paid rebate	26,774 25	
Paid reinsurance	4,174 75	
Paid return premiums	2,721 97	
Paid taxes	8,734 98	
Paid contingent	1,513 37	
Paid rent	4,775 00	
Paid expenses, salaries, stamps, etc	15,170 13	
	$143,863 91	
Less profit and loss and interest	16,373 00	
		127,290 91
Profits		$48,280 40

ASSETS.

Stock notes	$73,400 00
Bills receivable	120,387 23
Furniture	3,883 33
Harbor boat stock	1,241 00
City bonds	1,320 00
Bills in course of collection, net	24,130 63
Cash on hand	124,438 21
	$349,101 00

NEW ORLEANS, March 30, 1872.
The above statement is a just and correct transcript from the books of this Company.
J. H. OGLESBY, President.
WALTER HUNTINGTON, Secretary.
CITY OF NEW ORLEANS, April 9, 1872.
Sworn to and subscribed before me, notary. EDWARD IVY, N. P.

NEW ORLEANS, April 9, 1872.
At a meeting of the Board of Directors, held on the eighth of April, it was resolved that a dividend of Fifteen Dollars per share be declared, to be credited on the stock notes.
J. H. OGLESBY, President.
JOHN T. HARDIE,
Vice President.
WALTER HUNTINGTON, Secretary. ap18 1m

CHAS. H. REED, REAL ESTATE BROKER, 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.
ap25 2m

GEORGE JOHN WAGNER,
DEALER IN ALL KINDS OF
BOOTS, SHOES AND BROGANS,
Corner of Ursulines and Dauphine Sts.,
(SIGN OF THE RED BOOT.)
NEW ORLEANS.
Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. ap25 3m

PETER McENROE,
CISTERN MAKER,
COR. HOWARD AND POYDRAS STREETS,
NEW ORLEANS.
Second-hand Cisterns always on hand. All work guaranteed.
Box 143 Mechanics' and Traders' Exchange. ap25 2m

THE Buck-Eye BEE-HIVE
IS THE VERY BEST
Movable Frame and Moth-Proof Hive
IN THE MARKET.
Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana.
For circulars, prices, etc., address
J. K. RUGH,
ap25 3m Nashville, Tennessee.

For Churches, Schools, Fire Alarms, Farms, etc. FINE-TONED, WARRANTED, LOW-PRICED. Descriptive circular sent free.
BLYMYER, NORTON & CO.,
631-633 W. Eighth st., Cincinnati, O.
ja25 26teow

TARPAULINS.....TARPAULINS.
C. H. ALLEN. SAMUEL BROOK.
C. H. ALLEN & CO.,
81 ..... NEW LEVEE ST. 81
keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee.
All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap11 2m

AGENTS WANTED. MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. There is a time to laugh, and those who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5p

NEW ADVERTISEMENTS.

INTEREST ON DEPOSITS.
NEW ORLEANS NATIONAL BANK.

AUTHORIZED CAPITAL	$500,000
PAID UP	200,000

Directors.
J. K. BELL, late Kennett & Bell.
J. L. DUNNICA, of J. L. Dunnica & Co., Produce Commission.
THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
ALBERT CHAPSKY, Clothier.
H. BLOCK, of Block, Britth & Co., Grocers.
G. D. FISHER, of Fisher, Johnson & Co., Cotton Commission.
J. N. BEADLES, of Beadles, Wingo & Co., Cotton and Tobacco Commission.
J. P. GARVEY, Sugar and Molasses.
S. DELGADO, of Delgado & Co., Sugar and Molasses.
A. HIRSCH, of Schwabacher & Hirsh, Grocers, Produce Commission.
E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.
President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty-ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.

ap1 1m RICHARD JONES, Cashier.

$20,000 IN PREMIUMS.
THE SIXTH GRAND STATE FAIR
OF THE
Mechanics' and Agricultural Fair Association of Louisiana
Will be held on the FAIR GROUNDS, in the city of New Orleans,
APRIL 21, 25, 26, 27, 28, 29 and 30, 1872.
Exhibitors are invited from every section of America. Those visiting the Fair by Railroad or Steamer should procure their return Tickets at the point of departure.
Premium Catalogues will be sent to any address, free of charge, by application to
LETHER HOMES,
Secretary and Treasurer.
Office—Mechanics' Institute, New Orleans, Louisiana. mh7 2m

INTEREST ON DEPOSITS.
CRESCENT CITY NATIONAL BANK
OF NEW ORLEANS.
NEW ORLEANS, April 5, 1872.
From and after this date interest at the rate of four per cent. per annum will be allowed on all deposits in this bank, payable on the first of July and first of January of each year.
By order of the Board of Directors.
CHARLES FAURIE, JR.,
ap11 1m Cashier.

JOHN GOMERSALL
PAYS THE HIGHEST CASH PRICES FOR
Sheep Skins, Hides, Furs, Wool,
COTTON, WOOLEN AND COTTON RAGS,
Paper Stock, Rope, Bagging, Tarpaulins, Wrought and Scrap Cast Iron, Copper, Brass, Zinc, Lead, Pewter, Anchors and Chains.
N. B. TAILORS' CLIPPINGS and all kinds of Woolen Rags especially wanted.
No. 39 Peters street, New Orleans.
☞ Strict attention paid to consignments.
ap11 1m4p

KNICKERBOCKER LIFE INSURANCE COMPANY OF NEW YORK.
Principal Office.....161 Broadway, New York.
Assets over..... $8,000,000.
SOUTHWESTERN BRANCH:
Office—31 Carondelet street, New Orleans.
Col. H. N. OGDEN, General Agent for Louisiana.
Col. RICH. BAINES, General Agent for Mississippi and Texas.
ap4 2m A. N. CRAIG, Manager.

FOR LEASE.—250 ACRES OF CLEARED LAND on Lake St. Joseph, and 50 Acres uncleared, for one year; one-half cash and the balance at the end of the year. Also, 2,000 Acres best Cotton Land, uncleared, in Arkansas. FOR SALE, above and overflow that has ever occurred, lying between Little Rock and Pine Bluff. Address E. R., Pelican House, New Orleans, Louisiana. mh14 2m

PACIFIC GUANO COMPANY.
Capital..... $1,000,000.
SOLUBLE PACIFIC GUANO.
This Guano is well known in the Cotton States from experience in its use for six years past, and has acquired, after experimental use, a character for reliable excellence unsurpassed.
This valuable Fertilizer is now put in the market at the reduced price of $55 per ton.
For further information address
W. F. KELLY,
11 Union street, New Orleans.
Circulars sent free on application. mh7 2m

E. A. TYLER,
115 CANAL ST., NEW ORLEANS,
Fine Watches, Diamonds, Jewelry,
Plated Ware, Table Cutlery, Fancy Goods, etc. Pure STERLING SILVERWARE, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired.
mh28 2m5p

GEORGE McGIBBON & CO.,
Successors to E. Glapel,
DEALERS IN
FANCY AND STAPLE DRY GOODS,
141 ..... CANAL STREET, ... 141
up4 3m5p Cor. Bourbon, New Orleans.

WM. VELDEN. W. G. MITCHELL.
VELDEN & MITCHELL,
DEALERS IN
WOOD, COAL AND SAND,
CORNER JACKSON AND PRYTANIA STS.
Oak, Ash, Bakers' Pine and Lightwood always on hand. Wood sawed stove length, and split. Charcoal, etc. mh21 2m

WANTED AGENTS TO SELL
The Light in the East.
A comprehensive Religious Work, with 200 elegant Engravings, embracing
THE LIFE OF CHRIST,
the Lives of His Apostles and Evangelists, together with the Lives of the Patriarchs and Prophets, and of the most eminent Christian Martyrs, Fathers and Reformers. To which is added the History of the Religious Denominations of the world, Ancient and Modern, with much other valuable matter, making it the most comprehensive Religious Work ever published. Semi for circulars, with full description and terms, to agents.
Address
NATIONAL PUBLISHING CO.,
274 and 276 Second street,
ja18 2t5ms Memphis, Tenn.

The Child's Corner.

SHALL THE BABY STAY?

In a little brown house,
With scarce room for a mouse,
Came, with morning's first ray
One remarkable day.
(Though who told her the way
I am sure I can't say)
A young lady so wee
That you scarcely could see
Her small speck of a nose;
And, to speak of her toes,
Though it seems hardly fair,
Since they surely were there,
Keep them covered we must;
You must take them on trust.

Now this little brown house,
With scarce room for a mouse,
Was full of small boys,
With their books and their toys,
Their wild bustle and noise.

"My dear lads," quoth papa,
"We've too many by far;
Tell us what can we do
With this damsel so blue?
We've no room for her here,
So to me 'tis quite clear,
Though it gives me great pain,
I must leave her again
With her white blanket round her,
Just as Nurse Russell found her."

Said stout little Ned:
"I'll stay all day in bed,
Squeezed up nice and small,
Very close to the wall."
Then spoke Tommie: "I'll go
To the cellar below:
I'll just travel about,
But not try to get out
Till you're all fast asleep,
Then up stairs I will creep:
And so quiet I'll be
You'll not dream it is me."

Then flaxen-haired Will:
"I'll be dreffully still:
On the back stairs I'll stay,
Way off, out of way."

Master Johany, the fair,
Shook his bright, curly hair:
"Here's a nice place for me,
Dear papa, do you see?
I just fit in so tight
I could stand here all night."
And a niche in the wall
Held his figure so small.

Quoth the father: "Well done,
My brave darlings, come on!
Here's a shoulder for Will,
Pray sit still, sir, sit still!
Valiant Thomas, for thee
A good seat on my knee.
And Edward, thy brother,
Can perch on the other.
Baby John, take my back;
Now, who says we can't pack?

"So Love gives us room,
And our birdie shall stay;
We'll keep her, my boys,
Till God takes her away."

ST. SEBALD.

BY MARGARET BOURNE.

It was a sharp, frosty day in January. The newly-fallen snow glistened so brightly in the sunshine as almost to put one's eyes out. Warmly-clad people looked exhilarated, and horses tossed their heads and champed their bits in the best of spirits. The shops were gay; dress goods, fancy goods, toys, candies, books—everything that was to be sold crowded forward and looked out of the windows to tempt passers-by. Everybody seemed in a hurry, for the cold made loitering anything but pleasant.

Did I say everybody? That was a mistake. One little boy, whose ragged clothes scarcely covered his poor, shivering body, walked along very slowly, often stopping to look up at the awning frames and gas posts. None of the pretty things in the windows attracted his attention. Frequently some one in the throng of people stumbled against him and apologized or grumbled, according to his disposition.

"What are you looking at, my little man?" inquired a voice.

The boy turned and saw a gentleman with kind eyes and pleasant face, but he did not answer till the question was repeated. Then he said: "I was looking for icicles, sir."

"Icicles! I should think those the last things you would want on such a day as this."

"I want some to carry home. It wouldn't be stealing to take icicles, would it, sir?"

"Stealing? No. But why do you want them?"

"To make a fire; we are so cold, sir."

"A fire! My poor child, are you crazy? Icicles do not burn."

"O sir, you know they burned for St. Sebald, and my mother is just as good, I know."

"What do you mean?" said Mr. Graham, more and more puzzled. "Won't you tell me?"

Richie looked up into the kind face that was regarding him with so much interest, and said: "Yes, sir, I will tell you, and perhaps you will help me find some that I can reach."

"I promise to help you all I can," said Mr. Graham, who was much impressed by the sad, earnest face of the child.

"Well, sir, father has been sick ever since he came to America last summer, and things have gone badly with us. Jamie died; he was my older brother, sir, so there's only me and baby left. Mother sews for the shops, but she can't always get work, and then we are hungry and cold. She can warm baby in her arms or put him by father in the bed, but I am too big for that."

"Poor boy! perhaps you are hungry now."

"O yes, sir; but most I am cold."

Mr. Graham took the frost-bitten little fingers in his hand and led the child to a restaurant, when he ordered some oyster soup. The waiters stared in surprise when they saw ragged Richie brought to one of the neat tables, but they obeyed Mr. Graham's order.

Richie ate the oysters with keener appetite than any of you little boys and girls have ever known. The color came back faintly to his white cheeks, and he looked much less miserable. Then Mr. Graham said: "Now, Richie, tell me what you wanted icicles for."

"Oh! I forgot everything, the oysters were so good. Well, sir, this morning father said he had better die, for he was only making it worse for us. Mother cried at first and said it broke her heart to have him talk so. Then she wiped away the tears and said it was wrong to be discouraged—that God would take care of us. Then she took off her petticoat and spread it over father to keep him warm; for he is very cold now the fever has left him," said Richie with the maturity that comes to children who are schooled in suffering.

"That is a sad story, Richie; but did your father want icicles to warm him?"

"Yes, sir; or at least I did."

"Well, go on with your story."

"Mother often tells us stories to make the time pass when we are cold and hungry. Miss Elinor used to tell them to the children in the nursery when mother was nurse before she was married. Mother remembers a great many, and we like to hear them over and over."

"And is one of the stories about icicles warming people?"

"Yes, sir. Mother told us that one this morning. Shall I tell it to you, sir? It is a beautiful story."

"Do, my boy."

"Well, sir, there was once a good man; oh, very, very good he was. He lived in a miserable little hut in the woods, and ate berries or anything he could find. All his time he spent in praying, and if he could ever do a kindness to anybody he thought it a special blessing from God. Often all night he would pray without stopping, unless he was very sleepy, and then he would torture himself to wake himself up. Miss Elinor said he was mistaken in doing so, but he thought it would please God, so it showed he was good when he did it. Do you not think he must have been very good not to mind hunger and cold?"

"Indeed I do, Richie. It must be very hard to suffer so much."

"Yes, indeed it is, sir," said Richie, with an earnestness that told of his own experience.

"One day in winter it was bitterly cold. His fingers were so numb he could hardly turn the leaves of his prayer book. So he thought he must have a fire. He went out and looked all around, but the snow had covered the leaves and twigs, so there was nothing to gather. He thought it would be stealing to break off branches from the trees, although he knew the lord who owned the woods would have given him some if he had asked him. At last he gathered a number of bright, glistening icicles that hung from the trees, saying: 'The good God can make these burn.' He took them into his hut and put them in his fireplace. That was faith, sir, mother says. Suddenly the flames burst from them, and they crackled like wood, and the warmth made the hut as comfortable as possible. He died after awhile, and was buried in Nuremburg, an old, old city in Germany, sir. There is a beautiful carved shrine there to his memory, and he is called Saint Sebald."

"You thought God would make icicles burn for you too?"

"Oh, no, sir, not for me. I am not good. But father says mother is a saint, so I thought they would burn for her. Do you think they would, sir?"

"No, Richie, that old story is not true. But we will see if we can find something that we know will burn; and send it to her."

We may be very sure that Mr. Graham took good care of this family, whose story came to him on that cold January day. And Richie learned to trust in God, even though his faith was not rewarded by seeing icicles burn.—*Christian Weekly.*

DOTTIE'S TEMPERANCE SERMON.

Well, well! what did ail Dottie? She had positively refused to kiss her father for a whole week. He went to his work very early in the morning, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him and ran to meet him, and when he came in would sit on his knee; but when he tried to kiss her she would shake her head so emphatically as to set the sunny curls dancing about her eyes, and then tuck her rosy face down on his shoulder.

At last he grew almost angry, and one evening he put her down, saying sternly: "I won't have any little girl that does not love me."

Dottie went to her mother with a grieved look, and tears stealing into her eyes.

"I do love my papa ever so much—five bushels!" And by her childish mode of measuring affection this seemed immense.

"Then why did you treat him so?" asked her mother. "He does not see his little daughter all day; and when he comes home so tired she refuses to kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darling, don't be afraid; or suppose you whisper it to me; now—" And she bent down her head.

Dottie put both chubby arms around her mother's neck, and putting a rosebud of a mouth close to her mother's ear, and in what she supposed was a whisper, said:

"He drink some medicine or somethin' in the even' time before he gets home; and it must be dreadful stuff, for it makes me feel sickish to smell it when he puts his face close to mine—and that's all; and I do love papa." And she sobbed as if her loving little heart would break.

As the wife's glance met that of her husband, his face crimsoned with a flush of shame. The secret was out. For the week past he had been in the habit of stopping a few moments at the house of a friend, who had just returned from a voyage to Europe, and had a great many interesting things to relate. He always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward; the pure caresses of his innocent child were of more value to him than even the good will of his friend, and the little Dot never had cause to refuse him his evening kiss.

"Papa must be cured, I think," said she one day; "for he never drinks any more of that horrible medicine."

And he was truly cured.—*Good Words.*

FAITH cannot live settled; she must hold her life in her hand; must point to Jesus, and lead the way; be in the attitude of patient waiting; must be a bird of passage, refusing to build the nest in so cold a clime.

The Farm and Garden.

BEE-KEEPING IN THE SOUTH.

We had the pleasure of attending the American Bee-Keepers' Convention at Cleveland, Ohio, in December last, and met over two hundred extensive cultivators of the honey-bee from the United States and Canada, and only three or four from the South. We met one man there from Minnesota who cleared over $3,000 last year from the sale of honey alone. The president of the convention, Mr. M. Quinby, sold about $2,500 worth of honey, the crop from two hundred and fifty hives, last year. We were especially pleased with J. E. Heatherington, of New York—a young man in whom we were told that we could put entire confidence. He is, perhaps, the largest honey-raiser in the United States. He owns about nine hundred colonies of bees, and he told us that he sold last season, in New York city, twenty-five thousand pounds of box honey, which netted him within a fraction of twenty-five cents per pound, and three thousand pounds of extracted honey, at fifteen cents per pound—making the neat little sum of $6,700.

These are not extraordinary instances, by any means, for the yield per colony of Heatherington's bees was not up to the standard of a well-conducted apiary in a good locality, but it is enough, we think, to show that bee-keeping will pay, and pay well in the North, and we firmly believe that much greater results could be attained in the South.

It is a matter of great astonishment to Northern bee-keepers why it is that our Southern people take so little interest in this pleasant and profitable pursuit.

The South, with its mild, moist climate, of early spring and late fall, is the real Eldorado of the bee. A good colony of Italian bees here, in a good movable comb hive, will give two hundred pounds of extracted honey, or one hundred pounds of box honey, on an average, every season. Smart Yankee bee-keepers are beginning to find out the great advantages of the South as a bee country, and they will soon be down upon us in droves, with movable comb hives, Italian bees, mel-extractors, etc., to help save some of the tons of honey that is wasted every year, solely for the want of bees to gather it. Must we reject everything that is new, without a fair trial, simply because we cannot see how it can be done, and for the fear of being humbugged.

Bee-keeping at this time is as certain as any other business—no luck at all about it, any more than raising good corn or cotton; and the best of it all is that it takes little or no capital to commence it, thus putting it within the reach of the poor. It is a business peculiarly fitted for women, and when they have taken hold of it in earnest they have always been successful.—*Correspondent of the Field and Factory.*

NOTES ABOUT BEES.

QUEEN BEES.—It is well known to breeders of poultry that the fertility of a hen decreases with age, until at length she may become entirely barren. By the same law the fecundity of the queen bee ordinarily diminishes after she has entered her third year.—*Longstroth.*

TIGHT HIVES.—A suitable abode for the honey-bee is a hive perfectly air-tight, except at one place, and that should be so that the bee-keeper can enlarge or diminish it at will. Bees do not thrive in a hive where there is a current of air passing through it. They stop all holes at the top if they can.

FERTILE WORKERS.—It is now thought by some of the most observant scientific apiarians in Germany that fertile workers occur only in hives containing bees that were still in the larvæ state while queen-raising was in progress in the colony. It is not supposed that all workers bred in such conditions became capable of laying eggs; but that all that do become so qualified must have been reared in such circumstances.

CAREFUL EXPERIMENTS show that pure air is necessary not only for the respiration of the mature bees, but for the hatching of the eggs and developing the larvæ—a fine netting of air vessels enveloping the eggs, and the cells of the larvæ being closed with a covering filled with air-holes.

NEVER blow your breath on your bees. They will sting you directly if you do.

BURNT SOIL AS MANURE.

Doubtless our readers have observed the notices which have appeared in the *Rural Carolinian*, and elsewhere, of a patented process for making a manure called by the patentees Kapnophite. The process consists substantially in burning pine straw, leaves, trash or other vegetable matter under a layer of soil; in other words, in burning soil by means of some more combustible material upon which the soil has been thrown. We have used this manure with great benefit, and do not think its value can be successfully questioned. We had made and used it long before Kapnophite was heard of, as hundreds of other farmers had done before us. The introducers of the new fertilizers have done the agricultural public a service by calling more general attention to the value of ashes and burnt soil, but, with due respect to the Patent Office, we must say that we cannot see on what grounds a patent could be granted for an old and well-known process, and farmers made to pay a royalty for making use of it, any more than for making compost heaps or using marsh mud.—*Rural Carolinian.*

THE brain of a horse seems to entertain but one thought at a time; for this reason continued whipping is out of the question, and only confirms his stubborn resolve. But if you can by any means change the direction of his mind, give him a new subject to think of, nine times out of ten you will have no further trouble in starting him. As simple a trick as a little pepper, aloes or the like, thrown back on his tongue, will often succeed in turning attention to the taste in his mouth.

A CORRESPONDENT of the Massachusetts *Plowman* gives the following as his method of preventing the onion maggot from destroying the onion: "When the onion is up three to five inches make a strong solution of salt water, and apply with common garden water-pot, nearly scalding hot; repeat in ten days. With this application I have saved my onions, and had good crops when my neighbors had theirs all destroyed by the maggot."

WHATEVER plan is pursued, the surface of the barnyard should receive no water save that which falls directly upon it from the clouds. Surface gutters should protect it against the flow of water from other ground, and the roof should be supplied with eave troughs, discharging into cisterns or outside of the yards.

ASA BALDWIN, Chatauqua county, New York, says that fifty years ago a very lousy cow of his ate ten or twelve onions, and in fifteen hours afterward the lice had disappeared. He has tried the same remedy many times since, with the same result in each case.

HOUSEKEEPERS' DEPARTMENT.

WORTH KNOWING.—Our lady readers, says the *Southern Farmer*, will thank us for the insertion of the following useful article: "*To Remove the Skin from Peaches.*—Every one knows there is a great loss of pulp in paring peaches with a knife, to obviate which the following has been suggested for treating them: Make lye as strong as possible of wood ashes and soft water. Fill a kettle with the lye, and when boiling rapidly drop in twelve or fifteen peaches, and take out immediately and immerse them in a pail of cold water. Take one in your hand, and the rind will slip off entirely, leaving a round, beautiful yellow ball; throw it immediately into another pail of water, and so proceed until all are done. This process will not injure the flavor of the finest peach, and once tried, the old-fashioned way of peeling with a knife will not be again adopted. If the lye is not strong enough, put into the kettle two dippers full of clean wood ashes. This is an excellent way of ridding small onions of their jackets preparatory to pickling them; also for peeling tomatoes."

We ourself, having done this thing to peaches year after year, know it is true. We used a coarse flax towel, after dropping in cold water, to rub all the furze off; then drop in clear water.

POLISHING SHIRTS.—The *Scientific American* says: Put a little common wax in the starch, say two ounces to the pound; then if you use any thin patent starch, be sure you use it warm, otherwise the wax will get cold and gritty and spot your linen, giving it the appearance of being stained with grease. Starch the fronts and wristbands as stiff as you can. Always starch twice—that is, starch and dry, then starch again. Iron your shirt in the usual way, making the linen nice and firm, but without any attempt at a good finish; don't lift the plaits; your shirt is now ready for polishing, but you ought to have a board the same size as a common shirt board, made of hard wood, and covered with only one ply of plain cotton cloth. Put this board into the breast of your shirt, then take a polishing iron, which is flat and beveled a little at one end—polish gently with the beveled part, taking care not to drive the linen up into wave-like blisters; of course this requires a little practice, but if you are careful and persevere, in a short time you will be able to give that enamel-like finish which seems to be so much wanted.

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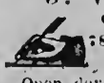

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SCIENTIFIC.

A METEORIC STONE.—A large aerolite, weighing some hundred pounds or more, fell a few days since on the prairie, about a hundred miles west of Atchison, presenting all the peculiarities of these singular visitors to our earth. The favorite theory is that these meteoric stones, composed of silex, magnesia, sulphur, iron, nickel, and some traces of chrome, are thrown off from the moon by volcanic action, and, by being projected beyond the sphere of the planet's attraction, may be brought within the influence of the earth, and thus drawn toward it. Their lunar origin is by no means a violent presumption; for the degree of force required to eject a body beyond the limit of the moon's attraction would not be greater than four times that of gunpowder; whereas we know that volcanic force, as exhibited by terrestrial volcanoes, is often much greater than this.

A WONDERFUL BRIDGE.—The bridge now in process of erection across the Mississippi, at St. Louis, is one of the wonders of the age. It is to be a tubular, cast steel, arch bridge, supported by the abutments and two piers; the latter are 515 feet apart, and 499 feet each from its nearest abutment, making three spans of about 500 feet each. Its greatest span is the same as that of the Kuhlenberg bridge over the Leck, an arm of the Rhine, in Holland. Telford's suspension bridge across the Menai Straits has a span of 570 feet. The Victoria tubular iron bridge of Montreal exceeds this greatly in length, being 5,600 feet, (one mile and a quarter,) but it rests upon twenty-four piers, and its spans are mainly only 275 feet. The suspension bridge at Niagara spans 821 feet, and is 245 feet above the water. The East river bridge will span 1,600 feet, at a height midway of 130 feet.—*Cincinnati Gazette.*

A GRAND OLD HYMN.

Few hymns for the last hundred years have been more frequently sung at times of special spiritual refreshing than that beginning:

"Come, ye sinners, poor and needy."

It was written under the inspiration of a very remarkable religious experience. Its author was Joseph Hart. He was born in London in 1712. He was liberally educated, and commenced life as a teacher. At times, in early manhood, he was deeply interested in the subject of religion, and led a restrained and prayerful life. But he fell a victim to temptation, engaged in many evil practices, and gained an unenviable notoriety for his disregard of decency and religious truth. "I was," he said, "in an abominable state—a loose backslider, and an audacious apostate." He published heathen translations of a pernicious tendency, and a wild, speculative work entitled "The Unreasonableness of Religion."

His conscious errors and lapses were followed by terrible compunctions of conscience, and these inward tortures, which gave him no peace, led at last to his reformation. He now began to seek the Savior he had professed to despise. After a period of great mental distress he met with a change of heart, and experienced an abiding sense of the pardoning love of God. This happy change was wrought by his receiving a profound impression of the sufferings of Christ. He says: "The week before Easter, 1757, I had such an amazing view of the agony of Christ in the garden as I know not how well to describe. I was lost in wonder and adoration, and the impression was too deep, I believe, ever to be obliterated. I shall say no more of this, but only remark that, notwithstanding all that is talked about the sufferings of Jesus, none can know anything of them but by the Holy Ghost. It was then I composed the first part of the hymn beginning:

Come, all ye chosen saints of God,
That long to feel the cleansing blood."

This experience he has indirectly, but very vividly, impressed upon his well-known hymn:

View him prostrate in the garden:
On the ground your Maker lies:
On the bloody tree behold him.
Hear him cry before he dies.
"It is finished!"
Sinner, will not this suffice?

In 1759 he commenced preaching and composing devotional poetry. This year he published a volume entitled "Hymns Composed on Various Subjects." It was popular in its day, and passed through many editions. Mr. Hart died May 24, 1768.—*Congregationalist.*

HAVE you not often wondered at the human utterances of the divine word? It thunders like God, and yet weeps like man. It seems impossible that anything should be too little for the word of God to notice, or too bitter, or even too sinful for that book to overlook. It touches humanity at all points. Everywhere it is a personal, familiar acquaintance, and seems to say to itself: "Shall I hide this thing from Abraham; my friend?"—*Spurgeon.*

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Ladies' Hair Dressing Saloon.
Orders from the country carefully attended to. mh14 2m

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feb1 6m

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MISCELLANEOUS.

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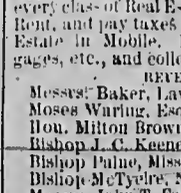
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.).

We have again to notice only a moderate degree of animation in the general market. We hear complaints of increasing dullness from several branches of the wholesale trade, but a moderate business has been done in sales to country merchants and city dealers. The business of the past season has been of fair extent, but at light profits, the prices asked by importers and others being so low as to make this the best purchasing market for country merchants.

The weather has been clear and warm, and highly favorable to the growing crops. We now hear of few or no complaints from the country, except that in some districts showers are much needed for the soil baked by the hot sun. The favorable change has no doubt been used to the best advantage, in order that cotton may, if possible, recover from its previous backwardness. The accounts relative to sugar are still discouraging.

The river is 3 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-sixth ultimo:

Louisiana and Mississippi	bales	3,050
Lake		8
Florida		2
Mobile		569
Texas		24
Total		3,653

On Saturday the movement exhibited but little spirit and the sales did not exceed 1,400 bales, but factors adhered with unabated stringency to their previous pretensions, and it was difficult to buy either good ordinary or low middling at the inside rates for those grades. There was no material change on Monday, although an advance of ⅛c. at New York in the morning and a further ⅛c. subsequently were calculated to stiffen prices. The sales were confined to 1,300 bales. On Tuesday the demand continued moderate, but factors evinced no disposition to stimulate it by concessions, and 1,250 bales changed hands at full prices for the medium and higher grades. The poorer qualities were dull and drooping, but no sales transpired indicative of any change in quotations.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 908,973 bales; against 1,284,585 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,007,039 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 115,021 to France, and a decrease of 699,426 to Great Britain, and of 264,516 to other foreign ports.

We quote:

Ordinary	19½ @ 21
Good ordinary	21¼ @ 21¾
Low middling	22¼ @ 22¾
Middling	23 @ 23¼
Strict middling	23¼ @ 23½
Good middling	23½ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,323
Arrived past three days	3,653	
Arrived previously	1,011,681—1,015,334	
		1,040,657
Exported past three days	11,958	
Exported previously	937,186—	949,144
Stock on hand and on shipboard		91,513

SUGAR.—Supplies from plantation have come in more freely since our last review. They have met with a pretty good demand, and were sold at 3¾@5c. for inferior, 7⅛c. for common, 8¼c. for fair, 8¾@9¼c. for good fair, 9¼@9½c. for fully fair, 9¾c. for strictly fully fair, 10¼@10⅜c. for strictly prime, and 10¾@11¼c. for yellow clarified. Some prime, in the sheds, sold at 10c., and choice at 10¾c. ℔ lb.

MOLASSES.—The small lots coming in from plantation are disposed of as received. They were sold on Saturday and Monday at 25@38c. for good to common fermenting, 40c. for fair fermenting, 48c. for prime fermenting, and 50c. for reboiled.

CORN.—On Tuesday 6,000 sacks sold at 70c. for yellow mixed, some white on private terms, and 72@73c. for white.

OATS.—We note a scarcity, with a good demand and an advance of 4c. ℔ bushel since our last review. On Saturday 1,000 sacks sold at 58c. ℔ bushel. On Monday 200 sacks sold at 60c., and on Tuesday 600 sacks at 62c.

BRAN.—On Monday 300 sacks sold at $1.50 ℔ 100 lbs., and on Tuesday 500 sacks at $1.45@$1.60 ℔ 100 lbs.

PORK.—On Monday 50 bbls. M. O. sold at $13.50, and 100 and 500 bbls. mess, on the landing, at $13.75 ℔ bbl. On Tuesday the market was very firm but quiet, and mess was held strongly at $14 ℔ bbl.

BACON.—On Tuesday there was an active inquiry at advancing prices, and some 80 casks sold, mostly in small lots, at 5⅝c. for shoulders, 7⅝c. for clear rib sides, and 8¼c. for clear sides. Shoulders were quoted at 5¾c., clear rib sides 7⅞c., and clear sides 8¼c.

HAMS.—On Monday 35 tierces sold at 11⅛c., and 10 tierces at 11½c. ℔ lb. On Tuesday 50 tierces sugar-cured sold at 11¾c.

DRY SALT MEAT.—On Monday 16 casks and 24 boxes shoulders sold at 5c., and 20 boxes and 22 casks clear rib sides at 6¼c. ℔ lb. On Tuesday shoulders were held at 5½c., and were jobbing at that price.

LARD.—On Tuesday 200 tierces refined sold at 9¼c., and 55 do. at 9⅜c. Packers' in tierces is now quoted at 9¼c., refined 9¾c. ℔ lb. Kegs are quoted at 10¼c.

BREAKFAST BACON.—On Saturday 10 boxes choice Western sold at 10c. ℔ lb. Northern is quoted at 10½@11c.

BEEF.—Texas commands $11@$12, Western $16.50 ℔ bbl.

BUTTER.—Choice continues scarce and in demand.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 112⅝@112⅝, (against 112⅝ at New York,) and closed at 112¼@112½, (against 112⅝ at New York.)

The sales of silver enhanced $500 in American half dollars on Saturday at 109, and $400 on Monday at the same.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills: Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	— —
Loaf	— —	— —
Crackers	— —	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ℔ M:		
Lake	16 00	18 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	36	38
Tallow	—	18
Chocolate, ℔ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	35	75
Cider, ℔ bb.:		
Western	10 00	— —
Coal, ℔ ton:		
Anthracite	10 50	12 50
Western, ℔ bbl	— —	65
Corks, ℔ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ℔ lb:		
Havana, currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ℔ lb:		
Braziers'	48	51
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ℔ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	20	— —
Cotton seed:		
Rough, ℔ ton	13 50	14 00
In sacks	— —	18 50
Dyes, ℔ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ℔ lb	1 40	1 60
Madder	17	22
Eggs, ℔ dozen:		
Western	13	15
Feathers, ℔ lb	60	1 00
Fish, ℔ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ℔ bbl	15 50	— —
Mackerel, No. 2	11 50	12 00
Mackerel, No. 3	8 50	— —
Flaxseed, ℔ lb	6	7
Flour, ℔ bbl:		
Double extra	7 25	7 50
Superfine	6 50	— —
Fine	6 30	— —
Fruit, ℔ lb:		
Prunes	10½	13
Currants, new	9	—
Almonds, soft shell	17	19
Almonds, shelled	25	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ℔ bag	19	20
Hay, ℔ ton:		
Prime	33 00	— —
Choice	34 00	35 00
Iron, ℔ ton:		
Pig	42 00	45 00
Country bar, ℔ lb	5½	8½
English	5½	8½
Swedes, assorted	6¼	7½
Hoop	6½	8½
Sheet	6½	8½
Boiler	7½	8½
Nail rods	— —	10½
Castings, American	5	5½
Lead, ℔ 100 lbs:		
Pig	— —	9 50
Bar, ℔ lb	9½	— —
Sheet	11½	12½
Pipe	10½	11
Leather, ℔ lb:		
Sole, hemlock	32	— —
Sole, oak	42	45
Harness	43	45
Calf skins, ℔ dozen	42 00	75 00
Texas, rough, ℔ lb	24	26
Lime, ℔ bbl:		
Western	1 80	2 00
Cement	2 50	3 00
Plaster Paris	3 00	3 25
Lumber, ℔ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	20 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ℔ M	3 50	4 25
Laths	2 50	3 00
Moss, ℔ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ℔ keg:		
American, 4@6d	— —	5 75
Wrought, German, ℔ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ℔ gallon	76½	— —
Coal oil, in barrels	29	31
Coal oil, in cases	34	36
Linseed, raw	95	1 00
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	5½	7½
Northern	5½	7½
Southern	4½	7
Castile, genuine	14	16
Castile, imitation	11½	12
Sardines:		
Half boxes	35½	35¾
Quarter boxes	23½	23
Spices, ℔ lb:		
Cassia	40	45
Cloves	25	30
Nutmegs	1 20	1 25
Pepper	21½	21½
Pimento	12	— —
Sugar, ℔ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13	— —
Pulverized	13	— —
Teas, ℔ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ℔ box:		
Block	— —	— —
In plates, I. X	16 00	18 25
In plates, I. C	15 75	16 00
Leaded plates, I. X	17 00	17 25
Leaded plates, I. C	14 75	15 75

CATTLE MARKET.

NEW ORLEANS, April 30, 1872.

Texas beeves, choice	℔ head	$50 00 @	55 00
Texas beeves, 1st qual	℔ head	35 00 @	45 00
Texas cattle, 2d qual	℔ head	20 00 @	28 00
Texas cattle, 3d qual	℔ head	14 00 @	18 00
Western beeves	℔ lb, net	10 @	13
Hogs	℔ lb, gross	4½ @	5
Sheep, first quality	℔ head	6 00 @	7 50
Sheep, second qual.	℔ head	3 00 @	4 00
Sheep third quality	℔ head	2 00 @	2 50
Milch cows, choice	℔ head	80 00 @	100 00
Milch cows	℔ head	50 00 @	80 00
Texas cows, with calves		— @	—
Calves	℔ head	7 00 @	10 00
Yearlings	℔ head	10 00 @	15 00

Special Notices.

Selma District Conference.

The Selma District Conference will be held at Orrville, commencing on Wednesday night, May 29, and embracing Sunday, June 2. Bishop J. C. Keener will preside. The introductory sermon will be preached on Wednesday night, at half-past seven o'clock, by Rev. A. S. Andrews, D. D., chancellor of the Southern University. The conference will be addressed on the subject of Missions by Bishop Keener, and the Rev. S. P. Richardson, agent of the American Bible Society. The Sabbath school will be addressed by the Rev. A. B. McVoy, president of Centenary Institute. Our friends at Orrville are expecting the entire delegation. Let none fail to attend. The preachers will please forward at once the names of delegates to the Rev. J. F. Evans, Orrville, Alabama.

A. J. BIGGS, P. E.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 23-26. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

WM. B. HINES, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—SECOND ROUND.

Olustee circuit	May	4, 5
Troy circuit		11, 12
Fort Deposit circuit		18, 19
Pine Level circuit		25, 26
Greenville circuit	June	1, 2
Greenville station		8, 9
Rutledge circuit		15, 16
Elba circuit		22, 23

J. W. SHORES, P. E.

GREENSBORO DIST.—SECOND ROUND.

Perryville, at Bethel	May	4, 5
Greensboro		11, 12
Havana, at Vaughn's chapel		18, 19
Brush Creek, at Mount Nebo		25, 26
Plantersville, at Pleasant Valley	June	8, 9
Newbern and Hamburg, at Mount Carmel		15, 16

The above are on the second round. The following are on the third round:

Marion	July	13, 14
Robeson Springs, at Clinton		20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

SELMA DISTRICT.—SECOND ROUND.

East Selma station	May	4, 5
Dayton and Spring Hill, at Dayton		11, 12
Linden and Flatwoods mission, at Dayton		11, 12
Choctaw Corner circuit		18, 19
Peachtree circuit, at Pine Hill		25, 26
Orrville circuit, at Orrville	June	1, 2

A. J. BRIGGS, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Cuba, at Chestnut Grove	May	4, 5
Gainesville, at Warsaw		11, 12
Gaston, at Pushmataha		18, 19
Butler, at Butler		25, 26
Bladen Springs, at Bladen Sprgs	June	1, 2

S. H. COX, P. E.

MOBILE DISTRICT.—SECOND ROUND.

Eastern Shore	May	4, 5
Pollard circuit, at Pollard		11, 12
Pensacola		18, 19
Milton		25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Anacoco, at Oak Grove	May	11, 12
Mansfield, at Providence		18, 19
Caddo, at Pleasant Hill		25, 26
Pleasant Hill, at Beulah	June	1, 2
Manny, at Pine Grove		8, 9
Keachie, at Longstreet		15, 16
Springville, at Loggy Bayou		30, July 1
Shreveport station	July	6, 7

JOHN PIPES, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Thibodaux	May	5
Felicity street		12
German charges—Dryades street		19
Crapa street		26
Plaquemine	June	2
Morean street		9
Algiers		23
Baton Rouge		29, 30

LINUS PARKER, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Vernon circuit, at Douglass	May	11, 12
Homer circuit, at Arizona		18, 19
Haynesville, at Crystal Springs		25, 26
Ouachita, at Marshall	June	1, 2
Farmerville ct., at Farmerville		15, 16
Castor circuit, at Brooklyn		29, 30
Monroe	July	13, 14
Trenton		20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST—SECOND ROUND.

Waterproof, at St. Joseph	May	4, 5
Wesley and Jordan, at Wesley		11, 12
Bastrop, at Bastrop		18, 19
Floyd and Delhi, at Delhi		25, 26
Oak Grove, at Hollywood	June	1, 2
Lake Providence, at Lake Providence		8, 9
Lind Grove, at Bartholomew		15, 16
Rayville, at Union		22, 23
Winnsboro, at Hurricane		29, 30
Sicily Island, at Holly Grove	July	6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.

Lake Charles	May	25, 26
Grand Chenieres	June	1, 2
Calcasieu		8, 9
Sugartown		15, 16

B. F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

Richland, at Ebenezer	May	4, 5
Durant, at Durant		11, 12
Vaiden, at Vaiden		18, 19
Black Hawk, at Emory		25, 26
Greenwood and McNutt, at Greenwood	June	1, 2

Bishop Keener will (D. V.) dedicate our new church at Vaiden, May 19, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—SECOND ROUND.

Greensburg	May	11, 12
Pontchatoula and Livingston		18, 19
Big Creek		25, 26
Franklinton	June	8, 9
Covington		15, 16
St. Helena		22, 23

J. NICHOLSON, P. E.

JACKSON DISTRICT.—SECOND ROUND.

Yazoo circuit, at Benton	May	4, 5
Mount Olivet circuit and Yazoo mission, at Fletcher chapel		11, 12
Sulphur Springs, at Liberty		18, 19
Raynaud circuit, at Bolton		25, 26
Brownsville circuit, at Liberty	June	1, 2
Camden and Thomastown cts., at Forest Grove		8, 9
Carthage circuit, at Salem		15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12-14. All the preachers and official members of the district who can are requested to meet him there at that time.

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Rolling Fork	May	4, 5
Clover Hill		11, 12
South Warren, at Forest chapel		18, 19
North Warren, Mildale and Sunflower, at Wesley		25, 26
Cayuga, at Cayuga	June	1, 2
Fayette, at Mount Carmel		8, 9
Kingston		15, 16

The District Conference will be held in Fayette, April 18-21. Bishop H. H. Kavanaugh, D. D., will preside. Opening sermon on Thursday night, by Rev. John G. Jones.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.—SECOND ROUND.

Lake circuit, at Lake station	May	4, 5
Decatur mission, at Tallasha		11, 12
Philadelphia circuit		16, 17
Morton circuit		25, 26
Trenton circuit	June	1, 2
Raleigh circuit		8, 9
Taylorville mission		15, 16
Garlandsville circuit		22, 23

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Burtonton, at Burtonton	May	4, 5
Georgetown, at Mount Pleasant		11, 12
Beauregard, at Wesson		18, 19
Jackson		25, 26
Crystal Springs	June	1, 2
Bogue Chitto		8, 9
Brookhaven		15, 16

W. E. M. LINFIELD, P. E. Post Office, Crystal Springs.

MERIDIAN DISTRICT.—SECOND ROUND.

Enterprise circuit, at Sukalena	May	4, 5
Enterprise station		11, 12
Marion circuit		18, 19
Clarke circuit		25, 26
Meridian station	June	1, 2
Paulding circuit		8, 9

WM. B. HINES, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

White Plains circuit	May	4, 5
Pearlington ct., at Turtle Skin		11, 12
Ocean Springs		18, 19
East and West Pascagoula		25, 26
Greene mission	June	1, 2

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—SECOND ROUND.

Jackson	May	4, 5
Amite		11, 12
Meadville		18, 19
Wilkinson, at Macedonia		25, 26
Buffalo	June	1, 2

J. L. FORSYTH, P. E.

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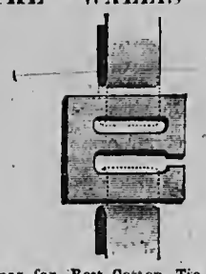

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Apostolical Succession, Abbey	50
Appeal Against Dancing	25
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Bascom's Works, per volume	1 00
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Biblical Atlas	80
Cook Book, New, Mrs. Hill's	1 50
Calvinistic Controversy	50
Cross of Christ	50
Clark's Christian Theology	75
Clarke's View	20
Clark, Adam, Life of	1 00
Childs, J. W., Life of	60
Dow's Life and Writings	1 50
Defense of Armageddon	25
Davis and Jackson	1 25
Ecclesiastical Constitution	1 00
Experimental Religion	75
Five Years in China	1 00
Good Time Coming, T. S. Arthur	1 00
Glory of House of Israel	1 00
Gathered Treasures	2 00
Great Commission	1 00
History of France	1 50
Home Circle, per volume	1 25
Incidents of Western Travel	75
Italy in Transition, Arthur	80
Jews, Restoration of	50
Lord's Prayer Explained	1 25
Local Preachers' Manual	1 00
Light in Dark Places	50
Lake Regions of Central Africa	2 00
Mohun	2 00
Minutes of Annual Conferences, 1858 to 1865	2 00
Methodist Pulpit South, cloth	2 00
Methodist Pulpit South, morocco	3 00
Methodist Pulpit South, Turkey, extra	4 00
Newton, Robert, Life of	75
Notes on the XXV Articles	1 25
Pillar of Fire	1 50
Prince of the House of David	1 50
Protestantism in Mississippi	75
Pierce's Notes on Acts	85
Personages	75
Pulpit and Stage	75
Primary Platform of Methodism	75
Surrey of Eagle's Nest	1 50
Sword and Garment	1 50
Ten Nights in a Bar-Room	1 00
The Way to Prosper, T. S. Arthur	1 25
The Right Way	50
Throne of David	1 50
Union Pulpit, morocco	3 00
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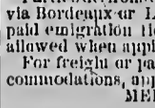

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, MAY 9, 1872. NO. 19.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, May 1.—The Methodist General Conference opened at ten A. M., in the Academy of Music, Brooklyn. Bishops Morris, Simpson, Ames and Janes were present. The house was crowded with delegates and the general public. Rev. Dr. Harris was re-elected secretary.

The proposition to change the second restriction rule, and admit lay delegates as part of the General Conference, was then taken up, and after considerable discussion it was carried by a vote of 276 to 6.

SAN ANTONIO, TEXAS, May 2.—The following horrible news has been received by the El Paso stage:

The Gonzales train, with six wagons, about seventy-five mules, nine men and two women, was attacked by Indians at Howard's Well, above Fort Clark. The train and bands were captured, and all burned except one woman, who escaped. She says the Indians numbered one hundred and fifty. General Merritt sent Lieutenant Vincent with cavalry in pursuit, who overtook and fought them, losing his life.

WILMINGTON, N. C., May 3.—Captain F. M. Wishart, a prominent citizen of Roheson county, was killed by the Lowry outlaws yesterday. This is one of the most brutal and cowardly murders ever committed by the band, Captain Wishart having been decoyed to one of their haunts on the pretense that they wished to make terms of surrender, and that he would not be harmed.

BROOKLYN, N. Y., May 3.—Bishop Ames presided over the Conference to-day. A motion that only the clergy be appointed on committees was defeated after a long debate.

BROOKLYN, May 4.—The Methodist convention to-day indefinitely postponed investigation of the affairs of the Book Concern by 199 to 150.

NEW YORK, May 5.—The sculptor, Tantardina, of Milan, has accepted a commission to make a bust of Mazzini for the New York statue, and contributes one thousand francs to the fund.

The government dredge boat General McAllister, for use at the mouth of the Mississippi, has made a successful trial trip and will soon go to New Orleans.

TALLAHASSEE, May 5.—Governor Reed has been acquitted and resumes the governorship.

NEW YORK, May 6.—The inside of Niblo's Theater was completely destroyed by fire this morning. Loss, $200,000. The Metropolitan Hotel and Helmbold's building were considerably damaged by water.

The fire originated in the dome of the theater, where naptha was handled; a lead gas pipe melted and an explosion occurred. Incendiarism suspected.

NASHVILLE, May 7.—The fifteenth General Conference of the African Methodist Church of the United States is now in session here. There are delegates in attendance from New England, New York, Pennsylvania, Indiana, California, Alabama, Georgia, Arkansas, Maryland, Florida, Louisiana, Mississippi, Missouri, North Carolina, Kentucky, Texas and Virginia. Bishops Quinn, of Indiana, Payne and Shorten, of Ohio, Waymon, of Baltimore, Campbell, of Philadelphia, Ward, of California, and Brown, of the District of Columbia, are present.

FOREIGN.

CITY OF MEXICO, April 27, via Havana.—Confidence is slowly returning and commerce is becoming more hopeful. The government forces are occupying places once held by the insurgents. General Rocha has destroyed the remnants of Demont Guerra's troops, and Sataeios has routed his cavalry.

LONDON, May 1.—Bishop Fessler, secretary of the recent Ecumenical Council, is dead.

Prince William Frederick Henry, of the house of Nassau, is dead.

Correspondents report several minor engagements, wherein the Carlists were successful. Marshal Serrano delays attacking the Carlists in Navarre until his forces reach twenty thousand.

It is rumored that Bismarck has sent material aid to Amadeus to the amount of ten million francs.

NAPLES, May 1.—No harm whatever has been done to Naples by the recent eruption of Mount Vesuvius, although there have been frequent shocks of earthquake and showers of ashes from the volcano, the latter fell to the depth of [illegible] inches in the city. The eruption is steadily abating in violence, and it is thought will shortly cease. The inhabitants of several villages at the base of the mountain, who fled from their homes at the approach of the lava, have returned and resumed work.

LONDON, May 2.—A telegram has been received in this city from Bombay announcing the safety of Dr. Livingstone.—The steamer Abydos, which carried the English Livingstone search expedition to Zanzibar, had arrived at Bombay from that place with intelligence that the great traveler was safe.

The Island of Zanzibar was recently visited by a terrible hurricane. One hundred and fifty vessels were sunk. Loss, ten millions.

Granville received Fish's second note yesterday. He stated officially that negotiations were proceeding favorably.

News has been received here of the foundering of the American schooner Brooks, in longitude 61. All on board were lost.

LONDON, May 3.—Advices received in this city by mail from Spain state that the priests are endeavoring to make the insurrection in that country a religious war. The government has called upon the inhabitants of Barcelona to deliver up all arms in their possession.

NAPLES, May 3.—A terrible hurricane has swept over the foot and slopes of Vesuvius, greatly damaging the villages and remaining crops.

The eruption of Mount Vesuvius has entirely ceased.

MADRID, May 4.—The latest information from the Province of Navarre is that hostilities have commenced between the insurrectionists commanded by Don Carlos, and the troops led by Marshal Serrano. General Revera is harassing the rear of the insurrectionary forces, who, it is said, are surrounded by loyal troops.

The band of Carlists under command of Rotundehon were completely defeated.

MADRID, May 5, evening.—A dispatch from San Sebastian, dated this afternoon, says the division under Marianos to-day completely defeated the Carlists concentrated in Navarre, after a conflict of nine hours. The troops carried the village of Carasa at the point of the bayonet. The whole Carlist center is captured. It is said that Don Carlos is a prisoner.

LONDON, May 5.—A serious riot took place in Klarkof, a large market town of South Russell, last week, caused by the interference of the police with the Easter amusements of the people. The fire engines were brought out to disperse the crowd by throwing water on them. This so exasperated the populace that they attacked the police and fire stations and gutted them. The Governor ordered out the troops, who were stoned by the mob, whereupon they fired, and many citizens were killed and wounded. The rioters then dispersed, and at last accounts the city was quiet, but under martial law.

MADRID, May 6.—Latest reports confirm the defeat of Don Carlos. Prisoners are constantly arriving at San Sebastian.

Don Carlos has been completely defeated, and is flying with two hundred adherents toward France. Thirty-eight Carlists were killed and seven hundred and forty-seven captured. The insurrection is regarded at an end.

LONDON, May 7.—Advices received here by telegraph from Australia state that heavy floods, which caused terrible loss of life, have occurred in Melbourne. Four hundred persons were drowned. Growing crops have also been greatly damaged.

EDINBURG, May 7.—A deputation of clergymen of the Scotch Church sailed to-day for America, to attend the General Assembly soon to be held in Detroit. Much interest is felt in the event, which is the first acknowledgment of the church in America.

THE *Scientific American* says it is now "impossible to construct a burglar-proof safe—for the thief, with his cylinders of compressed hydrogen and oxygen, can, in a few seconds, burn holes of any size in the hardest metals, his fire-drill enabling him, in a few minutes, to work his way into the strongest safe that ever was constructed."

TO CURE DIARRHEA, put a tablespoonful of wheat flour in a tumbler of water; beat until it foams, and drink immediately. If the patient is thirsty more water may be added. It should be taken four times a day before meal-time and on going to bed.

ADAM'S nativity has at last been discovered. He was, according to Darwin, a germ-man.

A PREACHER EMBARRASSED.

[The Rev. R. W. Bellamy sent us the following article, which was in the printer's hands when the fire came and consumed it. He writes us, Tucker's X Roads, Tennessee, March 2: Your favor of the twenty-fourth ultimo is on my table, and is very satisfactory. I cheerfully comply with your request for a duplicate of the article published some years ago in a religious paper published in Georgia, the name of which I do not remember.—*Ed. Nashville Christian Advocate.*]

The following sketch is taken from a little work by Mrs. Beauchamp, entitled "Camphellism not Christianity:"

Aunt Mehetabel was a Quakeress, and a maiden lady. She was immensely interested in such religious enterprises as fairs, sewing-circles and mite-societies. She thought she would be appreciated if she were a church member. But here was a difficulty. There was no Quaker society near, and no other people approved of her spiritual notion of baptism. But when Prof. Grey came along with his broad basis and easy terms she felt sure of accomplishing her end.

"Come along," said he, at the end of an harangue on the evils of creeds and confessions of faith, "and unite with us on the book: Come, make the good confession that Jesus is the 'Son of God.' We do not ask you to subscribe to any creed; your opinions are your own private property. We will not intrude on them. You can read your Bible and interpret it as you please. We cannot expect you to think as we do. We care nothing for opinions. Faith is what we want, and faith is summed up in these words: 'I believe that Jesus Christ is the Son of God.'"

So Aunt Mehetabel came tripping up the aisle. She was asked if she believed Jesus Christ was the Son of God, to which she cheerfully responded: "Certainly I do, Friend Grey." So Grey referred to the case of the jailer, who was baptized the same hour of the night, and remarked that they would immediately proceed to the water to immerse Miss Perkins.

"Stop, Friend Grey; thee is too fast. I did not ask thee to do God's work for me. I was baptized long ago; it was when God poured out his Holy Spirit on me when I believed."

"But you have not been immersed."

"I think I have. This is my opinion; but you care nothing for opinions. I have got the faith, Friend Grey."

"We cannot receive you unless you are immersed."

"It is my opinion I have been. Thee would not take away my private property, would thee? Thee would not interpret the Bible for me, would thee?"

Miss Perkins' case was dismissed rather unceremoniously. She was crest-fallen. She was still to be the tail of the kite in the mites, fairs and sewing-circles.

The professor turned from this tough case to a young miss, whose pretty, innocent face was the very picture of pliancy. She was asked to make the good confession, which she did. He then began to make arrangements about her baptism, feeling sure of no trouble.

"O, sir," said she, "I was baptized when I was a baby. I wanted to join your church with Aunt Mehetabel. She said we could join and believe what we pleased—that you have not a creed."

"But we require you to be baptized."

"I believe I have been. I thought you would not require us to believe as you did; you talk so hard of creed-makers for doing this. We wanted to unite with you on the book."

Prof. Grey dismissed the meeting, but made an appointment for the following day. Aunt Mehetabel gave vent to her displeasure in the aisle, after service.

"I don't believe in this way of deceiving people—inviting folks up to unite on the book, and then wants to say what the book means. I see how it is; instead of uniting on the book, it is uniting on Campbellite interpretation of the book. It is uniting on Campbellism, after all—nothing else.

Prof. Grey's ears tingled as he went home. He heard many a smothered chuckle, accompanied with "unite on the book."

The next day he did not touch on the creeds, but talked of faith, the epitome of which he declared to be: "I believe Jesus Christ is the Son of God." "Now," said he, "you have faith. You believe Christ is the Son of God. There is not a man or woman in this house but believes this. Then," said he, "come along and be baptized for the remission of sins. Just take a few steps on this carpet, and you will secure your salvation. Do not wait for a change of heart. You will never secure this until you are baptized; but you will secure it then. Come, take God at his word.—'Though your sins be as scarlet, they shall be as wool.'"

As he continued to talk in the approved Bethany style, the audience was astonished to see a man named Hornback come up and give his hand. Now, Horuback was a noted pugilist. He was quarrelsome, and got into some difficulty or other every day, when he was sober enough. He had a stalwart frame, and looked like a veteran soldier, scarred and bruised as he was. Said he, as he took Grey's hand, before taking his seat: "I wish you would make a Christian out of me." There was a suppressed titter. "It would save me a heap of trouble. I cannot help taking a dram occasionally, and then I am sure to take it fisticuff with somebody." Grey hesitated. "O," said Hornback, "you mustn't refuse to make a Christian when you have a chance." Grey was determined not to be disconcerted this time. "My friend," said he, "do not be discouraged; I will say to you as Ananias said to Paul: 'Arise and be baptized, and wash away your sins.'" Every church that day went to see Hornback baptized. Said he, as he walked along with Grey, just before he got to the water: "I'm mighty wicked. Somehow fight is in me, and I can't help it. I would like to be a Christian." You say I will experience this change in baptism."

"Yes, you will," said Grey.

"Now," said Hornback, "if I feel just as devilish as ever after I am baptized, I will give you a whipping, sure as you are a born man. Nobody ever fooled Bill Hornback that way without getting paid for it."

Grey began to pull back, telling him he was not in a proper frame of mind to be baptized. "O," said Hornback, "come along. You can't be afraid to baptize me unless you know you have been lying about baptism's changing folks, and if you have, you deserve a thrashing for that, and so I will whip you any way." Just then several persons, seeing the professor's difficulty, stepped in between the two.

FROM THE WORK.

DeSoto, Mississippi.

MR. EDITOR: Will you permit me, through the columns of your valuable paper, to publish a brief account of our second quarterly meeting on Shuhuta circuit, Meridian district; also a short history of the whole circuit?

Shubuta is a new circuit, created at our last Mississippi Annual Conference out of a portion of Clark circuit. It embraces three small towns on the Mobile and Ohio railroad, to wit: Shubuta, DeSoto and Quitman. The church at Shuhuta contains about one hundred members, the church at DeSoto fifty, and the church at Quitman about twenty-five. At Shubuta we have a good framed church, well finished, and a very comfortable little parsonage just completed. The parsonage is rented out this year, as the preacher in charge has a house of his own near the center of the circuit, and prefers remaining at home. In DeSoto we worship in what is called a free meeting house—a house built by the citizens for all denominations to worship in. At Quitman we worship in the Baptist meeting house, our house having been burnt by the Yankees during the war.

But of the quarterly meeting more particularly. We commenced on Saturday, the twenty-seventh instant. Rev. W. B. Hines, our model presiding elder, was with us—as in duty bound—in good health, and ready for business. Preaching at eleven A. M.—a good attendance for the day and place. Conference in the afternoon, and preaching again at night. A good state of feeling, both in the forenoon and at night. Bro. Hines preached again on Sunday morning, and administered the sacrament of the Lord's Supper. In the afternoon we had an experience meeting, a profitable one, and at night he (Bro. Hines) preached again. Our sacramental and experience meetings were good meetings, but our meeting on Sunday night was perfectly overwhelming. During the delivery of the sermon the people sat still as death, and the point and force of the preacher's argument, and the absolutely irresistible character of his appeal, made both saint and sinner quake and fear. God came down, and for a little season his steppings were stately in our midst. Saints rejoiced, and sinners cried for mercy. The sermon, the ominous silence and stillness of the people, the descent of God, and then the gushings forth of an insuppressible heart-emotion, made the scene and the occasion truly sublime. And now, my brother, a religious work is begun here which will, I trust, result in great and long-continued good to the people of our little town and neighborhood. God be praised. Your brother,

P. H. NAPIER, P. C.

DESOTO, MISS., April 30, 1872.

GREEN FARM HIGH SCHOOL.

By a private note we learn that Rev. F. M. Grace, president of Hiwassee College, East Tennessee, will open a school for boys in Jones' Valley, near Birmingham, Alabama. Here is the opportunity for parents who are seeking a safe and healthful school for their boys. Bro. Grace is an accomplished educator, and a minister of our church. Green Farm High School is the name of the new institution.

We quote from the circular as follows:

The locality of this property is in the upper portion of Jones' Valley, famed for its beauty and fertility, ten miles north of Birmingham, Alabama. It is in the southern extremity of the Alleghanies, and in the midst of the great coal and iron deposits of Jefferson county. Extended forests, fruitful valleys, limpid waters, abundant orchards and good society characterize the vicinity, which has recently become accessible by the intersection of two great lines of railway from Montgomery and Meridian.

Having purchased this property with immediate reference to its adaptability to the purposes of a select boarding school, the subscriber will receive for the ensuing term of twenty weeks, from August 1, 1872, thirty boarders and no more, at the uniform rate of $100, or $20 per month for board and tuition.

The course of instruction will be adapted to the aims and wishes of the patron. For boys who intend going to college it will consist of Latin, Greek and mathematics, as far as the junior year. For those who desire to qualify themselves for a profession such training will be given as will facilitate the study of law or medicine. But as the large majority of boys sent to school desire only a business education, special attention will be paid to English branches and mathematics. Boys will be admitted of any age not under ten years, and in view of peculiar arrangements the younger boys will be included in the principal's family. The elder pupils are expected to have rooms by themselves and to wait on themselves.

THE endowment of Trinity parish, New York, is most munificent. The Rev. Dr. DePuy, of the New York *Christian Advocate*, in a paper on the "Religious Denominations in New York," read at the New York State Methodist Convention, December 5, says the endowment arose in this way: "Queen Anne, of England, early presented the corporation with a farm, formerly owned by a Dutch woman named Anneke Jans, and which covered that portion of the land extending from Vesey street (beginning near the lower corner of the Astor House) to Christopher street. The land was chiefly leased on long time, and is said now to be worth from $40,000,000 to $50,000,000. With the annuities from the annual rentals, Trinity has done an immense work in the building, or aiding in building, of other Episcopal churches."

DR. POISAL makes the following announcement in the last number of the Baltimore *Episcopal Methodist*:

We have the pleasure of announcing to our readers that we have associated with us the Rev. William S. Baird, of the Baltimore Conference, Methodist Episcopal Church South. On the first instant he became a joint partner with the senior publisher and proprietor, and from this date the *Episcopal Methodist* will be conducted under the style and firm of Poisal & Baird.

IF you have been tempted to evil, flee from it; it is not falling into the water, but lying in it, that drowns.

LETTER FROM EAST TENNESSEE.

MR. EDITOR: I have scarcely fulfilled my promise to correspond with your paper; but what can a teacher find in the monotony of the school-room to interest the majority of readers? It has been said that a literary life, though one of little interest to the world, is nevertheless a life of intense excitement to the person himself; but the same may be said of the life of a farmer or of a merchant. East Tennessee is the most quiet corner of the United States, and this is the most quiet little nook in East Tennessee. True, we have one great thoroughfare within a few miles of us, but no one ever stops off, and what is *it* to us? If it were not for our daily mail we would be as effectually shut out from the world as if we were sealed up in a bag.

Our session is drawing to a close, and our Southern boys are getting impatient to get back to a sunnier clime. They will all go home stronger in body and in mind than when they came here, and, thank God, most of them with renewed hearts and affections. On last Sunday we recommended one of our students as a candidate for the ministry, and to-day another is to read his trial sermon before the presbytery of a neighboring church. Several others will make teachers or preachers, and we feel that this year the school has produced a good crop of young men.

This brings up the subject now agitating the public mind in Tennessee in reference to theological schools. The Baptists are about to move theirs from South Carolina to Tennessee, and Memphis, Nashville and Chattanooga are all bidding for it. So far Chattanooga is ahead, having made larger offers of land and money. Nashville unquestionably offers greater advantages in other respects, and it is fairly presumed that *it* will be the location of the Central University of our church. The discussion of the subject, now going on in the columns of the *Christian Advocate* between two of our Bishops, is exciting great interest, and, it is to be hoped, will finally settle the question in favor of a theological school. In my opinion the argument of Bishop Pierce necessarily leads to a *reductio ad absurdum*. If previous training is not required for the exercise of the ministry, why should it be for the practice of law or medicine, or any other profession? But if it is assumed that we already have the best school for ministerial training in the itinerancy, we reply that *war* is likewise the best field for the study of the military science, and the *sick-bed* for learning medicine, and the *court room* for the acquisition of a knowledge of the law; therefore that we should abolish all the law and medical and military schools on the continent, and trust our lives and property to the hazardous experiment of self-education in the various professions that have been created for our protection. Let it not be assumed that our argument would require a thorough education for *all* preachers, any more than it would for *all* in the other professions; but it does require that preachers should have at least an equal chance with the others. But few comparatively can avail themselves of these advantages, but let all be induced to do so who can, and the general body will be the gainer by them.

It is certain that the acquisition of knowledge increases the thirst for knowledge; and how can we encourage young men to study at all, without seeking to set the *highest* inducements before them? Unless we throw Christianity back on the uncertain sea of oral tradition, we cannot divorce the profession of teaching it from the use of letters. "These things are *written* for our instruction," and whoso does not master the text of his discourse can scarcely give any valuable instruction in connection therewith. But the discussion is in abler hands, and would not have been touched here but from the fact that it seems hitherto to have been neglected by your correspondents. One of the best articles on the subject, however, was furnished by a Mississippi man—Bro. Hunnicutt. One of my former pupils, a member of the Louisiana Conference, is one of the board of directors—on which I congratulate him.

Yours most respectfully,

F. M. GRACE.

HIWASSEE COLLEGE, EAST TENNESSEE, April 27, 1872.

THE follies of youth become the vices of manhood and the disgrace of old age.

The Christian Advocate.

THURSDAY, MAY 9, 1872.

THE FIRST SUNRISE.

There was no sun, but there was light,
The bonds of darkness rending;
There was no earth, but shores of night
With seas of day were blending;
And o'er the world, without a sound,
In grand, eternal silence bound,
The dim-lit flood extending.

God spake the word—up rose the earth,
The waters round it clinging;
And with glad wonder at its birth
The highest heavens were ringing:
Through all the world a sound went out,
The sons of God for joy did shout,
The morning stars were singing.

There fell a silence from on high,
And hush'd the wondrous story;
God spake; and sunrise drenched the sky,
And smote the mountains hoary.
Then burst from heaven a mighty song;
The sons of God, so bright and strong,
Gave unto him the glory!

Sunday Magazine.

For the Advocate.

Importance of Consistency in the Conduct of Ministers.

Mr. Editor: The position of a minister of the gospel is a fearfully responsible one—the most responsible, doubtless, ever filled by man. Other men have to do with the things of time, mainly, in their vocations, but a minister with eternal things. Because of the position he occupies his conduct is more closely watched by the world than that of other men, and less allowance is made for his imperfections and shortcomings than for those of others. Consequently an impropriety on the part of a minister does more harm to the cause of religion than the same thing done by a private member of the church. The church and the world expect—as they have a right to do—that a minister exhibit in his own every-day life the transforming, saving power of that religion which he recommends to others in his preaching. They expect his conduct out of the pulpit to conform to his preaching in the pulpit. A man may preach an excellent sermon, by which many good impressions are made, and then spoil it all by some impropriety in his conduct or conversation. Now, it cannot be expected that ministers will be able at all times to satisfy all parties. Some men are unreasonable—they require too much. They seem to forget that ministers are "men of like passions with themselves," and not angels. Besides, what satisfies one will not satisfy another. But though we are men, and, after we have done our best, cannot possibly expect to come up to the standard of piety and of duty set up for us by many, yet it is our duty to exert ourselves to the utmost to reach the highest possible degree of excellence in spirit, conduct and conversation.

Some injure their usefulness by *a spirit of levity and an unguarded manner of talking.* They preach a good sermon, which, perhaps, fastens conviction upon some heart, but in the presence of the person thus seriously impressed, it may be, they soon afterward conduct themselves in such an unbecoming manner as to drive away all serious impressions, and in some cases, perhaps, make infidels of the very persons who, by their preaching, were brought so near the kingdom. I remember reading of a case of this kind. I do not think it is necessary for a minister to put on a long face, and look sad and gloomy, just because he is a minister. He has as much right as anybody to be cheerful, but his cheerfulness should be a serious, Christian cheerfulness, and not be allowed to run into levity. I have often thought that we sometimes allow ourselves to go too far in this direction when several of us get together, as when on the way to and from Conference, and while there. If ministers only were present, it would not matter so much; but frequently wicked men are present, and I am satisfied that what may not be particularly injurious to us does cause others to stumble. Sometimes too, I fear, some, in consequence of their peculiar temperament, and of not having sufficiently freed themselves from the power of old habits, allow themselves to go a little further than mere levity.

There is another thing, which may or may not be wrong *per se*—I will give no opinion as to that—but which may possibly do harm under some circumstances; I mean *smoking.* Whether this is wrong or not, some think it wrong, and they dislike to see ministers indulging in it, especially *on the streets.* I have heard remarks made about this practice. Quite a gifted minister was assisting the pastor of a city church in carrying on a revival meeting. He would preach to the delight and edification of many of the congregation, but then he would be seen on the streets, in the intervals, with a pipe or cigar in his mouth, to the disgust of some. Is there not "a more excellent way?" If ministers must smoke, would it not be better to do it more privately? Perhaps it might be as well not to smoke at all; then no harm could possibly result to others or to religion from this source.

Again, I have a few times heard men speak of having seen ministers *publicly drinking ardent spirits.* I would fain hope this is a mistake, or at least that, if all the circumstances were known, the accused parties would be found to be somewhat excusable—were sick, and were only taking the article as a medicine. But I do not know that there is any mistake, or that in some cases there are any palliating circumstances. I fear that some are not as careful as they should be. We certainly should never drink ardent spirits, publicly or privately, as a beverage; and if it is necessary to use it as a medicine, let it be done privately. The use of spirituous liquors is becoming such a terrible evil in our land that we as ministers should discountenance and oppose it in every proper way in our power. In this and in everything we should "abstain from all appearance of evil."

Alabama.

April 20, 1872.

EFFICIENCY AND INEFFICIENCY.

Mr. Editor: Much is being said of late respecting the proposed great Central University—the want of the church, in relation to the status of the ministry, compared with the *advanced age.* Many good things have been said for and against the University. Bishop Pierce strikes some healthy blows in the right direction in his articles in the Nashville *Advocate.* Perhaps a middle ground would be nearer correct, however. I wish, heartily, that all your preachers could have a first-class university education, without destroying the spirit's unction—the power and demonstration of the spirit.

But I am not going to write about a university, but something of more general interest and utility, at least for the present. We have many very efficient pastors and preachers; others who are not so much so. Why are not all alike efficient? Is the difference in their educational advantages the cause? I think not. I think the history of the church shows this cannot be the cause. Now, in my judgment, one of the most sensible articles I have seen published is by the pen of J. M. Boland, of the North Alabama Conference, in the Nashville *Advocate* of March 23. I wish that article could be read and digested by every member in our connection. The great cause of inefficiency and want of qualification is clearly set forth. Under the present law of discipline no man can get into the pastorate who is not prepared to advance himself in literary and scientific attainments indefinitely, if the means to procure the necessary outfit for study is furnished him. The trouble is, most of us are poor, and our charges do not pay us enough to supply ourselves with the books and periodicals. We cannot prepare ourselves to meet the demands of the *advanced age* for want of these indispensable sources of information, and not because we have not the capacity or educational advantages. As evidence, take those charges that pay their pastors liberal salaries. It is a rare thing they complain of inefficiency or want of qualification. But those charges that stint their pastor have, or imagine they have, cause for complaint. This is natural. If a horse be stinted till he becomes very lean his strength fails. He would have carried the plow deep through the soil, or the well-loaded cart up the hill; but the muscular fiber is dry and stiff; his strength is gone; he cannot. Give him plenty of food, and rub him well, and strength and elasticity will return. Then he will not fail ordinarily to do the desired service. So the preacher can no more overcome the difficulty of contending with gaunt poverty, and assume that cheerful elasticity of spirits so necessary for his efficiency, if unsupported, than the horse can maintain his strength without food. No man can help depression who has to support himself and family upon a precarious credit—a credit dependent upon a most uncertain promise of money to pay with in the fall, when he has had to endure so many failures of such promises. When cares are oppressing heart and mind, how can he solve those questions and digest those thoughts upon which his qualification for the pulpit depends? How can he bring them out clearly and attractively before his people? He may be patient, may suffer long, endure hardness, but if he feels no corroding solicitude that disqualifies him in a measure, he must be more than most of us. Much depends upon his visits among the people. But does a man want to visit—does he, can he feel his visits are appreciated—when he is really in want—the people know it—are able, but will not relieve him? Ah! but he must go, whether he feels like it or not! Very true. The preacher must go any way. But if he is fit to preach he cannot divest himself of self-respect. Often, when his duty as pastor impels him, self-respect restrains him.

Now there are two things always coupled with a proper appreciation of the ministry—liberality, and what we will call cordiality. The one is manifested in the proportion of pay to means; the other may be expressed perchance, in part, by the hearty shake of the hand, and words of cheer and welcome, with which we are greeted. But the soul, speaking through the eye, often reveals a state of feeling different from the external signs. If, as is often the case, the pastor fails to receive either, he must be possessed of rare tact, indeed, if he succeeds very well. He soon learns to know his people, and to measure their appreciation of the ministry; so that when he appears before his congregation, under such circumstances, his heart and mind are trammeled. Should it be expected his effort there would be very winning when he feels he has not the sympathy of his hearers? His sermons must necessarily be stale thought—dry and insipid.

Many a preacher, whose soul is athirst for knowledge, is kept a novice for life, perhaps, for want of means to procure the implements of study, when, if he had it, he would become, if not a star of splendid magnitude, at least respectable. Besides, want of means compels him to dig, carry wood and water, when he ought to be at his studies. I have known cases where they have had, in case of a wife's sickness, to do their own cooking and washing. Of course he is inefficient and disqualified.

Now, let me say to your readers, if they would have efficient preachers and pastors, let them learn to show a high appreciation of their services. Do not compel them to feel the burden of poverty always oppressing them, so as to hamper the heart's and mind's action. Do not force them to be always begging you for the pittance you pay them as quarterage. Meet them with a heart, and they will give you in return the very best service they are capable of performing, and you will see them improving constantly. But let the heart show itself in right actions, not in words. Ah! if you knew the burden of sorrow that neglect inflicts upon the heart of your pastor you would not wonder at his failures in the pulpit and in the family circle. Pay your preacher, and he will pay you.

W. P. H. Connerly.

Columbia, Ala., April 4, 1872.

For the Advocate.

BIOGRAPHICAL.

SALLIE M. WHITE.

Directly after the death of this dear lady, May 9, 1871, I was requested to write some notice of her life, and should have done so, but delayed in order to obtain the facts necessary to an estimate of her religious and literary character.

Sallie Malone Wynn was born in Limestone county, Alabama, October 5, 1834, the daughter of Hon. John J. Wynn. She was converted and joined the Methodist Church when but six years of age. In 1854 she became the wife of the Rev. B. F. White, and soon after came with him to Louisiana, where she remained, excepting a year spent in Europe, until the time of her death. She was the mother of six children, of whom only two survive, a daughter and a son. It was at her own home, near Opelousas, during the war, that I first began to know her. She was then at the head of a school for young ladies, which she had successfully established, and was in the full beauty of womanhood. In conversation she gave evidence of her literary taste and quenchless thirst for knowledge; yet one scarcely could have supposed that she was so laborious a writer and frequent contributor to the periodicals of the South, religious and other. That she was working daily at legends, poems, ballads and the lighter style of poetical composition I have now the evidence in a folio of three hundred pages, which lies before me, filled with original pieces. The variety of her themes is only less surprising than the number of lines written. She excelled in poetic legends, one or two of which—"Zurich," "Einsiedeln"—appeared in the *Weekly Times* of this city, while she was in Switzerland. Her residence on Lake Leman, and in sight of the Alps, and her visit to Paris at the time of the Exposition, doubtless added rich stores to a mind of such poetic susceptibility, and the trip to Europe and back must have greatly enlarged her experience in the domain of nature and art. But, alas! on the way home she contracted a consumption which put a period to a life which was only but just fairly entering upon the full possession of its powers.

It is impossible to read this folio manuscript which she has left us without admiring the manner in which this child of Genius steadily struggled during her life to realize a high ideal of poetic sentiment and expression. Had she had the advantage, in early years, of severe mental training, she would have greatly excelled as a poet. It seems to have been the dream of her childhood and the romance of her youth to see the world and tell it all in verse. In a piece of eighteen stanzas, on "Westminster Abbey," there is this one:

"And I, who was once a thoughtless child,
Beneath the beech tree's drooping bough,
Listening to woodland streamlet wild,
With summer's soft breath on my brow,
Sat reading of this sacred pile—
Have crossed the wide, wide sea the while,
And, roaming through the Abbey aisle,
Have walked with slow and reverend tread
Where Newton rests his honored head—
I, who was once a thoughtless child."

She was a devoted wife and mother. Of a cheerful, uniform disposition, she was beloved of all who knew her. An estimate of her religious character I give in the words of her pastor, the Rev. John Wilkinson, who knew her intimately, and often visited her after her return from abroad, until just before her death:

"I made the acquaintance of Sister White about the time that the disease which terminated in her death first manifested itself in her—three years ago. For two years of this time I visited her frequently as her pastor, and always derived profit therefrom. Though generally downcast throughout her sickness, and troubled with doubts respecting her meetness for heaven, there were times when she was full of hope, and enjoyed the prospect of eternal rest. One thing, however, was always noticeable in her: she relished religious conversation and devotional services. The lovely qualities of patience and meekness and quietness developed in her very fully under the sacred molding of affliction, and gave a sweet mellowness to the closing chapter of her life. In her religious character I would say she was distinguished for tenderness of conscience more than for ripeness of faith; she was one of the "poor in spirit" rather than of those who "rejoice always."—Taking her all in all, she was one of the choicest Christian women I ever visited. To me her memory is precious as one of the sainted dead."

A few weeks before she died she went on a visit to her brother, Robert Wynn, in Benton county, Mississippi. There she sleeps. When she knew that she was really dying, she raised her hands and exclaimed: "Thank the Lord!" Her last words were: "Give my dying love to husband and Brother John."

I close this imperfect tribute to one whose memory is precious to many friends in her own words—an extract from "Lines on Mrs. Hemans":

"I've pictured to myself thine earnest eye,
Gazing at sunset hour far, far away
On clouds that floated in the distant sky,
Above the colors of departing day.

"I've pictured thee, with woman's trusting heart,
'Watching the stars out' by the bed of pain;
When hope beamed brightly only to depart,
And wrung the soul with agony again.

* * * * * * *

"And thou art gone to claim thy meed of love,
Where care and sorrow come not evermore.
With kindred spirits in a world above
Thou art immortal on a happier shore."

J. C. Keener.

For the Advocate.

OUR EXAMPLE.

What is its tendency? Either good or evil. St. Paul says: "For none of us liveth to himself." We are, therefore, responsible to a higher source for the blessings of life, whether used for a good or an evil purpose. There is no thought more subtle, none which so readily and effectually takes possession of the mind and heart, none which so unwittingly deludes and leads astray, as that idea which causes us to estimate the tenure of our natural life, with its attendant blessings, as something at our own option, under our own control, or as the result of human skill and ingenuity. Is it not strange that we should be so loth to recognize the legitimacy of God's claims upon our time, our talent, and to a portion, at least, of life's earnings? Does not each day, yea hour, come to us with renewed tokens of his love? Are not his blessings, in every conceivable shape, lavished upon us? What has he withheld which would conduce to our happiness or minister to our necessities? How beautifully was this principle of faith exemplified in the life and character of the Apostle Paul! His faith met no denial, his tongue faltered not in the acknowledgment of that homage due his Maker; hence he admonishes us in language not only pointed and explicit, but forcible and unequivocal: "For none of us liveth to himself." Possessing a heart deeply imbued with the Spirit of his God, he stood up as an avenger of his rights, a vindicator of that pure and elevated principle of faith and Christian meekness which defies the effrontery of worldly pride and caprice, and by the preventing grace of God overrides temptation. The influence of example had doubtless been felt and appreciated by him, and he too often, perhaps too plainly, saw the tendency and influence wrought upon others by it. Nor can it be said that he was either ignorant or unmindful of the relative duties of man to his fellow-man. He understood the great diversity of constitutional temperaments, the endless and indescribable phases of human character; he had doubtless carefully weighed and estimated the tendency of an evil thought, or of an idle word or gesture. Reader, do you not to-day feel the strength and power of his example? Indeed, is not a life so pure, a character so exalted, worthy of our emulation? Is then not to-day, at this moment, some untold, unheeded influence for evil or good exerted upon your life? Can you not turn, with either shame or pride, to many incidents in your early life when your course was decided, often too quickly, by an inadvertent look or gesture which, to your mind, indicated the approbation of either parent or friend? How very susceptible is childhood or youth! How little encouragement is needed to bias their minds! Is it not too often the logic of inclination which stimulates them to action? They, however, as well as persons of mature years, look for practical results. When not sustained by a good example, it may be said there is neither virtue nor wisdom in precept. Who has not seen the genius and pathos of eloquence fail to reach the end which is often quickly met by a practical illustration? Who has not felt the strength and influence of an upright walk and a godly conversation? Is it not the consistency of our walk which gives tone to character, fortifies life, and gives beauty and spiritual power to example. But, upon the other hand, is it not a want of Christian integrity which deteriorates moral worth, lowers the standard of spiritual piety, makes a stumbling block of our example, and too often shipwreck of our faith?

Layman.

For the Advocate.

Preachers and Advocates as Advertising Mediums.

Mr. Editor: Your pardon, and that of all whom it may concern, if I chance to offend in word or doctrine. I like your paper, and there are some who, with me, regard it as the *best family* paper of all the *Advocates.* We like it for both what it contains, and what it does *not* contain—in excess. These excesses consist chiefly in advertisements and fulsome compliments. Some *Advocates* I know of are more than half taken up with these two articles, which seem to have become staples. Now these have not grown so important with you as yet, and I believe they will not. You mean to maintain its *Christian* feature pre-eminent—not its advertising feature. There are some that hold out *inducements* to advertisers, some who urge Methodists to patronize them because they are the best advertisers. The plan adopted to obtain advertisements is to tell how largely they circulate; and to obtain the circulation by telling how largely they advertise. Now I have known preachers to become walking advertisements for several dry goods houses. One house would put the latest style of hat on his head. (A merchant once offered me a hat, saying: "Just take it to give the style the go.") Another gives him a coat, another a pair of boots, and so on until at Conference the unknowing one imagine he gets the largest salary that is paid; but there are others who at a glance see that the suit is made up from several stocks—*i. e.*, the preacher is their walking advertisement. There is currying of favor in both directions here. The merchant sends word to Conference that the preacher is immensely popular, and he grows in the estimation of the dignitaries whom he invites to his station. These prove, like Sheba's queen, that the half was not told of those merchants on the person of the clerical drummer. They go away, and write *flaming* letters to the editor, who has asked them to "say a word for the paper;" whereupon the editor "says a word" for them, adding, *sotto voce*: "He sends us ten new subscribers, and the business cards of the four most substantial and obliging firms. See his letter and their cards, which we take pleasure in inserting." On reading his letter you will find that Joseph's coat of many colors isn't a circumstance in the way of variety. There is a mock humility couched in the first sentence, "Having at the *urgent* solicitation," etc., and a mock zeal, "and for the cause of God," etc. Then follows the account of such *power* in pulpit eloquence; such a blessed revival, conducted with such decorum that the *best* citizens were *taken in!* (We are never told that the *vilest sinners* are subjects of these manifestations of power.) Their names are given, and this and that prominent merchant or doctor or lawyer or planter appears in the list, so that *character* is given to the church there! Now I pause, in the name of my Master and religion, to ask: Is not such language simply a scandal and reproach to Christ? Sir, I thought religion gave *character to men*, and not *men to religion.*

But I did not begin this article to write a philippic or a satire. I don't object to *Christian Advocates* advertising to a reasonable extent, and, as I said, I don't think *your* paper has yet transgressed the limits of reason. But when a paper is *more than half advertisements* and complimentary notices, whatever name it hoists, I call it an *advertising* sheet. There is no sin in publishing an advertising sheet; but I *do* think it wrong to call it a *Christian Advocate*, and endeavor to bring it under the broad wing of church patronage. If a merchant gives a preacher a suit of clothes he is not *necessarily* a walking advertisement. If the merchant expects only the preacher's thanks and good will, the preacher *may* and often *ought* to accept his offer. But I will invariably decline the offer of a man who whispers to me: "Just take it to give it the *go.*" My object in writing is to enter a caveat against a growing evil, and I was called to take up the pen last evening by contrasting a religious and a secular paper which came together. The secular paper had fifty-six closely printed columns, and not an advertisement. The *religious* paper had twenty-two columns out of forty-eight occupied by advertisements, six by obituaries, two in urging the claims of the paper, two to letter-writers, dealing in small wit at each other's expense, and the balance made up of indifferent or borrowed matter, except four columns of original "copy" on an important topic. I submit the question: "Is that paper a *Christian Advocate?*"

S. W. Amper.

For the Advocate.

SENIORS AND JUNIORS.

Mr. Editor: An invidious distinction is sometimes, in some quarters, sought to be drawn between these two classes of our ministers. The request often comes up from circuits and stations: "Send us a young man." In securing accommodations for our recent District Conference, one gentleman said to me: "I will accommodate two; but send me the latest editions." I was stationed in Yazoo City when but twenty-three years of age, but a report reached there before me that I was an old man and had six children, and they were about to dismiss me in a summary manner till the true state of the case became known. But is this distinction founded in wisdom and truth? We do not make it in any other calling of life. An old farmer is supposed to know more about his business than one just beginning in agricultural life. The services of an old physician are generally more sought after than those of one inexperienced in the practice of medicine. A lawyer generally increases in popularity as such as long as he continues in the practice of his profession. Why should not the same be the case with the minister of the gospel, especially if he continues his studies and keeps abreast with the times?

It occurs to me that a sickly sentiment has developed on this subject. And this, I am sorry to say, is sometimes fostered by juniors. See the articles in the Nashville *Christian Advocate* from "Junior" last year. See also a resolution that was offered in an Annual Conference last fall, censuring an old man because he preferred complaints against the official administration of a young minister. Now I am a junior, but I have no sympathy with this sentiment, for the following reasons:

1. These old men whom we are disposed to push aside or lay on the shelf were, many of them, pioneers in this country. They have labored, and we have entered into their labors. The churches we serve, the parsonages we live in, and the salaries we receive are the results of their self-sacrificing toil.

2. We who are now young will get old by and by; and a younger class of ministers will appear on the stage, when the very sentiment that we are now fostering will circumscribe us, and make way for our juniors.

3. These old veterans of the cross are dear to the great Head of the Church, and he cannot look with indifference upon our conduct when we needlessly afflict their feelings by thus pushing them aside for a younger and less worthy class of men.

In all candor, therefore, do I protest against this growing evil among us. Let us cherish the seniors, sit at their feet and learn of them, and appropriate the mellowing influence of their mature piety.

Junior.

We fail to compare justly the life of the man who does much with the life of the man who does little—greatly to the disparagement of the former one. The man who does much, in whose life there is much living, must commit considerable errors, and must run a much greater chance of some errors being discovered and made known.—*Arthur Helps.*

The British mercantile marine consists of thirty-seven thousand vessels, representing six million tons. Of these four million tons are steamers; and altogether the English have more ships than all other nations combined.

The Baptists cure all diseases by immersion, yet they cling to the dip-theory.

The Christian Advocate.

THURSDAY, MAY 9, 1872.

THE TURN OF THE YEAR.

BY GEORGE MACDONALD.

I.

A gentle wind of western birth,
From some far summer sea.
Wakes daisies in the wintry earth,
Wakes thoughts of hope in me.

The sun is low; the paths are wet,
And dance with frolic hail;
The trees, whose spring-time is not yet,
Swing sighing in the gale.

Young gleams of sunshine peep and play;
Thick vapors crowd between;
'Tis strange that on a coming day
The earth will all be green.

The north wind blows, and blasts and raves,
And flaps his snowy wing:
Back I toss thy bergs on arctic waves,
Thou canst not stay our spring.

II.

Up comes the primrose, wondering;
The snowdrop droopeth by;
The holy spirit of the spring
Is working silently.

Sweet-breathing odors gently wile
Earth's other children out;
On Nature's face a hopeful smile
Is flickering about.

When earth lay hard, unlovely, dull,
And life within her slept,
Above her heaven grew beautiful,
And forth her beauty crept;

And though tears fall, as fall they will,
Smiles wander into sighs,
Yet if the sun keep shining still,
Her perfect day will rise.

III.

The sky is smiling over me,
Hath smiled away the frost,
Clothed with young green the patient lea,
With buds the woods embossed.

The trees yet shut not out the sky,
It sees down to the flowers;
They lift their beauty fearlessly,
They hide in leafy bowers.

This day is yours, sweet birds—sing on;
The cold is all forgot;
Ye had a dream, but it is gone:
Pain that is past, is not.

Joy that was past, is come again;
And if the summer brings
New care, it is a loving pain,
That broods instead of sings.

IV.

Blow on me, wind, from west and south;
Sweet summer-spirit, blow!
Come like a kiss from dear child's mouth,
Who knows not what I know.

The earth's perfection cometh soon;
Ours lingereth alway—
We have a spring-time, have a moon,
No sunny summer-day.

Rose-sprinkled eve, gold-branched morn,
May still poor Nature's sighs;
To us a higher hope is born—
We rest in that we rise.

But at the last a sapphire day
All over us will bow;
And man's heart, full of sunlight, say:
"Lord, 'tis thy summer now."

Sympathy With Human Nature.

"Ma, were you ever a boy?" His ma had not thought of that when she sat him in the corner to wriggle and twist and almost suffocate with the noise he was not permitted to make. What mischief parents sometimes brew for themselves, and their children too, by not making home pleasant, and giving their nature a chance to caper. It is the law of all life to express itself. The birds twitter and sing, and the lambs frisk and skip, just because they cannot help it. God himself, the head of all being, blessed forevermore, finds his bliss in the expression of his nature—the free flow of his infinite fullness. Exuberance is better than dullness. A humdrum household, with older folks always squelching the fun, has driven many a boy out to find a worse type in worse places. The best and happiest families, after all, are not always the most proper and sedate; but those where the parents retain enough of their youth to mingle with the children in their glee, as Luther did—lubricating the wheels of their own life occasionally with the oil of gladness from these God-giving wells. The best doctor's stuff for headache, overwork and dyspepsia—mental, moral and physical—is a little house music of the children's composing, just after tea; or a spoonful of sunshine, skimmed and swallowed fresh from their brimming faces. But—I have seen a whole herd of cattle, on a bridge, jump right over a streak of light which lay invitingly across their path, instead of tickling their sides with its warmth, as they might.

Young Christians often excite fears in older ones by what seems a manner too light and trifling. Perhaps it is such. And yet I have a great deal of sympathy with human nature. That tree will shed many of its spring buds before it settles down to its summer work; but after the fleecy shower will come the fruit. The leap and play of the fountain, that sometimes sends it over the brim, is better infinitely than the stagnancy of the standing pool. We know a good woman whose natural vivacity has all her life been a source of regret to her, and been mourned over as an infirmity; and yet it has only been a charming vail thrown over her piety, rendering it more graceful and attractive. We cannot tell what these young Christians may become who are as yet untutored by Providence and grace, or how much wheat will be found in the bottom of the bushel after the chaff is blown away. Dr. Payson trained all his converts to a most strict and serious piety; but very many of them fell away. His successor found better results from more genial methods. The fact is, piety is not a Dutch garden, where all natures can or must be trimmed into the same shape. To be beautiful they must grow in variety. Abraham and Sarah laughed when the angel told them his pleasant message, and were not rebuked for it. It was just a play of nature that they could not help; in fact, of which Sarah was unconscious. One of the best elders now in the church of Christ is, and always has been, a man of great vivacity and playfulness. Sorrow has plowed his forehead, but it has destroyed none of the genial springs of his nature. Open and large-hearted as a barn door through which loaded teams may pass, the very type of his piety is the cause of its wide influence. How much better such a spirit in its perennial freshness than those dry, hard specimens, with not a drop of native juice about them; or those faces, such as we sometimes see, looped up at all the corners like Peter's sheet, as if for fear something inconsistent or improper should slip out.

A change has taken place in the religious thought of the age, and not for the worse. Some things in the life of Jesus have made a new impression; his boyhood, his humanity, and mode of dealing with humanity. We want, it is true, even foremost, more of Jesus than this human side. We want the divine and blessed Savior, heading the procession of humanity down to the grave and up into his Father's presence a ransomed host, and ever living to make intercession for us. It is this deep and ineradicable want that has brought Hepworth and others out from Unitarianism into the orthodox ranks. But we want also the sweetening influences of his life, and that text: "We have not an High Priest that cannot be touched with the feeling of our infirmities." These infirmities, they may be just a weakness of stem that makes the head of the grain bend before the little winds of life, without injuring its real growth. They may become, perchance, a keen sickle, cutting all down, as in Peter's case. But Christ has a tender feeling for human nature, and that side of it, its infirmities. The Forgiver of sins may certainly be expected to do so. And surely it is for a lesson, and not for nothing, that we have the lives of such men as David and Peter spread out, with all their spots and blurs, upon the sacred page. After all, there was nothing of the Judas make about them. And the divine tenderness for them, how striking! If there is one desirable lesson more than another yet to be learned from the life of Christ and the minutiæ of the gospel, is it not sympathy for human nature? Outside of the kingdom, tenderness; inside of the kingdom, tenderness. Let that young apple tree and that young pear tree grow, and grow freely, as God made them, and be careful how you trim. Let Martha and Mary live as sisters, but go their own way. Mr. Episcopalian, let your Methodist brother alone if he wants to shout. Seek to constrain no one to be other than he really is, sin excepted; and let the one growing, pervading spirit be sympathy, charity, love.—*Christian Intelligencer.*

THE BIRTH OF AN ICEBERG.

I can imagine no more grand and imposing spectacle than the birth of an iceberg; and we have now, I think, gone far enough in the examination of glaciers and their movements to contemplate such a spectacle, which, whatever it may seem to the reader, was to me most thrilling. It did not happen in connection with the *Panther*, and may at first, therefore, seem to be a little out of place; but as it serves my purpose, I make free to use it, by way of illustration.

The scene was in a fiord ten times wider than that of Sermitsialik, though not much longer. Unlike that of Sermitsialik, it was studded with islands and shoal places. The glacier which terminated it was twenty miles across, although not quite uniformly; for the ice had poured down into the sea, and, while having blotted out some of the islands, it had barely touched others; otherwise the coast-line of ice was perfect and continuous. The islands and shoal places in the fiord arrest the icebergs; and within ten miles or more of the glacier it is almost impossible to go. With great difficulty I came within five, in a boat. Farther I could not force my way by any possibility; and accordingly we made the land and climbed a lofty hill for a view.

The fiord which I thus describe is known as the fiord of Ankpadlartok, a native word signifying "the place of the red rocks." I had gone up the fiord from Uperuavik to the hut of a hunter, who was the bestyrere of a small settlement of that name belonging to the Upernavik district.

It was a grand spectacle that met my eye as I stood upon the hill-top overlooking the fiord, with its thousands of icebergs; its dark rocky islands, and the immense quantity of loose ice which filled up the space between the bergs and islands, until there was scarcely a patch of water to be seen anywhere as large as a good-sized duck-pond. Very different from the fiord of Sermitsialik, where there were no islands nor shoals to arrest the ice in its progress down the fiord.

I was accompanied by the bestyrere of Aukpadlartok, whose name was Philip. We stood together looking at the glacier and the great sea of ice which stretched away into the interior, blending mountains and valleys into a vast plain, when Philip said, "Listen! the glacier is going to 'calve;'" for that is the name by which they distinguish the breaking off of a fragment.

I heard a loud report, but I could not at once distinguish the source of it. An instant afterward it was repeated, now louder than before. It resembled the first warning sound of a coming earthquake.

Philip had detected the spot whence the sound proceeded, and said: "Look! it is rising."

I could now see that a portion of the glacier was being lifted by the water. A great wave was rolled back with this upward movement, and dashed fiercely against the icebergs that lay farther down the fiord. Another instant, and the sound, which was before so deep and loud, broke through the air with a crash that was like the discharge of heavy artillery near at hand. I knew now that a crack had opened in the ice-stream, and that a mass had been disengaged.

The position of the crack was quickly apparent, and we could see that a fragment of enormous proportions had been set at liberty. It first reared itself aloft as if it were some huge leviathan of the deep induced with life, and was sporting its unwieldy bulk in the hitherto undisturbed waters. The crack had now opened wide. The detached fragment plunged forward; the front, which had been rising, then sunk down, while the inner side rose up, and volumes of water that had been lifted with the sudden motion poured from its sides, hissing, into the foaming and agitated sea.

Thus an iceberg had been born.

It would be impossible with mere words alone to convey any adequate idea of the action of this new-born child of the Arctic frosts. Think of a solid lump of ice, a third of a mile deep, and more than half a mile in lateral diameter, hurled like a mere toy away into the water, and set to rolling to and fro by the impetus of the act—as if it were Nature's merest foot-ball—now down one side, until the huge bulk was nearly capsized; then back again; then down the other side once more, with the same unresisting force; and so on, up and down, and down and up, swashing to and fro for hours before it comes finally to rest. Picture this, and you will have an image of power not to be seen by the action of any other forces upon the earth.

The disturbance of the water was inconceivably fine. Waves of enormous magnitude were rolled up with great violence against the glacier, covering it with spray; and billows came tearing down the fiord, their progress marked by the crackling and crumbling ice, which was everywhere in a state of wildest agitation for the space of several miles. Over the smaller icebergs the water broke completely, as if a tempest were piling up the seas and heaving them fiercely against the shore. Then, to add still further to the commotion thus occasioned, the great wallowing iceberg, which was the cause of it all, was dropping fragments from its sides with each oscillation, the reports of the rupture reaching the ear above the general din and clamor. Other bergs were set in motion by the waves, and these also dropped pieces from their sides; and at last, as if it were the grand *finale* of the piece—the clash of cymbals and the big bass-drum of nature's grand orchestra—a monstrous berg near the middle of the fiord split in two, and, above the sound of breaking waters and falling ice, this last disruption filled the air with a peal that rang among the bergs and crags, and, echoing from hill to hill, died away only in the void beyond the mountain tops; while to the noisy tune the icebergs of the fiord danced their wild, ungainly dance upon the waters.

It was many hours before this state of wild unrest was succeeded by the calm which had preceded the commencement of it; and when at length the iceberg that had been born came quietly to rest, and the other icebergs had ceased their dance upon the troubled sea, and the waves had ceased their lashings, it seemed to me that, in beholding this birth of an iceberg, I had beheld one of the most sublime exhibitions of the great forces of nature. It was in truth a convulsion. *The Land of Desolation, by Isaac I. Hayes, M. D.*

Ignorance of the Rising Generation.

I sat by, as silently as a woman could be expected to do, in the circumstances, the other evening, and heard a talk on church and Sabbath school work, between two persons who are zealous laborers in both. The marvel to an unsophisticated listener was how, with such varied and magnificent appliances for the achievement of the purpose at which they aimed; such accuracy and strength of machinery; such skill and fidelity on the part of those who guided it, the coming of the millennium *could* be postponed beyond a decade at most, and that only to allow the few incorrigible and hoary sinners who have slipped through mesh and wheel to fill up the measure of their obduracy, and round off their unprofitable lives. Missions, districts, colporteurs and Bible readers; ragged and industrial schools; "homes" for the homeless, and all who are ever likely to be; asylums for the vicious, as well as for the afflicted; reformatories for men, women and children; "infant bands," and classes—there was sublimity in the sweep of the million-twigged besom, which, to the unpracticed eye, seemed to be clearing the filth and cobwebs from the dear old earth that has waited groaningly from Adam's last day in Eden until now, "for the manifestation of the sons of God."

I tried, by and by, to say as much; stammering under the weight of the thought.

"And yet," said the senior of the co-workers—a gray-haired but a "progressive" man; one fully alive to the needs of the hour, and ready to avail himself of the most efficient means for supplying them—"it is my deliberate conviction that the rising generation, the vast band of youths manipulated by this faultless machinery, will be found, upon examination, to be not only less firmly rooted and grounded in faith than were their forefathers, but absolutely more ignorant of scriptural history and teachings. I am as loth to believe this as you are," as one auditor exclaimed incredulously, "but I have made the subject a study for years. In my capacity as superintendent of a Sabbath school, and a teacher of more than one large Bible class, I have put the matter fairly to the test, besides comparing notes with my fellow-workmen. Let me cite a few examples out of many to show what I mean.

"I have a young lady of eighteen in my class. She is sprightly, well educated, (speaking after the manner of men,) an accomplished musician, and has been for two years a communicant in our church. The subject of the lesson last Sabbath was the Crucifixion.

"I asked her: 'What words did the Savior utter upon the cross?'

"'Really, I do not remember at this moment,' she said, politely apologetic.

"Can you recall nothing which the Redeemer said in that awful hour when he paid the penalty of our sins—of yours and mine! I persisted.

"She looked embarrassed—regretful—always courteous.

"'I am ashamed to say, sir, that the exact language has entirely escaped my memory!'

"Without comment I passed the question on. It was stopped by the fourth girl below her in the line, who inquired, diffidently: 'Didn't he say: "I thirst?"'

"Three years ago I had a class of twelve young ladies committed to my care in the absence of their teacher, whom I knew to be capable and faithful. Six out of the twelve did not know that the 'New Jerusalem' meant heaven; could not recollect having read of it in Revelation; ten out of the dozen were ignorant that there was any difference between Apocrypha and Apocalypse, and but one could repeat, or owned that she had ever heard the text: 'Beautiful for situation, the joy of the whole earth is Mount Zion,' etc. This one pleased me from the beginning of the lesson by the correctness and grace of her replies, and when she had repeated the verse at my request, a pert miss at the other end of the class cried out: 'She ought to know! she is the minister's daughter!'

"'Neglected!' did you say? Every one of them has attended Sabbath school from the time she could walk and talk; been put, in regular succession, through the hopper of infant department, Scripture lessons and Bible class; had heard the words of God faithfully expounded from the pulpit."

"And been prayerfully instructed by Christian parents at home?" interrogated I, more eagerly than politely.

"You have touched the core of the evil," was the answer. Yet the parents of the most of these girls were professing Christians—maintaining a creditable position in church and society. The mistake of this age is undue trust in machinery. I am persuaded that the canker is far more deeply seated than we are willing to believe—even those of us who have taken the alarm. Some examples of this which have come under my observation would be amusing were they not lamentable. *Marion Harland.*

A LITTLE GIRL told her mother not to let her have any more corn to eat, "'cause it was coming out on her toes."

RELIGIOUS INTELLIGENCE.

THE LEAVEN SPREADING.—There has recently been a secession of one hundred and ninety-two members of the Roman Catholic congregation of Konigsberg, with their families, to Old Catholicism.

THE Jews of Birmingham have formed an anti-Jewish Conversion Society. They complain that poor Jews are bribed. If the formation of this society leads to public discussion, it will perhaps further the cause it is intended to retard.

A PRESBYTERIAN THEOLOGICAL SEMINARY has been established on the Pacific coast. The directors met lately, and elected Rev. Dr. W. A. Scott professor of theology, the Rev. Dr. Poor professor of church history, and the Rev. Dr. Alexander professor of biblical literature.

WEEDING OUT THE TROUBLERS.—The Prussian government has ordered that French and Italian monks and all ecclesiastics belonging to other nationalities shall be banished from the Prussian provinces. Another order is anticipated prohibiting the Order of Jesuits entirely in the whole German empire.

TWO WEEKS AGO we chronicled the victory of the evangelical wing of the Reformed Church in Paris, in electing six out of seven of its candidates for the approaching synod. There being no choice of a seventh member, at the supplementary election M. Guizot, the celebrated historian, was chosen by a majority of thirty over his "Liberal" competitor.

SAVING THE OUTCAST.—Mrs. Cushing, of the Baptist Mission to Burmah, is about to make a Christian home for several children who have been abandoned by their fathers, who are officers of the English army. Before she left this country she was engaged in the "Little Wanderers' Home" in Boston, and now in a heathen country takes up a similar work.

THE Episcopalian Evangelical Knowledge Society (Low Church) reports its receipts for three years, $139,933.27. The year's receipts of the Evangelical Educational Society, $36,141.58, considerably exceed those of last year. The Church Missionary Society's receipts for the year were $64,635.20. Fifty-two missionaries were commissioned during the year.

THE FIRST SPANISH PROTESTANT CHURCH IN THE UNITED STATES.—Thirty-eight converts from Romanism, all Cubans, were recently confirmed by Bishop Potter in the Episcopal church, on Twenty-second street, New York. This church is the first Spanish Protestant organization in the United States. The prayer book, translated into Spanish, is read at each service.

DURING the session of the Israelite Order of Bnai Brith at St. Louis, resolutions were offered by J. Wolff, of Connecticut, and signed by every member of the convention, deprecating in strong terms the introduction of theological matters into the Constitution of the United States, or interference in any manner with the unlimited exercise of the right of religious liberty in America.

IN DAMASCUS not less than three thousand Mohammedans have expressed a desire to become Christians. They have regular prayer meetings, and pray to the Lord Jesus Christ that he will reveal himself as their Savior, and lead them into truth and light. There is also a movement among the Jews. The Druses are now looking for their Savior's coming from China. In Persia also a great spiritual movement, in looking forward to the coming Savior, is evident.

MISSIONS PAY.—The Sandwich Islands "*Friend*" says that the missionaries of Micronesia have performed and published the results of more explorations in the Pacific ocean than have been made by the British navy since the days of Captain Cooke and Vancouver, and by the United States navy since the days of Commodore Wilkes. And yet the entire expense of the Micronesia mission, including the running of the missionary ship, the Morning Star, up to 1870, would not exceed $150,000.

THE Palestine Exploring Company has dispatched its autumn expedition to the Holy Land, to make a complete and minute survey of the whole country west of the Jordan, from north to south of the Holy Land proper, of the same nature with the Ordnance Survey of England and Wales. Not only the natural features of the country, but every town and village, saint's tomb, sacred tree or heap of stones—every spot, in short, to which a name is attached—will be faithfully plotted in the map, and its name written down in Arabic. The survey is estimated to take four years, at an annual cost of $15,000.

REV. DR. C. P. BUSH, at a recent missionary meeting in Brooklyn, in answer to the question whether any progress was being made in the cause of missions, said we had only to look around the world. Asia and Africa, a few years ago, were benighted countries; they were now and decided features.

lighted up in various parts. There are now 6,000 members of Christian churches in China. There are 40,000 in India, 20,000 in Burmah, 30,000 in Turkey, and 50,000 in the Western seas. There is no success of this modern time like it. The railroad and the cable telegraph were nothing to it by comparison. The gospel was planted on every meridian.

WE ARE very glad to learn, says the *Independent*, on the authority of the Japan *Weekly Mail* of February 17, that by a special order from the Mikado and his ministers the sixty-five native Christians who, as announced in this column of a month ago, were deported, last December, from their homes in the neighborhood of Nagasaki to a remote part of the empire have been returned to their respective villages and set at liberty, without having suffered any punishment or hardship beyond the trial of their brief exile. We rejoice that this act of arrest and banishment, which seemed so inexplicable at the time, and wholly at variance with its professed policy of liberty in the matter of religious belief, has been thus taken back by the Japanese government. Because it was a step to be taken back it was the harder to do, and therefore does the authorities of the land the greater honor. We are happy again to believe that the Japanese rulers really desire to receive from us the blessings of Christianity for their people, and hope they will be wise enough to see that they cannot take the fruit without the tree.

THE Hon. Arthur Kinnaird, M. P., has written a letter to Dr. D'Aubigne, proposing united prayer throughout Christendom, during the month of May, for "the conversion of the souls of Roman Catholics, especially of their ecclesiastics and dignitaries;" "for particular countries," especially for France, Spain, Italy, Germany, America, England and Ireland; and "for mission fields." Dr. D'Aubigne replies, agreeing with the proposition, and suggesting other subjects of intercession, more general in their character. This union in prayer is similar to that which took place in December, 1869, at the time of the holding of the Ecumenical Council in Rome, and is suggested by the recent overturnings in papal countries. The journal of the Evangelical Alliance thinks the movement is a good one; but wonders at the temerity of individuals who have initiated it, without consulting the authorities of an organization "which has on many occasions proved so efficient in touching the springs of universal prayer." No doubt the venerable Alliance has been very efficient in touching the springs aforesaid; but if the Christian world (not the newspaper) can be moved to pray by the suggestion of two eminent individuals, we can see no possible objection. The Evangelical Alliance has no monopoly of this business.—*Independent.*

THE earnestness of the recent movements in England for the separation of Church and State have thoroughly aroused the Anglican churchmen. It has become clear to them that something must be done about it, and the line of action at present proposed is "reform, not disestablishment." A crowded meeting has been held in St. James' Hall, London, by a combination of Low Churchmen and Broad Churchmen, which adopted the above watchword. Speeches were made by Lord Lyttleton, Dean Stanley, Canon Barry, Mr. Thomas Hughes, the Bishop of Exeter, and others; and, though the elements were a little discordant, it was pretty fairly agreed that this church reform must include the adoption of the changes in the Prayer Book heretofore proposed, the concession of some kind of representation to the laity in parishes, as well as the expurgation from the ritual of the Athanasian Creed. It was also urged that the matter of church patronage must be looked into, and that there might be some occasion to reform convocation itself. The *Pall Mall Gazette* points out the great difficulties in the way of carrying out the programme which these reformers have adopted, and thinks that it is not easy "to suggest any kind of reform which does not lead by a direct and natural road to disestablishment." That is very true; and therefore we hope some kind of reform will be instituted speedily.—*Independent.*

THE FALLEN RAISED.—There are earnest efforts made in London for the recovery of degraded women. One of the institutions engaged in this charitable work reports three hundred and sixty unhappy young women who the past year became subjects of moral and religious teaching in their Homes. At a Night Reception Home seven hundred and fifty-one of the most degraded attended morning and evening prayers.

PHOTOGRAPHERS assert that the only time they succeed in taking a really good likeness is when they come across a face entirely destitute of expression, and with large, heavy features.

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UNFAVORABLE CONTRASTS.

A correspondont, who has heen lately reading about the early Methodist preachers, says that "the contrast with the Methodist ministry of to-day is so great that one would scarcely recognize them as members of the same holy class." He speaks of "the preacher's room" in his father's house, and how often it was occupied hy the zealous itinerants of an early day, and also of a recent period of three years' affliction, in which time he has had hut one visit from a minister of the gospel. We sympathize with our hrother in his sufferings heartily, and to some extent in his views. We hope, however, that there are circumstances which somewhat relieve the caso of the pastoral neglect of which he complains; and if not, we wish to believe that such instances are comparatively rare. This neglect of pastoral visiting is a serions defect with somo of our preachers, and onght by all means to be corrected. Many charges suffer grievously on account of it, and the wandering sheep especially are lost to us hecause they are not searched out at their homes, and brought into intimate personal contact with the preacher. To leave an sfflicted member for three years—one whose infirmities preclnde the possibility of attendance at church—without a pastoral visit, is, we imagine, a rare and extreme case. Possibly this might be explained so as to exculpate the pastor, hut there is strong presumption of inexcusable oversight and carelessness.

Our preachers, owing to frequent chsnges, have some difficnlty in finding persons situated as onr correspondent seems to be, and, if advised by messago or otherwise, they would be only too happy to minister to them in their sufferings. It does not apply to the instance in hand, probably, but we sometimes see people stand much upon their dignity when tho new preacher comes among them, and are highly offended if he does not promptly and intuitively find them ont. In affliction people are ready to censnre their pastor becanse he is not at their bedsides at once, when the good man has never received a hint that they were in trouble. Of those who complain most, it is sometimes their own fault that they are not visited. The sick, the afflicted, and those that are out of the way should be visited often and by preference, and other classes as much as time permits. But no preacher who *preaches* and stndies can give all his time to visiting. If he does he will develop his legs at the expense of his brain; and while he becomes popular in the social circle, his sermons will become exceedingly dull and commonplace. There is a golden mean in this thing, and it is an nnreasonably exacting clamor which wonld impose pastoral visiting upon the preacher as his solo employment.

Times have changed, and we have perhaps changed with them. The early preachers were much of their time in the saddle; their circuits and districts were as large as Conferences are now, and in their rounds they had their favorite stopping-places and temporary homes; hut we question whether their pastoral visiting was anything like as thorough and universal as that of our pastors of the present day. It could not well he otherwise, with the amonnt of traveling and preaching which the fathers had to do. In the days of Asbnry and McKendree traveling preachers usually located when they married, and these who continued in the regular work had no other homes than such as they found in the families of the people. However self-denying they were, many of the most devoted located, lived at home, and served the church as they could in that relation. In contrasting their endurance of hardships, bodily snfferings, and indifference to pecuniary support, these things are to bo considered. The state of the country was such that peculiar perils and hardships were inseparable from the ministerial calling. It is a matter of thankfulness that preschers now have not so many nor always the same kind of hinderances to encounter, but we have no doubt that they meet such obstacles as they have as faithfully and as heroically as the fathers met those which encompassed their path. Besides, we must remember that only the record of the greatest, the most devoted and the most heroic has come down to us. Beside these towering forms we may be snre there were many crooked and stunted trunks, and a vast deal of scrub growth.

The average ability of our present race of preachers is not less than that of the olden time. It may not seem so, for the reason that mediocrity and inefficiency do not survive the waste of time. As for piety, we believe the comparison is not altogether unfavorable to the present generation. The social atmosphere is different, and many of the circumstances which test ministerial devotion are changed; but the old spirit still lives in the hearts of onr preachers, and they are very much the same sort of men that the fathers would have been had they lived in these times. We know nothing, however, more helpful and inspiring than the perusal of the history of the early Methodist preachers. A noble race they were, and we have much to learn of them in the art of saving souls, and in the maintenance of the power and anthority of the pulpit. They were mighty in the Scriptures, mighty in prayer, and irresistible in their appeals to the conscience. And let us not forget that they owed much of their success to their sufferings. Their poverty enriched the church; their destitution and afflictions carried conviction, and crowned their eloquence with overwhelming effect. They were full of faith and the Holy Ghost. So must be the preacher of this day, and so he is. There are exceptions of unfaithfulness, of low spirituality, of feebleness; but there is much of toil, sacrifice and suffering now. The horse and saddlebags have largely given place to station work and to the railroad; hut the brain work, the wear and tear of nervos, and the exhaustion of the consecrated man are probably greater than in the olden time. We verily think that the Methodist preacher of to-day has to meet a heavier demand upon his strength than he who was in the harness from half to three-quarters of a century ago.

THE OLD ARM CHAIR.

The veritable chair occupied by John Adams when he signed the Declaration of Independence was also occupied hy the prosident of the Cincinnati Convention. As for the chair itself, it is described as "a small arm chair, plain hlack, with a gilt decoration, and upholstered in snnff-colored reps." It was, of course, put up with great care, and handled in a most reverential manner. When it reached the platform, after its long journey from the East, we suppose the assembled politicians did obeisance to the ancient relic, and that the president felt a new glow of patriotism as he sat down in it. Whether the other great nominating conventions will secure the services of the chair we do not know, hut we hope they may if there is any virtne in it.

This is a desperate and rather singular measure to be resorted to by those who hoast of having coerced a whole section into snhmission, and as having put down a most gigantic rebellion. Strange it mnst have seemed to the old chair, steeped, as it was, in the principles of rebellion against the best government in its day, to hear what it has lately heard about the sin of rebellion. The old-time doctrine of civil liberty, the consent of the governed, resistance to oppression, and the like, are seen in a different light now. After pulling down the pillars of freedom, and doing what England tried to do, they talk about the spirit of '76, and the pnrpose to return to the practices and principles of the signers of that most rebellious document, the Declaration of Independence. Their interest was with one rebellion and against the other, and this is a difference which an old arm chair can easily see.

But in saving the country in one sense they have nearly lost it in another. All constitutional morality, all sense of political obligation, all reverence for principles and compacts went down with the war, and the rights of States and of individuals were sacrificed to the necessities of a military despotism. Jupiter and the frogs over again. The King is no log, hut a living, voracions, all-devouring centralization. The sword has a sharp edge for the North as well as the South, and if rebels have no rights, the position is easily enough reached that nobody has any. The old chair saw the instrument signed, felt the glow and nerve of one of the chief rebels who pnt his name to the immortal paper, and has doubtless been a thousand times astonished at the perversions of the sacred text. Full of the memories of the old Continental Congress, its eloquence, honesty and love of liberty, we can only imagine the surprise excited by the occurrences of the hour.

And then to find its humble and modest self drawn forth from its long retirement to be gazed at by the multitude, and to be set in by the president of a political convention, nearly a hnndred years from the day it was made immortal! It doubtless remembers the weight, proportions and temper of the occupant who first gave it honor and renown, and is institnting comparisons between him who pledged his life, his fortune and his sacred honor, and those who now attempt to sit in the seat of this political Moses. The saddest of satires, and the sorriest burlesque upon the condition of the country is this appeal to the principles and noble traditions of the past. If the military President were to put on the old clothes of Washington, and if our Congressmen were to hunt up and put on the vestments of the patriots of the Revolntion, we fear they would nndergo no change of character. They would only expose themselves to condemnation and ridicule by affecting virtues which they never possessed.

This is the sublimest hypocrisy to worship the chair of a patriot and statesman after they have trodden his principles under foot. And yet this appeal to the doctrines of the fathers of American liberty is not without significance. It might be regarded as the partial return of reason and conscience, provided there is even an element of sincerity in it. To get back to the habits of a pnrer political life is at least conceded as desirable. But the thing itself is gone. The words of freedom, the vocahnlary of patriotism still exist, but the truth and life which were in them are lost. An empty chair is all that is left of '76 in these days of unblushing corruption and of almost universal political rottenness.

Let every minister, while he is preaching, remember that God makes one of his hearers.

MISSIONS TO THE MEXICANS.

BY BISHOP MARVIN.

Onr Mexican mission might employ twenty missionaries profitably in Texas, to say nothing of the opening in Mexico itself. If the troubles in Mexico continue, there will be many immigrants to Texas of those who are in the midst of the confusion, and who have had enough of revolution to satisfy them.

I would like to get the ear of the church on this subject. The Mexican work falls naturally to us, as a church. The field is open. We have access to the people beyond what we could have hoped for. The little labor already bestowed has yielded fruit sooner and in more generous quantity than we believed. There is much land to possess. Going into all the world, we have come to this part of it, and must *move on* or be recreant. The Son of God, who has placed us here in such suggestive contact with this work, will hold us to account for it. Matters are ripe for us. Every hour's delay is a loss.

And the church is able now to go up and possess this land. We can plead poverty no longer. We are becoming rich and increased with goods again, even now. God has given us money, and alas! we are slow to use it for his glory. When he so strangely converted and called our brother Hernandez to this work, and yet more strangely sent him to our church, a poorly-paid presiding elder of the West Texas Conference had to provide almost entirely for his expenses out of his own pocket for several months. When he came to Conference, and the time had fully come to set the mission on foot on something like a permanent basis, there was not a dollar in the treasury. I had absolutely to traverse the country, here in this frontier Conference, and raise in driblets so much as would meet the present emergency. The missionary is economical. He does not require a great deal of money, but must have some little to meet imperative demands. I have done this work in prayer and faith. And now let me say to all who love the kingdom of Christ above as their chief joy, a few words in the great name of the Master.

1. It is high time for us to wake up to our obligations as a missionary church. I say *to wake up*, for we have been asleep. We are dozing over a small mission in China. This, besides the work in the Indian Mission Conference, is all we are doing that can be called foreign missionary work proper. Our people spend millions in sumptuous living and the vain ornamentation of their dying bodies, while we are doing next to nothing for the conversion of the world beyond our own domain. Verily we are guilty concerning our brother. His blood is upon our skirts. We have been dosing our consciences with the plea of poverty ever since the war. We have gone too far with this. We are not so poor as we have pretended. We waste millions on our pride every year. Other millions we hoard. Many of us are ambitions to be rich. What will the end be? Just when the rich fool began to chuckle over his accumulated treasures his soul was required of him. That very night he died, and the Lord said: "So is every one that layeth up treasure for himself and is not rich toward God."

2. A new era of enlightenment must begin with the preachers. Even we, brethren, many of us, who are set apart to this very thing, do not see the truth of God in a clear light. We are not stirred with a great sanctified ambition to become participants in the conquest of the whole world for Christ. We do small things in a small way. If we get through the year, and "get a support;" if the work does not actually run down on our hands, and we *pass* in the examination of character at Conference, and get another "good circuit," we are content. There is no restless, consuming zeal. We communicate no high sentiments to the church where we go. We do not drill the militant host for invasion and conquest. We are scarcely fit even for garrison duty. If we were what we ought to be, the Lord's people under our pastorate would soon be ready for the "sacrifice and service of Christ," and never satisfied except when doing something toward the grand consummation—the planting of the banner of the cross in the heart of the enemy's domains.

3. We are in danger of losing a just apprehension of the import of the great commission: "Go ye into all the world and preach the gospel to every creature." We are so accustomed, in religious matters, to nothing more than doing our duties in a dull way, and looking to results only in a selfish light, fostering no generous purpose nor holy aims for the rescue of endangered souls, that we can lay no claim to any participation of the spirit of Christ. He has made his church the organ of his mercies to the world. What a gracious privilege it is to be partaker with Christ in the salvation of men, yet how stupidly do we decline the glorious opportunity! We eat and drink to-day and die to-morrow, with no works to follow us; whereas we might be preparing ourselves to become partakers of the joy of Christ when "he became poor for our sakes, that we might be made rich." Have we this "mind that was in Christ," leading us to impoverish ourselves for the spiritual enrichment of others?

4. There are some who say, We have more than we can do at home, and have nothing to spare for distant fields. This betrays the most deplorable ignorance of the fundamental conditions of spiritual prosperity. The churches that are most active in aggressive labors are those that thrive most at home. The spirit of Evangelical enterprise is the very power by which the church is developed. A church that is carrying on large enterprises of salvation among the nations that sit in darkness and in the shadow of death, every one of whose members, men, women and children, are imbued with holy interest in the work of the distant missionary, can never stagnate in its home work. Where the spirit of Christ abounds it will propagate itself. Our home resources are so stinted because we are not more alive to the great purpose of grace that brought the Savior down from heaven. If we did only abound in missionary zeal, home labor would multiply by an inevitable law of vital forces.

5. Let every preacher in the church lay himself out this year for the cause of missions. Let him read about it, and think about it, and pray about it, and talk about it, until he shall become filled with a holy enthusiasm for the spread of the glorious gospel of Christ over the whole earth. Let him become ambitious to see the heathen given to Christ for his inheritance and the earth for his possession. Let him preach about it, and lecture in the Sunday schools upon it. Let him devise plans with his members, men and women, for raising money to enable his church to take her place in the front ranks of those who wage war against Satan. Let him be consumed by the zeal of the Lord's house.

6. Let every Quarterly Conference take the matter in hand, and determine to double the amount of any former year's contribution for the cause of missions. Many charges might raise four times, yea ten times, any former amount, and then not reach the measure of duty. On some circuits not one in ten of the members of the church contributes any amount, however small. The preacher ought to bring home the obligation to every individual.

7. Let it be the subject of earnest consideration in every church conference. If every church in the connection could only be brought to consider this matter seriously and earnestly in conference, surely there would spring up a new and far deeper interest.

8. Let every man and woman and child in the church ask himself, herself: "Am I doing my duty?" If you have heretofore given twenty-five or thirty cents, carelessly in a bat collection, ask yourself if you ought not now to give *five* or *ten* dollars. Go and talk with your preacher about it. If you have considered yourself too poor to give anything, resolve now that you will save up, from some source, a mite for the treasury of the Lord. Let not the poorest think that the little sum they may be able to pay will be despised. The greater part of the money on which the Mexican mission has been set on foot was collected in small sums from poor people. In eternity, when they have forgotten all the money they ever spent for coffee, yea even for bread, they will see the marvelous increase of this. God gives a great blessing upon the contributions of his poor. And he looks greatly to the poor to carry on his kingdom. There are not a great many rich people in the world; still fewer in the church. Poor people have the greatest part of the work to do. God honors them greatly in this. But, my brother, if you are rich, ask yourself if you ought not to pay fifty or one hundred dollars, or even more than that, this year, into the treasury of the church for her missionary work. Consider the question as you would do if you were going to the bar of God within this hour.

Finally, let every one in private prayer, every morning and every evening, offer this petition—that God, for the sake of his Son, who gave his life for us, may follow with his blessing what he has enabled us to contribute to his cause. It is not only money that the church needs. It is that all may be done in the spirit of prayer. May all our hearts unite with unutterable agony of labor and prayer, and concentrate all the resources of labor and supplication in the petition: "Thy kingdom come!"—*St. Louis Christian Advocate.*

We have received the catalogue of Emory and Henry College, for the session of 1871-72. The total number of students is one hundred and eighty-three.

The A. M. E. Zion Church is likely to jilt our Northern friends after all their wooing. If all the wayward children return to mother church after this fashion, there is yet a long spell of billing and cooing before a united Methodism shall surprise and bless the world. We find the shortest statement of the matter in the *Methodist:*

A dissension has broken out in the African Methodist Episcopal Zion Church in reference to the contemplated union with our church. The commissioners appointed by the General Conferences of the two churches were to have met here on May 1, concurrently with the meeting of our General Conference in Brooklyn and of the Zion General Conference in New York. The majority of the Zion bishops have set themselves against the consummation of union, and to prevent it have changed the time and place of the meeting of their General Conference, appointing Charlotte, North Carolina, and the third Wednesday in June. Bishop Jones, adhering to the plan agreed upon, called the General Conference to meet in New York according to the original appointment. The New York Annual Conference, which recently met here, disapproved this act, so that it is not likely that the call will be heeded. Thus the movement for union bids fair to be defeated.

The General Conference of the Methodist Episcopal Church opened its session in Brooklyn, on Wednesday, May 1. The first business was to concur with the action of the Annual Conferences in the adoption of lay representation, and the lay delegates were invited to take their seats as members of the Conference. The Conference, including bishops and laymen, embraces four hundred and twenty-six members. The Book Concern troubles, which have agitated the Northern Church for some time, have been brought before the Conference, and Dr. Lanahan has presented his report with numerous charges and allegations. Up to this date no important measures have been definitely acted on, except the prompt completion of the plan of lay delegation.

Rev. M. S. Andrews forwards a list of new subscribers from Selma, Alabama, and says: "I brought the paper before the Church Conference with the inclosed result. I shall urge my members generally to take it, and hope to be able to send other subscribers soon. We are moving on quietly here; congregations good. Occasionally we take in one on profession, and frequently by letter. I have a very interesting class among the young men, and shall organize others soon. Accounts from the work around here are encouraging."

The Nominations.—Our readers are already advised of the nominations recently made by the Cincinnati Convention. Horace Greeley is the candidate for President, and B. Gratz Brown for Vice President. Nothing which has lately happened in political circles has produced so great a sensation as the meeting of the convention and the nominations made by it. The great political contest which culminates in November has thus been earnestly begun. The Democratic and the Republican Conventions are yet to meet and make out their platforms and designate their candidates.

Mark This.—We are receiving communications every week without the names of the writers. Articles sent must always be accompanied by the writer's name and address. They need not appear in the paper, but they must be in the editor's possession. It is the law, invariable and inexorable, with all newspapers to require the name and address.

The Rev. Charles Betts, of the South Carolina Conference, died recently near Marion, South Carolina. His name has been on the Conference roll for fifty-four years. He was born in 1800, entered the ministry in 1818, and was seventy-two years of age.

The General Assemblies of various churches will meet this month—the Northern Presbyterian, at Detroit, Michigan, May 16; the Cumberland Presbyterian, at Evansville, Indiana, May 16; the Southern Presbyterian, at Richmond, Virginia; the Southern Baptist Convention, at Raleigh, North Carolina, May 9.

CAMP MEETING.

A camp meeting will be held on the camp ground purchased by the New Orleans District Conference, commencing on Friday, June 21, and continuing to Friday, June 28, to which brethren, clerical and lay, of adjacent cities and country are invited.

The camp ground is eligibly situated directly upon the Gulf coast, two miles west of Biloxi, Mississippi, and within a quarter of a mile of the New Orleans and Mobile railroad.

The trustees will meet on the grounds on Tuesday, the twenty-first of May, to determine and fix the position and place of each particular tent, at which time all persons desiring to tent are invited to be present.

Persons desiring further information are requested to correspond with the secretary.

Further particulars of manner of transportation, entertainment, etc., will be announced at an early date.

W. H. DAMERON. W. R. STUART.
PHILIP HALLORAN. J. J. LYONS.
SAMUEL K. RUSS. J. H. KELLER.
W. H. FOSTER, President.
R. M. WALMSLEY, Secretary.
JOHN L. DUNNICA, Treasurer.

NEW ORLEANS, May 7, 1872.

SUNDAY SCHOOL CELEBRATION.

The twenty-sixth anniversary celebration of the New Orleans District Sunday School Union will be held in Carondelet Street church on Sunday, May 19, at four o'clock P. M., in which all the schools of the Union will take part. Exercises and songs by the children.

W. H. FOSTER, President.
H. H. PRICE, Secretary.

Married.

By Rev. Robert J. Harp, at the residence of the bride's grandfather, Captain R. L. Robertson, of this city, Mr. E. S. BOATNER, of the parish of Catahoula, Louisiana, to Miss OLIVIA R. BERWICK, of New Orleans. No cards.

On the twenty-fourth of April, 1872, by the Rev. Robert Smille, at the Baptist church in Bellville, Mr. E. K. SAMPEY to Miss M. ALICE FINCH, all of Conecuh county, Alabama.

Obituaries.

MRS. SARAH E., wife of Joseph E. Wilson, died at Millford, Ellis county, Texas, April 18, 1872. She was the daughter Colonel Henry C. and Christiana Robinson, of Lauderdale county, Mississippi; was three happily married to her now deeply-afflicted husband on the fourteenth of March, 1871. Possessed of a strong, abiding faith in the word of God, coupled with a constant performance of Christian duty, as early trained by her now sainted mother, we have the consoling hope that her rest is that of a child of God. Earth may well mourn the loss of souls so pure. Truly sad is this melancholy fate of man. Yet, hereaved husband, trust in God, though now with you an aching void that earth may never fill. Still, thank God, Heaven can restore.

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more."

JOSEPH F. HINES.

MY DEAR MOTHER, MRS. EMMA HANTZ, was born in Rhode Island, April 20, 1790, and departed this life in Texas parish, Louisiana, December 11, 1871, aged eighty-one years. She removed with her father, Mr. Chin, first to Mobile, and then to Natchez, and finally settled in the village of Washington, Adams county, Mississippi. She became a member of the Methodist Church on the first formation of one in the Mississippi Territory, which was early in this century, under the pious labors of Tobias Gibson, the first missionary to the Natchez country. Her house was the home of the Itinerant, and her religion was kept alive by constant attendance on the ministry of the good men who from year to year administered in Washington. This village became the nucleus of Methodism of all the Southwestern country, and was the seat of government of the Mississippi Territory, and high officers and politicians had their residence there. Several Annual Conferences were held there, presided over by Bishops George Roberts and Soule, who preached to large and admiring audiences. Lorenzo Dow would occasionally preach for them, and his family lived for a few years in an adjacent county. I have heard my mother speak of a great sermon, delivered by Dr. Winans to the soldiers just before their departure for New Orleans to engage in the battle of 1815. This great man, with Lane and Harper and Drake and John C. Burruss, now rest from their labors in heaven.

My mother's experience and life demonstrated the truth of God's promise: "I will never leave thee nor forsake thee." She lived through many changes, political and temporal, and found that God was true to his promise in taking care of her who had trusted in him. Her last sickness was very sudden. The day before she was taken was a bright and beautiful Sabbath, and she was engaged all day in reading the NEW ORLEANS CHRISTIAN ADVOCATE and good books. In the morning she was taken with a severe chill, which, aggravating other diseases to which she was subject, soon brought her life to a close. She professed her readiness to meet death, sent farewells to her children and grandchildren who were far away, and then slept sweetly in Jesus.

H. B. PRICE.

DIED, at her home in Big Cane, parish of St. Landry, Louisiana, on Wednesday, January 24, 1872, MRS. CAROLINE MORRIS, aged forty years, wife of Jonathan L. Morris, Esq., a well-known and prominent merchant of this place for the last eighteen or twenty years.

The subject of this notice was a lady of high and influential position in society, and remarkable alike for her many enviable qualities and commendable virtues. Her brief illness, followed by her death in a few hours, caused a sudden shock and a deep gloom to be spread like a pall over this entire community, establishing that scriptural admonition: "In the midst of life we are in death." It has been our good fortune to share the acquaintance and enjoy the society of this family for a number of years past, and we frankly acknowledge ourselves benefitted and improved by this association, more especially by the universal courtesies and kindnesses of Mrs. Morris, whose extended attainments, veiled in her usual unreserved manner, with her cheerful disposition, secured for her the universal admiration and esteem of all who shared her acquaintance. As a wife she certainly was among the first. As a friend and associate her numerous acquaintances will unite in saying: "She had few equals;" as a mother devoted and affectionate. Her watchful care and unerring rule for the government of her children was remarkable, and plainly to be seen in every act of her eventful life. Her death was truly a calamity to her family, her friends and society; but the stern and solemn decree of the Supreme Architect of the universe has ordered it. The will of him "in whom we live, move and have our being" took in facts and circumstances which mortals cannot fathom, and suffered the departure of this amiable lady from among us for reasons man cannot unfold. While we all deeply deplore her untimely death, it is evidently more keenly felt, and best known and revered in the bosom of her large and interesting family. May God in his infinite wisdom and goodness guide and protect them through life's devious way. Sister Morris was an exemplary member of the Methodist Episcopal Church South, and she is now at rest in heaven.

"Her friends in tears a last sad requiem gave,
As all her errors, if any, slumber in the grave."

O. S. S.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending May 6, 1872:

A—Philip Allen, N W Ayer & Sons, M S Andrews $16, D Appleton & Co, Fred Athonave.

B—R P Bruton $22, Horace Bishop, D H Brewster 2 lets $50, C J Brown, C Butt, G W Bachman $3.75, A M Barrington $1.80, H H Baird, William Bartlett 75 cts.

C—E H Cushing, W C Collins $22.50, William Crawford, N A Cravens $6.50, James H Clark 75 cts, S H Cooper, S H Cox 2 lots $3, B Clegg 2 lets, Thomas Clinton, Curl & Robinson.

D—W D Daniels.

E—A H Ellis & Co, H C Ellis, W F Ellis, L Ercanbrack $5, A H Ellers & Co, Charles F Evans $42.50, Wm A Edwards $5, J F Evans $9.00, J V Enochs, Elmore, Miller & Jones.

F—H Walter Featherstun $2, E N Freshman 2 lets.

G—D A Givens, James A Godfrey, James M Gann, Griffin & Hoffman.

H—S H Hays $1.75, G W Howell, W W Hurst, M R Hollister $4, Wm Harp.

I—Ivison, Blakeman, Taylor & Co.

J—R B Johnson $16, O L Johnson, R J Jones, K A Jones $19.

K—James W Kinnebrew $2, W P Kimball.

L—D H Linebaugh $18.85, Mrs A M Lamkin, Lee, Shepard & Dillingham, J B Lippincott & Co.

M—H H Montgomery, M J Monteith, Manly & Co, Samuel Morris $30, J W McNeill, A P Massey, C A Morphis, R E Mabry, J C McCallister, T Moody, Jas H Mays.

P—J V Pointer, W C Palmer Jr, R M Powers $6, R Parvin, W T Price.

R—J C Randall $12.60, J M Roberts $5, Geo P Rowell & Co 2 lots, R H Rogers $14, A H Redford agent, John Ritchey, A D F Randolph.

S—P H Suffold $1.60, J B Sherman 50 cts, F W Sharbrough 50 cts, Mrs A M Saunders $50, Geo S Scofield, A Shepherd, E W Simmons $2, S R Sprobs, Samuel H Schroeder $20, J W Schermerhorn, James Shanks $10, Scribner, Welford & Co.

T—J L Terry, Mrs R Turner, W S Turner $4, J M Tapp, Isaac B Thurman.

U—Thos J Upton.

W—J R Wilson 2 lots, D J Wright $10, Mrs N L Wragg, James L Wright $2, Amicus Williams $1, Geo Woods & Co, A R Winfield.

Y—N B Young, E W Yancey $3.

One letter without signature, from Waynesboro, Mississippi.

DISSOLUTION OF COPARTNERSHIP.—Attention is called to the card of Messrs. C. E. Girardey & Co., in another column.

FURNITURE.—McCracken & Brewster, Nos. 37, 39 and 41 Royal street, have a large and varied stock of furniture, to which we invite the attention of our patrons.

SPRING AND SUMMER CLOTHING AND GENTS' FURNISHING GOODS.—See advertisement headed "Grand Reopening," and call at the store of D. Davis, 200 Poydras street.

UNDERTAKER.—We call special attention to the advertisement of Francis Johnson, undertaker, Nos. 205 and 207 Magazine street. Mr. Johnson supplies burial caskets and cases, and embalms bodies.

DRY GOODS.—We have heard a great deal said, by those visiting the establishment of Mr. J. Miller, 621 Magazine street, about his fine goods and low prices. Mr. Miller is providing for a vigorous and thrifty business. Call and judge for yourselves of his goods and prices.

ORNAMENTAL IRON WORKS.—Those interested in first-class ornamental iron work are referred to the advertisement of the Southern Ornamental Iron Works of George Cronan, corner of Erato and Magnolia streets. Mr. Cronan has an extensive and growing establishment.

PURE LOUISIANA SUGARS, MOLASSES AND SIRUPS.—The firm of A. Thomson & Co., 48 Tchoupitoulas street, is one of the largest, most reliable and enterprising in the trade. We take pleasure in directing attention to the advertisement of so worthy a house, and do not hesitate to recommend them to our friends.

THE HOWE SEWING MACHINE has recently carried off many prizes at the Louisiana State Fair, just closed. Everybody who has either used or examined critically this machine is fully cognizant of the fact that it is easy of operation, facile in management, simple in construction, economic in use, and capable of tucking, hemming, braiding, quilting and cording with the same effectiveness and dispatch. Strangers visiting the city should not fail to call on Mr. D. P. Perry, the popular and efficient general Southern agent, 183 Canal street. It is bright with the records of repeated victory, the gleam of its gold medals, the glory of the "Cross of the Legion of Honor," and the flash of its blue ribbons flaunted to the breeze. We do not know but that its medallion imprint shines out with the cumulated luster of all, presenting, as it does, the image of "Elias Howe, Jr.," the inventor of the instrument, which is at once a blessing and a benefaction to the human family.

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street,
ap18 2m New Orleans.

BUSINESS NOTICES.

Dr. Tutt's Liver Pills.—As a purgative medicine stands unrivaled. Their action is uniform, certain and safe. They are entirely vegetable, and do not cause those griping pains that most pills do.

AUGUSTA, November 0, 1869.

DR. WILLIAM H. TUTT—*Dear Sir*: I have long been a sufferer of torpor of the Liver and Dyspepsia, and in search of relief I have tried almost every medicine recommended for those diseases, but have never derived half the benefit from any of them as I have from your Vegetable Liver Pills. They are invaluable, and I would recommend them to all with Dyspepsia, Sick Headache or Biliousness. Yours truly, W. J. BLAIR,
my9 1t Late of Danville, Virginia.

Dr. Tutt's Hair Dye the Best in the World.

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. np26 6m

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.
Branch office—33 CAMP STREET.
A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.
ja18 1y

A Warning.—Dr. Abernethy once affirmed that his mistakes would fill a graveyard; and if this confession sprung from so eminent an authority as this distinguished English Esculapius, how many graveyards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility, or similar functional derangements, to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to the organs, regulating the system of circulation, sending an exhilirating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. ap18 1m

NEW ADVERTISEMENTS.

DISSOLUTION OF COPARTNERSHIP.

The copartnership heretofore existing between the undersigned, under the name and style of C. E. GIRARDEY & CO., expired by limitation on the thirtieth of April, 1872. Either of the undersigned are authorized to sign in liquidation.

NEW ORLEANS, May 1, 1872.
C. E. GIRARDEY.
THOS. L. MACON.
NICH'S J. HOEY.

NOTICE OF COPARTNERSHIP.

The undersigned will continue business at No. 47 Exchange Place as heretofore, under the name and style of C. E. GIRARDEY & CO., and will attend to the liquidation of the affairs of the old firm.

MR. JOHN H. O'CONNOR has this day become associated with them as partner in the firm.

Grateful to the public for the liberal patronage bestowed on the old firm, they hope to merit a continuance thereof by devotion to the interests intrusted to their attention.

NEW ORLEANS, May 1, 1872.
C. E. GIRARDEY.
NICHOLAS J. HOEY.

Referring to the above, I take great pleasure in recommending to my friends the new firm of C. E. GIRARDEY & CO.

NEW ORLEANS, May 1, 1872.
my9 1t THOS. L. MACON.

NOT SELLING OUT!

BUT STILL SELLING CHEAPER THAN those who are, and especially the *selling off of the Bankrupt Stock* at half price, and still they are receiving NEW GOODS daily.

A visit to my store will convince the public that my stock of DRY GOODS will be found to be cheaper than the *BANKRUPT STOCK*, and to prove it my customers and the public are invited to inspect my

NEW STOCK,
Which is arriving daily.

Fine assortment of PIQUES at 20 cents.
Fine assortment of Satin-striped PIQUES at 25 cents.
Fine assortment of Fancy PERCALES at 12½ cents per yard.

J. MILLER,
621 .....Magazine street.....621
Bet. Jackson and Josephine streets,
my9 1y NEW ORLEANS.

FRESH LEAVES IN THE WREATH OF FAME.

THE HOWE SEWING MACHINE AGAIN TRIUMPHANT.

Displays of Work Crowned by the Committee.

The following awards have been conferred upon the HOWE IMPROVED FAMILY SEWING MACHINE at the Louisiana State Fair, just closed:

For the best Braiding by machine.
For the best Embroidered Child's Cloak.
For the best Infant's Dress.
First Premium for best Leather Work on machine.
For the best Infant's Dress executed by a girl under fourteen years.
For the best Lady's Dressing Gown executed by a girl under fourteen years.

Thus embodying in these Premiums the very virtues and qualities claimed by the Howe, viz.:

The best Braiding, the best Embroidery, the best Plain Sewing.

Also the First Award for the best Lubricating Oil, for machinery, made in the Southern States.

D. P. PERRY,
Gen'l Southern Agent Howe Machine Co.,
my9 1t 183 Canal st., New Orleans.

THREE YEARS IN A Man-Trap. By T. S. ARTHUR, is *now* ready. It is a *thrilling* recital of a three years' life in a city dram-shop, *shows up* the vile deceptions practiced in bar-rooms, and is the *most powerful* work of the kind ever written—is certain to have *an immense sale*. Apply for an agency, and *make money*. QUEEN CITY PUBLISHING CO., Cincinnati, O. my9 1f

GRAND REOPENING.

THE undersigned would respectfully inform the patrons and friends of the late firm of DAVIS & JACKSON that he can be found at their old stand, No. 200 Poydras street, with the finest selection of SPRING AND SUMMER CLOTHING, GENTS' FURNISHING GOODS and HATS ever offered in this market. Remember the old place, 200 Poydras street.

my9 1t D. DAVIS.

NEW ADVERTISEMENTS.

PURE LOUISIANA SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.
A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery. A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs. A. THOMSON & CO.,
48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.
A. THOMSON & CO.,
my9 6m 48 Tchoupitoulas street.

500 AGENTS WANTED

FOR THE MOST POPULAR AND RAPID-selling books in the Gulf States, among which are: *Literature, Art and Song*; *The Home of God's People*; T. S. Arthur's great Temperance Book, *Six Nights with the Washingtonians*; *The Mimic World*, by Olivo Logan; *Our Digestion, or My Jolly Friend's Secret*, Dio Lewis' last and greatest work; *Buffalo Land*, by W. E. Webb, the noted pioneer and humorist, rivaling Mark Twain's best; *The Underground Railroad*, thrilling and exciting far beyond that of any novel or drama ever written, and other superior books. Sold only through agents. For circulars and terms address GOODWYN & CO.,
57 Magazine street,
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THOS. HASAM. JOHN C. POOLEY.

HASAM & POOLEY,
LUMBER—LUMBER.

Cabins made to order. Every description of Lumber always on hand. Also Sash, Blinds, etc.

Mills and Yard, cor. Cedar and Julia, New Basin, New Orleans.
Box 840. my9 1m

CHARLES BALLEJO,
FAMILY GROCER,
St. Charles, corner of Jackson street,
my9 3m New Orleans, La.

GEORGE CRONAN,
(SUCCESSOR TO BENNETT & BURGES,)
SOUTHERN ORNAMENTAL IRON WORKS
Corner Magnolia and Erato Sts.,
Near Jackson Railroad Depot,
my9 3m NEW ORLEANS.

JAMES M'CRACKEN. GEO. E. BREWSTER.

McCRACKEN & BREWSTER,
DEALERS IN FURNITURE,
Nos. 37, 39 and 41 Royal street.
Manufactory, corner Derbigny and Custom-house streets, New Orleans. my9 6m

FRANCIS JOHNSON, UNDERTAKER,
205 and 207 Magazine street,
Between Julia and St. Joseph,
has constantly on hand a full assortment of Wood and Metallic Burial Cases and Caskets. Bodies embalmed by the most approved process, or disinterred and carefully shipped. Carriages always on hand for balls, weddings, parties, etc. my9 1m

Agents WANTED FOR THE LIGHT OF THE WORLD. A GRAND and popular Repository of Religious Knowledge. Agents sell 100 per week. A splendid quarto, with 200 magnificent illustrations on STEEL and WOOD. Agents who sell this can have a prospectus free of our *Pictorial Home Bible*, published in English and German. Address at *once*, to secure terms and territory, WM. FLINT & CO., Savannah, Ga. my9 3meow

PUBLICATIONS FOR ALL Prominent Benevolent Organizations.

FRATERNITY.—**100,000 SOLD!**—Masonic, Odd Fellows, Knights of Pythias, Red Men, Mechanics, Temperance, etc.

Sale *unrivaled* by anything heretofore offered. Agents with no experience are selling 20 Pictures and upward a day. One of our agents *has cleared* over $1,200 in three months. The Brethren *welcome* these works. Our inducements are UNPRECEDENTED. Our commissions are positively one-*fourth larger* than any other house does or CAN offer. Send for circular of Order to which you belong, giving No. of your Lodge, and state where you saw this advertisement. You will certainly engage with us.

J. HALE POWERS & CO.,
Fraternity Publishers,
my9 7m Cincinnati, Ohio.

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IMPORTERS AND DEALERS IN
Plantation and Builders' Hardware,
MARBLE, MARBLEIZED SLATE AND IRON MANTLES,
Grates, Hearths and Fire Bricks,
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B. L. MANN & CO.,
103 Peters and 87 Fulton streets,
NEW ORLEANS,
DEALERS IN
HIDES, WOOL, PELTRIES, FURS, Leather, Tanners' & Curriers' Supplies.
The highest price paid for SEED COTTON. ☞ Cotton Binned on the most reasonable terms. my2 1m

OTIS' STEAM SAW,
PLANING AND GRIST MILLS,
AND BLACKSMITH'S SHOP,
Corner of Water and Madison Streets,
HOUMA, ALABAMA.

Orders received at the above Mills for all kinds of Lumber, dressed or rough. Fresh Meal, bolted or unbolted, always on hand. Also all styles of Moldings.

my2 3m WILLIAM OTIS.

NEW ADVERTISEMENTS.

ORGANS.

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DESCRIPTIVE CATALOGUES

OF THE

WOODS ORGANS,

FOR

Churches, Families, Sabbath Schools and Schools,

☞ NO BETTER IN THE MARKET. ☜
my2 1f

OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board moderate. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 1f

COMMERCIAL INSURANCE COMP'Y
OF NEW ORLEANS.
SIXTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the Company publish the following statement:

Premiums received for the year ending March 31, 1872:

Fire		$36,612 65
Marine		21,305 04
River		91,638 80
		$170,556 54
Add unterminated premiums, March 31, '71		17,479 59
		$188,036 13
Less unterminated '31 March, 1872		12,464 79
		$175,571 34
Paid fire losses	$26,629 71	
Paid marine losses	11,242 57	
Paid river losses	42,126 98	
	$79,999 26	
Paid rebate	26,774 25	
Paid reinsurance	4,174 75	
Paid return premiums	2,721 97	
Paid taxes	8,734 98	
Paid contingent	1,513 57	
Paid rent	4,775 00	
Paid expenses, salaries, stamps, etc.	15,170 13	
	$143,863 91	
Less profit and loss and interest	16,573 00	
		127,290 94
Profits		$48,280 40

ASSETS.

Stock notes	$73,400 00
Bills receivable	120,387 23
Furniture	3,883 93
Harbor boat stock	1,241 00
City bonds	1,320 00
Bills in course of collection, net	21,430 63
Cash on hand	124,438 21
	$349,101 00

NEW ORLEANS, March 30, 1872.

The above statement is a just and correct transcript from the books of this Company.
J. H. OGLESBY, President.
WALTER HUNTINGTON, Secretary.

CITY OF NEW ORLEANS, April 9, 1872.
Sworn to and subscribed before me, notary. EDWARD IVY, N. P.

NEW ORLEANS, April 9, 1872.

At a meeting of the Board of Directors, held on the eighth of April, it was resolved that a dividend of Fifteen Dollars per share be declared, to be credited on the stock notes.
J. H. OGLESBY, President.
JOHN T. HARDIE,
Vice President.
WALTER HUNTINGTON, Secretary. ap18 1m

GEORGE JOHN WAGNER.
DEALER IN ALL KINDS OF
BOOTS, SHOES AND BROGANS,
Corner of Ursulines and Dauphine Sts.,
(SIGN OF THE RED BOOT,)
NEW ORLEANS.

Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. ap25 3m

TARPAULINS.....TARPAULINS.
C. H. ALLEN. SAMUEL BROOK.
C. H. ALLEN & CO.,
84.....NEW LEVEE ST..... 84

Keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap1 2m

AGENTS WANTED.—MARK TWAINS' New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap1 3m5p

NEW ADVERTISEMENTS.

INTEREST ON DEPOSITS.

NEW ORLEANS NATIONAL BANK.

AUTHORIZED CAPITAL..... $500,000
PAID UP..... 400,000

Directors.

J. K. BELL, late Kennett & Bell.
J. L. DUNNICA, of J. L. Dunnica & Co., Produce Commission.
THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
ALBERT CHAISKY, Clothier.
H. BLOCK, of Block, Brittin & Co., Grocers.
G. D. FISHER, of Fisher, Johnson & Co., Cotton Commission.
J. N. BEADLES, of Beadles, Wingo & Co., Cotton and Tobacco Commission.
J. P. GARVEY, Sugar and Molasses.
S. DELGADO, of Delgado & Co., Sugar and Molasses.
A. HIRSCH, of Schwabacher & Hirsh, Grocers, Produce Commission.
E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.

President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty-ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.

ap4 3m RICHARD JONES, Cashier.

INTEREST ON DEPOSITS.

CRESCENT CITY NATIONAL BANK
OF NEW ORLEANS.

NEW ORLEANS, April 5, 1872.

From and after this date interest at the rate of four per cent. per annum will be allowed on all deposits in this bank, payable on the first of July and first of January of each year.

By order of the Board of Directors.
CHARLES FAURIE, JR.,
ap11 1m Cashier.

JOHN GOMERSALL
PAYS THE HIGHEST CASH PRICES FOR
Sheep Skins, Hides, Furs, Wool,
COTTON, WOOLEN AND COTTON RAGS,

Paper Stock, Rope, Bagging, Tarpaulins, Wrought and Scrap Cast Iron, Copper, Brass, Zinc, Lead, Pewter, Anchors and Chains.

N. B.—TAILORS' CLIPPINGS and all kinds of Woolen Rags especially wanted.

No. 39 Peters street, New Orleans.
☞ Strict attention paid to consignments.
ap11 1m5p

MARBLE AND GRANITE WORKS.
GEORGE STROUD,

Late of and successor to John Stroud & Co., (established in 1830,)
158, 160, 162 and 161 St. Charles st.,
Cor. Girod street, New Orleans.

Every description of MONUMENTAL, CEMETERY and BUILDING WORK done in the best manner. Particular attention given to all country orders.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter as well as by a visit to the city.

Designs and Sketches furnished on application. ap25 3m

T. W. BOTHICK,
UNDERTAKER,
271 Camp street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood Coffins always on hand. Embalming and Disinterring. Bodies carefully shipped. Hearses, carriages and cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. my2 2m

CHAS. H. REED, REAL ESTATE BROKER, 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. ap25 2m

PETER McENROE,
CISTERN MAKER,
COR. HOWARD AND POYDRAS STREETS,
NEW ORLEANS.

Second-hand Cisterns always on hand. All work guaranteed.

Box 143 Mechanics' and Traders' Exchange. ap25 2m

TO BUILDERS AND CONTRACTORS.

T. FAUCETT

has established an office at No. 83 Carondelet Walk, and is ready to supply orders in BRICKS, SAND, LIME, CEMENT, and all sorts of Building Materials. All orders will be promptly attended to, and at the lowest market prices.

NEW ORLEANS, March 26, 1872. apt 3m

FOR LEASE.—250 ACRES OF CLEARED LAND on Lake St. Joseph, and 50 Acres uncleared, for one year; one-half cash and the balance at the end of the year. Also, 2,000 Acres best Cotton Land, uncleared, in Arkansas, FOR SALE, above any overflow that has ever occurred, lying between Little Rock and Pine Bluff. Address E. R., Pelican House, New Orleans, Louisiana. mh14 2m

E. A. TYLER,
115 CANAL ST., NEW ORLEANS,
Fine Watches, Diamonds, Jewelry,

Plated Ware, Table Cutlery, Fancy Goods, etc. Pure STERLING SILVERWARE, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. mh28 2m5p

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Successors to E. Girard,
DEALERS IN
FANCY AND STAPLE DRY GOODS,
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ap4 3m5p Cor. Bourbon, New Orleans.

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The Light in the East.
A comprehensive Religious Work, with 250 elegant Engravings, embracing
THE LIFE OF CHRIST,
the Lives of His Apostles and Evangelists, together with the Lives of the Patriarchs and Prophets, and of the most eminent Christian Martyrs, Fathers and Reformers. To which is added the History of the Religious Denominations of the world. A clear and Modern, with much other valuable matter, making it the most comprehensive Religious Work ever published. Send for circulars, with full description and terms, to agents.

Address
NATIONAL PUBLISHING CO.,
271 and 276 Second street,
Ja18 2t5ms Memphis, Tenn.

The Child's Corner.

A CHILD'S THOUGHTS AT SUNSET.

"After the sun went to bed, I guess the angels must have left the door open, for the light shone out."

"See, father, how the light shines out,
Just as it did before!
The angels, when the sun went in,
Forgot to shut the door.
And now it shines up there so bright,
While here 'tis getting dark;
And see! the angels in the light!
They're singing, father; hark!

"O if I were an angel, pa,
Each night I'd spread my wings
And fly, and fill my apron full
Of stars—those pretty things;
I wish I had enough to make
A wreath around my head,
To light us when we stay awake
After the sun's abed.

"See how they open all around,
And shining, smile on me!
If on the wrong side 'tis so bright,
Oh what must heaven be!
I wish so much that I could have
That bright cloud for a seat,
And the warm, happy sun, to shine
So soft upon my feet.

"Do let me go there, dear papa,
And help the angels sing—
They're standing in the doorway now,
A joyous, happy ring;
And see! oh see! the light shines yet,
Bright as it did before!
I guess the angels did forget
Papa, to shut the door."

New York Evangelist.

THE LIGHTNING-TAMERS.

There were not only a good many superstitious boys and girls, but grown people in olden time who believed thunder and lightning to be God's wrath; and it is not so much a matter of wonder to us when we think that its strokes killed men and animals, and destroyed buildings, and tore up trees, and no one knew what it was or how to defend himself against its terrors.

Benjamin Franklin, of whom you have all heard and read all your lives, a Boston and afterward a Philadelphia printer, first evolved the principle by study and experiment that lightning and electricity are one; but the idea was laughed at by the London Royal Society, before which his account was read. That the snapping and sparkling from a small glass bottle, and ground out of a small glass cylinder, turned by a hand crank, could possibly be the same as lightning seemed too frivolous to these philosophers to think of for a moment.

But Franklin bethought him of a simple way to test his deductions. And one day in June, 1752, he watched with interest a mass of threatening clouds gather, and, retiring to a little hill just outside of Philadelphia, he sent up his kite with sharp-pointed wire projecting eight or ten inches beyond it, and attached to a silken cord with a steel key at the end which he held in his hand. Not long did he wait before the lightning came down, emitting electric sparks from the key. The truth that made Franklin the greatest philosopher of his age was proven beyond a doubt.

In the meantime his report before the London Society set a few others thinking, and they resolved to test the principle by following out Franklin's directions. One, a French philosopher in Paris, set up his rod forty feet in height outside the city, and received from the clouds a spark in answer. Another, from the roof of his house, with a rod ninety feet above its base, felt a shock. One inquirer, Prof. Richman, while making the bold experiment at St. Petersburg, Russia, through some carelessness was killed by an unexpected discharge from his rod.

The beauty of Franklin as a philosopher was, he always put his theory into practice; so he was not long in making a useful application of his discovery by inventing the lightning-rod, which disarms the thunder-cloud of its terror by silently drawing its electricity from it to such an extent as to prevent an explosion, and yet in case of an explosion it conducts the formidable element safely to the ground.

Mr. Hume, of England, said to Franklin: "America has sent us many good things, gold, silver, sugar, indigo, but you are the first philosopher, and indeed the first great man of letters for whom we are indebted to her." Mr. Hume thought, with Solomon, that wisdom is above gold.

Eighty years after Franklin taught the lightning submission, Prof. Morse was on board the packet ship Sully, on the way from Havre to New York, and while in conversation with one of the passengers about a late experiment in Paris, by which electricity had been conveyed through a coil of wire, the thought, "Why may not messages be transmitted by electricity?" suddenly flashed through his brain, and this thought was the seed of the telegraph, which grew forthwith to its present length and breadth, but not, however, without overcoming many obstacles.

He appealed to Congress for aid to complete the invention, but to little purpose, except to be ridiculed as a visionary dreamer and to have his petition offset by another for money to build a telegraph to the moon. He went to Europe, but England and France gave him no better encouragement. He besought Congress a second time, and on the last night of the session $30,000 was voted him, by only half-dozen majority, to build a telegraph between Washington and Baltimore. Prof. Morse, like Franklin with his kite, had tested his scheme by constructing a rude apparatus and stretching a wire round and round his room, forming a telegraph in actual operation of half a mile in length.

Franklin caught the lightning and told it how to carry itself harmlessly. Morse took it up and taught it how to talk, and its first words, "What hath God wrought!" were heard from Washington to Baltimore, May 27, 1844. He lived to receive honors as the "father of the telegraph" from every quarter of the globe, and only the other day, amid a nation's tears and deep regrets, he was carried to Greenwood for his last resting place.—*Christian Weekly.*

THE CROWS AND THE WOODPECKER.—When will wonders cease among these wonderful creatures—the birds? Perhaps the California birds are brighter than those of the same kind elsewhere, but if you can tell a bird story to beat this, I should like to hear it.

On our way to the Yosemito valley we noticed the immense trunks of what we should call "Big Trees" in New England, but the ordinary pine growth of the Sierra Nevadas, filled from top to bottom with holes bored with the accuracy and precision of the truest auger, and within each hole, closely fitted to a considerable depth, an acorn which none of our skill or strength could extract. We asked our driver what this meant. Smiling at our ignorance, he told us this was the work of the woodpeckers. *They* bore these hole. *They* insert the nuts and thus provide for the time to come, so that the sluggard may be sent not only to the ant and the stork and the "busy bee" to learn wisdom and work, but to the woodpecker. It is said the acorn breeds a worm which is the special delight of the woodpecker.

And now, for the rest of our story, which is in keeping with the mischief-making, mirth-loving character of the crow.

We noticed stones inserted in some of the holes instead of nuts.

We asked what this meant. Our driver was a clever man, who was never troubled by our many questions.

"This," said he, "is what the crows do. They like to fool the woodpeckers; so by immense labor they extract the acorn, and in its stead insert a stone!"

I suppose they stay by and enjoy the joke when the woodpecker pecks away at the stone.

HAZEL HOLLOW.

Once there was a little girl named Mabel; and one Saturday afternoon in autumn she asked her mother if she might go with some of the school girls to pick hazelnuts.

Mabel was such a good little girl that her mother did not like to refuse her anything, and so told her she might go if she would take care not to get separated from her friends in the woods.

"Do not fear for me, mother mine," said Mabel; and off the little girl tripped, and joined her friends, Susan Lane, Lucy Manning, and I know not how many more school girls—all ready for a frolic.

They walked two miles before they came to the place where the hazelnuts grew in plenty; and then they all went into a low dell, or hollow, where the nuts grew thick, though the sunshine could hardly send one of its rays into the close bushes.

Mabel was so delighted at the sight that she began to pick up the nuts, and fill her apron with them; for in her hurry she had forgotten to take a basket.

She was so intent on picking the nuts that she did not notice that the buzz of the voices of her friends was no longer heard. But all at once she looked, and saw that she was all alone. No trace of one of her friends could she see. She called "Susan! Lucy!" but no one answered.

"You are trying to frighten me!" cried Mabel. "Susan! Mary! answer me! You have kept up the joke long enough." But no sound could Mabel hear, except the song of a distant thrush and the tapping of a woodpecker on the trunk of a tree near by.

She now began to get distressed; for Hazel Hollow was a dark and lonely place, and far from any house. Then, holding her nuts still in her apron, she climbed up out of the hollow, and found herself in a wood. She did not know which path to take.

She walked a few steps, when she heard a loud rattling noise. "Ah! that must be a rattlesnake," thought poor Mabel; and off she ran in another direction, and sat down on a rock.

But she had not sat there long when she heard a growl that seemed to come from behind a bush. "What can that be?" thought Mabel. "I'll not be afraid, if I can help it." Then came a loud hissing noise, and then another growl.

"I'm not afraid of any wild beast that dwells in these woods," thought Mabel; "for my mother told me that there were none here but rabbits and squirrels, and I'm sure they would run from me if they were to see me."

So Mabel picked up a stick, and was running round by the bush, when she stumbled over something that was alive, and that seized hold of her, and began to growl. It acted as if it wanted to scratch and bite her; but it did no harm.

"Oh, you needn't try to scare me!" cried Mabel. "If you can't growl better than that, you had better not try to play the wild beast again. I know you, Lucy Manning! And there are the rest of you hiding there behind the trunks of trees. Oh, you ought to be ashamed of yourselves!"

Yes, there were all the girls; and I think they ought to have known better than to try to frighten a little girl like Mabel. They all came up and began to laugh, when they found that she was not to be fooled. It is not a good plan to play such jokes on children; for, if Mabel had been a timid child, she might have been seriously harmed.—*Anna Livingstone.*

ENVY PUNISHED.—A Burmese potter, it is said, became envious of the prosperity of a washerman, and, to ruin him, induced the King to order him to wash one of his black elephants white, that he might be "lord of the white elephant," which in the East is a great distinction. The washerman replied that, by the rules of his art, he must have a vessel large enough to wash him in. The King ordered the potter to make him such a vessel. When made, it was crushed by the first step of the elephant in it. Many times was this repeated; and the potter was ruined by the very scheme he had intended should crush his enemy.

IF THE disposition is good, the acts will be so too, though we may not be able to do all we desire.

Little hands can pluck the weeds,
Sins of heart and hand and tongue,
Choking down the pleasant plants,
That they grow so rank among.
Little hands can gather in,
When the harvest-time is come,
God will garner all the sheaves,
Till we sing the harvest home.

The Farm and Garden.

For the Advocate.

THE ORCHARD AND FRUIT GARDEN FOR MAY.

The principal work in the orchard now is to destroy the insects which prey upon it, and to check superfluous growth and fruit. It requires some nerve to thin a heavy crop of fine peaches, pears, plums, etc., especially where the frosts in past years have nipped them in the bud. But if we would have fine fruit we must not allow it to remain too thickly set. We must have the courage to thin freely, often pulling off more than half the young crop. It is also well now to remove straggling shoots. Examine the grapevines also. Do not spare the grape bunches if they are too thick. Keep the strawberry beds free from grass and weeds, and cut off all runners as fast as they appear. You cannot have runners and fruit. Water copiously at least three times a week in the evening, during dry weather, through the bearing season. This is troublesome, but it must be done if we would have an abundance of strawberries. The following is a good way to raise strawberries: Take two planks, each about six inches wide, and of any length you desire. Place them on the ground edgewise, and confine them in that position by driving stubs, one at each end and one in the middle; the beds may be four feet wide. Fill up between these planks with rich earth mixed with manure, and the beds are made. Plant your strawberries on these beds, and then they can be easily cultivated. Protect young pear and apple trees from the powerful rays of the sun. Two planks nailed together, and placed on the southwest side of the trunk, will be a good protection. There is no better time to prune fruit trees than now; prune apple and pear trees to form low heads; wounds that are made with the knife at this season soon heal. Watch for the appearance of blight on pear trees; as soon as the leaf begins to curl cut the limb off and burn it, or the disease will spread from the amputated limb. In localities where the frost has cut the fruit off, the tree will be growing luxuriantly, making great quantities of wood; cut judiciously now, to form many spurs in place of one long limb; fruit buds in abundance will form on the spurs, and next season great crops of fruit will be the reward. Old fruit trees will be greatly benefited now by rubbing their trunks with a weak solution of soft country soap or potash. Where trees are heavily loaded with fruit it should be thinned out, which will greatly improve the remaining fruit. The horticulturist's time is never better employed than when thinning out fruit and vegetables.—*Soil of Sunny South.*

MILDEW ON GRAPES.—Powdered sulphur is the best thing to remedy all diseases of the grape-vine. It should be sprinkled on with a dredging box or from a syringe.

FOR CANKER IN FRUIT TREES.—Canker in apple, pear and plum trees should be watered with a decoction of aloes, ground well drained, and trees manured.

A VALUABLE COMPOST.—Near every dwelling, but a little out of the way, there should be a place, vat or cistern prepared, where all the scrapings from the door-yard and litter from the garden can be conveniently deposited; where, likewise, should be thrown all the woolen rags and other refuse stuff, such as old boots and shoes, bones, etc., usually committed to the flames by the neat housewife upon every return of that ever-to-be-dreaded festival, commonly denominated house-cleaning.—Into this receptacle also throw all your corn-cobs, old brine and soap suds on washing days, and ashes and lime rubbish where lenches are emptied, and occasionally a wheelbarrow full of muck or stable manure, or loam or turf, and you will find at the end of the year that you have a quantity of excellent manure, far more valuable for many purposes than barnyard manure.

HOW TO RAISE GIANT ASPARAGUS.—About the first of November, or as soon as the frost has well blackened the asparagus tops, take a scythe and mow all down close to the surface of the bed; let it lie a day or two, then set fire to the heap of stalks, burn it to ashes, and spread the ashes over the bed. Then go to your barnyard, take a load of clean, fresh stable manure, and add thereto half a bushel of hen-dung, turning over and mixing the whole together throughout. This makes a pretty powerful compost. Apply one such load to every twenty feet of your asparagus beds, which should be six feet wide. With a strong three-pronged spud or fork dig this dressing under. The whole is now left for the winter. In the spring, as early as possible, turn the top of the bed over lightly once more. Now, as the asparagus grows naturally on the side of the ocean, and loves salt water, you should give it a good supply of its favorite condiment. Cover the surface of the bed about a quarter of an inch thick with fine packing salt; it is not too much. As the spring rains come down it gradually dissolves. Not a weed will appear during the whole season. Everything else, pig-weed, purslain, all refuse to grow on the top of the asparagus beds. But if would do your eyes good to see the stout, tender stalks of the plant itself push up through the surface early in the season. By this treatment it may be grown as large around as a hoe-handle, and as tender and succulent as any ever was. The same round of treatment should be given to the bed every year.—*Hortus.*

THINGS TO REMEMBER.—A surveyor's chain is 4 poles or 76 feet, divided into 100 links or 792 inches. A square chain is 16 square poles, and 10 square chains is an acre. 4 roods are an acre, each containing 1,240 square yards or 34,787 feet, or 24 yards 28 inches on each side. A pole is 5½ yards each way. An acre is 4,840 square yards, or 69 yards, 1 foot, 7½ inches each way; and 3 acres are 120½ yards each way. A square mile, 1,760 yards each way, is 640 acres; half a mile, or 880 yards each way, is 160 acres; a quarter of a mile, or 440 yards each way, is a park or farm of 40 acres, and a furlong, or 220 yards each way, is 10 acres. AGRICOLA.

THE JERSEY CATTLE.

The great claim of the Jersey, says the *Prairie Farmer*, is as a cream-producing animal. Where milk is to be disposed of by the gallon, as it is in a city market or at a cheese factory, the Jersey is an unprofitable cow to keep. But where quality and richness, and not quantity, is desired, as in furnishing milk and cream for the family, or for producing butter of beautiful rich color and fine flavor, it has no peer among all the improved breeds of cattle. There is both pleasure and profit in keeping a few of these cows on every farm. They are pets to be loved and tenderly cared for. Their yield of cream is surprising, in both quantity and quality. There is no greater dainty for the table than Jersey cream. The butter made from it is of surpassing excellence, and often commands twice the price of ordinary butter in the market. Even a few of these cows in a herd will cause the peculiar color and flavor of Jersey butter to be observed in that made from the entire quantity of milk. It is also observed that the milk of half-breeds has the characteristics of full-blooded animals in an eminent degree, to such an extent is the influence of the male exerted on the progeny of the short-horn, Devon or native cow.

POULTRY HOUSES should be warm, light and well ventilated, and yet a majority of them are dark, close and uncomfortable. As a natural consequence the fowls confined in them are generally weak, drooping and diseased.

HOUSEKEEPERS' DEPARTMENT.

MRS. BARBER'S GINGER COOKIES.—One cup of molasses, half a cup of butter, half a cup of water, two teaspoonfuls of soda, a pinch of salt, ginger to suit the taste. Bake rather quick.

GERMAN PICKLES.—Take sound, ripe cucumbers, peel and remove the seeds, cut lengthways into strips an inch wide. To three quarts of the pieces add three cups of vinegar and four of water; soak twenty-four hours, stirring once or twice. Put one quart of vinegar on the fire, add one pint of sugar, a little stick cinnamon and a teaspoonful of pimento tied in a bit of cloth; scald all together; add the cucumber and boil till soft.

SURE REMEDY FOR CATARRH.—A subscriber informs us that a sure remedy for catarrh is salt and water. Take half a teacup of blood-warm water and dissolve sufficient salt in it so that it can be plainly tasted. Then pour it in the palm of the hand and snuff it into the nostrils. Two applications a day will soon produce good results. He has cured himself, and the remedy has been applied in some twenty instances in this town, with the most gratifying results. Surely such a simple remedy is worth trying.

MOCK VENISON.—Cut a nice piece of *corned beef* in thin slices, and soak three or four hours in tepid water, changing the water often. Do sure and have plenty of water to soak it in. When sufficiently freshened, drain, wipe dry, put on a hot gridiron, and broil quickly—turning often—only enough to be fully hot through. Make a gravy of drawn butter; add a little pepper; taste before adding salt; add the yolk of an egg, boiled hard and chopped fine, and if agreeable a little boiled onion and pour over it; or simply butter, pepper and a little salt, as for beefsteak. This is an excellent dish, when so situated as to have little opportunity for fresh meat; but a *fresh* beefsteak thus seasoned is better.

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NEW USE FOR FLAX-SEED.

The following statement, copied from an English paper, is of great interest to the American farmers, as it seems to open a new use for flax-seed, and may greatly enhance the price, so as to make flax-growing profitable. The new use is in the manufacture of an article called linoleum, deriving the name from linum and oleum. It is said that it will be a rival of caoutchouc, or, as it is commonly called, India rubber. The new article is manufactured of linseed oil by oxidizing it until it is solidified into a resinous substance, as we frequently find it when it has been exposed to the atmosphere. It is stated that "in this state it is combined with resinous gums and other ingredients, wherenpon it assumes the appearance and most of the properties of India rubber. Like India rubber, it can be dissolved into a cement and used in the manufacture of the material for water-proof clothing. It can be used as varnish for the protection of iron or wood, or for coating ships' bottoms. It is as good as a commen cement, having properties similar to the marine glue made from India rubber and shellac. It is easily vulcanized by exposure to heat, and by this means becomes as hard as the hardest wood, and capable of the finest polish. The great variety of uses to which it can be applied in this form will at once suggest themselves to the reader. The manufacture of linoleum has thus far been made to produce floor-cloth, for which it has proved itself well adapted. Combined with ground cork, it is spread on a stout canvas, the back of which is afterward water-proofed with oxidized oil. The fabric is then printed by means of blocks in the ordinary way. The floor-cloth thus produced is pliable, noiseless to walk upon, washes well, preserves its color, and rolls up like an ordinary carpet. It is very durable, and its component parts will not decompose by heat or exposure to the sun or air, as will India rubber.—*New York Tribune.*

LIGHT AND SOUND.—It is now generally the accepted doctrine that both light and sound are produced by vibration, in the former case, of a highly attennated, elastic medium, called ether (not yet positively demonstrated to exist,) and in the latter case, of the air or some other vibrating body. It must be borne in mind, however, that the vibrations of light are different in character, as well as in medium, from those of sound. This difference can be easily illustrated. If a number of ivory and glass balls are suspended side by side, in contact, and a blow is given to the first ball, in the direction of the line of balls, the impact is conveyed through all the balls, until the last one flies off. What takes place here is the alternate compression and elastic recovery of form of each ball; and this is exactly the way in which sound is propagated, by longitudinal vibration. The propagation of light, on the other hand, is like the advance of a wave in water, or in a long cord, lying on the ground, and jerked up and down at one end, or in a carpet or table-cloth, when shaken or spread. Something appears to advance; but when motion has ceased, the water, cord or carpet is just where it was before. It was the *motion* or *wave* that advanced, and if we examine the path of each part of the body affected, we find that it has merely risen and fallen, in a line perpendicular to the progress of the wave. This is the nature of the propagation of light, by transverse vibrations. It is well, therefore, to distinguish between light and sound, by speaking of the undulations of the former, and the pulses of the latter.

JELLY FISH.—Agassiz observes that "to form an idea of his true appearance, one must meet him as he swims along at midday, rather lazily withal, his huge semi-transparent disk, with its flexible lobed margin, glittering in the sun, and his tentacles floating a distance of many yards behind him. Encountering one of these huge jelly fishes, when out in a row-boat, we attempted to make a rough measurement of his dimensions upon the spot. He was lying quietly near the surface, and did not seem in the least disturbed by the proceeding, but allowed the oar, eight feet in length, to be laid across the disk, which proved to be seven feet in diameter. Backing the boat slowly along the line of the tentacles, which were floating at their utmost extension behind him, we measured those in the same manner, and found them to be rather more than fourteen times the length of the oar, thus covering a space of some hundred and twelve feet. This huge mass is produced by a hydroid, measuring not more than half an inch in length when full grown.

FATHER WOLF has reported to the Ecuador government on the geology of the Manabi coast, and has discovered bones of ancient horses mixed with those of the Andes mastodon.

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have no material change to notice in the general market since our last issue. The receipts of sugar have been moderate, and met a fair demand at prices showing some irregularity, but without any quotable change.

The weather has been clear and pleasant, and decidedly favorable to the growing crops. We do not, however, hear anything from the country to support the common impression at the North and abroad that there has been any very great extension of the area planted. Upon this point further developments will be looked for with more than ordinary interest.—The reports to the Cotton Exchange will no doubt give authentic information on the subject. Our accounts from the sugar crop are still discouraging.

The river is 3 feet below high water mark.

COTTON.—The following are the arrivals since the third instant:

Louisiana and Mississippi.....bales..	4,511
Lake.....	6
Mobile.....	78
Texas.....	47
Total.....	4,672

On Saturday there appeared to be rather more irregularity in average lists, but even-running and the higher grades generally were firm at previous rates. The sales embraced 1,450 bales. On Monday the market was strengthened by a material advance in foreign exchange, which was only partially counteracted by a decline of 1-16d. in uplands at Liverpool, but its effect was mainly confined to the better qualities, which were firm without any quotable improvement, while the lower grades were offered more freely. The business was again of moderate extent, summing up 1,800 bales. On Tuesday the demand was limited, and in the face of a decline of ⅛c. at New York and 1-16d. at Liverpool, the few buyers who came forward claimed concessions of about ⅛c. Most factors, however, adhered to their previous pretensions, and the sales were consequently confined to barely 750 bales. We put our outside figures for strict good ordinary at 21⅝c., but it sold as high as 21¾c. and also at 21½c. Low middling sold at 22c. for loose classification and 22¼c. for good style, and strict middling as low as 23¼c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 916,567 bales, against 1,305,415 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,037,514 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 114,166 to France, and a decrease of 724,752 to Great Britain, and of 276,317 to other foreign ports.

We quote:

Ordinary.....	19¼ @ 20¼
Good ordinary.....	21 @ 21⅛
Low middling.....	22 @ 22½
Middling.....	23 @ —
Strict middling.....	23¼ @ 23⅜
Good middling.....	— @ 23⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales,	25,323
Arrived past three days.	4,672
Arrived previously.....1,019,328—	1,024,000
	1,049,323
Exported past three days. 12,496	
Exported previously..... 956,067—	968,563
Stock on hand and on shipboard..	80,760

SUGAR.—The supplies from plantation meet with a good demand on the landing, and were sold on Saturday, Monday and Tuesday at 6@6½c. for inferior, 7@7½c. for common, 8@8¼c. for good common, 9@9½c. for good fair, 10c. for prime, 10¼c. for strictly prime to choice, and 11⅛@11¼c. for choice yellow clarified. There is a good stock on hand in the sheds, but not much demand for it.

MOLASSES.—The small lots coming in from plantation are disposed of readily as received. They were sold on Saturday, Monday and Tuesday at 20@30c. for thin inferior, 40c. for fair, 45c. for good fair, 50c. for reboiled, 50@53c. for prime fermenting, 35c. for inferior fermenting, and 58c. for prime reboiled.

CORN.—On Tuesday there was a fair supply on the landing, but the demand was only moderate. 3,000 sacks sold at 71@72c. for mixed and yellow, and 73c. for white.

OATS.—On Tuesday 1,500 sacks sold at 62, 63@64c. ₱ bushel.

BRAN.—There were sales on Saturday and Monday of 2,000 sacks at $1.45@$1.50 ₱ 100 lbs. On Tuesday 400 sacks sold at $1.45@$1.50 ₱ 100 lbs.

PORK.—The market has been dull since our last review. On Saturday 100 bbls. mess sold at $13.75 ₱ bbl. On Monday and Tuesday mess was quoted at $13.50 ₱ bbl., without any sales. It is retailing at $13.75@$14.

BACON.—On Tuesday 100 casks sold at 5½c. for shoulders, 7¾c. for clear rib sides, and 7⅞, 8@8⅛c. for clear sides.

HAMS.—Sugar-cured are in fair demand. There were sales on Saturday and Monday of 150 tierces, in lots, at 11@11¼c. ₱ lb.

DRY SALT MEAT.—The market is dull and prices are lower, although there is very little in first hands. On Saturday 5 casks clear sides sold at 6½c. ₱ lb. Shoulders are quoted at 4¾@4⅞c., rib sides 5¾c.

LARD.—On Monday 117 kegs country kettle-rendered sold at 10c., and 150 kegs city kettle-rendered at 10⅝c. ₱ lb. Kegs are now held and are jobbing at 10½@10¾c. for kettle-rendered, and 11½c. for refined; tierces are quoted at 9¼c. for packers' and 9¾@10c. ₱ lb. for refined.

BEEF.—Texas commands $11@$12, Western $16.50 ₱ bbl. Western is scarce. The market is bare of Northern.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 113⅜@113⅝, (against 114⅛ at New York,) and closed at 113@113¼, (against 113⅝ at New York.)

The sales of silver embraced $1,500 in American half dollars on Monday at 109½, and $500 on Tuesday at the same.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	— —	— —
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	34
Tallow	— —	16
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	35	75
Cider, ₱ bbl:		
Western	10 00	—
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl.	— —	65
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	— —
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	51
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	13 50	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	17	22
Eggs, ₱ dozen:		
Western	13	15
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 40	— —
Herrings	30	35
Mackerel, No. 1, ₱ bbl	14 00	18 00
Mackerel, No. 2	11 00	15 00
Mackerel, No. 3	8 50	— —
Flaxseed, ₱ lb	6	7
Flour, ₱ bbl:		
Double extra	7 00	7 50
Superfine	6 25	— —
Fine	6 00	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	17	19
Almonds, shelled	25	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₱ bag	18	18½
Hay, ₱ ton:		
Prime	33 00	— —
Choice	34 00	— —
Iron, ₱ ton:		
Pig	42 00	45 00
Country bar, ₱ lb	5½	8½
English	5½	8½
Swedes, assorted	6½	7½
Hoop	6½	8½
Sheet	6½	8½
Boiler	7½	8½
Nail rods	— —	10½
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	9½	— —
Sheet	11½	12½
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	— — 45
Sole, oak	42	45
Harness	43	45
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 80	2 00
Cement	2 50	3 00
Plaster Paris	3 00	3 25
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	— —	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	75	— —
Coal oil, in barrels	29	31
Coal oil, in cases	34	38
Linseed, raw	95	1 00
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7½
Northern	5½	7½
Southern	4½	7
Castile, genuine	12½	13½
Castile, imitation	11½	12
Sardines:		
Half boxes	34	35
Quarter boxes	22½	— —
Spices, ₱ lb:		
Cassia	37½	40
Cloves	20	25
Nutmegs	1 15	1 20
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13	— —
Pulverized	13	— —
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Ponchong	30	50
Tin, ₱ box:		
Block	— —	18 25
In plates, I. X	18 00	16 00
In plates, I. C	15 75	17 25
Leaded plates, I. X	17 00	15 75
Leaded plates, I. C	14 75	

CATTLE MARKET.

NEW ORLEANS, May 7, 1872.

Texas beeves, choice ₱ head.	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb, net	10	@	13
Hogs, ₱ lb, gross	4½	@	6
Sheep, first quality, ₱ head	6 00	@	7 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Special Notices.

Selma District Conference.

The Selma District Conference will be held at Orrville, commencing on Wednesday night, May 29, and embracing Sunday, June 2. Bishop J. C. Keener will preside. The introductory sermon will be preached on Wednesday night, at half-past seven o'clock, by Rev. A. S. Andrews, D. D., chancellor of the Southern University. The conference will be addressed on the subject of Missions by Bishop Keener, and the Rev. S. P. Richardson, agent of the American Bible Society. The Sabbath school will be addressed by the Rev. A. D. McVoy, president of Centenary Institute. Our friends at Orrville are expecting the entire delegation. Let none fail to attend. The preachers will please forward at once the names of delegates to the Rev. J. F. Evans, Orrville, Alabama.

A. J. BIGGS, P. E.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 23-26. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

WM. B. HINES, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—SECOND ROUND.

Olustee circuit	May	4, 5
Troy circuit		11, 12
Fort Deposit circuit		18, 19
Pine Level circuit		25, 26
Greenville circuit	June	1, 2
Greenville station		8, 9
Rutledge circuit		15, 16
Elba circuit		22, 23

J. W. SHORES, P. E.

GREENSBORO DIST.—SECOND ROUND.

Perryville, at Bethel	May	4, 5
Greensboro		11, 12
Havana, at Vaughn's chapel		18, 19
Brush Creek, at Mount Nebo		25, 26
Plantersville, at Pleasant Valley	June	8, 9
Newbern and Hamburg, at Mount Carmel		15, 16

The above are on the second round. The following are on the third round:

Marion	July	13, 14
Robeson Springs, at Clanton		20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

SELMA DISTRICT.—SECOND ROUND.

East Selma station	May	4, 5
Dayton and Spring Hill, at Dayton		11, 12
Linden and Flatwoods mission, at Dayton		11, 12
Choctaw Corner circuit		18, 19
Peachtree circuit, at Pine Hill		25, 26
Orrville circuit, at Orrville	June	1, 2

A. J. BIGGS, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Cuba, at Chestnut Grove	May	4, 5
Gainesville, at Warsaw		11, 12
Gaston, at Pushmataha		18, 19
Butler, at Butler		25, 26
Bladen Springs, at Bladen Sprigs	June	1, 2

S. H. COX, P. E.

MOBILE DISTRICT.—SECOND ROUND.

Eastern Shore	May	4, 5
Pollard circuit, at Pollard		11, 12
Pensacola		18, 19
Milton		25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Anacoco, at Oak Grove	May	11, 12
Mansfield, at Providence		18, 19
Caddo, at Pleasant Hill		25, 26
Pleasant Hill, at Beulah	June	1, 2
Manny, at Pine Grove		8, 9
Keachie, at Longstreet		15, 16
Springville, at Loggy Bayou	30,	July 1
Shreveport station	July	6, 7

JOHN PIPES, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Thibodaux	May	5
Felicity street		12
German charges—Dryades street, Craps street		19, 26
Plaquemine	June	2
Moreau street		9
Algiers		23
Baton Rouge	29,	30

LINUS PARKER, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Vernon circuit, at Douglass	May	11, 12
Homer circuit, at Arizona		18, 19
Haynesville, at Crystal Springs		25, 26
Ouachita, at Marshall	June	1, 2
Farmerville ct., at Farmerville		15, 16
Castor circuit, at Brooklyn		29, 30
Monroe	July	13, 14
Trenton		20, 21

S. B. SCOTT, P. E.

LAKE PROVIDENCE DIST—SECOND ROUND.

Waterproof, at St. Joseph	May	4, 5
Wesley and Jordan, at Wesley		11, 12
Bastrop, at Bastrop		18, 19
Floyd and Delhi, at Delhi		25, 26
Oak Grove, at Hollywood	June	1, 2
Lake Providence, at Lake Providence		8, 9
Lind Grove, at Bartholomew		15, 16
Rayville, at Union		22, 23
Winnsboro, at Hurricane		29, 30
Shelly Island, at Holly Grove	July	6, 7

J. T. DAVIS, P. E.

OPELOUSAS DISTRICT.

Lake Charles	May	25, 26
Grand Chenier	June	1, 2
Calcasieu		8, 9
Sugartown		15, 16

B. F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

Richland, at Ebenezer	May	4, 5
Durant, at Durant		11, 12
Valden, at Valden		18, 19
Black Hawk, at Emory		25, 26
Greenwood and McNutt, at Greenwood	June	1, 2

Bishop Keener will (D. V.) dedicate our new church at Valden, May 19, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—SECOND ROUND.

Greensburg	May	11, 12
Pontchatoula and Livingston		18, 19
Big Creek		25, 26
Franklinton	June	8, 9
Covington		15, 16
St. Helena		22, 23

J. NICHOLSON, P. E.

JACKSON DISTRICT—SECOND ROUND.

Yazoo circuit, at Benton	May	4, 5
Mount Olive circuit and Yazoo mission, at Fletcher chapel		11, 12
Sulphur Springs, at Liberty		18, 19
Raymond circuit, at Bolton		25, 26
Brownsville circuit, at Liberty	June	1, 2
Camden and Thomastown cts., at Forest Grove		8, 9
Carthage circuit, at Salem		15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12-14. All the preachers and official members of the district, who can, are requested to meet him there at that time.

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Rolling Fork	May	4, 5
Clover Hill		11, 12
South Warren, at Forest chapel		18, 19
North Warren, Milldale and Sunflower, at Wesley		25, 26
Cayuga, at Cayuga	June	1, 2
Fayette, at Mount Carmel		8, 9
Kingston		15, 16

The District Conference will be held in Fayette, April 18-21. Bishop H. H. Kavanaugh, D. D., will preside. Opening sermon on Thursday night, by Rev. John G. Jones.

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

BRANDON DISTRICT.—SECOND ROUND.

Lake circuit, at Lake station	May	4, 5
Decatur mission, at Tallasha		11, 12
Philadelphia circuit		16, 17
Morton circuit		25, 26
Trenton circuit	June	1, 2
Raleigh circuit		8, 9
Taylorville mission		15, 16
Garlandsville circuit		22, 23

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Burtonton, at Burtonton	May	4, 5
Georgetown, at Mount Pleasant		11, 12
Beauregard, at Wesson		18, 19
Jackson		25, 26
Crystal Springs	June	1, 2
Hogue Chitto		8, 9
Brookhaven		15, 16

W. E. M. LINFIELD, P. E.
Post Office, Crystal Springs.

MERIDIAN DISTRICT.—SECOND ROUND.

Enterprise circuit, at Sukalena	May	4, 5
Enterprise station		11, 12
Marion circuit		18, 19
Clarke circuit		25, 26
Meridian station	June	1, 2
Paulding circuit		8, 9

WM. B. HINES, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

White Plains circuit	May	4, 5
Pearlington ct., at Turtle Skin		11, 12
Ocean Springs		18, 19
East and West Pascagoula		25, 26
Greene mission	June	1, 2

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—SECOND ROUND.

Jackson	May	4, 5
Amite		11, 12
Meadville		18, 19
Wilkinson, at Macedonia		25, 26
Buffalo	June	1, 2

J. L. FONAYTH, P. E.

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Advice to Young Ladies, T. S. Arthur	1 00
Advice to a Young Convert	75
Annual Conference Reminiscences	75
Apostolical Succession, Essay on	65
Apostolical Succession, Abbey	50
Appeal Against Dancing	25
Bible Index and Dictionary, Barr	65
Bascom's Works, per volume	1 00
Biographical Sketches	1 25
Biblical Atlas	80
Cook Book, New. Mrs. Hill's	1 50
Calvinistic Controversy	50
Cross of Christ	50
Clark's Christian Theology	75
Clarke's View	20
Clark, Adam, Life of	1 00
Childs, J. W., Life of	60
Dow's Life and Writings	1 50
Defense of Armageddon	25
Davis and Jackson	1 25
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Incidents of Western Travel	75
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Minutes of Annual Conferences, 1858 to 1865	2 00
Methodist Pulpit South, cloth	2 00
Methodist Pulpit South, morocco	3 00
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Newton, Robert, Life of	75
Notes on the XXV Articles	1 25
Pillar of Fire	1 50
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Protestantism in Mississippi	75
Pierce's Notes on Acts	85
Personages	75
Pulpit and Stage	75
Primary Platform of Methodism	75
Surrey of Eagle's Nest	1 50
Sword and Garment	1 50
Ten Nights in a Bar-Room	1 00
The Way to Prosper, T. S. Arthur	1 25
The Right Way	50
Throne of David	1 50
Union Pulpit, morocco	3 00
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SATURDAY	May 11	CALEDONIA.
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SATURDAY	May 25	IOWA.
SATURDAY	June 1	COLUMBIA.
SATURDAY	June 8	TRINACRIA.

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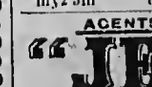

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VOL. XVIII. NEW ORLEANS, THURSDAY, MAY 16, 1872. NO. 20.

NEWS OF THE WEEK.

DOMESTIC.

PHILADELPHIA, May 8.—At to-day's session of the American Medical Association a report was read by Dr. Weatherly, from the Committee on Medical Education, suggesting that no more charters be granted for medical colleges which do not adopt a plan for education indorsed by this association, and the Legislatures of the various States be asked to revoke all charters for colleges not adopting the plan of the association, and that no delegates be admitted from institutions refusing to adopt such plan.

The report alluded to the rivalry between colleges, inducing some to lower their charges and give degrees to men totally unfit for the duties of physicians.

Dr. Findlay offered a resolution that physicians attending families by contract or by the year, or who bid for practice at less rates than regular graduates, were to be classed among irregular practitioners.—Adopted.

SELMA, ALA., May 8.—A fire occurred here at two o'clock this morning, destroying four stores. Loss, $75,000. Partial insurance.

NEW YORK, May 9.—Twenty-one Mormon missionaries sailed for Europe to-day.

Numerous memorials were read to-day at General Conference on secret societies, against the invidious distinction of race or color in electing officers, and various other subjects. Judge Caldwell proposed a delegation of six to carry fraternal greetings to the Methodist Episcopal Church of the South, which is to meet in 1874, and endeavor to effect an organization with that body. The latter clause was withdrawn and the motion carried.

The anniversary meeting of the American Tract Society to-day was largely attended, including Father Gavazzi. The annual report shows receipts for the year: From donations and legacies, $126,833; from sales, $410,903; expenditures, $537,174; balance in the treasury, $938.

A resolution was adopted providing for the prosecution of publishers and venders of obscene books and pictures.

SAG HARBOR, L. I., May 10.—The woods on the shore of Shelter Island are on fire. The conflagration extends for three miles east and west on the south side of the island.

ATLANTA, May 10.—To-day the citizens turned out en masse to decorate the graves of the Confederate soldiers. Business houses were all closed. Many strangers assisted in the ceremonies.

MEMPHIS, May 10.—The Sunday school celebration of the Protestant churches, observed here to-day, was participated in by six thousand Sunday school children.

HOUSTON, May 11.—A heavy rain storm prevailed here all Friday, yesterday afternoon extending one hundred miles radius. Bridges were swept away on the Great Northern and Central railroads by floods of water. All travel has been temporarily stopped over these roads. Large gangs of workmen have been dispatched to repair the damages.

POUGHKEEPSIE, N. Y., May 11.—The mountain fires in Chichester and Ulster counties are three miles in length. On Friday all day the smoke was so dense that the sun was obscured. The efforts of one hundred and fifty men alone saved the village of Chichester.

DETROIT, May 12.—Fifteen hundred men, employed at the Hecla, Calumet and School Craft mines, are on a strike. Troops are demanded by the sheriff and circuit judge. Sheridan replies that he has no available troops, but General Cook has sent a company of infantry. A spread of the disorders to other mines is apprehended.

NEW YORK, May 13.—The anniversary of the Presbyterian Board of Foreign Missions was held to-night at Madison Square church. The Rev. Dr. Ellinwood, the president, reported the receipts of the year at $455,000, against $320,000 the preceding year. There was a debt remaining of $50,000 until a few days ago, when a legacy of $38,000 was received. Dr. Hall gave a gratifying account of the progress made. Remarks were also made by Dr. Adams.

BALTIMORE, May 14.—In the Superior Court, this morning, counsel for the Rev. L. D. Huston filed a declaration in the libel suit brought by Huston against the proprietors of the Baltimore *American*, laying damages at $100,000.

The committee appointed by the church authorities are about commencing their official investigation of the charges against Dr. Huston.

BROOKLYN, May 14.—In the Methodist Conference, to-day, Rev. Dr. Wild, delegate from Canada, addressed the Conference, saying: The Canadian Methodist Episcopal Church would prefer a union with the Episcopal Church of the United States rather than with other Methodist bodies in Canada under their present relations with England. He said the Methodist Episcopal Church in Canada is growing more and more favorable to independence of Church and State, for the non-interference of Europe with this Continent, and was politically and religiously growing tired of the interference of England. (Applause.)

The address of Dr. Wild, and that of his colleague, Dr. Benson, were, on motion of Dr. Haven, referred to a committee of nine.

FOREIGN.

MADRID, May 9.—Marshal Serrano shoots all insurrectionists he captures who deserted from the Spanish army to the cause of Don Carlos. He spares the lives of all other prisoners. Government troops attacked a band of Carlists under Palacios, and completely defeated them. Twelve of the insurgents were killed.

MADRID, May 12.—The Carlists continue to give in their submission to the government.

Serrano will concentrate his forces in the province of Biscay to-morrow.

LONDON, May 12.—The *Observer* says communications have been passing between the cabinets of Washington and London all the past week. The United States has made no definite proposition of a favorable character.

It is hoped, however, that President Grant may recommend, and the Senate approve, a modification of the treaty. The course of the British government before Parliament to-morrow depends on the reply of the Washington cabinet.

Public opinion in England is averse to any action which will close negotiations for a settlement.

HAVANA, May 13.—The acting captain general has received orders from the King to pardon the students charged with the desecration of Castanon's grave last November. The students were released from prison this morning, the prison garb taken off of them, and they were placed on board the ironclad Saragossa, where they will remain at complete liberty until an opportunity arrives for them to go to Spain. The students are well treated; their families are with them on board the Saragossa. The city is tranquil.

MADRID, May 14.—Fifteen thousand government troops are now concentrated in the department of Biscay. Opposed to them are seven thousand Carlists, who adopt the Fabian policy. The Carlist leaders who escaped into France have been arrested and returned by the French authorities.

COPENHAGEN, May 14.—A schooner which arrived to-day, from Iceland, reports a series of violent earthquake shocks at Hasvick, on the sixteenth, seventeenth and eighteenth of April. Twenty houses were destroyed, and several persons injured, but no lives lost.

THE M. E. CHURCH BOOK CONCERN.

The quadrennial report of the agent of the Methodist Book Concern, New York, shows that it owns $717,904 in the Book Concern building and fittings, or three-fourths of the value, the other fourth belonging to the Missionary Society, making the total cost $950,356. A portion of the building rented for $72,700 annually, which pays interest at seven per cent. upon the whole cost of the property, and leaves a balance of $6,175 toward paying the taxes and insurance.

The bonds of the Concern to the amount of half a million, toward the cost of the property, payable after three years, and due in fifteen years from June 1, 1869, were all taken at par and accrued interest, without brokerage or advertising.

The sales of books for the last four years amount to $2,426,840, and the profits to $362,094, of which $105,413 have been paid under General Conference appropriations, and a balance of $256,681 was added to the capital, which, November 13 last, amounted to $1,055,179.

The total assets, including real estate, were $1,850,315, and the liabilities $795,136.

There was at the same time cash amounting to $75,159 on hand, and there was due from the Missionary Society $63,351, and from other parties $241,220, which total, or $384,740, may be applied to liquidate the indebtedness of the Concern without interfering materially with its regular business, leaving the liabilities at $410,396, which can in a few years, by annual reductions, be entirely paid. Considerable space has been devoted to accounts of newspaper publications, all of which are flourishing.

Depositories at Boston, Pittsburg and Buffalo are doing well and in good hands, and the Concern was never in as good a condition for the transaction of business as at present.

SIXTO CARRASCO writes to the *Eglise Libre* a vivid account of the success which has attended the preaching of the gospel in Saragossa, in the north of Spain. Some time since the committee at Madrid opened a church there, which has been sustained in great part by the Evangelical Continental Society of London. The Aragonese are a rude, energetic, heroic race, but extremely bigoted and intolerant. At Saragossa the "Virgin of the Pillar" is adored as the idol of the city; whose pictures in the cathedral are always brilliantly lighted, while those of Christ are left in the shade; on whose altar mass is never said, but on another at its side, for the disregard of which custom a venturesome priest once forfeited his life.

In the face of such fanaticism it was no easy undertaking to open a chapel for evangelical worship. In the choice for a leader of the movement the lot, without doubt by divine direction, fell on a Spanish Christian, already aged, a man of faith and prayer, whose character in gentleness and prudence was just adapted to meet the rudeness and passion of the people. In the words of Carrasco: "The waves of an angry sea broke in fury against the rock which opposed them, then softly died on the shore which offered them no resistance. Such is the history of Don Eximeno at Saragossa!"

An announcement of evangelical preaching produced the greatest excitement throughout the city. The priests declared that the Virgin was insulted. The hall chosen could hold a thousand persons, yet it was filled to overflowing in a moment. An immense crowd gathered around outside, partly favorable, partly hostile, in which loud cries, blows, injuries were freely exchanged. The governor of the city then appeared on the scene, with force to disperse the crowd, and send off to prison the most seditious, among whom were several *cures*. He then went into the chapel, and publicly invited the preacher to continue his sermon, announcing to the assembly that a Protestant pastor and the Bishop of Saragossa were equals before the law, and that he as governor should see that the law was faithfully carried out.

From that time the chapel has been constantly filled—at first by the curious, afterward by those in sympathy with the gospel, and lately by many who have been reached and convicted by the truth. A number who do not dare to attend by day repair to the evening service, for instruction in the word of God and the way of eternal life. Perfect order and impressive silence characterize the assemblies. A church has been formed of zealous Christians, well organized and self-sustaining, having deacons and elders over its many divisions, throughout whose members a remarkable spirit of faith and love prevails. A reaction favorable to the gospel, too, has taken place among the people of Saragossa. Protestants are no longer looked upon with suspicion or disrespect, but are by all classes treated with esteem and honor. By the grace of God the strongest enemies of the gospel thus seem to be transformed into its best friends; and there is good ground for hope that it will triumph yet more widely among the Aragonese.—*Independent.*

FEAST DAYS IN PERU.—Not less than five hundred thousand people in Peru, it is estimated, observe as many as fifty feast days annually. Fifty times five hundred thousand are twenty-five million. This, then, is the number of days actually subtracted from the labor value of the country in one year in this way. If one of these days represents but the value of a single real in labor, the loss in the aggregate for one year alone to the material wealth of the country amounts to the large sum of two million five hundred thousand soles! But when we consider that the above computation tells but half the story—that probably more than three times that number of days are wasted upon unnecessary and oftentimes unmeaning feast days—the truth becomes imposing. Enough of time is yearly expended in feast days in Peru to build a first-class railway every five years.

FROM THE WORK.

Carthage Circuit, Jackson District, Mississippi Conference.

MR. EDITOR: When I took charge of this circuit, a year ago last January, we had six appointments, one hundred members and one local elder. Through the blessings of God our number was increased one hundred per cent. Since my return this year the Lord has been with us, and the good work has been going on. We have now eleven appointments, two local elders, one local preacher, three exhorters and about two hundred and fifty members. We have an excellent young brother who expects to join the Conference next fall. Dr. O. H. P. Davis, who recently joined our church from the Congregational Methodist Church, is a good preacher, and is doing a good work on this circuit. Much of our success is due, under God, to the untiring energy and unquestioned ability of our good presiding elder, Bro. H. H. Montgomery, who has never missed a Quarterly Conference. Though our membership is tolerably large, it is scattered over such an area of country that we are forced to have union schools. We have seven of these, and some of them are partially using our uniform lessons, and are much pleased with them. We will organize one Methodist school next Sabbath, and they will use the uniform lessons.

We have no houses of worship, but we are now trying to build five good frame churches and one camp ground, and I doubt not that through the blessings of God we will succeed. The building committee of this place met, and resolved on renewed efforts to raise the subscription for the church here to $1,500. Yours in Christ,

J. M. WEEMS.

Vicksburg District Conference.

MR. EDITOR: The Vicksburg District Conference was held at Fayette, April 19 and 20. Bishop Kavanaugh was present, in fine health, and certainly never more in the spirit of his great work. W. A. Gunning made us an efficient secretary. The conference was well attended, and all the business properly supervised by it received careful attention. Evidently the work of God in the district is in a condition to cheer our hearts. A year ago the District Conference recommended the establishment of a "Warren county mission." At our late meeting the indefatigable F. M. Featherstun stood before us asking that his mission should be organized into a separate charge in the city of Vicksburg. Thus in half a year the mission has grown into a station. The conference recommended the appointment of a missionary or missionaries in the destitute portions of Adams, Jefferson and Claiborne counties. D. L. Rivers, R. D. Howe, W. J. Lum and E. R. Jones were elected delegates to the Annual Conference; G. W. Baynard, William Crutcher, E. S. Drake and J. G. Guice, alternates.

Centenary College and Port Gibson Collegiate Academy were justly commended to the confidence and support of those who have sons or daughters to educate.

Port Gibson was chosen as the place for holding the next session of the conference.

A word about the congregations and the religious services. The opening service on Thursday night was conducted by our venerable brother, J. G. Jones. The discourse was mainly historic, and no man is so well posted in the history of the church in this country as Bro. Jones. "What hath God wrought!" Bishop Kavanaugh preached, may I say, two glorious sermons—full of thought and full of divine unction. The congregations were uniformly large and deeply interested. The whole community seemed to be impressed for good, and some six or eight persons joined the church.

These District Conferences will yet grow to be a power in the church.

W. H. WATKINS.

SUNNYSIDE, May 1, 1872.

East Pascagoula Circuit, Mississippi Conference.

MR. EDITOR: With your consent I will write a few lines in reference to East Pascagoula circuit. As it has been but recently attached to the Mississippi Conference, it is almost unknown to most of her preachers.

Forty years ago the preacher did not fare as sumptuously as now. Many were his hardships and unbounded his field of labor to fill his appointments. Minus guide or compass, he traversed parts of two States, consisting of the counties of southwestern Alabama, from Mobile far up the Bigbee river, and the southeastern counties of Mississippi, often having for his couch the earth, and for his covering the starry sky, for his lullaby the chirping of the "Katy-did," with an occasional scream of the owl, or the growl of some supperless wolf. The rivers then had no ferries, the creeks no bridges; yet these men of brave hearts and willing minds subjected themselves to the powers that were, and went willingly to proclaim the tidings of salvation. Several of the pioneers of Pascagoula circuit still linger upon the shores of time. War-worn and battle-scarred, they with words of wisdom inspire us with new zeal as they bid us onward. Some of them, with harness on and glittering steel, still meet the foe of King Immanuel, and their trumpets give no uncertain sound. We refer to Fathers Garrett, Riley, Abernathy and Moody. Many years have elapsed since these veterans labored and prayed for sinners on the banks of the Pascagoula, Leaf and Chickasawha rivers. Many changes have come upon preacher and people. Time and toil have dampened the fires of youth, and put their marks of decay upon the brow of these ministers. Infants that were held in their arms and dedicated to God by baptism are now past the meridian of life, and many the honored officers of the churches they established. We would say of these brethren that their names are still remembered, and their labors of love and sacrifice have not been in vain. Frequently we are questioned by fathers and mothers in Israel—trembling with age close beside the dark river—concerning their welfare, telling us, at the same time, that they were converted and joined the church under their ministry.

Pascagoula circuit has kept pace with the march of time in the way of intelligence, comfort and sustenance for the preachers. Several circuits have been formed from her territory. The frightful creeks have been spanned by bridges, her rivers are measured by the track of the iron horse, the growl of the wolf is hushed, and the wilderness has been peopled and blossoms as the rose. The uninviting log cabins, that sheltered, without partition, both sire and son, mother, daughter, and preacher, have been swept away, and comfortable mansions, with prophets' chambers attached, reared in their stead. Schools have been patronized, and intelligence has uprooted the repose of ignorance and superstition. Churches, large and comfortable, have been erected, and Sabbath schools are crowded with happy children, learning more and more of Christ and his mission. Bishops and doctors of divinity, with now and then a Bible agent or temperance lecturer, have learned that time can be profitably employed by visiting us. And last, but not least, Pascagoula circuit has a beautiful and comfortable parsonage—to which the writer has just moved—built and paid for within the last three months, at a cost of about $1,500. For this home of comfort many thanks are due to two estimable ladies of our church, Mrs. Emma V. Vaughn and Miss Kate Griffin. The zeal manifested by them while collecting the money, during the inclement months of January and February, deserves public notice. Facing wind and storm, they suffered none to pass without a fleece from their purse. Heaven bless them for their labor of love! What would become of the itinerant were there no ladies in sympathy with him in his mission? How many of our preachers would go stockingless and suspenderless? But, thank God, there are those who first anticipate the wants of their preacher, and first relieve them. These are the ladies of our Zion.

U. B. PHILIPS.

MAY 6, 1872.

IT IS A HOPEFUL and encouraging sign of the times that the consciences of Catholics, not a few, in various parts of Europe are being awakened to a sense of sinfulness of idolatry as practiced, in some of their chapels, seeing that Scripture so repeatedly and expressly forbids worship offered to any but to God only (Deut. iv, 15, 16; Lev. xxvi, 1; Hab. ii, 18, 19; Acts. x, 26; Rev. xix, 10.) Prayer is earnestly asked that the understandings and consciences of Catholics everywhere may be enlightened to perceive the exceeding sinfulness of "bowing down to graven images," in direct opposition to the Second Commandment, which in many of the catechisms has been entirely omitted, the last being divided into two in order to make up the number ten.

CAMP MEETING.

A camp meeting will be held on the camp ground purchased by the New Orleans District Conference, commencing on Friday, June 21, and continuing to Friday, June 28, to which brethren, clerical and lay, of adjacent cities and country are invited.

The camp ground is eligibly situated directly upon the Gulf coast, two miles west of Biloxi, Mississippi, and within a quarter of a mile of the New Orleans and Mobile railroad.

The trustees will meet on the grounds on Tuesday, the twenty-first of May, to determine and fix the position and place of each particular tent, at which time all persons desiring to tent are invited to be present.

Persons desiring further information are requested to correspond with the secretary.

Further particulars of manner of transportation, entertainment, etc., will be announced at an early date.

W. H. DAMERON. W. R. STUART.
PHILIP HALLORAN. J. J. LYONS.
SAMUEL K. RUSS. J. H. KELLER.
W. H. FOSTER, President.
R. M. WALMSLEY, Secretary.
JOHN L. DUNNICA, Treasurer.

NEW ORLEANS, May 7, 1872.

SUNDAY SCHOOL CELEBRATION.

The twenty-sixth anniversary celebration of the New Orleans District Sunday School Union will be held in Carondelet Street church on Sunday, May 19, at four o'clock P. M., in which all the schools of the Union will take part. Exercises and songs by the children.

W. H. FESTER, President.
H. H. PRICE, Secretary.

SUNDAY IN NASHVILLE.

The venerable Dr. Levick Pierce preached on Sunday morning, May 5, in the First Presbyterian church, and Dr. Rush at night. Dr. Sargent preached at McKendree in the morning, and Bishop Kavanaugh at night. Dr. Rush preached at Elm Street in the morning, and Bishop Marvin at night. Bishop Kavanaugh preached at Claiborne's in the morning, and B. F. White at night. C. D. Donaldson preached at North Nashville in the morning, and Bishop Keener at night, and at Tulip Street in the morning, and S. S. Sweet at night. Bishop Pierce preached at Hobson in the morning, and at North Edgefield at night. Bishop Marvin preached at Trinity in the morning, Dr. Green preached at the Nashville and Chattanooga Depot (Round House,) in the afternoon—a good movement, which we hope will be followed up. Other appointments were filled by resident ministers. The communion was administered at several of the churches, and there were seasons of refreshing from the presence of the Lord. *Nashville Christian Advocate, May 10.*

NOTICE.

Delegates and visitors to the Selma District Conference, to convene at Orrville, May 29, are notified that carriages will await them at White's Bluff, Alabama river, and at Orrville station, Selma and N. O. railroad, on Wednesday and Thursday, the twenty-ninth and thirtieth of May.

J. F. EVANS, Pastor.

SABBATH SCHOOL ANNIVERSARY.—On Sunday afternoon, the twelfth instant, the Presbyterian Sabbath schools of our city gathered at Rev. Dr. Palmer's church to celebrate their fifth anniversary. Several clergymen were present, and hundreds of gentlemen and ladies connected with the church and the schools. The assemblage of children and their teachers was very large. The children were over 1,500 in number. The picture presented by so many bright young faces, the sweet music arising from so many fresh voices joining in songs of praise to the Most High, were most delightful, indeed, to the hundreds of older people who listened and looked on, carried back, as it were, to their own childish days.

From the report of Mr. W. O. Raymond these schools are evidently in a flourishing condition. There are thirteen schools, of which five are mission. The teachers number 232; the roll-call shows 2,732 scholars, and the average attendance 1,845.—*Picayune.*

ARCHBISHOP KENRICK, of St. Louis, holds that it ought to be made a condition for electing all future Popes that they should have lived at least four years in the United States.

THE hay crop of Maine has heretofore averaged 1,000,000 tons. This year the supply is only 487,000 tons.

The Christian Advocate.

THURSDAY, MAY 16, 1872.

THE ANGEL OF PATIENCE.

Beside the tollsome way,
Lonely and dark, by fruits and flowers unbless,
Which my worn feet tread sadly, day by day,
Longing in vain for rest,

An angel softly walks,
With pale, sweet face, and eyes cast meekly down,
The while, from withered leaves and flowerless stalks,
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne, rests on her face—
So pure, so glorified.

And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quietly the angel's bright lips part,
Whispering softly: "Wait!"

"Patience!" she sweetly saith;
"The Father's mercies never come too late;
Gird thee with patient strength and trusting faith,
And firm endurance—wait!"

Angel, behold I wait!
Wearing the thorny crown through all life's hours,
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

San Francisco Times.

THE LITTLE PEOPLE.

BY J. G. WHITTIER.

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it;

No little forms, like buds to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling life-chords tender.

The sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

REMARKS ON BISHOP PIERCE'S THIRD LETTER.

The Bishop complains of my style—my first remarks were too sharp, and the last too diffuse. I find no fault with his style; it is always racy and elegant. It reminds me of an incident: I met a thoughtful man, just come from church, where he had heard a popular divine, and was in doubt whether to be pleased or not. "What was the text?" I asked. "It was First Corinthians, ii, 1-4, and," said he, "the doctor preached from those words an eloquent sermon against eloquent preaching."

We make some progress. Bishop Pierce relinquishes his opposition to the University, *except* the theological department. I expected as much from his candor after my explanations. Evidently he assailed the entire scheme hastily, and under a misapprehension of its bearings toward other church colleges. The proposed Central University covers territory otherwise unappropriated, and aims to do a work similar to that of other educational institutions—and better, if it can. The co-operating Conferences may now go on to build it, upon the surest basis, and under church auspices to make literary men, scholars, schoolmasters, engineers, lawyers and physicians; but they must not furnish a specific education and training for preachers.

It is well to eliminate so many elements, and narrow the controversy to a single issue. The Bishop confines his last letter to the theological department, and deals his earnest blows against that "head and front of the scheme." Such it is, and ought to be. When the church, in any capacity, goes about the work of *education*, is it preposterous to entertain principally its theological aspect? First of all, let her make provision for the furniture and training of her own teachers. Lay the Bible as the foundation, and prepare for its interpretation and its defense. Who will attend to *this work*, if the church does not? Lawyers and doctors and scholars may wait, or be made elsewhere; but religious teachers, well qualified, the church must have. The order which places the theological department at the head and front of a *church* university scheme seems so proper and reasonable, the wonder is that anybody ever questioned it.

I am not without a feeble hope of coming to an agreement with my honored colleague even on this department, at least so far as this—that if he cannot conscientiously help it forward, he will not feel that he is *therefore* obliged to hinder it. Let me assure him, then:

1. It is no part of any such "school of the prophets" to make attendance upon it, in whole or in part, a *sine qua non* of entrance into the ministry or the Conference, or the highest office of the church. Here we hold that some churches, in stressing an educated ministry, are greatly in error.

2. "Aping and imitation" is not designed, and would not be accomplished by our theological school. With one or many of them in full operation, our ministry, in its mode and operation, and its range of adaptation, would be differentiated widely from the Presbyterians, the Protestant Episcopalians and others, after whom the Bishop more than intimates we are taking pattern. We are Methodists, and mean to be; but cannot admit that others have a monopoly of learning, or that Methodism is not entitled to, and may not use, its highest subsidiary aid in *her* great work.

3. We do not *call* preachers.

4. We do not engage to make those who are called, but to help them make themselves—to aid them, by judiciously directed studies, to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. If, in this process, any of them happen to become sound biblical critics, no great harm will be done. We hold that exhorting is good, and all the better for having an accurate exegetical basis.

5. We would not set aside the present Course of Study for undergraduates in our itinerant ranks; but in addition, and conformity thereto, provide larger and equally legitimate facilities for a successful ministry, to which they may resort who have time and taste and talent for it.

6. Our aim is not to train a ministry for any one class of society, but to compass all classes. Those who claim for us, as Bishop Pierce does, a "mission to the masses," and not to "the favored class, a select few," narrow our commission, and reduce our preachers to hewers of wood and drawers of water among God's laborers. We cannot accept the situation. The church that excludes itself from any one class, high, middle or low, has a firm hold on none. To conserve the fruits of our own ministry we must be prepared to follow our people into the higher range of mental culture to which the age, and the church itself, is elevating them, or into the poverty to which misfortune returns them, as well as to take them in the condition in which a rude civilization presents them. There is no danger, hardly a possibility, in the proposed plan of ministerial improvement, of isolating ourselves from what Bishop Pierce is pleased to call "the common people." The greater includes the less—he who can instruct the wise can instruct the simple. Moreover, do what you may for the learning of preachers, you must always have, *on our plan*, a large proportion who think the thought and speak the language of the unlearned.

7. Finally, after our best efforts to equip the workmen, we hold that the work can be done only in prayerful dependence upon the presence and assistance of the Holy Ghost.

The apology for these self-evident averments is that their opposites seem to be taken for granted by some. It is humiliating to be under the necessity of repeating them so often.

Notwithstanding his horror of "aping and imitation," the Bishop seems to like the Baptist plan. Hear him:

"I know the Methodists and Baptists are regarded by 'certain' as a plebeian set, but to these common people the whole country is largely indebted for the gospel. The Episcopal sect is too *delicate* for country fare. It must dwell in town. The Presbyterian training is too slow and stiff to meet the urgent and diversified calls of a promiscuous population. The Methodists and the Baptists have a ministry right out from the people—understanding their thoughts, feelings and language; and however despised and berated, they are the instruments which God has honored for the evangelization of the people. Saying no more of our Baptist brethren—they can defend themselves—the secret of our strength and progress, of popular approval and almost universal acceptance under God, has been our mode of inducting men into the ministry. Let God call, the church indorse, the Conference receive, and the Bishop send forth—urging them to study, pray," etc.

Our plan for an *average* instruction of pastors is better than that of the Baptists, and above theirs; but for higher theological education they have a policy that will put them above us, unless there is a movement on our part in that direction. Already they have two theological schools in the South—one of them very ably officered—and they are doing more than we are for the specific training of their rising ministry.

Last January, in Florence, Alabama, this question was propounded to a company of preachers and laymen: "We are more like the Baptists than any other church in the manner of inducting men into the ministry. How is it, then, that they can meet in convention and discuss the endowment and location of a theological seminary, and nobody opposes? Their unlearned preachers and congregations raise collections for ministerial education. Their most provincial papers advocate the cause. Whereas, if a plan of ministerial education among Methodists is started—a theological school talked of—there is a great prejudice at once got up against the project and the projectors, and we hear of *caste* among preachers, and all that. How is this?"

An ingenious presiding elder present offered this solution: "Many years ago the Baptists divided on that and other subjects, and all the opposition element went off to itself, and is commonly known as the Hardshell. With the liberal wing it is a question of orthodoxy to stand up squarely on those subjects; but if you want to raise a fuss just stir the question of educating the ministry among the Hardshells. You will hear Old Hundred."

When the Bishop refers us to "our Baptist brethren" for an example of "a ministry right out from the people," he will please tell us which wing he means, and which side he takes. It is a cardinal tenet with the Hardshells that "the Lord will call all the *educated* ministers he wants," and that *critics* are a great evil; and they all agree that the best preachers are those "who have never been to college at all—hardly to school."

It is a noteworthy fact that at the division of the Baptists the Hardshells were in the majority—they claim to be, and of right are, the Primitives; but all that makes the Baptist name respectable to-day is due to what the *other party* has accomplished. This has increased—that decreased. The Hardshells have gone on fighting missions and an educated ministry and organs and choirs until they have fought well nigh out of every city and town and enlightened neighborhood, and have consigned themselves where Bishop Pierce wishes this theological scheme—"to the shades of oblivion."

The two forces, once separated in the Baptist Church, followed their tendencies. Let him that readeth understand. Of course there is to be no separation among us. The two forces will exist side by side in Methodism, and the question is: Which of them shall control the policy of the church?

The Bishop scouts the idea of "a training" school for young preachers:

"Training! by 'tutors, lectures and library;' the professor himself, perhaps, never led a class or traveled a circuit or conducted a revival, and knows as little of the details of an itinerant's life and duty as those *book men* who, in counsel with their own peculiar tastes and habitudes, advise my colleague of the wants of the church!"

The reader will not fail to note that the force of this alarming sentence turns upon one little word—*perhaps*.

Let me give, as nearly as possible, in his own words, what was said to me by an old preacher, when Bishop Pierce's first letter appeared. He read it with grief, and some surprise. He is one of the people, eminently—one of those men "who have understanding of the times, to know what Israel ought to do." Without advantages in his youth, he has risen, by rare natural gifts, to an eminence of influence and usefulness that few educated men may equal. He was at the convention in Memphis, and no member so earnestly advocated its measures or did more to shape them. Opposers said *he* was the last person to favor a theological school, for he was himself the best argument against it. But his clear mind and broad observation dictated another course. He went for the "training" school, and, on reading the Bishop's strictures, said:

"After all said and done, there is a difference between the old times when I began, and these times of colleges and schools; and the advantage is in favor of the old times in one marked particular. We had a chance to learn, though we set out knowing but little, and it was a pretty good chance. The awkward, timid, ignorant young preacher was worked in harness with an old, seasoned, tried one. The old preacher encouraged him, taught him how to preach, and even how to pray, how to be a pastor, how to administer discipline, how to organize and guide a church, how to behave himself; sometimes he scolded him sharply, and the youngster took it, for he was a *sub*, and felt it—took it better than any of them will take reproof now, when they feel their importance as principals. So the senior helped the junior in his studies, his manners, and brought him along by degrees. More than that—the circuits were large, and the young man could preach an old sermon till he made up a new one. I was as unlapped a youth as ever set out at nineteen, when I was taken on trial by the Conference; but the first year I was put on a big circuit as second preacher, and so the next year, and the next and the next; and *then* I was put in command of a ship by myself. Not so now. Railroads and turnpikes and telegraphs, and what not, have cut up the work. The people demand Sunday preaching, and the pastor to live among them. The times, the age, lead to stations and small circuits. I have seen Bishops and Conferences trying to stem the tide, but it can't be turned, though it may be checked. The list of appointments in a large Conference may not have half a dozen preachers in couples; what used to be the rule is now the exception. Young men, raw, untried, at their first appearance, are sent to circuits and stations as preachers in charge. May be, with not half a dozen subjects worked up into sermons to begin on, they must preach to the same people twice every Sunday for a year, right straight on. Sometimes the preacher breaks down under it; but oftener the congregation. The strain is too great. Then he must not only teach, but govern the church, and he knows little of the principles of church government. The fact is, we had a better chance to become pastors and preachers than the young men of to-day. The old plan of bringing in workers is gone; I saw it going out years ago. You can't fetch it back—no use trying. We must fall upon something that will do what the old plan did for us. I was once opposed to theological seminaries, and talked against preacher-factories as big as anybody, and I am opposed to them yet on the cast-iron plan of some folks; but we must have *something* to take the place of the old plan, and a theological school, guarded and checked and *Methodized*, is the best, and to me it seems the only substitute."

I was impressed by that talk, and turned to the minutes and verified the story. I find, in 1826, on *Jackson circuit*, George W. Morris, preacher in charge, and this man the junior under him. Next year he is junior or second preacher on *Madison circuit*—A. Driskill, preacher in charge. Next year he is on the *Limestone circuit*, under Joshua Boucher; next year he is second preacher in Nashville—James Gwin being preacher in charge; and next year, in same city, he is under John M. Holland. Then he is put in charge of a work, and goes on. Look at that faculty—Holland, Gwin, Boucher, Driskill. Dull indeed was the pupil who could pass through that training school without being fitted for the pastor's care. In 1831 a list of eleven young men was admitted on trial in the Georgia Conference. G. F. Pierce was one—a prophet, and the son of a prophet, also a graduate of his State University. The appointments read: *Alcovi circuit, Jer. Freeman, G. F. Pierce.* Next year—*Augusta, J. O. Andrew, G. F. Pierce.* And next year—*Savannah, G. F. Pierce.* Even Stephen Olin, great from the beginning, on being admitted on trial into the South Carolina Conference, in 1824, was not put in charge of Charleston, but appointed there under Samuel Dunwody and J. Howard. How these old records demonstrate the fact, startling though it be, that the average itinerant pastor of thirty and forty years ago entered upon his responsibilities better prepared than the young pastor of to-day!

Perhaps the Bishop will say: "Let us, in spite of times and changes, get back to the old plan." He will please set us the example. In the Conferences presided over by him in 1870, the minutes show forty admitted on trial, and twenty-nine of these recruits were straightway put in charge of circuits, stations—made *pastors* of a membership varying from fifty to four hundred souls. The Conferences over which he presided in 1871 admitted forty-four; and I think if he will look over his lists he will find that he put nearly forty of them in charge of churches at the beginning.

I do not blame him for this—his colleagues do the same—necessity is laid on them; but it is strange that with these facts before him, he does not see that the old "mode of inducting men into the ministry," which he eulogizes and relies on, has passed away, and we *must have something* in its stead. In view of these things the older Bishops said, in 1866: "We specially bring to your attention the importance of an institute for the proper training of young preachers. That we should make some proper arrangements for the more thorough training of our young men before they are received into the Conference, and sent forth to minister in the church of Christ, appears to us to be so obvious as to need no argument to prove it."

I can think of nothing so calculated to make a young man smother convictions as the course proposed for him. Without preparation, to be thrust into the thick of the fight; to be placed where more sermons and services are called for than he can render; the church crying to the Bishop, "Send us an educated minister," and yet doing nothing to provide an educated ministry.

On the whole, we are advancing. We have done well—can do better. Admit that our ministry is superior to any other, the question still remains: Are we supplying a pastorate *equal to the demand upon us?* The fathers won positions which, my observation assures me, we are barely holding, and some we are not holding.

The Bishop gives me notice of strong supports in reserve:

"If I were alone, I should stand firmly to the position I have taken, but I am thankful to say that I have received letters from leading men in well-nigh all the Conferences sustaining my views, and assuring me of the hearty sympathy and support of preachers and people."

I, too, have received encouraging letters, but as these Quaker guns are not to be brought into action, we will not count them. Doubtless his letters of commendation outnumber mine, for he has the popular side of this question. I knew it before. A proposition to increase knowledge was never popular at first. It is an up-hill grade, and one man can pull back stronger than two can push forward. Let not the friends and patrons of biblical chairs and schools applaud too soon; for all the Bishop's appeals against a theological institute bear with equal force against that modified form of it. Then, the scheme *costs* something, and persuasion is more easy that saves money. Some are needlessly offended at a suggested improvement, as a reflection upon themselves. More than all, prejudice is against the cause I advocate. To glorify Methodism is more acceptable than pointing out its wants. On this subject I feel as I did some years ago, when writing in favor of lay delegation. It was dubbed an *innovation*, an "aping and imitation" of others, etc.; but that came, and so will this come. Our people fear God and love the church, and their prejudices are not invincible.

It is with unspeakable reluctance that I have appeared in the church press controverting the position of Bishop Pierce; but I could not do otherwise. The issue involved is vital to the welfare of Methodism, and I venture to lift my own, even against his more powerful voice. Conscience is in it, and convictions deepen. *And I am not alone.* Would that our people and preachers, from the Atlantic to the Pacific, could be aroused on this subject. We have delayed too long already. Hear it, O ye Southern Methodists—this is the mired wheel; put your shoulders to it and PUSH.

H. N. McTYEIRE.

For the Advocate.

TO YOUNG MEN.

MR. EDITOR: By close observation and some reflection we learn a great deal in this world. Changes are being constantly wrought. Every observer has marked the instability of man, the inconstancy of man, in every age of the world. It is a lamentable fact that man is not satisfied to "let well enough alone." This is an age of great mental excitement. The literary world is astir, the political world is in a dreadful commotion, and the actors in all departments of temporal affairs are aspiring to higher spheres, to loftier positions, and the consequence is that we are running into an endless vortex of misery. Men are striving, with the wildest enthusiasm, to get into high positions, in many instances entirely regardless of honor—for the sake of the rewards promised by those positions, caring nothing for the welfare of those who placed them there.

What are the young men of the South struggling for in the present day? Are they not, multitudes of them, exerting every nerve to get into a situation in which true honor and strict veracity are both utterly ignored? Why is it that so few young men of the South turn their attention to agricultural affairs? The appalling fact is that the country is going to be completely impoverished by men who are striving for positions of affluence and luxury. Look at the deplorable condition of the South to-day, compared with that of which it so proudly boasted twelve years ago! And doubtless some will ask why this is so. The reason is obvious, the cause is evident. We, the people of the South, have hurled our fair sunny South into its present crippled and dependent condition. During the last desperate war in which we were engaged, instead of every man who felt an interest in the South putting his shoulder to the wheel as honest, industrious freemen should do, there arose an egregious aspiration in the minds of all to seek position, to shun the perils of battle, to speculate by taking advantage of the position into which they had contrived to get themselves. And what was the awful consequence? An entire demoralization of the government, and a perfect crush of the liberties of the South.

It does seem that the bitter experience of the past would teach us an important lesson.

We have said that this is "a fast age." It is an age that calls forth all the energies of youth. Every nerve, every exertion is brought into requisition to keep abreast with the progress of the times. There is no mercy shown to the sluggard, no sympathy exercised toward the fogies of the present day. It is indeed an age of progression, a period of improvement, an epoch in which all are trying to inscribe their names on the loftiest pinnacles of fame and grandeur. But are we not fanatic in our attempts to ascend to fame? Are we not enthusiastic in our desperate efforts to become opulent? Are we not in many instances trampling down those virtues which we are so imperatively commanded to cultivate? Do we not sacrifice that tranquillity of conscience, that peacefulness of mind which it is the privilege of every freeman to enjoy, in our eagerness to amass the riches of this world? Are we not neglecting to give the honor to our Maker, which his word so lucidly shows is our duty, by turning our attention too much to the accumulation of wealth? Why do men thus blast their happiness, how themselves beneath the frowns of an enraged God, and at last lose their souls?

Let me say a word to you, young men: Cease aspiring for high positions, in which integrity and honor are reduced to such stipulated degrees, and endeavor to fill a position in life that will be both happy and honorable. There is more pleasure in farming, more enjoyment in tilling the earth, more health in sowing the seed, more honor in reaping "the golden harvest," than in any political office that is now offered to office-seekers. Go, plow the field, reap the harvest, and live as God has said we must—"by the sweat of the brow."

AJAX.

For the Advocate.

GREEN FARM HIGH SCHOOL.

MR. EDITOR: We understand that our old friend and former tutor, the Rev. F. M. Grace, who was formerly a professor in East Tennessee University, but recently president of Hiwassee College, will, on the first of August next, open a school near Birmingham, Alabama, to be called Green Farm High School.

Prof. Grace is an excellent man, a sincere Christian gentleman, and as as a teacher is surpassed by few. He has come nearer giving general satisfaction, and is more universally loved and respected by his pupils than any other teacher we ever knew.

Persons wishing to have their boys well educated, at the least possible cost and time, will do well to patronize him. A better family cannot be found with whom to board than his own. The greater part of his life, which has not been spent in educating souls, has been spent in educating the young.

AN OLD STUDENT.

MR. SPURGEON ON LONG SERMONS.—In the course of an address delivered recently to workmen, Mr. Spurgeon commented on the excuses people made for not going to church. Some persons, said Mr. Spurgeon, complain that they cannot understand the sermons they hear. The reason was that the ministers would use big words. He (Mr. Spurgeon) always endeavored to get rid of all the big words out of his sermons, and was as particular as their wives were to get the stones out of the plum-pudding. They would get in somehow, but the main thing was to preach as simply as possible. Long sermons also were a great evil. If a person preached a long sermon it was because he had nothing to say. It might appear odd, but it was nevertheless a fact that when people had nothing to say they took a long time about it; but when they had something worth telling they out with it at once. Therefore, he repeated, when a man makes a long sermon he sets out with a very little, and begins to spin, spin, spin. He was of the same opinion as Dr. Chalmers, who was once asked how long it took to make a sermon. That, he replied, depended upon how long you wanted it. If your sermon is to be half an hour long, it will take you three days. If it is three-quarters of an hour, it may take you two days, or perhaps only one; but if you are going to preach for an hour, why there is not much occasion to think a great deal about it. It may be done in an hour.

OPEN COMMUNION.—The *Baptist Union* says:

We are constantly receiving letters from ministers and laymen in all parts of the country, who have embraced the original Baptist doctrine of open communion. There are many more of this class of persons than we supposed.

It further observes, there are at least one hundred and fifty thousand free-communion Baptists in the United States, outside of the larger Baptist denomination, in at least a half-dozen different organizations, and known by as many different names. There are also large numbers of liberal Baptists in the larger Baptist body who ought to stand up more boldly for liberal principles, protest against intolerance, and extend the hand of fellowship to and co-operate with evangelical Baptist churches which close communionists disown; and they will do so if the case is fairly laid before them.

CASUAL THOUGHTS are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

THIS SAYING is ascribed to John Brown: "It is a mighty big thing for a man to do all he can."

The Christian Advocate.

THURSDAY, MAY 16, 1872.

THE CARPENTER.

BY GEORGE MACDONALD.

Oh Lord, at Joseph's humble bench,
Thy hands did handle saw and plane;
Thy hammer nails did drive and clench,
Avoiding knot and humoring grain.

That thou didst seem, thou wast indeed;
In sport thy tools thou didst not use;
Nor, helping hind's* or fisher's need,
The laborer's hire, too nice, refuse.

Lord, might I be but as a saw,
A plane, a chisel, in thy hand!
No, Lord! I take it back in awe—
Such prayer for me is far too grand.

I pray, oh Master, let me lie
As on thy bench, the favored wood;
Thy saw, thy plane, thy chisel ply,
And work me into something good.

No, no; ambition, holy-high,
Urges for more than both to pray:
Come in, oh gracious force, I cry—
Oh workman, share my shed of clay.

Then I, at bench or desk or oar,
With last or needle, net or pen,
As thou in Nazareth of yore,
Shall do the Father's will again.

*Hind, a servant or peasant.

AN AUTO DE FE, OR ACT OF FAITH.

BY JOHN S. C. ABBOTT.

Charles the Fifth, the partially crazed son of a thoroughly crazed mother, upon abdicating the throne, enjoined it upon his son and heir, Philip the Second, to watch over the interests of the Catholic Church by punishing any deviation from its doctrines with unrelenting severity. The Pope issued a decree to the Spanish inquisitor-general, ordering him to inflict the most rigorous punishment upon all, of whatever rank or profession, who were suspected of heresy. Philip the Second followed this edict by issuing another, which condemned all to be burned alive who bought, sold or read those prohibited books which advocated the principles of the Reformation.

On the first day after issuing this decree eight hundred were arrested in Seville alone. The accused were plunged into dungeons, whence they were dragged one by one alone, terrified, bewildered, before the terrible tribunal of the Inquisition, to be exposed to the horrible torture of the rack, in the attempt to extort from them a confession of guilt. The first act of burning under these decrees took place in Valladolid in May, 1559. The example was followed in twelve of the principal cities in Spain. In October of the same year there was another of these horrible acts of burning, in the city of Valladolid, upon a scale of appalling magnitude.

The Pope granted an indulgence of forty days to all who should be present at the spectacle. Thus two hundred thousand people were assembled. The tragedy took place on the great square of the city. A royal gallery was constructed for the King and his court. At six o'clock in the morning all the bells in the city commenced tolling a funeral knell. A body of troops led the procession as the victims were dragged from the dungeons of the Inquisition. There were two classes. The first consisted of those who were to be punished by confiscation of property and imprisonment; the second of those who were to suffer death. Those doomed to be burned were dressed in a loose gown of yellow cloth, and wore upon the head a paper cap of conical form, both being covered with pictures of flames fanned by demons. Two priests walked by the side of each one of the victims, urging him to abjure his errors. An immense concourse of dignitaries of state and of the common people closed the procession.

After a sermon by the Bishop of Zamora, the whole assembled multitude kneeled down and took a solemn oath to maintain the Catholic faith and to inform against any one whom they suspected of swerving from it. Some of the victims, their spirits crushed by torture and appalled by the terrors of the stake, recanted. This merely saved them from the flames. Their crime of heresy was deemed so great that they were still punished with the loss of property, and many of them with life-long imprisonment in the dungeons of the Inquisition. Their doom being publicly announced from the elevated platform where the inquisitors were seated, they were led back to prison.

And now all eyes were turned to the little band of thirty who were to attest their fidelity to their convictions of truth amid the flames of martyrdom. Many of these were men of illustrious rank, and still more renowned for their intelligence and virtues. Long imprisonment and the tortures of the rack had left their cruel imprint upon them. Their countenances were wan, their frames emaciate, and with feeble steps they tottered along, exposed to the insults and the pitiless jeers of the fanatic multitude, who regarded them as demons incarnate, richly meriting their doom.

Those who were willing to make what was called confession, were allowed the great privilege of being put to death by strangling before their bodies were exposed to the consuming flames. Thus they were saved from the agony of being burned alive; but their dead bodies were chained to the stake until reduced to ashes by the flames. Enfeebled by suffering, all but two thus purchased exemption from being burned alive.

One of these noble sufferers was a Florentine of illustrious birth, by the name of Don Carlos de Seso. He had taken up his residence in Spain as he had married a Spanish lady of high rank. Having adopted the principles of the Reformation, he was arrested, and for fifteen months he had been confined in one of the dungeons of the Inquisition. De Seso had been a favored member of the court of Charles the Fifth, and stood high in the regard of the Emperor. As he was passing the royal gallery to be chained to the stake, he looked up to Philip, whom he well knew, and said:

"Is it thus you allow your innocent subjects to be persecuted?"

The fanatic King replied: "If it were my own son I would fetch the wood to burn him were he such a wretch as thou art."

He was bound to the stake. The dry combustible fagots were piled up around him. The torch was applied. The hot and billowy flames enveloped him, and in that chariot of fire, whose momentary agony was succeeded by eternal bliss, the soul of the martyr was borne to the paradise of God.

Domingo de Rexas, son of the Marquis of Posa, was the fellow-sufferer of De Seso. As he had been a Dominican monk he was particularly exposed to the jeers of the mob. He was led to the stake in his sacerdotal robes. They were then removed and the grotesque and hideously painted vestments of the condemned were placed upon him. As he attempted to address the multitude Philip ordered him to be gagged. With violence and great cruelty a piece of cleft wood was thrust into his mouth. Thus he was bound to the stake. Amid volumes of smoke and flame his spirit was liberated from the convulsed body and ascended to the bosom of its Savior.

This cruel exhibition occupied eight hours, from six in the morning until two o'clock in the afternoon. The persecution thus commenced, raged year after year with ever-increasing fury over benighted Spain. Neither age, sex nor rank was spared. So fiercely was this persecution pushed that nearly every trace of the Protestant religion was eradicated from the kingdom. No freedom of conscience was allowed; education was discouraged; civil as well as ecclesiastical despotism trampled upon all human rights; and Spain became what we now see her to be, one of the most debased, impoverished and wretched nations of Europe.

It is for no purpose of charging these cruelties of a past age upon the modern papacy that we recall this story of horror that no one now would probably re-enact. Indeed, the best Roman Catholic writers disavow the terrible scenes of the Spanish Inquisition; which, despite the approval of one Pope, were openly condemned by his successors. But it cannot be useless to remember the martyrs of the past, or to reinvigorate our own faltering and too feeble faith, in times that seem to try them, by recollecting what testimony the Christian heroes of past ages have borne to the sustaining power of a gracious and ever-blessed Savior.—*Christian Weekly.*

DEATH OF "DR. DULCIS."

The room in which Dr. Dulcis lay dying was a large one, with its outlook toward the square, the trees of which were a strange pleasure to him as they waved to and fro outside his windows. He had asked them to raise the blind that he might look once more on the gay spring sky, and the familiar branches and the twinkling leaves. Kelso was there, and Mrs. Dulcis.

"Those leaves," he was saying, "on their background of glorious blue, remind me of man on the panel of eternity. That never passes or alters, though clouds may intervene to darken it; these die and fall, and are blown away. Whither?"

"Ah!" said Lord Bantam, as he and Sophronia silently saluted their friends, "whither, Dr. Dulcis? Who can answer that question?"

"Philosophy cannot, my dear young friend," cried the doctor. "Positivism declines to do it—Eclecticism strives to ignore the question—and all men lie down before it and wonder."

He paused a few minutes, gazing steadily into the outer light, and smiling to himself.

"I am looking out into the heavenly sunlight from the gloom of this room. This is a true emblem of our souls, prostrate, weak, helpless, hardly able to cry out, darkened in by the curtains of ignorance, folly and sin—and out there, *there*, the supernal sun-glow, immeasurable and everlasting!"

He turned to Lord and Lady Bantam.

"My young friends," said he, "it is well that you, in the zenith of life and prosperity, and intellectual activities, should look upon this scene. Here am I stretched upon the rack of the inevitable. There is no Eclectic formula for our conduct in the valley of the shadow of death, except obliviousness and resignation. For me there is more—there is life and hope and peace. Christ is here with help and promise. Christ goes before, and clears a shining way. I needed just now a friendly hand to draw you curtain, and let in the fullness of the sunlight. So we all need the loving hand of Christ to unvail for us the curtained abysm of God's shining infinity—Christ only!" These words he repeated several times: "Christ only."

Bantam, respecting the dying man's enthusiasm, replied with a whisper of sympathy.

Dr. Dulcis looked round for his children; the haze was dimming his eyes. They were called in. The fair-crowned child of former days was now a fine young woman, and the velvet-coated boy had developed into a jacketed stripling, with student paleness and melancholy eyes. As they all drew near his bedside he gave them one by one his blessing, and charged them to meet him in heaven, with a confidence as great as he would have shown in engaging to meet them at the house of a friend.

"Now," said he, "sing our Sabbath hymn, Virginia. I cannot blow the bellows for you now, but you need no music! I think I hear another organ playing, but it sounds far away. 'The sands of time are sinking.'"

As he folded his hands on his bosom, and lay back on his pillow, the children set up softly, to a plaintive air, the song he had asked for:

The sands of time are sinking,
The dawn of heaven breaks;
The summer morn I've sighed for,
The fair, sweet morn awakes.
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory, glory dwelleth
In Immanuel's land.

* * * * * * *

Just then a brighter smile transfigured his pale features as sudden sunlight glints over a corn-field. Mrs. Dulcis clasped her hands, and hung over him, looking eagerly down into the face that was upturned toward her and heaven. * * * It was now only a Parian mask with a stony smile. * * * Dr. Dulcis was no longer there.

Not a word was said. The widowed woman was weeping in Sophronia's arms. Kelso had buried his face in the pillow near which he had been leaning, and his hard northern frame shook with emotion. The choristers, divining the awful mystery, broke into sobs subdued by their fear. Bantam restrained himself only by a powerful effort, and finally rushed from the room.

The Eclectic religion had its practical beauties, its brilliant esthetic attractions, its noble sentiments and principles, its healthy incredulities, but the young lord questioned in his soul that hour if it could ever make men face death as they would look upon sunshine and roses.

PHANTOM LIMBS.

It has long been known to surgeons that when a limb has been cut off the sufferer does not lose the consciousness of its existence. This has been found to be true in nearly every such case. Only about five per cent. of the men who have suffered amputation ever have any feeling of the part as being present. Of the rest, there are a few who in time come to forget the missing member; while the remainder seem to retain a sense of its existence so vivid as to be more definite and intrusive than is that of its truly living fellow-member.

A person in this condition is haunted, as it were, by a constant or inconstant fractional phantom of so much of himself as has been lopped away—an unseen ghost of the lost part, and sometimes a presence made sorely inconvenient by the fact that, while but faintly felt at times, it is at others acutely called to his attention by the pains of irritation which it appears to suffer from a blow on the stump or a change in the weather.

There is something almost tragical, something ghastly, in the notion of these thousands of spirit limbs hunting as many good soldiers, and now and then tormenting them with the disappointments which arise when the memory, being off guard for a moment, the keen sense of the limb's presence betrays the man into some effort, the failure of which of a sudden reminds him of his loss.

Many persons feel the lost limb as existing the moment they awaken from the merciful stupor of the ether given to destroy the torments of the knife; others come slowly to this consciousness in days or weeks, and when the wound has healed. But, as a rule, the more sound and serviceable the stump, especially if an artificial limb be worn, the more likely is the man to feel faintly the presence of his shorn member. Sometimes a blow on the stump will reawaken such consciousness; or, as happened in one case, a reamputation higher up the limb will summon it anew into seeming existence.

In many the limb may be recalled to the man by irritating the nerves in its stump. Every doctor knows that when any part of a nerve is excited by a pinch, a tap, or by electricity (which is an altogether harmless means,) the pan, if it be a nerve of feeling, is felt as if it were really caused in the part to which the nerve finally passes. A familiar illustration is met with when we hurt the "crazy-bone" behind the elbow. This crazy-bone is merely the ulnar nerve, which gives sensation to the third and fourth fingers, and in which latter parts we feel the numbing pain of a blow on the main nerve. If we were to divide this nerve below the elbow, the pain would still seem to be in the fingers; nor would it alter the case were the arm cut off. When, therefore, the current of a battery is turned upon the nerves of an arm-stump, the irritation caused in the divided nerves is carried to the brain, and there referred at once to all the regions of the lost limb from which, when entire, these nerves brought those impressions of touch or pain which the brain converts into sensations. As the electric current disturbs the nerves, the limb is sometimes called back to a sensory being with startling reality.

On one occasion the shoulder was thus electrized three inches above the point where the arm had been cut off. For two years the man had ceased to be conscious of the limb. As the current passed, although ignorant of its possible effects, he started up, crying aloud, "Oh, the hand, the hand!" and tried to seize it with the living grasp of the sound fingers. No resurrection of the dead, no answer of a summoned spirit, could have been more startling. As the current was broken the lost part faded again, only to be recalled by the same means. This man had ceased to feel his limb. With others it is a presence never absent save in sleep. "If," says one man, "I should say I am more sure of the leg which ain't than of the one that are, I guess I should be about correct."

Absurd mishaps sometimes remind men of the unreliability of these ghostly members, which seem to them so distinctly material. In one case a man believed for a moment that he had struck another with the absent hand. A very gallant fellow, who lost an arm at Shiloh, was always acutely conscious of the limb as still present. On one occasion, when riding, he used the lost hand to grasp the reins, while with the other he struck his horse. He paid for his blunder with a fall. Sensitive people are curiously moved by the mental shock which comes from such failures of purpose. In one case the poor fellow, at every meal for many months, would try to pick up his fork, and, failing, would be suddenly seized with nausea; so that at last his wife habitually warned him.

How remarkable must be the sense of the existence of the part lost is to be gathered from the fact that even after twenty or thirty years men are sometimes deceived by this sensation into acts which are founded on a moment of deception as to the real presence of the limb. Naturally enough, this is apt to be the case when first rallying the senses on awaking from sleep. "Indeed," says one sufferer, writing of this point, "every morning I have to learn anew that my leg is enriching a Virginia wheat crop or ornamenting some horrible museum."

But, while most men are thus conscious of a lost limb as still in place, the spirit member is never complete. The foot or hand is most distinctly felt, and then the ankle or wrist. The parts between these and the knee or elbow, as the case may be, are seemingly indistinct or absent, and any missing parts yet higher up are totally unfelt. In some cases half a hand is gone, and only a phantom finger or two remain somewhere in the air, with an utter abolition of every other portion of the arm. Probably some of these curious facts depend upon certain of the nerve-ends in the stump being kept irritated, while others are perfectly sound and undisturbed. In accordance with these facts, the pains referred to lost parts are usually left on the hand or foot, and very rarely elsewhere.—*Lippincott's Magazine.*

GENEROSITY during life is a very different thing from generosity in the hour of death; one proceeds from genuine liberality and benevolence; the other from pride or fear.

THE Canada census for 1871 shows the total population of the dominion at 3,484,924, an average increase of about twelve and a half per cent. since 1861.

MEN AND BRETHREN.—The Third Congregational church in San Francisco have voted to receive several Chinese converts to full membership.

A GRASP of the hand, a smile, a word even, is often enough in God's hand to change the entire course of life, to save a soul from death.

SINCE the fire there have been no cockroaches in Chicago. They did not return with the phœnix.

RELIGIOUS INTELLIGENCE.

THE Free-Will Baptists of Maine have organized a State Mission Society, obtained a charter from the Legislature, and are ready to go to work aiding feeble and destitute churches and establishing new churches.

COMING INTO THE LIGHT.—Bishop Potter recently confirmed thirty-eight young Cuban ladies and gentlemen, in the French Protestant Episcopal church, all of whom had been converted from Romanism since their arrival here.

A NEW MOVEMENT.—In addition to strengthening their mission in Spain by sending the third man to that country, the American Board has appointed a commissioner to visit France, northern and western Austria, and Italy, and to report on the best points to establish missions in those countries, and upon the best methods of labor.

CHRISTIAN SCHOOLS are about to be opened by Mrs. Parry, of Mount Lebanon, in the district of Hauran, more commonly known by its biblical name of Bashan, comprising the country between Damascus and Gilead, on the east of the Jordan. The inhabitants of this region are Druses and Greeks, both equally ignorant of the Scriptures. No Protestant evangelist has ever gone among them. Many of the sheiks are desirous of having schools established in their villages.

CONVERTS TO PROTESTANTISM.—*L'Aurore*, a French Protestant paper published in Canada, announces the names of seventeen persons who have renounced Romanism, and informed Bishop Foley of their adhesion to the Evangelical religion. They assign as reasons for their ecclesiastical transition the following: 1. The doctrine that the priest can forgive sins. 2. That there is a purgatory. 3. That in the mass the sacrifice of Christ is renewed. 4 That the Pope is infallible. 5. That the Virgin Mary is immaculate. They reject these dogmas, and ground their faith on relevant passages of Scripture.

INTERESTING FROM JAPAN.—Rev. Edward W. Clark, professor in the Japanese College at Shidz-u-oo-ka, communicates to the *Evangelist* some interesting intelligence concerning the growth of "tolerance" among the people and government of that country. Though specially engaged in teaching natural science, Mr. Clark has a class in Wayland's "Political Economy," and he says that he should teach the Bible and Hopkins' "Evidences of Christianity" to anybody who desired to study them. He is popular with the Japanese, and is strongly supported by the high government officials. Mr. Clark mentions a Japanese friend of his who has translated into his own language "Mills on Liberty."

THE OHIO PRISON CHURCH.—The chaplain of the Ohio Penitentiary, Rev. O. H. Newton, reports that since the organization of the Young Men's Christian Association, or Prison Church, which was some eighteen months since, about three hundred and sixty have made a profession of religion; over one hundred of these have obtained their freedom, and are now mingling with the citizens of this and other States. Many of them have united with churches, and a very large portion of them are faithfully standing up for Jesus. The meetings for prayer and conference are of deep interest. Nearly five hundred are in attendance. The Sabbath school numbers about four hundred, and is divided into thirty-two classes.

STATISTICS OF RELIGION.—The statistics of religion for the United States, just completed at the Census Office, show the total number of church organizations upon the first of June, 1870, to be 72,451; the total number of church edifices to be 63,074; total church accommodations, 21,659,562; and the aggregate value of church property, $354,429,681. The church accommodations for the principal denominations are as follows:

Baptists, regular	3,997,116
Baptists, other	363,019
Roman Catholic	1,990,516
Congregational	1,117,212
Episcopal	991,051
Lutheran	997,832
Methodist	6,528,209
Presbyterian, regular	2,198,900
Presbyterian, other	499,344

The value of church property owned by these denominations is:

Baptist, regular	$39,229,221
Baptist, other	2,378,907
Roman Catholic	60,985,566
Congregational	25,069,698
Episcopal	36,513,549
Lutheran	14,917,747
Methodist	69,854,121
Presbyterian, regular	47,828,732
Presbyterian, other	5,435,534

IN a letter which the *Independent* has been permitted to read, Mrs. Pruyn, at Yokohama, Japan, states that the missionaries and teachers there are constantly rejoiced by new tokens of the favor of God, and by fresh displays of his power among the people. The very evening of her writing two meetings had been held in her house—one for natives seeking the truth, and another for Christians desiring the quickening influences of the Holy Spirit and preparation for the Lord's service. Each of these meetings was attended by over forty persons. So many came that chairs could not be supplied for all, and natives seated themselves on the floor of the rooms. Mrs. Pruyn was convinced of the presence and power of God, and much encouraged by the varied kinds of work given them to do.

NOT LONG AGO, in London, an Indian prince, A. Jayram, Rajah of Mysore, stood up before a large and Christian audience at St. George's Hall, one Sunday evening, and declared: "Among the millions of India the number of educated natives who have become Christians would fall short of the number of one's fingers. The only persons whom the missionaries claim are the Pariahs, not one of whom could possibly state any point of divergence between the abandonment and the embraced faith. No instance has ever been known of a missionary even attempting to convert a learned man or Pundit." Such an act was worthy of a specimen of Indian royalty and a Brahmin of the highest caste, conscious of his superiority to all the rest of humanity, proud of his aristocratic rank above his own people, and conceited enough intentionally to affront a Christian assembly. Even the Brahmo Somaj movement of Babu Chunder Sen he would look down upon with contempt as a kind of Oriental dissent, very much as High Churchmen once looked down on Wesleyanism. But, looking at the facts, we find that Brahminism has sent its brightest ornaments to the Christian church, in the persons of Krishna Mohun Banerjea and Pundit Nilakantha Gore, who are now faithful and eloquent ministers of the gospel. It has given to Christianity such learned men as Gunga Ram and Prof. Ramchunder, of Delhi, who are now cultured teachers in the highest Evangelical colleges of the land. It has lost such distinguished university graduates as Kalee and Mohun Banerjea. Many eminent officials, like Behari Lal Singh, and magistrates, like Tarini Churn Mitter, have either made great sacrifices to preach Christ to their countrymen, or, as judges, merchants, physicians, are commending Christian truth by their lives, and are seeking to promote it by their wealth or their writings. Not less remarkable are the recent conversions in Upper India from Islamism. Of the Moulvies who conducted the controversy with the late Dr. Pfander, at Agra, three have yielded to the faith they opposed; and of these two are most learned men—Moulvie Safdar Ali, of Jubbulpore, and Imadud-deen, of whom the latter wrote an able work in behalf of the religion of Christ for his people, and shortly before his death became Bishop of Calcutta. Lately Babu Keshub has been obliged to acknowledge and announce in his *Indian Mirror* the first Parsee convert to Christianity.

Our missionaries have established and are to-day sustaining two thousand two hundred schools for the education of India's children, besides a number of colleges of high grade for her youth and people, six of which are found in Calcutta and its suburbs. At the present time the Protestant churches embrace no less than seventy-one thousand native members, and are attended by two hundred and seventy-five thousand worshipers besides; to which it is only fair to add the Roman Catholic claim of eight hundred and seventy-eight thousand six hundred "population." If Mr. A. Jayram, Rajah, of Mysore, pleases to sneer at these as "Pariahs," he is quite welcome to do so; but let him remember that the souls of these men are just as valuable in the sight of God as those of high-caste Hindus, Pundits, or princes. The wise, mighty and noble are not called or wanted as converts until they humble themselves and become as little children, willing also to recognize their fellows as brothers. Till then the weak, base, despised Pariahs shall enter the kingdom of heaven by thousands, before them.—*Independent.*

AN IRISHMAN took a contract to dig a well. When he had dug about twenty-five feet down, he came one morning and found it caved in—filled nearly to the top. Pat looked cautiously around and saw that nobody was near, then took off his hat and coat, hung them on the windlass, crawled into some bushes and awaited events. In a short time the citizens discovered that the well had caved in, and seeing Pat's hat and coat on the windlass, they supposed he was at the bottom of the excavation. Only a few hours of brisk digging from the well, and just as the eager citizens had reached bottom, and were wondering where the body was, Pat came out of the bushes and good naturedly thanked them for relieving him of a sorry job. Some of the tired diggers were disgusted; but the joke was too good to allow anything more than a hearty laugh that soon followed.

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THE BIRTH OF THE SPIRIT.

One of the greatest hinderances to the realization of this experience lies in its supposed identity or connection with outward rites and ordinances. If once persuaded that it is no more than baptism, or that it is conferred by the imposition of hands or the reception of a sacrament, the matter is forestalled, and an actual, conscious change of heart is no longer thought of. If ordinances are the channels through which the Spirit is communicated, there is no need of any further trouble. This is a delusion which blocks the way to a genuine scriptural regeneration with many. They have been baptized, they have received the sacraments of the church, and in this they rest, persuaded that whatever is meant by the birth of the Spirit has been attained through the ordinances of the gospel. The very first step toward realizing the new birth is to get clear from this most fatal error, and to escape from this foolish entanglement. Whatever the birth of water may mean, the birth of the Spirit is something distinct from it. The Savior therefore declares: "Except a man be born of water *and of the Spirit* he cannot enter into the kingdom of God." If the water necessarily involved the Spirit, or if its application secured the Spirit's operation, it was needless for the Savior to add, "and of the Spirit." The two births are as clearly separated and distinguished as it is possible. Water baptism is not enough; ordinances in themselves come short of the requirement; there must be beyond, and independent of it, the direct and transforming work of the Holy Spirit. John the Baptist exhibits the same doctrine substantially when he contrasts his baptism with water with that higher baptism of Christ: "He shall baptize you with the Holy Ghost, and with fire." That Christ's purpose was to distinguish and separate the water from the Spirit is evident from the further fact that he contrasts the spiritual with the natural birth, and dwells with emphasis upon the necessity of being born of the Spirit.

If the inquirer is happily free from this confusion of ideas about the import of ordinances, he may find difficulty in distinguishing the birth of the Spirit from those conditions of mind and feeling which do not imply it. He is already leading a moral life, as blameless and upright as was Nicodemus. Possibly he is a member of the church, and instructed in the doctrines and practices of religion. Must such an one be born again, or is he already a subject of converting grace? Here, at least, was a good man and sincere who knew nothing about this birth from above. Nicodemus, with all his candor and simplicity of mind, had yet to experience it. Precisely how good a man may be in amiability of character, in the performance of religious duties, and in concern for salvation, without being converted, it is not easy to determine. A man may be not far from the kingdom of God, and not be in it. The kingdom may come nigh to us, without coming in and possessing the heart. Doubtless there are multitudes who need the enforcement of this "must" upon their consciences, who are resting in the mistaken persuasion that they are all that God requires them to be. Nicodemus was a religious, a moral, an upright man, but the birth of the Spirit was for him something yet to be felt. It is a subject, therefore, for moral and religious people to ponder—a text to be expounded to church members, as well as to others. That they are born again is hardly to be taken for granted, as there may be abundance of morality and religion without spirituality.

Then, again, the mystery connected with the direct operations of the Spirit is a hinderance in the way of some. This, however, is not so great a mystery as the supposed efficacy of baptism to regenerate, or that any moral change is effected by ordinances. The "how" is at least just as difficult and incomprehensible in the one case as in the other. But the direct operation of the Spirit is only one of countless mysteries. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The supernatural is insisted upon, illustrated perhaps by the natural, but supernatural still. The fact is matter of experience—something recognized in its effects, to be perceived and felt in the spiritual nature, as clearly as we hear and feel the movements of the air we breathe. Beyond this we are not required to go. The supernatural and divine are in religion, and their manifestations are in the wonderful change wrought in the soul.

As there is no abatement of the mystery, so there is none of the necessity of this spiritual birth. It is a marvel, and yet we are not to marvel at it. We can neither see nor enter the kingdom without it. Beyond the natural birth, beyond all ordinances, is this inexorable necessity. The new creature in Christ must be realized. Nor is this insisted upon without reason. It is no arbitrary condition, but of essential fitness for heaven. It is the supplement to the doctrine of human depravity, and the complement of our pardon or justification through faith in the blood of Christ. Pardon simply places us in a new relation to God; the birth of the Spirit is the production of a new character and nature suited to this new relation. "That which is born of the flesh is flesh." This sinful nature must be renovated. The natural man must give place to the spiritual. The carnal mind, with its enmity to God, with its rebellion, and its earthly and sensual attributes, must be overcome and made pure. The necessity lies deep in our fallen nature, and in the utter corruption of the human heart. The Savior, in expounding the doctrine, sets it forth in its singleness and simplicity. He took down the old picture, stripped it of its framing, restored the coloring, and hung it out in the clear light of his own all-powerful rays. Divested of all types and symbols, the truth starts from the canvas: "Ye must be born again."

SIGNIFICANT.

In the report for 1871 the membership of the Methodist Episcopal Church is 1,421,323, and the increase for the year is 51,189. The statistics of the Methodist Episcopal Church South for the same period have not been officially declared, but we are reliably informed that with a membership of say about 600,000, the increase of the past year reaches 50,000—that is, with a membership of but little more than one-third that of the Northern Church, our increase is about the same. In a more limited territory, with not more than one-third as many preachers, and with resources every way vastly inferior, we have gathered as many souls as the Methodist Episcopal Church. This comparison speaks well for our impoverished church, and shows that she is the most vigorous and vital branch of Methodism in the country, and perhaps in the world. At the close of the war our Northern brethren predicted her speedy dissolution, and kindly offered our scattered sheep an asylum. Disintegration and absorption was a line of policy indicated and tried, but the figures do not look encouraging in that direction. With all of their boasted success in the South, and the lavish expenditure of missionary and church extension funds in our midst, their total net increase, North and South, is only a trifle greater than that of the Southern Church.

THE CAMP MEETING.

Ho for the camp meeting! It will be held directly on the Gulf coast, two miles west of Biloxi, and nearly midway between New Orleans and Mobile, by the New Orleans, Mobile and Texas railroad. The ground has been purchased by the contributions of Methodists of New Orleans and vicinity, and is held in fee simple by trustees for the New Orleans District Conference. The encampment will be reached, at the distance of a quarter of a mile from the railroad, by a straight road now being cut. It will lie on the Gulf side of the railroad. The preachers' stand will be erected at about one hundred yards from the shore. The grove, its surroundings, the location generally, and the "much water" on the spot, combine as many external advantages as camp meetings usually enjoy. Every effort will be made by the trustees to put the ground in such condition, and to afford such conveniences and facilities as will be agreeable and satisfactory to those who may desire to tent with us. They will erect the preachers' stand, the shelter and seats for the congregation, the preachers' tent, and provide all other public accommodations needful, except board and lodging. It is hoped that boarding and lodging tents will be provided by both the cities of New Orleans and Mobile; and, of course, any similar enterprise from the rural districts will be welcomed. Half-fare tickets will be furnished by the New Orleans, Mobile and Texas railroad during the meeting. Other railroad facilities are expected. Bishops and preachers are expected from various quarters, and are invited from all quarters.

The best way to enjoy the camp meeting is for families separately, or two or more uniting, to pitch a tent, of plank or canvas, and abide on the ground, as home for the time being. No private tents will be furnished; but the trustees will be on the ground on Tuesday, the twenty-first of May, to meet parties, and enable them to select by lot the sites for their tents. They hope to meet a large number from city and country, who, for their own and the good of their fellow-beings, and for the sake of God's cause and glory, will find it their duty and pleasure to sustain this meeting.

"To your tents, O Israel!" The best and happiest results for the prosperity of Methodism, and *chiefly* of Christ's kingdom, have often occurred from the labors and interest of a camp meeting. It is the solemn duty of all who "look for and love his appearing" to make sacrifices, and put forth every strenuous effort, if "by all means we may save some." Zion's walls need to be rebuilt all about where the camp meeting is to be held. Come, then, come, ye willing laborers, from town and country. Come to stay; come to pray, and come praying; come to labor; come to bless and to be blessed; come for your own soul's sake, and for others. Hear God's word of encouragement: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The camp meeting will begin on Friday, June 21.

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We are indebted to the Nashville *Advocate* for advanced slips containing an account of the corner-stone services. The addresses of Bishops Pierce and Wightman are necessarily laid over till next week.

Laying of the Corner-Stone of the Publishing House.

On Wednesday, May 8, the corner-stone of the Publishing House, Nashville, Tennessee, was laid with appropriate ceremonies. There was an immense concourse in attendance, including visitants from several States, and a large number of ministers. All the Bishops were present, except the venerable Bishop Early, whose name was in the programme, but who was prevented from attendance by age and infirmities.

The choir of McKendree church, and other musical friends, were in attendance, and two organs were kindly lent by Mr. R. Dorman; they were well fingered by the organist of McKendree, Mrs. Blandner, and of Tulip street, Captain Thatcher. The large assemblage was composed by the excellent rendering of noble Old Denmark. Bishop Marvin then read Hymn 1026, "Father, into thy hands alone," which was sung in a plain tune, without interludes, so that all the people could join in singing this appropriate piece. The prayer that followed, by Bishop Kavanaugh, was admirably suited to the occasion, and offered with great devotional fervor. Bishop Keener then read Hymn 782, "Behold the sure foundation-stone," which was sung with fine effect. The sentences in the Order for Laying a Corner-stone, in the Ritual, were read by Bishop Doggett. Bishop Paine then deposited in the stone—which was set in the north-east angle of the building, just under the site of the editor's old office—the following articles: The Holy Bible, Hymn Book, Discipline, History of the Organization of the Methodist Episcopal Church South, Friendly Talks on Church Union, copies of all the last issues of the papers of the Methodist Episcopal Church South, and Colored Methodist Episcopal Church in the United States, *Primitive Methodist*, *Christian Guardian*, organ of the Canada Wesleyan Methodist Church, *Provincial Wesleyan*, (Nova Scotia,) papers of the Methodist Protestant and other Methodist churches, and copies of the Nashville papers of May 8, and other papers, pamphlets and cards, kindly furnished for the purpose; also the *Southern Review*, the *Northern Methodist Quarterly Review*, and the London (Wesleyan) *Quarterly Review* for April, 1872; also a book containing the names of the Bishops, book agent, Book Committee, editor of books and of the *Christian Advocate*, Sunday school secretary and clerks of the Publishing House, with brief biographical notes; also a list of the employes of the Publishing House, and of the subscribers to its erection. The Bishop then said, with solemnity: "We lay this corner-stone of a house to be built for the dissemination of Christian literature, as the Publishing House of the Methodist Episcopal Church South, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After appropriate addresses by Bishops Pierce and Wightman, the venerable Lovick Pierce commended the enterprise, thus auspiciously begun, to the blessing of Divine Providence, invoking benedictions upon all who are or shall be identified with its fortunes. Charles Wesley's sublime doxology, "Sing we to our God above," was then sung in jubilant tones, and the benediction was pronounced by Bishop Paine.

Thus closed the service and ceremonies, which will never fade from the memories of the thousands who witnessed them. The corner-stone was sealed by the builders. May they soon bring forth the head-stone with shouting: "Grace, grace unto it!"—*Nashville Advocate.*

Meeting of the Board of Missions at Nashville.

The Board of Missions convened in annual session May 7, 1872, at nine o'clock A. M. Present: Bishops Paine, Pierce, Kavanaugh, Wightman, Marvin, Doggett, McTyeire and Keener; Drs. Summers, Young, Haygood, Kelley, Rush, Cunnyngham, Redford; Rev. A. P. McFerrin, M. Hamilton and J. B. McFerrin. A number of visiting brethren were present, among whom were the Rev. T. B. Sargent, D. D., of Baltimore, the Rev. F. B. Rogers, of the Louisville Conference, Rev. W. C. Johnson, of Memphis, Dr. Garland, of Oxford, Mississippi, and many of the brethren of Tennessee. Through the entire meeting the board was favored with the presence of visiting brethren, adding great interest to the proceedings.

Bishop Paine took the chair, called the board to order, and invited the Rev. Dr. Rush, of Missouri, to open the meeting with prayer.

The secretary presented an abstract of the forthcoming annual report, which showed progress in the work under the supervision of the board.

The Domestic Missions have been very prosperous, in many places multitudes having been added to the church.

The China Mission, where we have had two missionaries, the Rev. Y. J. Allen and the Rev. J. W. Lambuth—with their families—has been prosperous the past year, and promises in future a rich harvest of souls.

The board recommended the Bishops to send an additional missionary to China. This, however, will not increase the expense, as Bro. Allen derives his support from the Chinese government, being connected with an institution of learning, and engaged in editing the Chinese *Christian Advocate* and other publications.

The work among the Germans in Texas, Louisiana, Virginia and Maryland was reviewed, and provision made for its enlargement. Help was afforded in the publication of a Sunday school paper in the German language.

The Indian Missions are doing well. There has been an encouraging increase among the four tribes served by our missionaries, viz.: The Cherokees, Creeks, Choctaws and Chickasaws. The work in the Pacific, Columbia, Los Angeles and Western Conferences was reviewed, and arrangements made for cultivating these fields more extensively. A new mission was established in Mexico, which promises much.

The receipts of the board will go beyond the year previous, but fall short of the urgent demands for help in many directions.

The following appropriations were made for the year beginning June 1, 1872:

To the China Mission	$7,000
German work in Texas	3,000
German work in Louisiana Conference	1,000
For publishing Sunday school paper in German	250
German work in Virginia and Maryland, in aid of the Virginia and Baltimore Conferences	1,200
Indian Mission Conference	12,000
Pacific Conference	3,000
Western Conference	6,500
$1,500 of this amount is to be applied to the work in Montana.	
West Texas	600
To the new mission in Mexico for the present and ensuing year	900
Of this amount $124 has already been paid by contributions through Bishop Marvin.	
Western Virginia	100
For translating and publishing the Discipline in the Spanish language	500
Incidentals	4,000
Total	$42,150

This, it will be remembered, is over and above the sixty per cent. appropriated by the Annual Conferences in support of domestic missions.

Thus it will be seen that the board calls for the sum of at least $105,375 as the contribution of the connection to the cause of foreign and domestic missions during the year beginning June 1, 1872. We hope in a very short time to double these figures.

After the opening session Dr. Summers presided, and each member of the board devoted himself assiduously to the work. Altogether the meeting was the most pleasant and harmonious witnessed for many years. All hearts were encouraged by the hope of the future and glorious success awaiting our missionary labors. The secretary will have more to say in a future communication.

J. B. McFerrin, Sec'y.

Mission Rooms, May 10, 1872.

Plan of Episcopal Visitations for 1872.

FIRST DISTRICT.—*Bishop Pierce.*

Conference.	*Place and time.*
Missouri	Mexico, Sept. 11.
Western	Nebraska City, Sept. 25.
West St. Louis	Nevada City, Oct. 9.
St. Louis	Arcadia, Oct. 23.
Louisiana	New Orleans, Dec. 11.

SECOND DISTRICT.—*Bishop Marvin.*

Illinois	Rushville, Sept. 4.
Louisville	Lebanon, Oct. 2.
North Georgia	Atlanta, Nov. 27.
South Georgia	Thomasville, Dec. 11.
Florida	Fernandina, Jan. 8.

THIRD DISTRICT.—*Bishop Kavanaugh.*

Western Virginia	Parkersburg, Sept. 4.
Kentucky	Harrodsburg, Sept. 18.
North Mississippi	Corinth, Nov. 27.
Mississippi	Brandon, Dec. 11.

FOURTH DISTRICT.—*Bishop Wightman.*

Indian Mission	Ocmulgee, Oct. 2.
Arkansas	Bentonville, Oct. 16.
White River	Augusta, Oct. 30.
Memphis	Somerville, Nov. 20.
Little Rock	Pine Bluff, Dec. 4.

FIFTH DISTRICT.—*Bishop Doggett.*

Holston	Chattanooga, Oct. 2.
Tennessee	Nashville, Oct. 16.
North Alabama	Tuskaloosa, Nov. 20.
Alabama	Eufaula, Dec. 11.

SIXTH DISTRICT.—*Bishop Keener.*

Northwest Texas	Belton, Oct. 23.
Trinity	Sulphur Spr'gs, Nov. 6.
East Texas	Tyler, Nov. 20.
Texas	Bryan, Dec. 4.
West Texas	Victoria, Dec. 18.

SEVENTH DISTRICT.—*Bishop Paine.*

Virginia	Petersburg, Nov. 20.
North Carolina	Raleigh, Dec. 4.
South Carolina	Anderson, Dec. 18.
Baltimore	Baltimore, March 6.

EIGHTH DISTRICT.—*Bishop McTyeire.*

Columbia	Albany, Aug. 14.
Pacific	Gilroy, Sept. 18.
Los Angeles	Los Nietos, Oct. 16.

Bishop Early, on account of age and infirmity, is assigned to no special work.

Death of Dr. Boyle.—Rev. Joseph Boyle, D. D., a prominent minister of our church in Missouri, died at Lexington, Missouri, on the second instant. Dr. Boyle sustained a superannuated relation at the time of his death, but was actively engaged in the work of the ministry, dying suddenly while in attendance at a revival meeting. We believe Dr. Boyle was about sixty years of age.

BOOKS AND PERIODICALS.

Expose of Polygamy in Utah. A lady's life among the Mormons. By Mrs. T. B. H. Stenhouse. New York: American News Company, 1872.

This work purports to be a record of the personal experience of the writer as one of the wives of a Mormon elder during a period of more than twenty years. We are tired of hearing about the Mormons, and of reading about them. This book gives some fresh views and revelations, and is open to no special objections. It will be read. Ellis & Bro., New Orleans.

The-To-Morrow of Death, or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crocker. Boston: Roberts Bros., 1872.

The author says that all religions are good, and will do until the religion of the future, the religion of nature and science, shall be established. The volume contains much speculation, curious, extravagant and absurd, and is without any taint or suspicion of Christian faith. Mr. Figuier writes like a pagan, and we can see no good in his work except to illustrate the folly of those who think themselves wiser than Scripture. For sale by R. J. Harp, New Orleans.

The Angel in the Cloud. By Edwin W. Fuller. New York: E. J. Hale & Son, publishers, 1872.

This is a poem of 119 duodecime pages of blank verse. We have sampled the style in places here and there, and have marked several passages of great descriptive power, and very rich in the word-coloring. It will well repay perusal, both as a work of poetical excellence and for the lessons its author aims to impart. For sale at the Depository, 112 Camp street, New Orleans.

Creator and Creation, or the Knowledge in the Reason of God and His Work. By Laurens P. Hickok, D. D., LL. D. Boston: Lee & Shepard, publishers. New York: Lee, Shepard & Dillingham, 1872. Octavo, 360 pages.

A book for thinkers, students and all who have a taste for science and philosophy, and their study in connection with the character and attributes of God. We cannot attempt a review of the work, but call attention to it as one of great learning, and as an important addition to the solid standards. For sale by R. J. Harp, Depository, New Orleans.

Little Sunbeams. By Joanna H. Mathews. New York: Robert Carter & Bros.

Little Sunbeams embrace a handsome set of six beautiful duodecimo volumes, all snugly put up in a substantial box. The title of the books are: Bell Powers' Locket; Dora's Motto; Lilly Morris' Enemy; Jessie's Parrot; Mammie's Watchword; Nellie's Housekeeping. They are beyond all praise in their binding, illustrations and typography, while the contents are calculated to benefit and please. A religious and moral purpose is evidently in the author's mind throughout, and she has succeeded admirably in conveying the lessons of truth and piety in an attractive style. The books are written for the young, and most fortunate will those young folks be who got this delightful set of books. We suppose they will be sold separately or by the set. Order them of R. J. Harp, New Orleans Methodist Depository, 112 Camp street.

Wisdom-Teeth is a book for little people, a compilation of useful knowledge for children. By Mrs. F. G. DeFontaine. For sale at the Depository, New Orleans.

The Cotemporary Review for April has the following articles: The Study of Sociology; Is Eternal Punishment an Open Question in the Church of England? Peasant Proprietorship; The Place of Mind in Nature and Intuition in Man; Fenianism; The State; The Government and Scientific Morality; Pleasure and Desire; Morality and Immortality; The Eighth Article. Lippincott & Co., publishers.

The St. Paul's Magazine and Good Words for the Young for April are excellent numbers of these valuable republications by Lippincott & Co.

Up to our last advices the General Conference of the Methodist Episcopal Church has taken final action on no important measures. The reports, pro and con, on the Book Concern have been exceedingly voluminous, and have been referred for committee investigation. The reception and addresses of fraternal delegates from various religious bodies have also occupied considerable time. The Bishops in their address recommend from four to eight new Bishops. We believe the Conference has also authorized the appointment of fraternal delegates to visit the General Conference of the Methodist Episcopal Church South, in 1874.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending May 13, 1872:

A—R H Adair $5; W P Andrews, R Abbey $2, B F Alexander, W W Andrews $5, Geo E Alford $5, J Aiken, Edwin Alden $13.

B—Jas E Bradley $4.50, Wm N Bonner, N F Burnham, W C Black & Co $12.05, J W Billington, G Bare, H F Baker $4, Job M Baker 75 cts, Wm W Babbington 30 cts, O H Brewster, Barnes & Wilkinson 2 lots; C J Brown $2, G W Bachman $2.25, Burwell & Holmes, Wm Bartlett.

C—C W Calhoun, S H Cox, L Carley $1.20, W B Clanton, W W Campbell, Willis Curl $5, Phil Chew & Co 2 lots, E H Cushing, John Cook, Collins, McLester & Co, A W Campbell, Curl & Robinson.

D—J P Drake, E Duchamp & Sons, Dodd & Mead, A S Douglas $4, Jas F Damble, Daan & McCain $10, H J Davis.

E—J V Enochs, Geo M Everheart $14.25.

F—Jesse Fulton, H Walter Featherstnae $3.40, Alf Freeman, R W Freeman 2 lots $2.

G—Chas B Galloway, Gould & Lincoln, C F Gillespie $4, Geo W Graves.

H—W C Hulslip, Jas R Hartzell $3, T F Horton $2, W H Howell $4.85, H O Houghton & Co, Alex Hood, E L Hill, Hurd & Houghton, D W Haines, E J Hale & Son, J P Holmes, John C Huckabee $10, C N Harris; Chas M Howard, E H Holbrook, Hurlbut, Gilmer & Co.

I—R S Isbell.

J—J W Jenkins $5, O L Johnston, H F Johnston.

K—John C Kittrell.

L—Lee, Shepard & Dillingham, J B Lippincott & Co, H P Lewis, W H Leith $15.

M—E A & T Menesly, T H McClenden, Jas M McKee, N P Mooro 2 lots $15, Milton, Bradley & Co, J Dudley Murff, John C Murphy $10.80, W M Motloy $10.75, P A Martin, E F Mullins, Lucian Minor, S A Murphy $1, Manning, Robinson & Co, D Merchant, T H McMahan & Co $60.

P—Philip Phillips, Pott & Amory, S L Proctor $2, W P Pool $5, M T Price, R C Purdon, J A Penle, John A Peterson $2, R T Parish, Elisha Phillips $5.

R—A H Redford agent 2 lots, J K Randolph $3.15, Mrs A J Ross, Geo F Rewell & Co, W M Richardson, A H F Randolph.

S—W D Shayton $7, H L Stevenson $4.50, S R Sprobs $44.20, Scribner, Welford & Co, Geo S Scofield 2 lots, R A Sibley, W A Saarpey, J M Sampson $2.

T—J D Terrell $5.

W—W C Wasson $2, Wilson, Hinkle & Co, W M Winn $14.25, J G Worley $15, R W Wells $5, Frances Walker $7, Jas M Wade, E T Wilson 50 cts, J F Wynn, F M Williams $1, A R Winfield, J W Wesley, C N Wilson, Mrs E J Wilson 50 cts.

SPECTACLES.—Those who wish spectacles of a superior class will do well to call at the establishment of Mr. William Bohne, 108 Carondelet street.

UNION INSURANCE COMPANY.—We call attention to the fifteenth annual exhibit of this excellent company, which appears in our advertising columns to-day.

DUCRO'S ALIMENTARY ELIXIR.—Among our new advertisements will be found that of Mr. P. Cusachs, corner of St. Philip and Royal streets, setting forth the claims of Ducro's Elixir for consumption and kindred diseases.

LOUISIANA EQUITABLE LIFE INSURANCE COMPANY.—By reference to our advertising columns our readers will observe the list of officers and directors constituting the recently-elected board of this excellent company.

LIVERPOOL DIRECT.—The steamship Memphis, of the new Liverpool line of steamers, is to sail May 28. We refer to our advertising columns for full information in reference to this fine line of steamships, which we have noticed favorably on several occasions previously.

FAMILY GROCER.—At the corner of St. Charles and Jackson streets will be found the large establishment of Mr. Charles Ballejo, which we, through an oversight, failed to notice in our last issue. If our friends will call at the store of Mr. Ballejo we think they will be favorably impressed.

LUMBER.—Through an oversight we neglected to notice, in our last issue, those extensive and enterprising lumber dealers, Messrs. Hasam & Pooley, corner of Julia and Cedar streets, New Orleans. They have large facilities for furnishing every kind of lumber; also sash, blinds and cabins to order. See their advertisement.

CARRIAGE MANUFACTORY.—By reference to our advertising columns the card of W. F. Clark will be found, which brings to the attention of our readers a most important branch of home manufactures. Mr. Clark should be encouraged by a liberal patronage. Let those who need work in his line call at No. 134 Rampart street, between Toulouse and St. Peter.

OUR READERS will do well to visit the Grand Exposition now being held in the new Exposition Hall, St. Charles street. Not only an hour or two, but whole days could be agreeably passed in examining the goods on exhibition, and the specimens of art and handicraft there collected. The extremely low price of admission, (twenty-five cents,) and the many attractions offered will, no doubt, crowd the hall during the remaining time of the twenty days' opening.

NEW ORLEANS, JACKSON AND GREAT NORTHERN RAILROAD.—We have been much gratified, in our recent trips over the New Orleans, Jackson and Great Northern, and Mississippi Central railroads, to see the vast improvement in the condition of this line of travel, so important to our community. The road will now bear favorable comparison with the best roads in the country. It could scarcely be otherwise under the management of so able and skillful a superintendent as Colonel E. H. Frost, who we have regarded for many years as one of the best financiers and railroad superintendents in the country.

VALUABLE IMPLEMENT.—In correcting a slight error in our notice of a "Valuable Implement" exhibited by Messrs. Marshall & Hord, of Ohio, at the late grand State Fair, and who were awarded the first premium, we take pleasure in again calling the attention of the readers of the ADVOCATE to its many excellencies. It is not only the best cultivator for vegetable gardeners known to us, but it is said to have been successfully and profitably used in the early cultivation of cotton, cane and broom-corn, and in the culture of rice it stands without a rival. With no complicated machinery to get out of order, remarkably simple in construction, it will, with proper use and care, last many years. The cheapness of the implement will, it is said, justify the cultivator of but one-eighth of an acre in purchasing it, while larger gardeners and planters will annually save many times their cost by using them.

Messrs. Bacon & Thorpe, of this city, have purchased the exclusive right of this implement for the State of Texas, and will immediately begin their manufacture at Corsicana.

Mr. J. Rheinthal, No. 170 Girod street, New Orleans, is proprietor for the State of Louisiana.

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

BUSINESS NOTICES.

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Billious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it.—*Beware of imitations.* ja11 1yeow

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind, in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street,
ap18 2m New Orleans.

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.
ja18 1y

A Warning.—Dr. Abernethy once affirmed that his mistakes would fill a graveyard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many graveyards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility, or similar functional derangements, to swallow the wretched admixtures that glut the market, when Price's Celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's Celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. ap18 1m

"It Acts Like a Charm."—This is what we hear on all sides of DR. TUTT'S EXPECTORANT. In cases of Croup, Bronchitis, Asthma and all Pulmonary Diseases it affords instant relief. It permeates the very substance of the Lungs and causes them to throw off all acrid matter. It is very pleasant to the taste. Children take it readily.

NEW YORK, August 31, 1869.

DR. WILLIAM H. TUTT—*Sir:* When in Aiken, last winter, I used your Expectorant for my cough, and found more benefit from it than any I ever used. I took half a dozen bottles home with me, and have had to give some of it to my friends. Please send me one dozen by express, C. O. D.

ALFRED CUSHING,
my16 1t 123 West Thirty-first street.

Dr. Tutt's Hair Dye Colors a Beautiful Black.

NEW ADVERTISEMENTS.

New Liverpool Line of Steamers,

Built expressly for the New Orleans trade, to cross the Bar at all times without detention.

Liverpool and Mississippi Steamship Company.

First-class Powerful Screw Steamers.

ST. LOUIS, Capt. Smith	1,827 tons.
MEMPHIS, Capt. Weeks	2,300 ..
MISSISSIPPI, Capt. Pierson	2,500 ..
TEXAS, (building)	2,500 ..
VICKSBURG, ..	2,500 ..
MISSOURI, ..	2,500 ..

FOR LIVERPOOL DIRECT—
The steamship
MEMPHIS,
Weeks, commander.

To sail on MAY 28, 1872,

from her wharf, foot of St. Mary street, Fourth District. Will receive and sign through bills of lading to Havre, Bremen, Hamburg, Antwerp, Rotterdam and all Continental ports.

Parties desirous of sending for their friends can purchase prepaid emigration tickets here. A reduction allowed when applied for in groups.

For freight or passage, having superior accommodations, apply to

MEEKER, KNOX & CO.,
49 Carondelet street.

Managing owners—FLINN, MAIN & MONTGOMERY, 12 Launcelot Hay, Chapel street, Liverpool. my16 3m

WRITING PAPER.

IF YOU WISH ANYTHING IN THE STATIONERY line, write to or call at No. 112 Camp street. We have

Note Paper at $1 per ream and upward.
Letter Paper at $1.25 per ream and upward.
Cap Paper at $1.75 per ream and upward.

Envelopes, all sizes, styles and prices; Blank Books, a full assortment; Memorandums, Ink, Pens, Pencils, Blotting Paper, Paper Weights, etc. Prices as low as any house in the South.

Beautiful Initial Paper and Envelopes at twenty-five cents a box, by mail, to any address. Address

ROBERT J. HARP, Agent,
my16 1f 112 Camp street.

Office Louisiana Equitable Life Insurance Company,
NEW ORLEANS, April 15, 1872.

AT THE Annual Election held this day by the Stockholders of this Company, the following-named gentlemen were elected as the Board of Directory for the ensuing year:

John Henderson.	D. B. Penn.
George A. Fosdick.	E. B. Briggs.
E. A. Tyler.	B. T. Walshe.
C. E. Girardey.	A. Thomson.
W. H. Schmidt.	William Creevy.
James I. Ray.	J. W. Stone.
C. H. Slocomb.	Charles Cavaroc.
John I. Adams.	E. J. Hart.
S. M. Todd.	S. Claiborne.
William Henderson.	J. C. Morris.
G. W. Dunbar.	E. H. Fairchild.
Davis Wallace.	Edward Higney.

And at the annual meeting, held May 6, 1872, the following-named officers were elected:

JOSEPH ELLISON, President.
WILLIAM HENDERSON, Vice President.
W. P. HARPER, Secretary.
my16 1t W. P. HARPER, Secretary.

JUST RECEIVED:

History of Methodism in Texas.

BY H. S. THRALL.

Sent by mail, prepaid, to any address on receipt of price, $1.50.

ROBERT J. HARP, Agent,
my16 1m 112 Camp street.

W. F. CLARK, successor to A. Loez,
134 Rampart street,
Bet. Toulouse and St. Peter sts., New Orleans,
Manufacturer of Carriages and Buggies.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Calachette built anywhere.
my16 2m

NEW ADVERTISEMENTS.

UNION INSURANCE COMPANY
OF NEW ORLEANS.

FIFTEENTH ANNUAL STATEMENT OF the Union Insurance Company of New Orleans, published as required by law and their charter.

Amount of premiums received during the year ending April 30, 1872:

Fire premiums	$108,824 30
River premiums	22,028 34
Marine premiums	18,399 11
	149,251 75
Less return premiums	2,265 44
Net premiums	$146,986 31

Paid losses during the year:

Fire losses	$23,932 70
River losses	15,282 28
Marine losses	14,413 13
	53,628 20
Reinsurances	7,117 09
Expenses, less discount and interest account	7,059 50
Taxes	5,061 50
Fifteen per ct. rebate	16,352 53
Reserved for unterminated risks	32,702 60
	121,920 82
	$25,065 49

The assets of the Company are:

Loans secured by pledge	$24,558 63
Loans secured by mortgage	22,984 00
Bills receivable for premiums	16,869 01
Stocks, bonds and other securities	177,180 83
Real estate	7,239 26
Premiums in course of collection	20,473 29
Cash on hand	42,181 08
	$311,486 10

The above statement is a correct transcript from the books of the company.

A. CHIAPELLA, President.
J. M. CRAWFORD, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me, this eighth day of May, 1872.

JAS. FAHEY, Notary Public.

The Board of Directors have this day declared a dividend of Ten Dollars per share, payable on and after the ninth instant.

DIRECTORS.

A. Elmer Bader.	A. Chiapella.
L. F. Generes.	L. Moulor.
W. H. Schmidt.	R. W. Adams.
C. Kohn.	J. J. Fernandez.
Ed. Barthe.	F. Laborde.
A. Tertron.	A. Girand.
J. Bayle.	B. Sajoy.

my16 1t

LOUISVILLE AND CINCINNATI SHORT-LINE R. R. connections are 5½ hours QUICKER to Eastern cities than any other Rail Line from Louisville, and 19 hours in advance of the River route. This is the only line making Baltimore in 26 hours, Philadelphia in 27 hours, Washington in 27 hours, New York in 30½ hours, Boston in 35 hours.

Southern Fast Line, daily, except Sunday	*Leave.* 7.50 A.M.	*Arrive.* 8.85 P.M.
Cincinnati Express, daily	3.55 P.M.	12.40 P.M.
Cincinnati Night Express, daily, except Saturday	10.40 P.M.	5.00 A.M.
Lexington Mail, daily, except Sunday	6.00 A.M.	6.35 P.M.
Lexington Express, daily, except Sunday	2.30 P.M.	10.30 A.M.
Frankfort Accommoda'n, daily, except Sunday	4.55 P.M.	8.15 A.M.
Shelbyville Accommod'n, daily, except Sunday	3.55 P.M.	10.30 A.M.

Sleeping car on 10.40 P. M. Round-trip tickets to Cincinnati and Covington at reduced rates. Ticket Offices—Depot, Third and Main streets, Galt House, Louisville Hotel and Willard Hotel. Telegrams to secure sleeping car berths to Eastern cities will be sent free. S. S. PARKER,
General Passenger and Ticket Agent.
J. E. GUNPERLING,
my16 3m Superintendent, Louisville, Ky.

CONSUMPTION.....CONSUMPTION.

NEW TREATMENT BY

DUCRO'S ALIMENTARY ELIXIR,

prepared with raw meat and alcohol: *Recommended by the highest medical authority in Paris. A radical cure*, and in desperate cases a

CERTAIN RELIEF.

Agreeable to the taste. Incontestably superior to Cod Liver Oil, the hypophosphites, and other preparations. This Elixir, the basis of which is raw meat and alcohol, is moreover one of the most powerful tonics for persons convalescing or feeble, for chloratic young girls, debilitated old persons, etc.

Depot in New Orleans at

MR. P. CUSACHS',
Corner St. Philip and Royal streets,
my16 3m New Orleans,
Sole agent for the United States.

BY THE AUTHOR OF "CREDO:"

GOD-MAN.

JUST RECEIVED.

Sent by mail to any address on receipt of $1.50. ROBERT J. HARP, Agent,
my16 1t 112 Camp street.

DISSOLUTION OF COPARTNERSHIP.

The copartnership heretofore existing between the undersigned, under the name and style of C. E. GIRARDEY & CO., expired by limitation on the thirtieth of April, 1872. Either of the undersigned are authorized to sign in liquidation.

NEW ORLEANS, May 1, 1872.

C. E. GIRARDEY.
THOS. L. MACON.
NICH'S J. HOEY.

NOTICE OF COPARTNERSHIP.

The undersigned will continue business at No. 17 Exchange Place as heretofore, under the name and style of C. E. GIRARDEY & CO., and will attend to the liquidation of the affairs of the old firm.

MR. JOHN H. O'CONNOR has this day became associated with them as partner in the firm.

Grateful to the public for the liberal patronage bestowed on the old firm, they hope to merit a continuance thereof by devotion to the interests intrusted to their attention.

NEW ORLEANS, May 1, 1872.

C. E. GIRARDEY.
NICHOLAS J. HOEY.

Referring to the above, I take great pleasure in recommending to my friends the new firm of C. E. GIRARDEY & CO.

NEW ORLEANS, May 1, 1872.
my9 1t THOS. L. MACON.

GRAND REOPENING.

THE undersigned would respectfully inform the patrons and friends of the late firm of DAVIS & JACKSON that he can be found at their old stand, No. 200 Poydras street, with the finest selection of SPRING AND SUMMER CLOTHING, GENTS' FURNISHING GOODS and HATS ever offered in this market. Remember the old place, 200 Poydras street.

my9 1t D. DAVIS.

AGENTS WANTED.—MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap14 3m5p

NEW ADVERTISEMENTS.

FRESH LEAVES IN THE WREATH OF FAME.

THE HOWE SEWING MACHINE AGAIN TRIUMPHANT.

Displays of Work Crowned by the Committee.

The following awards have been conferred upon the HOWE IMPROVED FAMILY SEWING MACHINE at the Louisiana State Fair, just closed:

For the best Braiding by machine.
For the best Embroidered Child's Cloak.
For the best Infant's Dress.
First Premium for best Leather Work on machine.
For the best Infant's Dress executed by a girl under fourteen years.
For the best Lady's Dressing Gown executed by a girl under fourteen years.

Thus embodying in these Premiums the very virtues and qualities claimed by the Howe, viz.:

The best Braiding, the best Embroidery, the best Plain Sewing.

Also the First Award for the best Lubricating Oil, for machinery, made in the Southern States. D. P. PERRY,
Gen'l Southern Agent Howe Machine Co.,
my9 1t 183 Canal st., New Orleans.

NOT SELLING OUT!

BUT STILL SELLING CHEAPER THAN those who are, and especially the *selling off of the Bankrupt Stock* at half price, and still they are receiving NEW GOODS daily.

A visit to my store will convince the public that my stock of DRY GOODS will be found to be cheaper than the *BANKRUPT STOCK*, and to prove it my customers and the public are invited to inspect my

NEW STOCK,
Which is arriving daily.

Fine assortment of PIQUES at 20 cents.
Fine assortment of Satin-striped PIQUES at 25 cents.
Fine assortment of Fancy PERCALES at 12½ cents per yard.

J. MILLER,
621.....Magazine street.....621
Bet. Jackson and Josephine streets,
my9 1y NEW ORLEANS.

PURE LOUISIANA SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.
A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery. A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs.
A. THOMSON & CO.,
48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.
A. THOMSON & CO.,
my9 6m 48 Tchoupitoulas street.

THOS. HASAM. JOHN C. POOLEY.

HASAM & POOLEY.
LUMBER—LUMBER.

Cabins made to order. Every description of Lumber always on hand. Also Sash, Blinds, etc.

Mills and Yard, cor. Cedar and Julia,
New Basin, New Orleans.
Box 840. my9 1m

FRANCIS JOHNSON, UNDERTAKER,
205 and 207 Magazine street,
Between Julia and St. Joseph,
has constantly on hand a full assortment of Wood and Metallic Burial Cases and Caskets. Bodies embalmed by the most approved process, or disinterred and carefully shipped. Carriages always on hand for balls, weddings, parties, etc. my9 1m

PUBLICATIONS FOR ALL FRATERNITY.

Prominent Benevolent Organizations.

100,000 SOLD!—Masonic, Odd Fellows, Knights of Pythias, Red Men, Mechanics, Temperance, etc.

Sale *unrivaled* by anything heretofore offered. Agents with no experience are selling 20 Pictures and upward a day. One of our agents *has cleared over* $1,200 in three months. The Brethren *welcome* these works. Our inducements are UNPRECEDENTED. Our commissions are positively *one-fourth larger* than any other house does or CAN offer. Send for circular of Order to which you belong, giving No. of your Lodge, and state where you saw this advertisement. You will certainly engage with us.

J. HALE POWERS & CO.,
Fraternity Publishers,
my9 7m Cincinnati, Ohio.

THE BEST PAPER!—TRY IT!—The SCIENTIFIC AMERICAN is the cheapest and best illustrated weekly paper published. Every number contains from 10 to 15 original engravings of new Machinery, novel inventions, Bridges, Engineering works, Architecture, improved Farm Implements, and every new discovery in Chemistry. A year's numbers contain 832 pages and several hundred engravings. Thousands of volumes are preserved for binding and reference. The practical receipts are well worth ten times the subscription price. Terms, $3 a year by mail. Specimens sent free. May be had of all news dealers.

PATENTS obtained on the best terms. Models of new inventions and sketches examined, and advice free. All patents are published in the *Scientific American* the week they issue. Send for pamphlet, 110 pages, containing laws and full directions for obtaining Patents.

Address for Paper, or concerning Patents, MUNN & CO., 37 Park Row, New York; Branch Office, corner F and Seventh streets, Washington, D. C. my9 4t

JAMES M'CRACKEN. GEO. E. BREWSTER.

M'CRACKEN & BREWSTER,
DEALERS IN FURNITURE,
Nos. 37, 39 and 41 Royal street.
Manufactory, corner Derbigny and Customhouse streets, New Orleans. my9 6m

WM. VELDEN. W. O. MITCHELL.

VELDEN & MITCHELL,
DEALERS IN
WOOD, COAL AND SAND,
CORNER JACKSON AND PHYTANIA STS.

Oak, Ash, Bakers' Pine and Lightwood always on hand. Wood sawed stove length, and split. Charcoal, etc. mh21 2m

B. L. MANN & CO.,
103 Peters and 87 Fulton streets,
NEW ORLEANS,
DEALERS IN
HIDES, WOOL, PELTRIES, FURS,
Leather, Tanners' & Curriers' Supplies.

The highest price paid for SEED COTTON. ☞ Cotton Ginned on the most reasonable terms. my2 1m

OTIS' STEAM SAW,
PLANING AND GRIST MILLS,
AND BLACKSMITH'S SHOP,
Corner of Water and Madison Streets,
MOBILE, ALABAMA.

Orders received at the above Mills for all kinds of Lumber, dressed or rough. Fresh Meal, bolted or unbolted, always on hand. Also all styles of Moldings.

my2 3m WILLIAM OTIS.

NEW ADVERTISEMENTS.

ORGANS.

SEND TO

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OF THE

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FOR

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OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergoae a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board moderate. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.
April 20, 1872. ap25 1f

COMMERCIAL INSURANCE COMPY
OF NEW ORLEANS.

SIXTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the Company publish the following statement:

Premiums received for the year ending March 31, 1872:

Fire	$56,612 65
Marine	24,305 04
River	91,638 80
	$170,556 54
Add unterminated premiums, March 31, '71	17,479 59
	$188,036 13
Less unterminated 31st March, 1872	12,464 79
	$175,571 34
Paid fire losses	$26,629 71
Paid marine losses	14,242 57
Paid river losses	42,126 98
	$79,999 26
Paid rebate	26,774 25
Paid reinsurance	4,174 75
Paid return premiums	2,721 97
Paid taxes	8,734 98
Paid contingent	1,513 57
Paid rent	4,775 00
Paid expenses, salaries, stamps, etc.	15,170 13
	$143,863 94
Less profit and loss and interest	16,573 00
	127,290 94
Profits	$48,280 40

ASSETS.

Stock notes	$73,400 00
Bills receivable	120,387 23
Furniture	3,883 93
Harbor boat stock	1,241 00
City bonds	1,320 00
Bills in course of collection, net	24,430 63
Cash on hand	124,438 21
	$349,101 00

NEW ORLEANS, March 30, 1872.

The above statement is a just and correct transcript from the books of this Company.

J. H. OGLESBY, President.
WALTER HUNTINGTON, Secretary.

CITY OF NEW ORLEANS, April 9, 1872.

Sworn to and subscribed before me, notary. EDWARD IVY, N. P.

NEW ORLEANS, April 9, 1872.

At a meeting of the Board of Directors, held on the eighth of April, it was resolved that a dividend of Fifteen Dollars per share be declared, to be credited on the stock notes.

J. H. OGLESBY, President.
JOHN T. HARDIE,
Vice President.
WALTER HUNTINGTON, Secretary. ap18 1m

THREE YEARS IN A Man-Trap. By T. S. ARTHUR, is now ready. It is a *thrilling* recital of a three years' life in a city dram-shop, *shows up* the vile deceptions practiced in barrooms, and is the *most powerful* work of the kind ever written—is certain to have *an immense sale.* Apply for an agency, and *make money.* QUEEN CITY PUBLISHING CO., Cincinnati, O. my9 1f

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IMPORTERS AND DEALERS IN
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Grates, Hearths and Fire Bricks,
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C. H. ALLEN. SAMUEL BROOK.
C. H. ALLEN & CO.,
81.....NEW LEVEE ST.....81

keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap11 2m

NEW ADVERTISEMENTS.

INTEREST ON DEPOSITS.

NEW ORLEANS NATIONAL BANK.

AUTHORIZED CAPITAL.....$500,000
PAID UP.....$400,000

Directors.

J. K. BELL, late Kennett & Bell.
J. L. DUNNICA, of J. L. Dunnica & Co., Produce Commission.
THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
ALBERT CHAPSKY, Clothier.
H. BLOCK, of Block, Brittin & Co., Grocers.
G. D. FISHER, of Fisher, Johnson & Co., Cotton Commission.
J. N. BEADLES, of Beadles, Wingo & Co., Cotton and Tobacco Commission.
J. P. GARVEY, Sugar and Molasses.
S. DELGADO, of Delgado & Co., Sugar and Molasses.
A. HIRSCH, of Schwabacher & Hirsh, Grocers, Produce Commission.
E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.

President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty-ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.

ap4 3m RICHARD JONES, Cashier.

MARBLE AND GRANITE WORKS.

GEORGE STROUD,

Late of and successor to John Stroud & Co., (established in 1830,)

158, 160, 162 and 164 St. Charles st.,

Cor. Girod street, New Orleans.

Every description of MONUMENTAL, CEMETERY and BUILDING WORK done in the best manner. Particular attention given to all country orders.

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COR. HOWARD AND POYDRAS STREETS,
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NEW ORLEANS, March 26, 1872. ap4 3m

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115 CANAL ST., NEW ORLEANS,
Fine Watches, Diamonds, Jewelry,

Plated Ware, Table Cutlery, Fancy Goods, etc. Pure STERLING SILVERWARE, suitable for presents. Clocks and Bronzes in great variety. Jewelry manufactured and repaired. Clocks and Watches repaired. mh28 2m5p

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Successors to E. Gignel,
DEALERS IN
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ap4 3m5p Cor. Bourbon, New Orleans.

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The Child's Corner.

WAITING FOR THE MAY.

BY MARION DOUGLAS.

From out his hive there came a bee:
"Has spring-time come or not?" said he.
Alone within a garden bed
A small, pale snow-drop raised its head.
"'Tis March, this tells me," said the bee;
"The hive is still the place for me.
The day is chill, although 'tis sunny,
And icy cold the snow-drop's honey."

Again came humming forth the bee:
"What month is with us now?" said he.
Gay crocus-blossoms, blue and white,
And yellow, opened to the light.
"It must be April," said the bee,
"And April's scarce the month for me.
I'll taste these flowers, (the day is sunny,)
But wait before I gather honey."

Once more came out the waiting bee.
"'Tis come: I smell the spring!" said he.
The violets were all in bloom;
The lilacs tossed a purple plume;
The daffodil wore a yellow crown;
The cherry tree a snow-white gown;
And by the brook-side, wet with dew,
The early wild wake-robins grew.
"It is the May-time!" said the bee.
"The queen of all the months for me!
The flowers are here, the sky is sunny;
'Tis now the time to gather honey!"

FRIENDLY TALKS with THE GIRLS.

MANNER.

You asked me the other day, Daisy, what it was that made our friend, Mrs. Morningbright, so charming. "Her coming into a room," you said, "is like the coming in of a sunbeam." Everybody feels better in her presence. I agree with you, for I too have felt cheered and strengthened by an hour with that lovely lady, whose graceful presence and cordial words are welcome wherever she goes:

"It's her manner, Daisy, isn't it?" I replied.

"Yes," you answered, "her manner, and something more."

And so you have given me my text. It is not possible to overestimate the importance of a polished and winning manner, provided there be with it "something more." For manner ought always to be the outgrowth and necessity of character, never the finish painfully put on from outside. It is a thing that ought to begin with the acorn, and go on through the successive stages of the tree, till close, fine-grained, smooth and consistent, it is a part of the tree itself. Do you catch my meaning? You know what a provoking piece of furniture that lumber was, that used to stand in your room at S.? The least jar or knock, and off would fall a piece of the veneering, till, by and by, what with fractures and repairings, and places that defied your skill to glue, the bureau was the most unsightly thing in the house. But there was the oaken wardrobe in Aunt Polly's chamber, with the natural polish on it, a solid, stately, substantial structure, of which the workman needed not to be ashamed. Those two pieces of furniture have often stood in my mind for the two great types of character, and the two schools of manner which they develop: Real and sham. All artificial manner, whether worn by a queen or a servant, in so far as it is put on, and fails to grow from within, is of the nature that nothing explains better than the expressive word "sham." All sweet, honest, pure, characteristic manner comes from the "real."

"Company manners!" The phrase reminds me of another you sometimes hear: "Sunday religion." It is of the very essence of good manners, that they shall be good and sweet at home, as it is of the essence of a true religious experience, that it shall bear fruit every day. For whom, if not for the dear ones around the home table, shall we be courteous and kind? For strangers who meet us and forget us in a moment? For people who have no leisure to think of us, or our belongings? Yet this is the plan of those who keep their politeness for "company." The trouble is that in some moment of forgetfulness they may be found out, a jar will come, and the veneering will fall—the studied speech will be forgotten, and the rudeness which is habitual will crop out. If anywhere politeness is a duty and a privilege, it is in the home circle. Let the manner there be gracious and pleasant, and it will be so, without effort, everywhere else. All real politeness springs from loving unselfishness, and in the lowliest home there is always room for this.

Emily tells me that she is exercised with regard to her manner with gentlemen. She appears to have an idea that some peculiar grace or dignity is a requisite where the other sex is concerned. My dear child, your manner in the company of a gentleman should be precisely the same as in the company of a lady—no more, no less. With both you should be gentle, modest and refined. No especial difference is necessary. Be yourself—and don't think about yourself. Much of the awkwardness and diffidence, which pains one's self and others, comes from too much thought about the impression one is making.

It is the vice of too many young people, and of their elders too, that, in these days, enough respect is not felt for the aged and for those in authority. I say "felt," for if it were felt it would be shown. An aged person is entitled to seemly tenderness and thoughtful courtesy from those who are younger. Nothing sets the stamp of vulgar coarseness more plainly on one's breeding, to use a strong, old-fashioned word, than disregard of the feelings and infirmities of the old. So, Daisy, when I see you giving your seat in the street car to a thinly-clad, elderly washerwoman, and pressing it upon her when she hesitates, because of your dainty silk and primrose gloves, to accept it, I say to myself: "Our Daisy is a lady." When, in the crowded boat-saloon, you yield your rocking chair to the pale mother, with the teething baby in her arms, I know you have learned the sweetness of your manner from him who "pleased not himself."

There is the secret. We get it from our dear Lord—his words—his example—his lovely life. Study your Bible if you wish to know where are the springs of all that is precious in daily living. For "love is the fulfilling of the law," and a hearty love to Christ needs must bear such blossom of love to our neighbor as to make our manner to him warm, earnest, helpful and sympathetic.—*Sunday School Times.*

"DO YOUR BEST."

"When I was a little boy," said a gentleman one evening, "I paid a visit to my grandfather, a venerable old man, whose black velvet cap and tassel, blue breeches and huge silver knee-buckles filled me with great awe. When I went to bid him good-by he drew me between his knees, and, placing his hand on my head, said: 'Grandchild, I have one thing to say to you; will you remember it?' I stared into his face and nodded, for I was afraid to promise aloud. 'Well,' he continued, 'whatever you do, *do the best you can.*'

"This, in fact, was my grandfather's legacy to me; and it has proved better than gold. I never forgot his words; and I believe I have tried to act upon them. After reaching home, my uncle gave Marcus and me some weeding to do in the garden. It was Wednesday afternoon, and we had laid our plans for something else. Marcus, fretted and ill-humored at his disappointment, did not more than half do his work; and I began pretty much like him, until grandfather's advice came into my mind, and I determined to follow it. In a word, I 'did my best.' And, when my uncle came out, I shall never forget his look of approbation as his eyes glanced over my beds, or the fourpence he slipped into my hands afterward as he said my work was well done. Ah! I was a glad and thankful boy; while poor Marcus was left to drudge over his beds all the afternoon.

"At fifteen I was sent to the academy, where I had partly to earn my own way through the course. The lessons came hard at first, for I was not fond of study; but grandfather's advice was my motto, and I tried to do my best. As a consequence of this, though I was small of my age, and not very strong, my mother had three offers for me before the year was out; and one from the best merchant of the village, 'a place' in whose store was considered very desirable. When I joined the church I tried to do the Lord's work as well as I did my own; and often, when I have been tempted to leave the Sabbath School, or let a hinderance keep me from the prayer meeting, or get discouraged in any good thing, my grandfather's last words, 'Do the best you can,' have given me fresh courage, and I would again try."

Here, then, was the key to this man's character. He is considered one of the best business men, one of the best citizens, one of the best officers in the church, one of the best friends of the poor, one of the best neighbors, fathers, husbands, friends; in a word, he is universally beloved and respected. And what is the secret of it all? He always *tried to do the best he could.* Let every boy and girl take this for their motto. *Acted upon*, it will do wonders for you. It will bring out powers and capabilities which will surprise and delight yourselves and friends. "Do your best;" or, as the Bible has it, "Whatsoever thy hand findeth to do, do with thy might;" or, in other words, "Whatsoever you do, do it *heartily* as to the Lord."—*Messenger.*

THE SPOILED WAISTCOAT.

Charlotte Elizabeth, the authoress, records the following incident in her history of a deaf and dumb boy: "John had formed a great abhorrence of drunkenness, to avoid the beginning of which he heartily resolved *never to taste any kind of strong drink.* He remarked that Satan would persuade him to take a small spoonful of wine to-day, a larger to-morrow, then half a glassful, and so on, until he should be willing to drink to intoxication. On one occasion he was sent with a note to a friend's house, and while waiting for an answer was pressed to take a glass of wine by a young man who had resolved to overcome his scruples; the boy refused, but was more importunately urged to take it. His rejection became the more decided, as the foolish young man more resolutely persevered, until he seized the little fellow by the collar, threw back his head, and forced the wine into his lips. In this emergency John set his teeth so firmly that scarcely a drop of wine passed them, and the contents of the glass ran down upon the waistcoat which I had made for him, and on which he set a high value. He said nothing, but buttoned his coat, and returned with the letter. On his return he told me in writing what had passed—showing me the stains on his waistcoat, and, with an exulting smile, concluded by writing: 'The waistcoat is spoiled, but God was not angry, for John was not drunk.' When adverting to it afterward, he wrote: 'God made my teeth, and the devil could not get the wine through them.'"

APPEARANCES ARE DECEITFUL.

"What a beautiful light that lamp gives!" said a moth, as he stood brushing his wings on the sideboard.

"Yes, it does," said a fly, who fluttered with great difficulty toward the moth. "But you had better not go near it, for it's anything but safe."

"Surely there can be no danger there," said the moth; "the flame looks so cheerful and bright."

"Yes, but it *burns*," said the fly. "I'm suffering from it now. I ventured too near, and it so injured my wing that it is almost useless."

"I really think you must be mistaken," answered the moth. "I don't see how that beautiful light could injure anybody. I shall fly and see."

"Take care," buzzed the fly, "for *appearances are sometimes deceitful.*"

"All right," said the moth. And he flew off to see the flame, and, going too near, fell fluttering on the table, severely burnt, and nearly dead.

"There's folly now," said the fly. "Some people will trust appearances rather than heed the kind warnings of those who have suffered through their deceitfulness."

ASK DAILY.—"Why," asked a governess of her little charge, "do we pray to God to give us our daily bread? Why don't we ask for four days, or five days, or a week?" "Because we want it fresh," said the hopeful.

The Farm and Garden.

HOW TO HAVE GOOD MUTTON.

The sheep is a delicate feeder, and makes one of the most delicious and digestible of all the butcher's meats. Like most animals, it improves in flavor by age, and attains its perfection, in most breeds, at the age of three years, when it makes, in Daniel Webster's language, red mutton—so called because the gravy, though well done, is red and of high flavor. In feeding sheep for the luxurious table, there should be but few together, which allows them greater variety of food and more repose. In large flocks the strong sheep monopolize the best herbs and grasses, and the weakest ones are poor and mean meat; besides, there are always restless sheep where many feed together, and the others are ill at ease while any are on foot. Sheep well grazed are better than the stall-fed, and have that "gamey" and juicy flesh so liked by epicures. The best table sheep in the British Isles are the small Welsh breed, which have the wide range of these mountains. But the best sheep in the world are often spoiled by bad butchering, and I propose to show how this should be done. Many persons become disgusted with and never eat mutton because of what they term the "wool-taste." Now a sheep well dressed may be wrapped in the skin and wool, as well as in the purest linen, and never have a "wool-flavor." The intestines of the sheep are, like those of all the ruminating animals, very long and powerful in capillary absorption, and, if allowed to remain in the body after death, infuse the odor and flavor of their contents into the meat, and thus give that ill taste. Everything, then, depends upon rapid dressing. While yet alive the sheep should be suspended by the hind legs, well apart, to two pegs or hooks, to a cross-timber, so that the body may be easily reached on all sides without turning it. The butcher should be prepared with a sharp knife, ax, meat saw, thread and water; also with a block or low stool to stand upon, if need be; for the sheep, when suspended, is too long generally to be reached in all parts. The throat should then be cut, severing both arteries, and the blood entirely let out. (If Prof. Bergh is about the animal may be knocked on the back of the head with the pole of the ax before using the knife.) The skin should then be rapidly taken off, at least from the parts to be cut in taking out the intestines, and pinned back, so as freely to allow that operation. This finished, the blood should be well washed out by casting on the body clean water freely. Should the intestines at any time be broken, let them be tied up at once, and the soiled parts well cleansed. The body should then hang until it is well dry, when it is ready for use. Mutton (and all meats) never ought to be salted, if possible, until it is ready for the cook. Salt absorbs the juices, dries and preserves the meat, but spoils the flavor. Meat should be hung in a cool, dry place, so that all parts may be aired. Do not allow it to become frozen, but, if frozen, it should be used at once, if possible. Indians and hunters dry their meats with slow fires.—*American Agriculturist.*

SPREADING MANURE IN AUTUMN.

We have endeavored at different times to impress upon our readers the importance of a fine pulverization and thorough intermixture of manure with the soil. If the ingredients which go to make up fertility were all in large lumps, they could be of little use in growing plants. If the silex were in the form of cobble stones, and the clay like unburned bricks, they would produce a very different effect from that resulting from a thorough pulverization together of these two ingredients. The same reasoning applies with as great force to manure, whether in large unbroken lumps or masses, or ground into fine powder, and intimately diffused among the particles of the earth.

Autumn application gives an excellent opportunity for this intimate diffusion, in addition to ordinary breaking down by mechanical means, by the soluble parts in the water of rains, which carry it down into the earth. So effectual and perfect is intermixture that, according to repeated experiment, its effect on spring crops is twice as great, on a fair average, as when spread in the ordinary manner in spring. This practice is becoming yearly more common; yet we still see repeated cautions in the papers against the loss by washing, when spread in autumn. We have never found the least detriment from washing on loams containing even a small portion of clay. These absorb all the liquid manure almost as soon as it touches them. When heaps of manure were placed on steep hillsides, the greener hue of the grass below, after months of washing, did not extend three feet from the heaps. Grass and its roots appropriate it readily, and fresh bare soils appear to do it as readily. When spread thinly over the surface the danger of washing becomes far less than in heaps, as the quantity to be absorbed by a given surface of earth is many times smaller.

Let it then be distinctly remembered that manure applied in autumn must be always spread, and never left in heaps, by which at least one-half its efficacy is lost.

Next to leaving it unspread is the objectionable practice of scattering it in large lumps, from which only a part of the soluble manure is washed out, and this part is not evenly carried into the soil, but only in spots and patches. These remarks apply both to top dressing grass and spreading on bare or plowed soil, although the general practice is to spread it on grass, whether for meadow or pasture, or on sod to be inverted in spring for corn. Not less beneficial is the autumn application to winter wheat, when, in addition to the enriching of the plants by the soluble manure, they are protected from the exposure and winds of winter by the fibrous or insoluble portions.—*Country Gentleman.*

FOOD FOR BEES.

It may be of interest to bee-keepers to know all the different plants, trees, etc., from which bees gather honey, and we therefore give the following list from the *Bee Journal* and other sources: The plants are classed—1. Spring flowering trees and plants. 2. Summer. 3. Fall flowering trees, etc.

Spring.—Willow, alder, aspen or poplar, elm, maple, marsh-marigold, hepatica, anemone, dandelion, erythronium, service-berry, currant, gooseberry, strawberry, peach, cherry, apple, pear, China tree, black gum, honeysuckle, oak, red-bud, hazel, yellow jasmine, sweet myrrh, magnolia, hawthorn, box-elder, locust, azalea, shepherd's purse.

Summer.—Red clover, plantain, thistle, strawberry, pea, sumac, catnip, peppermint, smart-weed, Spanish needles, white clover, alsike clover, boneset, thyme, sweet marjoram, star-wort, chickweed, raspberry, thorn, crab apple, cockspur, whortleberry, sourwood, blackhaw, azalea, self-seal, honey-dew, cinquefoil, linden or basswood, cucumber, chinkapin, bee-balm, iron-weed, chestnut, maize, persimmon, sorghum, heliotrope, beggar's lice, buckwheat, silkweed, cardinal flower, balsam, mountain mint, turnip, spearmint, viper's bugloss, dandelion, pennyroyal, speedwell, English clover, sweet clover, elderberry.

Autumn.—Buckwheat, white clover, English clover, red clover, sweet clover, alsike clover, aster, golden rod, cinquefoil, pennyroyal, phlox, chick-weed, smart-weed, dandelion, artichoke, chrysanthemum.

HOUSEKEEPERS' DEPARTMENT.

TO REMOVE PROUD FLESH.—Pulverize loaf sugar very fine and apply it to the part affected. This is a new and easy remedy, and it is said to remove it entirely without pain. It has been practiced in England for a number of years.

QUINCE.—The expressed juice of the quince, or a syrup made of it, is useful in nausea, vomiting and fluxes. Two pounds of sugar to a gallon of the juice makes a delicious wine. Equal parts of the juice and brandy, or any good spirits, with a little sugar, makes a fine cordial or stomachic. It makes a superior preserve. A mucilage made of the seeds, with sugar and nutmeg, is an excellent and delightful remedy for the dysentery.

GAPES IN POULTRY.—Take a feather from the wing of a fowl, and remove the feather part from the vane, excepting a tuft at the tip. Dip in spirits of turpentine and pass gently down the chicken's throat and into the windpipe, the opening of which may be seen at the base of the tongue. Turn the feather round once or twice to loosen the worms which infest the windpipe, and quickly withdraw it. The bird will cough violently and expel the parasites, and if any remain the turpentine will destroy them.

USE OF SULPHUR IN NESTS.—The powdered sulphur sold by all druggists is a cheap and handy preventive of parasites upon young chickens. After a hen has been sitting till well established, sprinkle a small handful upon her eggs when she is off, and upon every part of the nest, and for a little distance all around it. Then, when she is on, disturb her just enough to make her bristle her feathers, and then dust another handful down to the skin upon her head, neck, and every part of her body not in contact with the nest, and do not omit to scatter a pinch under each wing.

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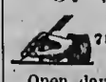

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Scientific.

THE SUN.

Prof. Young, of Dartmouth, in a recent lecture at New Haven, upon the great luminary, imparted much information. The theory which he most seemed to favor respecting the sun's constitution, he illustrated very simply thus:

Put a pail of water in a room the temperature of which is below the freezing-point; the temperature of the water settles slowly till it reaches thirty-two degrees, and there remains till every drop is frozen. The sun may be a vast quantity of merely gaseous matter, which is gradually liquefying, and accordingly will not change its temperature till this process is entirely accomplished; then the temperature will fall, perhaps thousands of degrees, till solidification begins, when it will again remain stationary. One authority believes the sun to be surrounded with a liquid coat already, and the sun spots are places where the surrounding metallic clouds have opened, and we see the liquid surface below it. The theory that the sun's heat is kept up by matter constantly falling into it, he doubts, arguing that, if such masses of matter existed outside of the sun, they would exert some slight influence on the surrounding planets, no evidence of which is discernible.

Speaking of iron, he said that if the word were written in great letters across the sun's face, the proof of its existence there would not be so satisfactory as that afforded by the spectrum. He pointed out lines in the spectrum made by metals which existed in the sun, though entirely unknown to us.

He gave several illustrations of the heat of the sun. If a pillar of ice covering nine square miles extended from the earth to the sun, and all the heat of the latter should be directed upon it, the whole mass would be melted in exactly one second. If an icicle forty-five miles in diameter were to be thrust into the sun with the velocity of light, say twelve million miles a minute, it could never touch the sun; it would melt as fast as it came. Still, physicists are as yet unable to determine the exact temperature, one placing it at sixty-seven thousand degrees Fahrenheit, another at twenty million degrees Fahrenheit—some difference.

ARTIFICIAL ROSE PERFUME.

It is well known that most perfumes and flavors may now be made without the use of the original substance; modern chemistry having informed us of the composition of many of them, has made the perfumer independent of most of the original plants used. Thus, for instance, the bitter-almond flavor is made from nitro-benzole, which latter is obtained from coal-tar, and called oil of myrbane. Pineapple flavor is made from the essence of rancid butter; banana flavor from old cheese; pear flavor from nitrous ether; and oil of cloves from oil of ants. But there are several flavors and perfumes that resisted attempts at imitation. Oil of roses was one of these, but it has now been brought within the reach of art, and good rose-water has been made from salicine.

This substance is the bitter principle of the young bark of poplars, willows and several other trees. It may be transformed into an acid known as salicylic acid, and this, combined with potassa, forms the salicylate of potassa. This last substance will decompose spontaneously, and the prodnets of the decomposition possess a strong rose flavor. The cheapest method of obtaining it is to take the oil of winter-green, which is comparatively low in price, and, by the way, the heaviest of all essential oils, and boil it with a solution of caustic potassa. The oil of winter green has acid properties, and has been proved to be similar in its nature to salicylous acid. The crystalline paste formed by this operation, separated from its mother lye, gives, upon distillation with water, rose-water.

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and warm. The crop accounts have been much less favorable, and from some localities decidedly discouraging. We hear a general complaint of the want of rain, the ground being caked, plants not coming up, or presenting a poor stand, and being otherwise inauspicious. Our accounts from the sugar crop are still discouraging. Since writing the above we have heard from Grenada, Mississippi, of timely showers, and hope that other localities were equally fortunate.

The river is 2 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the tenth instant:

Louisiana and Mississippi	bales..	3,045
Lake		3
Mobile		87
Arkansas		1,196
Florida		1
Total		4,332

On Saturday the demand improved, and 1,850 bales changed hands at about previous rates, although in some cases factors made slight concessions. On Monday buyers came forward with still more spirit, the movement being stimulated by an advance of 1-16d. at Liverpool and ⅛c. at New York, and factors were more stringent in their pretensions during the morning, which checked operations. Later, however, the decline in gold counteracting the favorable news, they met the demand more freely and accepted Saturday's figures. The sales summed up 2,800 bales. On Tuesday the market opened with a fair inquiry, but with little prospect of more than an average business. The demand, however, being stimulated by an advance of ⅛d. at Liverpool, soon became quite active, and although factors advanced their pretensions, in many cases above the limits of buyers, yet the sales summed up 3,500 bales, which, considering the supply, may be regarded as a very liberal business. We heard of no sales of the lower grades to indicate any quotable change, but good ordinary and low middling advanced ⅛c., and middling also ruled more in favor of factors. Strict good ordinary sold at 21¼@21⅜c., a high style of the same at 21½c., strict good ordinary to low middling at 21⅝@21¾c., barely low middling at 21⅞c., low middling at 22@22⅛c., and strict low middling at 22¼@22⅜c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 933,861 bales, against 1,324,801 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,053,687 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 93,156 to France, and a decrease of 761,768 to Great Britain, and of 288,698 to other foreign ports.

We quote:

Ordinary	19 @ 20¼
Good ordinary	20¾ @ 21⅛
Low middling	22 @ 22⅜
Middling	22⅞ @ 23
Strict middling	23¼ @ 23⅜
Good middling	23½ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	4,332	
Arrived previously	1,025,656	
Waste and damaged cotton, samples, etc	11,660	1,041,648
		1,060,971
Exported past three days	8,994	
Exported previously	975,417	984,411
Stock on hand and on shipboard		82,560

SUGAR.—The receipts from plantation are small, and meet with a fair demand on the landing, but there is no demand for the stock in the sheds. On Monday about 196 hhds. were received, and all sold in lots, on the landing, at 6c. for inferior, 9c. for good fair, 9⅜c. for strictly good fair, 9⅝c. for fully fair to prime, 9¾@10c. for prime, 10⅛c. for strictly prime, and 10½c. for choice.

MOLASSES.—On Tuesday 30 bbls., about all the supplies on the landing, sold, in lots, at 15@50c. for fermenting, as in quality, and 55c. for reboiled. Some 300 bbls. shed stock sold to a refiner at 20c. ₱ gallon.

CORN.—On Monday 10,000 sacks sold at 72c. for mixed and yellow, in store, 73c. for white, in store, 73c. for mixed and yellow, on the landing, and 74@75c. for white, on the landing.

OATS.—On Tuesday 400 sacks were sold at 58c. for inferior, 60c. for ordinary, and 65c. for choice, leaving none on the market, either on the landing or in warehouse.

BRAN.—On Tuesday there was very little on the landing, and none in warehouse. 500 sacks sold, in lots, at $1.40 ₱ 100 lbs.

PORK.—On Tuesday the market was dull. Mess was offering at $13.75 ₱ bbl., and only 50 bbls. sold at that price.

BACON.—On Tuesday the demand was active, with a small stock on hand, and 150 casks sold, in lots, at 5⅝c. for shoulders, 7¾c. for clear rib sides, and 8¼c. for clear sides. Some half casks shoulders sold at 5½c. ₱ lb.

HAMS.—On Monday 150 tierces sugar-cured sold, in several lots, at 10¾@11c. ₱ lb. Undesirable brands of sugar-cured are quoted at 10@10¾c., choice 11@11¼c. On Tuesday a lot of 10 tierces sugar-cured sold at 11c.

DRY SALT MEAT.—On Saturday 17 casks shoulders sold at 4 13-16c., and 16 do. at 4¾c. ₱ lb. On Monday 5 casks shoulders sold, in store, at 5¼c. Shoulders are quoted at 5⅛@5¼c.

LARD.—On Tuesday 50 tierces packers' sold at 9c., 25 do. refined at 9¾c., and 60 kegs kettle-rendered at 10¾c. Packers' in tierces is quoted at 9c., refined 9¾@10c.; kegs 10¾c. ₱ lb. for kettle-rendered, and 11½c. for refined.

BEEF is in light supply and moderate demand. Texas commands $11@$12, Western $16.50 ₱ bbl.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 113⅛@113⅜, (against 113½ at New York,) and closed at 113½@113¾, (against 114 at New York.)

The sales of silver embraced $1,000 in American half dollars on Saturday at 109½, and $1,000 on Tuesday at 109¼.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	0 00
Half do., with cutlers	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	— —	— —
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	16 00	18 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	34
Tallow	— —	16
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	— —	65
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	— —
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	51
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	13 50	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	17	22
Eggs, ₱ dozen:		
Western	14	— —
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 40	— —
Herrings	30	35
Mackerel, No. 1, ₱ bbl	14 00	18 00
Mackerel, No. 2	11 00	15 00
Mackerel, No. 3	8 50	— —
Flaxseed, ₱ lb	6	7
Flour, ₱ bbl:		
Double extra	7 25	7 62½
Superfine	6 50	6 75
Fine	5 75	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	17	19
Almonds, shelled	25	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Ganny bags, ₱ bag	18	18½
Hay, ₱ ton:		
Prime	32 00	33 00
Choice	34 50	35 00
Iron, ₱ ton:		
Pig	42 00	45 00
Country bar, ₱ lb	5½	6
English	5½	6
Swedes, assorted	6½	7
Hoop	6½	8
Sheet	6½	8
Boiler	7½	8
Nail rods	— —	10
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	— —	8 50
Bar, ₱ lb	9½	— —
Sheet	11½	12½
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	— —
Sole, oak	42	45
Harness	38	45
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 80	2 00
Cement	2 50	3 00
Plaster Paris	3 00	3 25
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	— —	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	75	— —
Coal oil, in barrels	29	31
Coal oil, in cases	34	36
Linseed, raw	95	1 00
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 05	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7½
Northern	5½	7½
Southern	4½	7
Castile, genuine	12½	13½
Castile, imitation	11½	12
Sardines:		
Half boxes	34	35
Quarter boxes	22½	— —
Spices, ₱ lb:		
Cassia	37½	40
Cloves	20	25
Nutmegs	1 15	1 20
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10¼	11
Crushed	13	— —
Pulverized	13	— —
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	18 00	18 25
In plates, I. C	15 75	16 00
Leaded plates, I. X	17 00	17 25
Leaded plates, I. C	14 75	15 75

CATTLE MARKET.

NEW ORLEANS, May 14, 1872.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb, net	10	@	13
Hogs, ₱ lb, gross	4½	@	6
Sheep, first quality, ₱ head	6 00	@	7 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	60 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Special Notices.

Selma District Conference.

The Selma District Conference will be held at Orrville, commencing on Wednesday night, May 29, and embracing Sunday, June 2. Bishop J. C. Keener will preside. The introductory sermon will be preached on Wednesday night, at half-past seven o'clock, by Rev. A. S. Andrews, D. D., chancellor of the Southern University. The conference will be addressed on the subject of Missions by Bishop Keener, and the Rev. S. P. Richardson, agent of the American Bible Society. The Sabbath school will be addressed by the Rev. A. D. McVoy, president of Centenary Institute. Our friends at Orrville are expecting the entire delegation. Let none fail to attend. The preachers will please forward at once the names of delegates to the Rev. J. F. Evans, Orrville, Alabama.

A. J. BRIGGS, P. E.

Meridian District Conference.

The District Conference of the Meridian district, Mississippi Conference, will be held at Shubuta, Clark county, Mississippi, May 23-26. Bishop J. C. Keener will preside. Services will commence at ten o'clock A. M. on Thursday. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected to attend.

WM. B. HINES, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—SECOND ROUND.

Olustee circuit	May	4, 5
Troy circuit		11, 12
Fort Deposit circuit		18, 19
Pine Level circuit		25, 26
Greenville circuit	June	1, 2
Greenville station		8, 9
Rutledge circuit		15, 16
Elba circuit		22, 23

J. W. SHONES, P. E.

GREENSBORO DIST.—SECOND ROUND.

Perryville, at Bethel	May	4, 5
Greensboro		11, 12
Havana, at Vaughn's chapel		18, 19
Brush Creek, at Mount Nebo		25, 26
Plantersville, at Pleasant Valley	June	8, 9
Newbern and Hamburg, at Mount Carmel		15, 16

The above are on the second round. The following are on the third round:

Marion	July	13, 14
Robeson Springs, at Clanton		20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

SELMA DISTRICT.—SECOND ROUND.

East Selma station	May	4, 5
Dayton and Spring Hill, at Dayton		11, 12
Linden and Fistwoods mission, at Dayton		11, 12
Choctaw Corner circuit		18, 19
Peachtree circuit, at Pine Hill		25, 26
Orrville circuit, at Orrville	June	1, 2

A. J. BRIGGS, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Cuba, at Chestnut Grove	May	4, 5
Gainesville, at Warsaw		11, 12
Gaston, at Pushmataha		18, 19
Butler, at Butler		25, 26
Bladen Springs, at Bladen Springs	June	1, 2

S. H. COX, P. E.

MOBILE DISTRICT.—SECOND ROUND.

Eastern Shore	May	4, 5
Pollard circuit, at Pollard		11, 12
Pensacola		18, 19
Milton		25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Anacoco, at Oak Grove	May	11, 12
Mansfield, at Providence		18, 19
Caddo, at Pleasant Hill		25, 26
Pleasant Hill, at Beulah	June	1, 2
Manny, at Pine Grove		8, 9
Keachie, at Longstreet		15, 16
Springville, at Loggy Bayou		30, July 1
Shreveport station	July	6, 7

JOHN PIPES, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Thibodaux	May	5
Felicity street		12
German charges—Dryades street		19
Craps street		26
Plaquemine	June	2
Morgan street		9
Algiers		23
Baton Rouge		29, 30

LINUS PARKER, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Vernon circuit, at Douglass	May	11, 12
Homer circuit, at Arizona		18, 19
Haynesville, at Crystal Springs		25, 26
Omachita, at Marshall	June	1, 2
Farmerville ct., at Farmerville		15, 16
Castor circuit, at Brooklyn		29, 30
Monroe	July	13, 14
Treaton		20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST.—SECOND ROUND.

Waterproof, at St. Joseph	May	4, 5
Wesley and Jordan, at Wesley		11, 12
Bastrop, at Bastrop		18, 19
Floyd and Delhi, at Delhi		25, 26
Oak Grove, at Hollywood	June	1, 2
Lake Providence, at Lake Providence		8, 9
Lind Grove, at Bartholomew		15, 16
Rayville, at Union		22, 23
Winnsboro, at Hurricane		29, 30
Shelly Island, at Holly Grove	July	6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.

Lake Charles	May	25, 26
Grand Chenière	June	1, 2
Calcasieu		8, 9
Sugartown		15, 16

B. F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

Richland, at Ebenezer	May	4, 5
Durant, at Durant		11, 12
Valden, at Valden		18, 19
Black Hawk, at Emory		25, 26
Greenwood and McNutt, at Greenwood	June	1, 2

Bishop Keener will (D. V.) dedicate our new church at Valden, May 19, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—SECOND ROUND.

Greensburg	May	11, 12
Pontchatoula and Livingston		18, 19
Big Creek		25, 26
Franklinton	June	8, 9
Covington		15, 16
St. Helena		22, 23

J. NICHOLSON, P. E.

JACKSON DISTRICT.—SECOND ROUND.

Yazoo circuit, at Benton	May	4, 5
Mount Olivet circuit and Yazoo mission, at Fletcher chapel		11, 12
Sulphur Springs, at Liberty		18, 19
Raymond circuit, at Bolton		25, 26
Brownsville circuit, at Liberty	June	1, 2
Camden and Thomastown cts., at Forest Grove		8, 9
Carthage circuit, at Salem		15, 16

Bishop Kavanaugh will (D. V.) be with us at Yazoo City, April 12-14. All the preachers and official members of the district, who can, are requested to meet him there at that time.

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Rolling Fork	May	4, 5
Clover Hill		11, 12
South Warren, at Forest chapel		18, 19
North Warren, Hillside and Sunflower, at Wesley		25, 26
Cayuga, at Cayuga	June	1, 2
Fayette, at Mount Carmel		8, 9
Kingston		15, 16

The District Conference will be held in Fayette, April 18-21. Bishop H. H. Kavanaugh, D. D., will preside. Opening sermon on Thursday night, by Rev. John G. Jones.

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

BRANDON DISTRICT.—SECOND ROUND.

Lake circuit, at Lake station	May	4, 5
Decatur mission, at Tallasha		11, 12
Philadelphia circuit		16, 17
Morton circuit		25, 26
Trenton circuit	June	1, 2
Raleigh circuit		8, 9
Taylorville mission		15, 16
Garlandsville circuit		22, 23

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hurtonton, at Burtonton	May	4, 5
Georgetown, at Mount Pleasant		11, 12
Beauregard, at Wesson		18, 19
Jackson		25, 26
Crystal Springs	June	1, 2
Bogue Chitto		8, 9
Brookhaven		15, 16

W. E. M. LINFIELD, P. E.
Post Office, Crystal Springs.

MERIDIAN DISTRICT.—SECOND ROUND.

Enterprise circuit, at Sukalena	May	4, 5
Enterprise station		11, 12
Marion circuit		18, 19
Clarke circuit		25, 26
Meridian station	June	1, 2
Paulding circuit		8, 9

WM. B. HINES, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

White Plains circuit	May	4, 5
Pearlington ct., at Turtle Skin		11, 12
Ocean Springs		18, 19
East and West Pascagoula		25, 26
Greene mission	June	1, 2

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—SECOND ROUND.

Jackson	May	4, 5
Amite		11, 12
Meadville		18, 19
Wilkinson, at Macedonia		25, 26
Buffalo	June	1, 2

J. L. FORSYTH, P. E.

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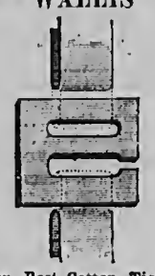

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Clark's Christian Theology	75
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Clark, Adam, Life of	1 00
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Dow's Life and Writings	1 50
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Incidents of Western Travel	75
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Local Preachers' Manual	1 00
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Lake Regions of Central Africa	2 00
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Minutes of Annual Conferences, 1858 to 1865	2 00
Methodist Pulpit South, cloth	2 00
Methodist Pulpit South, morocco	3 00
Methodist Pulpit South, Turkey, extra	4 00
Newton, Robert, Life of	75
Notes on the XXV Articles	1 25
Pillar of Fire	1 50
Prince of the House of David	1 50
Protestantism in Mississippi	75
Ploreo's Notes on Acts	85
Personages	75
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Primary Platform of Methodism	75
Surrey of Eagle's Nest	1 50
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SATURDAY	April 27	AUSTRALIA.
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SATURDAY	May 11	CALEDONIA.
SATURDAY	May 18	ANGLIA.
SATURDAY	May 25	IOWA.
SATURDAY	June 1	COLUMBIA.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, MAY 23, 1872. NO. 21.

NEWS OF THE WEEK.

DOMESTIC.

BROOKLYN, May 15.—In the Methodist General Conference to-day a motion was made to appoint in each State and Territory one eminent lawyer to act for the church. Motion carried.

A collection was taken to complete the amount necessary for the erection of a monument to Bishop Kingsley, in Syria, and for the benefit of the family of the deceased Bishop.

SAN FRANCISCO, May 16.—The Chinese news by the steamship Japan is very important. Tseng Kwofan, Viceroy of Nankin, the most powerful politician in China and a most determined opponent of foreigners, is dead.

The Emperor, though not yet sixteen years of age, is about to be married. He signalized the anniversary of his accession to the throne by liberating all but the worst criminals of the empire.

RICHMOND, May 17.—The General Assembly of the Presbyterian Church South convened here to-day. Dr. Welch, of Arkansas, was appointed moderator. One hundred delegates present.

A motion, inquiring into the expediency of adopting optional liturgical service, caused a great deal of excitement.

The Assembly meets at Little Rock next year.

NEW YORK, May 18.—The Methodist Conference adopted a resolution electing eight new bishops, one of whom is from the South.

NEW YORK, May 19.—A special states that the fires in Pike county, Pennsylvania, covered a surface of seven miles. The lumber districts suffered heavily. Three lumber settlements and twelve saw mills were destroyed. The loss will reach $250,000.

The fires in Wayne county have stopped the coal trains on the Delaware and Hudson railroad. Large tracts of wood are also burned over in Sussex county, New Jersey, Sullivan and Delaware counties, New York, and Monroe county, Pennsylvania.

The total losses by all these fires cannot fall short of $1,000,000.

RICHMOND, VA., May 20.—The Board of Foreign Missions of the Southern Baptist Convention to-day appointed the Rev. G. C. Lorimer, D. D., of Boston, missionary to Italy, with authority to raise funds and build a Baptist church in Rome.

NEW YORK, May 21.—The election of Bishops in the General Methodist Episcopal Assembly is progressing by ballot, and is a tedious affair.

Dr. Slicer said that thirty years ago, at the election of Bishops, there had been ballot stuffing. He hoped, if such a thing was discovered here, the vote would be taken over again.

An Indiana delegate demanded that the laity and clergy vote separately for Bishops.

Motion for a separate ballot lost. (Tremendous cheering.)

A delegate called attention to the demonstrations of the audience, and moved that the galleries be cleared. (Hisses from the galleries.)

Bishop Ames asked the police, if there were any present, to clear the galleries.

During the absence of the tellers, the Book Concern was discussed further.

Only three Bishops elected—W. A. Harris, Central Ohio; R. S. Foster, New York, and Thomas Bowman, Iowa. Those lacking majorities were: Peck, Wiley, Foss, Emdie, Merrill, Hoven, Roe, Newman, Waldon, Fowler, Crary, Cummings, Cobbey and Hill. There were other scattering votes.

LATER.—Messrs. Wiley and Merrill were elected Bishops. The remaining three will be elected to-morrow.

On the second ballot for Bishops Newman received only eighty-four votes.

The *Herald* special commission to look after Dr. Livingstone is within twenty days' march of him. He was well at last advices.

FOREIGN.

YOKOHAMA, April 23.—A frightful fire occurred in Yeddo, during a severe gale, destroying habitations covering a space of two by three miles. The fire originated in one of the Prince's late palaces, which was occupied by troops. The flames leaped over whole blocks of buildings and set fire to places a mile distant from the building in which the fire began. An immense amount of property was destroyed. Where the wounded and lame were unable to escape, the officials slashed right and left with their swords, and this saved many persons from the more awful fate of burning. Thirty thousand persons are homeless. The government opened rice storehouses and fed all who applied. The occurrence of this fire had led the government to permit foreigners to lease land in Yeddo, the owners being compelled to make monthly reports. This act will cause foreign money to be invested there.

A Japanese fair is to be opened at Kiote, the former residence of the Mikado, and the hot-bed of the anti-foreign party. Foreigners, on depositing $300 with their consul, as a guarantee for their good behavior, may visit the fair for twenty days. This movement is made as a test of the disposition of foreigners toward the natives. If they are troublesome to the government, Iwaukara will be ordered to keep Japan a sealed book for some time longer.

LONDON, May 15, three P. M.—The message of President Grant to the United States Senate, submitting the proposed additional article to the Washington treaty, relative to indirect claims, serves to reassure the public that the differences between the two nations will be honorably settled.

The publication of the message has had an effect upon the market for American securities, which are now firmer than at the opening.

PARIS, May 15.—Marshal Bazaine, though placed under arrest, is allowed to remain at home, but guards have been placed in the grounds surrounding his residence to prevent outside parties from communicating with him.

MADRID, May 15.—The force of Carlists which entered Spain from Portugal was met near the frontier by a body of government troops and driven back into Portugal territory.

ROME, May 16.—The Italian government has sent a communication to the government of Prince Charles of Roumania, protesting against the persecution and oppression of the Jews in that country.

BERLIN, May 16.—The Reichstag has passed a resolution asking the government to submit for its action a draft of a law which shall regulate the license granted to religious orders, and provide for the punishment of all members of such organizations who are guilty of dangerous activity toward the State. This resolution is aimed more particularly at the Jesuits, who are especially mentioned as requiring restrictions.

PARIS, May 18.—Dispatches from Spain report a heavy defeat of government troops by the insurgents at Bilboa.

MADRID, May 18.—Don Carlos has certainly escaped from Spain; his whereabouts is unknown.

MADRID, May 21.—All dispatches from Biscay report that the Carlist organization in that province has been completely annihilated.

VALUABLE MANUSCRIPTS LOST.—By the burning, on the twentieth ultimo, at Coffeeville, Mississippi, of the house of Mr. Edward Mayes, all the manuscripts of the late Judge A. M. Longstreet were destroyed. They had been placed in the hands of Mr. Mayes to be edited, and he was waiting only to complete a biography of the distinguished deceased ere publishing them in full. The humorous writings of Judge Longstreet, "Georgia Scenes" and others, can be replaced; but, what is to be much regretted, is the utter loss of the manuscript of an original work entitled "Biblical Criticism," to which Judge Longstreet had devoted many years of assiduous study and labor.

DISASTROUS FIRE NEAR PENSACOLA. The saw mills of Messrs. Chandler, Sherman & Co., situated near Pensacola, lately took fire and in a short time were entirely destroyed, occasioning a loss to the amount of $50,000. Of this loss was $8,000 worth of sawed lumber ready for shipment. There was insurance of only $10,000.

These mills were the largest and finest on the Pensacola Bay, and did an immense business. Their destruction has caused much inconvenience to timber merchants, as there were an unusually large number of vessels in port after lumber.

THERE is a vast difference between the expression of a due and delicate appreciation of merit, and that false and exaggerated praise which is dictated by adulation. The former is always received with pleasure, but the latter wounds the susceptibility of those on whom it is lavished, to a mind rightly constituted there being nothing more painful than undeserved or even excessive commendation.

CORNER-STONE ADDRESSES.

Addresses at the laying of the corner-stone of the new Publishing House were delivered by Bishops Pierce and Wightman. Last week we gave an account of the services. Below we give the addresses:

Bishop Pierce said: I am not only hoarse, but unwell in other respects—too unwell to fill my place in the programme of this service. But I am unwilling to subject another to the embarrassment and annoyance of a sudden call to fill a vacancy. I will stand in my lot long enough to make at least a few remarks.

The heavens above us, all radiant with sunshine, are not brighter than the prospects of Southern Methodism on this auspicious occasion. Christian hope beams over her fortunes in the light of hallowed prophecy, and the shadows of the past but constitute a background from which stand out in bolder relief the assurances and encouragements which cheer her on to future and more glorious triumphs.

The Publishing House may well say: "It is good for me that I have been afflicted." She has no reason to quote, in application to herself, the other portion of the text, "for before I was afflicted I went astray;" but she may add: "Before my recent calamity I was embarrassed with the burden of debt entailed on me by the disasters of the war; I was embarrassed by the division of the public mind on the question of my location; I was embarrassed by an ill-shapen, inconvenient, unattractive habitation. But misfortune has rallied around me the sympathy of the country—the generous response of the church and her friends has not only repaired my loss, but endowed me with capacity for enlargement—improvement—a better adaptation of means to ends—the question of location is settled beyond all the possible contingencies of the future; and now from the ashes and *debris* of the old rookery where I have been cribbed and confined and almost smothered, I come forth to rear a structure 'polished after the similitude of a palace.'"

The history of what seemed to be a threatening disaster but illustrates a common fact in the experience of most people, especially of the good—apparent evils are blessings in disguise. The clouds which deepen and darken along the sky, and cast their ominous shadows upon the earth, "are big with mercy," and often "break in blessings on our heads." It is a consolatory and inspiring thought that no evil spirit has anything to do with the government of the world. It is ruled by the God of love. Our sharpest pangs, our most serious calamities, are not the inflictions of a malignant principle—the barbarous sport of an insensible, unsympathizing, wanton mind, gloating over our anguish; they are not blown upon us by the winds of chance, nor borne down by the torrent of an unintelligent and inevitable destiny, but are regulated, meted out, appropriated and controlled by him, without whom not a sparrow falleth to the ground, nor a single hair from the human head. This view is as applicable to the enterprises and institutions of the church as to the ministers and members by whom she works her system of benevolence and love.

Methodism has always been the patron, ally and friend of education and intelligence. She believes that a thirst for religious knowledge is an essential element of religious character. This she recognized, encouraged and provided for from the beginning.

I know it is the fashion in some quarters to ignore Methodism—her existence, her progress, her influence and power. Persecution cast her out in her infancy. Ignorance, prejudice and jealousy have slandered and reproached her all along. But, faithful to her mission, she has survived them all, and prospered in spite of all. If true to herself and her calling, she will yet command the admiration and homage of mankind. Already the revolution has begun among the leading minds of Europe and America. The name of our immortal founder is emerging from the mists of his own earlier times, and he will yet stand forth as a character, a reformer, a philanthropist, without a parallel in the annals of our race. To Wesley the world is indebted for cheap religious literature. He was the first to throw it into popular form, and to bring it within the means of the lower classes of society. Asbury adopted his plans and ideas, brought them across the ocean, propagated them among his preachers, and diffused them among the people. Soon after the organization of the church in this country an enterprise was projected which has developed into the mammoth Book Concern of New York, with its various branches. The management of it was committed to the chief talent of the church. Great names in our history dot the line of its progress. Dickins, Bangs, Soule, Emory, Waugh, Carlton. On our side of the line we have had Early, Stevenson, Owen, McFerrin—names not unknown to fame. At a meeting not long since, over the river, an old man, electrified, *enthused*, transported by some of McFerrin's characteristic speeches and sermons, came out and said: "*That* man is the very mudsill of the Methodist Church. Talk about your editors and your bishops—I tell you when *that* man dies your Methodism is gone up." We all recognize his great services, but Methodism, with her missions, and papers, and schools, and Publishing House, will survive him. Long may he live to help her on! and when he goes home, leave as his monument a living, spiritual, growing church. And last, but not least, for sagacity, energy, triumphant success under great difficulties, perhaps the wisdom of the church culminated in the appointment of Albert H. Redford. He took command of the ship when she was rocking among the breakers—thumping upon the bottom. He has worked her out into deep water, made his annual voyage, and brought back a good report. She is now refitting under the same pilotage for a longer sail with a richer cargo.

Looking over the history of our preaching and our publishing, I take it on me to say in this presence that no church, no organization, has made heavier contributions to the general intelligence of the country than Methodism, through her various instrumentalities and institutions. The urgent call of Asbury and McKendree, and their colleagues, upon the preachers at every Conference, was: "Spread the books, brethren—spread the books." Nobly did these men respond to the call of their Bishops. Not only did they carry the gospel to the remote settlements all along the receding line of our advancing population, but every one of them was a circulating library. The books were few, but they were very choice. They encouraged the people to buy and read, and the old Methodists of my father's generation, as far as I ever met them, were the best posted in Methodist theology and literature of any people I have ever known; far ahead of their descendants, who boast of knowledge and progress. But enough. Let this building rise. Lay its foundations deep. Make its walls thick and strong. Invoke architectural taste to preside over its front. Let sound judgment arrange its interior. Prepare an airy, elegant room for the *Advocate*, line its walls with books, furnish it with all modern improvements, seat the venerable editor upon his throne of power, and let him send forth, from the rich stores of his varied knowledge, the words of truth, soberness and wisdom. Provide a mission room where the board and bishops and secretary may meet in counsel, and plan for the universal empire of the Son of God. Make ample arrangements for my young friend the Sunday school secretary. He has done well. The church everywhere is satisfied. Let him lack nothing needful in feeding the lambs of the flock, and training the young for heaven. And now, let us mark this day as white in the calendar of Methodism; and though we may not live, our children and children's children will live, to realize the hopes which this scene and this project inspire.

Bishop Wightman said: The proprieties of the occasion allow me only a few closing words. As the representative of this large assembly I feel called on to offer to God, the giver of every good and perfect gift, thanks for his good and wise providence. In this I am sure I utter the feelings of all present. There are some men who can see order in the gas-lights of a city's streets, but cannot see any order in the stars that move in the midnight sky. But, however incomprehensible may be many of the evolutions of the divine Providence, yet here we can trace very manifestly the goodness and wisdom of that Providence which allowed the destruction of the old buildings that stood on this ground, and made way for the new and magnificent structures which are to take their place—structures worthy to stand side by side with the lofty and beautiful buildings that surround this spot. You all, my friends and fellow-citizens, have in the history of the past the pledge and assurance that the corner-stone we have just laid shall support a rising edifice worthy of the church whose cherished institution it shall be, and worthy of this enterprising community, and worthy of the broad, and fertile, and beautiful lands of Tennessee. As the representative of the Southern Methodist Church, I offer, in behalf of that church, hearty congratulations to the book agent, to whose sagacity and far-seeing practical wisdom much of what we this day see and anticipate is due. When his work is completed there shall go out, week after week, day after day, hour after hour, influences that shall touch myriads of minds and hearts, East, West, North and South. This is a magnificent thought. It is a conception before which my spirit stands awed—to think of the mighty, rushing, far-reaching tides of influence that shall flow from this throbbing center—influences that shall last through all coming time, and embrace the generations of the future—influences that shall touch the heart of childhood—influences that shall sustain all that is pure and lovely in the family; all that is just, and right, and valuable in law and social order; all that is sacred and hallowed in religion. O ye generations of the coming future, I utter for you congratulations this day! I speak in feeble utterance the mighty voices of joy with which you might well celebrate the proceedings of this day which witnesses the inauguration of this new Publishing House. You will be affected by the books that shall be printed here; by the Sunday school leaves that every wind shall scatter over the land; by the broad sheets of the *Christian Advocate* that shall carry to hundreds of thousands of families, generation after generation, instruction, entertainment, the blessings of Christian intelligence, the solace of Christian hope. God grant that *this reconstruction* may be a right fortunate and mightily prosperous reconstruction—one over which no tears shall flow, no regrets arise, no disappointments ensue! May the massive structure which shall rise on this corner-stone realize our most sanguine hopes! May the smiling heavens bend over it with benedictions! May our noble Southern lands, lately desolated by the plowshare of war, in the midst of which this grand edifice shall stand, be once more peaceful, prosperous and happy!

Missionary Appropriations.—Correction.

In copying the Minutes, two omissions occurred in our publication last week of the appropriations for the ensuing year. We hasten to correct. They should have been as follows:

China	$7,000
German work in Texas	3,000
German work in Louisiana	1,000
For publishing Sunday school paper in German	250
For German work in Virginia and Maryland	1,200
Indian Mission Conference	12,000
Pacific Conference	3,000
Columbia Conference	1,500
Los Angeles Conference	1,500
Western Conference	6,500
West Texas Conference	600
New Mission in Mexico	900
Western Virginia Conference	100
For translating and publishing Discipline in Spanish	500
Incidentals	4,000
Total	$43,050

J. B. McFERRIN, Sec.

HELP NEEDED.

MR. EDITOR: There is a young man of my acquaintance—a very pious young man—who feels he is divinely called to the ministry. I have often heard him say, in the language of St. Paul: "Woe is me if I preach not the gospel." But, unfortunately, he entirely missed an education in early life. He desires an education, he craves an education. Above all things else, he has been very studious, but he is a poor man, and has a small family, and has to labor so hard that it is utterly impossible for him to ever obtain an education without help. Now I wish to ask the many readers of the ADVOCATE if there is one who will help to make a minister. The Lord will abundantly bless such an one.

If there is any one willing to contribute, they can send their address to the ADVOCATE, as I am a constant reader of the same. I will get it, and I will send my friend's address privately.

Yours in Christ, M.

Be still prepared for death; and death or life Shall thereby be the sweeter.—*Shakespeare*.

Rebuilding the Publishing House.

TO THE MEMBERS OF THE M. E. CHURCH SOUTH—*Dear Brethren*: We take the liberty of addressing you in behalf of the Southern Methodist Publishing House. The destruction of a large part of it by fire, in the month of February last, entailed a heavy loss upon the whole connection, and rendered it necessary to undertake extensive repairs in order to refit it for its required operations. Upon consultation it was determined, as the better course, to rebuild the whole edifice, and adapt it for all time to the wants of a great and growing church, rather than encounter the expense of merely repairing the damaged part. In the propriety of this measure we fully concur.

The general agent has laid his plans of improvement before us in respect to the dimensions, the conveniences and the style of the structure proposed, and we cordially approve of them. The amount necessary to accomplish this object has been estimated, and an appeal has already been made, by means of the press, to our widely-extended communion to co-operate by subscriptions in money to this enterprise. Responses from many sources have been cordially and liberally given, which, from time to time, have been duly acknowledged in the columns of the Nashville *Christian Advocate*. We record with pleasure the noble generosity of the citizens of Nashville and its vicinity in subscribing the sum of $35,000 to re-establish the institution in its present location. This amount, together with that realized from various other directions, brings the aggregate within $10,000 of what is sufficient to be contributed in order to complete and refurnish the entire building.

Without entering into further details, we appeal to that portion of our connection which has not yet contributed to this object, to evince their interest in it by raising the deficiency which we have stated. This deficiency is small in view of the number and resources of our people, and of the great importance of adequate publishing facilities to the prosperity of our church. The opportunity is peculiarly favorable for placing it on a basis of expanded usefulness, with comparatively little effort on the part of the connection.

We deem it needless to argue the imperative duty of furnishing to our numerous membership and to our enlightened age, a pure denominational literature by means of our own press, under the supervision of responsible agents. The church has long since taken her position on this question, and has occupied it with gratifying success; and desires to adjust her capacity in this respect to the increasing demands of the times.

The Southern Methodist Publishing House we consider, by the course of events, permanently located in the city of Nashville, where, by the skillful management and untiring energy of our general book agent, and the patronage of the Southern Methodist public, it has recovered from the misfortunes of the past, and attained to the prosperity and credit of a large and influential institution full of promise for the future. And we desire it to be remembered that the voice of the General Conference constituted the Publishing House the property and the boon of our entire church. The whole connection is equally interested in its fortunes, and will reap the benefit of its successes.

On these, and on other grounds that might be assigned, we unite in urging you to assist in rebuilding this cherished institution, and in rendering it a fountain of blessing and a monument of honor to our Methodism. And for this purpose we recommend that collections and subscriptions be taken on all our circuits and stations which have not responded to the calls previously made, on or before the last Sunday in June next, and remitted to Dr. A. H. Redford, Nashville, Tennessee. Invoking the blessing of God upon you, we are, dear brethren, your servants in Christ Jesus,

R. PAINE,
G. F. PIERCE,
H. H. KAVANAUGH,
W. M. WIGHTMAN,
E. M. MARVIN,
D. S. DOGGETT,
H. N. McTYEIRE,
J. C. KEENER.

NASHVILLE, May 10.

A MEDICAL STUDENT says he has never been able to discover the bone of contention, and desires to know whether it is not situated very near the jaw-bone.

THERE is no grace in a beauty that sticks to the finger.

The Christian Advocate.

THURSDAY, MAY 23, 1872.

FAITHFUL.

The Lord, who fashioned my hands for working,
Set me a task, and it is not done;
Tried and tried since the early morning,
And now to westward slaketh the sun!

Noble the task that was kindly given
To one so little and weak as I—
Somehow my strength could never grasp it,
Never, as days and years went by.

Others around me, cheerfully toiling,
Showed me their work as they passed away;
Filled were their hands to overflowing,
Proud were their hearts, and glad and gay.

Laden with harvest spoils, they entered
In at the golden gate of their rest;
Laid their sheaves at the feet of the Master,
Found their places among the blest.

Happy be they who strove to help me,
Failing ever in spite of their aid!
Fain would their love have borne me with them,
But I was unready and sore afraid.

Now I know my task will never be finished,
And when the Master calleth my name,
The Voice will find me still at my labor,
Weeping beside it in weary shame.

With empty hands I shall rise to meet him,
And, when he looks for the fruits of years,
Nothing have I to lay before him
But broken efforts and bitter tears.

Yet when he calls I fain would hasten—
Mine eyes are dim and their light is gone;
And I am as weary as though I carried
A burden of beautiful work well done.

I will fold my empty hands on my bosom,
Meekly thus in the shape of his cross;
And the Lord, who made them so frail and feeble,
Maybe will pity their strife and loss.

The Month.

SUBSTANCE OF A SERMON

Preached at Fayette, Mississippi, April 18, 1872, at the opening of the District Conference of the Vicksburg district, by Rev. J. G. JONES, and published by the unanimous request of the conference.

What hath God wrought!—Num. xxiii, 23.

Our text is historically connected with the very important interview which took place on the plains of Moab between Balak, king of the Moahites, and Balaam of Pethor, a prophet of the Lord. All who may desire further details of this notable interview can find them in this and the preceding and succeeding chapters. It answers our purpose at present to say that after Balaam, inspired by "the vision of the Almighty," had reviewed the wonderful dealings of God with his chosen people up to that date, was constrained to make the exclamation: "What hath God wrought!" It is very profitable, my brethren, to pause occasionally, amidst the active duties of life, long enough to retrospect the wonderful dealings of God with us as a part of his chosen race. We find many examples of this recorded in the holy Scriptures. Moses, in his valedictory address to the tribes of Israel, called upon them to "remember all the way which the Lord their God had led them these forty years in the wilderness," and the holy prophets and inspired psalmists frequently rehearsed in the ears of the descendants of this people, standing at the head of the militant church, the providential dealings of God with their ancestors. This they did not only to humble them by a recital of their oft-repeated delinquencies and the many afflictions they had suffered on account of their disobedience, but also to excite their overflowing gratitude to God "for his goodness, and for his wonderful works to the children of men," and to encourage them to put their trust in their covenant-keeping God, and be steadfast in their obedience to him in all time to come. We have many examples of a similar character recorded in the New Testament scriptures.—Christ and the evangelists, the apostles and their coadjutors, frequently directed the attention of the Hebrews to the many exalted privileges, mercies and blessings which God had bestowed on them and their covenanted forefathers, not only as a reproof of their present obstinacy and hardness of heart, but to suggest and encourage the importance of an immediate and unreserved surrender of themselves to God, that they might be the continued recipients of his special favors. We, my brethren, may profitably imitate this scriptural example on this occasion. Here we may set up our Ebenezer, for hitherto the Lord has helped us. We stand here to-night in the midst of the original Mississippi Conference, and I propose to give you a succinct view of what God hath wrought through the instrumentality of our Conference. Do not understand me as proposing to give anything like a detailed history of our Conference from its origin to the present time. The necessary brevity of a public discourse will not admit historical details. I think I have some appreciation of my present position. I presume the fact that I am now the oldest minister of our church in this district, and from personal contact and long-continued observation know more of the history of our Conference than any man now living, suggested the idea to my brethren of soliciting me to preach the introductory sermon at our present District Conference. I gladly avail myself of the courtesy and confidence of my brethren to say some things to-night which I may never have an opportunity of saying again under similar circumstances. I became connected with the Mississippi Conference in 1824, and my connection with it has been unbroken until the present time; and my main object on this occasion is to contrast the Conference as it was, when I first knew it, with what it has since become, not only in its original territory, but in much additional territory, which it has been the first to occupy at later periods—with what it has since become, and where it still exists, in its populous and prosperous descendants, in the form of nine additional Annual Conferences.—There had been successful Methodist preaching in the territory occupied by the original Mississippi Conference nearly a quarter of a century before I was admitted. As early as April, 1799, Tobias Gibson came as a pioneer missionary to the Natchez country, and in 1808 Matthew P. Sturdevant was sent from the South Carolina Conference to form a mission circuit on the Tombeckbee river. From these dates the Methodists claimed and maintained a foothold in this country, but the Mississippi Conference was not officially organized until the fall of 1816. When I was admitted as a probationer, in 1824, our Conference territory embraced all of Alabama south of the high lands which separate the Tennessee and Mobile waters, a portion of Florida about Pensacola, all of Mississippi and all of Louisiana. Texas was then a Mexican province, and Protestant Christianity was excluded by law; but as early as about 1825 Rev. Henry Stephenson, a worthy local deacon, residing in what was then a part of Natchitoches parish, Louisiana, began to cross the Sabine, and preached to the American settlers on the Redlands. I was personally cognizant of the fact that he took several preaching excursions across the Sabine in 1826. It may be well for the future historian of Methodism in Texas to note this fact. My dates are correct, for in 1826 my work was in northwestern Louisiana, and I was well acquainted with Henry Stephenson. Texas afterward became an independent republic, and incorporated religious liberty in her constitution. The country was soon organized as a mission district, and attached to the Mississippi Conference. In this territory, which has been first or last occupied by our Conference, we now have two Conferences in Alabama, two in Mississippi, one in Louisiana, and five in Texas. But let us now examine our published statistics, and compare the present with the past in our former territorial bounds, that we may see, with something like absolute certainty, what God hath wrought through the instrumentality of our church within less than half a century. When I was admitted on trial, in 1824, we had 41 traveling preachers, most of them young unmarried men. We then had 8,024 white members, and 2,000 colored members. The local preachers were not then numbered as a separate class, but I suppose we had at least as many local as itinerant preachers. Now, in territory originally occupied by our Conference, we had in 1870—I have no copy of the general minutes of a later date—783 traveling preachers, 1,428 local preachers, 126,982 white members, and 5,778 colored members, giving us, in 1870, a grand total of 134,971 registered church members in our former territory. In order to have a more correct view of the great work which God hath wrought in our midst, there are several other facts to be taken into the account:

1. Soon after the close of the late war the minutes show a decrease in our colored membership of about 40,595 within the various Conferences covering our former territory. These colored members were seduced from our communion mostly by clerical interlopers, who came among us with the avowed purpose of disintegrating and absorbing our church, and they had the unchristian audacity to commence at the weakest and most unprotected point. Hitherto they had kept at a great distance from the colored people of our country, and had scarcely ever contributed a mite, in any way, to their intellectual, moral and religious elevation, until they saw an opportunity to impose on their native credulity and impulsiveness to pervert them from the church to which, under God, they owed all the religious knowledge they had, and all of Christianity they possessed. But "the Judge of all the earth" will reward every man according to his works, and the faithful and self-sacrificing ministers of our Conferences, who labored for the salvation of these people during all the long years of their bondage, will not lose their reward, though strangers have entered their well-cultivated fields, and, for the present, are reaping the fruit of their labors. And if these misled and perverted colored people ever become capable of understanding the true history of their former church relations, and of appreciating what is honorable and just among true Christians, they will return to the church of their first love, by connecting themselves with the Colored Methodist Episcopal Church of America, which is a co-ordinate branch of our church.

2. After due deliberation at the first meeting of our General Conference, after the emancipation of the colored people in the South, we thought it best to advise them to organize themselves into an independent Methodist Episcopal Church, and the preliminary steps were taken in that direction. The plan, being approved by the great majority of our colored members, has since been legitimately perfected by the organization of the Colored Methodist Episcopal Church of America, and most of our remaining colored members have united with that church, and are no longer reported in our statistics.

3. The Choctaw nation of Indians was formerly in our Conference territory and under our pastoral care, and after their removal to the Indian Territory in the West they remained a part of our Conference until, with other tribes, they were erected into the Indian Mission Conference. They owe the introduction of Methodism into their nation, and many years of their greatest religious prosperity, to the labors of our Mississippi preachers.

4. Our church here in the Southwest, as elsewhere, has always been, both directly and indirectly, the feeder of our sister churches, and many of their most valuable members have received their first awakenings, and been converted through the instrumentality of our people. Indeed, one of our sister churches often boasts that she receives not only many of her members, but also a large number of her ministers from our communion. We do not object to this transfer of both members and ministers from our church to one more needy, provided the parties are influenced only by such holy motives as should prompt true Christians to change their church relations, and by such means as are honorable and evangelical. But I see no justifiable cause for boasting about this accession of members from our church. A church which is not self-supporting and self-progressive is not a very safe church, and has nothing whereof to boast. I believe, my brethren, that it will take the revelations of eternity to make known what God hath wrought in behalf of other churches through our ministry and membership.

5. In summing up all that God hath wrought through our present sisterhood of ten Conferences, occupying the former territory of the Mississippi Conference, we must take into the account our vast and constantly increasing Sabbath school interests; our denominational schools, from the unpretending local academy to colleges of the highest grade; our church edifices, parsonages and cemeteries, with our church periodicals, etc.

6. Finally, my brethren, in concluding my remarks under this division of the subject, I may inquire, What avails our seed-time and laborious cultivation if we reap no harvest? In order more fully to realize what God hath wrought, we must look at final results. Since the organization of our Conference at least one whole generation and a half of the fruits of our labors have died in the Lord, and have gone to their inheritance in heaven. How many will not be known to us until "the dead in Christ shall rise!" Our weekly periodicals are sometimes burdened with notices of the triumphant death of our membership, while thousands die unnoticed beyond their immediate vicinity. Their bones are in the clay all over our territory, but their redeemed spirits, washed and made pure in the blood of the Lamb, are

"Far from a world of grief and sin,
With God eternally shut in."

(TO BE CONTINUED.)

For the Advocate.

GENERAL SUPERINTENDENCY.

MR. EDITOR: The Methodist Episcopal Church South is a unit, having the same articles of religion, and the same rules and regulations everywhere. Bishop Asbury said: "Methodism is union all over—union in exchange of preachers, union in exchange of sentiments, union in exchange of interests; we must draw resources from the center to the circumference." The grand center, from which radiates a potential influence, and from which "we draw resources," is found in our general episcopal superintendency. In our superintendency is fulfilled the significant words of the Lord Jesus Christ, when he said: "He that is greatest among you shall be your servant." Perhaps none can be found who are more the servants of all than our Bishops, and none more highly and truly respected for their office and work's sake.

By the constitution of our church the general oversight, in planning the different fields of labor and appointing the preachers to their several charges, is lodged in the hands of chief pastors. Since such power is thus conferred upon our Bishops, it lays the ground of necessity for them to travel through the entire connection, that they may be personally acquainted, as far as may be, with the condition and wants of the church at large, and by their personal ministry to build up and establish the church in "the faith once delivered to the saints." Hence the tenth clause of section 2, chapter 3 of the Discipline, speaking of the duties of a Bishop, reads: "To travel during the year, as far as practicable, through the presiding elders' districts which may be included in his episcopal district, in order to preach and to oversee the spiritual and temporal affairs of the church." The General Conference, representing, as it does, the whole church, regards this duty as fundamental in the structure of the church, and as primary in the success thereof. Indeed that body has seen proper, from session to session, to preserve inviolate the third clause of section 1, chapter 2 of "Limitations and Restrictions," which reads thus: "They (the General Conference) shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency." "The plan of" this "superintendency" makes it the duty of the Bishops to preside in the sessions of the General Conference and in the Annual and District Conferences. According to the plan, it is as much the duty of the Bishop, if practicable, to preside in the District as in the Annual Conferences. The third clause of section 3, chapter 2, settling the question as to who shall preside in the District Conference, holds the following language: "A Bishop, or *in his absence* the presiding elder, shall preside; and if both be absent the conference shall elect a president." While this clause of the Discipline shows the weighty privilege the Bishop enjoys, it also shows the heavy tax levied upon his time, talents and energies. Therefore the Methodist people everywhere think they are entitled to an annual visit of one of our Bishops; and the presiding elder is worried no little by his beloved charge if he cannot secure the service of one of the chief shepherds at least at the District Conference.

System in the "itinerant general superintendency" must be rigidly observed in order to carry out the grand purpose contemplated in its powers and functions. Hence the Discipline holds the Bishop to "*his episcopal district*," and that "*during the year*," and enjoins that he shall travel "*through the presiding elders' districts which may be included in his episcopal district.*" According to this language one Bishop has not the right to leave his episcopal district and enter upon that of another, any more than the presiding elder has the right to leave his district, and enter upon and perform the duties of another presiding elder upon his district. Hence the harmony and efficiency of Methodism, when worked in all its parts and powers according to the rules and regulations of our most excellent Discipline. By this rule our Bishops perform their duties in perfect harmony; so with the presiding elders and preachers in charge of stations, circuits and missions. By this rule our Bishops not only visit the great centers of our influence and of the country, but they reach the "hedges and highways," and preach the gospel to "the poor" and less refined. They also help the presiding elders and preachers generally, and thus build up the "waste places" of our Zion. The announcement that a Bishop is coming stirs the whole section of country in which he is to appear, and quickens the energies of the church and draws out the "mighty men" of the neighborhood, and has a happy effect in giving us a nobler reputation in the estimation of other churches. But when the Bishop fails or declines to attend these more distant or inconvenient places, our church is discouraged, and our enemies have occasion to exult, and will say: "Well, your chief shepherd does not care very much for you; you are too far from the railroad." But this is not true; for there are districts in this (Alabama) Conference into and through which railroads run, and yet a Bishop has presided in these districts but once since the introduction into our church economy of District Conferences, in the year 1866. With such facilities of traveling through the district, and then the long-continued absence of a Bishop, argues a want of systematic arrangement among the Bishops in order to meet the crying demand of the church.

When we take the number of Annual Conferences with the probable number of districts into the account, with the number of Bishops, we can demonstrate that the work has not been uniform nor general. How many Annual Conferences are there? Say thirty-six; and say that these Conferences will make a general average of eight districts to a Conference. This will give us *two hundred and eighty-eight districts*. We have eight active and efficient Bishops. In order to ascertain the number of District Conferences which may be reached by the Bishops in one year, we will give six months for the purpose of attending the sessions of Annual Conferences, the annual meeting of the Bishops, and the missionary meeting, college commencements and other important public exercises; and will then give them one month to rest and recuperate, and will retain five months for the purpose of attending the District Conferences. These five months will have twenty-one Sabbaths. Twenty-one multiplied by eight, the number of Bishops, will give us *one hundred and sixty-eight*, the number of District Conferences which may be reached in the course of *one year*. Now multiply this number by two, and we have *three hundred and thirty-six*, the number of District Conferences which may be reached by our eight active and laborious Bishops in the course of *two years*. And yet, in the absence of our Bishops from some districts for four and six years at a time, we have a strong presumptive argument that there is lack of system in planning the work, and the church suffers.

What we ask and pray for is that we, in this portion of the great Methodist field, may not be neglected hereafter, as we have been heretofore.

A. DOWLING.

OZARK, ALA., May, 1872.

For the Advocate.

IN MEMORIAM.

MRS. SARAH DAVINSON BRIGHAM was born in Iredell county, North Carolina, on the eighteenth of September, 1805, and died in Bastrop, Morehouse parish, Louisiana, on the thirteenth of March, 1872.

Her mother having died at an early age, she removed with her father, James Caldwell, to Stuart county, Tennessee, in 1818.

She was converted at a camp meeting at Manly chapel, Henry county, in 1824, and joined the Methodist Episcopal Church South soon after, at a camp meeting held at Cypress Creek, in Tennessee, under the pastorate of the Rev. Mr. Rostle and the Rev. Mr. Norvel, in the nineteenth year of her age, thus living the life of a Christian over forty-eight years.

The subject of this memoir, ever after her espousal to Christ and union with the church, continued to display a holy life and godly conversation. At the time of her conversion not a member of the family made pretensions to Christianity; but so thorough was the change which justifying grace wrought in her entire life and exterior deportment that other members of the family were soon brought under a gracious influence, and powerfully converted to God. At the time of her conversion her father, a man of position and wealth, was skeptical. But the bright example of her holy life, so constantly displayed in word and deed, in uniformity of devotion and fidelity in her profession, made his skepticism yield to the force of truth; and, attracted by the charms of a pious daughter's life, before his death gave evidence of a renewed nature, and in his death left confidential testimony of his future felicity in the home of God. After her marriage with the late Major James H. Brigham, a prominent and leading citizen of Louisiana, which occurred on the twenty-third of March, 1826, her zeal for the Master lost none of its ardor. As a wife she was unexceptionable, and she made home an earthly Eden. As a mother she eminently performed her part, which fact is certified in the virtuous lives and spotless reputation of eleven children. The most of those who survive her are members of some branch of the Christian church.

Sister Brigham, especially in ante-bellum times, shared the advantages of an opulent fortune, and, her husband being a public man, she was brought in contact with the gay and fashionable world. But none of these things moved her from that godly simplicity that characterized her conduct and conversation, displayed on all occasions, and heard in every circle in which she moved. With a liberal hand she dispensed her charities, in the absence of ostentation or display, practically following the precept of the great Teacher: "Let not thy left hand know what thy right doeth." Hence eternity alone will give publicity to the elemosynaries of this good woman. The widow and orphan found sympathy in her heart, and Christian generosity at her hands. As a neighbor she was loved and esteemed; as a friend devoted and unselfish. To all ministers, but especially to those of her own denomination, her door was thrown open, and no pains were spared calculated to render them comfortable, and feel that her house was a home for the preacher. A short period before her death she spoke freely concerning the power of saving faith to her son, J. Harvey Brigham, remarking that there was nothing that could compensate for the want of a well-grounded hope of heavenly immortality through the blood of Jesus Christ our Lord. The morning in advance of the evening summons to join the angel escort, that bore her pure and unprisoned spirit up to God, she manifested an unusual flow of spirits. But in less than eight hours the silver cord was loosed, the golden bowl was broken, and the wheel broken at the cistern. The tide of life ebbed, and children mourn the loss of a dear mother.

M. C. M.

For the Advocate.

JUNIOR SET RIGHT.

MR. EDITOR: I indorse very heartily the tenor of an article in your issue of May 9, over the signature of "Junior."

The author rebukes, in a very neat style, and generally in a very pertinent manner, the ungracious and unwise tendency in some quarters to push aside old ministers "for a younger and less worthy class of men." Such tendencies ought to be rebuked. The world, especially the younger portion of it, needs continually to be reminded: "Thou shalt rise up before the hoary head, and honor the face of the old man;" "The hoary head is a crown of glory if it be found in the way of righteousness."

"Junior," however, is very unfortunate in one of his references. To illustrate the point that "a sickly sentiment has developed," which makes "invidious distinctions" between "seniors and juniors," he says: "See also a resolution which was offered in an Annual Conference last fall, censuring an old man because he preferred complaints against the official administration of a young minister."

The illustration is totally irrelevant. True, it so happened that the minister preferring complaints was an old man, and the one complained of a young man; but there was not a word in the resolution of censure, nor in any of the discussions for or against it, about young men or old men. The resolution was based, and the discussion had, simply upon the merits of the case, without reference to the age of either party.

If "Junior" should be at a Conference where it happened that resolutions of censure were offered against a man of black hair for preferring charges against another who chanced to have red hair, he could with just the same propriety go home and write to the ADVOCATE that "invidious distinctions" were being made between black-haired men and red-haired ones.

JUNIOR'S FRIEND.

THE HUMOR OF JOHN WESLEY.

Wesley's humor enhanced the blandness of his piety, and enabled him sometimes to convey reproof in a manner that could hardly be resented with ill-temper. "Michael Fenwick," he says, "was often hindered from settling in business, because God had other work for him to do. He is just made to travel with me, being an excellent groom, valet-de-chambre, nurse, and upon occasion a tolerable preacher." This good man, one day, was vain enough to complain to him that, though constantly traveling with him, his own name was never inserted in Wesley's published journals. In the next number of the journals he found his egotism effectually rebuked. "I left Epworth," wrote Wesley, "with great satisfaction, and, about one, preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hay-rick."

He could be noble in his reproofs as in all things else. Joseph Bradford was for many years his traveling companion, and considered no assistance to him as too servile, but was subject to changes of temper. Wesley directed him to carry a package of letters to the post; Bradford wished to hear his sermon first; Wesley was urgent, and insisted; Bradford refused. "Then," said Wesley, "you and I must part." "Very good, sir," replied Bradford. They slept over it. On rising, the next morning, Wesley accosted his old friend, and asked if he had considered what he had said, that they must part. "Yes, sir," replied Bradford. "And must we part?" inquired Wesley. "Please yourself, sir," was the reply. "Will you ask my pardon?" replied Wesley. "No, sir." "You won't?" "No, sir." "Then I will ask yours," replied the great man. Bradford melted under the example, and wept like a child.

THE Spaniards have a saying that a wife should resemble three things, and yet differ from these same things.

First, she should be like a snail, which always guards its house, but she should not carry the house with her whenever she goes out. Second, she should be like an echo, which speaks only after the other is finished, but she should not always have the last word. Third, she should be like the town clock, which always sounds the hours with regularity, but she should not sound so loud that the whole town shall hear it.

THE universal remark of the old Persian poet, Saadi, whenever any unusual event was mentioned, was the question: Who was the woman?

The Christian Advocate.

THURSDAY, MAY 23, 1872.

MY LITTLE ONE.—A PRAYER.

BY EDOAR FAWCETT.

God bless my little one! How fair
The mellow lamp-light gilds his hair,
Loose on the cradle-pillow there!
God bless my little one!

God guard my little one! To me
Life, widowed of his life, would be
As sea-sands widowed of the sea!
God guard my little one!

God love my little one! As clear,
Cool sunshine holds the first green spear
On April meadows, hold him dear!
God love my little one!

When these fond lips are mute, and when
I slumber, not to wake again,
God bless, God guard, God love him then.
My little one! Amen.

THE BIBLE.

This single book I'd rather own
Than all the gold and gems
That e'er in monarch's palace shone,
Or on their diadems.

Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.

THE DISPLAY AT VESUVIUS.

If Rome has lost much of its fascination for the foreigner in the downfall of the Pope, Naples still periodically attracts to it thousands of persons from all parts of the Continent. Holy Week, without the Holy Father and his benediction, is no longer spectacular, but Vesuvius is still a wonder of the world. The latest dispatches from the spot represent the volcano as in magnificent eruption, nothing like it having been witnessed since 1631. The phenomenon comes opportunely to compensate the sojourners in Italy for the loss of the ceremonial of the church at the close of Lent, the papal procession, and the blessing *urbe et orbi*, and all the other rites of that religious season; and it is certainly far grander. Not to speak disrespectfully of the Pope, it may be said that he cannot hold a candle to the blazing mountain, and the gloom of the *Tenebræ* is as nothing in comparison with the darkness of the surrounding landscape in the intervals of the volcanic convulsions.

To say that this is the most splendid display that has been witnessed since 1631, is something that may well draw to Naples at once all the tourists that can possibly get there. Sir William Hamilton's description of the eruption of 1779 will be freshly remembered. At that time a luminous smoke rose above the mountain more than a mile high, into which scores upon scores of stones, heated to redness, were incessantly thrown, to the height of two thousand feet. A mass of rock, seventeen feet thick and one hundred and eight feet in circumference, was projected to a considerable distance above the month of the crater. In 1794 there poured out of the mountain a single stream of lava which was estimated to contain more than forty-six million cubic feet, and which, we need not wonder, destroyed the town of Terre del Greco. In 1822, in 1858, and again in 1861, eruptions of great violence changed the whole face of the country around the base of Vesuvius. The eruption of 1861 occurred in the month of December, and was remarkable for the fearful detonations that accompanied it, resembling the heaviest explosions of artillery; but it excited little attention comparatively in the United States, as the public mind here was occupied with another and more dreadful kind of cannonade. The exhibition of electric lights in the eruption of 1861 was indescribably brilliant, and that the present spectacle is even finer than that would be enough to inspire every reader of the ocean telegrams with the desire to get to Naples without loss of time.

The advance of the lava flood has in all preceding eruptions been a matter for the intervention of the priesthood. A procession of ecclesiastics set out from Naples in the direction of the mountain, carrying the sacred vial that held the coagulated blood of St. Januarius. On reaching the burning tide the blood miraculously liquified and the progress of destruction was stayed. The change of rulers in Italy has wrought a change in the mode of dealing with volcanic devastations. Miracles have had their day. It is not exactly a case like that described in the old French epigram:

De par le roy, defense a Dieu
A faire miracle en ce lieu;

but it is a relinquishment of the priestly *hocuspocus* in favor of worldly legislation. The Italian Parliament has had its attention called to the matter, and if it cannot stop the flow of the lava, it may at least, and let us hope it will, adopt measures looking in the future both to the greater security of the dwellers in the neighborhood of Vesuvius, and the more accurate observation of volcanic phenomena.—*Evening Post.*

THE Watertown (Massachusetts) *Republican* says that no revivalist has ever visited that city who has been as successful as Mrs. Van Cott, and that many evidences are visible of the value of her labors.

PREACHING EXTEMPORE.

The imagined inability to speak extempore is, in general, a result of mental disease. A minister may be able to preach without notes on one subject, but not on another; before one audience, but not before another; one part of a sermon, but not another part. This appropriateness of his services to his own characteristics may not only save himself from failure, but may also save his pulpit from monotony.

Think more of doing good than of doing well.

Take a healthful view of your own talents, and regulate your speech according to them. Every rule for Whitefield is not imperative on Wesley. There is a healthiness of soul which results, it may be, from healthiness of body, and forms one condition of a preacher's success. Remember the law of the "herb yielding seed *after his kind*," and the tree yielding fruit after his kind. * * * While not attempting to do what others do, and you cannot, you may venture to do what others cannot and you can. This was the wisdom of David when he went to meet Goliah.

Theology was Dr. Priestley's work, and chemistry his recreation; but he is thought to have accomplished more in his amusement than in his labor. Writing is regarded as work, and extemporizing is looked upon as play; but unless the work be solid, the play will be frivolous.

Persevere in the habit of reading religious truth in the book of nature. There are "sermons in stones," in water-wheels, in noble actions, in wars, in shipwrecks. Pictures are in sermons, and sermons in pictures.

A minister must know something of everything, although he cannot know everything of anything. If he know nothing except theology, he does not know theology.

If a man be a mere thinker, there is danger of his being a bald preacher; if he be a mere reader, there is danger of his becoming desultory in the pulpit. He must think in order to read well, and read in order to think well.

The true orator lets the idea come out; the declaimer tries to say something smart or sublime. The subject impressing the soul exalts it, as the atmosphere pressing on the mercury raises it in the barometer. * * * Let a preacher keep himself under the power of his subject, and his phrases, if we may borrow a simile, will fall over that subject as drapery over a statue, and will adapt themselves to its distinctive outlines as the drapery rises and falls with the protuberances and depressions of the body which it clothes.

An honest preacher has reason to feel confidence, even though he lapse into literary errors which mortify him. Sometimes he receives a new impetus from the mistake which he has made, and he is stimulated to put forth a degree of energy unusual with him. Sometimes his error is not detected by a single one of his auditors, and all his chagrin is gratuitous. Still more frequently, perhaps, a mistake which mortifies him, is thought by his hearers to be an excellence. When Prof. Trietram Burgess was making a speech in our National Congress, he directed his eagle eye and pointed his forefinger toward his opponent on the floor, and in this threatening attitude made a lengthened, truly emphatic pause. "That pause was terrible," said a fellow-representative to Mr. Burgess afterward. "To no one so terrible as to me," responded the orator, "for I could not think of anything to say."—*Prof. Parks.*

GEORGE MULLER'S LAST REPORT.

Mr. George Muller, of the Ashly Down Orphan House, Bristol, England, has just made another annual report. He acknowledges the kindness of Christian friends who have many times written to him, fearing that on account of the war, or for other causes, he might be in want. To such he replied: "We want nothing." He adds: "Faith is above circumstances. No war, no fire, no water, no mercantile panic, no loss of friends, no death can touch it. It goes on its own steady course. It triumphs over all difficulties. It works most easily in the greatest difficulties."

Not only has the institution lacked nothing, but every part of the work has been considerably enlarged during the past year; and since the beginning (March 5, 1834) Mr. Muller has received more than five hundred thousand *pounds* "as the result of prayer and faith." He was therefore without anxiety, though "the current expenses of the institution have amounted during the past year to nearly thirty-nine thousand pounds, and though we have the prospect that during the year upon which we have entered the expenses will be greater still." Just what has been accomplished by this great expenditure is thus set forth:

"Twenty-three thousand children, or grown-up persons, have been taught in the various schools, *entirely* supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools, which were *assisted* by its funds; more than sixty-four thousand Bibles, eighty-five thousand Testaments, and one hundred thousand smaller portions of the Holy Scriptures in various languages have been circulated since the formation of the institution; and thirty-nine millions of tracts and books, likewise in several different languages, have been circulated. There have been, likewise, from the earliest days of this institution, missionaries assisted by its funds, and of late years more than one hundred and fifty in number. On this subject alone above one hundred and four thousand pounds have been expended from the beginning. Also three thousand five hundred and seventy-five orphans have been under our care, and five large houses, at the expense of one hundred and fifty thousand pounds, have been erected and fitted up for the accommodation of two thousand and fifty orphans. As to the spiritual results, I will here say nothing; indeed eternity alone can unfold them; yet, even so far as God has been pleased to allow us to see already the results of our service, we have reaped most abundantly, and do so more and more with every year, while going on with the work."

CHOOSE YOUR TEACHERS.

There is not one superintendent in fifty who rigidly scrutinizes the teachers who have the guidance of his classes. With the majority, a teacher for every class seems to fill every need. No inquiry is made as to what is taught. To a far greater extent than most persons imagine, grossly false doctrine is disseminated in our Sabbath schools, and the blame, primarily, lies upon the superintendent of the school. Manifestly, it is a loose way of doing business to receive with open arms every person who offers himself or herself as a teacher. In secular education parents are far from placing their children under the guidance of unindorsed teachers. In business men question as to knowledge and experience before making choice of foremen or bookkeepers. An engineer undergoes a searching examination before he is given control of an engine.

It is enough to make an earnest Christian's heart ache to see a whole class sitting idly before a teacher, who, after five minutes, is completely emptied, and for the life of him does not know what to do with himself or his class. They never prepare a lesson. They cannot tell how to go about it. Their teacher is dumb as to these things. Or perhaps a gay, dressy, dancing, theater-going young lady enters the Sunday school, and, for the sake of novelty, and to kill time, wishes to be enrolled as a teacher. The superintendent has two or three classes which have been without teachers for several weeks. He is delighted to see Miss —— interesting herself in the Sunday school, and very gladly establishes her over a class. Suppose the lesson is on "Self-denial." Can she, whose feet are only motionful in the delirious dance, whose hands are used for careful adornment of her body for the world's gay life—can *she* reach down and bring up from her own heart the rich jewels of experience, and warn those waiting, listening souls against self-indulgence? That lesson will be a hard and cruel one for the class. The good Lord have mercy upon them! Superintendents, for the love of the dear souls beneath your care, find out who it is that is going to handle the plastic clay.—*Sunday School Times.*

THREE EMINENT PHYSICIANS.—As the celebrated French physician, Deemouline, lay on his death-bed, he was visited and almost constantly surrounded by the most distinguished medical men of Paris, as well as other prominent citizens of the metropolis. Great were the lamentations of all at the loss about to be sustained by the profession, in the death of one they regarded as its brightest ornament. But Deemouline spoke cheerfully to his brother practitioners, assuring them that he left behind him three physicians much greater than himself. Each of the doctors, hoping that his own name would be called, inquired anxiously who was sufficiently illustrious to surpass the immortal Deemouline. With great distinctness the dying man answered: "Their names are Water, Exercise and Diet. Call in the services of the first freely, of the second regularly, and the third with moderation. Follow this advice, and you may well dispense with my aid. Living, I could do nothing without them; and dying, I shall not be missed, if you make friends of these, my faithful coadjutors."

THE Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs—heirs of God and joint-heirs with Christ.—*Paul.*

THERE is no sweeter spirit than a yielding spirit, submitting to God, and saying: "Thy will be done."

DOLLINGER BURNING HIS SHIPS.

The great German professor, Dollinger, is making all retreat from the position he has taken against papal infallibility impossible. The Berlin correspondent of the London *Times* gives the following account of the lecture with which Dr. Dollinger has just concluded his historical *Collegium* at Munich University.

Altogether abandoning his former cautious standpoint, he aimed his last remarks not against the individual acts of the present Pope, but against the papacy as an institution. "The papacy," he freely asserted, "is based upon an audacious falsification of biblical history. A forgery in its very outset, it has during the long years of its existence exercised a pernicious influence upon Church and State alike." If this is the way he deals with the Pope, you can easily imagine how he lashes the Jesuits. "Their very breath," he exclaimed, "is more deadly than pestilence. To Germany especially they have proved a worse enemy than the Turks and the Hun.—They plunged this country into the 'Thirty Years' War,' which destroyed two-thirds of its inhabitants, and left it weak and divided against itself for a couple of centuries. They involved the Hapsburgs in the suicidal policy which could not but end in their exclusion from Germany. They cheated Spain of her world-wide dominion, sacrificed Poland, and so utterly degraded the Gallican Church that the political humiliation of France became a mere question of time." To these censures was added the certain conviction that, freeing themselves from Pope and Loyola, the German Catholics would some day join their Protestant compatriots, and establish an undivided national church, extending from the borders of Russia to the confines of France. It will be easily understood that these lectures of the venerable professor have created a sensation.

One of the difficulties with which Old Catholicism has hitherto had to cope was the reserve attitude of its originator. As long as Dollinger only stood up against the latest commands of the Pope, he alienated the friends of religious reform as much by his extreme moderation as he attracted them by the energy with which he exposed what he regarded as error. But now that he has taken up such a decided attitude and thrown the Pope overboard, one of the most palpable obstacles that stood in the way of Old Catholicism is removed, and a chance afforded of ulterior progress. To derive as much advantage as possible from this fortunate turn, the Old Catholic congregations will hold another Congress in the summer, which may be expected to use very different language about the Holy See from what we heard at Munich last year. This time the Congress will probably assemble at Cologne.—*New York Observer.*

PIANO-POUNDING.—Oliver Wendell Holmes has the following to say in reference to music:

I don't like your chopped music, any way. That woman—she had more sense in her little finger than forty medical societies—Florence Nightingale—says that the music you *pour* out is good for sick folks, and the music you *pound* out isn't. Not that exactly, but something like it. I have been to hear some music pounding. It was a young woman with as many white muslin flounces round her as the planet Saturn has rings, that did it. She gave the music stool a twirl or two, and fluffed down on it like a whirl of soapsuds in a hand basin. Then she pushed off her curls as if she was going to fight for the champion's belt. Then she worked her wrists and her hands, to limber 'em, I suppose, and spread out her fingers until they looked as though they would pretty much cover the keyboard, from the growing end to the little squeaky one. Then those two hands of hers made a jump at the keys as if they were a couple of tigers coming down on a flock of white and black sheep, and the piano gave a great howl as if its tail had been trod on. Dead stop—so still that you could hear your hair growing. Then another jump, and another howl, as if the piano had two tails and you had trod on both of 'em at once, and then a grand clatter and scramble and string of jumps up and down, back and forward, one hand over the other, like a stampede of rats and mice more than like anything I call music. I like to hear a woman sing, and I like to hear a fiddle sing, but these noises they hammer out of their wood and ivory anvils—don't talk to me. I know the difference between a bullfrog and a woodthrush.

THE examination of druggists and their clerks, in New York, recently, disclosed a very dangerous degree of ignorance on the part of both employers and employed.

INCREDIBLE as it may seem, many of the richest planters in Jamaica live on coffee-grounds.

RELIGIOUS INTELLIGENCE.

THE project for the union of the Free Church of England and the Countess of Huntingdon's connection has been pronounced impracticable by both bodies.

THE New York Methodist Conference has appropriated $130,000 for the erection of a hall of language in Syracuse. The edifice will be built of gray limestone, and will be completed within a year.

THE actual increase of the Presbyterian ministry in the United States for thirty years has been only about two per cent. a year, and for the last ten years only one and a half per cent. annually.

A SIGNIFICANT evidence of improvement in Paris is the announcement in *Le Monde*, a leading newspaper, that it will no longer employ printers on Sunday, and therefore cannot furnish papers on Monday.

MR. LOBB baptized his first convert in Ningpo about twenty-four years ago, and now the number of native Christians is not far from two thousand. The flourishing mission schools are looked upon with favor by the people.

THE brig Morning Star, now in the Pacific ocean, has returned to Honolulu, Sandwich Islands, from its first missionary trip among the islands and mission stations, proving itself admirably adapted for its work.

THE Congregational Church has one theological student to 985 communicants; the Protestant Episcopal Church one to 498; the Presbyterian (North and South) one to 1,014; and the Reformed (Dutch) one to 1,926.

THE American Board has appointed a commissioner to visit France, northern and western Austria, and Italy, and to report on the best points to establish missions in those countries, and upon the best methods of labor.

STEPHEN GIRARD has an imitator in the late Robert Barnes, of Evansville, Indiana, who left $500,000 to build and endow a college for the orphans of that State, enjoining that no minister or missionary of any sect whatsoever shall ever hold office in the institution, or even be allowed to visit the premises.

THERE are thirty-two places of Protestant worship in Paris, where services are held in the French language. Of these, thirteen are what are termed Reformed churches, or Calvinist; nine according to the Confession of Augsburg, or Lutheran; seven free churches; two Methodist, and one Baptist.

THE Pennsylvania Supreme Court has decided generally that whenever a church or religious society has been endowed in connection with, or subordination to, some ecclesiastical organization and form of church government, it can no more unite with some other organization, or become independent, than it can renounce its faith or doctrine and adopt others.

THERE is a new religious sect in England, the members of which call themselves the Peculiar People. The principal tenet of these eccentric persons is that they are the special object of the divine care; hence they disdain physic and surgery, and will not render any assistance to their children when they are suffering from illness or accident, in the full confidence that Deity will effect their cure.

THE streets of Smyrna were recently the scene of a terrible conflict between the Greeks and the Jews. The disturbance was immediately caused by the absurd rumor that the Jews had sacrificed an infant in one of their religious ceremonies. The real cause was probably the commercial rivalry which has long ruled between the two races. At last accounts the mob had been quelled, and troops had been sent to the city to preserve order.

AN EXAMINATION of the General Minutes for 1870 of the Methodist Episcopal Church shows that of the ministers who died in that year, the average age at which they joined Conference was twenty-seven years and three months; that the period of their connection with the Conference, or from their entrance on probation to death, was twenty-three years and three months; and that the average duration of their lives was fifty and a half years.

THE Pope has written a letter to Senor Zorilla setting forth the conditions on which the differences between Spain and the Holy See may be adjusted. He says: "If Spain desires to be reconverted to the mother church, the principle of religious liberty must be modified. Tolerance of public worship the church will not object to; but the Catholic religion must be restored to its proper supremacy in the realm. The superintendence of schools must be remitted to the priesthood, and civil marriages and registry of births must be abolished."

FIRST ELECTED IRISH BISHOP.—The disestablishment of the Irish Episcopal Church makes its bishops elective. We find in the *Tribune* this report of the first election:

"The Rev. Maurice Day, who has been chosen by two-thirds of each order of clergy and laity among the synodsmen of the diocese of Cashel, and becomes, therefore, the new bishop—the first 'elected' in the Irish Church—was known for many years as the leading 'Evangelical' Episcopal divine in Dublin, where large numbers attended the parish church of St. Matthias, where he preached. He has no reputation for erudition, but has been an active and useful parish clergyman, and the "anti-Ritualist" party are delighted at the choice made, as strengthening among the bishops the section in favor of prayer-book revision. Dr. Day, however, is a man of good temper, moderation and impartiality."

THERE are said to be not less than sixty Protestant churches in the Republic of Mexico, the members varying from ten to five hundred. In December last the Lord's Supper was administered to four hundred communicants in an ex-papal church, four of the administrators being ex-Roman priests. Some of the people could not restrain their tears of joy, but sobbed aloud. In Guadaloupe, the center and headquarters of Mexican idolatry, a church had just been organized. The images in one of the papal churches have been nearly all removed, and the archbishop reads publicly in the cathedral portions of the Scriptures in the language of the people. Many families are vacillating in regard to their ancient faith, old doctrines and usages are discarded, and the people are often found indulging in discussions on religion. A majority of the educated men never go to the confessional, and while some fall down into infidelity, numbers are brought to know the truth as it is in Jesus.

THE SOCIETY OF FRIENDS, (ORTHODOX.)—We gather from the *Friends' Review* the following statistical summary of the condition of the Orthodox Quakers: "The total present membership of the Orthodox Meetings is 57,405, being a gain of 755 in twenty years. During these years the membership of the meetings east of the Alleghanies has decreased 7,722, while those meetings at the West have increased 8,477, so that actually there has been no general increase worth considering. The New England Yearly Meeting has, after an existence of over two hundred years, only 4,403 members; the New York, established in 1695, has 2,858; the Philadelphia, established in 1681, has 5,500; the Baltimore, 600; the North Carolina, 4,000. The Western Meetings are much larger. Ohio Meeting was only established in 1812, and has a membership of 2,855; Indiana (1821) has 17,200; the Western (1857) has 9,740; Iowa (1863) has 8,599. The increase at the West must be attributed mainly, we suppose, to emigration, as the eastern loss and western accessions just about balance each other. We do not know upon what data these statistics have been arranged. A good many people, with no particular love of Quaker peculiarities, remain in the "meeting" because they were born in it, and they do not feel sufficient interest in religious differences to abandon their old associations. At the same time they are pretty sure of not being 'disowned.' The general discipline has been greatly relaxed, especially as regards costume, language and education."

THE deputation of the Evangelical Alliance to Russia, in behalf of religious liberty, is bearing good fruit. A member of the deputation, Colonel Von Wurstemberger, in Switzerland, who is now traveling in the Baltic Provinces of Russia, reports that "thousands of former forced converts to the Greek Church have now publicly returned to the Protestant Church," to which they originally belonged, and which they never really renounced. "A high Russian official, himself a member of the Greek Orthodox Church, told me that he estimated their number in Livonia at about thirty thousand persons. There are large parishes from which the former members of the Greek Church have entirely disappeared, and several pastors have already publicly confirmed so-called Greek converts, and admitted them to the communion. It is a fact that our hopes with regard to the Baltic Provinces have so far been realized; but the law still exists and is rigorously carried out in the neighboring provinces, where, at the present hour, several persons are still suffering imprisonment, or are being prosecuted on account of their religious convictions. In order to effect the liberation of these poor people, I now proceed to St. Petersburg. In the meantime the number is rapidly increasing of Russians who publicly demand the repeal of the laws which dishonor their church. The question of religious liberty, which hitherto was enveloped in a haze of political considerations, is from day to day better understood; and the efforts of the Evangelical Alliance, now seen in their true character, are much appreciated by enlightened Russians."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 23, 1872.

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ROBT. J. HARP, PUBLISHER.

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THE SPIRITUAL FACE.

The light in the soul transfigures the countenance. "A man's wisdom maketh his face to shine." In a literal as well as in a figurative sense David says: "Who is the health of my countenance." The inward change was manifest in the outward expression. The Savior's countenance was ordinarily luminous, we may suppose; but the glory was obscured, except in the solitary instance on the mount, when its complete effulgence was displayed to the wondering three. Moses exhibited the effects of near communion with God when he came down into the encampment with the divine beams playing upon his brow. It was the fullness of the Holy Ghost in Stephen that gave to him that heavenly light which arrested the attention of his malignant judges, when they "saw his face as it had been the face of an angel." Phenomena akin to these are seen in ordinary conversions. The face before and after conversion exhibits marked contrasts. The moral change is written upon the visible features. The transition from darkness to light is seen in the outward expression. Peace and joy flood and irradiate the countenance which but lately was darkened and cast down by guilt and despair. In a revival meeting it is not difficult to pick out those who are still seeking, from those who have found, the pearl of great price. Ordinarily the face tells the story where there are no audible expressions of contrition or of rapture.

The countenance of the mature Christian bears in its lineaments the spirituality which reigns in the heart. There is a light and sweetness in such a face which distinguishes it from those who have never experienced the renewing of the Holy Spirit. In a mixed assembly, or in the throngs on the street, we imagine that we discern the mark which God has set upon his children. As in the prophet's vision, the man with a writer's inkhorn set a mark upon the foreheads of the faithful; and as in the apocalyptic scene, an angel ascending from the East "sealed the servants of our God in their foreheads," so it is now. Spiritual people have the seal in their foreheads. There is something in the face which answers to the purity and love glowing within. The power of grace to transform the face is something wonderful as seen in the conversion of adults. The marks of grossness and lust, the sharp, cold lines of covetousness, the ardent but unsatisfied desire of pleasure, the almost diabolical touches of selfishness and malignancy, the clouded and burning traces of fierce passions and unholy tempers are swept away, and give place to a benevolent and sunny composure. It is the difference between the mountain rocked by volcanic throes, scorched by tides of burning lava, and covered with ashes and scoria, and the mountain whose base and sides are clothed with harvests, orchards and gardens, and whose top towers in restful sublimity above the clouds. The beauty of childhood is greatly owing to the spirituality that is in it. Vice and ungoverned passion have not yet carved their ugly lines upon the face, nor stamped it with the dark and repulsive hues of conscious guilt. A congregation of children impresses us with the innocence and spirituality which speak in their happy looks. Such a scene of upturned faces is like a lake of rippling wavelets, responding in manifold forms of beauty to the breeze and sunshine which play upon them.

The countenance indicates the various types and degrees of piety. The expression is often variable as the inward condition changes—it is often mixed in the conflicts, the depressions and the triumphs of faith. The stern and ascetic, the deeply emotional, the cheerful and sympathetic, the peaceful and loving, like so many styles of art, put their several characteristics upon the canvas. "The Last Supper" is an endeavor to exhibit these types as they surround the great original and perfection of holiness. What the painter attempted with his pencil is in fact being done upon Christian faces. We have thought that denominational types are more or less revealed in the countenance. In a union prayer meeting the faces, not less than the utterances, are tinged with the peculiar theologies. The staunch advocate of predestination, the conscientious stickler for immersion, the emotional Arminian, the lover of prelacy and liturgies, have their several creeds graven upon their faces, while the sheen of a common Savior's love softens and subdues the rugged features of sectarian conviction. The Methodist, the Presbyterian, the Baptist, the Episcopalian, with good and wholesome faces all, have each their distinctive physiognomy. A Lavater or a Spurzheim might have seen this had their studies taken this direction.

The spiritual face is perhaps most marked in women. Naturally more beautiful and spiritual than men, they rightfully claim a nearer kinship to the angels. The higher and finer organization, with its deeper and truer intuitions, and with its more delicate and refined sensibilities, gives to womanhood this spiritual pre-eminence. The work of the Holy Spirit in woman is most perfectly reflected in her face. Her features are singularly plastic and mobile, and yield readily to the transforming power within. Her face to her spiritually is as the photosphere to the sun. Under the influence of religion it is not merely a beauty, but a glory. We do not hesitate to give Christian women the pre-eminence in all the attributes of real beauty, nor is there any doubt that this pre-eminence is due to their spirituality.

The spiritual face alone improves with age. The work is nearer completion as time advances; and the silvered head and the wrinkled brow have the gentleness and mellowness of the tranquil and golden autumn. We remember our sainted fathers and mothers as being lovely to the last. It was the spiritual in them shining more and more to the perfect day. Their decrepitude and decay were transfigured by the glory which, in angel forms, was about to be set free forever.

THE twenty-sixth anniversary of the New Orleans Sunday School Union of our church was celebrated at the Carondelet Street church on Sunday, the nineteenth, at four o'clock P. M. The exercises were generally well conducted, and the singing particularly good. The opening address by Harry Boullemet, and the closing one by Caswell Ellis, were as nearly perfect in matter and manner as such efforts ever need be. Mr. A. B. Chase conducted the singing with skill. That veteran Sunday school embodiment, W. H. Foster, Esq., had charge of the whole.

We regret that no report was furnished and read, on the occasion, of the numbers and state of our Sunday school work in the city. The large church was filled with the children and grown people, and everybody went away pleased. Our Sunday school work, however, calls for extension, and there is a loud call for earnest and self-denying effort on the part of our people. The schools of smaller churches especially need strengthening by additional teachers from the larger and more central congregations. There is also a demand for the organization of at least two mission schools in portions of the city not as yet occupied. With many reasons for encouragement, we have also occasion to bestir ourselves, and to devise and execute greater things. We are by no means keeping pace with the growth and spread of the population. We must not forget to mention that our German schools were well represented at the anniversary, under the leadership of J. H. Keller, Esq., of the Dryades Street church, and that their singing was most delightful.

CONTRIBUTORS.

We are thankful to our friends for their articles, and hope they will continue to write. But we would again advise brevity. Three or four pages of ordinary letter or foolscap is long enough ordinarily. We cannot supply the needed variety in our limited space if the articles are long. We have a number of excellent articles on hand, but their length precludes their appearance for the present, and may exclude them altogether. Do not try to exhaust a subject, but begin in *medias res*; touch it here and there, and drop it. Then, again, controversial articles are not generally desirable. They are sometimes necessary, but we do not prefer them. There is a way of responding without animadversion. Give your views of a subject and the reasons for them, without any special reference to others. We like to present all the aspects of a question, but not in the form or spirit of controversy. Once more, as the preachers say, send name and address with every communication. Neither need appear if the writer wishes them withheld from the public, but we can pay no attention to an article unless the name of the writer comes with it. And lastly, write—write briefly, carefully. Let your best thoughts distill, drop by drop, from your pen. And finally, there are many gifted and cultivated ladies among our readers. We invite them especially to contribute to our columns. We want their presence in the ADVOCATE as much as it is needed in the house of worship or in the social circle.

LETTER FROM BISHOP KEENER.

PARIS, TENN., May 13, 1872.

MR. EDITOR: The Bishops were all present at their annual meeting excepting Bishop Early. We had the pleasure of a letter from the dear old man, who still breathes prayer and love for the cause of the Master. He is confined to the house, and for the most part to the bed, awaiting the summons of the Lord to enter into his joy.

The debris of the Publishing House was being cleared away, and things hammering up for the laying of the new corner-stone occasion. A board camp-meeting pulpit for the Bishops, right by the corner which overlooks the valley of Jehoshaphat, or some such gorge which on one side bounds the site of our Book House, and another for the choir and organ, with seats for the audience, constituted the visible preparation. The day came, and with it a fine gathering of people. The whole area and even the neighboring windows were filled with spectators or hearers. Bishop Pierce gave us an appropriate and stirring address, beginning with: "The heavens of this beautiful day are not brighter than are the prospects of the Southern Methodist Publishing House at this hour." His venerable father sat within supporting distance, just behind the Bishop, and enjoyed full as much as any of us the mellow thoughts of the speaker. He complimented those who had guided the publishing interests of our church in its early days, and who followed up the enterprise of that great Englishman, John Wesley, in first giving to the people a pure and a cheap literature; noticing that some of the wisest and best men of the church had labored in this field, and concluding with a deserved mention of the name of Carlton, at New York, and a deserved compliment to the indomitable skill and wonderful success of our own agent, Dr. Redford, at Nashville. The building is to be white stone, of modern style, ample breadth and height, and with such conveniences for printing, binding, presses, engines, with packing and sales rooms, and elevator, as can be found in the best publishing houses of the North. To secure this Dr. Redford took the architect with him, as I understand, to Cincinnati and elsewhere, and took accurate drawings of all the latest improvements in the great art of printing and getting out books.

In going down into the bowels of the old establishment, I was glad to find the presses all there and in good condition, steadily digesting those difficult masses of material which the editors pour hourly into them. The fire is now thought to have been of no permanent disadvantage—that is, if our people will come up to the help of the enterprising agent. To secure this aid the Bishops unite in an address, calling upon all our preachers to make collections and forward them promptly in aid of the new building.

The principal item before the Bishops' meeting, outside of their regular business, was a communication from the "Central University" curators. After much thought and prayer a result was attained which received the vote of every one of the Bishops. The substance of this action was: 1. A conscut to locate the University so soon as $500,000 were subscribed to it. 2. To take only such oversight as is given to our other colleges. 3. The University to be for the West—that is, the several Conferences of Tennessee, Kentucky, Arkansas, North Mississippi and North Alabama as lie about Memphis. 4. The theological department to be made conformable to the action of the last General Conference, in the minority report on education, which was adopted. I write from memory, not having the paper before me. It was the result of much earnest deliberation, and a determination to be wise in maintaining that harmony and unity of sentiment and of policy which heretofore have been the glory and beauty both of our Episcopal College and of our whole church. Let all our preachers and our people imitate the example thus set them, and mentally assent to views which represent the united wisdom both of the best policy on education and that next to the best.

The Missionary Board took several steps in advance. A mission in Mexico was not only projected, but fully set on foot. Money was appropriated for an additional missionary in China, and additional schools there. The support to the Pacific work was decided, and placed at the order of the Bishop who takes that district. The Indian missions were amply sustained, and so also were the great fields of the West—Arizona, Montana, Nebraska, etc. Money was appropriated for publishing a German Sunday school paper. The collections in some of the older Conferences are sadly behind; and, strange to say, those regions of our church which suffered least, and are now well recovered from the general upheaval of 1860–64, are yielding less support to this glorious impulse of the "spirit of Jesus" than are the most oppressed parts of the South. There are four Conferences up here, close together, whose membership do not give annually the value of a saucer of strawberries per member for the outer extension of the gospel of Christ. This is an alarming condition of affairs, and must at the judgment startle those who will not listen to the missionary call of the Spirit this side of the last trump. We had no anniversary meeting. Such public demonstrations are a starting-point for the next year, and their moral force should not be lightly estimated.

On yesterday I dedicated a beautiful brick church, Gothic style, in this place—just finished, and under the pastorship of Rev. S. B. Suratt. The day was fine, the audience large, and the collection all that was asked for—some $400. The old friends of Bro. Suratt would have greatly enjoyed the occasion, to which he largely contributed by collecting the several thousand dollars which at the commencement of the Conference year were still due on the building.

K.

MISSIONARY REPORT.

MR. EDITOR: The annual report of the Board of Missions is now passing through the hands of the printers, and will soon be ready for distribution. The financial department will be read and studied by those who are interested in the spread of the gospel. The measure of the zeal of the church is found in the means afforded in sending the tidings of salvation to lost sinners. Not that persons poor and unable to give have no love for souls and no prayers for the coming kingdom of Christ; but the interest of the church in the aggregate of its members may be determined, to a degree of certainty, by its contributions to the cause of Christ. It will be a curious study to compare the liberality of different sections of the country. The table below will furnish a key to each Conference, and may perhaps lead to the investigation of the causes of a large liberality in some places, and meager contributions in other portions of the church.

The items below are taken from the Minutes that are now going through the press, and from the treasurer's book. The date to which these receipts extend may be put at the time of the holding the respective Conferences at their last sessions. In some instances, as in the case of North and South Georgia, Virginia, North Carolina, and a few others, remittances have been made in payment of the *old debt* since their Conferences adjourned. This, however, will only make a slight difference in the figures.

CONFERENCES.	Old Debt.	Collection.	Total.
	$ c.	$	$
Baltimore	1,075 00	4,530 57	5,605 57
Virginia	996 67	4,395 66	5,392 33
West'n Virginia	.....	661 05	661 05
Holston	17 75	1,795 27	1,813 02
North Carolina	600 45	3,812 06	4,412 51
South Carolina	1,718 45	2,830 19	4,548 64
North Georgia	461 00	6,738 00	7,199 00
South Georgia	261 00	6,198 15	6,459 15
Florida	33 00	914 64	947 64
Alabama	243 00	4,614 56	4,857 56
North Alabama	95 25	2,644 96	2,740 21
Louisiana	865 50	3,099 46	3,964 96
Mississippi	436 00	1,782 96	2,218 96
N. Mississippi	463 00	2,421 75	2,884 75
Memphis	193 50	4,110 47	4,303 97
Tennessee	348 45	3,411 40	3,759 85
Kentucky	286 00	3,318 28	3,604 28
Louisville	221 70	1,332 00	1,553 70
St. Louis	502 50	2,212 17	2,714 67
Missouri	3 25	3,180 10	3,183 35
West St. Louis	.....	1,893 30	1,893 30
Western	.....	143 68	143 68
Indian Mission	109 00	398 33	507 33
Arkansas	.....	738 15	738 15
White River	146 05	437 20	583 25
Little Rock	115 00	1,972 00	2,087 00
Trinity	300 00	600 00	900 00
East Texas	38 00	393 00	431 00
Texas	.....	1,580 31	1,580 31
Northw't Texas	.....	1,793 55	1,793 55
West Texas	21 85	720 45	742 30
Los Angeles	54 00	840 20	894 20
Pacific	144 00	952 00	1,096 00
Columbia	26 47	330 77	357 24
Illinois	177 00	527 15	704 15
Total	9,952 81	77,323 79	87,276 60

MISCELLANEOUS.	
Bequest by Merriweather, Ky	$5,000 00
Donation by W. M. B. Vested	500 00
Sale of lots, (Louisville,) donated by H. R. W. Hill	1,255 00
Prisoner in State Prison	25
Interest on note of $500	50 00
John Polsal, D. D., Baltimore	50 00
Unknown	2 00
Felicity street Sunday school, New Orleans, sent to China	313 50
Moreau street Sunday school, New Orleans, sent to China	111 00
Jennie Oliver, Georgia Sunday school	50
Hattie and Jennie Redd, Georgia Sunday school	50
Bequest by A. Barton, little boy	25
J. W., Little Rock Conference, for F. M.	10 00
Rev. J. C. Ross, Virginia, for little children	6 00
McKendree church, Nashville, for educating a Chinese girl	61 65
Donation by C. B. Smith & Co., New York, old debt	100 00
Mrs. and Miss Frazier, Athens, Ala	4 00
Bequest by B. Carleton, Holston	100 00
Church of the Strangers, Dr. Deems, sent to China	391 00
Total	$7,961 65

SUMMARY.	
Old debt	$9,952 81
Collection	77,323 79
Miscellaneous	7,961 65
Grand total	$95,238 28

The above table shows that the largest sum was collected in the North Georgia Conference, being $7,199, and the smallest in the Western, $236.95. It is proper to say, however, that the Western Conference, which is really missionary, numbered last year 1,744, while the North Georgia Conference numbered 43,597. Will the reader see how much the North Georgia Conference gave per member, and how much the Western Conference gave?

South Georgia is the second highest in contributions, having given $6,459.15. While South Georgia, therefore, pushes North Georgia hard, it is proper to say that the membership of South Georgia was 24,143, while North Georgia, as above stated, was 43,517.*

* It will be remembered that these statistics refer to the Conference held in the autumn of 1870.

The Tennessee Conference, with a membership of 34,426, contributed $3,759.85, while Louisiana, with 11,555 members, gave $3,964.99. Will the preachers of the Tennessee Conference solve the problem why they have fallen so far behind their brethren of Louisiana? The Louisville Conference, with a membership of 25,957, gave $1,332, while Little Rock, with a membership of 13,287, gave $2,087.

How can this be explained? Holston, with 30,089 members, contributed $1,813.02, while South Carolina, with 34,040, contributed $4,548.64. Who will say that, in her distress, South Carolina has not done nobly? And will Holston explain how that, with her fertile valleys, she is so far in arrears of the Old South State? But I will not pursue this comparison farther. The whole church, with a membership in 1870 of 586,418, gave, exclusive of bequests, and receipts from other sources, say, in round numbers, $90,000. This, without being very exact, is only a little over fifteen cents per member.

Now, I submit it to the reader, is this enough? Cannot more be done? Some churches are poor, to be sure, but there are many charges where the members are able and willing to give ten times that amount, and they will contribute if they are properly enlightened as to their duty and the demands of the cause. Let each address himself to the work. Brethren, our contributions must go above those of the past year, or our cause will suffer, and the board will again be in debt. Our numbers have largely increased since 1870—let our liberality increase in proportion, and God will be honored, and souls for whom Jesus died will be saved.

Fifty cents per member would give us over *three hundred thousand dollars*. This can be easily obtained. Will every man do his duty? Some can give $100, others $50, $20, $10 or $5. Let every one give as God has prospered; but do not reject the widow's mite.

J. B. MCFERRIN, Sec'y.

ACCORDING to the dispatches the General Conference at Brooklyn elected the following Bishops on Tuesday, the twenty-first: W. A. Harris, Central Ohio; R. S. Foster, Thomas Bowman, Stephen M. Merrill and Isaac W. Wiley. Three more were to have been elected on Wednesday, the twenty-second, but the result had not reached us before going to press.

AN ENTERTAINMENT for the benefit of the church corner of Louisiana avenue and Magazine street will be given on Thursday and Friday, May 30 and 31, at half-past seven P. M. We earnestly commend this enterprise to the generosity and benevolence of our people. Go and help this weak and struggling church.

IT IS ANNOUNCED in the *Episcopal Methodist* that Dr. Wadsworth, of the Alabama Conference, has been appointed to the Trinity church of Baltimore. Sorry for Alabama—we congratulate Baltimore.

THE REV. DR. EBNERT, of the North Mississippi Conference, died at Paducah, Kentucky, on the first of May.

BOOKS AND PERIODICALS.

GOD-MAN. By L. T. Townsend, D. D. Boston: Lee & Shepard, publishers. New York: Lee, Shepard & Dilliugham, 1872.

Dr. Townsend is professor in the school of theology, Boston University, and the author of "Credo." Our necessarily imperfect examination of the book leads to the conclusion that it is a profound and luminous statement of the doctrine of our Savior's divine nature, and a most exhaustive vindication of its truth. It is a work of much thought and learning, and is written in a scholarly style, and in a spirit of earnest devotion to him whose character the author seeks to portray. We do not indorse all the views and conclusions of the writer, but the book is a most instructive and valuable contribution to religious literature. For sale by R. J. Harp, Depository, New Orleans.

LE BON TON for June, and DIE MODENWELT for May, are both filled with beautiful plates, patterns and valuable information, specially useful and attractive to the ladies. Both of these periodicals are published by S. T. Taylor, New York.

MAY PERIODICALS received: Old and New, Little Corporal, Lippincott's Magazine, American Agriculturist, the American Educational Monthly, the Southern Magazine, Morton's Monthly Home and School Journal.

THE April number of Good Words contains an unusual amount of choice original matter, and is handsomely illustrated.

For the Advocate.

THE CAMP MEETING.

History locates the first camp meeting held in the United States on the banks of Red river, in Kentucky, in 1799. Like Methodism, the camp meeting had a providential origin. Two brothers, by the name of McGee, preachers, one a Presbyterian and one a Methodist, preached at a settlement where they had stopped on their journey together. Interest was awakened, and they preached on. People began to seek the Lord with "strong crying and tears." The country roundabout heard of the excitement, and came flocking to see the strange things that had come to pass. The meeting-house was overflowed. The people took to the woods, erected an altar there unto the Lord, and remained, dwelling in tents for several days. The camp meeting thence became an institution. The attendance at camp meetings since has been numbered by thousands, in perhaps every State of the Union. Conversions at these meetings have been in number out of all proportion, as a general thing, to results of the same length of time and equal labor under other circumstances. When the camp meeting is properly conducted, the church assembled never fails to be abundantly revived in far more than ample compensation for all the sacrifice and effort to attend. More than this, sons and daughters, wives and husbands, friends and neighbors, have been happily converted, whom the ordinary means of grace, though swathed with prayer, had failed to reach. There is no question of the expediency and utility of camp meetings when they are animated by the spirit of true devotion.

Another thing: health of body is seldom unfavorably affected by the tent-life of camp meeting, but more frequently improved. The manner of living is a recreation and a benefit. It will bear comparison in this respect with the advantages which people seek at watering places, and similar resorts from the familiar and weary surroundings of home. There are no medicinal springs, but there is pleasure and profit for those who have other ideas than of the fashion and vanity which are the main pursuit of many, who regularly frequent the popular watering places.

We hope to see the country people coming in crowds to abide on the camp ground. It will do you good, friends, in more senses than one. And what a delightful retreat it is from the heat and dust of the city! The city people can come, if they only think so, and they will be glad if they do. By later action than last week, the trustees will erect tents for rent at a small sum, and the large boarding tent, which will also be provided, will furnish board, if desired, to families renting the small tents, as also lodging and board for as many as it can accommodate. Persons contemplating the possibility of renting had better communicate at the earliest with the trustees, through their secretary, R. M. Walmsley, New Orleans. The camp ground is situated two miles west of Biloxi, on the New Orleans, Mobile and Texas railroad, and the meeting will begin on June 21.

***

SPEAK KINDLY in the morning; it lightens the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

Married.

On the evening of the first of May, 1872, in the Methodist church in Beauregard, Mississippi, by Rev. E. F. Mullins, Rev. R. T. DAVIS and Miss MOLLIE HARRIS, all of Beauregard, Mississippi.

February 29, by the Rev. F. Walker, at the residence of Mr. A. Abney, Mr. HIRAM BREWSTER to Miss HENRIETTA MOODY, all of Choctaw county, Alabama.

On the seventh of April, 1872, at the residence of the bride's father, in Escambia county, Alabama, by Rev. W. G. Perry, Mr. THOMSON F. KENDELL, of Covington county, to Miss AMANDA A. MOORE, of Escambia county, Alabama.

April 24, 1872, at the residence of the bride's father, by Rev. S. F. Pilley, Mr. J. W. SAMPEY to Miss M. S. HEMINGTON, both of Evergreen, Alabama.

Obituaries.

MRS. JENNIE SPEED, wife of James F. Speed, departed this life, in the thirtieth year of her age, at the residence of her father, near St. Stephen's, Washington county, Alabama, on the morning of the fifteenth of October, 1871. She attached herself to the Methodist Episcopal Church when about seventeen years of age. Possessed of a strong, abiding faith in God, and constant unity in the performance of Christian duty, which was taught her by her devoted father, who is now on the brink of eternity, and her saluted mother, who will soon join her in the hallelujahs of high heaven, convince us of the fact that she is now at the feet of Jesus, united with the sanctified hosts in perpetual thanksgiving. Mrs. Speed was a daughter of Thomas J. and Mary A. E. Elliott; was happily married to her now bereaved husband in December, 1868, and lived a devoted wife and affectionate mother until the day of her death, when she expressed her willingness to yield to the will of God, by saying: "I am not afraid to die." While we deplore her untimely death, we can but submit to the will of Him whose fervent declaration is to do justice to all. From some unknown cause our gracious Savior has suffered the departure of our dear sister, who is now sleeping in the silent tomb. May those dear relations left behind be more faithful in the performance of their duties toward God, that they may one day reunite with the departed in the land of bliss. G. S. E.

DIED, of pneumonia, near Morton, Mississippi, on the second instant, Mrs. ELIZA C. MCDONALD, wife of Rev. C. McDonald, of the Mississippi Conference. Sister McDonald had been a consistent member of the Methodist Church for about five years, "adorning the profession which she made by a godly walk and conversation." She was a meek and quiet spirit, gentle and kind, and those who knew her best loved her most. Her death corresponded to her life. She said but little, but enough to give evidence undoubted of her peace with God. I preached her funeral sermon to a large and serious country audience, from "Mark the perfect man and behold the upright, for the end of that man is peace." We have good reason to believe she now rests in the home of the blessed.

"No chilling winds nor poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

She leaves a husband and two small children to mourn her loss.

W. S. WINGFIELD.

MORTON, MISS., May 10, 1872.

TRIBUTE OF RESPECT.

The Quarterly Conference of Shelly Island, March 24, 1872, passed the following preamble and resolutions:

WHEREAS, It has pleased Almighty God, in his wisdom, to remove from our midst our worthy brother, Rev. THOMAS GREEN, by death, February 4, 1872—while we bow with humble submission to his holy will, yet we deeply deplore his death.

Resolved, That by the death of Bro. Green this church and Quarterly Conference has sustained an irreparable loss. As a minister he was ever faithful in the discharge of duty, and deeply spiritual in all his labors; he was gentle, courteous, polite, gaining the esteem and affection of all. Although his stay among us was protracted, he being a member of this church and Quarterly Conference about twenty-eight years, and dying in the seventy-eighth year of his age, yet are our hearts smitten, and we mourn our loss.

Resolved, That we deeply sympathize with his friends in their loss, and especially with his aged widow in her loneliness and deep affliction.

Resolved, That a copy of the preamble and resolutions be furnished Sister Green, and a copy also sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

JOEL T. DAVES, P. E.
J. H. STONE, Secretary.

DEPARTED this life, near Douglas, Louisiana, April 24, 1872, Mrs. SELINA DAVIS, daughter of James Watson and Letitia Goodglon, and wife of Z. B. Davis, aged forty-five years, two months and twenty-eight days.

Mrs. Davis had been an invalid for more than three years, at times suffering most intensely from the insidious throes of consumption. She had been a member of the Methodist Episcopal Church for years, and a few days before the last "hard hour" came she said to a friend: "I am going home as fast as I can go." She is sleeping; but what has she lost? Ah! ye white-robed, ye alone can note the insignificance of terrestrial imperfection, compared with the glory of the King of Mercy and the Prince of Peace. Her long illness, so full of death's intensity, was, no doubt, as the "fire-of-furnace heat," consuming all the dross and separating the pure gold, burning the tares and preserving the wheat, eating away the chrysalis robe, and perfecting the winged spirit of immortality. Truly, we believe she has gone home—

Home to "lay her burden down,"
Home to wear the golden crown.

A darling daughter, who had just attained the bloom and dignity of young womanhood, left her heart's treasures on earth for the shining "city of refuge" a little more than six years past; and who may tell the rapture of the redeemed when they clasp hands on the other shore!

The husband of her youth, five sons and a dear daughter, with her good and venerable mother and sisters, besides many friends and other relatives, remain to cherish sweet thoughts of their loved one, and watch over the little mound of earth and ashes from which no throbbing pulse returns. L. A. C.

SISTER ELIZABETH LACKEY was born in Georgia in 1800; removed to Claiborne county, Mississippi, when only six years old; became a member of the Methodist Church in early life, and was a truly consistent, zealous member for about fifty years; and died, in the triumphs of Christian faith, February 11, 1872, aged seventy years.

Sister Lackey was the widow of William R. Lackey, a prominent Mason and Methodist. She was a truly pious, consistent Christian, of the old school, who did not think it sinful to shout the praises of her Savior when warmed up by some pathetic appeal of the preacher. It could truly be said of her that she visited the fatherless and the widow in their affliction, and kept herself unspotted from the world.

Sister Lackey, at the time of her death, was the oldest living member of Cayuga church, and had lived to see all its vicissitudes of adversity and prosperity, and through all its changes was the same devoted Christian. She esteemed it not only a duty but a gracious privilege to contribute to the support of the ministry. She was a regular attendant at the house of God, and by her consistent life, and steady, uniformity, showed to the world that there was a blessed reality in the religion she professed, and in her triumphant death gave assurance to her relatives and friends that she was ready and willing to exchange this world for the blessed realities of another.

Sister Lackey had been in declining health for some time, but the immediate cause of her death was from her endeavoring to keep a little girl, who had spilled coal oil on the hearth, from taking fire. In this attempt her own clothes caught fire, and she was so badly burned that it caused her death, this is the last act of her life showing that the welfare of others was the predominant trait of her character. A FRIEND.

CAYUGA, MISS., April 10, 1872.

DIED, in Franklin county, Mississippi, on the fifteenth day of March, A. D. 1872, Mrs. JANE HALL, in the triumphs of faith. Sister Hall was born near Clinton, Louisiana, on the tenth of August, 1805. She professed religion early in life. Although sorrows, afflictions and temptations came oft upon her, she never "gave up her shield," but continued "steadfast, unmovable, always abounding in the works of the Lord, forasmuch as she knew that her labor was not in vain in the Lord." After more than forty years of trials and conflicts the Lord "wiped away his servant's tears and took his exile home." For months before her death she seemed to take pleasure only in religious converse. She became helpless and confined to her bed three months before her death, during which time she frequently expressed herself as not only being prepared, but anxious to "depart and be with the Lord." While she continued here she had the undivided attention of her son and his wife, and other relatives and friends, who ministered to her wants, and beheld her as she calmly passed away in peace and triumph. We trust that they in their lives may "follow her as she followed Christ."

"Yes, the Christian course is run,
Ended is the glorious strife,
Fought the fight, the work is done;
Death is swallowed up of life.

"Lo! the pain of life is past,
All her warfare now is o'er;
Death and hell behind are cast,
Grief and suffering are no more.

"Borne by angels on their wings,
Far from earth the spirit flies;
Finds her God, and sits and sings,
Triumphing in paradise."

The funeral of Sister Hall will be preached at Beech Grove church, in Franklin county, on the fifth Sabbath in June next, being the thirtieth day. C. W. C.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending May 20, 1872:

A—Thos Anderson $2.75, W F Alexander, Edwin Alden, W A Alexander, A Agar, H Appleton & Co.

B—G W Backman 20 cts, G W Brown, W C Block & Co $8, Emma Brooks, R Baldington, E M Bounds, Geo Bancroft $3, H P Bowen, J W Billington.

C—Thos Clinton, Wm Crutcher & Co, Cassell & Baughn 2 lots, E H Cushing, P Chew & Co, S C Collins, A H Conner, J F Cook, Colton, Zahm & Roberts, Cutter, Tower & Co, Carlton & Lanahan.

D—W B Dennis $32, S I Donnell, J T Daves, W Y Dixon $25, A E Dicks, R H Downer $13, Dodd & Mend 2 lots.

E—Chas F Evans $2, John A Ellis, D G W Ellis $43, G S Elliott.

F—Alfred Freeman, Jesse Fulton $17.45, W J Finley M D, E N Freshman $36, R W Faulk.

G—A Granger, C C Gillespie, E A Gibson $1.50, A D Gaskill $2, Jas A Godfrey, C F Gillespie, Goodwyn & Co, Griffin & Hoffman, Gould & Lincoln, T C Gregory.

H—John Holland, Hurd & Houghton, J W Hall $15.75, W C Hatsilp, W B Harper, C N Harris, R H Harris $1.85, A L Holt $2, H J Hunter $5, S J Hawkins $32.92, D W Harris, Hubbard & Bros. J S Hall $17.25, W S Harris.

I—Ivison, Blakeman, Taylor & Co.

J—Mrs A R James $3, W Jenkins $5. P A Johnston $1.85.

K—M A Kelsh $19.60. J C Keener $600, M Kreisle.

L—M H Lock $10, C J Lane, H P Lewis, N M Lowry $1, J B Lippincott & Co 2 lots, H T Lewis.

M—R & D G Mills $50, L Minor 35 cts, D Merchant $50, Mrs M J Monteith $2, J M McKee $50, Manly & Co, Mrs Judge McGehee, H B Magruder, J W Medlock, N P Moore 2 lots, T H Morris, J S Mathis $3, J E Maguire, C McDonald $5, J W McCann, H H Montgomery, T W McGill, J S McCarver, Mrs Fannie Morrison, Mathis & Goodman, J D Murff, G & C Merriam, W W Mitchell.

N—J A Norsworthy, C J Nugent.

P—J A Parker $9.40, T F Pettus & Bro. Wm S Price $17.80, Wm Patterson $2, R T Parish $10, W G Perry, J H Powers & Co, J M Patton $4, F M Perry, J E Potter & Co, Philip Phillips, John A Punch.

R—J O Ray, G P Rowell & Co, A H Redford, A D F Randolph, L H Roberts.

S—Geo S Scofield, J R Swain $2.17, W D Stayton $3, J W Smith $17.20, P Scott, J H Shelton $2, Robt Smille, F W Sharbrough $2, F Sanders, J W Sandell, W S Skinner, E R Strickland, E R Smith, L Stalth.

T—E B Toggle, C Taylor, Mrs S D Thompson, H M Truehart.

V—J A Vance.

W—J W Wesley, J R Wilson, A R Winfield 2 lots, Wallis, Landis & Co $18, J F Wynn, R W Wells $5, R J Warner, Geo Woods & Co 3 lots, L Williams, Washington Medallion Pen Co, J M Weems, S P Walker, J W Webb $12.50.

THE SCHILLINGER PAVEMENT.—We call attention to the advertisement of Mr. George M. Brott, general agent for the Schillinger pavement. His office is at No. 27 Carondelet street.

PAINTS, OILS AND ARTISTS' MATERIALS. Messrs. Samuel M. Todd & Co., No. 76 Magazine street, advertise elsewhere paints, oils, varnishes, glass, and artists' materials. We do not hesitate to say that there is no better house in their line of business than that of Samuel M. Todd & Co.

THE ANCHOR LINE of trans-Atlantic steamships has reduced the twelve months' excursion tickets to $220 in currency from New Orleans to England, Ireland and Scotland, and back to New Orleans. This is for first cabin, and the ships of this fleet are said to be the finest and stroagest that cross the ocean. Persons who intend to travel should secure their staterooms at once by applying to the agent, Alexander Hay, 120 Peters street.

TIN-WORK AND MANUFACTURES.—Mr. George W. W. Goodwyn will attend to orders from accessible portions of the country, as well as the city, for work, such as roofing and other tin-work, in the construction of buildings where the services of practical tinners are required. He will also furnish tin or copper guttering, with hooks, etc., so constructed as to be easily adjusted by an ordinary mechanic. See his advertisement of stoves and tinware in another column.

SUPERCARBONATED MINERAL WATERS. Mr. R. L. Neill, 198 Gravier street, advertises in another column the celebrated supercarbonated mineral waters, lemonade, lime-juice sirup, ginger ale, etc., manufactured by Cantrell & Cochrane, of Belfast, Ireland. We are indebted to the politeness of Mr. Neill for a package, which we have sampled and found to be a very pleasant, cooling and, we think, entirely harmless beverage. For the medicinal virtues of these preparations we refer to the advertisement.

FURNITURE.—In another column will be found the advertisement of Messrs. Mitchell & Rammelsberg, whose large and splendid assortment of furniture may be found in the Moresque iron building, on the corner of Camp and Poydras streets, nearly opposite the ADVOCATE office. We take pleasure in recommending this clever and enterprising firm. Our own dealings with them have been entirely satisfactory. We have found their furniture fully equal to their recommendations, and have in all cases been pleased with our bargains.

CLEARANCE SALE OF DRY GOODS, PREPARATORY TO TAKING ANNUAL INVENTORY.—Braselman & Adams, corner of Magazine and St. Andrew streets, desiring to reduce the bulk of their stock as much as possible by the first of July, have reduced the prices of their goods so materially that the desired consummation must ensue. We are assured that persons wishing dry goods can now get them at less than the cost of importation, from an old and reliable house, whose reputation is too highly valued by them to sully it by making misrepresentations. Therefore, when it is said that Braselman & Adams have advertised a clearance sale, it can be relied on implicitly, and great bargains obtained at Nos. 586 and 588 Magazine street, corner of St. Andrew.

One sip of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system, impaired by physical ailments, it is Price's Celebrated Aromatic Stomach Bitters. Those whose lives "drag their slow length along," harassed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion or the general suffering that results from hepatic causes, deserve the fate to which they are consigned, when, like the physician to whom the voice of sacred wisdom cried "heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work; a vigorous stimulant, an agreeable elixir, a strengthening tonic, and a grateful adjuvant, the very universality of whose use is confirmative of their efficacy, they stand to-day stamped with the signet seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. my23 1m

BUSINESS NOTICES.

Dr. Tutt's Pills.—Is a purely vegetable concentration for keeping the bowels in natural motion and cleansing the system of all impurities, and a positive cure for Constipation. They restore the diseased Liver, Stomach and Kidneys to a healthful action, while at the same time they brace and invigorate the whole system.

ROME, GA., January 11, 1871.

DR. W. H. TUTT—*Dear Sir:* Having used your Liver Pills, and finding none that have done my wife, or myself as much good, I would like to know if they would do as well North as here. I intend going North in March, and if they will have the same effect as in this climate, I want to take them on with me. Hoping to hear from you soon, I remain your obedient servant,

HENRY A. HILLS.

Dr. Tutt's Hair Dye does not Stain the Linen.

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Also for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.
ap25 2m

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street.
ap18 2m New Orleans.

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.
Ja18 1y

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

ANCHOR LINE.

Great Ocean Mail and Passenger Express to Europe and Back.

"THE NEW DEPARTURES."

FROM NEW YORK:

SATURDAY	May 18	INDIA.
WEDNESDAY	May 22	IOWA.
SATURDAY	May 25	TRINACRIA.
SATURDAY	June 1	AUSTRALIA.
WEDNESDAY	June 5	BRITANNIA.
SATURDAY	June 8	CALIFORNIA
WEDNESDAY	June 12	COLUMBIA.
SATURDAY	June 15	EUROPA.
WEDNESDAY	June 19	ASSYRIA.
WEDNESDAY	June 26	ANGLIA.

And an extra Steamship of the Line Every Wednesday.

Rates of Passage, Payable in Currency:

Excursion Tickets to any part of Ireland or Scotland and Return: First Cabin $130 00
To London or Paris and Return 150 00
All good for Twelve Months.
Children, half fare; Infants, free.
Excur'n Tickets, intermediate cabin. $70 00

ALEXANDER HAY,
my23 1m 120 Peters street.

CLEARANCE SALE OF DRY GOODS,

PREPARATORY TO TAKING ANNUAL Inventory, by

BRASELMAN & ADAMS,

Desiring to reduce the bulk of their stock as much as possible by the first of July, they have reduced the prices of their goods so materially that the desired consummation must ensue. Persons wanting

DRY GOODS

can now get them at less than cost of importation, from an old and reliable house, whose reputation is too highly valued by them to sully it by making misrepresentations. Therefore, when it is said that Braselman & Adams have advertised a clearance sale, it can be relied on implicitly, and

GREAT BARGAINS OBTAINED

AT

586 & 588 ....Magazine St.... 586 & 588
my23 1m Corner of St. Andrew.

R. L. NEILL,

198 Gravier street, New Orleans,

SOLE AGENT FOR THE

Supercarbonated Mineral Waters

MANUFACTURED BY

CANTRELL & COCHRANE, Belfast, Ireland.

Ginger Ale, Lemonade, and Lime-Juice Sirup.

Delicious, summer beverages, refreshing and healthy. Teetotalers will find these the very finest substitutes ever introduced.

The Double Soda Water

manufactured by Messrs. Cantrell & Cochrane is a much superior article to the mixture of Carbonic Acid Gas and Water which is generally sold for Soda Water. It contains a proper quantity of Carbonate of Soda, and to those suffering from acidity of the stomach it is invaluable.

Kall, or Potassa Water,

possesses a great solvent power for Uric Acid, and is a wonderful curative for Calcareous Complaints, Gout, Rheumatism, etc. Sufferers from Dyspepsia will find great relief, and most probably a permanent cure, by taking regularly a bottle of this Water about half an hour before breakfast. my23 3m

SAMUEL M. TODD & CO.,
IMPORTERS AND DEALERS IN

Paints, Oils, Window Glass, Varnish,

Brushes, Artists' Materials, etc.,

NO. 76 MAGAZINE ST., NEW ORLEANS.
Established in 1848. my23 1m

NEW ORLEANS BRANCH

Southern Life Insurance Company

OF MEMPHIS, TENNESSEE.

Office—46 Carondelet St., New Orleans.

☞ Good and reliable Solicitors wanted.
my23 3m

OFFICE OF SCHILLINGER PAVEMENT Company, 27 Carondelet street, New Orleans, May 15, 1872.—We are now prepared to execute all orders for laying our Pavement, either plain or with colors, and any pattern desired. We claim for this Pavement both beauty and durability; adapted for Banquettes, Walks or inside Pavement, instead of marble. No grass can penetrate, and no blocks can get out of place. This Pavement is now extensively used in New York city, and in all the large cities of the country.

GEO. M. BROTT,
my23 1m General Agent.

NEW ADVERTISEMENTS.

THE MITCHELL & RAMMELSBERG

FURNITURE COMPANY,

Manufacturers and dealers in all kinds of

Furniture, Mattresses, Looking Glasses,

ETC., ETC.,

103 and 105 Camp street, cor. Poydras,

Moresque Building, New Orleans,

have the largest and best assortment of FURNITURE of any house in the city.

Please give us a call before purchasing elsewhere. my23 1y

CRAB ORCHARD SPRINGS, KY.,

115 MILES (6 hours' run) from Louisville, on the Knoxville Branch of the L. and N. Railroad.

Correspondence solicited from principals, with the view of occupying the commodious Brick Hotel Building now in process of erection, with all modern improvements for school uses, during the regular academic term. Capacity for 300 students. The location of this property, its surroundings, the well-known and peculiar qualities of its Epsom, Brown and Lick Spring Waters and Salts, all combine to render this point above all others the most fitting to establish a first-class Female Seminary upon a permanent basis. Address ISAAC SHELBY,
my23 2m Shelby City, Boyd county, Ky.

NOT SELLING OUT!

BUT STILL SELLING CHEAPER THAN those who are, and especially the *selling off of the Bankrupt Stock* at half price, and still they are receiving NEW GOODS daily.

A visit to my store will convince the public that my stock of DRY GOODS will be found to be cheaper than the *BANKRUPT STOCK*, and to prove it my customers and the public are invited to inspect my

NEW STOCK,

Which is arriving daily.

Fine assortment of PIQUES at 20 cents.
Fine assortment of Satin-striped PIQUES at 25 cents.
Fine assortment of Fancy PERCALES at 12½ cents per yard.

J. MILLER,

621 ..... **Magazine street** 621
Bet. Jackson and Josephine streets,
my9 1y5p NEW ORLEANS.

WRITING PAPER.

IF YOU WISH ANYTHING IN THE STATIONERY line, write to or call at No. 112 Camp street. We have

Note Paper at $1 per ream and upward.
Letter Paper at $1.25 per ream and upward.
Cap Paper at $1.75 per ream and upward.

Envelopes, all sizes, styles and prices; Blank Books, a full assortment; Memorandums, Ink, Pens, Pencils, Blotting Paper, Paper Weights, etc. Prices as low as any house in the South.

Beautiful Initial Paper and Envelopes at twenty-five cents a box, by mail, to any address. Address

ROBERT J. HARP, Agent,
my16 tf 112 Camp street.

W. F. CLARK, successor to A. Loez, **134 Rampart street,** Bet. Toulouse and St. Peter sts., New Orleans,

Manufacturer of Carriages and Buggies.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Calachette built anywhere.
my16 2m

B. L. MANN & CO.,
103 Peters and 87 Fulton streets,
NEW ORLEANS,
DEALERS IN

HIDES, WOOL, PELTRIES, FURS,
Leather, Tanners' & Curriers' Supplies.

The highest price paid for SEED COTTON, or Cotton Ginned on the most reasonable terms. my2 1m

OTIS' STEAM SAW.
PLANING AND GRIST MILLS,
AND BLACKSMITH'S SHOP,
Corner of Water and Madison Streets,
MOBILE, ALABAMA.

Orders received at the above Mills for all kinds of Lumber, dressed or rough. Fresh Meal, bolted or unbolted, always on hand. Also all styles of Moldings.
my2 3m WILLIAM OTIS.

Agents WANTED FOR THE LIGHT OF THE WORLD.

A GRAND and popular Repository of Religious Knowledge. Agents sell 100 per week. A splendid quarto, with 200 magnificent illustrations on STEEL and WOOD. Agents who sell this can have a prospectus free of our *Pictorial Home Bible*, published in English and German. Address at *once*, to secure terms and territory, WM. FLINT & CO., Savannah, Ga. my9 3maeow

TARPAULINS..... TARPAULINS.
C. H. ALLEN. SAMUEL BROOK.
C. H. ALLEN & CO.,
81 ..... NEW LEVEE ST..... 81

keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap11 2m

TO THE AFFLICTED.

The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

Durouge's Pectoral Balsamic Sirup.

Many medicines of doubtful virtue have been pressed upon the public, and kept up for a while by persistent advertising and humbuggery; but Durouge's Pectoral Balsamic Sirup is an old friend to the invalid. It has now been in use for the last forty years, and its popularity is still increasing.

It is sovereign in colds, coughs, catarrh, asthma, bronchitis, inflammation of the throat, laryngitis, spitting of blood, whooping cough, etc.; rheumatism, diarrhea or dysentery.

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AGENTS WANTED.—MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work of books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5p

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OCEAN SPRINGS.

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THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

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Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.
April 20, 1872. ap25 tf

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At a meeting of the Board of Directors, held on the twenty-ninth day of March, 1872, it was

Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:

Where the time of payment is fixed at three months, at the rate of four per cent. per annum.

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The Child's Corner.

THE GREAT TEACHER

I asked the little prairie Bird who taught him how to fly.
And sing such pretty songs as the bright blue morning sky.
And he told me it was God who had given to him the wing
And taught him how to build the nest, and taught him how to sing.

I asked the little lowly Flower who gave her perfume sweet.
And dressed her in her velvet coat so beautiful and neat.
And taught her how to breathe so sweet upon the evening air;
And she told me it was God who watched her with such care.

I asked the little twinkling Star who taught him how to shine.
And run with such a steady pace along his proper line:
And he told me it was God who made him shine so bright
And trim the little lamp I keep to shine me the whole night.

Since all things, then, look up to God—the Flower, the Bird, the Star,
And all obey His holy will, according to His word,
I too, although a child, will try my Creator to obey,
That I may learn to praise Him, too, and serve as well as they.

THE BRIDGE.

BY JEAN INGELOW.

There was once a beautiful city which stood upon the slope of a hill; it could be seen from a great distance, and the fame of it was such that many people came from far to admire it, as well as to talk with its inhabitants, who were said to be a very wise race of men, skillful in all the arts of life, and constantly making new and great inventions.

One evening, a long time ago, a stranger came to this city. He had traveled a long way, and seemed weary, but he had heard so much of the city and its wise inhabitants that he allowed himself little time for rest before he set out to inspect the streets, and admire the large squares with their long lines of overshadowing trees, the fountains springing up and tumbling into their deep marble basins, the tall, graceful spires, and the clear windows shadowed with sweeping curtains, and filled with flowering plants.

The more he saw the more he was delighted. The city was as beautiful as he had expected, and the people were wise and kind. Some of them were rich, and had houses like palaces; others were poor; but the rich were very good, and had built schools for their children, where they taught them the peculiar learning of the place, with various arts and trades, by which the boys soon learned to get their own living, and the girls to practice needlework and other useful arts, besides which they had them instructed in the laws which had been made by the King; and so well were the children taught on this point that many of them knew as much about the King and his laws as their richer neighbors who had founded these schools.

The stranger thought this such a pleasant city that he wished to remain in it for awhile, that he might observe the manners of the people, and how they employed themselves. So he went about from day to day, and observed how industrious the men were—how they built houses and wove cloth, dug wells and made bread—and how the women spun and knitted, and took care of their children and of their houses. He was pleased, too, to see the children going so regularly to their schools; and when their task was over he often followed them into the meadows to see how happy they were, gathering flowers and playing about in the long grass.

"This town of yours seems a very good place to live in," he said one day to a man who was weaving a basket.

"So it would be," said the man, looking up thoughtfully, "if it were not for the river."

"What river?" asked the stranger. "I have not seen or heard of any river."

"Why, no," replied the man, "I dare say not, for it runs a little way out of the city, and we have planted some trees in that direction, that we may not see it; you will not often hear it mentioned, for in fact we do not consider it good breeding to allude to it."

"But what harm does it do to the town?" asked the stranger.

"I don't wish to say much about it," replied the man; "it is a very painful subject; but the truth is, our King, whom you may have heard of, lives a long way off, on the other side of the river, and sooner or later he sends for all here to cross over. We shall certainly all have to cross before long. The King sends messengers for us; there is scarcely a day in which some one is not sent for."

"But are they obliged to go?" asked the stranger.

"Oh, yes, they must go," replied the man, "for the King is very powerful. If he were to send for me to-day I could not wait even to finish my work. Sometimes he sends for our wives or our children, and the messenger never waits till we are ready."

"What sort of a country is it on the other side of the river?" asked the stranger. "Is it as pleasant as it is here?"

"The river is so wide that we cannot see across it distinctly," said the man; "and when our friends and relations are once gone over they never come back to tell us how it fares with them there. But yet every one here is agreed, and the highest evidence confirms it, that the country across the river is a far better one than this. The air is so pure that it heals all their diseases; besides, there is no such thing as poverty or trouble, and the King is very good to them, and so is his Son."

"Well, then," said the stranger, "if the country be so fine, I do not see why you should think it such a misfortune to have to go to it, particularly as you are to see there all your parents and children and friends who have gone there before you. Why are you so much afraid to cross the river?"

The man did not answer at first; he seemed to be thinking of his work; at length he looked up and said: "When any of our friends are sent for, we always say they are gone over into that beautiful country, but to tell you the truth, the river is so extremely deep and wide, and it rushes along so swiftly——"

"What?" said the stranger.

"I say it rushes along so rapidly," replied the man, "that I think it very doubtful whether many of those who have to plunge in, can get to the opposite side at all. I am afraid the strong tide carries some of them down till they are lost. Besides, sometimes they are sent for in the dark and as I said before, the messenger never waits till we are ready."

"Indeed," said the stranger; "in that case so far from envying these people, I wonder to see them looking so happy and so unconcerned. I should have thought they would have been so anxious lest the messenger should come. Pray, cannot your friends help you over?"

The man shook his head. "We have made a great many rafts at different times," he said in a doubtful tone, "but they all went whirling down the stream, and were wrecked. We began a bridge, too, and it cost us incredible labor, but we could never make it reach beyond the middle of the river."

"Then," said the stranger, "are there no ships to convey you over? Must you needs plunge alone and unhelped into those dark, deep waters?"

"I am not learned in these matters," said the man, evidently uneasy, "and I do not pretend to be wiser than my betters, who generally think this a disagreeable subject, and one that we should not trouble ourselves about more than we can help."

"But if you must all go?" said the stranger.

"I am a workingman," replied the basket-maker, interrupting him, "and I really have no time to talk to you any further. If you want to know anything more about this, you had better go and speak to that man whom you see talking to that group of children. It is his business to teach people how to get over the river, but I have not time to attend to him. I dare say, when my time comes, I shall get across as well as my neighbors."

So the stranger went up to this man who had been pointed out to him, and inquired whether he could tell him anything about the dreadful river.

"Certainly," said the man; "I shall be very glad to tell you anything you wish to know. It is my duty: I am one of the embassadors of the King's Son. If you will come with me a little way out of the town, I will show you the river."

So he led him over several green hills, and down into a deep valley, till they came to the edge of a whirling, hurrying torrent, deep and swollen. It moved along with such a thundering noise that the stranger shuddered and said:

"I hope, sir, it is not true that all the people in the city are obliged to cross this river?"

"Yes, it is quite true," answered the man.

"Poor people!" said the stranger; "none of them can strive against such a stream as this; no doubt they are all borne away by the force of the torrent. Do you think any man could swim over here in safety?"

"No," said the man, looking very sorrowful; "it is quite impossible, and we should all be lost if it were not for the Bridge!"

"The Bridge!" exclaimed the stranger, very much surprised. "No one told me there was a bridge."

"Oh, yes," replied the man, "there is a bridge a short distance higher up; it was built by the King's Son, and by means of it we can pass in perfect safety."

"What! may you all pass?" asked the stranger eagerly.

"Yes, all. The bridge is perfectly free, and is the only way of reaching the country beyond. All who try to swim over, or cross in any other way, will certainly be lost forever."

"Sir," said the stranger, "if this be the case, I must hasten back to the city and tell the people, that no more of them be lost in these swelling waters."

"You may certainly do so if you please," replied the man, "but know, first, that all the people have been duly informed of the bridge. My brethren and myself spend nearly all our time in telling them of the goodness of the King's Son, and how neither he nor his Father is willing that any should perish. But their pride is very great."

"What! so great that they would rather die than use the bridge?" asked the stranger in astonishment.

"Some of them have built up works of their own," replied the man, "which they think are strong enough to bear them over into the King's country; others say they do not believe there is but one way of getting over, and some men throw themselves headlong into the flood, saying they do not believe there is such a provision, or at least that it was not meant for them. But, as I told you before, it is perfectly free, and the voice of the King's Son may sometimes be heard calling to the people over the flood, and inviting them to come to him; for, strange as it may seem to you, he loves them, though they are so backward to believe that he means them well."

"What!" interrupted the stranger, "does not the King's Son repent of what he has done; is he not sorry that he built a bridge for such a thankless race?"

"No," said the man, "though they slight his offers of safety, he still sends embassadors to call them to him, even at the very brink of the river. Nay, he often himself visits them; and by night, when all is still, he comes to their doors and knocks; if any man will open to him, he will enter and sup with him. He will tell him how he has loved our nation, and what he has done for our sake; for indeed it cost him very dear to build that bridge, but now it stands stronger than a rock."

Now, when the stranger heard this, he wondered greatly at the ingratitude and foolishness of these people; and, as he turned away, I went up to the embassador, and ventured to ask him the name of that city, and the country it stood in.

But it startled me beyond measure when he told me the name of that country for it had the same name as my own.—*Christian Weekly.*

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* Notes for the Child.—Second edition, Roberts Brothers.

The Farm and Garden.

THE FARMER FEEDETH ALL.

My lord rides through his palace gate,
My lady sweeps along in state,
The sage thinks long on many a thing,
And the fine fellow mocks on marrying:
The minstrel harpeth merrily,
The sailor plows the foaming sea,
The huntsman kills the good red deer,
And the soldier wars without a fear:
But fall to each, whate'er befall,
The farmer he must feed them all.

Smith hammereth cherry-red the sword,
Priest preacheth pure the Holy Word,
Dame Alice worketh broidery well,
Clerk Richard tales of love can tell:
The tapster sells her foaming beer,
Dan Fisher fisheth in the mere,
And courtiers ruffle, strut and shine,
While pages bring the Gascon wine:
But fall to each, whate'er befall,
The farmer he must feed them all.

Man builds his castle fair and high
Wherever river runneth by:
Great cities rise in every land,
Great churches show the builder's hand,
Great arches, monuments and towers,
Fair palaces and pleasing bowers:
Great work is done, but here or there,
And well man worketh everywhere:
But work or rest, whate'er befall,
The farmer he must feed them all.

CLOVER AND GRASS LAND.

If more of our farm land were kept in clover and grass than is usually the case, and a greater quantity of stock, we should not only near less frequently of the exhaustion of the soil, but should feel tolerably certain that, with ordinarily good farming, it was in a way of yielding large crops of cereals annually on a smaller extent of land. It is the manure that is made upon a farm that constitutes the primary source of profit to the farmer. It is the rapid exhaustion of farms and plantations by hoed crops, corn, tobacco, etc.—not only in consequence of the immense amount of phosphates which they extract from the soil, but also by reason of the exposure of the soil itself in its light condition to washing rains and too ardent heat—which has thrown out of cultivation in this and other of the older States so many fields that were once fertile, but are now filled with a sedge grass, and rugged and unsightly gullies and ravines. Soils in our climate need to be kept covered in clover and grass to as great an extent as is consistent with good husbandry. They improve under the shade of clover, because this dense covering prevents evaporation; and because also the long tap-roots of this fine forage plant penetrate deep down into the subsoil, where they rot and furnish aliment for succeeding crops. A good crop of clover turned is equivalent, moreover, to a good dressing of barn yard manure, for it contains all the constituents in which the cereals delight. Grass lands for similar reasons, when not too closely cropped, improve the soil, inasmuch as they not only prevent evaporation and add vegetable matter to the under soil, by the decay of their under leaves, but they also leave many tons of vegetable matter to the under soil by their close net-work of fine fibrous roots when the land is again brought under the plow.

In renting out farms in England, so well is this understood that stipulations are entered into between the landlord and his tenants, with regard to the number of acres that shall be kept constantly in grass, and the quantity of stock of various kinds that shall be maintained on the farm. Nor is this stock in itself unprofitable, apart from the additional amount of manure which is thus furnished. The dairy, and the fattening annually of a greater or less number of heads of beef cattle, is more remunerative, provided the market be not too far distant, than hay sold off the farm, while the increased yield of the cereals—wheat, oats, barley and rye—amply compensate for the smaller amount of land that is brought under the plow. By pursuing this system, lands which were originally of ordinary fertility have been made to produce remarkably heavy crops, and what we call "exhausting the soil" is a term which, with them, is only theoretical.—*Maryland Farmer.*

GROWING HORSERADISH.

To answer many letters, we give in brief the following directions:

Around the city of New York the gardeners usually grow it as a second crop. The ground is very plentifully manured, and then marked off into rows one foot apart. Every alternate row is then planted with early cabbages, and after the plants are all set out the horseradish sets are planted in the intermediate rows at the distance of eighteen inches apart. If the horseradish starts too soon it is cut off in hoeing the cabbages, which does not injure the horseradish roots in the least. In July the cabbages are harvested and sold, and the ground is left entirely to the horseradish. Such, in short, is the method practiced around New York. As the farmer is supposed to produce only one crop from his land each year, he can manage the crop without so much labor. The soil must be deep, so as to allow the roots to penetrate a foot or more, if possible. The sets which are planted consist of the small roots taken from the large ones, and are from four to six inches in length. In order to distinguish the bottom from the top end of the sets, a slanting cut is made across the lower end, while the top is cut off square. When planted upside down they will grow, but the roots are apt to be irregular and branching. These sets are planted in May, in rows two feet apart and eighteen inches between the plants. During the summer it is only necessary to keep the weeds down and the soil loose. Horseradish is not injured by frost, and may remain in the ground until quite late. Just before the ground closes up the roots are dug, and after trimming off the small rootlets for sets for planting the next season, the large roots are either stored in pits in the open ground, or preserved in sand, in a cool, dry cellar. The small rootlets are preserved in sand, taking care not to make the layers of roots so large that they will heat.—*American Agriculturist.*

The *Prairie Farmer* says: "Nothing is better settled than that all biennials—such as beets, carrots, turnips and parsnips—should be taken from the earth where they grow at about the period they attain their growth, and that they be subsequently transplanted, in order to bear seed that shall produce, in turn, roots equal to those that were originally grown. You can easily and quickly show that this is true by making an experiment with radishes, if you have them in your garden. At the time, or shortly after they are in the best condition for the table, pull up a few good specimens, remove a part of the leaves, and reset them. If the weather is suited to their growth, they will soon leave out, and produce seed from which excellent radishes may be raised. Leave in the row some specimens similar to those transplanted, and let them go to seed, and it will be found that the radishes will be greatly inferior, being very tough and branching. As beets and carrots require to be housed during the winter, in order to prevent their decay, there is no danger of their deteriorating; but parsnips and turnips will live through the winter in the ground, and will produce seed the following season. The roots grown from this seed, however, will be very inferior, being generally stringy and branching. We have occasionally known some very late-sown turnips to produce seed from which fair turnips were raised, but they will be worthless for table use and inferior every way."

Turnips Among Corn.—A correspondent of an exchange recommends to occupy the soil monopolized by weeds with the purple-top turnip seed at the last dressing of the corn crop, and scuffling it in or sowing just before a rain, and allowing that to cover it. He can have a hundred bushels of good turnips per acre, if the soil be rich and well cultivated, instead of a host of worthless and pestilent weeds.

After long and patient experiment, a California horticulturist discovered that petroleum would kill the borer that infests the orchards of the Golden State. The fact was made known far and wide; and many fruit growers availed themselves of the valuable discovery. By their experiments the further fact was established that petroleum not only killed the borer, but the tree!

HOUSEKEEPERS' DEPARTMENT.

Remedy for Neuralgia.—Prepare horseradish by grating and mixing in vinegar, the same as for the table, and apply to the temple when the head is affected, or to the wrist when the pain is in the arm or shoulder.

Lemon for a Cough.—Roast the lemon very carefully without burning it; when it is hot cut and squeeze into a cup upon three ounces of sugar, finely powdered. Take a spoonful whenever your cough troubles you. It is good, and agreeable to the taste. Rarely has it been known to fail of giving relief.

Cure for Inflamed Eyes.—Take a potato, and after quartering it, grate the heart as fine as possible, and place the grating between pieces of cambric muslin. Place the poultice over the eye inflamed and keep it there fifteen minutes. Continue the operation three successive nights and a perfect cure ensues. It is worth trying by those afflicted with sore eyes. It is also strongly recommended for burns.

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Scientific.

DR. C. H. F. PETERS caught the first glimpse of his new asteroid during the night of April 11; but the cloudy and inclement weather of the following days did not permit him to ascertain its motion until April 17, when the star was easily recognized as a new planet. This will be No. 120 of the group of asteroids; the one discovered by Prof. Watson, on April 4, will be No. 119; and Prof. Luther's, observed at Bilk-Dusseldorf, on the sixteenth of last March, already named Peitho, will rank as No. 118.

All these little planets, although grouped at the very point where Kepler and Titius declared another member of our system ought to present itself, are no longer regarded, after Olbers, as the fragments of this planet, shattered by some convulsion or collision. They were, without doubt, formed at the origin of the solar system, according to the same laws that governed the production of all the other planets. On the nebular hypothesis, an unusual perturbation occurred in the solar nebula at the time of their separation, causing a series of little bodies to be given off, ranking in respect to volume between planets and aerolites, in place of the single ring or mass of quiet parting to consolidate into a planet of ordinary size. According to M. Le Verrier, all these asteroids united would not equal one-fourth the mass of the earth. The largest of them are not over two hundred and fifty miles in diameter; their mean is one hundred and ten miles. Some of them possess scarcely greater volume than the larger aerolites. The difficulty, therefore, of detecting them is easily understood. Of course, they can be seen only when, in their orbits, they approach the earth most nearly; as they go on their way, they disappear from view altogether for many years.

THE Food Committee of London recently considered Mr. S. Darby's method of preparing a variety of fluid meat containing fibrine, gelatine and coagulable albumen, but no fat, by means of pepsin and hydrochloric acid. Lean meat is finely sliced and digested with pepsin in water, previously acidulated with hydrochloric acid, at a temperature of ninety-six degrees to one hundred degrees Fahrenheit, until the whole of the fibrine of the meat disappears. The liquor is then filtered, to separate fat, cartilage and insoluble matters, neutralized by carbonate of soda, and carefully evaporated to the consistence of a soft extract. The changes effected, in rendering these nutritious components of meat soluble, coincide precisely with those which occur in the stomach in normal digestion, when food has been acted on and prepared for passing the pylorus, to be mixed with bile and pancreatic juice. A bitter taste, arising from the use of pepsin, is removed by the addition of a small amount of fresh pancreas.

Fluid meat thus prepared is plainly ready for immediate assimilation, and does not require the digestive processes of the stomach. It will, therefore, render good service to dyspeptics, convalescents and the debilitated, as a nourishing food. It is readily soluble in water, possesses the flavor of roasted meat, and therefore is entirely agreeable to the taste. As a moist extract, it can either be spread over other food, or, on dilution, be used as a substitute for beef-tea.

DR. RICHARD OWEN communicates to the *Academy* a note on a discovery of an extinct gigantic bird of prey in New England, twice the size of the great wedge-tailed eagle of Australia, *Aquila audax*. The remains, found at Glenmark, South Island, in a marsh five or six feet below the surface, consist mainly of claw-phalanges, a number of smaller bones, a left femur, a vertebral rib with its anchylosed epipleural appendage, also a mutilated right humerus, found in a watercourse two miles away. Dr. Huast, geologist of Canterbury, New Zealand, refers this raptorial bird to the genus *Harpagornis*, under the specific name *Moorei*, and conjectures that it preyed on the young or feeble individuals of *Dinornis*, and with the extinction of the same itself disappeared.

PROF. EHRENBERG, of Berlin, has made a collection of all his publications, during the past twenty-five years, on those microscopical bodies known as passat-dust, coloring the "bleed-showers" and the "red-snow" of Alpine elevations and arctic regions, for reissue as a memoir in the "Transactions of the Berlin Academy." He enumerates all the instances of these phenomena on record, the earliest being that of a dust-shower, which fell during ten days in the Honan province of China, in the year 1154 B. C. By seventy microscopical analyses he has been able to distinguish no less than four hundred and sixty distinct forms of organic life.

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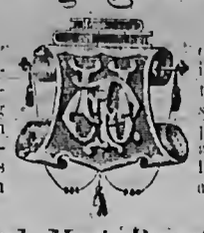

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MISCELLANEOUS.

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The crop accounts are conflicting. From some localities they are as unfavorable as ever; from others we hear of light showers, which it is hoped will have a good effect.

The river is 4 feet below high water mark.

COTTON.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi.....bales..	1,957
Lake.....	3
Mobile.....	241
Total.....	2,201

On Saturday the advance in freights compelled many buyers to withdraw from the market. The movement, moreover, was checked by a decline of ⅛@⅛ ₰ cent. in sterling exchange. The sales during the morning were consequently of limited extent, but later in the day buyers came forward more freely and factors were rather less stringent in their pretensions. The sales embraced 1,500 bales. On Monday the advantage was still more on the side of the buyers. In several cases offers of 22c. were accepted for average low middling, which had previously ruled at 22⅛c., and middling sold at 22⅞c. The sales were 1,450 bales, but there was very little competition among buyers. Freights continued to have a restrictive influence. Some small shipments were made to Liverpool at 7-16d., but ships which were taking oil cake, and consequently in no immediate want of cotton, refused to make any engagements under ½d. Among the sales we noticed ordinary at 19c., strict good ordinary to low middling at 21¾c., low middling at 22@22¼c., the latter for a strong style, strict low middling at 22½c., middling at 22⅞c., and strict middling at 23¼c. On Tuesday the market opened with rather more inquiry, but the tendency, nevertheless, was to still easier prices, and offers were accepted during the morning ⅛c. under Monday's figures. Later in the day, however, as the demand became stronger, prices assumed greater steadiness, and it was more difficult to buy at inside rates. The sales summed up 2,150 bales. Among the sales we noticed ordinary at 18¾c., good ordinary 20⅞@21c., strict good ordinary 21⅛@21⅜c., strict good ordinary to low middling at 21¼c., low middling at 21⅞@22c., strict low middling at 22¼c., and middling at 22⅞c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 939,398 bales, against 1,347,294 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,093,123 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 78,969 to France, and a decrease of 810,046 to Great Britain, and of 306,707 to other foreign ports.

We quote:

Ordinary.....	18¾ @ 20¼
Good ordinary.....	20⅞ @ 21⅞
Low middling.....	22 @ 22⅛
Middling.....	22⅞ @ 23
Strict middling.....	23¼ @ 23⅜
Good middling.....	@ 23½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	2,201	
Arrived previously.....1,032,366		
Waste and damaged cotton, samples, etc.....	13,511—1,048,078	
		1,073,401
Exported past three days.	2,695	
Exported previously.....	992,780—	995,475
Stock on hand and on shipboard..		77,926

SUGAR.—On Tuesday the receipts were larger than usual, embracing 163 hhds., but the demand was slack, and the sales were confined to 30 hhds. at 7¾c. for common, and 11¼c. for yellow, on the landing, and 9½c. for fully fair, in the sheds. Demerara is retailing, in the sheds, at 11@11¼c. ₰ lb.

MOLASSES.—The small lots coming in from plantation are disposed of as received. There is very little coming in. On Monday some thin cistern bottom sold at 50c., and some prime at 50c. ₰ gallon. On Tuesday some 52 bbls. sold, on the landing, at 12½c. for thin and inferior, and 37½c. for fermenting and poor reboiled.

CORN.—On Tuesday the demand was good, and the supplies on the landing were light. 5,000 sacks sold, in store and on the landing, at 75c. for mixed and yellow, and 75@76c. for white.

OATS.—On Tuesday there was a fair demand, and 4,500 sacks sold at 55@56c. ₰ bushel, a lot of 500 sacks choice commanding 57c.

BRAN.—On Monday 300 sacks choice sold at $1.25 ₰ 100 lbs. On Tuesday the market was dull. 550 sacks sold at $1.25@$130 ₰ 100 lbs.

PORK.—On Saturday a lot of 100 bbls. mess sold, on the landing, at $13.75 ₰ bbl. It is retailing at $13.75 @$14. On Tuesday there was no movement.

BACON.—On Tuesday the market was dull. There were sales, however, of 50 casks, in several lots, on the landing, at 5½c. for shoulders, 7¾c. for clear rib sides, and 8¼@8⅜c. for clear sides.

HAMS.—On Tuesday 50 tierces choice sugar-cured hams sold, in two lots, at 11⅜@11½c. ₰ lb.

DRY SALT MEAT.—On Monday 13 casks clear rib sides sold, on the landing, at 6¾c. ₰ lb. Dealers are retailing shoulders at 5½c.

LARD.—On Tuesday 10 tierces refined sold at 9¾c., 50 and 225 kegs refined at 11¼c. ₰ lb. Packers' in tierces is quoted at 9c., refined 9¾c.; kegs 10¾@11c. ₰ lb. for kettle-rendered, and 11¼@11½c. for refined.

BREAKFAST BACON.—The demand is good, and prices have advanced fully 1c. ₰ lb. On Monday 25 boxes Western sold at 10½c., and 10 do. at 10⅜c. It is now quoted at 10½@10⅝c.

BEEF.—Texas commands $11@12, Western $16.50 ₰ bbl. Western is scarce.

MONETARY.

Gold has been in fair request. It opened on Tuesday at 113⅛@113⅜. (against 113¾ at New York,) and closed at the opening rates, (against 113¾ at New York.)

The sales of silver embraced $1,000 in American half dollars on Tuesday at 109.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-toothb	7 50	10 00
Cultivators, riding	50 00	60 00
Cultivators, walking	32 00	35 00
Shovels	7 00	14 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's P. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₰ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	7 00
Navy	4 00	4 50
Cream crackers	11 00	12 00
Bricks, ₰ M:		
Lake	16 00	18 00
English fire	— —	45 00
American fire	40 00	— —
Candles, ₰ lb:		
Sperm, New Bedford	33	34
Tallow	— —	16
Chocolate, ₰ lb:		
Cacoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₰ bbl:		
Western	10 00	— —
Coal, ₰ ton:		
Anthracite	10 50	12 50
Western, ₰ bbl	— —	65
Corks, ₰ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₰ lb:		
Havana (currency)	— —	— —
Java	28	— —
Cordova	— —	— —
Copper, ₰ lb:		
Braziers	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₰ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₰ ton	13 50	14 00
In sacks	— —	18 50
Dyes, ₰ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₰ lb	1 40	1 60
Madder	17	22
Eggs, ₰ dozen:		
Western	13	15
Feathers, ₰ lb	60	1 00
Fish, ₰ box:		
Cod	1 40	— —
Herrings	30	35
Mackerel, No. 1, ₰ bbl	14 00	18 00
Mackerel, No. 2	11 00	12 00
Mackerel, No. 3	8 50	— —
Flaxseed, ₰ lb	6	7
Flour, ₰ bbl:		
Double extra	7 75	— —
Superfine	6 62½	6 75
Fine	6 00	— —
Fruit, ₰ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	17	19
Almonds, shelled	25	— —
Glass, ₰ box of 50 feet:		
French, 8 by 10	3 75	4 00
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₰ bag	18	18½
Hay, ₰ ton:		
Prime	30 00	— —
Choice	33 00	34 00
Iron, ₰ ton:		
Pig	42 00	45 00
Country bar, ₰ lb	5½	8½
English	5½	8½
Swedes, assorted	7	9
Hoop	7	9
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	8½
Castings, American	5	5½
Lead, ₰ 100 lbs:		
Pig	— —	9 50
Bar, ₰ lb	9½	— —
Sheet	11½	12½
Pipe	10½	11
Leather, ₰ lb:		
Sole, hemlock	38	34
Sole, oak	37	43
Harness	38	45
Calf skins, ₰ dozen	42 00	70 00
Texas, rough, ₰ lb	24	26
Lime, ₰ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	3 75
Lumber, ₰ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₰ M	3 50	4 25
Laths	2 50	3 00
Moss, ₰ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₰ keg:		
American, 4@6d	— —	5 75
Wrought, German, ₰ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₰ gallon	75	85
Coal oil, in barrels	29	31
Coal oil, in cases	34	36
Linseed, raw	1 00	1 05
Sperm	1 75	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₰ gallon	75	85
Soap, ₰ lb:		
Western	5½	7½
Northern	5½	7½
Southern	4½	7
Castile, genuine	12½	13½
Castile, imitation	11½	12
Sardines:		
Half boxes	34	35½
Quarter boxes	22½	23
Spices, ₰ lb:		
Cassia	40	45
Cloves	20	25
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₰ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₰ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₰ box:		
Block	— —	— —
In plates, I. X	16 00	18 25
In plates, I. C	15 75	16 00
Leaded plates, I. X	17 00	17 25
Leaded plates, I. C	14 75	15 75

CATTLE MARKET.

NEW ORLEANS, May 21, 1872.

Texas beeves, choice ₰ head	$50 00	@	55 00
Texas beeves, 1st qual ₰ head	35 00	@	45 00
Texas cattle, 2d qual, ₰ head	20 00	@	28 00
Texas cattle, 3d qual, ₰ head	14 00	@	18 00
Western beeves, ₰ lb, net	10	@	13
Hogs, ₰ lb, gross	4½	@	6
Sheep, first quality, ₰ head	6 00	@	7 50
Sheep, second qual., ₰ head	3 00	@	4 00
Sheep, third quality, ₰ head	2 00	@	2 50
Milch cows, choice, ₰ head	80 00	@	100 00
Milch cows, ₰ head	50 00	@	80 00
Texas cows with calves	— —	@	— —
Calves, ₰ head	7 00	@	10 00
Yearlings, ₰ head	10 00	@	15 00

Special Notices.

Selma District Conference.

The Selma District Conference will be held at Orrville, commencing on Wednesday night, May 29, and embracing Sunday, June 2. Bishop J. C. Keener will preside. The introductory sermon will be preached on Wednesday night, at half-past seven o'clock, by Rev. A. S. Andrews, D. D., chancellor of the Southern University. The conference will be addressed on the subject of Missions by Bishop Keener, and the Rev. S. P. Richardson, agent of the American Bible Society. The Sabbath school will be addressed by the Rev. A. H. McVoy, president of Centenary Institute. Our friends at Orrville are expecting the entire delegation. Let none fail to attend. The preachers will please forward at once the names of delegates to the Rev. J. F. Evans, Orrville, Alabama.

A. J. BURGS, P. E.

Demopolis District Conference.

The Demopolis District Conference, Alabama Conference, will convene at Bladen Springs May 30. Preachers in charge will please be prepared to submit full reports of their charges and all interests connected therewith. Lay members to the Annual Conference will be elected. Will the churches pray that the District Conference may be a great spiritual blessing to their pastors?

S. H. COX, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—SECOND ROUND.

Olustee circuit	May	4, 5
Troy circuit		11, 12
Fort Deposit circuit		18, 19
Pine Level circuit		25, 26
Greenville circuit	June	1, 2
Greenville station		8, 9
Rutledge circuit		15, 16
Elba circuit		22, 23

J. W. SHORES, P. E.

GREENSBORO DIST.—SECOND ROUND.

Perryville, at Bethel	May	4, 5
Greensboro		11, 12
Havana, at Vaughn's chapel		18, 19
Brush Creek, at Mount Nebo		25, 26
Plantersville, at Pleasant Valley	June	8, 9
Newbern and Hamburg, at Mount Carmel		15, 16

The above are on the second round. The following are on the third round:

Marion	July	13, 14
Roheson Springs, at Clanton		20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

SELMA DISTRICT.—SECOND ROUND.

East Selma station	May	4, 5
Dayton and Spring Hill, at Dayton		11, 12
Linden and Flatwoods mission, at Dayton		11, 12
Choctaw Corner circuit		18, 19
Peachtree circuit, at Pine Hill		25, 26
Orrville circuit, at Orrville	June	1, 2

A. J. BRIGGS, P. E.

DEMOPOLIS DISTRICT.—SECOND ROUND.

Cuba, at Chestnut Grove	May	4, 5
Gainesville, at Warsaw		11, 12
Gaston, at Pushmataha		18, 19
Butler, at Butler		25, 26
Bladen Springs, at Bladen Springs	June	1, 2

S. H. COX, P. E.

MOBILE DISTRICT.—SECOND ROUND.

Eastern Shore	May	4, 5
Pollard circuit, at Pollard		11, 12
Pensacola		18, 19
Milton		25, 26

The District Conference will meet at Milton, Florida, on Thursday, May 23.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Anacoco, at Oak Grove	May	11, 12
Mansfield, at Providence		18, 19
Caddo, at Pleasant Hill		25, 26
Pleasant Hill, at Beulah	June	1, 2
Manny, at Pine Grove		8, 9
Keachie, at Longstreet		15, 16
Springville, at Loggy Bayou	30,	July 1
Shreveport station	July	6, 7

JOHN PIPES, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Thibodaux	May	5
Felicity street		12
German charges—Dryades street		19
Craps street		26
Plaquemine	June	2
Moreau street		9
Algiers		23
Baton Rouge		29, 30

LINUS PARKER, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Vernon circuit, at Douglass	May	11, 12
Homer circuit, at Arizona		18, 19
Haynesville, at Crystal Springs		25, 26
Ouachita, at Marshall	June	1, 2
Farmerville ct., at Farmerville		15, 16
Castor circuit, at Brooklyn		29, 30
Monroe	July	13, 14
Trenton		20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST—SECOND ROUND.

Waterproof, at St. Joseph	May	4, 5
Wesley and Jordan, at Wesley		11, 12
Bastrop, at Bastrop		18, 19
Floyd and Delhi, at Delhi		25, 26
Oak Grove, at Hollywood	June	1, 2
Lake Providence, at Lake Providence		8, 9
Lind Grove, at Bartholomew		15, 16
Rayville, at Union		22, 23
Winnsboro, at Hurricane		29, 30
Sicily Island, at Holly Grove	July	6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.

Lake Charles	May	25, 26
Grand Chenière	June	1, 2
Calcasieu		8, 9
Sugartown		15, 16

H. F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—SECOND ROUND.

Richland, at Ebenezer	May	4, 5
Durant, at Durant		11, 12
Valden, at Valden		18, 19
Black Hawk, at Emory		25, 26
Greenwood and McNutt, at Greenwood	June	1, 2

Bishop Keener will (D. V.) dedicate our new church at Valden, May 19, 1872.

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—SECOND ROUND.

Greensburg	May	11, 12
Pontchatoula and Livingston		18, 19
Big Creek		25, 26
Franklinton	June	8, 9
Covington		15, 16
St. Helena		22, 23

J. NICHOLSON, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Rolling Fork	May	4, 5
Clover Hill		11, 12
South Warren, at Forest chapel		18, 19
North Warren, Hildale and Sunflower, at Wesley		25, 26
Cayuga, at Cayuga	June	1, 2
Fayette, at Mount Carmel		8, 9
Kingston		15, 16

The District Conference will be held in Fayette, April 18-21. Bishop H. H. Kavanaugh, D. D., will preside. Opening sermon on Thursday night, by Rev. John G. Jones.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.—SECOND ROUND.

Lake circuit, at Lake station	May	4, 5
Decatur mission, at Tallasha		11, 12
Philadelphia circuit		16, 17
Morton circuit		25, 26
Trenton circuit	June	1, 2
Raleigh circuit		8, 9
Taylorville mission		15, 16
Garlandsville circuit		22, 23

F. M. WILLIAMS, P. E.

JACKSON DISTRICT.—SECOND ROUND.

Yazoo circuit, at Benton	May	4, 5
Mount Olivet circuit and Yazoo mission, at Fletcher chapel		11, 12
Sulphur Springs, at Liberty		18, 19
Raymond circuit, at Bolton		25, 26
Brownsville circuit, at Liberty	June	1, 2
Camden and Thomastown cts., at Forest Grove		8, 9
Carthage circuit, at Salem		15, 16

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Burtonton, at Burlonton	May	4, 5
Georgetown, at Mount Pleasant		11, 12
Beauregard, at Wesson		18, 19
Jackson		25, 26
Crystal Springs	June	1, 2
Ilogue Chitto		8, 9
Brookhaven		15, 16

W. E. M. LINFIELD, P. E. Post Office, Crystal Springs.

MERIDIAN DISTRICT.—SECOND ROUND.

Enterprise circuit, at Sukalena	May	4, 5
Enterprise station		11, 12
Marion circuit		18, 19
Clarke circuit		25, 26
Meridian station	June	1, 2
Paulding circuit		8, 9

WM. B. HINES, P. E.

SEASHORE DISTRICT.—SECOND ROUND.

White Plains circuit	May	4, 5
Pearlington ct., at Turtle Skin		11, 12
Ocean Springs		18, 19
East and West Pascagoula		25, 26
Greene mission	June	1, 2

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—SECOND ROUND.

Jackson	May	4, 5
Amite		11, 12
Meadville		18, 19
Wilkinson, at Macedonia		25, 26
Buffalo	June	1, 2

J. L. FONSYTH, P. E.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, MAY 30, 1872. NO. 22.

NEWS OF THE WEEK.

DOMESTIC.

New York, May 22.—The Methodist Episcopal General Conference to-day elected the following, which concludes the election of Bishops: E. G. Andrews, Gilbert Haven, Jesse T. Peck.

Washington, May 22.—The Senate adjourned this morning to one o'clock to-day, having passed the House amnesty bill by a two-thirds vote, placing it beyond the President's control.

Also the bill extending the suspension of the writ of habeas corpus.

Also Sumner's civil rights bill, but so emasculated that Mr. Sumner himself entered a motion to reconsider.

These vital measures were passed by bare quorums.

The following is the verbiage of the House amnesty bill, passed last night by the Senate:

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of each House concurring therein, That all political disabilities imposed by the third section of the fourteenth article of amendments to the constitution of the United States are hereby removed from all persons whomsoever, except Senators and Representatives of the thirty-sixth and thirty-seventh Congress, and officers in the judicial, military and naval service of the United States, heads of departments and foreign ministers of the United States.

The civil rights bill as passed applies only to inns, licensed places of public entertainment or amusement, and stage coaches, railroads and other public modes of conveyance for freight or passengers.

Equal rights regarding cemeteries, schools and benevolent institutions were stricken out.

The bill as it passed the Senate reads:

Be it enacted, That whoever, being a corporation or natural person and owner, or in charge of any public inn or of any place of public amusement or entertainment, for which a license from any legal authority is required, or of any line of stage coaches, railroads or any other means of public carriage of passengers or freight, shall make any distinction as to admission or accommodation therein of any citizen of the United States, because of race, color or previous condition of servitude, shall, on conviction thereof, be fined not less than $500 nor more than $5,000 for each offense, and the person or corporation so offending shall be liable to the citizens thereby injured in damages to be recovered in an action of debt.

Section 2 provides that the offenses under this act, and actions to recover damages, may be prosecuted before any Territorial, District or Circuit Court of the United States having jurisdiction of crimes at the place where the offense was charged to have been committed, with a right to appeal, or to have a writ of error in any case, to the Supreme Court of the United States.

The bill which passed the Senate this morning extends the power to suspend the habeas corpus to March 4, 1873.

Only Messrs. Sumner and Nye voted nay on the amnesty bill.

New York, May 23.—Ten of the jurors for conviction and two for acquittal in the case of Bergh vs. the Importers of Turtles. The jury was discharged.

The Shakespeare monument was unvailed at Central Park this afternoon, with appropriate ceremonies, including an oration by William Cullen Bryant, and the reading of Stoddard's poem by Edwin Booth.

New York, May 24.—In the Methodist General Conference to-day the Committee on Episcopacy reported a resolution that one new Bishop take his residence at or near each of the following places: Boston, Cincinnati, St. Louis, Chicago, Atlanta, San Francisco, Omaha or Council Bluff, and at St. Paul. After considerable discussion the report was adopted. The new Bishops were consecrated to-day.

The will of the late Prof. Morse was admitted to probate to-day. It is dated February 7, 1872, and provides that $4,000 be set apart to defray one-third of the cost of the monument at Greenwood Cemetery, and the residue of his property be held in trust for his wife during her life. After her death the property to be divided into eight parts, one of which is to be appropriated to pay certain legacies, and the remaining seven to be given to his children. From these shares various sums from $1,000 to $5,000 are to be deducted on account of various gifts, and to be paid into the residuary fund.

His biographer, to be appointed by the executors, to be allowed the free use of his books and papers. The cross conferred by the King of Denmark is to be returned. The following are the legacies: $3,000 to the Home of the Friendless, Poughkeepsie, New York; $2,000 to found a scholarship at Nassau Hall, New Jersey; $1,000 to the Theological Seminary at Hampden Sidney, Virginia; $1,000 to the Old Ladies' Home; $1,000 to the National Academy of Design, for medals for the encouragement of art; $1,000 to the American Geographical Society, for the encouragement of geographical researches; $1,000 to the New York City University, for medals as rewards for scholarships.

Richmond, May 24.—The Presbyterian General Assembly dissolved yesterday, to meet on the third Thursday in May next, at Little Rock, Arkansas.

Washington, May 25.—The Senate, after nine hours of executive session, advised the President to negotiate the supplemental treaty substantially as demanded by England. The verbiage is somewhat changed from that submitted by the President.

Reports to the War Department mention the concentration of a large party of Indians to obstruct the progress of the Northern Pacific railroad, on the west side of the Missouri river. About two thousand members of tribes hostile to the whites are preparing to operate in mass against the builders of the road. They are said to be well supplied and equipped. Some of the stakes that were driven by the road surveyors have already been pulled up by the savages.

Alexandria, May 25.—Our town was yesterday visited by one of the most disastrous tornadoes we have witnessed for many years. About twelve o'clock the wind commenced blowing furiously, accompanied by a heavy fall of rain, and for half an hour or more the hurricane continued without abatement. Those who were in positions deemed unsafe were not slow to seek other localities where there was less danger. As soon as the wind and the rain would permit our people sallied forth to see what damages had been done, and in many places the work of destruction was to be seen. The new Episcopal church was leveled to the ground, and is a complete wreck. The galleries, with a part of the wall, in front of the stores of R. C. Hotherwick, Tait & Lacey and M. Rosenthal, were blown down. A large part of the roof on the west side of the Exchange Hotel was torn off. The carpenter shop of Mr. Mills is blown down. Also a house in the upper part of the town, besides many fences, shade trees, etc. Fortunately no lives were lost that we have heard.

New York, May 27.—In the Methodist Episcopal Conference to-day a motion was made that the restrictions placed upon Bishop Roberts, who presides over the Liberia Conference in Africa, be removed, and that he be elevated to the full dignity of a bishop and admitted to this Conference.

A colored delegate addressed the Conference on the question of the secretary of the Freedmen's Aid Society, and said that he was sorry to see in this Conference a disposition to keep the colored men off the committee. He then moved that the secretary be a colored man. An election was then taken, and resulted in the election of the Rev. Dr. R. S. Rust.

In the Methodist Conference R. L. Dashfield, T. M. Eddy and J. M. Reed were elected missionary secretaries. Dr. Kynett was elected secretary of the Church Society.

New York, May 28.—Bishop Harris presided at the Methodist General Conference to-day. Reports of committees on Sunday school, tracts, etc., were received and adopted. A resolution of thanks was tendered to Dr. Durbin, the retiring secretary of the Missionary Society. A resolution was also passed continuing Dr. Durbin's salary for three months after his retirement; the Conference then adopted rules for the election of General Conference officers. A vote was taken by hand, and the Rev. J. H. Vincent was elected editor of Sunday school books and periodicals; Dr. William Nast, editor of the *Christian Apologist*; Dr. King Liebhardt, editor of the *German Family Magazine*, Sunday school tracts and books, and Dr. D D. Whedon, editor of the *Methodist Quarterly Review*.

On recommendation of the Committee on Itineracy, the basis of representation in the General Conference was changed to one delegate to every forty-five, instead of thirty-nine, as heretofore.

The voting for the editor of the *Ladies' Repository* proceeded, but none of the six candidates received enough votes for election. The election was postponed until to-morrow, after which the Conference adjourned.

It is estimated that there are forty thousand men engaged in the various trade strikes in this city.

FOREIGN.

London, May 27.—The Duke of Bedford, nephew to Earl Russell, is dead.

Sir Henry Lytton Bulwer, the brother of Lord Lytton Bulwer, the novelist, is also dead. He was minister to Washington from 1849 to 1852.

SAD OCCURRENCE.

A FATHER SHOOTS HIS CHILD.

Mr. Editor: Bro. Henry Wicker accidentally shot his little son. The mournful event occurred in this way: Bro. Wicker laid his gun on the floor of the pass or entry, to await the return of a hawk that had been in the habit of carrying off Sister Wicker's chickens. The hawk very soon came again. Bro. Wicker, in the act of raising his gun from the floor, struck the hammer against a log of the house, causing the gun to fire, discharging the load into the head of his son, who was getting up on the floor at the opposite end of the entry or pass just at that time, causing the death of the child in one hour. This is sad! The accident occurred near Trenton, Smith county, Mississippi, May 10, 1872. Thus passed away dear little Willie Robert Wicker, who was born March 21, 1871. At the request of Bro. Wicker I have given an account of this mournful event as it occurred. I tried to preach a sermon on the occasion from Rev. xxi, 3, 4. May God comfort and support the sadly bereaved parents in this hour of sore affliction.

R. A. Sibley.

Trenton, Miss., May 16, 1872.

ROMANISM AND CRIME.

A new work on the Jesuits in Germany has recently been published at Leipsic. It is written by Drey Dorff, and presents some striking comparisons between Catholic and Protestant countries in the matter of crime. We invite the attention of some of our Catholic friends, who think that the education and morals of the people in Europe and this country should be regulated after their fashion, to the following comparisons:

"Statistics prove that in Rome there are 237 times as many chances of being murdered as in England, and 133⅓ times more than in Protestant Prussia. In England it is shown that one murder occurs for every 178,000 inhabitants; in Holland, one for 163,000; in Prussia one for 100,000; in Austria, one for 57,000; in Spain, one for 4,113; and in Naples, one for 2,750; but at Rome there is one homicide for every 750 of the inhabitants. Rome also scores the highest proportion of illegitimate children, the ratio of births of this class being nearly sixty-one times greater in Rome than in London. It appears that in London there are for every one hundred legitimate births four illegitimate; in Leipsic, 20; in Paris, 48; in Munich, 91; in Vienna, 118, and in Rome, 243."

Build Strongly.—Twenty years ago there was being built in my native village the largest vessel I ever saw. She was the marvel of the town, and all the leisure moments I could command I spent near the carpenters with youthful questions and amazement. I wondered why the timbers were so large and placed so near together; why so many large iron bolts and clear-wood and locust trunnels were used. I could not see why such care and strength were needed. But when I became a man, and one night was upon the ocean in a violent storm, all the wonder of my boyhood was thoroughly answered.

Young men, build strongly in youth your ship of character. Mark how the shipwright does his work; so when you are launched upon the sea of life—often more stormy than the ocean—when business cares and temptations, with all the world's allurements, beset you, you may, like a well-constructed vessel, withstand the tempest, and accomplish your voyage of life with profit and safety.—*American Messenger.*

FROM THE WORK.

Shreveport District.

Mr. Editor: We closed our first round of quarterly meetings for Shreveport district, at Shreveport, on the twenty-first of April. We got to all of the appointments except one. While on the way to it the road over which we traveled became so soft, in consequence of excessive rains, that it refused to bear us up, and we retreated.

The usual work of the first Quarterly Conferences—fixing the salaries of the preachers, and apportioning the same to the respective appointments—was done, we believe, to the satisfaction both of the churches and preachers.

For the benefit of the church generally, and for the stewards especially, we propose to state the amounts paid on each preacher's salary, up to the time of the first Quarterly Conference. For the sake of brevity, we will give the facts in figures, and because figures are facts.

Shreveport station, salary $2,800, paid $800; fully up to time. Caddo circuit, salary $1,200, paid $100. Keachie circuit, salary $980, paid $200. Mansfield circuit, salary $1,460, paid $200. Pleasant Hill circuit, salary $940, paid $95. Manuy circuit, salary $650, paid $18; the preacher has a wife and four children. Springville circuit, salary $900, paid $95. Anacoco circuit, no report. We hope that it will be prepared when the time comes.

It may be well to state, in this connection, that the aggregate of the financial report for this district, in 1871, shows an excess of eleven and a half per cent. over a similar report in 1870, notwithstanding the times in 1871 were much harder. This speaks well for our people. Much has been said about a want of liberality among our people in the support of the ministry. But, after all, we believe that the Methodists are the most liberal people in the world. Ministers of other denominations wait till they are called; then they stipulate; the salary is made secure by a legal obligation. After all that, so far as our knowledge extends, the support of the Methodist ministry compares favorably with that of others. The Methodist preacher goes to his circuit; the people do not know him; they never asked for him; they look at him and listen to him; they may or may not be pleased. But they say: "He is our preacher; Conference sent him, and we must support him."

We were sorry to find that while the financial report for 1871 had improved eleven and a half per cent. over the year 1870, the increase of the membership, in the same time, had only increased six and a quarter per cent. We hope, by the grace of God, that we shall be able this year to improve this report, so as to compare favorably with the other.

Laudable efforts are being made among us to promote and advance the cause of temperance. The State Reform has its various councils, well organized and equipped for its work. We occasionally meet with these, in different places, assembled in their weekly meetings. Here you may find nearly all the young of the community, including both sexes, with here and there an old man with gray hairs, whom they have gathered from the habits of dissipation, but who is now clothed and in his right mind. The Mansfield Temperance Society has its constitution and by-laws peculiar to itself. Its regular meetings are only once a quarter, when addresses are made by men selected, who can make them to profit. Its initiation fee is fifty cents, and its annual dues one dollar, the money to be expended in supplying the country with temperance literature. This is what we need above everything else. The public mind must be educated upon this subject before we can hope for final success. Strange as it may seem, there are church members, and even ministers of the gospel, who to this day advocate the practice of drinking artificial stimulants as a beverage; and, stranger still, religious newspapers will persist in heralding to the world that of such a person and at such a place the best of the article can be had; which, everybody admits, spreads death and destruction broadcast over the land. We want to say, before we leave this subject, that we have secured, and have it on hand, the non-alcoholic wine, unfermented, the pure juice of the grape, for sacramental purposes. We have seen it and used it. Any one wishing to get it can do so by applying to Sutherland & Page, Shreveport, Louisiana.

The Mansfield Female College is quietly but efficiently carving her daughters to be corner-stones, "polished after the similitude of a palace." It has seventy-six pupils, and will turn out eight graduates in June. Major Capers, of Shreveport, is to deliver the literary address, and the Rev. C. W. Carter to preach the commencement sermon.

In conclusion, we will say for Mac, the new district horse, that he has performed his part admirably. He wades deep, swims shallow, and has considerable tact in defending his own rights.

Our second round of Quarterly Conferences will commence on the eleventh of May. We expect to have good meetings at all the appointments.

J. P.

Winnsboro Circuit.

Ma. Editor: I have at last reached my new field of labor, and am now pretty well initiated into the work. Having heard many hard things said about this part of the country, I at first hesitated to come. But my apprehensions were all removed after visiting it in person.

Nevertheless, I found the church in a cold, backslidden state, but occasionally met with a good brother or sister whose heart seemed to glow with the fire of God's love, and gave me a hearty welcome and warm reception as their new preacher, and with whom I have since found many kind friends and pleasant homes.

I met my first congregation on the circuit, at this place, on the ninth and tenth of March, which was the time of our Quarterly Conference. Here I also met the presiding elder of this district, Bro. Daves, full of zeal and the Holy Ghost, whose whole deportment impressed us that he felt the weight and importance of his mission.

I found no church building of our own on the circuit, and at once began the work of raising money for the purpose of erecting the same, and in a short time succeeded in getting more than fifteen hundred dollars subscribed to build a house of worship at Oakley Camp Ground, which we hope to have completed by the first of September.

We have procured a lot of ground in this place upon which to erect a church edifice, and for that purpose have subscribed some six or seven hundred dollars, with a favorable prospect of getting as much more as may be needed.

As regards the spiritual condition of the church, there seems to be an increasing interest on the entire work, as the following results would indicate: Fifteen accessions to the church, and fifteen new subscribers to the New Orleans Christian Advocate, and will endeavor to make it a weekly visitor to every Methodist household in these lands.

I find that the people on the circuit respond as promptly to any demand made upon them, that tends to the moral improvement and elevation of mankind, as any people among whom I have ever labored in a ministerial capacity. And here I will take the liberty to speak a word in commendation of the liberality of the resident Jews of this place, whose names I withhold. They as cheerfully respond to any demand made upon the public for any religious enterprise as our own people. There are four Sabbath schools on the circuit—two Methodist and two union. I organized the former, and found the latter in operation when I arrived here. At the Magnolia Sabbath school—which was the first I organized—I have received ten subscribers to the *Sunday School Magazine*. I cannot leave this subject without giving at least the outline of the organization of the other Sabbath schools at this place. Being somewhat pressed for time on Sunday, I requested the congregation to meet me on Monday night, May 6, at the courthouse, which they promptly did—Jews and Gentiles, saints and sinners, old and young; after which we organized in due form. I then took up a collection to purchase a library for the school, and in a few minutes we had raised $50 10. The several classes received lessons for the next Sabbath morning, at which time the school is to begin operation; and I feel fully satisfied that under the superintendency of the energetic and trustworthy brother, Judge Campbell, former parish judge of Franklin, it will be a decided success.

A more cheerful group of little boys and girls I have rarely ever met than at Winnsboro! The exercises of the evening were concluded by an address from Bro. A. W. Moore, who is now making full proof of his ministry by preaching every Sabbath with great power and acceptability.

I feel that if I had some of Bro. Purvin's expansion I would be able to accomplish much more good in this wide field, inviting us to an abundant harvest.

J. M. McKee.

May 7, 1872.

THE PUBLISHING HOUSE.

Our accomplished architect, Mr. John L. Smith, has completed his design for the Publishing House. It is to be four stories high—with a Mansard roof, twenty feet in height. The front is to be seventy-two feet high—of cut stone—massive and elegant. The doors and windows will be arched. It will have a front of one hundred and seventeen feet, and will embrace four stores, each twenty-seven feet in width in the clear, and having the great depth of two hundred and twenty-four feet. Besides the four regular stories, there will be in the rear three full basement stories, which are to be set apart chiefly for the machinery and presses. The style is to be Italico-French. The business of the institution will be confined to that portion of the building next to old Bridge street. The remaining three stores have been rented to Jennings, Goodhar & Co., Cook, Settle & Co., and Ewing & McClaugherty. The plans for the interior arrangement of the House will soon be drawn.—*Nashville Christian Advocate.*

Death of Henry R. B. Bascom.—Some of our readers, says the Nashville *Christian Advocate*, may not be aware that Bishop Bascom left a son who inherited his name, and not a little of his intellect, though he did not succeed to his position in the church. He died May 10, and we are happy to learn that he died in hope of meeting his glorified father in the skies. The Rev. J. Rand, pastor of the church in Lexington, Kentucky, writes us, May 16:

"Henry R. B. Bascom, son of Bishop H. B. Bascom, died in this city, at the residence of his mother, on the tenth instant, aged twenty-nine years. He was endowed by nature with many rare gifts—inheriting from his parents a remarkably fine intellect—which, had he properly cultivated and devoted to the cause of God, would have made him a "burning and a shining light." He professed religion a few weeks before his death, and united with our church in this city. His conversion was, in many respects, a remarkable one. It was a most striking exhibition of the power of the gospel as taught by Methodists. He was anxious to die. 'Will I know my father?' 'Yes,' I responded. 'What a happy thought!'—and he passed away. His death was hopeful, happy."

BOOKS AND PERIODICALS.

Infant Baptism is a neat 12mo of about 157 pages, issued by the Southwestern Book and Publishing Company, St. Louis. The author, Rev. C. W. Miller, A. M., is a member of the Kentucky Conference of the Methodist Episcopal Church South, and an able and forcible writer. He handles the subject well, and the work is a valuable one.

The Visitor, Magazine and Little People for June have been received. A fine batch of Sunday school literature, and covering the ground of Sunday school work most completely. Nothing which issues from our Publishing House is telling so powerfully for good as these excellent Sunday school publications. Their circulation is immense, but Drs. Haygood and Redford are ready to supply a still heavier demand. Let no school or family be without these beautiful papers. The three should be in every house and school.

From Kain & Co., of this city, we have received Spectrum Analysis Explained—a pamphlet published by Lee & Shepard, Boston.

The Song Messenger is an excellent musical monthly, published at Chicago by Root & Cady, and George F. Root & Sons. We have received the May number.

Littell's Living Age of May 18 has: A Century of Great Poets; On the Temperature and Movements of the Deep Sea; Edward Denison; A Hindoo Prince, and other articles of interest.

Lippincott's Magazine for May is splendidly illustrated, and has a fine table of contents.

We have received the latest numbers of Littell's Living Age and Appletons' Journal.

Church's Musical Visitor for May has been received.

A party, hearing of a dog after Landseer, wanted to know what he was after him for.

The Christian Advocate.

THURSDAY, MAY 30, 1872.

NOW.

BY ROSE TERRY.

The sweet, sad stir of spring
Is in my heart and brain;
I hear once more the wild brooks pour,
And the soft south wind complain.

Where all the hills were green
Is a brown and barren waste;
But earth's fresh breath, that laughs at death,
Tells how the buds make haste.

Through the gray and faded grass
The green blades rise to light,
And the wind that grieves in the sweet dead leaves
Is full of vague delight.

Will ever a spring-time come,
In all life's lingering time,
That will not make my heart awake
As it wakened in its prime?

Will all these weary days
So fill my soul with fears
That the wind's soft voice, when the woods rejoice,
Shall only bring me tears?

Ah! never. The grass shall grow,
Though a thousand winters pass;
And the soul's fresh youth with tender truth
Still spring to the springing grass.

Independent.

SUBSTANCE OF A SERMON

Preached at Fayette, Mississippi, April 18, 1872, at the opening of the District Conference of the Vicksburg district, by Rev. J. G. JONES, and published by the unanimous request of the conference.

(CONTINUED FROM LAST WEEK.)

What hath God wrought!—Num. xxiii, 23.

II. Here, brethren, let us panse a few moments, in our onward career, that we may calmly retrospect the past, and cast an observing glance all around our wide horizon on our present prospects. Let us "walk about Zion, and go round about her—tell the towers thereof, mark her bulwarks, and consider her palaces—that we may tell it to the generation following." In this summing up of the success with which God has favored us, it is but just to admit that we have, from time to time, received many accessions by immigration from other Conferences; but, to offset this, we may observe that many, both of our ministry and membership, have emigrated to the Western Territories and the Pacific coast.

Some really good men, under the depression of powerful temptations, allow themselves to take a gloomy view of the present status and future prospects of our beloved Methodism; while others, who have evidently lost their first love, judging the church generally by their own low grade of spirituality, are perpetually croaking about the decline of vital godliness in the church. I trust I am not at all pharisaical in this matter; but I do thank God to-night that I do not belong to either of those classes. I see some things, both among the ministry and laity of the church, that I think might and ought to be improved; but in the main the church has as much vitality and progressive godliness and zeal now as ever heretofore. Her career is onward in all her departments of usefulness, and we may, for good cause, "thank God and take courage."

If some of our ministers and members, here and there, fall from their steadfastness, and become permanently lukewarm, God "will spew them out;" but the march of the church will be to glory, honor, immortality and eternal life.

III. Let us now look at the various instrumentalities which God has employed to accomplish this great work. 1. And, first, we may mention that of the itineraut preachers, of whom we have generally had a fair supply. But few of these holy, zealous, self-sacrificing and useful men ever had the privilege of reciting a lesson in a college or other high classical school; few of them knew much about what are termed the learned professions; only here and there any one of them ever had the honorary degree of D. D. or even A. M conferred on them by proper authority. But they were truly converted, and as truly called of God to preach the gospel; and as God makes no mistakes in selecting his ministers, what wonder that they became "able ministers of the New Testament." Feeling inwardly moved by the Holy Ghost to preach the gospel of the grace of God, they betook themselves to the study of their God-appointed work; and if we may judge of their proficiency by their success in the awakening and conversion of sinners, and in building the church up in gospel holiness, we must decide that most of them were workmen that had no occasion to be ashamed of their ministerial qualifications. I sincerely wish and pray that the so-much-talked-of incoming educated ministry may be as successful in turning many to righteousness, and spreading scriptural holiness all over these lands, as these their worthy predecessors were. Up to a late date they have been almost universally—as our local preachers have also been—extemporaneous preachers. Common as it is now becoming, especially in our town and city stations, for our ministers to recite their sermons from a written manuscript, I was far advanced in life before I ever saw a Methodist preacher read his sermon from a written manuscript. The almost universal opinion of our forefathers has been that if a man was truly called of God to preach, and thoroughly understood his subject, and had his heart filled "with faith and the Holy Ghost," and his lips touched with fire from God's altar, he could always preach an acceptable and useful extemporaneous sermon; and if he could not, he was not much of a preacher, whatever his literary attainments might be. I am glad to know that we still have hundreds of men, in every grade of the ministry, who can preach the gospel intelligibly, and "in demonstration of the Spirit and of power," without being cramped with a written manuscript. Such has been the result of my training, experience and observation, that I do not look upon it as an evidence of superior literary attainments, or other superior ministerial qualifications, for a man to be under the necessity of rehearsing a sermon from an exact copy before him. But I prefer to let each of my brethren judge for himself in this matter. If a man is weak-kneed and cannot walk without crutches, he had better avail himself of that artificial help than not to walk at all; so if a man cannot preach an acceptable and useful sermon without reading it from a manuscript, let him read. I am aware that it takes a man—a full-grown man in theological and other ministerial qualifications—to stand up and preach extemporaneously for an hour, without committing a theological, grammatical, rhetorical or logical error; but, thank God, we still have a goodly supply of just such men.

2. A second instrumentality which God has employed to carry on his great work in our midst is that of our local preachers, many of whom are preachers of an elevated grade. These holy and devoted lovers of the church, and the souls of their fellow-men, do not feel that their providential circumstances will permit them to enter the regular itinerant work, and yet they feel that they must preach, as much as in them is, or subject themselves to the penalties of disobedience to God, and have the blood of souls upon them. I believe their calling is of God, as manifested by the fruit of their labors. I look upon our corps of local preachers as one of the strong arms of the church. Their services in most places are indispensable. They not only supply vacant places near their homes, but they frequently go into the regions beyond the present range of the itinerants, and preach to the destitute; and not only collect new congregations, but organize new churches, and then turn them over to the regular pastors. In this way they not only form new congregations and churches, but sometimes lay the foundation for new pastoral charges. I recollect, fifty years ago, in this very region of country where I was born and raised, that our itinerant pastors could only get round their large circuits once in four or six weeks, and that by preaching every day in the week except Monday; and had it not been for such efficient local elders as Randle Gibson, John C. Johnson and James Griffing, we would often have been without preaching, sometimes for months; and this has been the sort of service they have rendered all over the church, at their own cost of time and incidental expenses, without asking or expecting any pecuniary compensation. God bless our local preachers is the prayer of my very heart! It grieves me ever to hear a disparaging word about them. They are our dearly beloved co-laborers.

3. Another important adjunct in maintaining and promoting this glorious work, especially in former years, was a class of men known among us as exhorters. These men did not feel it to be their duty to enter the regular ministry, but, like John the Baptist, they preached many things in their exhortations to the people. Their duty was not so much to expound the word of God as to enforce its immediate observance by direct appeals to the people. In former years, especially where preachers were scarce or absent, they were a valuable class of laborers in the vineyard. They not only kept up regular appointments of their own for public prayer and exhortation, but often rendered extra services by supplying the place of absent or disabled preachers, and assisting in the labors of revival meetings. The first great revival I ever took part in was at Cane Ridge, in 1822, and it was mainly conducted by Christopher Bean, an exhorter. I am sorry to see this valuable class of men becoming extinct in many places.

4. Another indispensable class of laborers in carrying on this great work is composed of such men and women as are called among the Wesleyan Methodists, "prayer leaders." They are persons who, from small beginnings, by constant practice, acquire extraordinary talents for extemporaneous prayer, and, in addition to their efficiency in our stated prayer meetings, are always ready to lead in prayer when called on to do so. It is a great help to the preachers, as well as an extraordinary blessing to the church, to be surrounded with holy men and women of this stamp. I have witnessed the labors and success of large numbers of them, especially in the earlier days of my ministry. In 1824-25 it was my good fortune to be associated with many such mighty men of prayer on the waters of Bogue Chitto and Amite rivers. There was Ben. Brister and Yawn—a man who could not then read—William Venable, and Jackie and William Adams, John Obear and many others. These men were not only fervent in spirit and gifted in expression, but some of them had a vast compass of voice, so that they were often called on by our preachers to lead in prayer in our large camp meeting audiences. I used to hear the Methodists of those days say that sometimes when these men prayed it seemed as if the heavens and earth were coming together. All enraptured, I have heard just such prayers, and have witnessed just such scenes. Like Paul at Philippi, we have also had many "women which labored with us in the gospel." Whatever may be said against the preaching of women, certainly nothing sensible or scriptural can be said against their praying in the church and elsewhere, at suitable times, and in a way consistent with the modesty and proper position of their sex. We have too often seen the blessing of God attend their eloquent and melting prayers to throw the least obstacle in their way. We would rather encourage them everywhere to become, in this way, our helpers in the work of the Lord. There are a few still lingering in this pastoral charge who recollect the eloquent prayers, which seemed to melt into our very souls, of such saintly women as Hannah Floyd, Abigail Scott and Elizabeth Osteen. God grant that they may always have their successors in Fayette circuit!

In summing up all the instrumentalities which the Lord of the harvest has employed in the great work which he hath wrought, we should not pass over unnoticed our faithful Sabbath school officers and teachers, our Bible societies and agents, our various missionary enterprises, and the diffusion of our religious literature.

IV. In conclusion, my brethren, let us look to the future, and inquire how this great work is to be perpetuated and enlarged. In order thereto we should:

1. Make no compromise with the world so as to admit its "vain pomp and glory" into the church. "Ye are not of the world," saith Christ, "therefore the world hateth you." We have but little either to hope or fear from the world. The spirit of the world has always been in deadly hostility to the progress of our church. Our greatest battles have been fought and our most splendid victories have been achieved right in the face of the most determined worldly opposition. We must not let the world seduce and conquer us by its "vain pomp and glory," but we should aim persistently at its entire subjugation to the gospel of Christ.

2. We should make no capitulation with other church organizations, either as to our doctrines, ecclesiastical economy or our successful church usages. Such compromises have often been suggested and even demanded by our sister denominations, but our safety is in "holding fast whereto we have already attained, and walking by the same rule and minding the same things;" for by these means God hath brought us to what we are. It would not only be folly, but absolute madness, for us to yield one iota at these points, while other denominations are being modified by the example of our unparalleled success, both in doctrines and church polity, and have adopted many things from us in fact, if not in name. Our future success depends on our adhering to the old "landmarks," both in doctrine and discipline, with only such reasonable adjustments of our church polity as our experience and rapid growth may demand.

3. We should never depend on any thing or measure merely factitious for promoting pure and undefiled religion. Whenever we neglect or depart from the measures taught us, both by the example and precepts of the holy apostles and their true successors in all ages, for saving souls and promoting pure Christianity, and begin to depend on fine and costly churches, splendid organs and choirs, to the exclusion of congregational singing, and that *ad captandum* sort of preaching demanded by that indefinable something called "the times," then we are a fallen people. He whose eyes are as a flame of fire, seeing our defection, will remove our candlestick. We may still, like another well-known apostate church, maintain our organization, but we will be like a huge carcass spread abroad on the earth, very offensive, both in the sight of God and all true Christians. In order to carry forward the great work of saving souls the apostles relied on "prayer and the ministry of the word." They gave themselves constantly to mighty, all-prevailing prayer, and to the preaching of the gospel of the grace of God, in its simplicity, purity and power. Whatever else they said or did were merely adjuncts, and subordinate to these two great leading measures; and on these measures we must still rely if we would be successful in winning souls to Christ. And now, my brethren, let us praise God for the past and present, and with renewed courage gird on our armor and betake ourselves to the prosecution of the great work to which he has evidently called us.

For the Advocate.

AFFLICTIONS.

Viewed in the light of time and of human reason, afflictions are unmitigated evils, and we are disposed to murmur and complain when called to bear them. We are inclined to think that God deals unkindly with us, and are ready, in our hearts at least, to call him "an hard Master." But when we view them in the light of the Bible and of eternity they assume altogether a different aspect. We see that, however unpleasant they may be in themselves while they last, they are intended for our good—are a necessary part of the discipline by which our heavenly Father inteuds to fit us for our future home and employment. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Afflictions *per se* are evils, and are the legitimate fruit of sin; but God, who is able to bring good out of evil, uses them for our good. If man had never fallen he would not have needed this discipline; but since he has fallen, God uses that which is the legitimate fruit of his sin to save him from sin, and perfect him in righteousness. Afflictions are beneficial in various ways.

In the first place, they are the only means by which some sinners can be arrested and brought to repentance. The Spirit wooes, the preacher warns and invites, loving friends admonish and persuade, but all in vain—the man remains careless and impenitent. But at length, when kind and gentle means have proved of no avail, God sends affliction—he takes away the man's property, or snatches from him by death a darling child or beloved wife, or lays the man himself on a bed of sickness. He begins now to reflect; he sees the folly of his past course; his hard heart relents; he yields to those gracious influences of the Spirit which he had hitherto resisted, and meekly bows his neck to the yoke of Christ, which he had stubbornly refused to wear. He can then say: "It is good for me that I have been afflicted, that I might learn thy statutes."

But afflictions are beneficial to the Christian, and that in two ways: 1. We are liable to forget God and neglect our souls in consequence of the ten thousand unfavorable influences surrounding us and our own imperfections; afflictions, as chastisements, serve to check us, to reprove us, and to bring us back into the path of duty. Some, like Paul, may be in danger of being "exalted above measure," not "through abundance of revelations" made to them, but in consequence of other benefits bestowed upon them, and it may be necessary for them to have "a thorn in the flesh, the messenger of Satan to buffet" them.

But as Christians we need afflictions to develop, mature and perfect in us all the Christian graces. God desires to make us perfect—"without spot or wrinkle or any such thing," "holy and unblamable and unreprovable in his sight." He would have us *symmetrical* Christians, possessing not only some but all the Christian graces, and possessing them in a state of perfection. That we may possess these different graces, and have them thus matured, it is necessary for God to use different means. The means that will develop one set of graces and virtues will not develop another. Prosperity would touch our natures at only some points, bring out only some graces, and make us only partial Christians, if Christians at all. But it is necessary that our natures be touched at all points, that they be affected in every part; to accomplish this it is necessary that we endure afflictions, that, like our Master, we be "made perfect through sufferings." As gold is purified by fire, so our hearts are, in part, to be purged from the dross of sin by the fires of affliction. God desires to see his own image reflected *perfectly* from our hearts. He only knows when his image is thus reflected, and what means are necessary to accomplish the end. An artist, who understands his work, knows much better than the uninstructed lookers-on when his picture has reached a state of completion; and, when it may appear already perfect to their superficial gaze, he toils on for months, it may be, before he reaches his own ideal of perfection. Our hearts are the canvas upon which the great Artist is drawing his own image. He only can tell when the image is sufficiently perfect, how long it will take, and what means are necessary. As he is infinitely wise and good, we may rest assured that he will use no unnecessary means. He will not permit a single trial, temptation or affliction to befall us more than he sees is absolutely necessary to bring out his image in our hearts in all its beauty and fullness. But as to the amount of discipline laid upon us in the form of suffering, we suppose that God is governed not entirely by what he sees we *need*, but partly by our *desire* to become perfect, and the extent to which he sees we will *bear* the ordeal. He intends to make us just as holy as we desire to be made, and as we are willing he should make us. He can go no further. The difficulty with many of us is, we would like to be holy and to rise to a high position in heaven, but we are not willing to make the necessary sacrifices, and undergo the necessary discipline in order to the attainment of the end. Wherever God sees a soul anxious to be holy, and willing to have holiness on his terms, he doubtless carries it through precisely that kind and degree of discipline which will bring it into the enjoyment of the desired boon. As the sick commit themselves into the hands of the physician, so should we commit ourselves into the hands of the great Physician of souls, and take cheerfully whatever potions he may administer, however nauseous, and submit patiently to the amputation of every sinful member.

Another benefit resulting from the afflictions of God's people is that the patience with which they are borne convinces the world of the reality of religion. Christians should, on this account, try to bear their afflictions with all possible patience, and thus show to the world that there is a saving and sustaining power in the religion of the Bible.

M.

NEWBERN, ALA., April 25, 1872.

REV. JAMES APPLEWHITE.

BIOGRAPHICAL.

Rev. James Applewhite, one of the pioneers of Methodism in Mississippi, was born in Wayne county, North Carolina, November 24, 1792. His parents, who were strict members of the old Baptist Church, removed to Robinson county while James was yet a child.

In early youth he was rather wild and reckless, and engaged in all the follies of the day. In his fifteenth or sixteenth year, through the persuasion of a pious old lady, he attended a Methodist love-feast. The services, so strange, so unlike any he had ever attended—seeing one admitted and another rejected—awoke him to a sense of his own danger, and he there resolved to turn away from the paths of vice and folly and seek the favor of God. Some weeks after this, while riding alone, he was happily converted, and shouted aloud the praise of God. Like too many, he neglected to join the church, and his ardor abated and his love grew cold.

In 1811 he removed, with his father, to Mississippi, and settled in Marion county while it was comparatively a wilderness. Being thus deprived of the privileges of the sanctuary and thrown into the company of the reckless frontiersmen, it is no marvel that he turned again to the paths of the destroyer—to use his own words, "became worse than ever before."

On the breaking out of the war of 1812 young Applewhite shouldered his musket to fight his country's battles, and continued in the service till Packingham was repulsed at New Orleans.

On the seventeenth of April, 1817, he was married to Miss Mary Ann Ragan, in whom he found a helpmate who has shared his joys and sorrows through a long and eventful life, and who still lives to mourn his loss. Some years after his marriage the hand of affliction was laid heavily upon him, and he was brought to death's door. While on his bed he again pondered the paths of his feet, and, like the prodigal, said: "I will arise and go to my Father." At the first opportunity, after his restoration to health, he joined the Methodist Episcopal Church, and immediately erected the family altar, on which, till the day of his death, the fire never ceased to burn. Long before his six months' probation was out, the joy of God's salvation was restored to him, and he felt, and his brethren thought, that the great Head of the Church had a work for him to do. He was accordingly licensed to exhort. This license now lies before me, signed by R. H. Hurbert, but without date. While an exhorter, such was his zeal, and so scarce were laborers in the vineyard of the Lord, that he would sometimes hold two prayer meetings in one night.

He was licensed to preach by the Quarterly Conference of Pearl River circuit, June 29, 1829. As a local preacher he was very active; in fact he was local in name only, as he had appointments for nearly every day in the week, and, like Paul, he sought to preach Christ in regions of country visited by no other minister. In some sections where he preached the people were so wicked that it almost seemed like casting pearls before swine, and a man less determined than he would have shrunk from the duty and turned aside to fields more inviting; but, nothing daunted, he unfurled the banner of the cross in those dark regions, and the wilderness and solitary places were made to rejoice and blossom as the rose.

In 1831 he was admitted on trial in the Mississippi Conference, and appointed to Leaf River circuit, Alabama district—J. H. Millard, presiding elder. While on this circuit he preached thirty-eight times in twenty-eight days. In 1832 he was appointed to White Sand circuit, Tombeckbee district, Alabama Conference. (It seems that in setting off the Mississippi Conference, in 1831, Bro. Applewhite fell into the Alabama Conference.) In 1833 he was admitted into full connection in the Mississippi Conference, and appointed to Pearl River circuit, Washington district—Thomas Clinton, presiding elder. In 1834 he was appointed to Washington circuit, New Orleans district—William Winans, presiding elder. In 1835 he was appointed to Yellowbusha circuit, Chahata district—O. S. Nash, presiding elder. At the close of this year he removed to Carroll county, and settled near where the town of Vaiden now is. In 1836 he was appointed to Yellowbusha circuit, Sharon district—J. G. Jones, presiding elder. In 1837 he was appointed to Carroll circuit, Sharon district—J. G. Jones, presiding elder. At the close of this year his health had so failed from excessive labor that he was compelled to ask for a superannuated relation. He was ordained elder by Bishop Morris, at Grenada, December 9, 1838. At the close of this or the following year, his health continuing bad, he asked for a location. As a local preacher he was not idle, but continued to labor as his health would permit, and was equally ready to preach to the great congregation at the popular hour, or to the unlettered sons of Ham, with whom he was a great favorite.

Some five or six years since, while in the pulpit preaching, he was stricken with paralysis, from which he never entirely recovered; but he continued to labor as his failing health would permit. Some four or five months before his death, feeling that the time of his departure was near, he sent for the writer to aid him in arranging his temporal matters, and requested him to bury him when he died, and write his obituary; he also requested that Bro. H. Williamson should preach his funeral sermon. He continued to linger till February 20, 1872, when the weary wheels of life stood still, and the disencumbered spirit took its flight to the home of the blessed. On the twenty-first we laid him in the family graveyard, beside his intimate friends and brethren in the ministry, Rev. J. G. Bruner and W. H. Crawford, there to await the resurrection of the just.

Bro. Applewhite was a man of vigorous intellect and strong feelings, and never shunned to declare the whole counsel of God. But few understood the great distinctive doctrines of our church better than he, or were more ready to defend them against any and every foe; and in so doing he would sometimes give offense, when nothing was further from his wish. He belonged to the old school of Methodist preachers, and ever wore the old Methodist coat. He was a great stickler for the old landmarks, and when visiting his friends he would always pray with them before leaving. He was a man whose heart and hand were alike open to the cry of the poor. Like Job, he could say: "The blessings of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I sought out."

He rests in peace, and doubtless his works will follow him. His funeral sermon will be preached at Columbiana, on the fifth Sunday in June, by Bro. Williamson.

W. H. HOLMES.

WINONA, MISS., April 27, 1872.

"'WE MUST ALL APPEAR,' or, as now it is generally admitted, 'we must all be manifested before the judgment seat of Christ,'—a far more searching thought. If we were to employ a homely expression, and say, 'turned inside out,' it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then; every disguise torn away; whatever any man's work has been, that day declaring it; and not according to its outward varnish, but its inward substance."—*Trench.*

The Christian Advocate.

THURSDAY, MAY 30, 1872.

IN THE VALLEYS.

Children in the valleys
Brawl and sport and run;
Wading in the brooklet,
Basking in the sun;
Gambolling up the hill-side,
Romping in the bowers,
Chasing spangled insects
'Mid the honeyed flowers.

Happy, heedless children,
In the twilight beam,
Picking shining pebbles
From the singing stream.
Sitting on the green banks,
Where tall shadows stand;
Grasping golden handfuls
Of the treacherous sand.

Foolish, thoughtless children,
Sporting all the day;
Lingering on their journey,
Home so far away;
Night is slowly dawning
'Mong her starlights pale,
O'er the homeless children
In the lonely vale.

Men are in the valleys,
Sporting through the bowers;
Chasing golden fancies
Through the fleeting hours;
Catching winged sunbeams
In the noontide's flame—
Ardent fingers grasping
Bursting bells of fame.

Oh! we're only children
Pleased with every chime;
Twining fond affections
Round the neck of Time;
Sitting in the valleys.
Spending life's short day—
Never, never thinking
Home is far away.

Sunset beams are sinking,
Day is nearly done,
And a mask is falling
O'er the mellow sun;
Still we stay, dispelling
Every shade and fear,
Hugging empty phantoms,
As if home were here!

English Magazine.

An exchange says that the following is the pithiest sermon ever preached:

Our ingress in life is naked and bare;
Our progress through life is trouble and care;
Our egress out of it we know not where;
But doing well here, we shall do well there.

To this we would add as a specimen of condensed expression, the following epitaph on Life:

I came at morn—'twas spring; I smiled;
The fields with green were clad;
I walked abroad at noon—and lo!
'Twas summer—I was glad.
I sat me down; 'twas autumn eve,
And I with sadness wept;
I laid me down at night, and then
'Twas winter—and I slept!

ROMAN AFFAIRS.

A Catholic, writing to the *Independent* from Rome, among other things says:

Holy week is past, and with it the hopes of many for a return of the grand religious ceremonies that have distinguished Rome, its church and churches, for the greatest half of the Christian era, attracting hither heretic and infidel, saint and sinner, from all parts of the globe. Because he cannot be king, Pius the Ninth still persists in refusing to exercise the public functions of bishop. The change is very great, and we shall ever remember at each recurring Passion-time the grandiose spectacles that we have been until now accustomed to—the pontiff-king borne aloft in the vast Basilica, over the prostrate multitude; the entrance into the great nave, as into a wide-extended field, of the brilliant regiment of fighting faithful, whose grounded arms touch the marble floors like the click of a solitary gun; their doffed helmets like the sweep of a white dove through the air; their kneeling, as of one man, at the elevation of the host; then the sublime voices of the papal choristers, and the silver trumpets filling the great dome with a far-away tempest of sacred sound; then the vespers, and above all the *Miserere* in the Sistine chapel. Yes, the change is very great, is sad; but it is best. For too long a time has the worship of God degenerated into spectacular ceremonies; and, we must confess it to the world, we have looked and listened, enjoying with sensuous eyes and ears, and yet before men and before God blushing at the pagan pageantry. But bigots in broadcloth and brocade, *contadini* in gay attire, and beggars in their rags, still go up to the temple of the living God, and kiss the foot of the black idol of Jupiter, called Peter, which to the shame of all Christendom is lifted up in this grand central cathedral of the Christian world! Over it hangs a golden canopy, and over that the mosaic portrait and the gold-lettered tablet that commemorates the assumption of divinity by a mortal man! We expect to live to see the day when both the black idol of iron and the idol of flesh shall be taken from their pedestal in the church of Christ. Jupitor will have a place in the Vatican Museum, and the other will have his place in history. Let us be patient.

Rome is filled, as never before, with strangers; and we are surfeited with kings, queens, dukes and princes, who go trudging and prowling about streets and ruins, just like everybody else. But what is it that attracts so many people to Rome today? Certainly not the church ceremonies, as they have almost ceased to exist. It is to see Rome free and the capital of Italy—to look upon her joy, to participate in her happiness. With the natural curiosity of the sight-seer, a presentation to the Pope goes in with excursions to the Coliseum, Catacombs, Forum, etc., as one of the things to do. We do not hesitate to say that this is certainly questionable judgment, if not principle, and we are certainly astonished that Protestants, who look upon the papacy as a monstrous wrong, and the Pope, if not the anti-Christ, certainly the representative of spiritual darkness and heresy, and the greatest enemy to the universal church, come flocking to pay court to Pope and papacy, and thereby adding to the flattery of the poor old man, who believes the whole world is really his, and in this manner giving importance to a position that is entirely anti-Christian and anti-scriptural.

Christians should not leave consistency and principle at home while they go a traveling.

As we said some time ago, Pius the Ninth was determined to abandon the false position he had taken in playing prisoner, and can only do so by openly denying what he has hitherto asserted to be true—that he was a prisoner in the hands of the Italian government. Last Saturday he boldly said, to a hundred persons of different nations, who were presented to him, and several of whom repeated it to me: "You hear it said that I am a prisoner. But you must not believe it, for I am not. I can go out of the Vatican when I will; but I am not going to run the risk of meeting Mazzini processions, and of insults that would certainly be heaped upon me." As the guarantee laws give the Pope all the honors of the king, with royal escort and the same protection as is given to Victor Emanuel, this pretended fear of insult is but a weak excuse.

The war in the Vatican still goes on between the two parties; for even the great center of unity, the Vatican, is divided against itself—one opposed to the Pope's departure; the other, the Jesuits, urging it on. His holiness longs to go, but prefers to stay.

ANTHROPOPHAGY.

Anthropophagy, or cannibalism, has been recently discussed by two German ethnologists, Drs. Andree and Schaafhausen. According to Andree, the motives of this hideous aberration are extremely varied. Besides mere sensual gratification, and hunger brought on by the dearth of other animal food, the passions of revenge and hatred, as well as religious precepts and gloomy superstition, play an important part in its production. It is, however, consoling to see that, in historical times, anthropophagy has been gradually disappearing; and we have but one single instance—that of the Bassuto people—to record in which the habit had newly arisen, having been previously unknown. Antropophagy has vanished, with the people themselves, from among the Iroquois and Algonkins; it has disappeared from among the people of the high plains of Anahuac, the Indians of Peru, and most Brazilian races. It is increasingly circumscribed in the Southern ocean by the dying out of the cannibal races and the pressure of the white settlers. The number of cannibals is still, however, very considerable. The following figures are, of course, only approximately correct, but they afford a standpoint from which to take a census of the class: The Battas, according to Friedmann, may be reckoned at 200,000 souls; the cannibals of the Niger Delta at 100,000; the Fans, according to Flenriot de Langle, at 80,000; the cave-dwellers of the Bassuto country—about a tenth of the whole population—at 10,000; the Niam-Niams at about 500,000; the Miranhas and Mesayas, according to Marloy, at 2,000; the other South American cannibals at 1,000; the Australian aborigines at 50,000; the Melanesians—without including New Guinea—at 1,000,000. This calculation gives a total, at the present time, of 1,943,000 human beings addicted to anthropophagy—a number in no degree exaggerated, but which actually represents the six hundred and ninetieth part of the whole population of our planet, or 0.14 per cent. Schaafhansen's views regarding the motives assigned for cannibalism are hunger, revenge, superstition, such as induces savages to devour a brave warrior to obtain his courage; and lastly, the gluttonous longing for a kind of flesh which is described as appetizing. Human sacrifice may sometimes be a relic of early cannibalism, an offering to deities who devour human flesh, or, it may be, an act of propitiation. There is evidence of the ancient or modern existence of cannibalism in most countries of the world, Great Britain being distinctly included. Even in modern times it occasionally breaks out in the civilized world; but, on the whole, its frequency among savages, and its general disappearance under improved social conditions through the efforts of missionaries, enable the writer to put it fairly into his argument in favor of a steady progression in civilization.—*Once a Week.*

We are not to search the distant horizon for beauties, while the flowers are beneath our feet.

SAPPHIRE, OPAL AND DIAMOND.

Take an ounce of the blackest slime of a beaten footpath on a rainy day, near a manufacturing town. That slime we shall find in most cases composed of clay (or brick-dust, which is burnt clay) mixed with soot, a little sand and water.

Let us suppose that this ounce of mud is left in perfect rest, and that its elements gathered together, like to like, so that their atoms may get into the closest relations possible. Let the clay begin. Ridding itself of all foreign substance, it gradually becomes a white earth, already very beautiful, and fit, with the help of congealing fire, to be made into the finest porcelain, and to be kept in kings' palaces. But such artificial consistence is not its best. Leave it still quiet, to follow its own instinct of unity, and it becomes not only white, but clear; not only clear, but hard; not only clear and hard, but so set that it can deal with light in a wonderful way, and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire.

Such being the consummation of the clay, we give a similar permission of quiet to the sand. It also becomes first a white earth, then proceeds to grow clear and hard, and at last arranges itself into mysterious, infinitely parallel lines, which have the power of reflecting not merely the blue rays, but the blue, green, purple and red rays in the greatest beauty in which they can be seen through any hard material whatever. We call it an opal.

In next order the soot sets to work. It cannot make itself white at first, but instead of being discouraged, it tries harder and harder, and comes out clear at last, and the hardest thing in the world; and, for the blackness that it had, obtains in exchange the power of reflecting all the rays of the sun at once, in the vividest blaze that any solid thing can shoot. We call it then a diamond.

Last of all, the water purifies or unites itself, contented enough if it only reaches the form of a dewdrop; but, if we insist on its proceeding to a more perfect consistence, it crystallizes into the shape of a star.

And for the ounce of slime which we had * * * we have a sapphire, an opal, and a diamond set in the midst of a star of snow.

If such beautiful and glorious transformations can take place in mere matter, through the ordinary operation of the law which God has appointed, what will the transformation be in man, who has a soul and an intellect, as well as a body, and on whose behalf God has interposed, and will yet interpose, in so mighty and marvelous a manner?—*Ruskin's Ethics of the Dust.*

The most ingenious, practical sarcasm ever made use of was that of the late Rev. Robert Hall, addressed to a clergyman who had obtained a lucrative living after a change of religious opinions. Mr. Hall had pressed him hard upon the question of church reform. The gentleman's constant answer to the arguments addressed to him was: "I can't see it." "I don't see it." "I can't see that at all." At last Mr. Hall took a letter from his pocket and wrote on the back of it with his pencil, in small letters, the word "God." "Do you see that?" "Yes." He then covered it with a piece of gold. "Do you see it now?" "No." "I must wish you good morning, sir," said Mr. Hall, and left him to his meditations.

Genial.—Rev. Alexander Henry, an English Roman Catholic priest, writes an epistle to Father Hyacinthe, wherein occurs the following passage:

"As a priest of the Holy Roman Church, Catholic and Apostolic, I experience a supreme pleasure in awaiting the day of death and of the last judgment, when I shall see you and your collaborators of the *Esperance de Rome* cast into the pit and its torments forever. When I reflect on the existence of such apostates as you, I bless the justice of God that it provides a hell."

The *Western Recorder*, the organ of the High Church Baptists of Kentucky, lays down the following axioms: 1. Baptist churches are the only gospel churches. 2. All Christians, unless it is wholly impracticable, should hold membership in some Baptist church. 3. The demands of the Scriptures would be met if all other denominations—seeing their errors—would disorganize.

In Paris a *gamin* met on the boulevards a fair lady carrying her pet dog in her arms. "Look!" cried he, "she carries her dogs and she puts her children out to nurse!" There are many of those creatures, this side of Paris, who have adopted dogs in place of their own children.

The Weather Signal Bureau now reports daily to steamboat captains and all parties interested the depth of the water on the bars of the Western rivers.

CHRISTIANITY AND POPERY.

Father Gavazzi, in a sermon on Sabbath last, said that the difference between Roman priests and evangelical ministers is this: "The one class preach allegiance to the Pope; the other to Jesus Christ, the fountain of all good."

It is this difference which causes the opposition of the papacy to all the forces of modern Christian civilization. The Pope, claiming to sit as God, and to exercise supreme and infallible authority over all men, in affairs both of faith and morals, strives to keep the world in slavish ignorance, and to hold in abject submission to a priestly dynasty all civil governments and institutions. To this end the entire hierarchy is now bending its arts, energies and resources. Hence its assault on popular education; its intrigues against republicanism; its cruel plots to plunge nations into revolt against chosen and constituted authorities; and its steady efforts everywhere to substitute the Middle Ages of dismal superstition for the enlarging science and practical Christianity of the present century.

Protestantism derives all its life as an emancipating and reconstructing power of Jesus Christ, who has all the fullness of God, out of which are poured the treasures of truth, grace and salvation into the souls who look directly unto him as the Alpha and Omega of their hope. And it is because of the divine energy which inheres in the gospel that the papacy shrivels and falls beneath it whenever and wherever the gospel is free to reach nations once in bondage to Rome. For this reason the papacy has acted with a due regard for its own preservation by cursing Bible societies and declaring popular education to be a damnable heresy.—*Christian Intelligencer.*

The Name of God.—It is singular that the *name of God* should be spelled with *four letters* in almost every known language. It is in Latin, Deus; in Greek, Zeus; Hebrew, Adon; Syrian, Adad; Arabian, Alla; Persian, Syra; Tartarian, Idga; Egyptian, Aumn or Zeut; East Indian, Esgi or Zenl; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Zenc; Croatian, Doga; Dalmatian, Rogt; Tyrrhenian, Eher; Etrurian, Chur; Margarian, Oese; Swedish, Codd; Irish, Dich; German, Gott; French, Dien; Spanish, Dios, and Peruvian, Lian.

The name of *God* in the Anglo-Saxon language means *good*, and the signification affords singular testimony of the Anglo-Saxon conception of the essence of the Divine Being. He is goodness itself, and the Author of all goodness. Yet the idea of denoting the Deity by a term equivalent to abstract and absolute perfection, striking as it may appear, is perhaps less remarkable than the fact that the word *man*, used to designate a human being, formerly signified *wickedness*; showing how well aware were its originators that our fallen nature had become identified with sin.

Origin of a Maxim.—The proverb "Cleanliness is next to godliness" is attributed in Bartlett's Dictionary of Quotations to John Wesley. But Wesley used it as a quotation, and its origin must be sought elsewhere. A learned rabbi of Richmond, Virginia, the Rev. Dr. Bettelheim, in a letter to the *Dispatch* of that city, traces its origin to the Talmud, as follows:

"This maxim appears first in a *Beraitha* as the last *Mishna* of *Sota*, chapter 9; *Talmud jerus., Shakalim*, chapter 3, page 6; *Talmud babl., Absarah*, page 20, b.; *Jalkut, Sh. Isaiah*, No. 263; and *Alfassi Ab; sarah, ibid. loc.* Here it reads as follows: '*Phinehas ben Yair* says: "The doctrines of religion are resolved into (or are next to) carefulness. Carefulness into vigorousness. Vigorousness into guiltlessness. Guiltlessness into abstemiousness. Abstemiousness into cleanliness. Cleanliness into godliness (equal to holiness,)"' etc. Literally next to godliness."

A Finnish mission was commenced in South Africa in the summer of 1870. Two stations are already formed, and preparations have been made for a third. The missionaries have located themselves with Tji Kongo, the King of Ondonga, and with Najuma, the King of Ovakuambi. These princes were at war with each other; but, having received their teachers in a friendly manner, they consented, upon the entreaty of the latter, to enter relations of amity. After the arrival of two missionaries, who were expected as a reinforcement, another station was to be commenced.

A vacancy having occurred in a certain church by the resignation of the organist, the trustees advertised for a candidate for organist, music teacher, etc. Among the numerous replies to the advertisement was the following: "Gentlemen—I notice your advertisement for organist and music teacher, either lady or gentleman. Having been both for some years, I offer you my services."

RELIGIOUS INTELLIGENCE.

A Miss Wilson was recently ordained a deacon in one of the Episcopal churches in Brooklyn.

A single Bishop in the Protestant Episcopal Church reports that two hundred and seven out of two hundred and eighty-five clergymen ordained by him came from other religious bodies.

The Methodists in England are divided into seven distinct organizations, numbering in the aggregate 637,417 members, 2,904 ministers, and 32,385 local preachers. The proposition of organic union is freely discussed among them.

The Presbytery of Brooklyn has adopted an address to the General Assembly, requesting them to enact a statute forbidding to ordain women to the gospel ministry, or to allow them to preach or teach in public and promiscuous assemblies.

A Sign of Civilization.—The Creek Nation have a well-organized public school system, where their children are taught the rudiments of the English language. They are now ready to give $10,000 for the erection of a Baptist seminary, when the teachers are provided for it.

Church and State, in its desire for Christian union, is willing that the bishop should be considered not as belonging to a superior order of the clergy, but simply as the first among equals. This is the Methodist theory, and the Low Churchmen are certain to adopt it before long.

Italian Church.—Father Gavazzi comes to this country in behalf of the Free Italian Church. He says that he wishes to lecture in different cities, and "earn money enough in America to create an evangelical college in Italy to educate ministers to preach the true gospel of Christianity."

Heresy in Scotland.—It is stated that the Bishop of Argyll is to be tried for heresy, by the College of Scotch Episcopal Bishops, the "heresy" being his doubt as to the claim of the "apostolical succession," and his avowed recognition of the orders in other communions, not Episcopal.

Awakening.—The Greek Church in Russia is said to be waking to new missionary activity, not only in the various parts of the vast Russian empire, but also in China and Japan. The president of the Missionary Society at Moscow, a former bishop of Kamtschatka, is said to have been the means of converting forty thousand heathen!

Mr. Hammond considers the revival in Lawrence, Kansas, in which 1,000 persons out of a population of 12,000 were converted, as the most successful work in which he has ever engaged, with the single exception of one in Dumfries, Scotland. The approximate number of the conversions in the principal towns in Kansas is as follows: Leavenworth, 500; Lawrence, 1,000; Topeka, 600; Atchison, 300; Fort Scott, 400. In addition to these, meetings have been held in many of the smaller towns, with very important results.

The Christian Evidence Society is meeting with gratifying success in its mission of opposing the progress of skepticism and every form of unbelief among the lower classes of London. At a recent drawing-room meeting, Rev. Mr. Cowper stated that in the course of his experience in combatting the errors of infidelity he had heard advocated in the streets of the metropolis Mohammedanism, Buddhism, Hindooism, Judaism, Popery, Atheism, Pantheism, Deism, and, indeed, every kind of religious disbelief. Mr. Ellis said that he had found that the various views or objections presented in reply to his arguments proceeded more from the heart than the head, as attempts to quiet the conscience by denying the truths of Revelation. Rev. Newman Hall regarded as the best evidence of the truth of the Bible the wonderful transformation which it effected in the lives of converted sinners. He was of opinion that the working classes were not so largely tainted with infidelity as many supposed. He always found them readily disposed to listen to the plain, earnest representation of the gospel.

India.—Rev. P. M. Buck, of Shahjehanpore, writes that he had just closed, February 10, a protracted meeting in their Christian village, Panahpore, which continued one week. "God was present in a very gracious manner. Nearly all seemed to realize that we were on holy ground, and many a heart was filled with the Spirit as never before. Most of these men and women professed to obtain pardon and the witness of the Spirit during last year, when we were visited by Rev. William Taylor. But some had failed to walk in their first love. These were restored, and the others were greatly strengthened and confirmed. One recently turned from Hindooism and professed to find salvation. Two helpers were present, and were greatly blessed, and labored with much earnestness. I believe they are being qualified by the Spirit to lead souls to the cross. On the last day I administered the Lord's Supper, and the Master was with us. I also on the same day baptized nine children and three adults."—*New York Christian Advocate.*

A correspondent of the *Allgemeine Zeitung*, writing in reference to the recent persecutions of Christians in Japan, declares that the French missionaries have lately been pursuing a course similar to that of their Jesuit predecessors, already described in this column. During the past year they have been secretly wandering through the villages in the neighborhood of Nagasaki, telling the peasants that if they would accept the Catholic religion they would not only be protected by France, but have their freedom procured and be raised by that power to important positions in the State. Whereupon the people rose in masses, expelled tax collectors and other government officials, and attacked adjoining places adhering to national authorities. The government of the Mikado at first strove to restore order by proclamations and decrees, which were met with disrespect on the part of the insurgents, who continued to disobey laws, maltreat officials, until their leaders were arrested by the rulers and sent to another province, the French embassador having refused to send away the missionaries who were the cause of the rebellion. All reports of cruel treatment of those deported are wholly without foundation, and were sent forth by the Jesuits from Nagasaki. The Japanese government not only admit, but do not distrust English and American Protestant missionaries, knowing that they employ moral teachings, and not political means, to accomplish their objects, which also are well understood to be of a nature calculated to strengthen and establish its power.

Sicily is now a scene of activity on the part of Waldensian evangelists. On every side they find unexpected readiness to hear the preaching of the true way of salvation, and brighter prospects for the extension of the gospel than have ever occurred in the annals of Italian reform. Even in inland towns the people are intelligent and desirous of knowing the truth, instead of ignorant and superstitious. Convents have long stood empty, because their occupants were not in favor with the people; friars and monks have been driven away; and for the last two years the masses have been living in a state of incredulity or indifference, not knowing which way to turn. They eagerly purchase Bibles and religious books of colporteurs; and, finding them to contain truths very different from anything they used to hear from priests, are deeply interested, and often embrace with joy the plan of salvation by grace through faith in the Redeemer. Having always been told to look to the Virgin, and having never known of the Savior except as a child in the manger, or as represented on a crucifix, they listen to the preaching of the gospel with wonder and bewilderment, and at the close of an address crowd round the minister, begging him to continue, or wishing to confess, or asking many questions. At San Filippo d'Argiro, the ancient Agira, a baron opened his palace, and desired that the meeting should be held in his great drawing-room. He himself stood at the door to receive the people that came to hear the gospel; and, seeing some of them not venturing to enter and standing at a respectful distance, he, with the greatest cordiality, bade them come forward. Rev. A. Malan visited Riesi, on receiving a petition, signed by seventy-six persons, setting forth "that it is their ardent desire to have an evangelical pastor resident in the commune, in order that there may be promulgated among them the truth, which till now has been obscured, and by the exposition of which the inhabitants would fain be fed. Therefore, may it please you to come with all speed to Riesi." St. Joseph's church being thrown open to him, he preached six times, in the presence of the Syndic of the town, to large audiences, and finally to a crowded assembly, on the subject of drawing nigh to the Son of God in penitence and finding peace through faith in his blood, with all the effects of a revival. The magistrates of the town promised to appropriate the Church of St. Joseph for Protestant worship, furnishing everything necessary for the meetings, if an evangelical minister might be sent to reside among them. An able, faithful evangelist certainly could have no greater opportunity for winning souls to Christ. When he was about to return, the people testified to the sincerity of their gratitude by coming to the house and shouting: "Long live the evangelical pastor!" As he departed, they increased in number and enthusiasm, accompanying him fully half a mile out of the town; and the last sounds heard in the distance, as he rode away, were the shouts of "*Viva il Pastore Evangelico!*"—*Independent.*

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THE SEEKER.

The promises to those that seek are very direct and encouraging: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." We might quote pages from the Bible going to confirm the general declaration that the true seeker always reaches the gracious experience of pardon, and obtains a comfortable sense of his acceptance with God. The Savior's language is very positive, and, as quoted, stands without qualification. In another place, where he exhorts his hearers to "strive to enter in at the strait gate," he says that "many shall seek to enter in and shall not be able;" but this "many" must be other than true seekers — those, perhaps, who seek not earnestly, or those who begin to knock after the door is shut. The prophet throws some light upon the matter when, in well-chosen words, he exclaims: "Seek ye the Lord while he may be found, call ye upon him while he is near." A right and timely seeking is sure to lead to the great discovery. "If any man will do his will, he shall know of the doctrine."

This honest purpose to do the will of God is the initial point, and the main qualification in genuine inquiry. There may be much ignorance, spiritual darkness, blindness and hardness of heart, and manifold errors in the views of doctrine, but the sincere purpose to know and do the will of God is sooner or later crowned with light and assurance. A seeker, bent on doing and knowing, absolutely submissive, and realizing complete dependence upon God, is a rare character. Of the thousands who profess to be seekers, but few really are so. They have not surrendered themselves to God and his guidance absolutely, with the courageous determination to obey the truth at every sacrifice. God has pledged his word to him that asketh; his paternal character and love guarantee the blessing, and the gift of his Son is the abundant warrant that he shall "with him freely give us all things."

Neither do we suppose there is any arbitrary sovereignty in the ordinary bestowal of salvation. Some seem to seek a long time, and are a good while baffled in their efforts to obtain peace. But do they really and truly seek? Jacob wrestled all night, but the necessity was in himself. It took him till daybreak to reach the conditions of mercy.—When he became a seeker, when he reached the point of complete submission and genuine faith, he prevailed. The Lord "blessed him there." God exercises his wise and loving sovereignty in his providence, but we cannot suppose that he withholds his salvation for a moment from those who have complied with the terms upon which it is possible for him to grant it. Why, then, this long delay in finding? Because we have never truly sought. "He that seeketh findeth;" and until the elements of a true seeker are in us there can be no finding. Many who suppose themselves to be seekers are long in becoming real inquirers. Their asking has been no asking, and therefore they have not received. The reason the door is still closed against them is that they have never knocked. God has no purposes to subserve in keeping a soul out of his kingdom a single hour after that soul comes to Christ. It is no part of his plan to hang the sinner up in jeopardy, and to keep him in darkness and uncertainty. When we are ready to admit him the Savior comes into the heart, and brings with him the banquet of love. He who stands at the door of the soul and knocks for admittance, does not at the same time hold and bar the door. This is done by ourselves.

Men sometimes fall into a sullen complacency under the persuasion that they have sought, or that they are seekers, and that the failure lies not at their door. It is God, and not they, who hedges up their way to life. There is no greater delusion than this. Infinite mercy pursues them with invitations, persuasions and convictions, but they have never yielded to the voice of the Spirit, nor have they ever fairly and candidly purposed to do the will of God. Had they sought they would have found, had they asked they would have received. The path of some to the knowledge of the truth may be environed with peculiar hindrances—speculative difficulties, tendencies to skepticism, and temptations numerous and diabolical; but seeking will bring them out into the light. God is the rewarder of them that diligently seek him, and there are no depths out of which he will not hear the sinner's cry for help. The condition which embraces all conditions is to seek. This will lead to all discoveries and to all experiences which are to open into the delights and satisfaction of a new and holy life. When we become humble enough and honest enough to pray, and to feel the necessity and to seek the guidance of the Holy Spirit, the clouds and shadows give way before the celestial beams, and the light of life breaks forth upon us.

General Conference, M. E. Church.

On Tuesday and Wednesday, the twenty-first and twenty-second of May, eight Bishops were elected. Thomas Bowman, D. D., heads the list. He is fifty-three years of age, a preacher of commanding power, and since 1859 he has been president of the Indiana Asbury University, located at Greencastle, Indiana. Wm. L. Harris, D. D., LL. D., was born in 1817, and during his entire ministerial life has been a member of the Ohio Conference. He has filled the office of assistant missionary secretary for the past twelve years. He has also been elected secretary of every General Conference since 1856. Randolph S. Foster, D. D., LL. D., is a native of Ohio, born in 1820, and since 1850 he has been a member of the New York Conference. Two years ago he succeeded Dr. McClintock as president of Drew Theological Seminary. As a scholar and preacher he has perhaps no superior in his church. Isaac W. Wiley, D. D., was born in 1825, a native of Pennsylvania, and a member of the Newark Conference. Since 1864 he has been editor of the *Ladies' Repository*. Stephen M. Merrill, D. D., is a native of Ohio, born in 1825, a member of the Ohio Conference, and for the last four years editor of the *Western Christian Advocate*, published at Cincinnati. Dr. Merrill is a good editor and writer, and is said to be a strong preacher. Edward G. Andrews, D. D., is about forty-seven, a native of New York, and at the time of his election pastor of the Seventh Avenue church, Brooklyn. He has the reputation of being a most eloquent preacher, and one of the most effective. Gilbert Haven, D. D., is, of course, the brilliant, the irrepressible, the superlatively radical editor of *Zion's Herald*, Boston. He is a native of Massachusetts, born in 1821. Jesse T. Peck, D. D., is the oldest of the eight, being upward of sixty years of age, and the greatest man of them all physically, if not otherwise. He is widely known, and of late years has been actively engaged in establishing the Syracuse University in central New York.

Besides the disposal of the election of Bishops, the Conference has adopted a new plan for the support of the Bishops. Heretofore it has been drawn entirely from the Book Concern. The amount is hereafter to be apportioned to the several Conferences, and to be raised directly from the people, the Book Concern, however, for the present to advance and make up deficiencies when needful.

LETTER FROM BISHOP KEENER.

VAIDEN, May 20, 1872.

MR. EDITOR: On yesterday I dedicated the new Methodist church at this place. The day was pleasantly cool, the congregation large, and the collection enough to pay the balance due on the house, to buy a bell and put a fence around the lot. Unlike the cramped policy, which gets the least quantity of land necessary for a church site, the friends of Methodism here have secured about three acres, finely situated in this springing railroad village. The building is a handsome frame, with turret-shaped steeple, very neatly put up; about thirty-four by fifty-five. The whole membership here numbers but thirty-five, and the prospect of being able to build a church for themselves was very dim a year ago. But enterprise and industry can accomplish as much in the way of doing good as in that of making money. The preacher in charge, Rev. T. C. Parish, deserves to be mentioned in this connection, as he builds wherever he goes. I wish we had a dozen such indomitable synagogue-builders in California. But one marked feature in this success is that gentlemen not members of the church bore the brunt of the undertaking. Dr. Vaiden gave $750 toward it, and Mr. Kopperl interested himself in securing a fine sum from parties living at a distance—New York and St. Louis merchants—besides giving very generously himself. Of our own friends who belong to the church, I may only refer them to the words of the Master: "*So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*"

I have no doubt this house will quicken the regions about, and that before long our church will rejoice in seeing another beautiful house for the service of our God quietly and suddenly appear as the first star of the evening. So, too, I hope that a parsonage will be secured for this circuit by the same liberal, enterprising parties to whom we are so largely indebted for this church at Vaiden.

The fields are in good condition—everything clean and ready for the expected showers. I doubt not the Lord will trust these people with another crop. Some farmers scarcely venture to hope as much; but "the Lord is better to us than our fears." I have long since considered the economical problem of the country solved, despite the drawbacks which have been sorely suffered. Its moral and religious future is a matter with me of much deeper concern and more difficult solution. Let us rejoice in the labors of those self-denying, unknown and unobtrusive men who go about building churches and preaching to the people. In no small degree they are the conservators of everything good in the land—the salt which has not lost its savor. K.

MRS. ELIZABETH TAYLOR, wife of Rev. E. J. Taylor, of the Ocean Springs circuit, Mississippi Conference, died at the parsonage, Ocean Springs, on the eighteenth of May. She was the daughter of Rev. P. H. Napier, of the Mississippi Conference—a most estimable lady, a devoted Christian. Her end was triumphant. Her obituary will appear in the ADVOCATE soon.

GOD has two thrones—one in the highest heavens; the other in the lowliest hearts.

The Bishops and the University.

The Bishops, at their recent meeting in Nashville, took the following action concerning the Central University:

Resolved, That the College of Bishops accede to the request made by the Board of Curators of the contemplated University to locate the institution whenever the sum of $500,000 shall be pledged for the enterprise.

Resolved, That by this act we are not to be understood as implying that the said institution is to be considered as connectional to the damage of existing colleges and universities. We can take no official relation to the Central University that will discriminate between it and any and every other institution of the church; nevertheless, we feel free to give our decided approval to the combination of the several Annual Conferences represented in the Convention at Memphis, or so many of them as may agree together, acting through their respective bodies, in getting up an institution of the highest grade.

Resolved, That, as the question of theological schools is in controversy among our people, we propose no action that may be construed into an expression of our collective opinion on the subject; but it is made a condition of the first resolution that the theological department, to be comprised with the literary and professional departments of the proposed Central University, be such as is consistent with the action of the General Conference held in Memphis, 1870, in the words following:

"*Resolved*, That we indorse the action of the last General Conference in reference to biblical chairs in connection with our existing colleges, as the best available means for training young preachers."

Resolved, That our secretary be instructed to give notification of this to the board.

The Board of Trustees replied to the Bishops as follows:

NASHVILLE, May 10, 1872.

TO THE BISHOPS OF THE M. E. CHURCH SOUTH: Your communication in reply to the letter addressed you by the Board of Trust of Central University was received at the hands of your secretary, Bishop McTyeire, and I am instructed to forward you the following resolution adopted in reference thereto:

Resolved, That the terms and conditions upon which the Bishops of the church are willing, in due time and proper form, to accede to the request made of them by the late Educational Convention held in Memphis, to locate the proposed University, are, in the judgment of this board, sufficient to encourage it in the prosecution of the scheme of education contemplated by said convention; and as such they are hereby accepted in good faith by this board.

Resolved, That the secretary furnish a copy of this resolution to the College of Bishops.

D. C. KELLEY, Sec'y.

Bishops Pierce and McTyeire, anent the University discussion, publish the following card:

The controversy between us, growing out of the proposed Central University, comes to an end, with satisfaction to ourselves, and, we trust, without any damage to the church, whose welfare we both have been seeking to promote. The occasion of it has been adjusted by the unanimous agreement of the College of Bishops, and upon terms agreeable to all the parties. We hope the result will be beneficial to all the interests concerned. Our personal feelings have never been involved, and with mutual confidence and brotherly kindness we now close.

G. F. PIERCE.
H. N. McTYEIRE.

MAY 10.

WE ARE SORRY TO LEARN that Bro. Samuel Armstrong, of the Louisiana Conference, has been prevented by affliction from attending to his work. A man of long and faithful service in the itinerant work, we are sure that he has the sympathy and prayers of all his brethren. In a brief communication lately received Bro. Armstrong writes:

I am sorry to say that I have not been able to move to Alexandria—confined at home by rheumatism. It is the first time in thirty-five years that I have failed to meet my appointment promptly. It troubles me very much to know that the church is without a minister. I have no idea when I will be able to visit my field of labor, if ever. I ask your sympathy and prayers. I hope you are pleasantly situated in your work. Your paper pleases us very much. Our church in north Louisiana enjoys a season of peace, and, I hope, is preparing for the day of battle and victory.

"THE word 'impossible' is the mother-tongue of little souls," said Lord Brougham.

FREE CHURCH OF ITALY.

Father Gavazzi, in his address before the General Conference in Brooklyn, gave the following interesting statement of the work in Italy:

In a general point of view our evangelization had its beginning in 1848. If any would serve God aside from the prescribed forms of the Romish Church, they had to do it secretly among themselves, and with the police at their doors. I am right when I say before 1848 we had not one single place of public worship in Italy other than those of the Romish Church. In 1853 there was a church commenced in Turin. From 1848 to 1859 there were five congregations gathered, so that of the different agencies in Italy in 1860, and from 1860 to 1870 or 1871, we had the one Evangelical Waldensian Church, the Free Church of Italy, the Methodist Church, and in some small sense the Baptist Church. Now we have ten thousand communicants and thirty thousand hearers. (Applause.)—That is the progress the church has made in Italy during the last ten years. This is owing to one fact, namely, we are harmonious, realizing the great value of the Apostle Paul's advice to keep the "unity of the Spirit in the bonds of peace;" we try to keep to that, and therefore no sectarianism, and therefore no pedantic scholastic theology, but the Bible, and the Bible only, in my Free Church of Italy. We have scattered here and there some thirty-five churches. They are supported by single individuals, by groups, by committees of Geneva, of London, of America, and of the American and Foreign Christian Union. * * *

When I was in America, twenty years ago, some of my friends almost reproached me for not having one church. Then I had to remain an independent evangelist, and so I could say to my Italians, "I am not sent to you by any foreign denominations, but I am sent by the Father of all, who sent Paul to preach his gospel," and so they would hear me. But now I can say to my American brethren, "I have a church which is for me and to me the best hope of Italy," because it is my opinion it is the best hope for the evangelization of my Italian country. Thanks to God, we have overcome all past difficulties, and we have in the end, and almost now, a kind futurity, because the American Foreign Christian Union has come to the conclusion and the decision that after having supported for so many years in Italy these separate churches, it will now send its aid to the Central Evangelical Committee of the Free Church of Italy, and so we shall have one mind and one scope, and evangelization will advance more and more rapidly. I am thankful to the American and Foreign Christian Union for its past help; but now that this great General Assembly might know our aim, and so sympathize with us, I would say a word.

We have called our church in Italy "free" for various reasons. That word, my dear friends, must ring in your ears as sweetest melody. *Free!* (Applause.) We have nothing to do with the government. We are free from all State interference. We preach the gospel to our hearts' satisfaction. It is the Free Church, but it is the Free Christian Church, for somebody would ask, Is it a Christian Church? Yes, it is a Christian Church in Italy. We do not make any compromise in our country. When we came out of the Church of Rome, we came out *in toto*; (applause) therefore, by calling ourselves the Free *Christian* Church, we mean that there is not one single hair of Rome left on our heads. (Laughter and great applause.) We call it the Free Christian Church of *Italy*, for it is composed entirely of native Italians; our pastors and our school masters are Italians, and therefore it is the Church of Italy, and therefore it takes our hands, our hearts and our minds. Reasoning and serious people asked me some time ago, Why do you intend to try to make anything of your church? They say, Why do not you import some of our Protestant denominations? Why don't you try to reform the Church of Rome?

Let me ask what kind of Protestant denomination should I have imported into Italy? Of course you would say the Methodist. That would be reasonable for you; but the Episcopalians, the Presbyterians and the Dutchmen would have their objections; and if I had imported the Dutch, others would have objected, and by one importation many would have been displeased; therefore, not to displease anybody, I did not import anybody. Do not say to me that there is a national pride in having an Italian Church. You Americans would not like to be evangelized by Italians, and the Germans would not like to be evangelized by the Frenchmen. (Laughter.) You will permit the Italians to like to have the evangelization of Italy come from Italy. But then you may say, Why not take Protestantism into Italy? Let us understand each other. Protestantism is Christianity. (Applause.) So if I preach Christianity to the Italians, that is preaching Protestantism. Do you see? Christianity is one. We are not of Paul, and Apollos, and Cephas, nor of Luther, or Melanchthon, or Calvin, or Wesley, but we are all of Christ. We have preached Christianity in Italy, and is not that enough?

But some may ask, Why do you not reform the Church of Rome? That would be very pleasing to Roman Catholics to find themselves reformed; but let me say, that in my old age I do not wish to become a fool, and it would be foolishness to try to reform an unreformable thing. (Laughter.) Some have asked me if that church cannot be reformed. I have had a little experience that will illustrate this. When I was with Garibaldi in his campaigns my duties were in the hospitals and in looking after the wounded on the field. I noticed that when the surgeon went to see a wounded man, if the little finger was wounded and gangrened, he would cut it off to save the hand; if the hand were gangrened he would cut off the hand to save the arm, and if the arm were gangrened he would take it off to save the body; but if the body was all gangrened, he would never cut it into a hundred pieces in order to save nothing. (Great applause.) He would simply commit such a body to the undertaker as the only chance for him. (Laughter.) That is just the case in the reform of the Roman Catholic Church. Before the days of the Council of Trent it might have been reformed, but after the errors of that council, and of those that followed it, and which were crowned by the blasphemous utterances of the Council of the Vatican, that church is gangrened through and through, and the best way is to commit it to the undertaker. (Prolonged laughter and applause.)

What is meet and what we mean to do, is to return to the pure Church of the Apostles.

You cannot imagine how long we had to fight in order to get out of the influence of sectarianism. That was the work of ten years. For when the various denominations would come to Italy, each saying, "We are the true church," the Italians preferred to remain in Rome rather than to go into a church they knew nothing about. So we had to get free from this as best we could. We have tried to fight extremes with the word of God, avoiding scholastic theology. We also had to fight against a foreign theology that our hearts revolted at—a theology that teaches eternal decrees of damnation. We had to come simply to justification by faith, to be shown by a holy life. We have now a scriptural church in Italy, and I stand before you today to recommend it to your minds and your hearts and your pulpits.

WEEK OF PRAYER.

It is recommended by the Bishops of the church that the week of August 11–18 be observed for special religious services throughout our communion—the Friday included, as a day of fasting.

The following objects are set forth, upon which our prayers and supplications may be united:

That the Lord would send more *laborers* into his vineyard.

For his blessing upon our institutions of learning, and the conversion of the young.

For the increase of his kingdom among men.

WE AGREE with "An Inquirer after Knowledge," that our Sunday school exhibitions should be free from all appearance of evil, and that scenes which look like dancing, and all such half profane and half slang phrases as "good gracious," and the like, should be carefully avoided. The exceptions taken by "An Inquirer after Knowledge" were perhaps felt by other spectators, and we offer nothing in vindication. Knowing nothing about dancing ourselves, we are not prepared to judge of the matter to which our inquirer alludes. Let us hope that in future such occasions of unfavorable criticism may not occur. We are sure that no one connected with the preparations for the anniversary had the least suspicion that the most tender conscience would be afflicted.

MR. J. M. REID, an old and highly esteemed citizen of New Orleans, died on Tuesday, the twenty-first of May. Mr. Reid was a native of North Carolina, but a resident of this city for nearly forty years. In his death we have lost an upright and valuable citizen.

THY LOT is seeking after thee; therefore be at rest from seeking after it.—*Arabic Proverb.*

Married.

By Rev. W. E. M. Linfield, at the residence of Mrs. Harper, in Copiah county, on the twenty-third of May, Rev. HENRY P. BOWEN, of the Mississippi Conference, to Miss ELLA O. MALLEY.

Obituaries.

DIED, of whooping cough, in Newbern, Alabama, April 30, 1872, MAGGIE, infant daughter of Charles W. and S. M. Turpin, aged about four months. Thus another harp has been added to heaven's choir, another bright cherub to heaven's hosts. Another tender lamb is sweetly reposing in the arms of the great Shepherd, that the hearts of the parents may be drawn thither too.

W. A. MONTGOMERY.

DIED, on the third day of April, 1872, in Covington, Louisiana, Mr. M. J. and Mrs. F. H. Scott's darling little boy, LEGRANDE, aged seven months. The infant looked sweet even in the cold embrace of death.

Thus the blooms of life's fair bower
By the cold hand of death are riven;
This bud was nipped ere 'twere a flow'r—
In heav'n brighter hues are given.

Weep not, mourn not, for th' young that die—
They stay not long to learn life's pains—
Their forms, too fair for earth to try,—
For what we strive are *their* quick gains.

HENRY P. BOWEN.

DIED, of consumption, on the sixth day of December, 1871, in Holmes county, Mississippi, Mrs. SALLIE CARTER, wife of Mr. J. H. Carter, in the twenty-ninth year of her age. She was the daughter of Mr. Lewis Fonville. Bro. Fonville died a few years ago, leaving two sons and five daughters. The sons and one daughter are spared their mother for her comfort in the evening of her life. Four of the daughters have joined the father in paradise.

The family were remarkable for amiability. Sister Carter embraced religion fourteen years ago. Her light shines with a steady ray, leaving sweet assurances of rest with God for the consolation of her bereaved husband and family.

"Let the world bewail their dead,
Fondly of their loss complain;
Sister, friend, by Jesus freed,
Death to thee, to us is gain.
Thou art enter'd into joy;
Let the unbelievers mourn;
We in songs our lives employ,
Till we all to God return."

B.

MRS DORCAS CHANDLER died at the residence of her brother, Hon. Daniel Pratt, in Prattville, Alabama, April 18, 1872, in the seventy-seventh year of her age. She was a native of New Hampshire. She consecrated herself to the service of God in early life, and became a member of the Congregational Church, in whose communion she lived until 1850, when, owing to her declining health, at the solicitation of her brother, she came South, after which she joined the Methodist Episcopal Church South.

She was married to Mr. Joseph Chandler in 1838, but her wedded life was short, as her husband lived only nine months after their marriage.

Sister Chandler was of a quiet, modest and unobtrusive disposition. She made no attempt at outward show, but, by the scrupulous observance and constant practice of Christian duties, made her ornament that of a meek and quiet spirit, which is in the sight of God of great price."

Until her sense of hearing became impaired she was one of our most faithful and efficient Sabbath school teachers. In everything her hand found to do she exhibited that prominent trait of character which distinguishes the Pratt family—punctuality and perseverance.

For the last twenty years of her life she resided in the family of her sister, Mrs. Holt, where her slightest wishes were anticipated, and reciprocal love and sympathy soothed and cheered the heart that was saddened by its irreparable loss. During the last few months of her life she was a great sufferer, her disease being that of the heart. But as the hope of this life went down under the shadow of approaching death, the hope that is in Christ grew brighter, until it was swallowed up in the fruition of heaven.

I visited her often during her last illness, but never found a shadow of doubt resting on her mind. Believing that her work on earth was accomplished, she earnestly desired "to depart and be with Christ," feeling that for her "it would be far better;" yet she questioned not the wisdom of God in detaining her, and with sweet confidence she patiently suffered, and awaited the Father's call, when she calmly fell asleep in Jesus. For more than forty years a faithful follower of Christ, she now rests from her labors of love, leaving the heritage of a pure and spotless life to those who loved her on earth.

R. S. WOODWARD.

DIED, at his residence in Vienna, Louisiana, December 7, 1871, Colonel ANDREW GIBSON, after a severe illness, which his attending physicians pronounced apoplexy. For many years he had suffered much from nervous attacks, which terminated in an apoplectic stroke. He was born in Upton county, Georgia, May 14, 1814; moved to Macon county, Alabama; from thence to Jackson parish, Louisiana, where he remained till the good Master called him to rest—to fold his arms and sleep in Jesus.

The few days of his sickness were full of suffering, both mental and physical; but toward the last the all-wise One saw fit to take away consciousness, and he passed into the bright world unmindful of the sobs of his despairing family and many friends who stood around his death-bed. During the early part of his illness he repeatedly expressed his willingness to die—only regretted leaving his wife and children; for these he was deeply concerned. When his baby girl was brought to his bedside he asked that she might be kept out of his sight, saying: "It grieves me so to think I must leave her."

Being deprived of father and mother at an early age, with the care of younger brothers and sisters, he applied himself diligently to the sacred trust, thus early learning lessons of self-reliance, firmness and prudence, exercising all those rare faculties of head and heart with which he was so abundantly gifted.

A few months before his death he decided, in the calmness of his mature judgment, to live with the people of God, and attached himself to the Methodist Episcopal Church South. All who knew him, even the casual observer, took him to be an excellent, moral man; but we who heard his serious expressions of the concernments of eternity, saw his love for all good men, the purity of his purpose and action, the blamelessness of his life and innate goodness of heart, have an exalted view of his benevolent character.

In all the relations of life, in his intercourse with the world, he was conspicuous for the exercise of those virtues which are the best test of right principles, and which gave him a passport to all hearts, and secured him universal sympathy and esteem. He was gifted by nature with great decision of character, a sound judgment, a close and vigorous conception of right and wrong, a quick discernment of the true and refined, and a religious detestation of the false and frivolous—"the vanities and vices of the land." Such, indeed, was the great energy and beauty of his character that it was impossible to be many hours in his company without acknowledging his worth and superiority.

He had many sorrows, which his noble and delicate constitution of mind rendered him keenly susceptible of feeling; but they had become directed that, instead of concentrating on self, they prepared him to understand and feel for others. But such a character needs no eulogy—such a man cannot pass through life without leaving the impress of his actions as relics to others. His family and friends are bowing under the burden of this sore affliction, but are filled with consolation by reason of the victory won through the grace of God.

SAMUEL ARMSTRONG.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending May 27, 1872:

A—W R Alexander $5, Philip Allen $6, D Appleton & Co 3 lots, Wm T Ashford $2.

B—E Belanger $14.35, Mrs L A Benjamin $3, M M Baker $2, J J Brown, Wm P Burton, S Blanchard, R A W Brown, Wm H Boyd, Wm C Black & Co, A A Batte 40 cts, W M Bonner $1, Robert Babington, John H Boult $2, J W Billington, George W Brown 2 lots $27.75, R & W Brown.

C—W C C Connnt, J C Clark, Robert Carter & Bros, Wm J Carlton, J G Cook $20, M M C Carmichael $3.85, J S Clark, Charles W Carter, W W Caulder $19.80 gold, Baxter C Clegg, Geo W Chatfield $2, Cobb & Calhoun $29.50, O W Campbell, E H Cushing, S C Collins.

D—J P Drake 3 lots $11.40, Robt B Downer, E B Duncan $2, John W DeVilbiss, D M Dunlap, E Duchamp & Son $25.

E—L Ercanbrack, A J Eggleston, C J Evans $4.75, J F Evans.

F—E N Froshman, George S Fitch, Fisk, Clark & Flagg, James M Franklin $2, O A Fisher $10, Jas L Futrell.

G—John Gibson, Griffin & Hoffman, Goodwyn & Co, J J Grace.

H—S W Henry, Samuel J Hawkins, C H Harris $4.75, Wm Hardy $72.55, Jas H Huston, Hurlbut, Gilmore & Co $8.30, Pickard B Howard, Hitchcock & Walden, John Y Hall $17.25, J W Hoarne, E P Harrison, Warren S Harris, Hurd & Houghton.

J—Frank Jones, Wm T Jones, John A B Jones, Geo L Jackson.

K—Robert W Kennon, J T Kilgore $384.07 gold, O R Kingsbury, Keenon & Welch 2 lots, M Kreisle $25, R W Kennon.

L—F C Latiolais.

M—L P Meader, Lucien Minor 2 lots $2.70, Marcus C Manley, H H Montgomery 2 lots, S H McMaster, H G Magee 50 cts, W A Montgomery, Wm H Morris $3, J Dudley Murff, James McHugh.

N—C R Norman 20 cts.

O—Wm Otis $16.

P—Isaac Pipes $1.25, T F Pettus & Bro, R T Parish $26, Robert Parvin, Philip Phillips, John A Pelerson $2, James S Parker 2 lots $62, J A Peal $73.50, Powers Paper Company, Elisha Phillips, D M Proctor.

R—Anson D F Randolph, J K Randall, J J A Roach $21, Robert Randle $9, A Rizer $9, T B Russell $3, A H Redford, Ira B Robertson $9, Mrs Fannie E Ray.

S—H L Smith $53.05, N M Skipworth $10, R A Sibley, Geo S Scofield 2 lots, William Shapard, H C Sharkey $2, W Shepherd, F W Sharbrough, T B Satiolais, J L Skipper $1.30, Sawyer & Harding, Thos M Smith $27.65, R A Sibley, M G Spence, Southwestern Book and Publishing Co, James Sbanks $8, J W Sandell $10, M G Spencer.

T—H M Trueheart, E W Taylor $19.80, John T Tompkins, J M Tapp.

U—J P Underwood 2 lots.

W—R S Woodward $8.50, John Wilkinson $16, J Woodbridge 2 lots $9.15, Robert S Wilkins $16.25, James M Wade $6.75, W A Walthall, Jas L Wright, Wilson, Hinkle & Co, Edward Wadsworth D D T B Walden $1, J N Webb $12.50.

Z—John Zenner.

MR. E. E. H. ROSS, our resident advertising agent, leaves on the first of June on a tour of a few weeks to the Western and Northern cities, solely in the interests of this paper. We commend Mr. Ross to the favorable attention of our friends and patrons. Courtesies to him will be duly appreciated.

COOPER'S WELL.—See advertisement, which appears to-day.

WILLIAM BOHNE, OPTICIAN, informs his friends and the public that he has removed from 108 Carondelet street, and is now located at No. 1 Carondelet street, near Canal.

AT NOS. 95 and 97 Camp street will be found the establishment of C. Huchez, family grocer—a convenient location. Mr. Huchez offers, in his advertisement, to put up supplies for families moving over the lake, which will be taken notice of by many intending to spend the summer at some of the pleasant retreats over the lake.

WE ARE PLEASED to direct the attention of the public to Messrs. Roberts & Co.'s advertisement, whose sash, door and blind factory will be found to afford the most excellent material in that line. For faithfulness and promptness in the execution of work committed to them they are unsurpassed in the range of our knowledge.

IN THIS ISSUE appears the advertisement of Mr. E. Lalmant, corner of Claiborne and Gasquet streets, importer and dealer in French, German and American drugs, chemicals, perfumery, and all the articles usually found in a drug store. The convenience of having a druggist near at hand should be recognized by the citizens in the vicinity.

THE agency of the very popular iron cotton ties manufactured by J. J. McComb, Liverpool, England, made of the best English iron, is in the hands of Messrs. Bartlett & Rayne, 48 Carondelet street, which is a guarantee of the excellence of the articles. By referring to the advertisement a cut of the Arrow and open-slot ties will be observed, together with the address of the agents, to whom our readers are directed when in want of cotton ties.

BETHESDA MINERAL WATER.—To those afflicted by Bright's disease, diabetes, liver and bilious affections, kidney and urinary diseases, the advertisement of Mr. H. D. Huff, No. 38 Magazine street, in another column, will be found of interest. The water of these celebrated springs, we are assured, is of the greatest benefit to sufferers. Those who cannot visit the springs, situated near Waukesha, Wisconsin, can receive through the agency here these curative waters in any quantity.

ARNICA.—P. Poursine & Co., 140 Gravier street, advertise for sale the preparation of arnica made by the Monks of La Trappe. This should not be confounded with the tinctures of arnica which are prepared from the dried leaves of the plant, and lose in desiccation much of their original strength; whereas it is claimed that this extract of arnica is prepared in conditions exceptionally favorable, on the ground where the plant grows naturally, and at the time of blossoming, when it contains all its active properties.

THE names of some of our best citizens appear as officers of the New Orleans Savings Institution, 187 Canal street, which fact is of the greatest importance, insuring all transactions with this favored institution to be conducted with fairness and equity. The institution has been in existence since 1855, and that during a period of seventeen years it should have enjoyed the confidence of the public is a sufficient recommendation. The agreeable politeness, connected with the universal respect for the cashier, Mr. Jones, makes it especially pleasant for ladies who wish a place of deposit.

THE many persons now preparing for their summer journeys will do well to examine the advertisement of the Iron Mountain, and Chicago and Alton Railroads—a most desirable route in Chicago, the great Northwest, the North and the East, the connections of this line reaching in all directions. Mr. D. A. Freer, the Southern traveling agent, is one of the most energetic railroad men in the country, alive to the interest of the road he represents. His urbanity and good sense have made a most favorable impression among his acquaintances here. Tickets can be purchased at any railroad ticket office in the South.

BUSINESS NOTICES.

"The Life of the Flesh is the Blood." This being the fact, it is very obvious that when the blood becomes corrupted the whole system becomes corrupt also. To relieve this, the true policy undoubtedly is to direct the remedy to the source of the disease. It is in this manner that Dr. Tutt's Sarsaparilla acts. Its specific effect is on the blood; it purifies it, vitalizes it, and expels all distemper from the system.

Being free from violent minerals, it is adapted to general use. The old and young may use it; the most delicate female, at any time, may take it; the weak and enfeebled will be strengthened by it; the tender infant, who may have inherited disease, will be cured by it.

Dr. Tutt's Liver Pills are a mild and gentle purgative, possessing the peculiar merit of acting as a powerful agent in relieving congestive or torpid liver. They have no equal.

Dr. Tutt's Hair Dye Imparts a Glossy Color.
my30 1t

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.
ap25 2m

One sip of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system, impaired by physical ailments, it is Price's Celebrated Aromatic Stomach Bitters. Those whose lives "drag their slow length along," harassed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion or the general suffering that results from hepatic causes, deserve the fate to which they are consigned, when, like the physician to whom the voice of sacred wisdom cried "heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work; a vigorous stimulant, an agreeable elixir, a strengthening tonic, and a grateful adjuvant, the very universality of whose use is confirmative of their efficacy, they stand to-day stamped with the signet seal of medical approval, and radiant with the reward of a high popular appreciation.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. my23 1m

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street,
ap18 2m New Orleans.

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

113 and 114 Poydras St., New Orleans.
jn18 1y

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

New Orleans Savings Institution,
187 CANAL STREET.

Incorporated March 15, 1855.

OFFICERS.

L. F. GENERES, President.
THOS. A. ADAMS, first Vice President.
THOS. ALLEN CLARKE, second Vice President.
CHARLES J. LEEDS, third Vice President.
SAM JONES, Jr., Treasurer.

DIRECTORS.

Dr. W. Newton Mercer.

L. F. Generes.	David Urquhart.
George Jonas.	John B. Gaines.
Thos. A. Adams.	Carl Kohn.
Thos. Allen Clarke.	Christian Schneider.
Charles J. Leeds.	Samuel Jamison.

Six per cent. interest on deposits.
my30 3m

C. HUCHEZ,

FAMILY GROCER,

NOS. 95 AND 97 CAMP STREET.

NEW ORLEANS, LA.

Supplies carefully put up for families moving over the Lake.
my30 3m

ARNICA.....ARNICA.

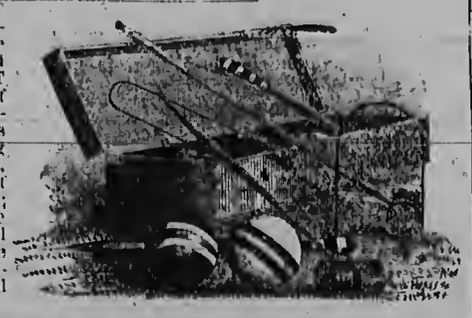
Prepared by the Rev. MONKS of La Trappe, of the Monastery of Notre Dame des Neiges.

A large supply for sale by
P. POURSINE & CO.,
my30 1m No. 140 Gravier street.

REMOVAL.—The undersigned informs his friends and the public generally that he has removed his store from 108 Carondelet street to No. 1 Carondelet street, near Canal, where he has, as formerly, a complete assortment in his line.

WILLIAM BOHNE, Optician,
my30 1m No. 1 Carondelet street.

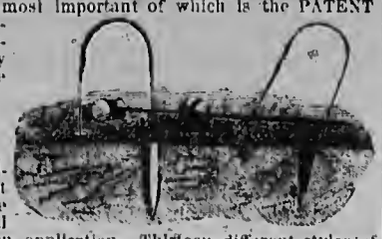
BRADLEY'S PATENT CROQUET.



WE DESIRE TO CALL THE ATTENTION of our friends and the public generally to our large and well-assorted stock of CROQUET from the celebrated manufactory of MILTON BRADLEY & CO. The increasing demand for out-door games at this season of the year, combining exercise with harmless amusement, induced us to adopt this branch of business in connection with others; and to enable our friends to have the best of the kind, containing all modern improvements, we have made arrangements with this well-known house to supply the demand from their manufactory.

THE PATENT CROQUET

has many valuable improvements, among the most important of which is the PATENT BRIDGE, and to which we desire to call especial attention. It belongs to each set of Croquet, and the accompanying cut shows plainly the relative condition of the ordinary bridge and



THE PATENT BRIDGE

after a brief usage. There are many other advantages to which we could call attention, but our space will not admit. Catalogues and Price Lists, containing full particulars of this and other popular games, mailed to any address on application. Thirteen different styles of Croquet, from $4 to $20 a set. Address

ROBT. J. HARP, Agent, 112 Camp St., New Orleans.

NEW ADVERTISEMENTS.

Dunbar's Wonderful Discovery,

BETHESDA MINERAL WATER.

The acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases.

Sold, wholesale or retail, at 38 Magazine street.

H. D. HUFF,
Sole Southern Agent.
Address Glass Box 825. my30 3m

ARE YOU GOING EAST OR NORTH?

Take the Iron Mountain, and Chicago and Alton Railroads,

THE ONLY ALL-RAIL ROUTE FROM all points South to

CHICAGO.

The only line running the Pullman Palace Cars from all points South to St. Louis and Chicago.

Passengers by this line arrive in Chicago *one hour in advance* of all competing lines, and avoid 25 miles of steamboat transfer, and the annoying changes of cars incident to other lines. For all points in the Northwest, St. Paul, Milwaukee, or all points in the Canadas, New York, Boston and all Eastern cities, this is the pleasantest and most direct route. Parties going East via this line can lay over in Chicago and visit the Burnt District, and resume their trip at their leisure. Fare as low as by all other routes. Tickets to be had at all ticket offices in the South.

W. B. ALLEN,
General Ticket and Passenger Agent,
Iron Mountain Line, St. Louis.
JAMES CHARLTON,
General Ticket and Passenger Agent,
Chicago and Alton Line, Chicago.
D. A. FREER,
my30 4m Southern Traveling Agent.

COOPER'S WELL,

HINDS COUNTY, MISS.

T. C. McMACKIN & CO., Proprietors.

THIS CELEBRATED WELL was opened, in good order, on the First day of May.

The Water will cure chronic Bowel Complaint, Diarrhea, Dropsy, Diabetes, Chlorosis, Torpid Liver, Jaundice and general debility.

Arrangements will be made to buy Excursion Tickets at any depot from Vicksburg to Meridian; also in New Orleans, at *Reduced Rates* for the round trip, including meals and hand baggage.

The place has been thoroughly repaired and refurnished, and guests will be made as comfortable as at any Watering Place in the country.

Board, $3 per day; $15 per week; $50 per month.

During the season the place will be under the immediate management of

GEN. T. C. McMACKIN.

For further information address the manager on the premises, or Mr. L. England, Prentiss House, Vicksburg, Miss. my30 2m

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

NEW ORLEANS. my30 1y

E. LALMANT,
CHEMIST AND DRUGGIST,
Corner Claiborne and Gasquet streets,
NEW ORLEANS, LA.

Importer and dealer in French, German and American Drugs, Chemicals, Perfumery and Toilet Articles.

N. B.—Physicians' Prescriptions carefully compounded at all hours. my30 1m

TARRANT'S SELTZER APERIENT. Trade Mark. Patented.

The People Have Chosen.—The experience of years has convinced an intelligent public that for all ailments involving weakness and irritability of the stomach, obstructions in the bowels, a morbid condition of the liver and nervous debility,

Tarrant's Effervescent Seltzer Aperient

is the surest, safest and swiftest remedy. Not merely agreeable, but absolutely delicious to the palate, it also possesses four medicinal elements which have never been united in the same happy proportions in any other preparation. It is the gentlest and most painless of cathartics, a wonderful tonic, an unexceptionable alterative, and a certain corrective of all impurities which may exist in the blood or other fluids of the body. Decline all imitations of the genuine article. Sold by all druggists. my30 2t

Carpet Warehouse—17 Chartres Street.

A. BROUSSEAU & CO.,

Importers and dealers, at Wholesale and Retail, in

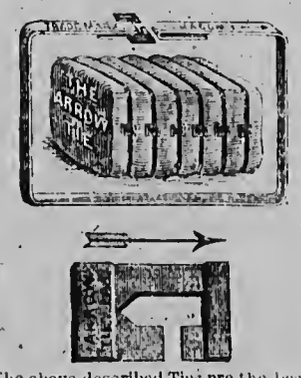
English and American Carpetings.
Floor Oil Cloths, Table and Enameled Oil Cloths.
Window Shades, Table and Piano Covers.
Crumb Cloths, in squares or pieces.
Curtain and Furniture Materials.
Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains, Haircloth Ticking, Sprigas, Burlaps, Step Covers, etc.
no23 1y A. BROUSSEAU & CO.

NEW ADVERTISEMENTS.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.

THE ARROW TIE



AND ALL OPEN-SLOT TIES.

The above-described Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English iron, by J. J. McCOMB, Liverpool, England, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,
General Agents,
48 Carondelet street, cor. Union,
my30 6m New Orleans.

AGENTS WANTED, everywhere, for

The Home of God's People.

The grandest and most successful new book out. It contains nearly 200 magnificent Engravings. $2,500 per annum can be made by any energetic male or female agent in taking orders for this valuable, fascinating and popular work. Our circulars (sent free) will convince you of this, give you our terms, full particulars, etc.

QUEEN CITY PUBLISHING CO.,
my30 3meow Cincinnati, Ohio.

BURNHAM'S WATER TURBINE

is in general use throughout the U. S. A six-inch is used by the Government in the Patent Office, Washington, D. C. Its simplicity of construction and the power it transmits renders it the best water-wheel ever invented. Pamphlet free.

N. F. BURNHAM,
ap25 6m York, Pa.

THE BEST PAPER!—TRY IT!—The SCIENTIFIC AMERICAN is the cheapest and best illustrated weekly paper published. Every number contains from 10 to 15 original engravings of new Machinery, novel Inventions, Bridges, Engineering works, Architecture, Improved Farm Implements, and every new discovery in Chemistry. A year's numbers contain 832 pages and several hundred engravings. Thousands of volumes are preserved for binding and reference. The practical receipts are well worth ten times the subscription price. Terms, $3 a year by mail. Specimens sent free. May be had of all news dealers.

PATENTS obtained on the best terms. Models of new inventions and sketches examined, and advice free. All patents are published in the *Scientific American* the week they issue. Send for pamphlet, 110 pages, containing laws and full directions for obtaining Patents.

Address for Paper, or concerning Patents, MUNN & CO., 37 Park Row, New York; Branch Office, corner F and Seventh streets, Washington, D. C. my30 3teow

NEW ORLEANS BRANCH

Southern Life Insurance Company

OF MEMPHIS, TENNESSEE.

Office—45 Carondelet St., New Orleans.

Good and reliable Solicitors wanted.
my23 3m

W. F. CLARK, successor to A. Loeb,
134 Rampart street,
Bet. Toulouse and St. Peters sts., New Orleans.
Manufacturer of Carriages and Buggies.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Cabriolette built anywhere.
my16 2m

TARPAULINS.....TARPAULINS.
C. H. ALLEN. SAMUEL BROOK.
C. H. ALLEN & CO.,
84.....NEW LEVEE ST.....84

keep always on hand a large assortment of TARPAULINS, which they will hire to merchants for covering merchandise on the Levee.

All orders for Shipping, Railroads, Cotton Presses, or any persons requiring tarpaulins, will address orders to SAMUEL BROOK, which will be promptly attended to. ap11 2m

HISTORY OF THE GREAT REFORMATION.

Now ready, complete in one volume, the *People's Illustrated Edition* of *D'Aubigne's Great Work*, of over 1,000 pages, with numerous engravings, and maps on steel and wood.

AGENTS WANTED.—Send $1.75 for outfit, and secure your *choice* of territory at once. Circulars, terms and advance sheets free.

WILLIAM FLINT & CO.,
my2 3meow Savannah, Ga.

For Churches, Schools, Fire Alarms, Farms, etc. FINE-TONED, WARRANTED, LOW-PRICED. Descriptive circular sent free.

BLYMYER, NORTON & CO.,
664-694 W. Eighth st., Cincinnati, O.
ja25 26teow

NEW ADVERTISEMENTS.

LOUISVILLE AND CINCINNATI MAIL LINE R. R. connections make 24 hours QUICKER to Eastern cities than any other Rail Line from Louisville, and 19 hours in advance of the River route. This is the only line making Baltimore in 26 hours, Philadelphia in 27 hours, Washington in 27 hours, New York in 30½ hours, Boston in 35 hours.

Southern Fast Line, daily, except Sunday	*Leave.* 7.50 A.M.	*Arrive.* 8.05 P.M.
Cincinnati Express, daily	3.55 P.M.	12.40 P.M.
Cincinnati Night Express, daily, except Saturday	10.40 P.M.	5.00 A.M.
Lexington Mail, daily, except Sunday	6.00 A.M.	0.35 P.M.
Lexington Express, daily, except Sunday	2.30 P.M.	10.30 A.M.
Frankfort Accommodat'n, daily, except Sunday	4.55 P.M.	8.15 A.M.
Shelbyville Accommod'n, daily, except Sunday	3.55 P.M.	10.20 A.M.

Sleeping car on 10.40 P. M. Round-trip tickets to Cincinnati and Covington at reduced rates. Ticket Offices—Depot, Third and Main streets, Galt House, Louisville Hotel and Willard Hotel. Telegrams to secure sleeping car berths to Eastern cities will be sent free.

B. S. PARKER,
General Passenger and Ticket Agent.
J. E. GUNPERLING,
my16 3m Superintendent, Louisville, Ky.

CLEARANCE SALE OF DRY GOODS,

PREPARATORY TO TAKING ANNUAL inventory, by

BRASELMAN & ADAMS.

Desiring to reduce the bulk of their stock as much as possible by the first of July, they have reduced the prices of their goods so materially that the desired consummation must ensue. Persons wanting

DRY GOODS

can now get them at less than cost of importation, from an old and reliable house, whose reputation is too highly valued by them to sully it by making misrepresentations. Therefore, when it is said that Braselman & Adams have advertised a clearance sale, it can be relied on implicitly, and

GREAT BARGAINS OBTAINED

AT

586 & 588.....Magazine St.....586 & 588

my23 1m Corner of St. Andrew.

NOT SELLING OUT!

BUT STILL SELLING CHEAPER THAN those who are, and especially the *selling off of the Bankrupt Stock* at half price, and still they are receiving NEW GOODS daily.

A visit to my store will convince the public that my stock of DRY GOODS will be found to be cheaper than the *BANKRUPT STOCK*, and to prove it my customers and the public are invited to inspect my

NEW STOCK,

Which is arriving daily.

Fine assortment of PIQUES at 20 cents.

Fine assortment of Satin striped PIQUES at 25 cents.

Fine assortment of Fancy PERCALES at 12½ cents per yard.

J. MILLER,

631.....Magazine street.....631

Bet. Jackson and Josephine streets.

my9 1y5p NEW ORLEANS.

THE MITCHELL & RAMMELSBERG

FURNITURE COMPANY,

Manufacturers and dealers in all kinds of

Furniture, Mattresses, Looking Glasses,

ETC., ETC.,

103 and 105 Camp street, cor. Poydras,

Moresque Building, New Orleans,

have the largest and best assortment of FURNITURE of any house in the city.

Please give us a call before purchasing elsewhere. my23 1y

OFFICE OF SCHILLINGER PAVEMENT Company, 27 Carondelet street, New Orleans, May 15, 1872.—We are now prepared to execute all orders for laying our Pavement either plain or with colors, and any pattern desired. We claim for this Pavement both beauty and durability; adapted for Banquettes, Walks or Inside Pavement, instead of marble. No grass can penetrate, and no blocks can get out of place. This Pavement is now extensively used in New York city, and in all the large cities of the country.

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The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

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Many medicines of doubtful virtue have been pressed upon the public, and kept up for a while by persistent advertising and humbuggery; but Duconge's Pectoral Balsamic Sirup is an old friend to the invalid. It has now been in use for the last forty years, and its popularity is still increasing.

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has established an office at No. 83 Carondelet Walk, and is ready to supply orders in BRICKS, SAND, LIME, CEMENT, and all sorts of Building Materials. All orders will be promptly attended to, and at the lowest market prices.

NEW ORLEANS, March 26, 1872. ap4 3m

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AGENTS WANTED.—MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5p

The Child's Corner.

MR. NO-BOD-EE.

I know a funny little man,
As quiet as a mouse;
That does the mischief that is done
In everybody's house;
There's no one ever saw his face,
And yet we all agree
That every plate we break was cracked
By Mr. No-bod-ee.

'Tis he who always tears our books—
Who leaves our doors ajar;
He pulls the buttons from our shirts,
And scatters pins afar.
That squeaking door will always squeak,
For, prithee, don't you see,
We leave the oiling to be done
By Mr. No-bod-ee.

The finger-marks upon the doors
By none of us are made;
We never leave the blinds unclosed,
To let the curtains fade.
The ink we never spill; the boots
That lying round you see,
Are not our boots. They all belong
To Mr. No-bod-ee. *Baptist Union.*

THE MOCKING-BIRD.

BY BISHOP M'TYEIRE.

There, boys, is an old friend. He sings for us and charges nothing for his song. And such singing! Jenny Lind never equaled it. He makes our country homes cheerful with his music. People in towns having no trees and bowers for him, he lives in a little house of his own.

The mocking-bird likes the habitation of man. The nest, and its young, are thus protected from their greatest enemies—snakes and hawks and foxes and wild-cats. He more than pays the expenses of his entertainment, not only with music, but by picking up the worms and insects that are hurtful to the gardens. Yet some boys are so cruel or thoughtless as to pelt and stone this innocent creature, and rob the nest of its eggs. Let us rather protect these visitors, and throw them a crumb or two. They soon learn who their friends are. Let us make friends.

The mocking-bird is an American; and good judges say he is a superior singer to the nightingale of Europe. He is here on the table-lands of Mexico, at the foot of the Rocky mountains, and in Brazil; but his favorite home is in our Southern States. He spends the winter in Louisiana and the Carolinas, and sometimes in the higher latitudes. Audubon, the great naturalist, who was born in Louisiana, and watched the habits of this bird with wonderful delight, calls him the "King of Song," and gives him the scientific title *Orpheus Polyglottus*. He says mocking-birds go north in summer as far as Boston, and when these travelers return, in October, the proud "Southrons" of their tribe snub and fight them, and make them very shy, but they soon get reconciled and dwell in peace.

This bird raises two broods a year, and sometimes three. The female sits on the nest two weeks, and during that season the male does his best singing to entertain her. The last broods are not so vigorous or large as the first, and this has led some people to think that there are two kinds. In April our Georgia and Alabama and Carolina readers will see the first young ones; but those who live in Maryland and Illinois will not enjoy that pleasure till the middle of May.

I love not only to hear the mocking-bird, but to watch his graceful motions as he spreads his wings to the sun like a butterfly, or skips along the ground, playing with his mate, or floats in the air, pouring out his song—too happy to sit still.

When a child I thought all mocking-birds sang alike; but closer observation has shown me that this was a mistake. You have seen a young lady that could play two or three tunes on the piano, and then if she continues to play, she must repeat; another, more cultivated, can play a dozen pieces, and another twice as many. So it is with mocking-birds; there is great difference in the extent and variety of their attainments. One soon sings out all he knows; another goes through a greater compass. And the same bird differs from himself as he learns more. I have heard one whistle the "Campbells are coming"—the first snatch of it, as the musicians say. A lady in Bowling Green, Kentucky, told me she had taught her pet to sing a bar of "Old folks at home." Two years ago I heard a gentleman in South Carolina laughing at the attempt of a mocking-bird, in his yard, to imitate a crow. One has been known to whistle up a dog—the dog thought his master called him. The chickens will dodge under cover—they hear the hawk screaming! How the saucy fellow must be amused at the success of his tricks!

Now, boys, and young people all, instead of worrying this bird, let us make friends with him; let us enter into a bargain to give him our protection for his song and service. Some persons, in cities, are glad to pay $5, and even $10 or $20, for a good singer of this tribe, and be at the expense of caging and feeding him, and yet a rude or thoughtless lad in the country will chase away a whole choir of them. So little does human nature esteem the blessings that are common, and the pleasures that are cheap! The papers say one parish in Louisiana exported fifteen hundred mocking-birds last summer.—*Sunday School Visitor.*

GOING HOME.

Little Mattie awakened on Thursday morning with a sore throat. By Friday the disease had so increased that the doctor was sent for. Saturday, Sunday and Monday she grew worse rather than better. On Tuesday the doctors held counsel together upon her case, but there was nothing to be done, and after a day of much suffering and restlessness, at half-past ten that night, she died. She was eleven years and six months old.

About an hour before she died she became more quiet, as she lay with her arms around her mother's neck. Presently, rising on one elbow, the other arm remaining as it was, she said:

"I want you to pray, mother."

All immediately knelt and offered the Lord's Prayer. Mattie joining in a clear, distinct voice, although previously she had spoken and had been understood only with great difficulty. After this was repeated another little prayer in verse, with which she had been familiar:

Gentle Jesus, meek and mild,
Look upon a little child;
Pity her simplicity,
Take her, Lord, to dwell with thee.

"Mattie," said her mother, "you are very sick. Have you thought that you may die?"

"I don't know, mother," she replied quickly; "I am not afraid to die. You know that if I do I shall go to heaven, and heaven is so beautiful. Jesus is there, and it is so nice, so nice there."

"But what shall I do without my little Mattie?"

"O, mother, you will come too. I shall be waiting for you—waiting by the river; and father will be there, and Walter will be there, and we will all be so happy. Emma, sister Emma," continued the dying child, "where are you?"

Emma heard the feeble but earnest call, and was instantly at her side.

"Here I am, Mattie," said she.

"Emma, I want you to come to heaven too. Give my love to Mrs. Leach, and to all my Sunday school class, and tell all the children how much I love them, and want them to come to heaven to meet me. Good-by, grandpa," she continued, taking his hand; "you will come, won't you, and grandma too?" and then turning to Mrs. L., a lady who had come in to spend the night, she added: "You must come too; and give my love to Hannah and Walter, (Mrs. L.'s children,) and tell them to love Jesus and come to heaven." When these words of affectionate remembrance were finished she began to sing: "I love Jesus, I love Jesus."

Then came other messages of love to other friends and neighbors and playmates, with similar wishes for their welfare, and after these some expressions of desire about her burial, for she fully and calmly realized that her end was near.

"Mother," said she, "I don't care where you put me."

"Is there no place," rejoined her mother, "where you would like to be buried?"

"No, mother, for you know it is only my body which will be there; my soul will be in heaven with Jesus."

The grief of the little circle around her bed grew greater and greater. But she patted her mother's cheek fondly and soothingly, saying:

"Don't cry, mother! Don't cry, Emma! I am not going to leave you just yet. I will stay just a little while longer with you."

She then gave some directions concerning the distribution of a few little keepsakes, but as the moments passed she was evidently failing.

"Mattie," said her mother, "you are tired now. Perhaps you had better rest."

"O, no, mother," she replied, "I am not tired. I have wanted to tell you of this so long, and I am so glad to get a chance to tell you now. I love to talk about it. It is so nice, so nice there."

"Mattie," said her mother, "it gives me a great deal of comfort to have you talk so, and I cannot grieve as I should if you had not said this. It would be wrong. I know you will be happy."

After resting a few moments the sick girl spoke again:

"Now, mother," said she, "I would like to be put at the head of the bed—I would like to sleep."

Her mother immediately complied with her request, commencing at the same time to sing, "Shall we gather at the river?" prompted to do so by the little sufferer's remark that she would soon be "waiting at the river."

Mattie joined her mother in singing one verse of this sweet hymn, and then, loosing her arms from her mother's neck, around which they had been lovingly resting, turned over upon her pillow, and for a few moments lay very still.

Presently she broke the silence by attempting to sing, "Jesus loves me," but her strength was only equal to two lines.

"Mother," she said, "are we almost home?"

"I think so, Mattie," was the answer. "Mother wishes she was as near home as you are."

"There's Jesus!" she exclaimed in a moment, very joyously.

"Mattie," asked her mother, "do you see Jesus?"

"Yes, I do," was her quick reply.

"How does he look to you?"

"Beautifully! beautifully!" she exclaimed—adding in an instant: "And there's father and Walter too! Where's mother?"

"Here is mother, Mattie," the mother answered, raising the child so that she could see her whom her eyes sought for in vain in the group that hovered before her. "Can't you see me, my child?"

"No," was her faint reply. Her earthly sight was failing as the spiritual vision came. And in a moment more, without a struggle, happy in the presence of the heavenly ones she recognized—Jesus and the loved ones gone to him before—she passed away, to be at rest forever with the Lord.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—Congregationalist.

A LOVING HEART and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him: "He never brought a frown or unhappiness across his threshold."

WHILE you provide for things honest in the sight of all men, let your chief care be not to be rich in the world's estimation, but to be rich in the estimation of God—to have a good hope through grace of enjoying the everlasting inheritance which is laid up in heaven for all believers.

THE New Testament revisers have got to the twelfth chapter of Luke.

The Farm and Garden.

RAISING DUCKS.

The highest authorities in ornithology are agreed that all the varieties of the domestic duck, however different they may appear, have a common origin in the wild Mallard. Many amateurs, who share the writer's fondness for this class of domestic fowls, hold the contrary opinion, and trace the different varieties to sources equally various; but, as already said, the researches of the most scientific observers, entitled thereby to rank as authorities upon the theme, all refer the many varieties now known to the common wild Mallard.

With myself no variety or class of domestic fowls stand higher than the ducks; that they require so little room by comparison, that they are so easily kept and so free from tendency to disease, are very desirable points to be attained by the amateur breeder. A good stream of water or a pond may be considered by many indispensable to the successful raising of these fowls; but although with proper care either is of advantage, still, with the inexperienced, such a supply of water has many times caused the loss of all the ducklings, whose hatching was awaited with eager anticipation. In breeding ducks it is a frequent practice with myself to send eggs to be hatched under hens at distant farm yards, and in nearly every case the result has been most satisfactory, even when no water was within reach of the ducklings beyond that contained in a common pan. Many premium birds have been reared in this way. I can say with confidence, therefore, that my own experience demonstrates the fact that they can be raised successfully in a farm yard with simply water enough for them to drink. Still, for the thorough gratification of their natural instinct, an abundant supply of water, a stream or pond, is needful and beneficial. One mistake made by some admirers of these fowls is to allow young ducks too free access to such supplies of water as afford gratification to the older ones. This should *never* be done. The young should *never* be suffered to go near a pond or creek, nor in wet grass, until from ten to fourteen days old. Previous to that age they should be kept in a warm, dry place, and be allowed *no more water* than might be sufficient for them to *dip their bills in*. At the age of a fortnight let them have access to the larger supply, and their frolics will not only prove very amusing to the observer, but harmless to themselves.

The character of the food furnished to the young has an important bearing upon the success of duck-rearing. Soft food is so necessary to success therein as to be deemed indispensable. For the first few days after hatching, hard-boiled egg and cooked meat chopped fine should be given occasionally; but the chief supply used in my own yard is Indian meal and "ships" in equal quantities by measure, well mixed and thoroughly scalded. Use this until the ducklings are two-thirds grown; for the main article of food, afterward alternate occasionally with grain. The same is also good for old ducks. Ground worms (angle worms) and small fish are manifestly tit-bits with young ducks; and as they are not only very fond of such food, but thrive well on it, it should not be denied them. Any pains we may take to obtain it for them will be amply repaid by the eagerness and satisfaction displayed by the fowls upon receiving it. In moist seasons they will ordinarily find worms for themselves, but when none can be found their place should be supplied with fresh meat. By following the directions given above, and protecting them from their stealthy foes, the rats, no one need fear of not having success in rearing ducks, whether water is in abundant supply or not.

As to the oft-repeated query, "Which variety of ducks is the best?" I may say that I consider it a hard one to answer satisfactorily. My own preference is the Aylesbury, but for no better reason than it best suits my fancy.

As to which is most profitable for flesh and eggs, all my experience has not yet resulted in a decision between the Rouen, Aylesbury and Cayuga. The Muscovys are equal to any as egg-producers, require less water, and by many are considered the finest flavored for table use; while others, for the same reason, prefer the black Cayuga. In points of general interest, taste, on the part of some, will favor the pure white-plumage of the Aylesbury, with its pale flesh-colored bill; some choose the greenish black of the Cayuga, while others still cling to the colors of the Mallard to be found in the decided markings and changeable colors of the Rouen. Which of the above-named varieties is most hardy is also a question I cannot answer, as each has been proved to be perfectly hardy, so much as to live in our cold climate, from fall till spring, on the banks of a creek, through sun and storm, with no shelter save the canopy above.

In regard to the diseases of ducks, I can state that they are mainly occasioned by improper food. Hard food (as uncooked grain) given to young ducks will occasion sore eyes and sore beaks, and, if continued, death soon follows. The first symptom of trouble from this source is a frothy substance on the ball of the eye; next the eyes will be found closed, and upon opening them a mucous discharge follows. After this the upper mandible becomes sore and ceases to grow, soon turning purple. If the food is changed before the last stage is reached they can be saved, but not after the purple color makes its appearance. If grain could always be cooked for all kinds of fowls, a saving in keeping, as well as the health of the fowls, might be realized.

In conclusion, it might be proper to state that, although it requires a little more food to rear young ducks than chickens, their rapid growth and quick maturity fully pay for the extra expense. But at maturity *no more food* is required for a duck than for a hen.—*Poultry Bulletin.*

CURCULIO NOT SINGLE BROODED.—Northern entomologists have come to the conclusion that the plum curculio (*Conotrachelus nenuphar*) hatches but one brood in the course of the season; but while they may be correct, so far as relates to the Northern States, it is certainly not the true history of the insect in the South. We are confident there are at least two broods in Tennessee, and it is pretty clearly established that there are even more further down. Captain Isaac Donovan and other scientific gentlemen, of Mobile, have lately been investigating the subject with the aid of the microscope, and the result has been very interesting. In the month of August they dissected large numbers of female curculios that were well supplied with eggs apparently just ready to be laid. By this they are established in the opinion that in the latitude of Mobile and New Orleans the curculio breeds all through the season, passing on rapidly from generation to generation, as long as any fruit can be found for them to work upon.—*Practical Planter.*

IMPROVEMENTS IN PAINT.

Common-sense people are beginning to find out that ordinary oil and white lead are not as lasting as they should be. Many who feel compelled to paint their dwellings anew every two or three years, because the white lead flakes off, often wish they had never erected their house, for a bill of $100 every other year is a standing bugbear. Hence we are disposed to encourage any effort which will bring out any kind of paint which will last longer than our present white lead, and yet protect the woodwork fully as well. No paint should last less than three years, and five years is a great desideratum. In many sections of the West, where timber is cheap, it is considered much cheaper to rebuild a house or recover with clapboards than to attempt to paint with the evanescent ordinary white lead usually found nowadays. We see it stated that a gentleman named Artus, a European chemist, has made up a new paint with solutions of silicate of potassa or soda, and used to paint zinc and other objects. The material is something in the nature of a cement or artificial stone, and will withstand the action of the air, sun and water. It can be employed to advantage on metal roofing, also on plaster, brick and wood. Its chief value will be in rendering wood, paper and tissues uninflammable, and for this purpose ought to be generally known. The value of the mixture for cements will also attract attention to it, and we shall probably hear of its extensive use as a constituent of artificial stone. The heat of rooms under roofs painted with the mixture was found to be ten degrees less than under the unpainted metal.

HOUSEKEEPERS' DEPARTMENT.

QUAKER JUMBLES.—One pound cornmeal, after weighing it, take out one small teacup of meal and put in a cup of wheat flour instead; half a pound of butter, one pound of sugar, five eggs, a small nutmeg, a wine-glass of rose-water. Mix well and drop into a hot pan from a spoon.

A GOOD DRESSING for lettuce is: "Three well-beaten eggs, three tablespoons of sweet cream, two teaspoons of made mustard, a little butter or oil, ten tablespoonfuls of vinegar, a little cayenne pepper and salt; place it on the fire and stir until it thickens. This is also a good dressing for cold cabbage."

TO BOIL FRESH FISH.—Clean, wash thoroughly, wipe dry, and then sew up in a cloth, kept solely for fish, and plunge at once into boiling water that has been first salted sufficiently. Sew the cloth up on the *back* of the fish. When done take it out, cut the threads down the back of the fish, and cut the *skin* of the fish, so that in taking off the cloth the skin will come off with it, leaving the fish white and whole. Be careful not to break the fish, as it should come to the table in good condition. Eat with egg sauce or plain drawn butter.

BOILED RICE.—One pint of rice, as new as it can be had—old rice has a dead taste—to one quart of boiling water and one tablespoonful of salt. Boil briskly a few minutes, until the water seems absorbed; then, keeping it closely covered, set on one side of the stove where it can be kept hot and steam itself done, not soft and mushy. In about half an hour it will be cooked sufficiently. Serve very hot with the meats, like potatoes. If cooked soft and watery, and stirred till gluey, as is so often done at the North, it would not be thought eatable at the South. *Never* stir more than once, and then only when it first boils. Some prefer only one pint of water to one pint of rice.

POULTRY-KEEPING FOR WOMEN.—There are many women who, especially within the last half dozen years while the price of eggs has been so high, make money much faster by tending poultry than by sewing. It is an occupation especially suited to women, because it involves patience and constant attention to details rather than strength. Then, again, the hardest thing for many men to learn, in handling poultry or bees, is gentleness. How many times we have seen boys, and men with no more sense than boys, jerk hens roughly from their nests, enter the poultry-house abruptly and frighten the occupants till they rush in a flutter in a mass into the farthest corner, and keep the poultry community in constant agitation and distress. But all domestic animals appreciate the manners of women attendants when they are fortunate enough to be cared for by them. Now that there are women gardeners and florists who by commendable industry and business qualities have risen to eminence in those callings, and while one of the most successful, if not *the* most successful, beekeepers in the whole country is a woman, we hope to see others give more attention than it has hitherto received. Aside from profit, the keeping of fine poultry for fancy is an elegant pastime, very popular with English ladies, and we see no reason why the fashion should not be adopted here.—*Poultry World.*

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BARGAINS TO CASH COUNTRY BUYERS.—The undersigned, desirous of reducing his heavy stock of Hardware, Cutlery, Agricultural Tools, etc., will offer the same at very REDUCED PRICES from this day, and solicit cash purchasers to call and examine my great variety of shelf and heavy Hardware, all of recent importation, and in prime order.
Also a full line of FISHING TACKLE, POLES, etc., unsurpassed in this market. For sale by
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Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.
These Stoves are sold under a guarantee, and may be returned if they do not perform well.
NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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12 Dinner Plates, 1 Round Soup Tureen,
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12 Tea Plates, 1 Salad,
12 Soup Plates, 1 PairCovered Dishes,
12 Preserve Plates, 2 Vegetable Dishes,
12 Butter Plates, 2 Pickle Dishes,
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112 pieces best English Ware..... $15

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12 Tea Plates, 2 Covered Dishes, oval
12 Soup Plates, 1 Sauce Bont,
12 Preserve Plates, 1 Salad,
12 Tea cups and saucers 2 Pickles,
12 Butter Plates, 2 Vegetable Dishes.
112 pieces best French Ware..... $30

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THE CONDITIONS.—There are no extra charges. The rates published include the entire expense. Ten dollars entrance fee paid but once, to secure the place. For board, laundry, ordinary tuition, music, modern languages, Latin, drawing, and the use of piano, models, and *text books*, $450 per scholastic year—$300 payable September 11, the beginning of the scholastic year, and $150 April 1, the beginning of the spring term. For little girls under eleven years old, $300—$200 payable September 11, and $100 payable April 1.
Pupils from the South can be accommodated during the summer vacation at $7 a week. mh21 3m

HOMER COLLEGE.

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RECENT upheavals along coastlines, according to Mr. H. H. Howorth, in *Nature*, are confined to land bordering the Polar sea, are greatest near the Pole, are continuous in all circumpolar areas, and diminish proceeding southward, until they cease altogether at the fifty-seventh parallel, the focus of elevation being at the Pole itself. In proof of this statement, he appeals to a variety of facts, drawn chiefly from arctic researches. Pliny, on the authority of bold Roman seamen, refers to Scandinavia as an archipelago. Ptolemy speaks of the Scandian Islands. In the seventeenth century Celsius affirmed that this country was being gradually upheaved at the rate of forty inches in a century. In our own time Lyell has found numerous indications that the Baltic has lowered since it has been inhabited by its present tenants, *testacea* identical with those of the sea appearing near Stockholm, seventy feet above the shore. At Soderlelge, in a bed ninety feet above the sea, shells of littoral species, and wooden vessels joined by pegs, and not far away an iron anchor with nails, had been buried probably in the sands of a beach. Near Gefle are low pastures where the last generation were accustomed to see boats or even ships floating. Experienced pilots in the Gulf of Bothnia estimate the fall of waters at two feet in thirty years. Finland exhibits all the characteristics of a recently-emerged land, being a mere congeries of lakes and swamps, separated by moss and sand from the continual falling of the level of the lakes. In the days of the Norsemen the White sea and the Gulf of Finland were, without doubt, joined by a considerable strait. In Spitzbergen recent bones and drift-wood have been detected several miles inland, far above high-water mark, and skeletons of whales thirty to forty feet above sea-level. Seal fishermen affirm that the land is rising, and, as a consequence, the seas now are too shallow for the right whale, which has forsaken the coast. The Bear Islands are mere heaps of ice and stones, evidently but recently covered with water, shoals and banks occupying at the present time what was tolerably deep water a century ago. The shores of the Polar sea, from Lena to Behring's Straits, are for the most part low and flat, but present, a short distance inland, a line of high ground parallel with the present shore, scattered with old weathered drift-wood. At Port Kennedy shells of species living at the present time in the channel have been found at the height of five hundred and fifty-seven feet, and a bone of a whale one hundred and sixty-four feet above the water-level. Dr. Hayes discovered on all the coasts the existence of ancient sea-beaches, which had gradually risen to the height of one hundred feet. Lyell's gauging the rate of emergence, from Scania, where the land is stationary, to the most northern point of Norway, where the rise is four feet in a century, indicates a higher upheaval the nearer the approach to the Pole.

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Corner St. Philip and Royal streets,
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MISCELLANEOUS.

INTEREST ON DEPOSITS.
NEW ORLEANS NATIONAL BANK.
AUTHORIZED CAPITAL.....$500,000
PAID UP..... 200,000
Directors.
J. K. BELL, late Kennett & Bell.
J. L. DUNNICA, of J. L. Dunnica & Co., Produce Commission.
THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
ALBERT CHAPSKY, Clothier.
H. BLOCK, of Block, Brittin & Co., Grocers.
G. D. FISHER, of Fisher, Johnson & Co., Cotton Commission.
J. N. BEADLES, of Beadles, Wingo & Co., Cotton and Tobacco Commission.
J. P. GARVEY, Sugar and Molasses.
S. DELGADO, of Delgado & Co., Sugar and Molasses.
A. HIRSCH, of Schwabacher & Hirsh, Grocers, Produce Commission.
E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.
President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.
At a meeting of the Board of Directors, held on the twenty ninth day of March, 1872, it was
Resolved, That this Bank issue Certificates of Deposit, bearing Interest to the depositor, on the following conditions:
Where the time of payment is fixed at three months, at the rate of four per cent. per annum.
Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.
ap4 3m RICHARD JONES, Cashier.

OCEAN SPRINGS.
Summer Resort.—Board at the Seaside.
THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.
Terms for board moderate. Apply to the subscriber by mail, at Ocean Springs.
Refer to Bishop Keener, Rev. Robert J. Hart, J. L. Dunnica & Co., and Samuel Ross, Esq., New Orleans.
WM. C. CHAMBERLIN.
April 20, 1872. ap25 tf

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather since our last issue has been warm, with cloudy showers, and highly favorable to the growing crops. Our intelligence from the country is to the same effect. In fact, the entire aspect of the cotton-growing region presents a cheering improvement, and the prospect of any serious curtailment of the yield from the previous bad weather is disappearing. The crop, nevertheless, is undoubtedly behind hand, and, coming forward a fortnight or three weeks later than last year, it will be more exposed to worms and grass. On the other hand, the indications are that there will be an increase in the product, hands having been transferred to rich lands from poor, and from some increase in white labor, although little or none in negro labor. There will also be an average increase in acreage of from 5 to 10 ₱ cent. Viewing the whole field of observation, many are coming to the conclusion that for the present we may rest on 3,500,000 bales as the probable result, to be reduced, or perhaps increased by the weather and contingencies of the year. The sugar accounts are less unfavorable.

The river is 5 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-fourth instant:

Louisiana and Mississippi.....bales.	1,115
Lake.....	9
Arkansas.....	170
Mobile.....	342
Total.....	1,636

On Saturday the market opened with a good inquiry, and a moderate amount of business was done during the morning, partly at the full prices of the day previous and partly at a further improvement; but after the later New York dispatches, quoting first an advance of ¼c. and later of ⅛c. additional, the advantage was still more on the side of the factors, and closing rates showed a general advance of ⅛c. in good ordinary, middling and the higher grades, and ¼(@⅜c. in low middling and strict low middling, which ruled disproportionably high from its scarcity. The sales embraced 4,200 bales. On Monday the demand continued fair, but the movement was checked by scant supplies, and under the influence of a further advance of 1-16d. at Liverpool, and the stimulus of exciting accounts from New York, where middling uplands rose ½c. and Orleans ⅛c., both commanding the same figures, while futures ruled ¼(@⅜c. higher, factors were enabled to establish a further improvement of ⅛(@¼c., good ordinary closing at 21½@21⅝c., low middling at 22¾(@23⅛c., middling at 23⅜c., strict middling at 23½@23⅝c., and good middling at 23⅞c. The sales embraced 1,550 bales. On Tuesday the demand continued fair, and, although the movement was checked by scant supplies and the high pretensions of factors, 1,750 bales changed hands at irregular prices, showing a further improvement of ⅛c., in some cases of ¼c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 942,809 bales, against 1,354,739 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,113,387 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 80,184 to France, and a decrease of 798,672 to Great Britain, and of 316,906 to other foreign ports.

We quote:

Low ordinary.....	17½ @ 18
Ordinary.....	18½ @ 20½
Good ordinary.....	21½ @ 22
Low middling.....	22½ @ 23½
Middling.....	23½ @ —
Strict middling.....	23½ @ 23⅝
Good middling.....	— @ 24

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	1,636	
Arrived previously.....1,037,122		
Waste and damaged cotton, samples, etc.....	13,511	—1,052,269
		1,077,592
Exported past three days.	8,861	
Exported previously.....1,012,239		—1,021,100
Stock on hand and on shipboard..		56,492

SUGAR.—On Tuesday 40 hhds. were received from plantation. The demand was fair for the fresh receipts, and we noticed a better feeling in the market generally. The receipts sold on the landing at 9¼c. for fair to good fair, 10c. for fully fair to prime, and 11¼c. for yellow clarified.

MOLASSES.—On Tuesday some 27 bbls. were received and sold at 22@25c. for inferior, 42c. for low cistern bottom and 50c. for fair cistern bottom. City refinery reboiled is quoted at 30c. for inferior; 40c. for common; 50c. for fair; 55c. for prime; 60c. for choice, and 80c.@$1 per gallon for golden syrup.

CORN.—On Tuesday the reported sales embraced 6,000 sacks, in lots, at 74@75c. for mixed and 74@75c. for white, some choice white commanding 76c. per bushel.

OATS.—On Tuesday 1,600 sacks sold in lots at 56@57c. ₱ bushel, a lot of St. Louis selling at 55c. ₱ bushel.

BRAN.—On Tuesday the market was firm. There was a light supply and fair demand. 250 small sacks sold at $1.20, and 300 large sacks at $1.25 ₱ 100 lbs.

PORK.—On Tuesday the market was dull, and mess was offering at $13 per bbl., without sales, though a lot of 50 bbls. mess, in store, brought $13.25 ₱ bbl. It is retailing at $13.50 ₱ bbl.

BACON.—On Tuesday the market was very dull, and prices were easier for buyers. 9 casks shoulders and 19 do. clear sides sold on private terms; 10 casks shoulders at 5⅜c. and 10 do. clear sides at 8¼c. ₱ lb. Shoulders were quoted at 5¾c.; clear rib sides 7⅝c.; clear sides 8¼c. ₱ lb.

HAMS.—There is a continued scarcity of the favorite brands of choice sugar-cured hams. They are in demand, and command 11¾(@12¼c. ₱ lb. readily—a material advance.

DRY SALT MEAT.—Shoulders held by dealers are retailing at 5¾(@5¾c. ₱ lb. They might be quoted from first hands at 5(@5⅛c. ₱ lb., and are offering to arrive at 4⅞c. ₱ lb.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	7 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	— —
English fire	— —	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	34
Tallow	— —	16
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	—
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	— —	65
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	— —
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	13 50	14 00
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	17	22
Eggs, ₱ dozen:		
Western	18	22
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 40	— —
Herrings	30	35
Mackerel, No. 1, ₱ bbl	14 00	— —
Mackerel, No. 2	11 00	12 00
Mackerel, No. 3	8 50	— —
Flaxseed, ₱ lb	6	7
Flour, ₱ bbl:		
Double extra	7 75	— —
Superfine	6 62½	— —
Fine	6 00	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	— —
Almonds, soft shell	17½	18½
Almonds, shelled	25	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 75	4 00
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₱ bag	18	18½
Hay, ₱ ton:		
Prime	28 00	30 00
Choice	31 00	32 50
Iron, ₱ ton:		
Pig	42 00	45 00
Country bar, ₱ lb	5½	8½
English	5½	8½
Swedes, assorted	7	9
Hoop	7	9
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	8½
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	9½	— —
Sheet	11½	12½
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	33	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	3 75
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	— —	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	75	— —
Coal oil, in barrels	29	31
Coal oil, in cases	34	36
Linseed, raw	1 00	1 05
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	55	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7½
Northern	5½	7½
Southern	4½	7
Castile, genuine	12½	13½
Castile, imitation	11½	12
Sardines:		
Half boxes	34	35½
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	40	45
Cloves	20	25
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	18 00	18 25
In plates, I. C	15 75	16 00
Leaded plates, I. X	17 00	17 25
Leaded plates, I. C	14 75	15 75

CATTLE MARKET.

NEW ORLEANS, May 28, 1872.

Texas beeves, choice ₱ head.	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	10	@	13
Hogs, ₱ lb, gross	4½	@	6
Sheep, first quality, ₱ head	6 0	@	7 50
Sheep, second qual., ₱ head	3 0	@	4 00
Sheep, third quality, ₱ head	2 0	@	2 50
Milch cows, choice, ₱ head	80 0	@	100 00
Milch cows, ₱ head	50 0	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Special Notices.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference, will be held in Jackson, Mississippi, June 27-30. We trust all the pastors will be present with full reports, and that all the local preachers and lay delegates will be present in the spirit of the Divine Master. Business of importance to the entire district will be up for our consideration. Essays in connection with the regular questions to be considered will be read by brethren designated.

H. H. MONTGOMERY, P. E.

Minden Female College.

The commencement sermon of this institution will be preached on Sunday, the sixteenth of June, by the Rev. John Wilkinson, of Shreveport.

The regular annual literary address will be delivered on commencement day, the twentieth of June, by the Rev. W. E. Paxton, of Minden, Louisiana.

T. B. RUSSELLE, President of Minden Female College.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.—THIRD ROUND.

Canton station	June 22, 23
Jackson station	29, 30
Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Tranquil	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Mt. Carmel and Williamsburg circuits, at Santee	June 8, 9
Rankin circuit	15, 16
Enon circuit	22, 23
Columbia circuit	29, 30
Pearlington ct., at Pearlington	July 6, 7
White Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro'	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—THIRD ROUND.

Woodville	June 15, 16
Clinton, at Pine Grove	22, 23
Bayou Sara, at Bayou Sara	29, 30
East Feliciana, at Oak Grove	July 13, 14
Jackson	20, 21
Wilkinson, at Pisgah	27, 28
Buffalo, at Friendship	Aug. 3, 4
Meadville, at Meadville	10, 11
Amite, at Hond's camp ground	24, 25
	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon station	June 29, 30
Brandon circuit, at Shiloh	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

SUMMIT DISTRICT.—SECOND ROUND.

Franklinton	June 8, 9
Covington	15, 16
St. Helena	22, 23

J. NICHOLSON, P. E.

VICKSBURG DISTRICT.—SECOND ROUND.

Cayuga, at Cayuga	June 1, 2
Fayette, at Mount Carmel	8, 9
Kingston	15, 16

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs	June 1, 2
Bogue Chitto	8, 9
Brookhaven	15, 16

W. E. M. LINFIELD, P. E. Post Office, Crystal Springs.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—SECOND ROUND.

Greenville circuit	June 1, 2
Greenville station	8, 9
Rutledge circuit	15, 16
Elba circuit	22, 23

J. W. SHORES, P. E.

GREENSBORO DIST.—SECOND ROUND.

Plantersville, at Pleasant Valley	June 8, 9
Newbern and Hamburg, at Mount Carmel	15, 16

The above are on the second round. The following are on the third round:

Marion	July 13, 14
Robeson Springs, at Clanton	20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Pleasant Hill, at Beulah	June 1, 2
Manny, at Pine Grove	8, 9
Keachie, at Longstreet	15, 16
Springville, at Loggy Bayou	30, July 1
Shreveport station	July 6, 7

JOHN PIPES, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Ouachita, at Marshall	June 1, 2
Farmerville ct., at Farmerville	15, 16
Castor circuit, at Brooklyn	29, 30
Monroe	July 13, 14
Trenton	20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST.—SECOND ROUND.

Oak Grove, at Hollywood	June 1, 2
Lake Providence, at Lake Providence	8, 9
Lind trove, at Bartholomew	15, 16
Rayville, at Union	22, 23
Winnsboro, at Hurricane	29, 30
Sicily Island, at Holly Grove	July 6, 7

J. T. DAVES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

French Camps, at Bethel	June 8, 9
Richland, at Shiloh	15, 16
Lexington, at Oregon	22, 23
Attala at Hurricane	29, 30
Winona, at Winona	July 6, 7
Greenwood and McNutt	13, 14
Valden, at Midway	20, 21
Durant, at Spring Hill	27, 28
Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

W. P. BARTON, P. E.

MISCELLANEOUS.

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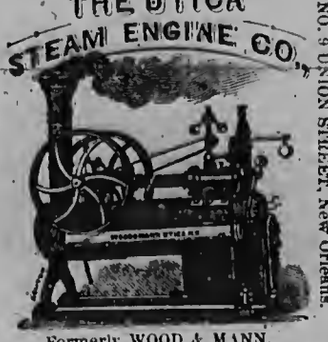

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WEDNESDAY	June 5	BRITANNIA.
SATURDAY	June 8	CALIFORNIA
WEDNESDAY	June 12	COLUMBIA.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, JUNE 6, 1872. NO. 23.

NEWS OF THE WEEK.

DOMESTIC.

DETROIT, MICH., May 29.—The Presbyterian General Assembly today disposed of the reports of the Finance and Mileage Committees. Six cents per member was fixed upon as the assessment for Assembly purposes for the next year.

A memorial from the Presbytery of Brooklyn on the subject of women occupying the pulpit in churches, was answered as follows:

That there is no necessity for a change in the constitution of the church, and memorialists are referred to the deliverance of 1832, which expresses the judgment of this Assembly. This action declares that meetings of pious women by themselves for conversation and prayer are entirely approved of, but to teach or exhort, or lead in prayer in public and promiscuous assemblies, is clearly forbidden to women in the holy oracles.

NEW YORK, May 29.—In the Methodist Conference to-day the Committee on the State of the Church reported in favor of inserting a clause in the Discipline, forbidding dancing, drinking spirituous liquors, theater-going, the use of sinful words or the display of bad temper. A warm debate ensued on the question.

EUTAULA, ALA., May 29.—Hon. John Gill Shorter, ex-Governor of Alabama, is dead.

DETROIT, MICH., May 30.—The Presbytorian General Assembly resolved to meet next year in Baltimore.

MEMPHIS, May 31.—George F. Clarke, alias Fisher, aeronaut, attached to Noyes' Circus, made an ascension from the bluffs in front of the city this afternoon; the balloon drifted southeast, striking Jackson Block, severing the cords sustaining the trapeze on which he was seated. He fell to the ground, a distance of sixty or seventy feet, breaking both legs and one arm, and cutting and bruising him terribly. Medical aid was summoned, but it is not believed he will live through the night. His parents reside at Columbus, Ohio.

NEW YORK, May 31.—The Methodist Conference to-day elected Rev. Dr. R. R. Nelson, of Wyoming, and John Phillips, of Cincinnati, layman, book agents for New York city.

BROOKLYN, May 31.—Leading members of the Baptist denomination in this city are about to start a new paper, with Rev. Mr. Patten, of Utica, as editor. The paper is to be noncommittal on the great questions that divide the Baptist Church on open communion, Bible union, and the relations of the denomination to the Bible Society.

WASHINGTON, June 1.—In the United States District Court orders were made for the payment of Dr. Cornelius Boyle, H. B. Taylor and the administratrix of C. S. Wallach, of this city, of the proceeds of the sales of their property here, made under the confiscation act.

Under the amnesty act they became entitled to whatever sum the United States has derived from the confiscation of their estates, less the costs, which were comparatively enormous, amounting, in one of the cases, to $1,500. These parties left here and served in the Confederate army. H. B. Taylor had been a major in the Federal service.

LOUISVILLE, June 1.—The Shelbyville Female College, at Shelbyville, was destroyed by fire on Thursday night. Loss about $15,000.

TALLAHASSEE, FLA., June 1.—The Supreme Court, to-day, declared W. D. Blonham, Conservative, to have been elected Lieutenant Governor of the State in 1870, he having received the largest number of votes cast at the election then held. Mr. Blonham was sworn in.

NEW YORK, June 1.—James Gordon Bennett is dead, aged seventy-seven.

The Methodist Conference to-day elected E. O. Haven secretary of the Church Educational Society. The report of the Committee on the State of the Church, censuring sinful amusements, was again taken up, and finally adopted by a vote of 189 to 75.

The Committee on Temperance reported a series of resolutions declaring in favor of legal prohibition of the sale of liquors; that dealers should be made responsible for the woes inflicted on communities; that members of the church should not rent property for liquor stores or in any way countenance the traffic.

The Methodist Conference voted to adjourn *sine die* on Tuesday.

WASHINGTON, June 2.—Congress agreed to prolong the session to Monday, June 10, with the understanding that no business be done during the Philadelphia Convention.

NASHVILLE, June 2.—A sleeping car on the Nashville and Northwestern railroad overturned this morning, by breaking an axle, near Pegram station, nineteen miles from Nashville. Five passengers were in the car at the time, and Mrs. H. Weatherford, of Memphis, killed; Miss Gracy Curtis, of Memphis, had a thigh broken, and was otherwise hurt. Others escaped with slight bruises.

NEW YORK, June 3.—In the General Conference to-day the Committee on the State of the Church reported that all differences between this church and the Methodist Church South were harmoniously settled, and they proposed a committee to confer with the leaders of the Church South to bring about fraternal relations between the two churches. Several delegates spoke in favor of this project. The report of the committee was unanimously adopted by a rising vote.

NEW YORK, June 4.—In the Methodist Conference Rev. Dr. Fuller offered a resolution to establish a colored Conference in the territory now occupied by Georgia and Alabama Conferences. After some discussion the resolution was tabled.

A resolution was adopted to send a delegation of their members to confer with the Methodist Church South with a view to harmonizing all differences.

FOREIGN.

BREMEN, June 1.—The steamer Rein sailed to-day with Herr Johann Strauss and husband, the Emperor William's Cornet, Quartette and Prussian band for the Boston Jubilee.

LONDON, June 2.—The *Observer* states that the cabinet yesterday had under consideration the treaty of Washington and last communication from the American government concerning the supplementary article. No solution, says the *Observer*, has yet been arrived at which is likely to conciliate the two elements in regard to the article. A final decision from the American government is expected here within twenty-four hours.

BERLIN, June 4.—A bill will soon be presented in the Reichstag directed against the Jesuits. It is understood that it will deprive members of that order of the right of citizenship.

ESTIMATING the present population of the earth at 1,325,000,000, we may safely say that one-third of the whole are nominally Christian, having heard of the way of life by the gospel and having embraced its religion in some form. One-half of this third is included in the Roman Catholic communion. We may in round numbers state the proportions of the several religions in the following figures:

Christians	400,000,000
Buddhists	300,000,000
Other Asiatic religions	260,000,000
Pagans	200,000,000
Mohammedans	165,000,000

To take the map of the world and see where these religions are distributed, it will be soon perceived that the Christian religion is far more concentrated than the others, and that vast regions of Asia and Africa are still in the dominion of those systems that Christianity seeks to overthrow. And two facts must be counted as of great importance in the study of this subject. One is, that Christianity only is aggressive. Paganism does not send its agents to proselyte. The sword of the false prophet is no longer bathed in the blood of foes. Christianity—which is peace on earth and good will to men—is going from land to land with its triumphs of love, and asking the nations to receive it. India is already under a Christian government. The other fact is, that those nations only which are Christian make important contributions to the arts and sciences, which adorn and attest civilization. This is a great factor to be estimated in calculating the probable result of the struggle between Christianity and false religions. The majority of numbers is with the enemy. With us is the strength of fact, to say nothing of abstract truth about which we are contending.—*New York Observer.*

IT IS RELATED of Lessing that he was occasionally so absent-minded that once he knocked at his own door, when the servant, not recognizing her master, looked out of the window and said: "The professor is not at home." "Oh, very well," replied Lessing, composedly walking away, "I will call again."

Japan Emancipated by a Decree of Religions Toleration.

Another important stage has been reached in that wonderful revolution which has been going on in Japan during the last four years. The Mikado has issued an imperial decree abolishing the edicts against Christianity, some of which have been in force for more than three centuries. This result has been reached as noiselessly and with as little apparent outside pressure as the changes which preceded it, and which have taken the whole world by surprise. While Christians in this country were deliberating and praying in regard to the best mode of bringing the subject before the authorities in Japan, and while they were almost afraid to address the embassy, now in this country, on the subject, lest the great object in view should be impeded instead of advanced; he who has the hearts of kings in his hands, and who turneth them whithersoever he will, has quietly moved the ruling powers to take one more step in the onward progress of the empire, and allow the people to embrace Christianity if they are so disposed.

The very proclamation of this decree will be like a proclamation of the gospel from one end of the empire to the other, and we cannot but hope that important results will speedily follow. It is well known that there have been converts to Christianity under the labors of the Protestant missionaries, who have been deterred from making a public profession of their faith by the ancient edicts, which jeoparded not only their liberty, but their lives. Some of these converts have been secretly baptized. Now that the Christian religion is tolerated and Christians are protected by imperial authority, we may look for a great enlargement of missionary labor, and an increase of the fruit of those labors.

It was natural that the Buddhists, who had been recently restored in a measure to imperial favor, should resist the recent action of the government, and it is stated that when the decree was made known the Buddhist priests protested against this act. Ten unarmed priests attempted to force themselves into the Emperor's grounds to have an interview. They were met at the grand gate, and, refusing to halt, five were cut down and the others retreated. Judging from the experience of the last few years, the people will generally acquiesce in the action of the government in this important measure.—*New York Observer.*

OUR EXCELLENT FRIEND, the Rev. Mr. Trask, may find an "awful example" with which to illustrate his lectures against tobacco in the instance of M. Klaes, recently deceased in Holland. He was a collector not of books or paintings, but the pipes of all nations, arranged in chronological order, from the days of Sir Walter Raleigh to the present day. And, unlike some other collectors, he made personal use of the works he had brought together. He invited all the smokers of his neighborhood to attend his funeral, which we may be sure they did in large numbers, since he ordered to be given them each ten pounds of tobacco and two pipes of the latest and most approved fashion, with his name, arms, and date of death engraved on the same. The company were to smoke during the funeral services and empty the ashes of their pipes upon his coffin, which was lined with the cedar of his old cigar boxes. It also contained a packet of old Dutch tobacco, his favorite pipe, and the means of lighting the same, which shows that he did not anticipate going where such provisions were superfluous. The poor in his vicinity were to have annually, on the anniversary of his death, ten pounds of tobacco and a small cask of beer. It is calculated that this eminent person had smoked four tons of tobacco in the eighty years which he lived on earth before his pipe went out. This is a demoralizing result, we must allow; but he was probably preserved by smoke, like one of his national herrings.—*Independent.*

"MR. SPEAKER," said a member of the Jamaica Legislature, discussing a bill for the regulation of the timber trade, "I know these timber merchants to be most egregious rascals—I was in the timber line myself twelve years."

FORTY NEWSPAPERS are at present printed at Constantinople, nine of which are edited in the Turkish language and ten in Armenian.

FROM THE WORK.

The Meridian District Conference.

MR. EDITOR: The Meridian District Conference closed its session in Shubuta, Mississippi, May 25, Bishop J. C. Keener in the chair. The several points of business were taken up in order, and a rigid examination made into the condition of the several charges. A good deal of valuable information was elicited as to the temporal and spiritual interests of the church in this section of our Zion, and the causes which operate against its prosperity. On Sabbath Bishop Keener preached us two very able gospel sermons. At the close of the second he came down into the altar and exhorted the church, and talked to mourners with the zeal and persistency of an apostle. May he live long to bless the church with such labors. Several persons, before the service closed, rose up and gave him their hands in token that God had blessed them that evening. Nine persons united with the church during the conference session. The people of Shubuta entertained the conference handsomely and hospitably.

WM. B. HINES, P. E.

Montana.

MR. EDITOR: I wish to address a few lines to the sisters of our church through your paper. We need holy, devout, zealous Christian women out here to counteract the sweeping influence of demoralization. What an encouragement it would be to me, standing almost alone in this wide field of labor! May God help you to decide, and open the way for you. We need praying women who are not ashamed nor afraid to pray in the great congregation. We want Sunday school teachers and others who will stand and speak for Jesus in the highways and hedges—those who can sing the sweet songs of Zion, and those whose husbands have been called of the Lord. "Go preach my gospel; go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Your sister in Christ,

M. C. FLOWERS.

DIAMOND CITY, MEAGHER CO., Montana Territory, May 12, 1872.

Dayton and Spring Hill, Alabama Conference.

MR. EDITOR: Our second quarterly meeting was held on Saturday and Sunday last. Having commenced with fast-day services on Friday, we continued until Monday night. Our faithful and efficient presiding elder, Rev. A. J. Briggs, was at his post in good time, and preached to the profit of the people. He left with us a revival influence, which we hope will develop into a fruitful harvest to the church.

On Wednesday the Sunday school celebration, under the direction of the prompt superintendent, Colonel L. W. Reeves, passed off pleasantly. The children were not worn out with a long speech, but marched at once from the church to the grove, where they spent the day in enjoying the innocent pleasures—of which the elegant dinner constituted a part—of this children's galaday.

All things considered, the outlook of this entire charge (Dayton and Spring Hill) is encouraging. The prospect was gloomy at first, but, thank God, the light of faith and hope begins to dawn, and we trust that before the close of the year the whole horizon will be radiant with the glory of revival power. Your paper is circulated to some extent, and but for the extreme scarcity of money would be taken more extensively. I will be able soon, however, to send you a small list of new subscribers, and in the fall a good many more. Yours, etc.,

J. MARSHALL BROWN.

DAYTON, ALA., May 18, 1872.

Brandon, Mississippi Conference.

MR. EDITOR: We have had quite a revival interest in our community since Conference—several additions to the different branches of the church.

Our congregations are fine and attentive, prayer meetings are well attended, and we have inaugurated class meetings. I am happy to say that they are large, and at times very spiritual, reminding us of the early days of our beloved Methodism.

On our arrival at this station we met a very cordial reception. The official board made liberal arrangements for our comfort. They adopted the *monthly plan* to meet the expenses of the station; and, be it said to the credit of this liberal, kind-hearted people, we have not been compelled to go in debt for a single article for our comfort, and have considerable funds now in the hands of the treasurer of the official board. And that is not all, Mr. Editor. We are hard at work building our church, with good hope of getting it ready for Conference. We have the foundation complete, the carpenters at work, and a good portion of the brick and other material is already on the ground. My brother, can't you speak a good word for us to the liberal public. One of the most prominent and worthy commission houses in your city sent us a contribution of $100 in material last week. The name of the firm you shall know at a proper time, for I do hope our good people will remunerate by patronizing so worthy a firm. I think a good word from you might induce others to follow their liberal example. Colonel A. G. Mayers, by the election of the committee, is superintending the building. He is the proper one to communicate with. His address is Brandon, Mississippi. I noticed in your last issue that our beloved Bishop Keener was in Tennessee, dedicating a church, and collecting money to liquidate the church debt. Can't he give us a similar lift in Brandon? If so, let me know in time to give our people notice. I will insure him a warm reception and a liberal response, for you know that all the Bishop needs to influence the good people to devise liberal things is a hearing. We close with the hope that with your influence we will get an addition to our subscription, especially as we promise to do all we can to increase the number of subscribers to your most excellent paper. Your brother in Christ,

G. F. THOMPSON.

BRANDON, MISS., May 27, 1872.

Bible Work in Alabama.

MR. EDITOR: Our Bible meeting was held in the Baptist church at Greenville. The meeting was addressed by the agent, and the pastors of the Methodist and Baptist churches. That society is in fine working order; has done a good work. It is out of debt, and has a capital of nearly three hundred dollars. I would say to the preachers of all the churches in that part of the State that they can obtain Bibles from the Greenville Bible Society at cost.

I found Bro. Barker, the pastor of the Methodist church, well provided for and in fine spirits, doing a permanent work. The Methodists are building their new church, to cost about twelve thousand dollars. They expect to finish it by October. Success to their noble efforts. Bro. Dow. Perry is acting as coiporteur in Conecuh and Monroe counties. He is a most efficient agent, and is doing a good work. I do hope the ministers and churches generally will aid him in his work, not only in circulating the Holy Scriptures, but in raising money to aid the Montgomery Bible Society, which employs Bro. Perry to canvass those counties. Bro. Perry embraces in his large field Camden and Dallas counties, west of the Alabama river.

Our Bible meeting was held in the Methodist church at Tuskegee. The anniversary was both profitable and interesting. The Tuskegee Bible Society was the first society organized in the South after the war. Rev. J. Motley has been president, and has kept the depository. Through his good management the county has been canvassed, and more than a thousand copies of the word of life have been circulated. The society is about out of debt, and some capital over. The society has began again to canvass their field, and specially look after the wants of the negroes.

I found the church in fine condition—the congregation too large for the old church. Bro. Smith has a fine congregation. The Tuskegee Female College, under Bro. Price and his able corps of assistants, is in a most healthy and prosperous condition. It is refreshing to our hopes in these days of adversity and trial to see over a hundred of our young ladies, all educated and religious, going out to all parts of the State to help build up society and bless the church. I must not forget Tallassee, and my good old friend, Bro. Turrentine. I found him in the midst of a gracious revival. Bro. McCarty, his presiding elder, had been preaching, with Bro. Dowdell, for several days; both had left. Bro. Turrentine is now seventy-two years old, and was superannuated at the Annual Conference held at Montgomery year before last. The soldier remonstrated against the action of the Conference, protesting his ability to do full duty. I found his station in such a blaze of prosperity that it led me to inquire of his labors. He showed me, from his book, that he had up to the eighth of May made seven hundred and thirty-two pastoral visits; had visited all the families—Methodists, Baptists, Episcopalians and Presbyterians; talked to them and prayed with them; and, besides all this, had taught the Bible class in Sunday school, attended all his week-day prayer meetings, and preached twice on Sunday. The whole community had felt his godly influence.

S. P. RICHARDSON,
Agent Am. Bible Society, Ala.

SUMMERFIELD, ALA., May 20, 1872.

BOOKS AND PERIODICALS.

THE BOW IN THE CLOUDS. Edited by the Right Rev. William Bacon Stevens, D. D., LL. D. Philadelphia: Hubbard Bros. Cincinnati: C. F. Vent. Boston: George M. Smith & Co. Auburn, New York: F. M. Smith. Octavo, 360 pages.

A most elegant volume as to binding, paper, print and engravings, and the contents are of the highest order of merit. It is a book for the afflicted, and adapted to instruct and console the bereaved and troubled. Besides articles from eminent living authors, there are chapters from Leighton, Payson, John Newton and Henry Venn. The selections of Scripture and poetry are copious and appropriate, and the entire work is wisely directed to edify and comfort sorrowing and tempted souls. For sale by R. J. Harp, Depository, 112 Camp street, New Orleans.

THE SCIENCE OF WEALTH. A manual of political economy, embracing the laws of trade, currency and finance, condensed and arranged for popular reading and use as a text book. By Amasa Walker, LL. D. Philadelphia: J. B. Lippincott & Co. 1872.

"The Science of Wealth" was first published by Little, Brown & Co., Boston, 1866. The present volume is an abridgment or condensation prepared from the sixth edition of that work. It is a volume not too large for general reading, and should be in the hands of the young men of the country. The author's views, so far as we have examined them, are judicious, and he handles the subject in a clear and forcible style. He deals with such features of present interest as taxation, protection, and that tremendous movement of the hour—labor combinations. For sale by R. J. Harp, Depository, 112 Camp street, New Orleans. Price, $2.

THOUGHT-HIVES. By Theodoro L. Cuyler. New York: Robert Carter & Bros. 1872.

The author is the well-known Presbyterian preacher of Brooklyn, and a prolific writer for several of the leading journals. Dr. Cuyler is a lively and entertaining writer, and always profitable to his readers. His pen is ready, graceful, light, but never flippant. "Thought-Hives" is a quaint title, but it covers a most interesting series of articles on a variety of practical religious topics, the most of which appeared originally in the *Independent* and other papers. For sale at the Depository, 112 Camp street, New Orleans. Price, $1.75.

ISOULT BARRY OF WYNSCOTE. Her diurnal book. A tale of Tudor times. By Emily Sarah Holt. New York: Robert Carter & Bros. 1872.

A duodecimo of 524 pages, beautifully bound in green and gold. It is a historical tale—more history than fiction—embraces persons and events of great interest, and describing a period in English history of stirring incident. The religious tone is wholesome, and especially so as to exposing the idolatry and other perversions of popery. For sale by R. J. Harp, Depository, New Orleans. Price, $1.50.

ELEMENTARY DRAWING-BOOK. By J. G. Chapman, N. A. A. S. Barnes & Co., New York and Chicago. 1871. Price, $1.50, sent by mail, postpaid.

There are 87 quarto pages, containing a progressive course of practical exercises adapted to schools and home instruction. There are fifty-six exercises in the book, with full instructions and with well-executed diagrams and drawings. It is a work of much value, and one for which we know of no substitute—the best in its way that we have seen.

GOOD WORDS and the S[unday] MAGAZINE for May are both stored with the choicest a[rticles] est original religious liter[ature]. The May number of Good W[ords] Young has a rare col[lection] tle Ditties," grote[sque] and stirring stor[ies]. The Little [Corporal] for June is a first-rate [number], illustrated. [handsomely] best orig[inal] and abounding in the [choicest] prose and poetry.

The Christian Advocate.

THURSDAY, JUNE 6, 1872.

THE CHIMPANZEE'S COMPLAINT.

A healthy old ape from the Cape of Good Hope,
With a fine head of hair, and a tail like a rope,
On hearing that Darwin had ventured to claim
Relationship with him, pronounced it a shame.

Said he: "'Twas provoking enough to be called
A quadrumanous mammal; but nothing has galled
My sensitive nature to such an extent
As this most presumptuous claim of descent.

"This man, whose audacity made me so spunky,
Wrote a volume to prove his grandfather a monkey;
And that very man has some ancestor dead
With a prehensile tail and elongated head

"I readily grant that *some* men are as good
As any ourang-outang found in the wood;
But fellows like Darwin are going too far
In trying to be something more than they are.

"So I enter my protest against the great wrong.
And the *Jacous Vulgaris* my wail shall prolong.
Else Darwin to Ceylon would emigrate soon
To pass himself off for a second baboon."

For the Advocate.

"THE M. E. CHURCHES, NORTH AND SOUTH."

MR. EDITOR: Such is the heading of an article in the last number of the *Southern Review*. As far as I have seen an expression of opinion in our papers, the article has been universally approved, and its publication in the *Nashville Advocate* has been called for. Perhaps this universal approval ought to deter the inexperienced especially from uttering sentiments contrary to the article; however, with your permission, Mr. Editor, I will give my opinion.

After reading the article very carefully a number of times, I was forcibly impressed with some of the introductory statements, such as the following: "The coloring in which most men see events is taken from their own propossessions and sentiments. The disinterestedness necessary to an accurate judgment is rarely attained. * * * This is eminently true where men are themselves interested in the case. Prejudice warps the understanding, and prejudice is supreme where it is reinforced by interest." "Partisanship never runs so high as between parties nearly related to each other. Family feuds are proverbially bitter. * * * No friendly silence comes to hush the wrongs of an unhappy past into oblivion." How true, and yet how sad!

Our church papers are constantly setting forth the wrongs we have suffered at the hands of the Northern Church. To do this effectually, resolutions and addresses of Northern Conferences, editorials and speeches, during the war and just before, are brought out from pigeon-holes and printed in capitals and italics, that every one may see for himself how they wronged us, and how vile they themselves were. Of course our own utterances during those sad days are forgotten, or palliated by saying that we were only giving "moral support" to the Confederacy. How flippantly our writers charge the Northern Church with stealing, plundering and robbing. Even the *Quarterly* uses the expression "ecclesiastical plunderers," and afterward adds: "We can do no otherwise than hold the Church North, as a church, responsible for this predatory movement, (the movement upon our church buildings.) * * * This church, as a church, stands thus convicted before the world. Every particular Bishop, every partienlar preacher, every particular editor, by his silence and his acquiescence, becomes *particeps criminis*." Again: "The great body of the private members of the church are to be held blameless. They do not know the facts." Still the church is convicted. Truly, "no friendly silence comes to hush the wrongs of an unhappy past into oblivion."

I suppose the Northern papers indulge in equally offensive language toward us. Many perhaps believe that we are cut-throats, midnight assassins, and evil-workers generally. "No friendly silence comes." Would to God that the "silence" would come, or, at least, that the spirt of love, contrition, forbearance and forgiveness would come!

The writer in the *Quarterly* asks: "Does the Southern Church stand for anything as against the Northern? Does it embody any principle vital to the Christian commonwealth that the other does not? Is it, as a Methodist organization, the sole custodian of any truth of high value in the ecclesiastical constitution? * * * No church has any right *to be*, unless it stands for something." Here are several questions directed to the same point, and one proposition. I suppose the author means that every church should have some special duty intrusted to it, and that the Methodist Episcopal Church South is thus favored.

Of course, if a church has no duty to perform, it had better disband. But what is the great duty of the Methodist Church? I read in our Discipline (edition of 1856) as follows: "We believe that God's design in raising up the preachers called Methodists, in America, was to reform the continent, and spread scriptural holiness over these lands." Then follows some proof. Were our Bishops right when they wrote that? If right then, is it still true? Or has some change taken place? Has God changed his designs, or has the church mapped out its own plans, independent of God's designs? I think the great work of all churches is to preach salvation and spread scriptural holiness.—When our church loses sight of this great object as its special object, and becomes the champion of some ecclesiastical organic law, I think it will do well to furl its banner and retire from the contest.

But I understand from the article that every church, to be entitled to an existence, must have something specially in charge—something that no other church has—a work which no other church can do. Then he shows, by an array of facts and a number of assertions, that the Northern Church forsook the gospel and turned to politics, and afterward degenerated into partisanship; that it became lawless, assuming the power to condemn men contrary to law, or without law, as in the case of Bishop Andrew and the Rev. Mr. Harding; that their Conferences, Bishops, preachers, editors—"all, with a common lust of acquisition, strengthened each other's hands in the crime" of plundering, and then have added falsehood, evasion and hypocrisy to their other crimes. Well, that is had enough. Now I infer that the Methodist Church South, according to the author, is specially intrusted with the duty of putting down all these nefarious practices. In fact, he says as much. God "has reserved to himself a Methodist Church in this country against the time of trial. When apocalyptic portents shall shadow and darken the land, let us pray that he may have one church at least—and let us trust that he may have more than one—that shall have kept unspotted garments, and have no part nor lot with Babylon." That is the old story, in substance—"God is on our side." "He has reserved us." "We are the chosen people of the Lord." We heard the same during the war, but somehow or other we got along rather badly toward the last. Our author may be correct, however, in his statement that God has reserved us. It is a thought very full of consolation. But what has he done with others?

Now I am glad to say that I do not believe all the author's statements in reference to the wickedness of the Northern Church. I doubt if he believes them himself. I question very much if he believes that Bishop Morris, Dr. Durbin, Dr. Harris, Dr. Slicer, and a host of others, are "ecclesiastical plunderers;" "that all, with a common lust of acquisition, strengthened each other's hands in the crime" of taking churches.

I do believe that some Northern preachers have been guilty of great wrongs—that the South has been misrepresented, yea vilely slandered, by some persons. I believe that the division in 1844-45 was necessary and proper, for the reason set forth in our Discipline, (edition of 1856;) that an organic reunion is now impracticable. But these things I can believe without believing that the Northern Methodist Church is a corrupt organization, and all her preachers plunderers.

A few words as to the cause of the division of the church. I know that it is now generally denied by our writers that slavery was the cause of the division. We may hair-split about it as much as we please, but at last we have to admit that had there been no slavery there would have been no division.

Let the General Conference speak for itself. See Discipline of 1856, pages 9 and 10: "In the judgment of the delegates of the several Annual Conferences in the slaveholding States, the continued agitation of the subject of slavery and abolition in a portion of the church, the frequent action on that subject in the General Conference, and especially the proceedings of the General Conference of the Methodist Episcopal Church of 1844, in the case of the Rev. James O. Andrew, D. D., one of the Bishops, who had become connected with slavery by marriage, *produced a state of things in the South* which rendered a continuance of the jurisdiction of that General Conference over the Conferences aforesaid *inconsistent with the success of the ministry in their proper calling*."

Here is a very plain and a sufficient reason for the division. Such was the state of things in the South, produced by the proceedings of the General Conference, that Methodist preachers in connection with that body could not have access to the slave-owners and their slaves. Therefore the division followed, and ought to continue until such changes take place that we can be more successful in saving souls by reuniting with the Northern Church. That time, in the opinion of many, will never come. But if it ever should come, and the Churches North and South fail to unite their destinies, they will be false to the future glory of Methodism.

FIAT JUSTITIA.

For the Advocate.

THE "ONE-MAN POWER."

MR. EDITOR: It is well known that Episcopal Methodism has suffered much from outside misrepresentations and misunderstandings of our laws respecting episcopal authority. It is the point where we are most easily assailed, and more injured in the estimation of others than almost any other. Misrepresentations here often make us misunderstand ourselves.

Episcopal authority and prerogative furnish more objection to us than perhaps all other things. Those *iron-wheel* and *iron-heel* misteachings seem to be periodical; and *this* is a period of their recurrence in some places.

Allow me, therefore, if the editor pleases, a few explanatory observations touching the law at this point.

In the first place, I understand that the laws of the Methodist Episcopal Church South do not confer *authority* or *prerogatives*, but rather assign or impose *duties* on all her officers—Bishops and all others.

Secondly, the duty of the Bishop in the making of appointments of the preachers, where those unnecessary complaints lie, is of a judicial rather than an executive character. The Bishop at the Conference annually appoints all the preachers to their several fields of labor; and in the interim changes and reappoints whenever he sees it necessary. Now this would be very likely to work hardship occasionally, and give room for those complaints, if the Bishop had power to execute such appointments—that is, to enforce his order. But he has no such authority. He makes the appointment, and *there* his duty in the premises *ceases forever*. He has not only no authority or power to make the man *go* to the work, but he does not and never can know officially whether he went or not; or if he went, whether he staid or preached, or how much or how faithfully. In all this matter of going to an appointment, or staying, the preacher is not responsible to the Bishop, but solely and exclusively to other departments of the church government. The Bishop's duty and cognizance of the matter ceases forever the moment he makes and promulgates the appointment.

The propriety of this measure is obvious. On making the appointment it is frequently impossible for him to know whether it will be practicable for the man to meet it or not. Some unknown impediment may exist at the time, or arise the next day. And secondly, the Bishop is not the proper person to judge of the weight of such an impediment. He is but one man, and no one man should have so much power over another. Nor is he the right kind of man. He does not stand in the same category.

The law makes the preacher himself, the judge, in the first instance, of the amount of inconvenience or sacrifice it will impose upon him. If he judges it too great he does not go. It is the duty of the presiding elder, or, if he be a presiding elder, of the preachers in the district, to know and report to the Annual Conference whether the appointed man went or not, or staid, and preached when he went. And the Conference—the whole Conference—judges of the fitness or sufficiency of the reasons, in each particular case, why the man did not go or did not stay. The Bishop has no voice in the matter. He merely presides, but has not even a vote. The Bishop makes the appointment in the nature of a judicial decision, but has nothing to do with the execution of it. The Conference has exclusive control of that.

A preacher, then, is perfectly safe and content that the Bishop make his appointment, provided always, that if he does not go to it, or does not stay, his whole Conference—men standing in the same category with himself, and liable the next hour or next day to be before the Conference on a similar question—shall judge in the case. The preachers are the men who *make* the sacrifices, and so are the best judges of them.

Then where is this scarecrow of great and undue episcopal authority? The Bishop has no authority at all—that is, none that can reach the man. He can write the man's name opposite a certain pastorate, and there his duty and his power cease. He cannot, as Bishop, be informed whether he went or not—that is, he cannot complain of him, or arraign or punish him for not going. The Conference gets its information, whether the man went or not, from the presiding elder, or some other member of Conference—usually from the man himself. And though, in possible cases, the presiding Bishop made the appointment himself, he has no right to express his opinion about it. To do so would give ground of complaint of him, before the General Conference, for partiality in the chair.

This check upon the Bishop cautions him to make such appointments as the man and his Conference will approve; otherwise the appointment is a dead letter.

Then where is this great, frightful "one-man power," so much talked of—I would suppose, because so much misunderstood—by our opponents? It is a mere bugbear. I know of no mode of fixing the relation of pastor and people more free from objection on the part of the incumbent, and be reasonably efficient. Some of us have witnessed its practical operation for thirty or forty years, and although there was seldom, if ever, a Conference where there were not some, more or less, who did not go to the appointment, yet I never knew a Bishop to interfere about it, or a man to be punished, or scarcely seriously complained of in such premises. The Bishop never says, "Go," "You must go," or anything of the sort, nor does *he* ever complain of a man for not going. Our obligations are not to the Bishop, but to the church. We never promise to obey the Bishop, but to obey the laws of the church.

These things need to be better known than they are.

ITINERANT.

For the Advocate.

INTEMPERANCE.

Intemperance, the bane of existence, the destroyer of life and happiness—how can tongue or pen portray the misery, the degradation into which it sinks its infatuated subjects!

See that home, the abode of peace and happiness, where the wife and mother, with beaming face, sits beside the bright hearth, cheerfully performing some labor of love, now and then glancing around the snug, handsome apartment, replete with evidences of thoughtful, loving care for her comfort and that of the darling little ones who stand by the window, eagerly watching for father! And when the well-known step is heard, mark the joyful haste with which they meet him to get the first kiss, followed by the smiling mother, who, if she does not get the *first* kiss, is always sure of the fervent, lingering hand-clasp, and low, deep-toned "God bless you," that sinks so deeply into her soul. With a happy glance at the neat, well-spread board, the arm-chair placed before the fire, and the warm slippers lying cozily beside it, he seats himself, with the babies on his knee and the mother by his side, and, throwing aside the dull cares of life, he basks in the sweet, sacred happiness of home.

But he indulges in a glass of wine now and then, believing himself too firm, too zealous for the happiness and honor of those dear ones, to ever become intoxicated. Alas, for human resolves! the time comes when those pleasant evenings are changed into hours of dreary watching for a dreaded footstep! Ah! no more eager haste *now* to meet the once-idolized father! But, with their little hearts bleeding from the cruel taunts of the world, and crushed by the cold and hunger that threaten their innocent lives, they crouch in the corner of the wretched building, shrinking from the expected blow!

And the wife! What is all the poverty and wretchedness which she battles with, to the bitter knowledge that the one for whom she has given the ties of childhood, and, trustingly placing her hand in his, pledged at God's altar her heart's fealty, has lost even her respect—can claim but shrinking duty!

Too well do we know and feel the truth of this picture. And how much could be added to it—the death-bed, when, the reason maddened with drink, the soul goes shrieking into the stern, inflexible presence of its Maker! The evils of intemperance are accumulating over our land. Something should be done, something must be done, to arrest its progress. We who bear the name of Christians must commence this reformation in *ourselves*. We must remember that we have a cause to shield from aspersion. We must cast this impurity from *our* lives ere we can hope to influence others. Many think it no harm to take a glass of wine now and then—partly for its strengthening influences, partly from a desire to avoid wounding a friend, or fearful of causing remark. But *total abstinence* must be our motto. How can we give *precept* without showing example?

Christians, friends, let us clasp hands in our onward march; let us encourage each other in the work that lies before us. Placing our feet upon this curse, let us crush it into the dust; and fixing our eyes upon the high, noble goal that may be ours, with a prayer upon our lips, and faithful determination glowing in our souls, let us press onward, upward, never pausing or looking backward until we receive the blessing of our Father!

LITTLE BEVERLY.

FORTY THOUSAND BIBLES were destroyed in the Chicago fire.

REV. R. J. JONES.

IN MEMORIAM.

Rev. R. J. Jones, Sr., of the Mississippi Conference, was born in Spartanburg district, South Carolina, April 12, 1808, and died at his home, in Jasper county, Mississippi, March 26, 1872, nearly sixty-four years of age.

He was twice married—first to Miss Abigail McInuis, of Green county, Mississippi, in the year 1835; next to Miss M. J. Benge, in 1865.

In his youth his parents removed from South Carolina to Georgia; thence to Alabama. In the year 1831, at the age of twenty-three, he was licensed to preach the gospel. The next year he was admitted on trial in the Alabama Conference, and appointed to Jones Valley circuit. In 1833 he traveled Monticello circuit. During these two years his labors were in a region of country recently settled by white people, and where still remained large numbers of Creek Indians, whose hostile feelings, not yet appeased, were still more excited by the attempt to remove them from their homes. Here he met frequent obstructions in his work, had many perils and escapes, passed through various exciting adventures, and withal accomplished a large amount of good. The heroic age of Methodism had not then gone by. He had noble examples of faith and patience, and earnest endeavor in the itinerant life, on which to fix his eye. In 1834 he was admitted into full connection in the Conference, and appointed to Chickasawha circuit, which lay within the State of Mississippi. In 1835 he was on Leaf River circuit. These two last works extended over a large region of country, subjecting him to rides of hundreds of miles in order to complete their rounds. The next year (1836) he located. Soon afterward he settled in Jasper county, where he continued to reside until the day of his death. Into this county, newly opened to purchase, a considerable immigration was coming. A large proportion was of persons of education and intelligence. Especially the bar of the country was one of marked ability. The influence of Mr. Jones among these, and among people of all classes, was soon felt. Men who knew how to estimate, saw his worth, admired his character, and became his life-long friends. Doubtless these years when he was local were the most important of his life. Always exhibiting a proper public spirit, he was among the first and heartiest in establishing schools and building churches, ever ready to give, ever ready to work. He came to be looked on as a model citizen, a safe counselor, conservative in all his views—peace-making. Naturally, as a member of the community, he felt and manifested an interest in public affairs. But it was in religious matters and circles that he had the deepest concern. He preached regularly, efficiently. It seemed that the care of all the churches was upon him. Far and near he was called to perform the offices of the church—to baptize, to marry, to commit the dead to their last home.

He had great familiarity with the standard works of our theology; hence his preaching was sound, evangelical, instructive, dignified. His mind was remarkably analytical, so that he viewed in all its aspects the subject which he took in hand. He was liberal-minded toward other communions, but he loved his own church as the perfection of beauty. On all questions affecting her interests you knew what his position would be. Others might swerve, but he was loyal to the last. Ruling in his own household well, his children grew up, without exception, to be religious. He had been blessed with a considerable estate, and his home was marked for its hospitality.

In 1855, at Vicksburg, he was received into the Mississippi Conference. From that time, for six successive years, he filled the office of presiding elder on Paulding and Biloxi districts. At the close of 1861, in the midst of the war, with no one to look after his business, he felt it to be his duty to locate. Then came a season of sorrow. His youngest son, just going to enter the army, sickened and died at home. Two other sons, brave boys, fell—one, the flag-bearer of the Sixteenth Mississippi Regiment, at Sharpsburg; the other, the flag-bearer of the Thirty-seventh Mississippi, at Atlanta. And lastly his wife, a woman of great energy and strength of character, was taken away.

In the year 1868 he was received a second time into the Mississippi Conference. For the three years following he was connected with the work among the colored people. At the last session of the Mississippi Conference, because of his failing health, he was granted a superannuated relation. Through the winter he was feeble, declining. Evidently he felt that his time was short; nor did he wish to prolong it. While the outward man perished, the inward man was renewed day by day. But the summons came suddenly on the twenty-sixth of March. He arose on that morning as well as he had been for several weeks previous; was engaged in some employment on his place until ten o'clock, when he was seized with sudden and severe sickness, (congestion of the lungs,) and, returning to the house, died in less than half an hour.

Many, when they heard of his death, turned tenderly, regretfully to the past; but as for him, they felt that a useful life had closed, and that his "sun shall go no more down."

M.

JEHOIADA'S IDEA OF GIVING.

In collecting money for the repairs of the temple, which Athaliah and her sons had dilapidated, the good priest did a thing worth noticing. He had a chest placed right alongside the brazen altar in front of the temple, and in the lid of the chest was a hole bored, and into the hole the priests, selected for the purpose, dropped the coins which the people brought, either as their half-shekel tax or as the offerings for vows, or as free-will offerings to the temple of Jehovah.

When I read this story, and then read from Paul's First Epistle to the Corinthians, "Upon the first day of the week, (the Lord's day, mind you!) let every one of you lay by him in store as God hath prospered him," I cannot help thinking that "*giving is a part of worship!*" Close alongside the great altar, where the type of the Lamb of God was offered up, was the money chest.

How exalted giving to the Lord's cause is in this light! And Paul calls it Sunday work, puts it with prayer, and praise, and Bible instruction, and all that is improving to the soul. I think that if all Christians in our land would entertain the notion of Jehoiada and Paul about giving to the Lord (and it is not their notion, but the Holy Ghost's) our spiritual temple would not be so dilapidated—thousands would flow forth from willing hearts, where now hundreds are squeezed out. Take the idea, my brother with the long purse, yes, and brother with the short purse too. Make your giving a part of your worship, and then thank Jehoiada and Paul, but above all the Lord, for making your Christian life the happier.—*Rev. Dr. Crosby.*

REMARKS OF JOHN NEWTON.—A Christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should be the best in the town.

My principal method of defeating heresy is by establishing truth. One proposes to fill a basket with tares. Now, if I can fill it first with wheat, I shall defy his attempts.

There are critical times of danger. After great services, honors and consolations we should stand upon our guard. Noah, Lot, David and Solomon fell in these circumstances. Satan is a foot-pad. A foot-pad will not attack a man in going to the bank, but in returning with his pocket full of money.

Christ has taken our nature into heaven, to represent us. He has left us on earth with his nature to represent *him*.

If we were on the watch for improvement, the common news of the day would furnish it. The falling of the tower in Siloam and the slaughter of the Galileans were the news of the day which our Lord improved.

Much depends on the way we come into trouble. Paul and Jonah were both in the storm, but under very different circumstances.

RAIN FROM HEAVEN.—Once a little girl, who loved her Savior very much for having so loved her, came to her clergyman with eighteen shillings for a missionary society.

"How did you collect so much? Is it all your own?" the clergyman asked.

"Yes, sir; I earned it."

"But how, Mary?—you are so poor."

"Please, sir, when I thought how Jesus had died for me, I wanted to do something for him, and I heard how money was wanted to send the good news out to the heathen, and as I had no money of my own, I earned this by collecting *rain water*, and selling it to washerwomen for a penny a bucket. This is how I got the money, sir."

"My dear child," said the clergyman, "I am very thankful that your love to your Savior has led you to work so long and patiently for him; now I shall gladly put down your name as a missionary subscriber."

"Oh! no, sir, please; not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew but him; I should like it to be put down as 'Rain from heaven!'"

A SERIOUS THOUGHT.—Suppose there was a book in which the whole life was recorded, each page of which contained the events of a day, and at the beginning was written: "This is the life of a rational, immortal, accountable creature, placed in this world to prepare for eternity!" Oh, what an amount of guilt would the record of each day present!—*Dr. Payson.*

The Christian Advocate.

THURSDAY, JUNE 6, 1872.

THE STRANGE COUNTRY.

BY ROBERT BUCHANAN.

I have come from a mystical Land of Light
To a strange country;
That land I have left is forgotten quite
In the land I see.

The round earth rolls beneath my feet,
And the still stars glow;
The murmuring waters rise and retreat,
The winds come and go.

Sure as a heart-beat all things seem
In this strange country;
So sure, so bright, in a glow of dream,
All things flow free.

It is life, all life, all awful and plain,
In the sea and the flood,
In the beating heart, in the wondrous brain,
In the flesh and the blood.

Deep as death is the daily strife
Of this strange country;
All things move up till they blossom in life,
And tremble and flee.

Nothing is stranger than the rest,
From the pole to the pole—
The world in the ditch, the eggs in the nest,
The flesh and the soul.

Look in mine eyes, O maid I meet
In this strange country!
Come to mine arms, O maiden sweet,
With thy mouth kiss me!

Who goes by with a crown on his brow?
King Solomon?
He is a stranger too, I vow,
And must journey on!

O wondrous faces that up start
In this strange country!
O identities that become a part
Of my soul and me!

What are ye building so fast and fleet,
O humankind?
"We are building cities for those whose feet
Are coming behind.

"Our stay is short—we must fly again
From this strange country:
But others are growing, women and men,
Eternally."

Ay, what art thou, and what am I
But a breaking wave!
Rising and falling, swift we fly
To the shore of the grave.

I have come from a mystical Land of Light
To this strange country;
This dawn I came; I shall go to-night:
Ay, me! ay, me!

I hold my hand to my head and stand
'Neath the air's blue arc;
I try to remember the mystical Land,
But all is dark.

And all around me swim shapes like mine,
In this strange country;
They break in the glamour of gleams divine,
And they moan: "Ay, me!"

Like waves in the cold moon's silvern breath
They gather and roll—
Each crest of white is a birth or a death,
Each sound is a soul.

O what is the Eye that gleams so bright
O'er this strange country?
It draws us along with a chain of light,
As the moon the sea!

Good Words.

THE GOSPEL IN SPAIN.

The most cheering tidings are constantly coming from this land of the Inquisition, in which the gospel is now having free course. *La Semaine Religieuse* says:

"The Spirit of God has breathed upon this country; faithful laborers have been sowing; little by little the gospel has been progressing in the midst of many difficulties and severe persecutions; and now, religious liberty having been proclaimed, the good seed is beginning to spring up in all directions. It is no longer a few timid Christians, daring neither to affirm themselves, nor to meet together, of whom we now hear, but it is an alliance of Evangelical churches which has been formed and developed, and it is to meet at Madrid in the month of April for its second synod.

"We have received the following details in reference to this subject: From the time that the gospel has been preached in Spain without any hinderance, two groups of churches have been formed. The first had as its center the Church of Sevilla, with which are associated, under the name of the Reformed churches of Spain, all those of the south, viz., Huelva, Cadiz, Malaga, Cordova, Grenada, and Constantine. The other group, comprehending the churches of Madrid, with its stations, as well as that of Saragossa, formed a confederation apart, under the title of the Evangelical Church. These two associations have just been united in one, under the denomination of the Christian Church of Spain. To this union are attached, besides the churches which we have just mentioned, two independent congregations—one at Madrid, the other at Carthagena. It was in April, 1871, that the deputies of twelve Christian assemblies laid at Seville the basis of this fusion. A synod is to assemble at Madrid next April, to draw up a confession of faith, to establish a rule of worship, and to adopt a catechism, as well as a psalter, for the use of all the churches.

"It is only three years since religious liberty was proclaimed in Spain; but we can already point to twenty congregations, out of which a very encouraging proportion of souls are really converted to the Lord. Madrid now possesses seven evangelical chapels, of different denominations, where more than two thousand persons receive instruction every Sunday and several times in the week. Four of these churches have schools, where three hundred children receive a Christian education. On the third of September last M. Cavrasco inaugurated a new chapel in the Faubourg of Las Parmelas, where a school has also been opened, which numbered the names of one hundred and twenty pupils at the time of its foundation.

"Seville is to the South what Madrid is to the center—a center of evangelical light. We have for long known the zeal of its pastor, M. Cabrera, a converted priest; and the indefatigable activity of M. Tugwell, to whom is owing the formation of five congregations, and of schools frequented by more than six hundred children. There is also a school of theology, directed by Mr. Black, a Scotch minister, and a school for governesses.

"Valladolid also presents to us a Christian work, which prospers under the care of a young and very pious evangelist, M. Pedro Castro. The Colporteur Flores works with zeal; under his direction Saragossa also constituted itself into a church in February, 1871; and finally, at Barcelona, we find our fellow-countryman, M. Empaytaz, of Geneva, sent by the committee of Lausanne, directing a very prosperous work. Last year his schools did not number thirty children; this year the number of children on the books amounted to two hundred and two." *New York Observer.*

THREATENING CHILDREN.

A few days since I called on a little matter of business at the house of my acquaintance, Mr. Rasphoy. As I sat for a few moments alone in the parlor, I unfortunately heard a voice saying in sharp, passionate tones: "If I ever find you doing so again I will punish you within an inch of your life."

No reply to this awful threat reached my ear, but a moment or two afterward I heard a door shut with a heavy jar, and saw his son pass the window with a look of anger on his face not pleasant to behold. Mr. Rasphoy came shortly afterward into the room, seeming to be somewhat embarrassed as he saw me, and discovered that I had been there during this uncomfortable escapade. He, in an apologetic way, said something about "these boys being sometimes exceedingly provoking," and I passed to the business on which I came at once, so as to relieve him.

I went away thinking somewhat after this fashion: Mr. Rasphoy, if he only would reflect, has done now a foolish and even bad thing for himself and for his son. He evidently has allowed himself to get into a passion. That of itself is bad enough. He lowered himself in the eyes of his boy by losing command of himself. Then he communicated his passion to his son. The sullen and lowering look of the boy showed that very clearly. So there was a breach made between father and son. It will take time and care to bridge it over. It has made a wound that will be apt to leave a scar behind, even if it be healed. A father cannot repent that process very often without at length separating his son very far from him. The sight of that father will not be welcomed when they next meet; and it is very sad when no pleasant greeting between parent and child is possible.

I do not know what this provocation was. Very probably the boy was greatly at fault, but it was not necessary that Mr. Rasphoy should lose his temper and give a threat which by its very tone and language was fitted only to provoke the boy. I know that the reproof could have been given in such a way as to have held his son to him, even while his displeasure was clearly exhibited.

Besides all that, the threat was exaggerated, and the father never meant to fulfill it. He never intended to punish his son till he was nearly dead. "Within an inch of his life" would bring death pretty near. The boy knew perfectly well that it meant far less. Indeed I suspect that he understood it to mean almost nothing at all. He had probably heard pretty much the same thing very often before, and had known it to result in not much diminution even of his comfort. The only effect, I fear, of the threat was a diminished confidence in the words of his father, a feeling of anger aroused, and of alienation and heart-burning.

I once found my Brother John looking annoyed, troubled, and even anxious. One would have supposed that some matter of very grave consequence was oppressing him. I asked him what was on his mind. "Well," he replied, "Harry has just been to me and, in a quiet and subdued way, has been expressing his regret at something he did a day or two since. He is, you know, unaccountably careless, and I hastily and angrily threatened him with a whipping on the repetition of the offense. Now he has repeated it. He is clearly sorry for it, and I do not know exactly what to do. I do not want to whip the boy. You know what a noble fellow he is, and our system has been to use the rod for only two offenses—deliberate disobedience and falsehood. It has not been necessary to come to this for years. I ought not to have made the threat. I was provoked and foolish, or I would not have gotten myself in this predicament."

I pitied him, but did not see how to help him. I think that John will not make a hasty threat again. His boys know exactly what their father and mother mean when they declare a penalty. It follows upon the fault like the laws of nature. There is no escape. But threats are almost never heard in that household.

Indeed, threatenings ought not to be familiar in the family. It is little to say that they banish sunshine from the home. They do more. They irritate and alienate the child, while they weaken, and by-and-by destroy the authority of the parent. Love, that holds in a firm and enduring embrace, does not live in their atmosphere.—*Uncle William in Christian Weekly.*

MONASTIC LIFE IN ENGLAND.

After a suppression of three hundred years, monastic life has revived again in England, and its spread is one of the most remarkable signs of the times. Under the spirit of religious toleration the various ancient orders of monks, the Benedictines, Dominicans, Capuchins, Augustines, Cistercians and others have established themselves in various parts of England, and have evinced the ancient aptitude of the Roman Church for securing choice localities. One of the most noted of these modern English monasteries is Mount St. Bernard, in Charnwood Forest, Leicestershire. It was begun in 1835, and for some time there were only five monks, who lived on a little farm and tilled the adjacent land. In 1842 the present extensive abbey buildings were commenced. They are in early English style, but with the church, cloister, chapter-house, refectory, dormitory, guest-house, lavatory, kitchen, offices, etc., with massive walls and buttresses, long and narrow windows, high gables and roofs, with deeply-arched doorways, the pile presents an imposing appearance. A clock tower with a chime of bells remains to be added. The monastery owns now three hundred acres, nearly all of which is highly cultivated. The situation is very picturesque, and the land was rocky and not easily cultivated. The labor is all performed by the monks, who have made the domain profitable, selling the farm produce at a good price. The lives of the recluses are toilsome and abstemious. They are not allowed to speak to each other except in the presence of the superior; they eat no meat or animal food except milk and cheese; their daily round is toil, prayer and sleep. They work on the farm, feed the pigs, make the butter, and do their own washing. No woman is permitted to enter the sacred ground. They have made a garden of the three hundred acres. Attached to the abbey is a reformatory institution for boys. The order is the Cistercian, a branch of the Benedictines; and three hundred and ten monasteries in England, the remains of which are now among the most picturesque ruins in that land—Tintern, Netley and Fountain abbeys among them.—*Church and State.*

"CROWN HIM LORD OF ALL."—A Sunday school teacher was dying. The light of heaven was in his eye, and precious thoughts of Jesus and his mighty love filled his heart with a joy I cannot describe. Just before he sunk away, he turned to his daughter, who was bending most lovingly over his bed, and said:

"Bring—"

More he could not say, for no strength had he to speak more. His child looked with earnest gaze in his face, and said:

"What shall I bring, my father?"

"Bring—"

His child was in an agony of desire to know that dying father's last request, and she said:

"Dear, precious father, do try to tell me what you want. I will do anything you wish me to do."

The dying teacher rallied all his strength, and finally murmured:

"Bring—forth—the royal diadem,
And crown him Lord of all."

And as these words died away upon his lips, his soul flew up to join the grand company in heaven, which is ever casting crowns at the feet of the Savior, and singing hallelujahs to God and the Lamb.

EVERY LOOK, tone, gesture of a man is a symbol of his complete nature. If we apply the microscope severely enough, we can discern the fine organization by which the soul sends itself out in every act of the being. And the more perfectly developed the creature, the more significant and yet the more mysterious is every habit, and every motion, mightier than habit, of body or soul. *Winthrop.*

A CONGREGATIONAL CHURCH of twenty-six members, with excellent prospects for usefulness, was formed at Selma, Alabama, May 12.

PHYSIC, for the most part, is nought else but the substitute of exercise or temperance.—*Addison.*

THE STORY OF AN ATOM.

The atom of charcoal which floated in the corrupt atmosphere of the old volcanic ages, was absorbed into the leaf of a fern when the valleys became green and luxuriant; and there, in its proper place, it received the sunlight and the dew, aiding to fling back to heaven a reflection of heaven's gold, and at the same time to build the tough fiber of the plant. The atom was consigned to the tomb when the waters submerged the jungled valley. It had lain three thousand years, and a month since it was brought into the light again, imbedded in a block of coal. It shall be consumed to warm our dwellings, cook our food, and make more ruddy and cheerful the hearth whereon our children play; it shall combine with a portion of the invisible atmosphere, ascend upward as curling wreath to revel in a mazy dance high up in the blue ether, shall reach the earth again, and be entrapped into the embrace of a flower; shall live in velvet beauty on the cheek of the apricot; shall pass into the human body, giving enjoyment to the palate, and health to the blood; shall circulate in the delicate tissues of the brain, and aid, by entering into some new combination, in reducing the thoughts which are now being uttered by the pen. It is but an atom of charcoal; it may dwell one moment in a stagnant ditch, and the next be flushing on the lip of beauty; it may be a component of limestone rock, and the next an ingredient in a field of potatoes; it may slumber for a thousand years without undergoing a single change, and the next hour pass through a thousand; and, after all, it is only an atom of charcoal, and occupies only its own place wherever it may be.—*Hibbard's "Brambles and Bay Leaves."*

YOU HAVE KILLED THAT SERMON.—The preacher labored faithfully this morning. Many were affected under the sermon. Among the rest were some of your children. Now is a good time for you to come in and help your pastor in the work upon your own family. But, alas! instead of this, you have destroyed the impressions on the hearts of those affected.

"How?" you ask in astonishment. Why, when you returned from church, instead of talking with those serious children, you began to criticise the preacher in their hearing! During the sermon you were half asleep part of the time, and reading a hymn book another part; and now your work must be finished up in a criticism of the discourse. It was too cold, or rather boisterous. The hymns were inappropriate; the prayers too common-place. All this you have to talk before these children, but a little while ago so thoughtful. When you are done they are thoughtful no longer. Your words have driven off their good impressions.

SWIFT'S HUMOR.—Dean Swift was walking in the Phœnix road, Dublin, when a thunder shower came on, and he took shelter under a tree, where a party was sheltering also—two young women and two young men. One of the young girls looked very sad, till, as the rain fell, her tears fell. The dean inquired the cause, and learned that it was their wedding-day: they were on their way to the church, and now her white clothes were wet and she couldn't go. "Never mind; I'll marry you," said the dean; and he took out his prayer book, and there and then married them, their witnesses being present; and, to make the thing complete, he tore a leaf from his pocketbook, and with his pencil wrote and signed a certificate, which he handed to the bride. It was as follows:

Under a tree in stormy weather,
I married this man and woman together.
Let none but him who rules the thunder
Sever this man and woman asunder.

JONATHAN SWIFT,
Dean of St. Patrick's.

THE REASON WHY.—Infidels should never talk of our giving up Christianity till they can propose something superior. Lord Chesterfield's answer, therefore, to an infidel lady was very just. When at Brussels he was invited by Voltaire to sup with him and Madam C——. The conversation happened to turn upon the affairs of England. "I think, my lord," said Madam C——, "that the Parliament of England consists of five or six hundred of the best informed and the most sensible men in the kingdom." "True, madam, they are generally supposed to be so." "What, then, my lord, can be the reason they tolerate so great an absurdity as the Christian religion?" "I suppose, madam," replied his lordship, "it is because they have not been able to establish anything in its stead. When they can, I do not doubt but that in their wisdom they will readily adopt it."

IN A LONDON PAPER a firm of church mantua-makers advertises "the Communion 'Case Bag,' for use in ministering the sick; and the *Pocket Surplice.*"

RELIGIOUS INTELLIGENCE.

THE American Bible Society has made a grant of Bibles and Testaments to the Southern Methodist Church, to aid it in its work among the Indians.

THE late Presbytery of Washington city adopted a resolution, by a unanimous vote, in favor of permitting women to become deaconesses in the Presbyterian Church.

THE Rev. J. W. Healy, D. D., has organized in England a Freedman's Mission Aid Society, of which the Earl of Shaftesbury is president, and the Hon. Arthur Kinnaird, M. P., is treasurer.

THE printing of the entire Bible in the Esquimaux language is now, the *English Churchman* observes, happily completed, the concluding portions having recently passed through the press.

THE Southern Baptists have voted in council to raise $20,000 toward building a Baptist church in Rome; and they have telegraphed to their Northern brethren, who are about to assemble in New York, asking them to pledge an equal sum.

REV. ALFRED A. CURTIS, a prominent Episcopal clergyman of Baltimore, has become a Catholic, and has been deposed from his ministry by the Episcopal Bishop of Maryland. It is understood that a change was brought about through the influence of Dr. Newman, the eminent English Catholic divine, with whom Mr. Curtis has been sojourning at Birmingham.

THE National Temperance Society and Publication House reports that its receipts for the past year have been $49,348, and its expenses $49,264. It has printed during the year 25,277,478 pages of books, pamphlets and periodicals. The report complains that the work of the society is embarrassed for the lack of funds; which should not be. It is doing a valuable work and ought to be supported.

THE semi-centennial of the professorship of Dr. Hodge at Princeton, New Jersey, was celebrated on Wednesday, April 24. An endowment of $50 000 had been given the chair of Dr. Hodge's professorship. On the anniversary occasion a testimonial of $15,000 was given Dr. Hodge himself. The addresses were by Drs. Dwyea and Boardman. Dr. Hodge replied. A dinner followed the formal proceedings, at which were more addresses.

THE *Esperance de Rome* has the following from Spain: "The Abbe Antonio Aguayo y Molino, who has formed in Madrid a 'Central Committee of Propaganda and Organization,' intended to establish a free Catholic Christian Church in Spain, is receiving encouragement from all parts of the peninsula. Eighty-seven priests have already explicitly signified their assent to his programme, besides three hundred and ninety-eight laymen, who have connected themselves with his reform movement."

THE *Jewish Messenger* thinks that the fact that a Catholic nation (Italy) has sent a Jew—Isaaco Artom—as embassador to the French republic, is highly significant. It shows, on the one hand, how the talent and genius of the Jew have risen superior to the prejudice and superstition of his neighbors; and, on the other, that the era of bigotry has passed away from the hotbed of intolerance, Italy, where, a few years ago, Jews had annually to suffer the grossest indignities to please the rabble and the self-constituted deity on the throne of St. Peter.

THE *Presbyterian Record* reports that in most of the missions native converts of approved qualifications are under training for the ministry. Dr. Nevius, writing at Chefoo, China, says: "The three months of study of the theological class closed last week. Their examination gave most encouraging evidence of earnest study and decided improvement. The class now numbers ten. One or two others will probably be added next term. During the three months' vacation they will be employed in evangelistic labors in the interior, some of them by themselves, and others accompanying some of us."

THE Moravian missionaries in Thibet report continued advance in Christian knowledge by their convert, the Lama Sadka Gjalzan, of Lhassa. He now lives entirely in the mission house, has finally disowned the caste prejudices of the Buddhists, and "openly and boldly testifies to the lamas who visit him where and how he has obtained the forgiveness of his sins. He is more thoroughly versed in the Buddhist sacred books than any of the lamas in this region, and having a clear conception of the reasons which have induced him to embrace Christianity, his answers are all the more impressive."

AT A TIME when so much attention is being directed to the political and religious movements of Germany it may not be amiss to state what progress Methodism has already made in that powerful and highly-cultured land. The statistics of the three Methodist churches laboring there have already been published, as they were presented some time ago to their respective Conferences, and show that there are in Germany and German Switzerland more than 11,000 full and accredited members, which, with between 2,000 and 3,000 on trial, would doubtless represent between 60,000 and 70,000 hearers, and in all nearly 100,000 persons, directly or indirectly, under Methodist influence.

THE *Christian Intelligencer* says: "Recent intelligence from Japan is striking and most encouraging in its character. At Yokohama a daily prayer meeting has been continued for several weeks, attended by large numbers of Japanese, who were eager to have the word of truth expounded. Several conversions had occurred, and the first Christian church in Japan had been organized, under the direction of the Rev. Mr. Ballagh, March 10, 1872. It is not believed that the government will interfere with this movement. The Japanese call the Protestants 'Bible men,' and do not seem to have any special ill-will toward those who walk in the light of the Bible."

THE Mennonites of Russia, a religious sect which resembles in some respects the Baptists and in others the Quakers, and which has a colony near Berdiansk, numbering more than forty thousand souls, are proposing to emigrate in a body to the United States or British America. They emigrated to Russia from Prussia, several years ago, under the promise of the government that they should be exempted from military service, non-resistance being one of the cardinal doctrines of their creed. The Russian government is not keeping its faith with them, and therefore they propose to leave Russia. It is forbidden, however, to a Russian subject to emigrate without the consent of the authorities; and, as the Mennonites have been a very industrious and productive community, the Russian government is loth to let them go.

ACCORDING to the *Weekly Review*, the missionary work in India has grown to such an extent that occasion appears to have risen for separating the departments of teaching and preaching. Missionary Conferences recently held at Allahabad and Umritsur considered the subject. The result is that a committee has been appointed, consisting of the Rev. Messrs. Keene and Heerule, of the Church Missionary Society, and the Rev. Drs. Newton and Forman, of the American mission, along with Mr. Charles J. Rodgers, principal of the Christian Vernacular Education Society's Training Institution at Umritsur, to lay their opinions before the directors of all the missionary societies, and to urge upon them the necessity of relieving their missionaries as much as possible from school work, and handing it over to an educational body which represents all Protestant churches, such as the Christian Vernacular Education Society.

THE AMERICAN BIBLE SOCIETY.—The American Bible Society held its fifty-sixth anniversary meeting at Association Hall on Thursday morning, the ninth ultimo, W. H. Allen, LL. D., the recently-elected president, in the chair. An abstract of the annual report was read. The receipts for the year were $689,923.47; the payments were $629,379.88. The sum necessary to meet the outstanding engagements of the society is estimated at $80,000. Seven sets of new electrotype plates have been made at the Bible House; five sets for the Arabic Scriptures are in progress at Beyrout, and one set at Constantinople. New publications at the Bible House, seven, all excepting two in foreign languages, besides others printed or authorized abroad; volumes printed at the Bible House, 1,030,255; printed and purchased abroad, 201,597; total, 1,231,852; volumes issued, 1,100,871, including 921,389 from the Bible House, in thirty-nine languages, and 179,482 abroad, the latter representing about sixty different languages and dialects; entire number of volumes issued during fifty-six years, 28,780,969. *Bible Society Record:* Copies circulated during the year, 419,380; number of auxiliaries reported as engaged in supplying their fields, 550. The distribution of the Scriptures in the United States during the year, apart from ordinary sales by auxiliary societies, so far as reported, is shown by the following figures: Number of families visited, 598,664; number of families found destitute of the Bible, 73,732; destitute families supplied, 40,459; destitute individuals supplied in addition, 17,391; Sabbath and other schools supplied, 1,835. Provision was made for the relief of sufferers by the calamitous fires of last autumn in Illinois, Wisconsin and Michigan. Some attention has been given to the supply of Scriptures for travelers on various railroads. Liberal grants have been made for Sunday schools through the American Sunday School Union and the American Missionary Association.

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SAVING THE WORST.

Christ declares that his mission was to the lost—that "the Son of Man is come to seek and to save that which is lost." By the lost he means not merely a lost world, but the most sinful and degraded in a race of fallen beings. Where all are by nature in a state of ruin, there are some already reclaimed, and others who are far below the ordinary level in their vileness and obduracy. Society itself makes the distinction, and gives its own meaning to "that which is lost." Now, as in the days of Zaccheus, the moral condition is graded, and the lowest sediment and deposit, as the world goes, is "the lost." Sin, stripped of respectability, separated from all pretensions to even a formal reverance for religion, and of a nature to sink the mind and spirit into boudage to appetite, is looked upon as peculiarly obstinate and hopeless.

There is a temptation to overlook the classes of sinners whom the Savior characterizes as "that which is lost," and to direct our efforts almost exclusively to the better sort. Christ's plan was rather to seek out the lowest, and to bring salvation to those who were commonly considered beyond the reach of reformation. And a most important truth is brought out by him, that these neglected lost ones were often the most hopeful subjects of converting grace. Publicans and harlots went into the kingdom when the more decent and respectable Pharisees rejected the message of life. The woman at Jacob's well, and the publican of Jericho received the Savior, while others turned away from him with contempt. The lost sheep, the lost piece of money and the prodigal son all illustrate this peculiarity of Christ's ministry. In a world where all are lost there is a lower deep of ignorance and vice, and it is here that he finds the most fruitful results of his labor. So it was with the apostles in their planting of the churches in such places as Corinth, Ephesus and Rome. Wesley gathered in this field of degradation, and his marvelous success was owing greatly to the fact that he carried the gospel into the lowest sinks of vice and ignorance.

Our ordinary methods do not effectively reach this element. The congregations are, for the most part, made up of Sunday school children and of those who have been religiously raised. There are multitudes who rarely enter the churches, and who, as distinguished from those who enjoy church privileges, are "that which is lost." To seek and to save them would have been the special study of Christ. A Paul or a Wesley, living in our day, would not be content with stated sermons from velvet cushions, and with music from organs and choirs, while multitudes wander at large, with no man to care for their souls. The true missionary principle is announced in the Savior's words, because they apply forcibly to those who have not the gospel in any sense. There are ruined souls who perish within sight of the church spire, but there are millions without Bibles—lost in the impenetrable shadows of pagan superstition.—Whatever Christians are doing at home, they cannot without guilt neglect these.

But, to confine our thoughts to the Christian's every-day plans and labors. We are to break forth from the shell of unbelief and mere religious routine. We are to go beyond the decent and moral worshipers, and the respectably irreligious people. There are sinners enough about us who have not been under church influences. There are fallen souls, deeply fallen in the pits of intemperance and licentiousness. There are rough and sordid natures, uncouth and repulsive developments of vice and sensuality. Shall we spend all our energies, time, money and prayer merely to conserve and hold, or shall we not rather seek and save that which is lost? Our faith in the power of the gospel to save the worst of sinners is in danger. Unless a man has been raised religiously, and has been kept from habits of vice, we have hardly any hope of him. The aggressive power which takes hold of the most ignorant, the most imbruted and the most inveterate sinners, and makes new creatures of them, is not as firmly believed as it should be. We cannot think that the primitive force of the gospel has been spent, or that its power to save the worst has been lost.

Let us by all means work—by schools, by education, by leading the children to Christ; but let us not abate confidence in the gospel, pure and simple, to convert the oldest and the most desperate sinners. The results will be according to our faith. Where there is faith in the gospel as the wisdom and power of God, there its triumphs will be displayed. It is well to use every preventive to keep men from vice—to keep them from the fire—but we must have something also which can pluck the hand from the burning. The world would become good if it would stop raising rascals; but as things are, and as they are likely to be, our need is a gospel which can take men as we find them, and make Christians of them.

OUR HOUSE.

The Depository building, 112 Camp street, New Orleans, is occupied nearly throughout with the book and publishing interests of the church. The fourth story is now used by our German brethren as office and composition rooms for the *Family Friend*, and the paper is printed on the ADVOCATE press. Quite an important center and depot of Southern German literature is being established here. The third story is occupied partly by the composition room of the ADVOCATE and partly for storage of paper and book stock. On the second floor is the editor's office, one room rented to a publishing firm, and the balance of the space is used by the book agent for various purposes connected with the business of the establishment. The ground floor is handsomely fitted up as a book store, and contains the most valuable assortment of standard books, literary and religious, to be found in the Southwest. There is always also on hand a complete stock of stationery, and everything usually found in the largest and best appointed book stores of New York, Cincinnati and St. Louis. In the rear of the book store is the press room where the weekly editions of the ADVOCATE are struck off, and where the almost deafening clangor of press and engine may be heard on Mondays and Wednesdays.

It will be seen from these particulars that this handsome four-story building is put to full use, and that its entire capacity is devoted to the literature of the church. Southern Methodism has here a stronghold of defense, and a fountain of power and influence, second to none of her other institutions and enterprises. The building is held for the Methodist Episcopal Church South by a board of trustees, and the charter expressly declares that it shall be devoted to a Book Depository under the control of the Concern at Nashville, to the publication of the NEW ORLEANS CHRISTIAN ADVOCATE, and for mission rooms and other church purposes. Rev. R. J. Harp is the appointed agent of the Publishing House, and is besides employed by the Publishing Committee of the ADVOCATE to publish the paper for the patronizing Conferences. The business in both departments is conducted with prudence and ability, and the field of patronage and influence is steadily enlarging. From losses growing out of the war a debt of about six thousand dollars rests upon the Depository building, and steps have recently been taken to pay it. We believe that the trustees have pledges to within say thirteen hundred dollars of the required amount, and to be paid on condition that the whole amount is raised. Our friends will not, we believe, let this opportunity pass of clearing off a debt which has long been an embarrassment and burden to the ADVOCATE and the Depository. We would appeal straightly and urgently to the Methodists to meet this call at once. Let those who have given, double their subscriptions, and let those who have held back respond in this hour of need.

HELPING TOO MUCH.

The Northern Presbyterian Church has 4,347 ministers, of whom only 2,740 are in regular service as pastors or supplies. It would appear, however, that of the 4,616 churches of the denomination, nearly 2,000 of them must be without ministers. The New York *Observer* contends that they have too many ministers, and that a surplus of rather worthless material is due to the unwise administration of the beneficiary system. It says:

Men are fostered and forced or carried into the ministry who ought not to get in; that gratuitous education for a profession is a premium offered to incompetency and laziness, and that the ministry is now overstocked, burdened and degraded by the induction of dead weights through this agency.

There are more students of law and medicine than of theology, but no charitable aid is required to train lawyers or doctors. They find their way to their professions over obstacles just the same as those that beset the path of the candidate for the ministry.

We may be misrepresented, but we will not be misunderstood. Our position is this, which we are ready to maintain—that we have a surplus of ministers; the supply, such as it is, is greater than the demand; the beneficiary system has been so unwisely administered by the recommendations of presbyteries and the erring indulgence of pastors and officers, that hundreds of men have been helped into the ministry who might better have gone into other callings.

The trouble seems to lie in the quality, and in the distribution. Our Methodist way of doing would help in the latter, and perhaps in the former also, furnishing a better average article and distributing it to the greatest advantage. There must be a serious defect in the system where there are so many vacant churches and so many unemployed preachers.

Northern General Conference.

Rev. R. L. Dashiel, D. D., Rev. T. M. Eddy, D. D., and Rev. J. M. Reid were elected secretaries of the Missionary Society. Rev. Erastus Wentworth, D. D., of the Troy Conference, pastor of the Methodist Episcopal Church at Amsterdam, New York., and formerly missionary to China, was elected editor of the *Ladies' Repository*. Rev. Daniel Curry, D. D., of the New York East Conference, was re-elected editor of the *Christian Advocate*, at New York. Rev. F. S. Hoyt, D. D., of the North Ohio Conference, professor of mathematics in the Ohio Wesleyan University, was elected editor of the *Western Christian Advocate*. Rev. Arthur Edwards, A. M., of the Detroit Conference, assistant editor of the *Northwestern Christian Advocate*, was elected editor of that paper. Rev. B. K. Pierce succeeds Gilbert Haven as editor of *Zion's Herald*. The report of the special committee on the Book Concern frauds declares that frauds have been committed in the bindery by which losses have been sustained, and that there have been irregularities in the business management by which losses have or might have been sustained. The report acquits the agent and assistant agent from any implication or interest in the frauds that may have been practiced in the Concern, and further states that the frauds and irregularities are not of such magnitude as to endanger the financial strength of the Book Concern, nor to materially impair its capital. Quite a breeze sprung up in the Conference on the presentation of a memorial from the Preachers' Meeting of New Orleans, asking for a colored Bishop, in addition to the Bishops already elected. The memorial was referred to a special committee. Our colored friends, we have no doubt, will get conciliatory words, but no Bishop. A little hair dye and charcoal ought to make Bishop Haven entirely acceptable to the African element. The report on appointing fraternal delegates to the Southern Church, prepared by Dr. Curry, is elaborate, and provides for the appointment of two ministers and one layman to convey fraternal greetings, and also recommends the appointment of three commissioners, to meet a similar board to be appointed by the General Conference of the Methodist Episcopal Church South, who shall agree upon some uniform plan or principle for the adjustment of all property questions in dispute between the two churches.

Centenary College of Louisiana.

MR. EDITOR: It is very desirable that the center building should be finished before the commencement occasion, which will be on the second Wednesday in July. The brick work has been completed and some of the stucco has been put on. The completion of the stucco, the coloring, glazing, plastering and painting yet remain to be done.

How the hearts of all concerned would be gladdened if we could have the finishing touch given by commencement! What confidence would be inspired in the visitor, and what an impetus would be given to all the interests of the college!

Another most urgent reason for the immediate completion of the outside of the center building is that the high and immense scaffolding was constructed of pine poles. Already twelve months have passed since it was erected, and it will soon be unfit for use, and the additional expense of a new scaffolding will have to be incurred.

Two thousand dollars would enable the contractor to complete this part of the work according to specifications. The scaffolding would be dispensed with, the rubbish removed, and the "latter house" would greet our eyes at commencement, as fresh and bright as the "former"—more beautiful because of the change of its architecture, and immeasurably more durable and permanent.

More than that sum has been promised us, and will doubtless be paid; but we need funds now. Our hearts are set upon getting the building ready for commencement; our prayers go up for this; our exertions are in this direction. We are not without hope of success.

Mr. Editor, let me say through you, to the Methodists of Mississippi and Louisiana, that now is the time of greatest need to their own institution. It is an important cause—it is a sacred cause. Oh! that he who hath said, "The earth is mine and the fullness thereof; the world and they that dwell therein," would open the hearts and hands and purses of his people.

Is there not some one individual possessed of sufficient love to God and his cause, of sufficient faith and ability, to contribute himself the entire sum?

Sight checks on New Orleans in my favor, as the president of the college, can be conveniently used, and will be most thankfully received and judiciously appropriated.

C. G. ANDREWS.

ADVICE is like snow—the softer it falls the longer it remains and dwells in the mind.

OUR GERMAN WORK.

MR. EDITOR: It is now twenty-six years since our church employed the first German missionary. The field assigned him was Galveston, Texas. From this the work has spread throughout the west of the Lone Star State, so that we have there, at this time, fourteen flourishing congregations, more or less, with as many houses for worship. Our Northern friends have taken two churches from us—one at Victoria, and the other at Hedwig's Hill, Mason county. The titles to these houses were not correctly worded, and our friends, finding this out, soon sent money and men to these points, appropriating, with some of our people, our property—property bought and paid for by our church. At Hedwig's Hill Bro. Grote, assisted by the members who remained true to the church which gave them spiritual birth, is building another house for worship, this time properly deeded, of course. At another point—New Fountain—our brethren, led by their pastor, Rev. Jacob Bader, are erecting a commodious church building, the old one being too small for the increased membership. At Chappell Hill and Brenham a new mission was started at the beginning of the present Conference year; and here too, if signs do not deceive me, a suitable chapel will soon be erected. Bro. Vordenbaumen, the present presiding elder, is a man of indomitable energy and acknowledged zeal; with him at the helm, our craft will assuredly make the port of spiritual and ecclesiastical success.

In Louisiana we have not been idle. In New Orleans we have three church houses and as many parsonages, whose combined value is nearly $100,000. The membership in two of these churches numbers one hundred and twenty each. The other—Soraparu Street church—though some time ago badly treated by a man who was led astray by the odor of Northern "flesh-pots," is, notwithstanding, prosperous, and promises soon to outgrow its misfortunes. At Carrollton we have a very pretty little church; but, the locality being unsuitable, the membership has never been and is now small. At Shreveport we are now making efforts to start a mission, Rev. William Lieser, the missionary, being on his way thither. Let the church pray for him and his work. It is a fine field, ripe to the harvest.

In Maryland and Virginia, thanks to the zeal and industry of our brother, Rev. E. N. S. Blogg, our work is rising out of the dust very promisingly. In Petersburg Rev. H. Ebers, a transfer from the Louisiana Conference, lately purchased a very eligible lot, which has cost $600, and is now making arrangements to erect a suitable chapel. His Sunday school, though but four months old, numbers already thirty-eight scholars. Keener mission, in Baltimore, superintended by Bro. Blogg, has a large and prosperous Sunday school; and here, too, efforts are being made to erect, by the end of this year, a church building, the name of which, I hear, will be "Keener Chapel." Pierce mission, at Hookstown, near Baltimore, is also making headway.

May we not, in view of the aforesaid, thank God and take courage? If the Lord be for us, who can be against us? Our German work is already, and will ever more be, a power in the land—a power for good. The German element is beginning to make itself *felt*. Let us win it for Christ—for our church.

J. B. A. ANDREWS.

NEW ORLEANS, May 20, 1872.

AN ELOQUENT EXTRACT.

The following is the conclusion of Mr. Punshon's address before the General Conference at Brooklyn:

My heart would reproach me were I to sit down without one other reference. I hardly know how to enter upon it, for as I look back to the last General Conference, and think of these four eventful years, and of the changes those years have wrought, I am as one in a dream—a dream which is bright, O so bright on its heavenward side, but which on its earthward has a rude and strange awakening—a dream which the destruction of the place in which you then met, and in which I was honored to greet you, has crystallized as by fire into an indelible memory. I seem to see the standard-bearers you have lost as they have fainted and fallen on the field—standard-bearers to whom God had given a banner that it might be displayed because of the truth, and who were worthy of the trust confided to them. I can speak only of those whom I was privileged somewhat to know, whose friendship I had hoped to cultivate—by whose example I had hoped to be inspired—but in reference to whom there is but the hopeless longing.

O for the touch of a vanished hand,
And the sound of a voice that is still!

Bishop Simpson, I think of your colleagues in office who have been smitten from your side. *Baker*, the distinguished jurist, even then falling into the beauty of the tomb; and *Clark*, the acute and accomplished, the able administrator, and the preacher of commanding power; and *Thomson*, the Chrysostom of your church, of golden speech and golden value, whose large, child-like spirit could not harbor a thought of guile, and who seemed ever as if detained on earth only by slight and trembling tendrils. And *Kingsley*, the brave and brotherly, snatched away from you in the fullness of his ripe manhood, and before he had drawn upon his reserve of power, dying with the consecration upon him of his apostolic travels, and as if the sight of the Holy Land had but whetted his desire to go upward to the holy place, that from the track of the Man of Sorrows he might go to see the King in his beauty.

And then I think of others lower in office, but equal in esteem: of Mattison, who first welcomed me in Jersey City, a doughty champion against the man of sin; of Sewall, a burning and shining light, quenched, perhaps, by its own brightness, all too soon; of John McClintock, that "king of men," almost an Admirable Crichton in versatility of attainment, Melanchton in tenderness, and Luther in courage, but all whose wise, rare gifts were blent into one tribute to be cast at the feet of Him who was the Man of Sorrows, but upon whose head are many crowns; of Nadal, who drooped so soon after his friend that it seemed as if in preparing his memoir he had got too long so much for nearer communion that he must needs ascend to join him in the presence of the Master whom they both loved.

And then I think of a later loss than these—a blameless and beautiful character, whose name had an hereditary charm for me, whose saintly spirit exhaled so sweet a fragrance that the perfume lingers with me yet, and who went home like a plumed warrior, for whom the everlasting doors were lifted, as he was stricken into victory in his prime, and who had nothing to do at the last but mount into the chariot of Israel and go "sweeping through the gates washed in the blood of the Lamb." (Shouts of "Glory," and great sensation.)

Sirs, these are no common losses. I weep with you on account of them, and I am qualified to weep with you, for "a sword hath pierced into my own soul also," and I have borne my own burden of loss and sorrow; but these your comrades fell in a hallowed work, on hallowed ground. Bravely they bore their banners while they lived, but the nerveless hand relaxed its hold, and they have passed them on to others. We too must pass them on. The fight is not over. We receive unfinished labors from our fathers and transmit them to our children. Watchers in the night, it may not be given us to tarry until the morning. We can but wave the battle-flag gallantly for awhile, but our hands will stiffen, and our comrades will bury us before the fight is done. O to be kept and to be found faithful unto death! From their elevation in heaven they seem to whisper down to us: "Be followers of us, as we have been followers of Christ."

In 1870 a strange darkness came suddenly at mid-day upon the State of Connecticut, and many thought the end of the world was come. The speaker of the House of Assembly, then in session, was in his place, and when many desired to adjourn, he calmed the rising fears of the members with these words: "If this be the day of judgment, I desire that the judge may find me at my post of duty. Let the candles be brought in, and the business proceed." May God help us to be at our posts always and to the end. (Applause.)

REV. THOMAS C. M. GOLLAND, pastor of the Methodist Episcopal Church South of Pensacola, Florida, is in the city, soliciting aid for a parsonage for his church. He is asking for one dollar subscriptions, and we trust that he may obtain several hundred subscribers of this small amount. The object is most worthy, and Bro. Golland should receive encouragement and aid from all who love to do good.

CAMP MEETING.

A camp meeting will be held on the camp ground purchased by the New Orleans District Conference, commencing on Friday, June 21, and continuing to Friday, June 28, to which brethren, clerical and lay, of adjacent cities and country are invited.

The camp ground is eligibly situated directly upon the Gulf coast, two miles west of Biloxi, Mississippi, and within a quarter of a mile of the New Orleans and Mobile railroad.

Persons desiring to do so can build their own private tents. The trustees will provide a number of tents to rent, to parties desiring them, on reasonable terms. For general accommodation, boarding and lodging will be furnished on the grounds on reasonable terms. The railroads, to wit, New Orleans, Mobile and Texas, the New Orleans, Jackson and Great Northern, and the New Orleans, Opelousas and Great Western, will carry passengers for the camp meeting, going or returning, at half the usual fares.

W. H. DAMERON. W. R. STUART.
PHILIP HALLORAN. J. J. LYONS.
SAMUEL K. RUSS. J. H. KELLER.
W. H. FOSTER, President.
R. M. WALMSLEY, Secretary.
JOHN L. DUNNICA, Treasurer.

JUNE 4, 1872.

Married.

On the second of May, at the residence of Dr. D. B. Hamilton, Minden, Louisiana, by the Rev. John A. Miller, Mr. WILLIAM M. PERKINS, of New Orleans, to Mrs. BELL H. SKANNEL, of Minden, Webster parish, Louisiana.

At the Methodist church at Moss Point, Jackson county, Mississippi, May 22, 1872, by Rev. U. B. Phillips, Mr. G. H. HOWZE and Miss IOLA BRANFORD.

At the residence of Mrs. Wiggins, at Hall's Mill, near Rolling Fork, on the fifth day of May, by the Rev. H. Walter Featherston, Mr. E. S. HAHEN to Mrs. E. A. ELLIOTTE, all of Issaquena county, Mississippi.

At the Methodist church, Crystal Springs, Mississippi, on the twenty-ninth of May, 1872, by Rev. H. F. Johnson, Mr. A. O. MIDDLETON to Miss ANNA BARNES.

Obituaries.

DIED, near Augusta, Woodruff county, Arkansas, March 10, 1872, C. W. STEAGALL, son of Rev. Henj. Steagall. He was born June 13, 1849. He was sick but a short time; was first attacked with a sore throat, at which time he said that he was going to make a long journey, and would make a safe trip. Soon after he was suddenly attacked with pneumonia, and became speechless, and remained thus till his death. Our young friend was an exemplary member of the Methodist Episcopal Church.

We were well acquainted with Wesley. He attended our school nearly one year, and we found him a gentleman and Christian of the first order. C. IVES.

VERNON, LA., May 26, 1872.

REV. GREEN CALLIEN FORE was born in Washington county, Alabama, October 15, 1822, and died at his residence in Rankin county, Mississippi, April 10, 1872. He was converted September 11, 1856, at a revival meeting at Brandon, Mississippi, conducted by the late Rev. Henry T. Lewis; was licensed to preach October 25, 1856, and joined the Mississippi Conference, held at Brandon, in November, 1857. He traveled the first year with the late Rev. John R. Lambuth, and afterward was on the Greenville circuit; was located at his own request several years before his death. He was buried, with Masonic honors, at the city of Jackson, Mississippi.

He had been married three times. His first wife was Miss Appalonia McRea, daughter of the late Hon. Duncan McRea. His second was Mrs. Neely, widow of the late Olin Neely, of Rankin county. She died leaving two children by Mr. Neely, and she committed them to the care and education of Bro. Fore, who discharged his duty to them to the best of his ability. His last wife was Miss Lizzie Malone, of Arkansas, who survives him. He left an infant son by the last wife—his only child.

His conversion was most remarkable, when his surroundings, his habits, and his social and moral status are taken into consideration. His habits and associations were by no means calculated to inspire him with religious sentiments, but, on the contrary, served to stifle any aspirations of a higher or holier purpose than sensual pleasures and sinful indulgences. No one dreamed that even idle curiosity would induce him to go to the meeting at which he was converted. But he did go, and to the surprise of all became a mourner, and continued in prayer and supplication until he found peace with God. His conversion was well calculated to produce, and did produce, a profound sensation. No one doubted his sincerity, for he had the faith of a martyr and the courage of a hero.

When told by his physician that he would not live, he betrayed no fear or change of countenance. He said he was ready and willing to go if God so ordered it, and the only regret he expressed was at leaving his wife and child, whom he commended to the care and protection of him who doeth all things well. GEORGE F. THOMPSON.

Nashville *Advocate* please copy.

CELIA BUONA, daughter of Samuel and Eliza Keown, was born in Smith county, Mississippi, September 7, 1852, and died in the town of DeSoto, Clarke county, Mississippi, May 12, 1871. Also JULIA QUITMAN, daughter of Samuel and Eliza Keown, was born in Smith county, Mississippi, November 9, 1850, and died in DeSoto, Clarke county, Mississippi, May 20, 1871. It may be seen, by reference to the above dates, that Julia was twenty years, six months and five days old; and that Duora was eighteen years, eight months and eleven days old. It will also be seen that there were only eight days between the days of their departure from this world. I have seldom if ever been called on to record such a mysterious event. It would appear that they were destined to live, die and go to glory together. I knew them from their infancy, and lived a number of years a near neighbor to their parents, and know of their having two or three serious spells of sickness at the same time. As often as twice, at least, they both lay several days, with almost no hope, on the part of their parents, of their recovery. Generally they sickened together, and they came within eight days of dying together. But, thank God, they not only died together, but they were born of God almost together. In the summer of 1855, at a meeting conducted by Rev. J. D. Hays, myself and others, they both joined the Methodist Episcopal Church South, and professed saving faith—I am not sure, but I think on the same day. Their parents, who spared no pains in their training and education, had a right to be proud of them. They were two as lovely, sweet-spirited young ladies as I ever knew. While modest and somewhat retiring, yet they were affable, pleasant and graceful. Duora delivered to her parents her dying charge. She sent her best wishes to all her absent friends. Turning to her father, she said: "Pa, you have been always so kind to me and everybody. I want you all to meet me in heaven." She also told them to tell her absent brother and sister that it was her dying request for them to meet her in heaven. Julia also died in great ecstasy of joy and peace. A short time before she breathed her last she looked up and said: "I see! I see!" On being asked what she saw, she replied: "I see heaven." Thus they lived together, joined the church together, almost died together, and are now in the New Jerusalem together. What a blessed thing to die the death of the righteous! F. W. SHARBROUGH.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending June 3, 1872:

A—W W Andrews $1.25, Richard Abbey $4, American Tract Society, J P Abney, D Appleton & Co, Thos G Armstrong, W R Alexander $5.

B—J Marshall Brown, Eugenius Brown, D C Brown, Moses E Butt $3.85, J B Baldwin $3.20, W P Barton, H T Beard, Robert W Burton, George W Bayhard, Jonathan Burford $24.35, Mrs M M Brooks.

C—N B Cooper $10, N T Cropper, Carlton & Lanahan, J C Clark, R B Crawford $2, Phil Chew & Co, E H Cushing, Chas W Carter, W L Clifton, Chas W Calhoun.

D—Miss Susie W Dowdell, John Dosher, Dodd & Mead 2 lots, Robert A Davis $2, M DuBose, John W Danks $2, Mrs Mary Dawkins, D W Dillahay $2, Geo I Dicks, W B Dennis, C B DuBose $6.50, Angus Dowling $22.

F—J M Franklin $4, E N Fresbman.

G—Neill Gillis, Gooch & Gooch $59.75, H M Glass $1.50, D A Givens, J J Grace, Malcom Graham, Goodwyn & Co, T C Gregory.

H—G W Houch, W B Harper, Samuel J Hawkins, H J Hunter, John K Heartsell $2, Hubbard & Bros, Thos W Hays, Wm Hadley & Co, Alexander Hood 2 lots $20, E P Hill $16, C W Hurley $56.70, J H Holland $5.

J—O S Jackson, Harvey F Johnson, K A Jones.

K—Whitmel P Kimball, John R King, M Krisle, 2 lots $25.

L—R H Lindsey $1.75, A Levy, J B Lippincott, M J Lockhart $1.50, Geo W Liverman.

M—John A Miller, Martin & Gondman, Lucian Minor $2.25, Thos H McClendon, Irvin Miller $3, David Merchant, J W Martin $5, G & C Merriam, T Moody, J Gorton Miller $6.

N—Thos Nelson & Sons, Jos Nicholson, C J Nugent.

P—E C Postell $7, R M Powers $1.90, W B Prather $2, R T Parish, T F Pettus & Bro $12.30, J A Peal, J S Parker.

R—A H Redford 2 lots, J F Randall $9.50, J C Randall.

S—Wm A Sampey, Thos C Smith, John D Saint 35 cts, Stowe & Wilmerding, Geo S Scofield, Robt Sndlle, John Simpkins $2, J G Sessions, Chas B Stuart $35, J D Swain 35 cts.

T—H M Truehart $3, Tibbs & Moore, W F Tombs $2.50, Geo F Thompson $2, Tyler & Gwinner, J M Tapp $7.74.

U—J P Underwood $28.

W—Gen White, R S Woodward $2, A R Winfield $50, John F Wynn 2 lots $14.35, W J Williams $2, Thos B White 2 lots $10.90, J K Wilson $11.35, Andrew Wood, Geo Woods & Co, Mrs M J Woods 25 cts.

OUR AGENT FOR LONDON AND LIVERPOOL.—Robert Babington, Esq., will represent the claims of the CHRISTIAN ADVOCATE during the season in London and Liverpool, and other parts of the United Kingdom.

NOTICE TO AGENTS.—The ADVOCATE accounts, recently sent out, were dated, as may be seen, in some instances as early as the fifteenth of April, and moneys which did not reach us before the time of their date were not credited, except in a few instances in which they were held for revision.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

THANKS TO AGENTS.—We are greatly indebted to agents for their prompt and business-like attention to the interests of the paper and their patience in adjusting our accounts. We trust they will send us all the money they can. Several thousand dollars, in the hands of agents, we need to help us through the summer. Our expenses are as great in summer as in winter, and have to be paid in cash.

WILLIAM E. COOPER & CO., agents for Singer & Co.'s Improved Family Sewing Machine, have on hand, at 89 Canal street, a full assortment of the celebrated Butterick & Co.'s patterns. The new and popular "Dolly Varden" pattern, all sizes, is now ready.

WE INVITE THE ATTENTION of our readers to the advertisement of Yut, Sing & Co., importers, via their parent houses in San Francisco, of China and Japan teas, silks, lacquer ware and fancy goods. A visit to their warerooms, No. 40 Royal street, will be found of great interest, and rendered pleasant by the courtesy of the communicative attendants.

COOPER'S WELL.—This deservedly popular watering place is now under the control of Messrs. T. C. McMackin & Co. We regard the waters of this well as containing medicinal virtues not surpassed by any in the world for the diseases for which they are recommended, and the long established reputation of McMackin as the *prince of hotelkeepers* is a sufficient guarantee as to the style of accommodation.

PRIVATE SCHOOL.—In another column will be found the advertisement of Miss Fannie L. Armstrong, whose school is to be opened on the first Monday in July, in the basement of the German church on Dryades street, near the corner of Felicity street. Miss Armstrong graduated at the Minden Female College during the presidency of that accomplished scholar and elegant Christian gentleman, the late Rev. J. Franklin Ford, by whom, in conjunction with the trustees, her diploma was signed. We think this is a sufficient guarantee of her competency. Miss Armstrong is in every respect worthy of patronage, and we commend her to the attention and confidence of parents.

BUSINESS NOTICES.

Unprecedented Success.—Within the past year 200,000 boxes of DR. TUTT'S VEGETABLE LIVER PILLS have been sold, and not a single instance is known where they have failed to give satisfaction. If you would enjoy life, have a fine appetite and robust health, use these Pills.

AUGUSTA, November, 1869.

DR. W. H. TUTT: It affords me much pleasure to testify to the great value of your Liver Pills. They are all they are represented to be. In my opinion there are no Pills so well adapted to the Southern climate as they are.
Yours truly, JOSEPH BRUMMEL,
jel 1t Late of Richmond, Virginia.

The Barbers Prefer Dr. Tutt's Hair Dye.

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.
ap25 2m

One sip of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system impaired by physical ailments, it is Price's Celebrated Aromatic Stomach Bitters. Those whose lives "drag their slow length along," harassed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion or the general suffering that results from hepatic causes, deserve the fate to which they are consigned, when, like the physician to whom the voice of sacred wisdom cried "heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work; a vigorous stimulant, an agreeable elixir, a strengthening tonic, and a grateful adjuvant, the very universality of whose use is confirmative of their efficacy, they stand to-day stamped with the signet seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. may23 1m

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.
WILSON & MANARD,
157 Poydras street,
apl5 2m New Orleans.

The Equitable Life Assurance Society, New York.
Assets, $18,000,000. Income, $8,000,000.
Branch office—33 CAMP STREET.
A. P. CLEVELAND,
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Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

114 and 116 Poydras St., New Orleans.
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Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. 6p25 6m

NEW ADVERTISEMENTS.

MISS FANNY L. ARMSTRONG, of Ouachita Parish, will open a SCHOOL in the basement of Dryades Street German Methodist Episcopal Church, between Enterpe and Felicity streets, on the FIRST MONDAY IN JULY, 1872, in which all the branches of an accomplished and practical English education will be thoroughly taught. The discipline will be gentle but firm. The principles of obedience, industry, order, politeness and punctuality will be instilled. School begins at eight A. M., and closes at three P. M. Payment required at the termination of each scholastic month of twenty days. Terms, $2.50 currency. Pupils charged from date of entrance. No deduction made except in cases of protracted illness. Patronage solicited from all parts of the surrounding neighborhood. Parents too poor to pay tuition are requested to send their little ones in, free of charge. For further particulars inquire of Rev. R. J. Harp, Methodist Episcopal Publishing House, 112 Camp street; Rev. James A. Ivy, Ferdinand, corner of Chestnut street, Greenville, and Mrs. A. Ford, 249 Washington street. je6 4t

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A130

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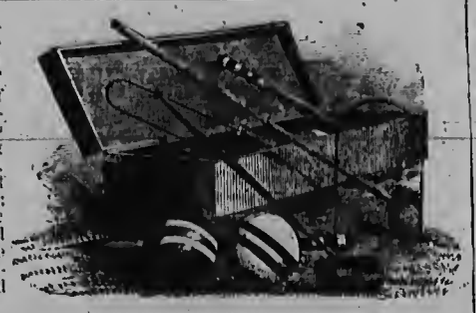
Country and city orders promptly attended to, and satisfaction guaranteed.

Bonnets and Hats Cleaned and altered to the present fashion. A full line of Butterick's Paper Patterns. ap18 2m

BRADLEY'S PATENT CROQUET.



WE DESIRE TO CALL THE ATTENTION of our friends and the public generally to our large and well-assorted stock of CROQUET from the celebrated manufactory of MILTON BRADLEY & CO. The increasing demand for out-door games at this season of the year, combining exercise with harmless amusement, induced us to adopt this branch of business in connection with others; and to enable our friends to have the best of the kind, containing all modern improvements, we have made arrangements with this well-known house to supply the demand from their manufactory.

THE PATENT CROQUET

has many valuable improvements, among the most important of which is the PATENT BRIDGE, and to which we desire to call especial attention. It belongs to each set of Croquet, and the accompanying cut shows plainly the relative condition of the ordinary bridge and

THE PATENT BRIDGE

after a brief usage. There are many other advantages to which we could call attention, but our space will not admit. Catalogues and Price Lists, containing full particulars of this and other popular games, mailed to any address on application. Thirteen different styles of Croquet, from $4 to $20 a set. Address

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A GRADUATE OF SOME EXPERIENCE, who can teach all the branches usually taught in Female Colleges, desires a situation. Prefers a select school in some village or good neighborhood. For information address REV. S. P. RICHARDSON,
je6 3m Summerfield, Alabama.

A FULL AND COMPLETE ASSORTMENT. E. BUTTERICK & CO.'S CELEBRATED PATTERNS, all styles and sizes. Send for descriptive catalogue at the office of WM. E. COOPER & CO.,
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Agents for the Singer Improved Family Sewing Machine.
Now ready, the new "Dolly Varden" Pattern, all sizes. je6 2m

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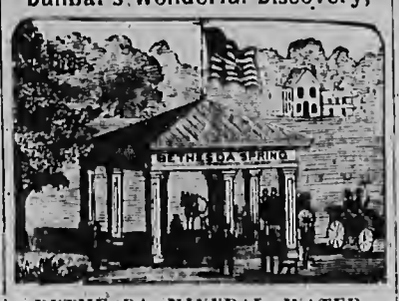

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Sold wholesale or retail, at 38 Magazine street. H. D. HUFF,
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ARE YOU GOING EAST OR NORTH?

Take the Iron Mountain, and Chicago and Alton Railroads,

THE ONLY ALL-RAIL ROUTE FROM all points South to

CHICAGO.

The only line running the Pullman Palace Cars from all points South to St. Louis and Chicago.

Passengers by this line arrive in Chicago *one hour in advance* of all competing lines, and avoid 25 miles of steamboat transfer, and the annoying changes of cars incident to other lines. For all points in the Northwest, St. Paul, Milwaukee, or all points in the Canadas, New York, Boston and all Eastern cities, this is the pleasantest and most direct route. Parties going East via this line can lay over in Chicago and visit the Burnt District, and resume their trip at their leisure. Fare as low as by all other routes. Tickets to be had at all ticket offices in the South.

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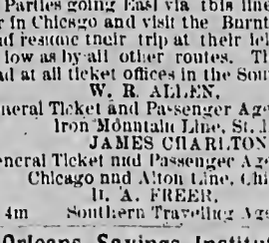

The People Have Chosen.—The experience of years has convinced an intelligent public that for all ailments involving weakness and irritability of the stomach, obstructions in the bowels, a morbid condition of the liver and nervous debility,

Tarrant's Effervescent Seltzer Aperient

is the surest, safest and swiftest remedy. Not merely agreeable, but absolutely delicious to the palate, it also possesses four medicinal elements which have never been united in the same happy proportions in any other preparation. It is the gentlest and most painless of cathartics, a wonderful tonic, an unexceptionable alterative, and a certain corrective of all impurities which may exist in the blood or other fluids of the body. Decline all imitations of the genuine article. Sold by all druggists. my30 2t

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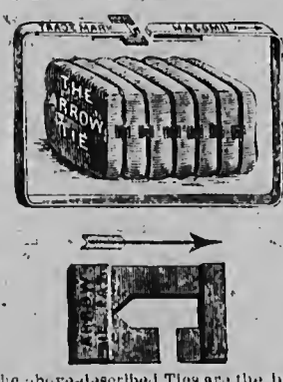

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The above-described Ties are the best and most popular Ties in use for Baling Cotton. They are manufactured of the best quality of English iron, by J. & McCOMB, Liverpool, England, and are sold under full guarantee, at the lowest market price, by all dealers in Baling Stuffs in New Orleans, Mobile, Galveston, Savannah, Charleston, Wilmington, Petersburg, Baltimore, Memphis, Louisville, Nashville, New York, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,
General Agents,
48 Carondelet street, cor. Union,
my30 6m New Orleans.

BURNHAM'S WATER WHEEL

New Turbine is in general use throughout the U. S. A six-inch is used by the Government in the Patent Office, Washington, D. C. Its simplicity of construction and the power it transmits renders it the best water-wheel ever invented. Pamphlet free.
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NEW ORLEANS BRANCH
Southern Life Insurance Company
OF MEMPHIS, TENNESSEE.
Office—15 Carondelet St., New Orleans.
Good and reliable Solicitors wanted.
my23 3m

W. F. CLARK, successor to A. Lopez,
131 Rampart street,
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Manufacturer of Carriages and Buggies.
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Calichette built anywhere.
may16 2m

THREE YEARS IN A **Man-Trap.** By T. S. ARTHUR, is *now* ready. It is a *thrilling* recital of a three years' life in a city grog-shop, *shows up* the vile deceptions practiced in barrooms, and is the *most powerful* work of the kind ever written—is certain to have *an immense sale.* Apply for an agency, and *make money.* QUEEN CITY PUBLISHING CO., Cincinnati, O. my23 3meow

R. L. NEILL,
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SOLE AGENT FOR THE
Supercarbonated Mineral Waters
MANUFACTURED BY
CANTRELL & COCHRANE, Belfast, Ireland.

Ginger Ale, Lemonade, and Lime-Juice Syrup.

Delicious summer beverages, refreshing and healthy. Teetotalers will find these the very finest substitutes ever introduced.

The Double Soda Water

manufactured by Messrs. Cantrell & Cochrane is a much superior article to the mixture of Carbonic Acid Gas and Water which is generally sold for Soda Water. It contains a proper quantity of Carbonate of Soda, and to those suffering from acidity of the stomach it is invaluable.

Kali, or Potassa Water.

possesses a great solvent power for Uric Acid, and is a wonderful curative for Calculous Complaints, Gout, Rheumatism, etc. Sufferers from Dyspepsia will find great relief, and most probably a permanent cure, by taking regularly a bottle of this Water about half an hour before breakfast. my23 3m

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115 MILES (8 hours' run) from Louisville, on the Knoxville Branch of the L. and N. Railroad.

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my23 2m Shelby City, Boyd county, Ky.

JUST RECEIVED:

History of Methodism in Texas.

BY H. S. THRALL.

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HUBERT J. HARP, Agent,
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Southern Fast Line, daily, except Sunday	*Leave.* 7.50 A.M.	*Arrive.* 8.05 P.M.
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Cincinnati Night Express, daily, except Saturday	10.40 P.M.	5.00 A.M.
Lexington Mail, daily, except Sunday	6.00 A.M.	6.35 P.M.
Lexington Express, daily, except Sunday	2.30 P.M.	10.30 A.M.
Frankfort Accommod'n, daily, except Sunday	4.55 P.M.	8.15 A.M.
Shelbyville Accommod'n, daily, except Sunday	3.55 P.M.	10.30 A.M.

Sleeping car on 10.40 P. M. Round-trip ticket to Cincinnati and Covington at reduced rates. Ticket Offices—Depot, Third and Main streets, Galt House, Louisville Hotel and Willard Hotel. Telegrams to secure sleeping car berths to Eastern cities will be sent free.
S. S. PARKER,
General Passenger and Ticket Agent.
J. E. GUNPERLING,
my16 3m Superintendent, Louisville, Ky.

CLEARANCE SALE OF DRY GOODS,

PREPARATORY TO TAKING ANNUAL Inventory, by

BRASELMAN & ADAMS.

Desiring to reduce the bulk of their stock as much as possible by the first of July, they have reduced the prices of their goods so materially that the desired consummation must ensue. Persons wanting

DRY GOODS

can now get them at less than cost of importation, from an old and reliable house, whose reputation is too highly valued by them to risk it by making misrepresentations. Therefore, when it is said that Braselman & Adams have advertised a clearance sale, it can be relied on implicitly, and

GREAT BARGAINS OBTAINED

AT

586 & 588 **Magazine St.** 586 & 588
my23 1m Corner of St. Andrew.

NOT SELLING OUT!

BUT STILL SELLING CHEAPER THAN those who are, and especially the *selling off of the Bankrupt Stock* at half price, and still they are receiving NEW GOODS daily.

A visit to my store will convince the public that my stock of DRY GOODS will be found to be cheaper than the *BANKRUPT STOCK*, and to prove it my customers and the public are invited to inspect my

NEW STOCK,

Which is arriving daily.

Fine assortment of PIQUES at 20 cents.
Fine assortment of Satin striped PIQUES 20 25 cents.
Fine assortment of Fancy PERCALES at 12½ cents per yard.

J. MILLER,
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Bet. Jackson and Josephine streets,
my30 1w5p. NEW ORLEANS.

ARNICA ARNICA.

Prepared by the Rev. MONKS of La Trappe, of the Monastery of Notre Dame des Neiges.

A large supply for sale by
P. POURSINE & CO.,
my30 1m No. 140 Gravier street.

REMOVAL.—The undersigned informs his friends and the public generally that he has removed his store from 108 Carondelet street to No. 1 Carondelet street, near Canal, where he has, as formerly, a complete assortment in his line.
WILLIAM BOHNE, Optician,
my30 1mt No. 1 Carondelet street.

OFFICE OF SCHILLINGER PAVEMENT Company, 27 Carondelet street, New Orleans, May 15, 1872.—We are now prepared to execute all orders for laying our Pavement, either plain or with colors, and any pattern desired. We claim for this Pavement both beauty and durability; adapted for Banquettes, Walks or inside Pavement, instead of marble. No grass can penetrate, and no blocks can get out of place. This Pavement is now extensively used in New York city, and in all the large cities of the country.
GEO. M. BBOTT,
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TO THE AFFLICTED.

The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

Ducunge's Pectoral Balsamic Sirup.

Many medicines of doubtful virtue have been pressed upon the public, and kept up for a while by persistent advertising and humbuggery; but Ducunge's Pectoral Balsamic Sirup is an old friend to the invalid. It has now been in use for the last forty years, and its popularity is still increasing.

It is sovereign in colds, coughs, catarrh, asthma, bronchitis, inflammation of the throat, laryngitis, spitting of blood, whooping cough, etc.; rheumatism, diarrhea or dysentery.

For sale by all respectable druggists.
F. P. DUCONGE, Proprietor,
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THOS. HASAM. JOHN E. POOLEY.

HASAM & POOLEY,
LUMBER—LUMBER.

Cabins made to order. Every description of Lumber always on hand. Also Sash, Blinds, etc.

Mills and Yard, cor. Cedar and Julia,
New Basin, New Orleans.
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PETER McENROE,
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COR. HOWARD AND POYDRAS STREETS,
NEW ORLEANS.

Second-hand Cisterns always on hand. All work guaranteed.
Box 143 Mechanics' and Traders' Exchange. ap25 2m

TO BUILDERS AND CONTRACTORS.

T. FAUCETT,

has established an office at No. 83 Carondelet Walk, and is ready to supply orders in BRICKS, SAND, LIME, CEMENT, and all sorts of Building Materials. All orders will be promptly attended to, and at the lowest market prices.
NEW ORLEANS, March 26, 1872. ap4 3m

GEORGE McGIBBON & CO.,
Successors to E. Giquel,
DEALERS IN
FANCY AND STAPLE DRY GOODS,
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ap4 3m5p Cor. Bourbon, New Orleans.

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UNDERTAKER,
271 Camp street, New Orleans.

Metallic, Mahogany, Black Walnut and Rosewood Coffins always on hand. Embalming and Disinterring. Bodies carefully shipped. Hearses, carriages and cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. my2 2m

AGENTS WANTED.—MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5p

The Child's Corner.

ST. ANTHONY'S FISH SERMON.

BY JOHN W. WHITEMYER.

The Saint preached in Rome—
But no hearers did come;
Then he went by the streams—
Preached to fishes, it seems;
They, like juvenile whales,
Flapped delight with their tails.

The carps and the soles
All gathered in shoals;
They widened their jaws
With silent applause!
No sermon did ever
Please carp so well—never!

The spear-headed pike,
Of peaceful dislike,
With teeth sharp and bony,
Came to hear St. Anthony;
No sermon did ever
Please pike so well—never!

The salt of the ocean,
Our Lenten devotion,
The cod came to listen,
With eyes that did glisten;
No sermon did ever
Please cod so well—never!

The eel and the flounder,
From one to six pounder,
With neck forward reaching,
Did list to the preaching;
No sermon did ever
Please eel so well—never!

Crab, turtle and shrimps,
Most awkward of imps,
Rose from watery bed,
To learn what was said;
No sermon did ever
Please crab so well—never!

Fishes strong, fishes weak,
Both bearded and sleek,
All lifted their features,
Like sensible creatures,
In the name of the Lord,
To hear Anthony's word.

The lesson completed,
To the waves they retreated;
The eel to his gambols,
The pike to the shambles;
Though the sermon was long,
Their attachments were strong.

The crab remained odd;
More obese grew the cod;
The lobster stole coral;
Alas! for the moral
Of pulpit sensation
And strange congregation.

THE FAITHFUL SHEPHERD-BOY.

Gerhardt was a German shepherd-boy; and a noble fellow he was too, although he was very, very poor.

One day, as he was watching his flock, which was feeding in a valley on the border of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy; "but the road is only a sheep-track, and very easily missed."

The hunter glanced at the crooked track, and then said:

"My lad, I am hungry, tired and thirsty. I have lost my companions, and missed my way. Leave your sheep, and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not *your* sheep. The loss of one or more would not be much to your master; and I'll give you more money than you ever earned in a whole year."

"I cannot go, sir," rejoined Gerhardt very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell you my time, which does not belong to me, and the sheep should get lost, it would be just the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food and drink and a guide? I will take good care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and"—Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy slowly, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word to me?"

The hunter laughed; for he felt that the boy had fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out for myself."

Gerhardt now offered the humble contents of his scrip to the hungry man, who, coarse as they were, ate them gladly. Presently his attendants came up; and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country round. The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after-years Gerhardt became a very rich and powerful man; but he remained honest and true to his dying day.

Honesty, truth and fidelity are precious jewels in the character of a child. When they spring from piety they are pure diamonds, and make their possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did! Then a greater than a duke will befriend you; for the great King will adopt you as his children, and you will become princes and princesses royal in the kingdom of God.—*Young Pilgrim.*

A GOOD LOAN.

I am going to tell you a story about three little children whom I met not long ago. They showed me their little wooden savings-banks, which their sick father had made for them; for he was too poor to buy tin ones, such as you sometimes see in shop windows, and such as you, perhaps, have. Each of the children had some pennies, which they had saved, instead of spending them for worthless notions that could do them no good. I asked them what they were going to do with their money. They replied that they did not just then know, but would find some use for it. Some time after this I again visited the home of these children, and picking up one of the little savings-banks found it empty. Inquiring what had become of the money, one of the children told me they had lent it away. I told them that they should be careful to whom they loaned money, else they might never get it back again. "We have lent it," said they, "to one who is ever so rich!" "What! rich, and borrowing pennies!" we exclaimed. They then told me this story:

"One day a minister of the gospel came along. He was poor, and was on his way to a neighborhood in which the people were noted for their wickedness. He was going to preach to them. While riding along, his horse lost a shoe, and he had no money to pay a smith for putting it on. The horse was getting lame from traveling without the shoe; and so we emptied our savings-banks, giving him the money. And doesn't the Bible say that if we give to the poor, we lend to the Lord? So, you see, we have put it out at interest; and we have no doubt but we shall be repaid—not, perhaps, in money, but in blessings. Besides, by helping the preacher on his way, we have helped to spread God's word, which teaches sinners the way to get to heaven."

Don't you think, children, that we might all learn a lesson from the action of these little children? Some of us are not so poor as they, and yet do we do as much? They, like the widow, gave *all*; we give only a small part of what we have. Let us pray that the Lord will give us liberal hearts, so that we may not refuse to give liberally, according as he has blessed us with the means, for the spreading of his word.—*Gem.*

BEGIN YOUNG.

In a land beyond the seas a minister met a mother in Israel, whose life had been lengthened out beyond the period usually allotted to man.

Talking with this aged disciple of the wonderful ways in which God had led her, the minister found her heart a temple of praise to him who had loved her and given himself for her. The service of God had been to her a delight. Eighty-two years she had walked in the footsteps of her heavenly Master, having given her heart to Jesus when but fourteen years of age.

Before the minister bade adieu to this aged saint, she said: "I want you to tell the children of America, when you return to them, that it will save them from a thousand snares to *mind religion young.* Tell them you saw an old lady of six-and-ninety years, who has spent her life in the service of the blessed Redeemer, and she has no such source of real joy as the remembrance that she early gave herself away to Jesus."

From many of the follies of youth and the sins of maturer years she had been preserved, because that in life's early morning she had sought and found the Savior. Bitter have been the regrets of many a heart that, waiting for a more convenient season, life's best years were spent in the service of Satan; but no one ever regretted that life's earliest, best years were given to him who has said: "Those that seek me early shall find me."—*Messenger.*

HENRY ASKING A BLESSING.

Henry had never heard his father pray. A Christian friend, while visiting the house, was invited to conduct family prayers, and also to ask a blessing at table. Henry wished his father would do so every day.

One evening only Henry and his little brother and his aged grandmother sat at the table, the rest of the family taking tea with a neighbor.

"Grandma," said Henry, "may I ask a blessing?"

"Yes," she replied, her eyes filling with tears, for she had long been a true servant of God.

"O God, bless our bread and milk. Make us good children. Bless pa, ma and grandma. Amen," said Henry. He thought no more about it but dear grandma told his father when he came home. The father's heart was touched by the example. He resolved to have a prayerless house no longer, and soon after became a Christian. Henry was only seven years old, yet see how his effort to seek God's blessing was rewarded.

RULES FOR DOLLS.

A wooden-headed doll should be careful not to hit her head against her mamma's, lest she should break it.

A doll should try to keep away from the rockers, as the rocking-chair may break loose and crush her. A crushed doll never regains her spirits.

A wax doll should avoid the fire, if she wishes to preserve a good complexion.

A rag doll should try in every way to improve her mind. Knowledge is worth more than beauty.

Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face.

A doll should never be proud; for what is she, after all, but a doll? Also a doll should never be jealous when she sees another doll more finely dressed. Looks are nothing; behavior is all.

It is a bad plan for dolls to be stretched out on the floor too often, as stupid and heartless people are apt to tread on them. A doll that is trodden on is sure to go into a decline.—*The Nursery.*

LOOK UPWARD.—A young man once picked up a gold coin that was lying in the road. Always afterward, as he walked along, he kept his eyes on the ground, hoping to find another. And in the course of a long life he did pick up, at different times, a goodly number of coins, both gold and silver. But all these years that he was looking for them he saw not that the heavens were bright above him. He never let his eyes turn away from the filth and mud in which he sought his treasure; and when he died—a rich old man—he only knew this fair earth as a dirty road in which to pick up money.

MR. HUXLEY says the only good he "can see in a demonstration" of the truth of spiritualism is to furnish an additional argument against suicide. Better live a crossing-sweeper, than die and be made to talk twaddle by a medium at a guinea a *seance*."

The Farm and Garden.

FIG CULTURE.

W. H. Haynie, at a recent meeting of the Sacramento Farmers' Club, gave his idea of the cultivation of the fig in California in these words: "The Smyrna fig could be grown and cured as well here as in Smyrna or any of the countries on the Mediterranean; that they cannot be imported at less than about twenty-eight cents a pound in bulk, and there were millions of dollars' worth sent to the United States annually. We should and could supply the market. Fig trees ten years old would give on an average one hundred and fifty to two hundred pounds of dried figs a year, and two hundred trees could easily be grown on an acre—making for the acre thirty thousand pounds, which, at ten cents a pound, would give $3,000." On the same subject J. R. Johnson said he had been raising figs and marketing them a number of years; he had twenty good trees over ten years old; they average him $10 a year per tree. Fig trees must not be crowded; they do better standing large distances apart and the limbs trimmed horizontally, cutting the top of the tree off. They would run then like a grape-vine, and one tree could be made to cover a quarter of an acre. The Italians dry their figs on dry land. This gives a uniform heat, and they don't require turning, the sand becoming heated.

NOXIOUS INSECTS.—Young cabbage plants, after being transplanted, are frequently cut off at the stem by a black grub, which lodges in the ground. Whenever that is observed, search around the root of the plants, cut off, and you will find the grub a quarter of an inch under the surface, and kill it. If it is not there, it will be on the next plant to it, and near by there will be another. They are always in pairs, and near to each other. There is a small black flea in vast numbers, which eat off the leaves of young cabbages, both when they have just come up from seeds and after being transplanted. If the plants are lightly dusted over with fresh slacked lime for two mornings, while they are wet with dew, the lime will kill or drive off the fleas, and the plants will thrive. There is a greenish, mealy louse that attacks cabbages when half or nearly full grown, frequently covering the whole plant. A dusting of fresh lime, for two mornings, over the plants while wet with dew, will kill all the intruders. A large green grub, with black bands around its body, devours the leaves of carrots, celery, parsnip and parsley. It is slow in motion, and can be gathered with the hands and killed.

THE FOLLOWING TABLE shows the lowest and highest prices of middling upland cotton in each of the years named at the city of New York:

Year.	Lowest price.	High't price.	Year.	Lowest price.	High't price.
1825	13	27	1849	6	11
1826	9	14	1850	11	14
1827	8	12	1851	8	14
1828	9	13	1852	8	10
1829	8	11	1853	10	11
1830	8	13	1854	8	10
1831	7	11	1855	7	11
1832	7	12	1856	9	12
1833	9	17	1857	13	15
1834	16	16	1858	9	13
1835	15	20	1859	11	12
1836	12	20	1860	10	11
1837	7	17	1861	20	68
1838	9	12	1862	20	58
1839	11	16	1863	54	88
1840	8	10	1864	72	1 90
1841	9	14	1865	33	1 22
1842	7	9	1866	39	52
1843	5	8	1867	15½	36
1844	5	9	1868	16	33
1845	4	9	1869	25	35
1846	6	9	1870	15	25¾
1847	7	12	1871	14¾	20¼
1848	5	8			

MARLS OF CENTRAL MISSISSIPPI.—Our friend, Colonel H. O. Dixon, has laid upon our table one of the best specimens of marl we have ever seen in this State; in fact, we think it equal to the Green Sand marls of New Jersey. This specimen was found on Town Creek, in this city, at Stewart's mill, near the New Orleans, Jackson and Great Northern railroad. Mr. Stewart, in digging a well, struck this bed of marl, at the depth of six or seven feet; the bed itself is seven feet thick. We are informed that immense beds of this valuable fertilizer underlies a large portion of Hinds county. There are thousands of acres of land in Clarke and other counties in southern Mississippi, and a large portion of northern Mississippi, underlaid with marl only five or six feet below the surface.

With this valuable fertilizer so convenient, there is no excuse for not raising fine crops of corn, and having an abundant supply of clover and other grasses.—*Field and Factory.*

RUST IN WHEAT.—"R. M. Y.," of Abingdon, Virginia, writes to the *Southern Farm and Home*:

"While I do not claim to have discovered an infallible cure for rust in wheat, I believe I have found the means of preventing rust in four crops out of five, perhaps more. You remember how destructive rust was to the last crop in nearly all the wheat-producing sections of the South. I raised as fine a crop as ever I had in my life, and I am an old farmer, while all my neighbors' crops were ruined by rust. I attribute my escape entirely to the fact that I top-dressed my wheat in March with wood ashes, putting on about twelve bushels to the acre. I got the idea from some Northern publication, (I forget the name,) which recommended ashes not only as a preventive of rust, but as the best manure for growing wheat. My experiment was so successful that I mean to top-dress my crop this year, if I have to buy and haul the ashes."

DRAINING ORCHARDS.—This is one of the most important things to look after in fruit culture. A subscriber from Newton county says his apples do tolerably well, but his peaches fail entirely. We are all inclined to think that his peaches fail for want of proper drainage, and the use of ashes and lime in his orchard. Most of the soils in Newton, Scott and other counties in that section of the State have a close and retentive subsoil, and very often what is generally known as a "craw-fish" soil. In such a soil no fruit trees can grow to perfection without drainage. As soon as the roots strike the water in such a soil the trees begin to fail, and if dug up, we would find that the small rootlets through which the tree takes up its nourishment had become diseased, and many of them entirely dead, having been killed by the acid water in the soil. The proper remedy for such a soil is to underdrain it to the depth of three or four feet.—*The Field and Factory.*

THE SWEET POTATO.—The sweet potato vine may be saved during the winter and used the following spring in propagating a new crop. I have tried the experiment during this year to my entire satisfaction. In the fall (at any time before frost) the vines may be cut in any convenient length, and placed in layers on the surface of the earth to the depth of twelve or eighteen inches. Cover the vines while damp with partially rotted straw (either pine or wheat will answer) to the depth of six inches, and cover the whole with a light soil about four inches deep. In this way the vines will keep during winter, and in the spring they will put out sprouts as abundantly as the potato itself when bedded. The draws or sprouts can be planted first, and the vine itself, can be subsequently cut and used as we generally plant slips.—*Correspondence Georgia Telegraph.*

DUCKS AS INSECT DESTROYERS.—When at St. Louis last we fell in with our worthy friend, Chas. Aenkler, of Waterloo, Illinois, and as he is an enthusiastic cultivator of the grape, the conversation turned, of course, upon that topic. We talked of insect depredations and the best means of preventing them, when he stated that they troubled him but little, and said that he raised over one hundred ducks in his vineyard last season. He says that it is truly wonderful with what diligence they dart after all kinds of bugs, thrips, flies and small snails, and he considers them among the best of insect exterminators. As they are also a very useful bird, lay a good many eggs, and are not "hard to take" when roasted, we made a note of this for the benefit of our readers, whom we would advise to try it.

IT IS SAID that lettuce seed scattered on the cucumber hills at the time of planting will prevent the ravages of the yellow bug; this would be an experiment easy to try. The lettuce plants could be destroyed by the hoe as soon as the cucumbers were out of danger from the bugs. The knowing ones have further said that poppies are a sure protection against every species of obnoxious fly and bug, and that Russian leather is safe against the moth that often destroys the binding of books, on account of the odor of the bark with which it was tanned. Spirits of turpentine and cedar shavings will protect clothing from the same on account of the odor they impart. It will not cost much to try either or all of these experiments, and if any should prove successful the result is worth knowing.

ACCORDING to a statement in the *Atlantic Monthly* for February, the value of the annual products of milk is nearly equal to the value of imports for the year ending June 30, 1871. Milk, consumed as food, at three cents a quart, is worth annually $275,000,000; butter, $195,000,000; cheese, $29,000,000; condensed milk, and whey and buttermilk used in the production of pork, $10,000,000; making a total of $510,000,000. The imports of all kinds are worth $520,000,000. So that from American cows' udders are squeezed every twelve months an equivalent to one-fifth of the national debt. All the greenbacks and the postal currency in the country could buy only four-fifths of it.

HOUSEKEEPERS' DEPARTMENT.

WASHING.—Housekeepers will find it a great convenience to have *two* washboilers on washing day, one for reheating the suds, while the other and larger one contains the boiled clothes. It is as handy as plenty of flat-irons on ironing day. Let the readers of the *Agriculturist* try it and see.—*American Agriculturist.*

POACHED EGGS.—Boil a pint of milk. While boiling beat six eggs to a froth. Just before the milk begins to boil add half a tablespoonful of butter, and a teaspoonful of salt, and stir into it; then pour in the eggs, stir without ceasing, but gently, till it thickens—not more than two minutes. Take it from the stove or range, and continue to stir half a minute or so, and then pour it over two or three thin slices of toasted bread, which has been spread with butter, and all prepared in a deep dish before the eggs are put into the milk. This is very nice for breakfast.

HINTS TO NIGHT-WATCHERS.—A person who is sick enough to need night-watchers, needs rest and quiet, and all the undisturbed reposo he can get. If one or more persons are in the same room reading, talking or whispering, as is often the case, this is impossible. There should be no light burning in the room, unless it be a very dim one, so placed as to be out of the sight of the patient. Kerosene oil should never be used in the sick-room. The attendants should quietly sit or lie in the same room, or, what is usually better, in an adjoining room, so as to be within call if anything is wanted. In extreme cases, the attendant can frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patients occasionally, for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuations should be removed at once, and the air in the room kept pure and sweet by thorough ventilation.—*Herald of Health.*

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NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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Scientific.

THE SPOTS ON THE SUN.

Having studied the sun spots for about two hundred and fifty years, we have learned a good deal about them; and while it is still uncertain how the observed phenomena are to be explained, we have reached that stage which usually precedes the discovery of causes, namely, a general agreement as to the facts, drawn from large numbers of independent observations. It is established that these spots are variable in number, size, form and duration. Sometimes the solar disk is quite clear; but of 1,982 days between 1840 and 1850, during which the sun was observed, there were 672 days when spots were not seen. They have been frequently observed with the naked eye. They revolve with the sun, and at the same time have minor motions of their own. The solar spot consists principally of a dark, almost black, central portion, called the *umbra*, surrounded by a less dark, fringe-like tract, or *penumbra*. Within the *umbra* one or more still blacker spots are often observed, called *nuclei*. But black is here a relative term. Zollner says that the black *umbra* of a spot emits four thousand times as much light as an equal area of the full moon; and Sir John Herschel says that the Drummond light, when projected on the sun, appears as a black spot!

The photosphere, or luminous surface of the sun, presents also peculiar bright spots, streaks, threads, etc., known as *faculæ*, "rice-grains," "willow-leaves," etc. These cover more or less the whole surface, but appear to be particularly associated with the neighborhood of the dark spots. The dimensions and forms of the spots are very variable. Many have been observed having a diameter of 30,000 to 100,000 miles. They can be seen to form gradually, to reach a maximum, and to disappear; though some larger ones last during two or more rotations of the sun. Schwabe saw one which returned eight times, continuing 200 days. Sometimes they have the appearance of whirlpools, tending to support the opinion that they are openings in the sun's surface. Both the Herschels claim to have seen a notch in the sun's edge, as a spot is disappearing.

The theory that the spots are really rents in the glowing gaseous envelope of the sun, through which is seen a non-luminous, solid body, was held by Wilson, Bode, Herschel and Arago. Galileo suggested floating scum or scoria; and a view is now in favor, according to which the spots are due to precipitated clouds. Kirchhoff maintains that the photosphere is an incandescent solid or liquid; that certain parts of this surface undergo, from unknown causes, a temporary cooling, by which clouds are condensed above; that these intercept the rays, and cause the appearance of dark spots. Faye believes the sun to be still in a gaseous state. The photosphere, he thinks, consists of clouds which result from contact with the cold surrounding space. He calls the spots breaks and dispersions, caused by powerful ascending and descending currents. But Kirchhoff replies that on this hypothesis the incandescent interior, revealed through the spots, should certainly be luminous.

Herbert Spencer holds that the sun has now reached the state of a molten shell with a gaseous nucleus; that this shell is constantly radiating its heat, but is sustained at its high temperature by the progressive condensation of the sun's mass; that around the molten surface there exist two distinct concentric atmospheres; the lower and denser one consisting of sublimed metals and metallic compounds, and the upper one analogous to air. He explains the spots as cyclones, or whirling storms, in these atmospheres. The center of a cyclone being a region of rarefaction, and consequently of refrigeration, will be filled with a cloud, in this case, of metallic vapor; and he ingeniously shows how the observed peculiarities of form, shade and motion in the solar spots might result from such a cause. But Mr. Spencer himself declares that no theory of the solar spots can be considered as established at present.

It is pretty well demonstrated that the spots are signs of mighty solar agitations, and that these disturbances are connected with magnetic storms on the earth. Moreover, it has been shown by the Swiss astronomer, Wolf, who with incredible labor collated and discussed the whole history of the sun's spots from 1750 to 1860, that they have regularly recurring periods of greatest and least frequency; so that the sun is properly a variable star. The reader will find an interesting article, by Prof. Youmans, in the *Popular Scientific Monthly* for June, from which the foregoing is condensed.

"I CAN SPEAK several different languages," said a convict, as he entered a penitentiary. "No matter," said the keeper, "we have only one language here, and very little of that."

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COTTON FACTORS
AND COMMISSION MERCHANTS,
186.....COMMON STREET.....186
NEW ORLEANS, LA.
se21 1y

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H. F. GIVEN & CO.,
COTTON, TOBACCO AND SUGAR FACTORS,
—AND—
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oc5 1y

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Cotton Factors and Commission Merchants,
60.....CARONDELET STREET.....60
NEW ORLEANS.
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J. L. DUNNICA & CO.,
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COMMISSION MERCHANTS,
50.....TCHOUPITOULAS ST.....50
NEW ORLEANS, LOUISIANA.
nc22 1y

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PAYNE, DAMERON & CO.,
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64 & 66.....BARONNE STREET.....64 & 66
Between Union and Gravier streets,
NEW ORLEANS, LA.
jel9 1y

C. L. WALMSLEY & CO.,
Cotton Factors and General Commission Merchants,
31.....PERDIDO STREET.....31
oc3 1y NEW ORLEANS.

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FAMILY GROCER,
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At a meeting of the Board of Directors, held on the twenty ninth day of March, 1872, it was
Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:
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Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.
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Summer Resort.—Board at the Seaside.
THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.
Terms for board moderate. Apply to the subscriber by mail, at Ocean Springs.
Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.
WM. C. CHAMBERLIN.
April 20, 1872. ap25 1f

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(From the Virginia Educational Journal.)
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fe22 1y

fe11 1y

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and warm, and from every direction we receive favorable crop accounts. In fact, the entire aspect of the cotton-growing region presents a cheering prospect.

The river is 4 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the thirty-first ultimo:

Louisiana and Mississippi.... bales.	1,164
Lake	1
Arkansas	141
Mobile	927
Total	2,253

On Saturday there was about the usual inquiry for the medium and higher grades, but a stronger demand for low ordinary to strict ordinary inclusive, and 1,450 bales changed hands at the quotations of the previous day for the latter and at an improvement of ⅛@¼c. in low middling and the higher grades, good ordinary closing at previous rates, low middling at 23½@24c., and middling at 24⅛@24¼c. On Monday the supply of low middling and middling was limited, and factors held those grades at materially higher prices, from which they refused to make any concessions. Under these circumstances holders of imperative orders for those kinds were compelled to advance their offers, and sales were made at 23½@24c. for low middling and 25c. for middling, showing an improvement in the former of ¼@⅛c., and in the latter of ⅝@¾c. The lower grades, at the same time, were about ¼c. dearer. The business was confined to 950 bales. On Tuesday the market was unusually dull, but toward the close buyers came forward and took nearly 1,600 bales, mostly of the lower grades, which swelled the day's business to 1,800 bales. The low cottons are reported to have been in accordance with our figures, but quotations for the medium and better qualities are adjusted more from the views of brokers and factors than from actual sales, and must be regarded as nominal. Orders, however, could hardly be filled at any less.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 945,388 bales, against 1,365,941 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,136,521 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 72,840 to France, and a decrease of 821,910 to Great Britain, and of 321,129 to other foreign ports.

We quote:

Low ordinary	18½ @ 19¾
Ordinary	19¾ @ 21¼
Good ordinary	22¼ @ 23
Low middling	24¼ @ 24½
Middling	— @ 25
Strict middling	— @ 25¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	2,253	
Arrived previously	1,041,186	
Waste and damaged cotton, samples, etc	13,511	—1,056,950
		1,082,273
Exported past three days.	10,275	
Exported previously	1,027,651	—1,037,926
Stock on hand and on shipboard..		44,347

SUGAR.—The market has been very dull since our last review, and only a small portion of the receipts were sold. On Tuesday 52 hhds. were sold on the landing at 7c. for inferior, 9@9½c. for good fair to fully fair, and 11¼c. for choice yellow clarified. City refinery sugar is selling on orders for the country at 10½@11½c. for yellow clarified, 12⅝@12⅞c. for white, 13⅛@13¼c. for crushed and powdered, and 14c. for cut loaf.

MOLASSES.—Only a few small lots have come in from plantation, and a few bbls. prime reboiled sold on Monday at 52c. ₱ gallon. City refinery is jobbing at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden sirup.

CORN.—The market has been well supplied with sack corn, and the demand is good, but at prices a little easier for buyers. The sales embraced 10,500 sacks at 70@71c. for mixed, 73@74c. for yellow and 75c. for white. Corn in bulk is offering at 60c. ₱ bushel and there are orders here for Liverpool and for Glasgow, but they cannot be filled, owing to the want of freight room.

OATS.—On Tuesday 3,000 sacks sold at 53c. for Ohio river, 53c. for St. Louis and 55c. for choice Western.

BRAN—Is in good supply, but the demand is limited and the market is dull, though without any decline in prices. On Tuesday 200 sacks sold in lots at $1.25 ₱ 100 lbs.

PORK.—The market has continued dull and is still more depressed. On Tuesday 100 bbls. mess sold on private terms, and 75 do. at $13 ₱ bbl. It is retailing at $13.25 ₱ bbl.

BACON.—On Tuesday the sales were confined to 25 casks shoulders at 5½@5¾c. ₱ lb. Shoulders are quoted at 5⅝@5¾c., clear ribs 7½c., clear sides 7⅞@8c. ₱ lb.

HAMS.—On Tuesday 10 and 20 tierces choice sugar-cured sold at 12¼@12½c. ₱ lb. Ordinary, or brands not generally known, are dull at 10½@11½c. ₱ lb., as in quality and brand.

LARD.—On Tuesday a lot of 40 tierces refined sold at 9¾c. ₱ lb. Packers' in tierces is quoted at 8¾@9c., refined 9¼@9¾c., kegs 10½c. ₱ lb. for kettle-rendered, and 11c. for refined.

BREAKFAST BACON.—The supply is fair, without much demand. Western commands 10@10½c. ₱ lb., as in quality.

BEEF.—The supply continues light, hence the demand is small. Texas commands $11@12, Western $15.50@16 ₱ bbl. Western is scarce.

MONETARY.

Gold opened on Tuesday at 113⅜@113⅝, (against 114⅜ at New York,) and closed at 113⅝@113¾, (against 114⅜ at New York.)

The sales of silver have been confined to small lots, including $300 in American half dollars on Saturday at 108½; $1,000 on Monday at 109; and $1,000 on Tuesday at the same.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Dam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Hall Jo., with cutters	8 00	9 00
Manly's D. S. plow	2 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	7 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	34
Tallow	— —	16
Chocolate, ₱ lb:		
Cocoa	28	30
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	10 50	12 50
Western, ₱ bbl	— —	65
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ₱ lb:		
Brazlers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred. American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	17 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	17	22
Eggs, ₱ dozen:		
Western	15	18
Feathers, ₱ lb	60	80
Fish, ₱ box:		
Cod	1 40	— —
Herrings	30	35
Mackerel, No. 1, ₱ bbl	14 00	— —
Mackerel, No. 2	11 00	12 00
Mackerel, No. 3	8 50	— —
Flaxseed, ₱ lb	6	7
Flour, ₱ bbl:		
Double extra	7 25	7 50
Superfine	6 60	— —
Fine	5 75	— —
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9½	10
Almonds, soft shell	17½	18½
Almonds, shelled	25	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 75	4 00
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₱ bag	18	18½
Hay, ₱ ton:		
Prime	28 00	32 00
Choice	35 00	— —
Iron, ₱ ton:		
Pig	42 00	45 00
Country bar, ₱ lb	5½	6¼
English	5½	6¼
Swedes, assorted	7	7½
Hoop	7	8
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	8½
Castings, American	5	5½
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8¾
Sheet	11½	12½
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	3 75
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6¼	7
Nails, ₱ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	74	75
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	93	1 00
Sperm	— —	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7½
Northern	5½	7½
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	22½	23
Spices, ₱ lb:		
Cassia	40	45
Cloves	18	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	50	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	16 25	16 50
In plates, I. C	16 00	16 25
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, June 4, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	ln	@	13
Hogs, ₱ lb. gross	4½	@	6
Sheep, first quality, ₱ head	6 00	@	7 50
Sheep, second qual, ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

Special Notices.

Seashore District Conference.

The District Conference of the Seashore District, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1-4. Bishop Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Opelousas District Conference.

The District Conference for the Opelousas district will be held in Vermillionville, July 16-21, inclusive. Each member of this body is hereby especially urged to attend. Conference will open at nine A. M. on the eighteenth.

R. F. WHITE, P. E.

Mansfield Female College.—Commencement of 1872.

The examination commences on Thursday, June 20, and the exercises close on Wednesday, June 26. Sermon to the graduating class on Sunday, June 23, by Rev. C. W. Carter; and annual address on commencement day, June 26, by Major W. C. Capers, of Shreveport, Louisiana.

C. B. STUART, President.

Preachers' Meeting.

The preachers' meeting of Meridian district, Mississippi Conference, will hold its next session at Quitman, Mississippi, on the Wednesday after the second Sabbath in July. The subject for discussion is: "Will the future happiness of all who are saved be greater than if man had not fallen?" Essayists: Rev. James Shanks, Rev. J. C. Brogan and Rev. D. W. G. Ellis. It is desired that all the preachers in the district, and as many others as can, will attend this meeting. Essayists select their own subjects.

WILLIAM B. HINES.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference, will be held in Jackson, Mississippi, June 27-30. We trust all the pastors will be present with full reports, and that all the local preachers and lay delegates will be present in the spirit of the Divine Master. Business of importance to the entire district will be up for our consideration. Essays in connection with the regular questions to be considered will be read by brethren designated.

H. H. MONTGOMERY, P. E.

Minden Female College.

The commencement sermon of this institution will be preached on Sunday, the sixteenth of June, by the Rev. John Wilkinson, of Shreveport.

The regular annual literary address will be delivered on commencement day, the twentieth of June, by the Rev. W. E. Paxton, of Minden, Louisiana.

T. B. RUSSELLE,
President of Minden Female College.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—THIRD ROUND.

DeKalb circuit, at Pleasant Ridge	June	22, 23
Spring Hill ct., at Soule chapel		29, 30
Wayne circuit, at Scott's chapel	July	6, 7
Shubuta circuit, at Quitman		13, 14
Enterprise circuit, at Concord		20, 21
Enterprise station		27, 28
Marion circuit, at Toomsuba	Aug.	3, 4
Paulding circuit		10, 11
Clarke circuit		17, 18
Meridian station		31, Sept. 1

WM. B. HINES, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Canton station	June	22, 23
Jackson station		29, 30
Yazoo City sta. and Silver Creek mission	July	6, 7
Madison circuit, at Vernon		13, 14
Sharon ct., at Thornton chapel		20, 21
Yazoo circuit, at Tranquil		27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug.	3, 4
Raymond circuit		10, 11
Brownsville circuit		17, 18
Sulphur Springs circuit, at Madisonville		24, 25
Camden and Thomastown circuits		31, Sept. 1
Carthage circuit	Sept.	7, 8

H. H. MONTGOMERY, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Mt. Carmel and Williamsburg circuits, at Santee	June	8, 9
Rankin circuit		15, 16
Enon circuit		22, 23
Columbia circuit		29, 30
Pearlington ct., at Pearlington	July	6, 7
White Plains ct., at Little Biloxi		13, 14
Ocean Springs ct., at Handsboro		20, 21
West Pascagoula circuit, at Mt. Pleasant		27, 28
East Pascagoula circuit, at Moss Point	Aug.	3, 4
Greene mission		10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—THIRD ROUND.

Woodville	June	15, 16
Clinton, at Pine Grove		22, 23
Bayou Sara, at Bayou Sara		29, 30
East Feliciana, at Oak Grove	July	13, 14
East Baton Rouge, at Black Water		20, 21
Jackson		27, 28
Wilkinson, at Pisgah	Aug.	3, 4
Buffalo, at Friendship		10, 11
Meadville, at Meadville		24, 25
Amite, at Bond's camp ground		31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon station	June	29, 30
Brandon circuit, at Shiloh	July	6, 7
Hillsboro circuit, at Good Hope		13, 14
Forest circuit, at Carr's church		20, 21
Philadelphia ct., at Philadelphia		27, 28
Decatur mission, at Hebron	Aug.	3, 4
Lake circuit, at Scotland chapel		10, 11
Morton circuit		24, 25
Trenton circuit		31, Sept. 1
Raleigh circuit	Sept.	7, 8
Taylorville mission		14, 15
Garlandsville circuit		21, 22

The District Conference will convene at Forest, August 10, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Manny, at Pine Grove	June	8, 9
Keachie, at Longstreet		15, 16
Springville, at Loggy Bayou		30, July 1
Shreveport station	July	6, 7

JOHN PIPES, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Farmerville ct., at Farmerville	June	15, 16
Castor circuit, at Brooklyn		29, 30
Monroe	July	13, 14
Trenton		20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST.—SECOND ROUND.

Lind Grove, at Bartholomew	June	15, 16
Hayville, at Union		22, 23
Winnsboro, at Hurricane		29, 30
Sicily Island, at Holly Grove	July	6, 7

J. T. DAVES, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.—THIRD ROUND.

Whistler	June	1, 2
Franklin street		8, 9
St. Paul's		15, 16
St. Francis street	July	6, 7
Citronelle		13, 14
St. Stephen's, at Simms' chapel		20, 21
Eastern Shore		27, 28
Mount Pleasant, at Red Hill	Aug.	3, 4
Grand Bay mission, at Ellington		10, 11
Pollard ct., at Shepherd's chapel		17, 18
Pensacola		24, 25
Milton		31, Sept. 1

H. UNQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Jackson circuit, at Union	June	8, 9
Suggsville circuit, at Suggsville		15, 16
Summerfield station		29, 30
Uniontown station	July	6, 7
Choctaw Corner circuit, at Choctaw Corner		13, 14
Peachtree circuit		20, 21
Selma station		27, 28
East Selma station	Aug.	3, 4
Rembert Hills ct., at Camp ground		10, 11
Orrville circuit		17, 18
Dayton and Spring Hill, at Spring Hill		24, 25
Linden and Flatwoods mission, at Spring Hill		24, 25

A. J. BRIGGS, P. E.

GREENSBORO DIST.—SECOND ROUND.

Plantersville, at Pleasant Valley	June	8, 9
Newbern and Hamburg, at Mount Carmel		15, 16

The above are on the second round. The following are on the third round:

Marion	July	13, 14
Robeson Springs, at Clanton		20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

French Camps, at Bethel	June	8, 9
Richland, at Shiloh		15, 16
Lexington, at Oregon		22, 23
Attala, at Hurricane		29, 30
Winona, at Winona	July	6, 7
Greenwood and McNutt		13, 14
Valden, at Midway		20, 21
Durant, at Spring Hill		27, 28
Koseiusko and Bethel, at Bethel	Aug.	3, 4
Black Hawk		10, 11

W. P. BARTON, P. E.

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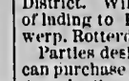

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SATURDAY	June 8	CALIFORNIA.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, JUNE 13, 1872. NO. 24.

NEWS OF THE WEEK.

DOMESTIC.

New York, June 5.—The General Synod of the Reformed Church in America met in Brooklyn this afternoon. The session is likely to continue ten days. An organization was only effected to-day.

Vicksburg, June 5.—J. Hornthal, an old merchant of this place, died this morning.

Richmond, Va., June 5.—The International Typographical Union today selected Montreal as the place of their next annual meeting. Boston was the principal contesting city. A resolution was adopted condemning the practice of making religious or political sentiments qualifications or disqualifications for employment, and that subordinate Unions be recommended to petition Congress for the abolition of the Government Printing Office. A resolution was offered that all subordinate Unions are recommended to admit female printers to membership upon the same footing as males.

San Francisco, June 5.—Oregon election returns are incomplete, but they indicate that the Republicans have carried the State with a sufficient majority in the Legislature to insure the election of a Republican United States Senator.

Philadelphia, June 6.—In the National Republican Convention today the vote for General Grant was unanimous. In casting the votes of the delegations, each chairman made a little speech, which was received with great good humor. The following is not among the most extravagant: Mr. Popham, of Virginia, said: "Her (Virginia's) Republican people, marching forward under her banner, *sic semper tyrannis*, intends next autumn to put her armed heel on the head of the Democratic party. The gods are just, and Virginia must and will be redeemed."

The convention united in singing "John Brown" when the nomination was announced. After the hurly-burly had subsided, a motion was made to suspend the rules, and nominate the Vice President; carried. Pennsylvania nominated Senator Wilson; Massachusetts seconded the nomination. Indiana nominated Colfax; Michigan seconded the nomination; Mississippi also seconded this nomination. Mr. Lynch said it seemed to him as if the spirit of Lincoln was here, and he remembered what that patriot said on one occasion: "It is not a safe time to swap horses."

After the adoption of the platform, Virginia nominated John F. Lewis, colored; Texas nominated E. J. Davis. The vote stood, Wilson 364½, Colfax 321½; Virginia changed to Wilson, which gave him the nomination. The convention then adjourned *sine die*.

Galveston, June 6.—The employees on the Houston and Texas Central railroad struck on account of a new order of the company, called the "Death Warrant," which relieves the company of all damages on account of any injury to or death of any employee which may be caused by neglect or fault of any other employee of the company. The company discharged all employees who signed a declaration against the "death warrant." Ten engines are at Hempstead, reported disabled by the removal of portions of their works. Great excitement prevails, but no act of personal violence committed. All trains except those carrying the mails have been stopped.

New York, June 7.—The Grand Lodge of Masons has appointed a committee to revise amendments to the constitution.

John Lanahan, of the Methodist Book Concern, was arrested to-day for libel, and bail fixed at $50,000. Bail not forthcoming.

New York, June 8.—Dr. Lanahan was released from prison this afternoon on $5,000 bail.

Preparations of all trades union are being made for a grand parade on Monday.

The printers threaten to join the eight hour movement early in June.

Baltimore, June 8.—The clerical committee, before which the charges against Dr. Huston were investigated, consisted of Rev. Nelson Head, D. D., of Leesburg, Virginia; Rev. A. R. Crenshaw, of Fairfax, Virginia; Rev. T. E. Carson, of Winchester, Virginia; Rev. P. A. Wisner, of Rockville, Maryland; Rev. J. M. Spangler, of Baltimore; with the Rev. Dr. Rodgers, presiding elder, as president of the investigation committee. The report acquitting the accused was signed by all the members of the committee.

Jackson, June 8.—Judge William Yerger, the eminent Mississippi jurist, died last night.

Baltimore, June 8.—The Clerical Committee by which charges against the Rev. Dr. Huston, of the Methodist Episcopal Church South, have been investigated, after a session of deliberation, lasting through the entire night, to five o'clock this morning, declared him not guilty of the charges.

Cincinnati, June 9.—A terrible tornado passed over Bellefontaine and vicinity last night, tearing up trees and unroofing houses in the towns of DeGraffe and Quincy, Ohio. The latter place was nearly destroyed and fifty persons injured. At DeGraffe ten or twelve buildings were blown down, the Methodist church being utterly destroyed. Mrs. Roll and two children were killed.

Washington, June 10.—A conference resulted in the withdrawal of the Democratic members, and the adoption by the remainder of a modification force bill, requiring an application of ten instead of two voters to secure Federal supervision at any voting precinct, and limiting the number of United States marshal's posse.

St. Louis, June 10.—An immense crowd attended the baptism, by immersion, of Miss Smiley, the Quakeress preacher, who hereafter will preach as an evangelical minister.

FOREIGN.

Paris, June 5.—Marshal Vaillant is dead, aged eighty-two.

Bombay, June 8.—A steamer has arrived from Zanzibar with news which puts the safety of Dr. Livingstone beyond doubt. Conriers had reached Zanzibar from the interior with positive intelligence that Dr. Livingstone had arrived at Unyamyemke. Mr. Stanley (*Herald* explorer) had left that place with letters from the great explorer, and was near the coast.

Florence, June 10.—Inundation on the Po has rendered twenty-two thousand persons homeless in the Province of Ferrara alone.

Paris, June 10.—In the National Assembly this afternoon there was an animated discussion over the amendment to the army bill reducing the term of military service from five to four years. President Thiers emphatically declined further responsibility for the army if the amendment was adopted. It was finally rejected by 59 to 495.

Nominations for State Offices.

ACTION OF THE DEMOCRATIC CONVENTION.

The Democratic Convention yesterday, the eighth instant, refused to ratify the ticket for the executive offices of the State which had been made up, after full conference, by committees appointed for the purpose by the Democratic and Reform Conventions. The ticket was thus constituted:

For Governor—George Williamson.

For Lieutenant Governor—B. F. Jonas.

For Attorney General—H. N. Ogden.

For Auditor—Allen Jumel.

For Superintendent Public Education—Robert M. Lusher.

For Secretary of State—S. D. McEnery.

Before action upon the ticket, the name of McEnery, the nominee for Secretary of State, was withdrawn.

The following ticket was then, without consultation with the Reform Convention, adopted by that of the Democrats:

For Governor—John McEnery, of Ouachita.

For Lieutenant Governor—B. F. Jonas, of Orleans.

For Attorney General—H. N. Ogden, of Orleans.

For Auditor—Allen Jumel, of Iberville.

For Superintendent of Education—R. M. Lusher, of Orleans.

For Secretary of State—Alex. Boarman, of Caddo.—*Picayune*.

The Southern Review.—We are reading the proof slips of the forthcoming July number of the *Southern Review*. We advertise its patrons of a rich number, and advise those whose names are not on the list to order it without fail. The April number has been considered the best that has appeared. So far as printed, the next number, we think, is even better.—*St. Louis Christian Advocate*.

A reckless mind—a seared conscience—a hardened heart—one step more, and—a lost soul!

The first and last thing which is required of genius is the love of truth.

FRATERNAL.

The following discussion took place in the Northern General Conference on the appointment of fraternal delegates to the General Conference of the Methodist Episcopal Church South:

The report on the fraternal delegation to the Methodist Episcopal Church South, to bear the fraternal greetings of the Methodist Episcopal Church to the General Conference of that church at its next ensuing session, was taken up and read. The report provides that such commission shall be appointed by this General Conference, and shall consist of two ministers and one layman.

Dr. Curry moved its adoption.

Dr. Hibbard said that he rose to speak on this subject with very great diffidence. He thought that this proposed action would not satisfy the Church South. There are certain facts in connection with this matter that we may as well realize first as last.

The Church South, it is well known, demand of us that we meet certain clearly specified questions and settle them, and until that is done it was his opinion that there is no use in our taking any action in this direction. Let us meet these points fairly and settle them, and then he doubted not that coalescence would be a comparatively easy matter.

Rev. W. H. Black, of Kentucky, said that if he understood it aright, and he thought he did, the paper under consideration does not propose unity with the Church South, but only fraternal relations and correspondence, and his opinion was that the only way we can ever come to an understanding with that church is to appoint just such a delegation as this report calls for. He had been many years alongside of that organization in his State, and he felt that the report recommends a step in the right direction. He hoped it would be adopted.

Hon. B. R. Bonner believed the time had fully come in the history of the great Methodist families in the United States when all differences should be forgotten. (Applause.) He had some experience with the brethren of the Church South. For ten years he struggled with others to build up the Methodist Episcopal Church on slave soil. Opinion was formerly strongly against us, and we encountered much opposition and some persecution; but things have now changed, and he thought the time had fully come when our church can afford to approach the brethren of the South and hold out to them the olive branch. There are some obstacles in the way of our Southern brethren approaching us which are not, perhaps, realized fully by us.

They did approach us in 1848, and we did not receive them, because circumstances surrounded us then that prevented it; but those circumstances are changed, and it is easy for us now to approach them. He thought duty and Christian feeling require the church to take this course.

Dr. Hibbard said that he thought some action rescinding the action of the General Conference of 1848 would be necessary before these approaches will prove availing, for by that action we declined to receive their fraternal delegates as such.

Rev. J. Braden said that Dr. Hibbard had made mainly the speech which he wanted to make, but he wanted to say further that, having spent some years in the South, he had a very strong desire for union between the two great branches of Methodism. He had often talked with ministers and leading members of the Church South on this subject, but every approach was met by reference to the fact that their delegates had been rejected by us in 1848. They understood that we refused to receive them, and they looked upon that as an indignity offered to their church.

It is true that we only declined to receive that delegation in their *official* capacity because we were in such circumstances then that we could not do otherwise than we did. We did then, however, receive that delegation as individuals, and tried to treat them kindly. Circumstances have changed since that day, and we can now approach these brethren with our fraternal greetings at least. He had talked with many in the Church South, and among them with Bishop Paine, and he said with tears that he greatly regretted the position of affairs between the two churches, and greatly desired that there might come a change for the better. This feeling is widespread through the South.

Dr. Curry thought that the report meets the case as fully as it can be met, and makes just the provision which should be adopted. We are not prepared to take back our action. We did right in 1848 as we were then situated, but the situation had changed since that time, and we now ought to be willing to commit ourselves to the changed circumstances. There were things then that made it impossible for us reasonably to act otherwise than we did, and we do not repent of that action, for we are not under conviction that it was wrong. Let the history remain as it is. We are now speaking for 1872. We will make no confessions, and we ask them to make none, but we are ready to forget differences and shake hands.

Dr. Akers said that in 1844 there was a certain committee of *nine* that has gone down into history. He knew one of that committee yet living, and he stands now before this Conference. That committee acted conscientiously. He had lately been in the South and had seen old friends, and among them some in high standing in the Church South, and the general feeling there is one of friendship. He hoped the report would be adopted.

Judge Caldwell favored the report. It is a practicable proposition on our part. We ought to send our fraternal greetings to the Church South. The members of this Conference from the South very generally agree upon this, and they are the parties most directly interested. Those old issues are past, and he did not propose to fight over those old battles. One of the great objections we hear in the South is that here are two great bodies of Christians, and who claim to be very much alike, yet they are ever fighting one another; and when we approach men and ask them to unite with the church, they say in reply: "Why ask us to join the church? We are at peace now, but if we join the church then we must be involved in your quarrels."

Let us take this action proposed. Surely, if we are Christians, we may make this proposition of friendship and brotherly intercourse seventy times seven, if necessary. If not, we do not deserve the name of Christians. (Applause.)

Dr. Slicer said: Suppose we reject this report, what then? Do we not put ourselves in the position of having met everybody else with fraternal greetings excepting the largest body of sound Episcopal Methodists on our own soil? He would not at present agitate the question of organic union with the Church South, but we can certainly agree to work side by side, and shoulder to shoulder, and preach the same grand truths, and maintain the same kind of an organization.

We ought to think more of our points of agreement, and less of our differences. We can afford to be "distinct as the billows, but one as the sea." This is a matter in which we cannot lose anything, and we may gain much. It is always safe to love people, and always safe for Christian denominations to love each other, and thus shut tight the mouths of infidel scoffers, and make them see how these Christians love, and be compelled to admit that though they may differ in matters of administration, they love each other. He hoped the report would be adopted.

Rev. D. Stevenson said that the substance of the last speech he made in his Conference of the Church South was a word for peace. When the division of the church occurred in 1844 he was a student, and took his place in the Church South. After the war he felt that he ought to withdraw from that church, and he did so and returned to the Methodist Episcopal Church. He felt that the unhappy differences between these two churches should be healed, and he should rejoice if he could be of some instrumentality in bringing this about.

As to the action of the last General Conference, it will be remembered that a commission was appointed to the African Methodist Episcopal Zion Church, and they were also authorized to treat with any other Methodist bodies who might desire union with us. One of our Bishops, with another member of the commission, went to the Church South, but they were not received as duly accredited fraternal delegates, for that church felt that their mission was not to them. They were, however, kindly received and courteously treated as brethren.

He believed that the hearts of many of the Methodists of the South are yearning for fraternity. Let us, then, send these men to them. Let them go kindly and lovingly, and he believed that from that day there will be fraternity of feeling and intercourse between these two great churches.

The previous question was moved, but the call was not sustained.

Dr. Matlack had two or three facts to which he wished to call attention. *First.* He might safely assume that, with the exception of our editors, no man has given more attention to what has been said at the South upon this subject than himself.

Second. There is not the slightest occasion for the introduction here of any such resolution of retraction as that indicated by Dr. Hibbard. There has never been in the South any demand that that action should be rescinded. The position which they assumed after their visit to us in 1848, and which they have since maintained, was that they had made *their* last overture, and that we must now be the approaching party.

Third. As to the feeling with which this action will be responded to, he had no doubt it would be cordial and friendly. In his intercourse with leading men in the South he had heard enough from their own lips to satisfy him that we have only to take this action, and our delegates will be received with open arms and warm hearts.

Another fact, and one more of a personal character, he wished to refer to. It was this, that when the Bishop sent him to the South, he went with this policy, to which he had adhered—to do nothing to hinder this good work of unity. He said then that he should never write a word or do an act that should lay a straw in the way of the unification of Methodism in America. Statistics show that the Church South is increasing, and the hopes of any who may have looked for her disintegration are doomed to be disappointed. The true policy, then, for both that church and ours, is to recognize all the facts and act accordingly.

Dr. Hibbard rose to a personal explanation, and said that he did not desire anything, only that we should understand the point he stated, not as a motion but as a fact, that if we shake hands with the Church South, as he heartily wished we might do, we must meet and obviate their objection to our action of 1848 on the same subject. He expressed personally no opinion, but only stated the fact.

Rev. E. Q. Fuller spoke in favor of the report. He thought the question involved a very important one, and one having not a little bearing upon our work in the South. He believed the report right, and the action it proposes very much to be desired. Having been himself for some years in the South, he wished to say that he believed there is a great and growing tendency among all classes toward fraternization.

The previous question was moved, and the call was sustained.

The report was then adopted by a rising vote, the Bishops and others on the platform participating in it by request of Bishop Janes. Only two in the Conference stood up in the negative. A fraternal delegation of two ministers and one layman is therefore to be appointed to visit the next session of the General Conference of the Methodist Episcopal Church South.

The remainder of the report, relating to church property, was withdrawn by the committee, after which the report as a whole was adopted.

CENTENARY INSTITUTE.

Mr. Editor: On June 1, 1872, the District Conference, Selma district, Alabama Conference, adopted the following:

Whereas, Centenary Institute is the oldest Methodist school within the bounds of the Alabama Conference, and has been a blessing to the church in years past, and is still active in training the young for usefulness here and glory hereafter; therefore,

Resolved, That we commend again that old and valuable school to the favor and patronage of the Methodists and people of the district.

The conference requests the *Nashville* and the *Southern Christian Advocates* to publish.

There are now in Madrid two thousand Protestant worshipers, and the number is increasing regularly.

Promises may get friends, but it is performance that keeps them.

THE SOUTHERN UNIVERSITY.

Mr. Editor: In the District Conference, Selma district, Alabama Conference, on June 1, 1872, the Committee on the State of the Church made the following report, which was unanimously adopted:

The presence of the president of the Southern University among us, and frequent allusions to that institution during the discussions in this conference, have directed the attention of your committee to its claims upon the favor and patronage of the church. On inquiry we find that but very few young men from this district are pursuing their studies at that school, while quite a number are abroad in other institutions. This ought not so to be.

1. Because the Southern University is now the only recognized Methodist Male College in Alabama.

2. Because it was founded in faith and prayer, and has repeatedly been owned of God in the presence and baptism of the Holy Ghost.

3. Because the standard of scholarship is as high, and the mode of instruction is as thorough there as in any institution in the country, and are all that the church can possibly desire.

4. Because the moral and spiritual wants are attended to while the mind is in training for the great duties of life.

5. Because war, and a preparation for it, are entirely ignored there, and the principle is recognized that the gospel is a gospel of peace, and that when it prevails over all the earth, and governs the hearts and minds of men, the sword will be beaten into the plowshare; therefore,

Resolved, That it is the sense of this District Conference that every consideration of denominational pride, religious interest, and regard for the salvation of our sons demand that we should give to the Southern University a generous and cordial support.

The Nashville *Christian Advocate* and the *Southern Christian Advocate* are requested by the conference to publish.

A YOUNG LADY MURDERED.

Mr. Editor: One of the most horrible tragedies known to the annals of civilization occurred near our quiet little town on last Monday evening. Sister Catherine Hutchins, a young lady of about eighteen summers, was murdered by one Perry Gill, a young man to whom she was to have been married the next day.

It appears that they had been engaged to be married for some time, but Gill, fearing that she did not intend to marry him, resolved on taking her life. Consequently on last Monday evening, while the unfortunate victim was dipping water from the spring, which was a short distance from the house, this heartless villain walked up within a few feet of her and shot her. The whole load of shot entered her neck, and, ranging down, came out at her breast. Every effort is being made by the sheriff and citizens to arrest the murderer, but up to this time nothing has been heard of him.

Sister Hutchins embraced religion and joined the Methodist Episcopal Church South last September; and though she came to a horrible and untimely death, we have reason to hope that she is now walking the Elysian plains of heaven.

J. M. Weems.

Carthage, Miss., June 5, 1872.

FROM THE WORK.

Selma District Conference.

Mr. Editor: The Selma (Alabama) District Conference was held in Orrville, May 29 to June 1.

Bishop Keener presided. The attendance, both of ministers and laymen, was good. The reports from most of the circuits and stations were encouraging. The religious services were well attended by the citizens of Orrville, and were profitable. On Sunday night twenty or more young persons were at the altar for prayer, and several professed conversion and joined the church. Bishop Keener endeared himself to all by his labors in the conference room, in the pulpit, and in the altar among the penitents. The citizens of Orrville entertained the delegates most hospitably.

John W. Portis, John M. Jeffries Fred. H. Smith and P. G. Wood were elected delegates to the Annual Conference, and G. D. McConnell and W. E. Kennedy alternates. The next District Conference will be held at Uniontown.

Lord Campbell once expressed the great pleasure it would give him to sentence any author to be hanged who published a book without an index.

The Christian Advocate.

THURSDAY, JUNE 13, 1872.

SUMMER CALM.

A summer silence sits upon the lake—
No sound of plashing oar, no herd-boy's call,
To wake the mountain echoes. A soft haze,
A dreamy haze of pale and liquid gold
Hangs o'er the placid waters; glow so pure,
As scarce to touch with dire the ruby specks
That gem the troutling's back.

Now comes the low
Of wandering kine, knee-deep within the flood,
And now the hum of the brown-armored bee,
Laden with spoil of the rich scarlet flowers
That glint amid the sedge; now with sharp "whirr"
The purple dragon-fly skims idly on.
His brief existence all an easy dream.
The fish-hen-heron beside the reedy pool
Poised on one leg, with eager head drawn back,
Scans the clear surface of the dimpled lake,
And strikes unerringly his silver prey.

Above the broad flags their sturdy pennons wave
And gently rustle as the kingly swan,
With arched neck and snowy plumes, sails by;
Above fine forget-me-nots their petals hide,
And water-lilies in their chaste white cups
Veil their gold-fringed eyes; a glorious calm
Lies on the bosom of sweet Windermere,
Fraught with the tender balm of summer peace.

All the Year Round.

For the Advocate.

THE QUESTION OF THE HOUR.

Mr. Editor: A good deal has been written lately about the education of the ministry. Like sensible men, and according to the true genius of Methodism from its foundation till now, all that have written agree in attaching very great importance to this. True it is that some extremists have argued, within my hearing, against educating the ministry on the ground that "knowledge puffeth up." While acquiescing in this as regards some *little minds*, I hold that such are not fit for preachers, nor, in fact, for teachers of *anything* under the sun. Genuine education begets humility as surely as it opens new fields of thought unexplored, and depths unfathomable.

Your late correspondent "C." has written wisely and well, and I heartily indorse *nearly* all he says. But is his biblical school practicable and cheap in the existing state of our country? And, what is more to be feared, would it not turn out stereotyped ministers, (not preachers,) with sermons "cut and dried" for every occasion? He unwittingly points out the tendency of his plan in his last clause: "And this would be the best nucleus for the University."

When a man hears the voice of God, "Go preach my gospel," if he confers with flesh and blood, saying, "I am not sufficiently learned," does he not thereby set up his judgment against that of his Creator? He can always find many more ignorant than himself, at least in the way to happiness and to heaven. Let him go and preach to these, studying diligently meanwhile.—Then, with the proper guidance and help, he would learn more rapidly than he could if confined within college walls, seeing that he would have immediate and urgent use for every particle of knowledge obtained under these circumstances.

The two methods of learning to preach nearly resemble the two most common ways of acquiring a foreign language: one by committing the whole grammar "by heart" and afterward applying it in translating; the other by copiously applying each rule as soon as learned, and, when practicable, mixing freely with those who speak the language. While the sentence of this age of progress is loudly in favor of the latter plan, shall we Methodists revert to the old and exploded way of "stuffing?"

Do not regard the term "old fogy," which is so often hurled at those professing my sentiments, as at all opprobrious; but it strikes me that it is far more applicable to those who favor the method of educating ministers universally in vogue before the days of Luther, and nearly so till the time of *our* great reformer.

It seems to me that just as other denominations are beginning to see the efficiency of our system as carried out fifty years ago, the men of "progress" in our church are advancing back to the landmarks of the fourteenth century.

Without depreciating the usefulness of other denominations, both sides to this question agree that Methodism has done more to enlighten, as well as to purify the world, than any other branch of Christ's church within the same time. Why, then, abandon our polity for one that has been tried long with less effect?

The only tenable argument in favor of such a course lies in the fact that our plan is not carried out, and therefore we see many shamefully ignorant men disgracing our pulpits. Sadly true! But where rests the blame, and what is the best remedy? A careful student of our history for the past forty years will perceive that since the first agitation of a theological seminary in our church there has been a gradual decline in the standard of education among our elders. Not that a less comprehensive course of study is prescribed by our Bishops, but that the examining committees are becoming more and more lax, partly influenced by the seminary idea, and partly by a man-fearing spirit. (This last might also be found among seminary professors by a moderate search.) How often do we now hear of a candidate being turned back or refused admission on account of a want of studiousness? I fear that our presiding elders do not fulfill their whole duty in giving needed instruction to the undergraduates. Once to be a presiding elder was an honor and a high responsibility. Now we occasionally hear the question mooted whether they are not "fifth wheels." Too many of them *do* neglect their most important duty.

Our plan of educating ministers *has* been very "effectual in the pulling down the strongholds of Satan." It is not carried out at present. Which is wisest, to bend all our energies to revive this plan, or to substitute one proved less efficacious and certainly more expensive?

Our General Conference has done all that is necessary to open a way for the theological training of *boys*, in providing for biblical chairs in our already numerous colleges. Let our whole church rally to the support of these noble institutions, and no longer send her sons and daughters to Catholic or infidel schools because they *pretend* to be cheaper. As to *men* who feel called to preach, they have no time for delay. It is dangerous. In my humble estimation, one-third of the money requisite to establish and keep up a theological or biblical school, as proposed, would suffice to form a fund in each Conference for supplying all undergraduates, who need such help, with all the standard theological works, Bible dictionaries, books of reference, etc., etc., which would really help them to become useful preachers.

Our pulpits need more earnest, hortative and practical preaching, and less metaphysical disquisition. There is in our church a felt need of the power that accompanied the ministrations of our fathers. Let us not turn back to Egypt for it, but seek it where alone it may be found—at a throne of heavenly grace. It is this lack of power, and not of rhetoric, that causes our Zion to languish and her beauty to consume away.

Let the members of our Quarterly Conferences exercise the moral courage to refuse license to those who do not give evident tokens of the grace of God reigning within; let our Annual Conferences not fail to rebuke or even to expel the unworthy; and let all our preachers and people cry aloud unto the Strong for strength. Then shall the solitary place be inhabited, and the desert shall blossom as the rose. May God hasten the day!

Young Layman.

A FATHER TO HIS SON.

Dear William: Being now about to leave on my long trip, and in view of the uncertainty of life and the possibility of our never meeting again in this world, I have thought it my duty, as your father, to address you a few lines in the way of counsel and advice, humbly trusting that whether I live to return safe home again, or die away from home, God may bless it to your good.

You are now, my son, setting out on life's eventful journey, and your character and destiny for this world and the next are involved in that one life, on the threshold of which you now stand. Let me entreat you to pause and ponder. Survey the scene before you, and learn your destiny, your dignity, your duty. O should there be no plan laid down, no purpose formed for such a course? Shall your life be aimless, objectless, meaningless? Shall you trust to the incidents and casualties, as they spring up, for your scheme of action? Shall you float down the stream of existence, like chips or straws, and be at the mercy of whatever can lay hold on you? Shall mere chance form your character, select your objects, guide your conduct?

Remember, you can have but *one* life, and all, *all*, for time and for eternity too, is staked upon that one cast of the die, and embarked in that *one adventure*. "The wheels of time are not made to roll backward," nor is the experiment for eternity ever to be repeated. A misspent life can never be spent over again. A fault committed in reference to the end of existence can never be rectified. It is a mistake on which death sets the seal of eternity—a mistake which will require everlasting ages to understand and deplore. In view of these solemn truths I would earnestly entreat you to select an object and aim worthy of pursuit, and hold it up and say: "For this I live." And let that object be such as will preserve an undying and unchanging importance through every change of circumstances. You, perhaps, may inquire: What object meets these views? I answer: Religion *alone*. And where can we find anything that answers so well to the noble faculties the great Creator has given to man, however corrupted and enslaved they may be by sin? With this for our object, we are living for something worthy our nature; something congruous to our powers of intellect, will, heart, memory and conscience; something that will make us conscious that we are not living below ourselves; not only living really for immortality, but, in the fullest sense of the term, it is the only way to do so. "Godliness is profitable for all things, having the promise of the life that now is, as well as that which is to come." The beautiful allegory of Solomon will be found true: "Wisdom (religion) is more precious than rubies; and all things thou canst desire are not to be compared with her. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

Religion will be the guide of your youth, the comfort of your manhood and the staff of your old age. If you succeed in life, it will preserve you from the snares of prosperity, and if you fail it will be your solace and comfort in adversity.

Should you be exposed to the temptations of bad company, it will be your shield; or if you should live much alone, it will be the comforter of your solitude. It will guide you in the choice of a companion for life, sweeten the cup of connubial bliss, and survive the rupture of every earthly tie. It will refresh you with its cooling shade amidst the heat and burden of life's busy day, be the evening star of your declining years, and your lamp in the dark valley and shadow of death, and then rise with you as your eternal portion in the realms of immortality. Like its Divine Author, "it is the same yesterday, to-day and forever."

When the great Wizard of the North (as Sir Walter Scott was called, on account of the enchantment of his pen) was in his last illness, he said to his son-in-law: "*Lockhart, be a good man—be a religious man.*" "Read to me," said he to the same near relative. "What book, sir?" With a look of surprise, almost of rebuke, the dying novelist and poet said: "There is only one book that will suit me now." Take the advice of that extraordinary man—"Be a religious man." And O, could the great poet speak to you from that world to which his lofty spirit has passed, with how much deeper emphasis would he say: "*Be a religious man.*" In that one short sentence is comprehended more true wisdom, more real dignity, more genuine philosophy, more pure happiness, more unfading honor, than can be learned from the hundred volumes of his bewitching pen.

"Remember now," my son, "your Creator in the days of your youth." Yours is a halcyon season, if you did but know it. Religion will guard you from the snares to which youth are ever and everywhere exposed. It will comfort you in sorrow, guide you in perplexity, cheer you in solitude. I speak from experience, for it has done all this for me. And there is another thing it will do for you: it will save you from doing harm, and enable you to do good. None will be poisoned by your principles, nor seduced by your temptation, nor corrupted by your example. "My unkindness has murdered my wife, my principles have corrupted my friend, and my extravagance has beggared my boy," was the agonizing and remorseless confession of a dying infidel and libertine. What mischief you may do, what ruin you may inflict, if you are not religious, you cannot conceive, and would shudder to know. But, on the other hand, true piety will necessarily make you a philanthropist. You will imitate him of whom it is so simply but sublimely said: "He went about doing good."

Religion is patriotism; and he who seeks to spread it, as well as to practice it, is in a double sense a patriot. This will be your employment if you fear God. You will in some way or other seek to make bad men good, and good men better. The voice of God and the times say: "Do something—do it." Catch the inspiration of the command, and determine to leave the world better than you found it.

I now bring this somewhat long letter to a close by reminding you that there may be no time to lose in making up your mind on this momentous theme. Life is the most uncertain and death the most certain thing in man's history. "Youth is mortal as fourscore." Presume not on long life. You have followed some of your young companions to the grave, and ere long the same last offices of friendship may be performed for you. They lie in "the congregation of the dead;" they have given up the Ghost; and where are they? O, to those who are prepared, it is a sublime thing to die: they shall begin the year on earth and end it in heaven. But how indescribably awful the reverse to those who have neglected to glorify God by a life of religion, who have lived in vain as regards another world, and lost the sublime end of existence. Will they not exclaim, in the first moment of waking up in another world: "I have lost my life, for I have lost my soul." Such have committed a mistake which, I repeat, will require an eternity to understand and an eternity to deplore. From that mistake may God, in his great mercy, preserve you by bringing you with clear intelligence, deliberate resolution, inflexible purpose and prayerful dependence to adopt and ever maintain the Apostle Paul's choice of an object of existence, and say in reference to the salvation of your immortal soul: "*This one thing I do.*"

Your affectionate father, B.

For the Advocate.

THE GREAT COMMISSION.

Mr. Editor: In the Advocate of May 2 Dr. R. Abbey calls our attention to the explanation we gave, some time since, of certain terms in what is sometimes called the "great commission," and says: "I give it a different interpretation from what he does." But when we come to the point, he further says: "I agree with Bro. Dowling that, regarding these two verses a 'commission,' in the sense he does, and taking the words literally, the thing commanded has not yet been done, for no nation has yet been brought into the church." Thus it will be seen that he gives "*it a different interpretation from*" us, and at the same time "*agrees with*" us—admitting our standpoint. Then the main point at issue between us is as to whether it is a "commission" in the "proper sense," or in any sense, or "a lesson of instruction on the subject of preaching generally and in detail." Well, whether we call it the one or the other will not amount to a great deal while we agree as to the subject-matter it contains, and rights and privileges it imparts.

In so far as preaching is concerned, we heartily agree with the doctor that "years and centuries before" the giving of this great commission "thousands upon thousands of divinely-commissioned ministers preached to 'all the world,' or all who would come and hear, all the doctrines and conditions of salvation we now preach." We also maintain that preaching has ever been the primary and chief instrumentality employed by the "God of grace" in giving to all men an overture of mercy. Thus it is shown by the Apostle Paul that preaching, or "the work of the ministry," is the point in which all the gifts of Christ to the church find their unity in "perfecting the saints." Let us read the whole passage: "And he (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God," etc. In this it will be seen that Christ sustains an equal relation to apostles, prophets, evangelists, pastors and teachers "in the work of the ministry," because he gave the one as well as the other. Besides this, the prophecy of the prophet and the miracle of the apostle were subordinated to the higher and nobler work of preaching, and that, too, preaching the gospel. Paul again says: "The Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*, saying, In thee shall all nations be blessed." And again: "For unto us was the *gospel preached*, as well as unto them; but the *word preached* did not profit them, not being mixed with faith in them that heard it." Therefore it was in the light of these precedent facts that Christ gave to the apostles—and gospel dispensation—the instruction contained in the "great commission" or "lesson," incorporating broader authority with commensurate privilege, and furnished the pleasing assurance of the divine presence "always, even unto the end of the world." As the presence of Christ was essential to the success of the gospel preached by the apostles, so it is now; and as preaching was the pre-eminent work in the "commission" then, so now. Hence the substance of that charge, "generally and in detail," is still in force upon the mind and heart of every truly-called preacher.

It is in this commission, and in this only, that we find the authority and formula of baptism. Before this period it is very probable that a different formula of baptism was in use. But now Christ enlarges the sphere of action of those who are to go forth and preach or teach, and specifies one portion of their work as that of making "disciples," and shows the ceremony of initiation to be baptism, and that baptism is to be "in the name of the Father, and of the Son, and of the Holy Ghost."

Now, wherever this formula is recognized and used, there is certainly a manifest admission, at least, of the authority contained in what we call the great commission.

We are satisfied that Dr. R. Abbey uses the above formula when he baptizes any person. Will he be so kind and good-tempered as to tell us why he uses it in preference to any other?

We do not presume to give Dr. Abbey light upon the subject in hand, but merely to explain more at large than heretofore.

Angus Dowling.

Ozark, Alabama.

For the Advocate.

LIND GROVE.

The Advocate—Reading and Enterprise—Catholicism and the Negroes—Crop Prospects, Etc.

Mr. Editor: I am always glad to get the Advocate. Some say it is not so good as it used to be; others that it is just as good, and others again that it is better. So the conclusion is that the Advocate sustains itself. At any rate, I find that all who take it and read it are loth to give it up, and I find also that where it is taken and properly appreciated it is a mighty power in a community. The effects are visible in the conversation and in the ready response to the calls of duty.

It is very observable, at the present, that reading and enterprise generally go together. This is very natural. It throws mind in sympathy with mind, and thus begets united effort. There are some individuals in communities always out of harmony with others on subjects of public enterprise, because they have been so wrapped up in themselves as not to be acquainted with the public wants; and so it is with some communities in reference to the church at large. These communities or individuals are not ready to respond to the public enterprises of the church, because they are not well enough acquainted with the movements to be in sympathy with them. No doubt, at the present, by the increased circulation of the literature of the church, the spirit of public enterprise prevails much more generally than at any former period; but still there are communities, and many individuals *belonging to the church*, who scarcely know that we have a Publishing House, or even the existence of any of our periodical literature. This fact calls loudly for increased circulation. And this lack of circulation is not confined alone to the poor. I heard of a man, the other day, who gives a hundred dollars annually to support his pastor, and didn't know the *name* of the editor of the Advocate, and still less did he know about the paper. Of course such men as this will give any way when appeals are made to them, but it is best to be informed; and the majority of men will have to be *crammed* with information on the subject before they can see the least degree of propriety in it. Some men are *willingly* ignorant on these subjects. They take the papers, but do not read them. They will take the Advocate out of the office, together with several secular papers; the latter will be eagerly read, the former not noticed. These men are intelligent. They can tell you who is most likely to be President, who is best suited for Governor, all about the phases of political parties, and their leaders; they are conversant with the markets, and they even know all the most popular writers of fiction, and their latest works; but with church affairs they are very unfamiliar. No wonder Zion languishes.

Our section seems destined to be cursed with the blinding errors of Catholicism. Its efforts are directed chiefly in the way of its surest success—among the negroes. They are attracted by flattery, and bewitched by superstition and idolatry, until they become bound and fettered, and are then made easy instruments for either political or religious purposes—perhaps for both. The negroes are quite numerous in this parish (Morehouse.) This would afford a great field for the operations of the Colored Methodist Episcopal Church in America. I think they prefer to be taught by sensible colored preachers, (who are very scarce here,) and by those who do not teach *imported* doctrine.

The spring was late opening, but the crops are growing off well, and up to the present are well worked. The negroes work better than usual, the planters are in good spirits, and the times are propitious for a prosperous year. May the Lord give us faith and zeal to gather a rich spiritual harvest. Yours truly,

Joseph W. Medlock.

For the Advocate.

A WHITE JONQUIL.

Mr. Editor: While taking a walk in the woods with a friend, one evening, I saw a jonquil lying directly in my path, its beautiful white petals all crushed and soiled. Some one, callous to its delicate beauty, lying there so helplessly, appealing so strongly to all that is heaven-born in our natures, had crushed it, with ruthless feet, into the dust, until it was hardly discernible from its surroundings.

Poor little flower! As I picked it up tenderly I thought how its former beauty and fragrance would have been appreciated had it fallen into the hands of one sensible of its pure loveliness.

So it is with many lives: born to bloom unseen on life's highway, or, worse fate, to have their loveliness mercilessly crushed into the dust and left there—unless some one crosses their paths, and, appreciating the fragrance they would have possessed had they adorned their *true sphere*, raises them to their heart, endeavoring to cherish into life a semblance of their former beauty.

But there are so many that would pass them by with indifference—so few would stoop to pity or protect! That little flower was *right in my pathway*, or I had not seen it. I think God led me there to teach me to throw the broad mantle of charity and sympathy over those poor, bleeding *human* flowers dropped carelessly from lives unable to understand them, into the mire, and crushed down, down, until not one atom of beauty remains, not one distinguishable feature from the miry surroundings, and they are lost to us forever!

How we all need that "charity that hideth a multitude of sins!" Aye, we all wish to imitate our dear, gentle, forbearing Savior; but do we "pluck the beam from our own eyes before we try to cast out the mote from our brother's?"

Little Beverly.

The Bible Emphasizes Service to Christ.

This is the real teaching of that misunderstood paragraph in Paul's Epistle to the Ephesians, iv, 11-13: "And he gave some apostles, and some prophets, and some pastors and teachers, for the perfecting of the saints, for (*unto, or in order to*) the work of the ministry, (*service, ministration,*) for (*in order to*) the edifying of the body of Christ." Though the two Greek propositions are translated by the same English word "for," they are not the same, nor have they the same force. Accordingly the vulgate renders: "*Ad consummationem sanctorum, in opus ministerii, in ædificationem corporis Christi.*" The teaching of the passage is plain, that these respective gifts of apostles, prophets, etc., are meant to secure the *perfecting of the saints in serviceableness*. Conybeare and Howson translate thus: "He gave some to be apostles, and some prophets," etc., "for the perfecting of God's people to labor in their appointed service, to build up the body of Christ."

The secret of success in reaching men lies partly in studying the law of adaptation. In watching a wheelwright at his work, I observed how careful he was never to draw his spoke-shave or drive his plane *against the grain*: yet how often in our endeavors to influence men are we careless about the fitness of times, occasions, places, ways and means. We do not make a study of human nature and the particular methods of approach adapted to each new object of effort, and so we often work *against the grain*.

The highest reward of service is perhaps the privilege of *having been of service*. Napoleon gave his soldiers, after a famous battle, a simple medal inscribed with the sentence, "*I was there*," and the name of the bloody field, yet money could not buy from his veterans this little memorial of their parts in the campaigns of the great warrior. To have been a soldier in the wars of God, under the leadership of Jesus, will of itself be honor enough to a redeemed soul. Let us remember Horace's line: "*Exegi monumentum perennius ære*—I have reared a monument more enduring than brass."

He who stops learning must stop preaching. The moment we cease to acquire we become unfitted to impart. Even the stores of knowledge gathered in past years lose their freshness, their vitality, their vitalizing influence, when accumulation no longer goes on. Hence Dr. Bellamy's maxim was: "*Fill up the cask!*" Then you will get a good stream, tap when or where you will; who wants stagnant water? Or, as the new president of the Michigan University said in his graceful inaugural: "No man can produce attractive and nutritious food for others by incessantly threshing in the same monotonous way, the very same straw which, for an indefinite period, he has been turning over and over, and pounding with his pedagogic flail."

The attempt to make conscience approve a course, dictated by inclination rather than duty, is like trying forcibly to make a magnet point a certain way. If it does point in any other direction than toward the magnetic pole, you have only disordered the delicate instrument and made your compass untrustworthy. This reminds us of a remark of Dr. William Adams, that "some men follow conscience only as a man follows a wheelbarrow, which he pushes before him with all the energy of a determined will!"—*Interior.*

A clergyman once said: "When I come to die I shall have my greatest grief and greatest joy—my greatest grief that I have done so little for my Lord Jesus, and my greatest joy that my Lord Jesus has done so much for me."

Be rigid to yourself and gentle to others. So said Confucius.

The Christian Advocate.

THURSDAY, JUNE 13, 1872.

ETERNITY.

Eternity! How long art thou!
To thee we wing our onward flight,
As flies the arrow from the bow,
As bounds the war-steed to the fight,
Fleet as the courser skims the ground,
Or winged vessels homeward bound.

Eternity! Even as a sphere
No end and no beginning shows,
No first, no last in thee appear—
Thou hast no start, thou hast no close.
Thought's baffled pinions vainly try
To sweep thy range, Eternity.

Eternity! How long, how wide!
A ring whose ever-widening round
Expanding still, as cycles glide,
Finds not, and ne'er shall find, a bound.
Dread Ring! thy center's name is "Ever,"
While thy circumference is "Never."

Eternity! Thou endless day!
If once in every thousandth year
There came a bird, and bore away
A single grain from off this sphere,
Till all had vanished, hill and plain,
Eternity would still remain.

Eternity! How long thou art!
If from the eye, each thousand years,
One solitary drop should start,
Till ocean's cup o'erbrimmed with tears,
Till earth with all her hills was drowned,
Still art thou there, without a bound.

Eternity! While God is God,
So long shall hell and heaven remain.
Think on the dismal, dismal load
Of endless years dragged out in pain!
But oh! how golden-winged their flight,
When spent with God in fields of light!

Watchman.

The Demands of the Trades Unions.

Can it be true that the grocers of the land have petitioned their respective Legislatures to be allowed to sell sugar, flour, coffee and other goods at only fourteen ounces to the pound, charging, however, the same price as heretofore? Or that the cloth merchants have demanded that they should furnish only thirty inches of cloth to the yard, with no abatement of prices? If so, it would only be parallel with the modest request of the mechanics, who insist that eight hours, instead of ten hours, shall constitute a day's work, and that the same daily wages shall be paid after the reduction as before. The only similar instance which comes to our recollection is in the matter of the so-called "quarter" at private schools. This, in our childhood, used to mean three months, or a quarter of a year, or at least twelve weeks; but the teachers found a way to secure a whole quarter's vacation, and yet to have in the year four quarters of tuition as before, to be paid for by the parents! This was accomplished by calling ten weeks a quarter. Why did they not change the name to "term?" Similarly, fashionable music teachers, who give two lessons per week, call twenty lessons a quarter. A day's labor in old times was from sunrise to sunset; which, in summer, made a wearisome period of fourteen hours. Then twelve hours came to be considered the proper average; but as even this period left little time for family duties, and was over-exhausting, it was properly reduced to ten hours. Now the unreasonable demand of the trades unions is for eight hours and no reduction of wages! Did the mechanics ever hear of the old comparison of a hard bargain to a jug-handle, because it was all on one side?

They do not seem to understand that a freshet in a river near the source will soon swell the stream all the way down; that if the water in a lake rises at one end, it will rise as surely at the other, because, under the law of gravity, it must find its level. The price of production regulates not one market alone, but all markets. If three dollars per day secures only eight hours of work, instead of ten, as heretofore, then it will cost the community twenty-five per cent. more to gain the results of mechanical labor which are now obtained. We utterly disregard the absurd pretense that men will do as much work in eight hours as in ten, because ten hours are not so exhausting a period as to diminish a man's strength perceptibly toward the end. Moreover, the superintendent of the United States arsenal at Rock Island, where the experiment has been tried, reports that no such result has been obtained. But if the labor of mechanics is to cost twenty-five per cent. more, somebody must pay that advanced price. If it be said that the capitalist who erects buildings or engages in manufactures will be compelled to do this, it is plain that he, in turn, will look to others to reimburse him, and not in vain, either; for he will add to it the rent of his buildings, or to the price of his goods. And so the mechanic, who thinks he has gained by his new eight-hour scheme, will soon find that he is mistaken, when he comes to hire a house, or to buy clothing, or to pay for food. If, under the new arrangement, the capitalist's money obtains less labor, so also does the mechanic's money obtain fewer goods. In this manner the whole community pays more than formerly for what it needs, and who is the gainer? The boy who takes money out of one pocket and puts it into the other seldom makes the mistake of thinking that he has become the richer thereby. Why should intelligent mechanics fall into this delusion? Capitalists invest money in improvements in order to make a profit, and that profit must be paid, in the end, by those who are compelled to use the results produced. And who are they but the mechanics themselves, who must not only receive wages from the sale of their labor, but must also become purchasers of what others have to sell—houses, food, clothing, tools?

The difficulty is, that in the social state no one body of laborers can be independent of others. Raise the rate of wages (or, which is the same thing in effect, reduce the hours of labor) for one class, and the same process must go on till all have received a similar increase; because no class will be inclined, or could afford, to have the additional expense come out of its resources. As the farmers, for instance, are necessitated to use mechanics to build their houses and barns, and to manufacture their clothes and implements, any diminution of the hours of mechanical labor will add to the cost of a farmer's living and work; and so he must add correspondingly to the price of his hay, fruits, roots and grain. And thus the process goes round the circle of production. Society is like the human body: if one member suffers, all suffer with it.

The trades unions must learn that it is simply impossible to arrange business for the interest of only one part of the community. If they dislike the present rate of wages they can refuse to work; only they must not interfere with the equal rights of others to continue working. If any considerable number of them think that ten hours is a longer time than they can devote to labor for others, let them not undertake to dictate what shall be a day's labor for all mechanics, but arrange for themselves simply, according to the time they are willing to give to their employers. Why not agree on so much per hour, and then work and receive pay for as many or as few hours as they shall choose? Would not that be justice? Why should one who is willing to labor only six hours, be paid as much as he who labors in the same kind of work for eight hours? And why should the man who feels exhausted, or who is called away by other demands, at the end of eight hours, be paid the same wages with him who toils through ten hours? So much as to the abstract equity of the matter. We know that, in practice, employers who have contracts to fulfill by a given date must require those in their service to work a stipulated time; and thus there must be an agreement as to what shall constitute a legal day's work. And since, in this land, there is ordinarily work enough to supply all who seek it, with ten hours of labor per day, what is to be done to meet the deficiency of production throughout the country should the eight hour scheme be generally adopted? The effect would be to retard progress in all departments, to make a scarcity of industrial products, to raise prices, to increase by twenty-five per cent. the cost of living to all classes, and thus to leave the poor as poor as ever. And, as to the two hours of time saved each day, there is serious reason to doubt whether it would generally be wisely used. A few would devote it to self-improvement; the mass would spend it in idleness or dissipation.—*Advance.*

JEBEL MUSA was found by Mr. E. H. Palmer to correspond entirely with the requirements of sacred history as Mount Sinai and the locality of the giving of the law. At its northeastern extremity the spacious Plain of Er Rahah embraces an area from the base of the mountain to the watershed or crest of the plain, large enough to have accommodated the entire host of the Israelites, estimated at two million persons, with an allowance of about a square yard for each individual. This more than satisfies the conditions of Bishop Colenso's calculation—"an area of two hundred and one thousand one hundred and eighty square yards for the adult males of the congregation packed closely together"—about one-tenth of the real space on the Plain of Rahah, as ascertained by actual measurement. Of course it follows that there was abundant room here for the whole congregation, allowing the assembly on this occasion not to have been a representative one—of heads of families only. It is not required that this scene was the site of the camp, for we read in Ex. xix, 17, that Moses "brought forth the people out of the camp to meet with God." Merely standing-room, then, for the Israelites as spectators is required, together with space for movement; for at one time the narrative reads, "Ye came near and stood under the mountain;" and at another, "They removed and stood afar off." In their camping ground the people, no doubt, were scattered over a wide region, occupying many of the neighboring glens, valleys and mountain-sides, where water was to be found and pasturage most abundant. This, indeed, forms the second requirement, and is more than satisfied by the character of the place. We are told that "the neighborhood of Jebel Musa is the best watered in the whole peninsula, running streams being found in no less than four of the adjacent valleys." The height even of the mountain is spoken of as a well-watered basin or plateau in the center, surrounded by numerous peaks, of which two only, at the extremities, are prominent in altitude or position. Behind the Convent of St. Catherine a rough flight of steps up the deep ravine leads to a little recess in the rocks, where there is a cool and limpid spring. Hermits were wont to make use of rock troughs for the collection of rain-water, as the source of their supply, one of which exists still on the very summit of Sinai. Near the chapel of Elijah a splendid cypress is growing; and near the narrow glen of Ras Sussafeh is a little chapel of the Virgin, beside which grows an osier, from whence is derived the name of this portion of the mountain. Besides such proofs of a sufficient supply of water at the present time, there are indications of its greater abundance in former ages. In many parts of the peninsula traces appear of large colonies of Egyptian miners, whose excavations and smelting furnaces still remain. To maintain these, a large amount of wood, both for fuel and for timber, must have been consumed, which could not have been brought from a distance, and therefore must have been found at hand. As forest after forest disappeared, for these purposes, the rains, of necessity, became less frequent, until, with the extinction of trees, the fertility of the land ceased. In a mine of Wady Umm Themaim the laborers had propped up the roof with a branch of shittim wood, which is still standing where they set it up, dry and brown with antiquity, but as perfect in every other respect as when first placed there, perhaps before the great Pyramid itself was built. A third condition is that the Mount of Sinai should be prominent or even isolated. The people "came near and stood under the mountain," Deut. iv, 11; and again, "they stood at the nether part," Ex. xix, 17.; and in Heb. xii, 18, Sinai is described as the "mount that might be touched." Here again Jebel Musa answers in every way to the description, being a distinct mountain block, about two miles in length and one mile in breadth, with a narrow valley on either side. It is so separated from the adjacent mountains that it would be easy to "set bounds about the mount," Ex. xix, 23. The "nether part of the mount," or the bluff of Ras Sussafeh, rises so abruptly from the plain that one may literally stand under it and touch its base.—*Independent.*

MR. PITT IN A FROLIC.

Great men need to unbend and have a good frolic, as well as other people. The younger William Pitt was noted for dignity of person and for power of overawing associates. But he could play as well as rule.

One day he was in a high frolic with Lady Hester Stanhope, James Stanhope and William Napier.—They were struggling to hold him down and blacken his face with a burnt cork, when a servant announced that Lords Castlereagh and Liverpool, two of his associates in the cabinet, had called on business. He said, coolly, "Let them wait in the outer room," and went on with the sport. But finding himself overmatched, he said: "Stop. This won't do. I could easily beat you all, but we musn't keep these grandees waiting any longer."

His associates washed his face, hid the basin behind the sofa, and the grandees were ushered in. The manner of Mr. Pitt suddenly changed. His tall, ungainly, bony figure seemed to grow up to the ceiling—his head thrown back, his eyes fixed immovably in one position, as if gazing into the heavens, and totally regardless of the two bending figures before him. He was cold and haughty; they humble and supplicant. In a few minutes Mr. Pitt bowed them out, and then, turning round with a hearty laugh, caught up a cushion and commenced the battle again.

HE THAT REFUSES to forgive an injury, breaks the bridge that he will want one day to cross himself. He who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.

THE latest "wrinkle" is for the ladies to color their nails and the palm of their hand a delicate vermilion color, which is a pretty contrast to the delicate white of the outside. What next?

A GERMAN being required to give a receipt in full, after much mental effort produced the following: "I ish full. I vants no more monish. John Swackhammer."

THE Christian is the only Bible very frequently the world will read. How sad that the copy should be ever defaced!

CLING CLOSE TO THE ROCK.

A long train of cars, fourteen or fifteen, were recently passing over the Alleghany mountains, on their way eastward. They were crowded with passengers. As the iron horse snorted and rushed on, they began to descend, and needed no power but the invisible power of gravitation to send them down with terrific swiftness. Just as the passengers began to realize their situation, they came to a short curve cut out of the solid rock, a wall of rock lying on each side. Suddenly the steam whistle screamed, as if in agony, "Put on the brakes, put on the brakes," but with no apparent slackening of the cars. Every window flew open, and every head that could be was thrust out to see what the danger was, and every one rose up in their places, fearing sudden destruction. What was the trouble?

Just as the engine began to turn in the curve, the engineer saw a little girl and her baby brother playing on the track. In a moment the cars would be upon them. The shriek of the whistle startled the little girl, and every one looking over could see them. Close to the track, in the upright rock, was a little niche, out of which a piece of rock had been blasted. In an instant the baby was thrust into this niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister on the other side of the cars ring out: "Cling close to the rock, Johnny; cling close to the rock!" And the little creature snuggled in, and put his head as close to the corner of the rock as possible, while the heavy cars whirled past him. And many were the moist eyes that gazed, and a silent thanksgiving went up to heaven.

Now, children, please sing the following hymn:

Rock of Ages, cleft for me,
Let me hide myself in thee:
Let the water and the blood,
From thy wounded side that flowed,
Be of sin the perfect cure,
Save from wrath, and make me pure.

Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone:
Thou must save, and thou alone:
In my hand no price I bring,
Simply to thy cross I cling.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of Ages, cleft for me,
Let me hide myself in thee!

WE GATHER from an exchange that the *Church News* is disposed to accept as one proof of the divine origin of the Episcopal Church, the fact that it has been able to survive so many years of suffering from quartette singing. Bishop Griswold's plaint, near the close of his life, is quoted with reference to the matter, "Forty years long have I suffered from this generation." And it is added: "Certainly never was there a body which has struggled along more wearily under the incubus of languid praise than we have." Our "Church" friends are not the only ones who have suffered from this vampire that sits on the breast of the congregation, and sucks out its spirit, in stopping its breath. Our entire American Christendom groans, being burdened, and cries unto Heaven: "How long?" How would it do to abolish singing altogether in the churches, until these quartette tyrants have all gone off into the great world as Minstrels, Families, and 'Onians of various sorts, and then quietly begin all over again with Old Hundred, Coronation, and good old "Glory be to God on High?"—*Christian Union.*

NEITHER HOPE NOR FEAR.—Mr. Owen visited Alexander Campbell, at Bethany, to make arrangements for their discussion on the evidences of Christianity. In one of their excursions about the farm they came to Mr. Campbell's family burying-ground, when Mr. Owen stopped, and, addressing himself to Mr. Campbell, said, "There is one advantage I have over the Christian; I am not afraid to die. Most Christians have fear in death; but if some few items of my business were settled, I should be perfectly willing to die at any moment." "Well," answered Mr. Campbell, "you say you have no fear in death; have you any hope in death?" After a solemn pause, "No," said Mr. Owen. "Then," rejoined Mr. Campbell, (pointing to an ox standing near,) "you are on a level with that brute. He has fed until he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear in death."

DR. G——, of Sycamore, Illinois, riding in the country one day, saw a sign upon a gate-post, reading thus: "This farm for Sail." Stopping his horse, he hailed a little old woman who stood on tip-toe hanging out clothes. "I say, madam, when is this farm going to *sail?*" "Just as soon, sir," replied the old lady, placing her thumb to her nose, "as anybody comes along who can raise the wind!" The doctor drove thoughtfully on.

RELIGION is the best armor, but the worst cloak.

RELIGIOUS INTELLIGENCE.

ON MARCH 10, 1872, was organized, in Yokohama, the first Protestant Christian church in Japan.

THE first Protestant baptism of an infant that ever occurred in the Island of Cuba took place a few weeks ago.

SEVENTEEN Roman Catholics in Kankakee, Illinois, have written to Bishop Foley of their conversion to Protestantism.

BARNES' COMMENTARY has been translated into the Malagasy language by order of the Queen of Madagascar.

BISHOP McILVAINE is obliged, under the advice of his physicians, to cease labor entirely for some time, on account of symptoms of disease of the brain.

THE American Episcopal Church has purchased a site in the new quarter of Rome, Italy, for the sum of $3,200, on which they will speedily erect a large church.

THE Baptist churches in and around Berlin, Prussia, have been enjoying an extensive revival. The same good news comes from Templin, in the same country.

A NEW Protestant chapel was opened in Seville, Spain, on the thirty-first of December, in the presence of a goodly assemblage of people, many of whom were strangers.

THE New York Universalist Association appointed a committee to take into consideration the subject of establishing a book concern similar to that of the Methodists, and also of establishing a first-class paper.

THE committee of the Church of England Sunday School Institute states that the number of scholars in church Sunday schools exceeds one million two hundred thousand, under the instruction of upward of one hundred and fifty thousand voluntary teachers drawn from all classes of society.

WE NOTICE a society has been organized in this country to co-operate with the English "Palestine Exploration Society," which is engaged in making searches for the ruins of ancient Jerusalem. It has recently made some very valuable discoveries. Having sunk shafts to the depth of one hundred and eighty feet, through *debris* composed of shattered arches, broken columns and rich pavements, the workmen, at the depth of one hundred and twenty-five feet, came upon an ancient bridge, which learned archæologists believe to be the bridge on which Titus held a conference with the beleaguered Jews. Thirty feet below this was a curiously-wrought pavement, and, twenty-four feet lower, still another. The result of the researches has fixed many disputed localities mentioned in the Scriptures, and tends to sanction what have been regarded as the wildest romances of Josephus. The present city covers a dozen old Jerusalems, which, like Pompeii, are ready to yield up their treasures to pick and spade.—*Christian Standard.*

THE correspondent of the *Guardian* writes that the new reformation in the Roman Catholic Church in Germany is at present the most active in the southern part. The chief obstacle is the almost certain excommunication and suspension of those priests who avow their faith. Of course none but those who are full of zeal and courage will brave this penalty. But where the priests go, the congregations in whole or part go with them, and such congregations are acknowledged by the State as Alt Catholic bodies. But in other cases a few members unite in a society, and when such a society becomes numerous enough, it applies for a church edifice for worship. In case the people are pretty equally divided, both parties are allowed to worship alternately. We have as yet no very accurate statistics respecting the number of those connected with the Old Catholic movement. But it is plain that the movement rather gains than loses in extent, and apparently also in depth. It is somewhat remarkable that the congregations are all in South Germany and the Rhine provinces.

THE WESLEYAN MISSIONARY SOCIETY.—The annual meeting of the British Wesleyan Missionary Society was held in Exeter Hall, London, April 29, the Earl of Shaftesbury in the chair. The China Mission Breakfast, as it is called, was on the Saturday previous. From the report read it appears that in China the society has 9 preaching places, 8 missionaries and assistants, 7 catechists, 13 day school teachers, 2 local preachers, 147 members, (with 11 on trial,) and 11 day schools, with 338 scholars. The report at the Exeter Hall meeting showed a total of £110,763 as the home receipts of the year; the affiliated Conferences and the mission districts raised this sum to £148,585. The report, read by the Rev. G. T. Perks, M. A., spoke of the operations of the society in Ireland, France, Switzerland, Germany, Italy, Spain and Portugal; the Colonies, India, China, Africa, Australia, Fiji, etc. The total number of members of the church in connection with the foreign missions under the care of the British Conference was 72,129, an increase of 1,665. In connection with the affiliated Conferences there were 96,475, exclusive of the membership in the "home work" in Canada.

DR. CORE, writing to the *Watchman and Reflector* from Rome, notes the progress of the Baptist cause in Italy. He says: We have opened four meetings in this city. They are held at No. 9 Vicolo Gaetana, near the Ponte San Angelo; No. 108 Via del Tritone, a few steps from the College of the Propaganda; No. 46 Piazza Traiana, opposite the famous column of the Emperor Trajan, and finally at No. 3. Vicolo del Cinque, in the part of the city lying beyond the Tiber, the Trastevere. Our college is now at No. 72 Via Babuino; six students are preparing themselves for the preaching of the gospel to their countrymen. We also have meetings at Tivoli, Albano, Velletri and Civita Vecchia. Baptist churches have been organized in the following cities: Rome, 60 members; Bari, on the Adriatic, 75 members; Civita Vecchia, 20 members; Bologna, 60 members; Modena, 20 members; and finally La Tour, in the Waldensian Valleys, 34 baptized believers. An attempt is now being made at Leghorn to form a New Testament church. This is encouraging work for the first year, and gives fair promise that Protestantism, as represented by the Baptists, is destined soon to become an important element in Italy.

THE JESUITS.—It is well known that the Jesuits are the mainspring of the movement in behalf of the Pope's infallibility, and that they are trying to organize the Roman Catholic populace in all countries against all civil governments that oppose the supremacy of the Pope. The movement of Bismarck to exclude them from the inspectorship of schools was based on this conviction, and it would not be wonderful if he should strike a blow at their establishments and lead other nations to do the same. Certainly there has commenced a movement to this effect among some of the European powers. We take from the *John Bull*, for April 27, the following important statement:

"*Italy.*—According to the *Gazetta d'Italia*, negotiations are now going on between Germany, Austria and Italy for the abolition of Jesuit establishments in the several countries. The first two powers are disposed to adopt this measure, but Italy has still not arrived at a decision in the matter. M. Visconti Venosta, the Italian minister of foreign affairs, considers that the expulsion of the Jesuits would be a violation of religious freedom, and has declared that, rather than give his consent to the proposed measure, he will resign. The so-called 'freedom of the church,' the *Perseveranza* says, is 'nothing but the abandonment of the parishes and the lower clergy to the unlimited despotism of the Bishops and the Jesuits.'"

Italy, above all other nations, ought not to resist this movement, for the Jesuits are aiming once more to enthrone the Pope at Rome, and once more to enslave and divide free and united Italy.

WESLEYAN HOME MISSIONS.—The report of the Wesleyan Home Mission fund shows that in 1859, only twelve years ago, the Conference authorized the appointment of six ministers as home missionaries on a new plan; these have been steadily increasing in number until the Conference of 1870, when seventy-eight home missionary ministers were appointed. The evident necessity and importance of the work has had an influence upon the minds of many of the Methodist people; for the income from all sources in 1858 was £12,043, which, however, has been growing until during the past year it has reached the amount of £30,290. This, however, the report states, was "partly consequent on the reception of some large legacies, and of exceptional receipts, which, being deducted, shows the increase from ordinary sources to have been £26,599, an increase on that derived from the same sources in the preceding year of £991. Thus in twelve years there has been an increase of nearly £15,000, or taking the actual income of last year from all sources, of £18,266." It is impossible to tabulate the amount of spiritual blessing which has been conferred on the circuits in many instances by promoting efforts for the spread of the gospel; for those who endeavor to water others are sure to be watered themselves. But there are some tangible facts that can be presented to the notice of the inquirer. These missions have promoted the erection of one hundred chapels, at a cost of £200,454. At the mission stations fifty-four ministers' houses have been provided. Fifty-six home mission stations having answered their purpose, are now included in ordinary circuit arrangements, and others are now in a course of transition. Above all, thousands have been converted and added to the Methodist societies by these home missionary labors.

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LOUISIANA CONFERENCE.

CHANGE OF TIME.

Bishop Pierce authorizes us to announce that the time of holding the Lonisiana Conference is changed from the eleventh of December to the eighth of January.

CONSCIOUS IMMORTALITY.

Christ has brought life and immortality to light through the gospel. It is a truth revealed to us, and confirmed by various arguments addressed to the reason. But it is also revealed *in* us if our experience is truly spiritual. The inward assurance of pardon, and the witness of the Spirit ordinarily enjoyed by the Christian, are to him the earnest of the heavenly inheritance. Beyond the fact of adoption, they carry with them the distinct consciousness of immortality. The dismal suggestions of materialism are dispersed by the realization of Christ in us as the hope of glory. Such a declaration as, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," has the flavor of a lively spiritual experience. It is not the result of careful argumentation, the collocation of reasonable probabilities, nor altogether the authority of an outward revelation, but rather the utterance of the religious feeling, overbearing all doubt. It is such knowledge as the converted soul has through the direct operation of the Holy Spirit—a seal and earnest of the future life in himself.

This consciousness of immortality is strong or weak in proportion to the power and depth of the Spirit's work in the heart. With a lively sense of the love of God shed abroad in the heart, there are no misgivings; but when the religious state is low, dark and harrowing doubts are apt to spring up. When the tide of faith and love returns, these terrible shadows and fearful spectres of skepticism fly as the night before the dawn. The thought of possible annihilation and of blank nothingness is the occasional plague of some. They recur to the general evidences of the Christian system, they read Dr. Dick and other writers on the future state, and recall their previous experience in order to fortify their convictions; but the tormenting suggestion returns. Religion, as a living power in the soul, is the true remedy for all such troubles. The love of God felt within, shed abroad by the Holy Spirit, burning as a passion on the altar of the heart, dispels the gloomy apparition.

To unbelievers, as an argument for immortality, it may not be worth much, but to the children of God it is of inestimable value. By watchfulness, prayer and holy living they may have in themselves the resurrection power, and an adequate answer to all the sophistries of infidelity. This consciousness of immortality is born in us when we are born again, and its uniform and vivid realization depends upon the maintenance of a high state of grace. Paul uses the language of this experience when he affirms: "Though our outward man perish, yet the inward man is renewed day by day." There is here the feeling of immortality—a distinct conception of the soul as living and deathless, although connected with a body rapidly going to decay and ready to sink into the grave. The spiritual triumphs over the material, and is no more a part of the body than is the bird a part of the cage in which it is imprisoned. Whatever revelation and philosophy may declare against materialism, the believer has in himself the refutation of its claims. It is enough that he feels the renewing and invigorating influence in the inward man, and that his faith lays its grasp upon "the things which are not seen."

With this sense of immortality it is not wonderful that the fear of death is overcome, and that the last enemy has no terrors to the believing soul. To him the crown and scepter have departed from death as the king of terrors, and the grave can boast no longer of its victories. The bondage of this fear, which rests so galliugly upon the world, is broken, and mortality, in anticipation, is already swallowed up of life. It is a consolatory thought that the feeling of immortality strengthens with the near approach of death, and that its sublimest manifestations are usually reserved for the final hour. The dying Christian is radiant with the glowing light of the heavenly shore, and he is surprised to find such riches of grace and comfort in the parting moment. With this blessed assurance and earnest of the better life, the believer's sickness and death are as a progress, through scenes of ovation and victories, to the crown and the inheritance of the skies.

FRATERNITY.

On our first page will be found the discussion which took place in the Northern General Conference on the adoption of the report from the Committee on the State of the Church, recommending the appointment of a fraternal delegation to the General Conference South. In the original report, as it came from the committee, is the following passage, which was struck out by the Conference:

Your committee have also investigated the subject of church property in dispute between the Methodist Episcopal Church and the Methodist Episcopal Church South; and believing that no general rule can be prescribed in advance that will apply with justice in all cases, we therefore recommend the following action by the General Conference:

Resolved, That where conflicting claims exist to the same church property, we advise that they be adjusted, as speedily as possible, by negotiation, compromise, or arbitration by the parties more immediately interested, upon the principles of equity and Christian charity.

Resolved, That the General Conference appoint a board of three commissioners, to meet a similar board to be appointed by the General Conference of the Methodist Episcopal Church South, who shall agree upon some uniform principles or plan of adjustment.

The report, as adopted, declares the purpose of the Northern Church to occupy Southern territory in perpetuity, but also that they desire to avoid all unfriendly rivalries with their Southern brethren. About the past there is this suggestive paragraph:

Respecting whatever intercourse there has been between us and them since the beginning of the separate existence of the Methodist Episcopal Church South, we do not propose to say anything at this time. We are content to let past events go into history or be forgotten, as the case may be; and, recognizing that church and its people as a portion of the great Christian and Methodist family, we wish them abundant success in their efforts to promote the cause of Christ and his gospel.

The substance of the Conference action is thus expressed:

To place ourselves in the truly fraternal relations toward our Southern brethren, which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them, be it hereby

Resolved, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church South, at its next ensuing session.

The property question is ignored—one of the most serious bars to fraternal intercourse. What sort of brotherly love can there be so long as they have unjust and unlawful possession of our property? For instance, here in the city of New Orleans they hold three churches, the lawful property of the Methodist Episcopal Church South, by virtue of a military order. Our Northern friends say that "we are content to let past events go into history or be forgotten, as the case may be." The stubborn facts of history are scarcely consistent with forgetfulness. Retracting nothing, admitting nothing, restoring nothing, they come to us with fraternal salutations! Their words can go for little so long as their actions smack of anything rather than brotherly kindness. As things now stand, the official recognition of fraternal relations is surrounded with serious difficulties. There are obstacles in the way which the Northern General Conference has taken no effectual steps to overcome. In the Southern Church we believe that there is little concern felt on the subject. The brother who avers that our senior Bishop shed tears over the matter must have had something in his own eye. The Church South is intent upon her own mission, attending to her own business, and prospering greatly. The persecutions and wrongs heaped upon her by the Northern Church have fallen out to the furtherance of the gospel.

COME!

The camp meeting opens, near Biloxi, on the twenty-first. Ministers and people from abroad are cordially invited to attend. Arrangements have been made for entertainment at reasonable rates.—None need stay away for fear of lack in this respect. We understand that ample preparations are being made for board and lodging. Half-fare rates are assured by the railroads. The seashore is breezy and salubrious. Therefore come. Come praying. Come for a blessing. Come to work for God and for the salvation of souls. If we come in the right spirit, a fire may be kindled which shall spread until the country is in a blaze of revival power. For particulars see notice of the Board of Trustees.

BISHOP KEENER, after quite an extended tour, returned home last week, to remain but a few days. He is to dedicate the new Central church in Memphis on the sixteenth, and we believe he hopes to be at our lake-shore camp meeting, which begins on the twenty-first.

Bishop Pierce, in a note from Abingdon, Virginia, June 6, says that he is out on a long campaign in East Tennessee and West Virginia, and that he will return to Georgia in July.

The following, from Bishop Paine, appears in the Raleigh *Christian Advocate*. All will sympathize with the venerable Bishop in his infirmities, and approve his course in refraining from other labor than meeting his Annual Conferences.

Bro. Bobbitt: Please announce in your paper that I have reluctantly given up the idea of attending District Conferences within the bounds of the Annual Conferences over which I presided last year. Since my return from the Baltimore Conference I have had two very painful attacks of rheumatism, and my physician and friends, as well as my colleagues, dissuade me from going so far, and being so long from home.

I trust, however, to be able to be at the Conferences assigned me in the recently published plan of episcopal visitations.

ACQUITTAL OF DR. HUSTON.—Our telegraphic dispatches announce that the committee of investigation has concluded its labors, and that Dr. Huston has been acquitted of the charges brought against him.

FORGETTING of accounts payeth not debts; nay, the interest of a forgotten bond runneth up with God, interest upon interest.

SEASHORE CAMP MEETING.

MR. EDITOR: On Saturday last I visited the site of the seashore camp ground. Found a large shed going up for congregational uses within a hundred yards of the shore—a very breezy spot, not unlike the one where the Master often stood while speaking to the people. There is an inspiration in the place, and I doubt not the preacher who is so fortunate as to stand up in that pulpit will surprise both himself and friends; and as for those who shall hear the musical cadence of the deep mingling with the great sentences of God's word, and the impassioned cries of God's ministry, who shall be able to express their rapt attention?

It will cost from $10 to $20 to procure a tent large enough for one family, and which can be had at a day's notice. Churches and congregations can, for $100 to $150, get up ample accommodations in common, with apartments for gentlemen and ladies.

The committee have secured a commissary table, which will furnish food already cooked, and be served at very reasonable rates.

Camp begins on Friday, June 21.

J. C. KEENER.

CENTENARY COLLEGE.

TRUSTEE MEETING AND COMMENCEMENT.

There will be a meeting of the Board of Trustees of Centenary College of Louisiana, on Monday, the eighth of July. It is to be hoped that the preachers of the Mississippi and Louisiana Conferences will support this institution with their presence on the occasion of its commencement exercises, Wednesday, the tenth of July.

J. C. KEENER, President.

PLAN OF THE PUBLISHING HOUSE.

We announced last week that the design for the outside of the Publishing House was completed; and a magnificent one it is. The architect has now finished his design for the interior of the house, which is every way satisfactory. The entire front is 117 feet, the agent having, by advice of the Book Committee, purchased a corner lot, running back 125 feet to our line, which gives us the entire front, whereas before we had only 61 feet front, our ground running back to the river 224 feet. He also purchased a portion of 14 feet on the river, running about half way up our southern line; this makes our property a perfect parallelogram. The outlay for this additional ground, together with the cost of improving it, will be about fifty thousand dollars. This amount has been provided for by the lease of three stores—mentioned in our last week's issue—for a term of five years, at ten thousand five hundred dollars a year. We consider this the best financiering the agent has done since he has been in his present responsible position, as, at the end of the five years specified, this additional property will be paid for without any outlay to the church, or encroachment on the subscription for the rebuilding of the house. In this connection, we again call attention to the appeal of the Bishops for aid in the work of rebuilding; they have made a call for ten thousand dollars, and we hope their appeal will meet with a prompt and generous response from all parts of the connection. The contracts for the stone and brick-work have been made, and the remaining contracts will be let out without delay. We expect to be in the house by the first of January. It will be one of the noblest edifices in the land. The location is all that could be desired, and all the arrangements will be of the most satisfactory character.—*Nashville Christian Advocate.*

THE Committee on Episcopacy of the Northern General Conference made the following report on the transfer power. Certainly a sensible and judicious document.

The Committee on Episcopacy respectfully report to the General Conference that, having considered the resolution referred to them suggesting regulations in regard to transfers, it is their judgment that this whole subject is absolutely under the control of the Bishops, to whom pertains the right not only to transfer pastors, but to determine all the details in connection therewith.

ALL visible greatness of mind grows by looking at an invisible greater.

IT IS dangerous dressing for another world before the looking-glass of this world.

DANCING.

The Richmond *Christian Advocate* touches this subject briefly and to the point, as follows:

Dancing is a disturber of the churches. Our friends of the Protestant Episcopal Church annually manifest much concern about the indulgence of their members in this amusement. It appears to be an incurable evil among them, and we think it always will be if they continue to handle it so tenderly. Bishop Johns, the venerable and pious senior prelate of this church in Virginia, in the late council at Norfolk, proposed, we are told, "a most sweeping resolution against what he calls 'round dances,'" but "after a most learned and thorough discussion, the Bishop's austere views were modified by the adoption of a resolution that, in the judgment of this council, all members of the church should discountenance the practice of promiscuous round dances, and that our ministers, by their pastoral influence, and by faithfully executing the canons bearing upon the subject, should discountenance and restrain it."

What is a round dance? We asked this question in our office and a friend answered: "It is a dance in which people hug each other." Ah, that is the point at which the council aimed. Don't dance round, don't have a round dance; dance square, dance angular, but dance without hugging. There must be no "swinging of corners," no "waltz," no "german," if the element "*round*" is in them. The younger brethren and sisters who see no harm in dancing, and who are too often encouraged in their views by sedate papas and mammas, who think dancing promotes gracefulness and polite manners, will not find it hard to whip round this "loose-worded canon." What is a "round dance" in an Episcopalian sense? What is a dance at all but a frivolous, worldly amusement, mixed up with lascivious glances and touches that cannot fail to bring in other and greater evils and sins. Dancing, wine-drinking, operas, theater-going, these are the paths that lead to ruin. Let every Christian church pronounce squarely and emphatically against them all; let it be known that they all belong to the world and not to the church; and let Christian parents, responsible to God for the proper training of their children, see to it that they go not in these flowery and seductive ways of folly, sin and death.

Dancing—round, square and angular, if there be such—breeds anything but modesty, purity and spirituality.

CHURCH OF THE STRANGERS.

Our confrere of the *Western Methodist* is having a little rest and recreation. Writing from New York city, he gives some items of interest about Dr. Deems and his church:

In the evening we went to the Church of the Strangers, and were glad to find Dr. Deems in the pulpit—the services already commenced. The church—a princely present from Commodore Vanderbilt—is a commodious and handsome structure, and it was well filled with hearers—the pastor being quite popular in the city, and attracting, besides, many strangers, particularly from the South. Dr. Deems was in a happy, grateful mood, his son, a young gentleman of fine attainments and great promise, having during the day arrived in the city after a year's absence in Europe, spent chiefly in Berlin, where he has been pursuing his studies in medicine and surgery, and attending the lectures of the most renowned professors in that city. The father asked the congregation to unite with him in thanksgiving to Almighty God for the preservation of his son from the dangers of the deep, and for his safe return to those who loved him; and from many hearts the tribute of gratitude ascended to heaven. Dr. Deems, as is his habit, preached an elegant and thoughtful sermon, the line of thought being quite similar to that pursued by Dr. Fowler in the afternoon, and also by Dr. Foster, who occupied Dr. Deems' pulpit in the morning, and to whose sermon repeated reference was made by Dr. Deems in the evening. They all set forth the doctrine of faith as it is taught in God's word, and so emphasized it as to make the impression on my mind that some special cause was at work, leading the religious public of the city to clearer and truer views of the great doctrine of Protestantism. Dr. Deems is doing a good work, and for his labors there is a wide field, as well as an open door. He should have the prayers and sympathies of his brethren throughout our connection.

THE *Southern Christian Advocate* announces the death of the Rev. Francis Cook, a venerable local preacher, who died at Marietta, Georgia, May 10.

THE soldier wastes his strength who fights his shadow.

THE ADVOCATE.

Expressions of appreciation and approval from intelligent and highly respectable sources will doubtless be as gratifying to the members of the patronizing Conferences, and to many friends deeply interested in the prosperity of the paper, as they are encouraging to us in our arduous and ever-pressing duties and toils. We introduce a few extracts from letters received from brethren representing different parts of the territory in which the paper circulates. They will pardon the liberty taken with their private letters.

Rev. L. P. Meader, of Mississippi, says: "I do not forget to press the claims of the ADVOCATE, both publicly and privately. I know its worth and feel its power. Nearly everybody wants the paper. They say it is cheap enough; but some are taking other papers, and cannot take it just now."

Rev. T. B. Walden, of Springfield, Louisiana, says: "As long as I live, and your paper exists, I shall continue to try to secure subscribers, because if I could get the people to read the ADVOCATE I would feel certain of a revival, for those who read it are sure to attend church, pay the preacher and keep the Sabbath. * * * I hope to have the *trouble* of sending for the paper for every family residing in the bounds of my work."

Rev. C. B. DuBose, of Alabama, says: "I hope, before a great while, to make good my promise to put the ADVOCATE into every Methodist family in this circuit. I am working and praying to that end. God help me!"

Rev. J. W. Medlock, of Louisiana, says: "I take this opportunity to say that I am interested in the circulation of the ADVOCATE for many reasons. It is cheap enough, well conducted, excellent for the family, and a great evangelizing agent. I never fail to present its claims. I do it religiously. * * * Its weekly visits are heartily enjoyed, and I am due you thanks for your timely and excellent leaders."

Rev. J. S. Parker, of Mississippi, says: "I think the ADVOCATE one of the best and ablest papers in the United States. Every family should have it." In a more recent letter the same writer says: "I have placed the ADVOCATE in every Methodist family in my work, and will try to extend the subscription outside."

Rev. John Ritchey, of Mississippi, says: "I notice quite an improvement in the moral bearing, social harmony and attendance at church, as well as a spirit for public improvement generally, since the ADVOCATE has been circulated here. May the Lord grant you success, and may that success reach the whole church."

Rev. William Price, of Texas, says: "The weekly visits of the ADVOCATE are hailed with sincere gratitude. It ought to be taken by every Methodist family in the bounds of the patronizing Conferences. But few comparatively take a religious paper. They fail to appreciate the value of heavenly wisdom. Many complain of hard times, poverty, etc., yet some of them find money to spend for many things not half so valuable as the ADVOCATE. May God bless your enterprise more abundantly."

Rev. W. P. Kimball, of Louisiana, says: "Allow me to congratulate you on the rapidly-increasing popularity of the ADVOCATE in this section. It is pleasant as well as easy to be agent for a paper which speaks for itself more effectively than agents can do, as does the ADVOCATE."

The above are a few among the many expressions of approval which we have recently received.

R. J. HARP,
Publishing Agent.

DURING the entire of last week two political conventions—the Democratic and the Reform—were in session in New Orleans. These bodies contained many able and good men, but they were not able to unite on a common ticket for State officers. Louisiana and New Orleans are at the last gasp, well-nigh bankrupt and ruined, and it does seem that the honest men of every party might somehow unite for the salvation of the State.

CAMP MEETING.

The approaching camp meeting of the New Orleans district will commence on Friday, the twenty-first instant, and continue to Friday, the twenty-eighth, at the camp ground, two miles west of Biloxi, situated immediately upon the gulf coast, a quarter of a mile only from the railroad. A good station-house and platform are being built at the railroad opposite the camp ground, at which the cars will stop at all times to put out or take in passengers or freight. From the station a good road leads direct to the encampment.

Friends preferring it are advised to come a few days before the meeting and erect their own tents, for which space will be assigned them. For others desiring to hire, tents will be erected for rent, at from $10 to $20 for the week, proportionate to the size of the tent. Persons tenting are expected to provide their own lodging and other accommodations, except meals, which, if they prefer, can be had at the public boarding tent.

Provision for a public boarding tent has been made, on the following terms: Breakfast, fifty cents; dinner, seventy-five cents; supper, fifty cents; per day, $1.50. Lodging will be provided at fifty cents per day.

The following railroads have agreed to carry passengers and freight to and from the camp ground at half the usual fare, to wit: the New Orleans, Mobile and Texas, the New Orleans, Jackson and Great Northern, the New Orleans, Opelousas and Great Western railroads, and the Attakapas Mail and Transportation Company, on their boats between Iberia and Brashear; and on the lines of stages of Colonel J. B. Price ministers of the gospel will be conveyed free.

A person coming to camp meeting on any of these routes will pay *full fare* for his ticket, retaining the same after it is punched by the conductor, and at the camp meeting will receive the indorsement of the committee thereon, which will make it good for his return trip *free*.

Ministers attending the camp meeting, to participate in the exercises, will be entertained without charge.

Hacks will be running from Biloxi to the camp ground hourly, at reasonable fare.

W. H. DAMERON. W. R. STUART.
PHILIP HALLORAN. J. J. LYONS.
SAMUEL K. RUSS. J. H. KELLER.
W. H. FOSTER, President.
R. M. WALMSLEY, Secretary.
JOHN L. DUNNICA, Treasurer.

NEW ORLEANS, June 11, 1872.

Married.

At the residence of the bride's father, in Jackson county, Mississippi, June 5, 1872, by Rev. T. B. Phillips, Mr. GEORGE W. TAGENT and Miss LAVENIA LADNER.

Obituary.

CAPTAIN W. H. BOWEN was born in Fayetteville, North Carolina, May 27, 1794, and died at Union Church, Jefferson county, Mississippi, February 2, 1872, at the age of seventy-eight years.

He was one of the few remaining links which bind the past to the present age. Early he began an active and energetic life, and through every phase of fortune and change of life, down to hoary age, he was characterized by cheerful and enduring toil, maintaining a genial and happy flow of spirits in every circumstance by which he was surrounded.

Early in life—on the twelfth day of April, 1818—he led to the marriage altar Miss E. K. Brockington, of Stony Hill, South Carolina. Together, in love and affection, they walked the pathway of life for fifty-five years, sharing each other's joys and grief, and mutually encouraging and sustaining each other in all the varied scenes through which they passed. To them were born eleven children, nine of whom, with commingled tears, they followed to their graves, comforted by full assurance that each had gone sustained by a lively trust in Christ. The remaining two are now members of the Mississippi Annual Conference. May God bring them to the same peaceful end.

In his old age he followed, with tottering steps, the companion of his bosom to her calm resting place in the grave.

Her Bible became his solace and comfort. Her book-mark lay in the Bible, marking her progress in the constant and yearly perusal of the word of God. After her death his mind was fixed upon the eternal world. Every memento of his departed wife was sacredly treasured and placed near his bedside; and as often as he remembered her he lifted his heart to God and sighed for the land of rest.

Worn down by age, he lay for a year helpless, but calm and reflective, always grateful for the constant and unremitting attentions of his son John and his wife. His theme was the future, where he would rejoin his departed family in the bosom of God.

Many friends revered and honored his name for his unselfish and useful life.

Telling as long as his physical powers endured, he was still sought for his matured and sound advice to the last days of his life. An honored member of the Masonic fraternity, and almost a life-time member of the Methodist Episcopal Church, he was borne with the honors of each to the spot he had long since marked for his last resting place, where he now sleeps in hope of the resurrection morn. Thus hath God led to peaceful graves eleven of the family, leaving two still on Zion's walls, with priceless treasures inviting them to faithfulness and endurance in the great warfare of life. May they, at the close of earthly toils, be brought to the same peaceful end. W. G. MILLSAPS.

South Carolina *Christian Advocate* and Sumpter (South Carolina) paper please copy.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending June 10, 1872.

A—Miss Jacintha Alexander 25 cts. Philip Allen $12; L R Alford, E P Andrews, Applegate, Pounsford & Co, A S Andrews.

B—J B Burr & Hyde, Barnes & Wilkinson $12.50 gold $35 currency, W C Black & Co $3.08, H P Bowen $2.25, A J Briggs, J H Boult $2, J J Barber, James E Brumley, J W Blanton, L H Bryant $5.

C—Peter Casey, C C Cordill 50 cts, S C Collins & Co, Thompson Camp $10.50, C W Carter, Robt Carter & Bros, Central Christian Advocate, Wm Crutcher, Fanny Chew 50 cts, A A Cornett, Asa Coleman $2, J S Clower, John Caldwell $4.81, F W Coleman $2, S H Cox, Cassell & Baughn.

D—A M Dowling, Rabi B Downer $14, L R Davis, Dodd & Mead, C Duchamp & Son $25.

E—J W Elliff, L Ercanbrack.

F—H Walter Fealbersiun $2, R W Freeman.

G—A W Gilmore, John Gibson 2 lets, J G Gurley $2, J C Garrigues & Co, Jas M Gann $14, Gould & Lincoln, Wm H Germany, W W Graham $1.90.

H—Phinetre Heatherton, P Howard $9.90, Chas Hutchings, J W Henderson, John W Hull $2, H H Hines $1.10, James H Hunston, Miss Mattie E Hobbs 50 cts, Hitchcock & Walden, C B Hewitt & Bro, Hicks & Morris, Miss Maria Holliday $4.75.

J—H F Johnson, W T Jones $6.60, J W Jenkins $2.35, P N Johnston, A R James.

K—Wm Kendrick, Whitmel P Kimball.

L—W B Lewis, Lee, Shepherd & Dillingham, G M Liverman, J L Lemmons, H P Lewis, J B Lippincott & Co.

M—A D McVoy, John Massey, G Maclean, W H McGowan $1, J Dudley Murff 2 letters, Claudius Mayo, J Gorton Miller, G W McMillan, C McDonald, W A Montgomery, H B Magruder $10, O J Moore $2, E B Myers, H H Montgomery, Alfred Martlen, John H McLean $1.00.

N—Joseph Nicholson 2 lets $5, Joseph D Newsom, M H Neely $6.

P—Powers Paper Co, J H Packwood 63 cts, U B Phillips, L Patterson, Jas S Parker, P S Petty $3.15, Mrs S G Pope $2, Wick B Parsons.

R—Chas K Rencher 50 cts, T W Rogers $2, J K Rugg, A Rizer, J C Randell, A H Redford, J K Randall $30.53, E E F Ross.

S—Scribner, Welford & Co, E W Simmons $2, Southwestern Publishing Co, F W Sharbrough $5, Rudi Smilie $11.75, W B Shields $2, A H Stewart, Hiram H Singleton, James Sherrard.

T—Tibbs & Moore $21.50, Mrs N Y Taylor, H Townsend, J M Tapp.

W—J Woodbridge, Wilkinson Bros & Co, J C Wilkinson 53 cts, J M Weems, Wilson, Hinkle & Co, R S Woodward $4, D G Wright 2 lets.

Y—Young & Co, Henry Young & Co.

OUR AGENT FOR LONDON AND LIVERPOOL.—Robert Babington, Esq., will represent the claims of the CHRISTIAN ADVOCATE during the season in London and Liverpool, and other parts of the United Kingdom.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

THANKS TO AGENTS.—We are greatly indebted to agents for their prompt and business-like attention to the interests of the paper and their patience in adjusting our accounts. We trust they will send us all the money they can. Several thousand dollars, in the hands of agents, we need to help us through the summer. Our expenses are as great in summer as in winter, and have to be paid in cash.

CAMP MEETING COTS.—*Light, Portable, Convenient and Cheap.*—Go to camp meeting! Take your cot! Call at the office of the CHRISTIAN ADVOCATE and see it. Price, $1. See advertisement of G. P. Farwell, No. 80 Claiborne street, between Common and Gravier, headed "Portable Cots."

BELLS.—We have never seen better bells—sweeter in tone, more faithfully made and more free from all objections—than those manufactured by Messrs. E. A. & G. R. Meneely, of West Troy, New York. But few manufacturers have a more enviable reputation, or one better deserved, than the Messrs. Meneely, to whose advertisement, in another column, we take pleasure in calling attention.

BUSINESS NOTICES.

A Card.—Having opened a business at 157 Poydras street, for the purpose of supplying Families and Hotels with Fancy GROCERIES, and every variety of Domestic and Imported Fruits, and having such facilities as will enable us to compete successfully with any other establishment of the kind in the country, we respectfully solicit the patronage of our friends and the public generally, assuring them that we are determined to give perfect satisfaction.

WILSON & MANARD,
157 Poydras street,
ap18 2m New Orleans.

The "Dog Days" and their Danger.—At this season of the year the blood is apt to become impure, the appetite poor, the skin sallow, the body enfeebled, the system relaxed, making it susceptible to attacks of Chills and Fever, Rheumatism, eruptions of the skin and the development of the effects of the injudicious use of calomel. All this trouble may be avoided by the use of a few bottles of Dr. Tutt's Sarsaparilla. It is harmless in its effects, but a powerful enemy to diseases. Try it, and you will find it a friend in need.

Dr. Tutt's Liver Pills move the Bowels to a *healthy action*, not acting, as it were, mechanically, but they stimulate the secretions, and in a healthful and natural manner expel all impurities without weakening the body.

Dr. Tutt's Hair Dye does not Injure the Hair.

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.
ap25 2m

One sip of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system impaired by physical ailments, it is Price's Celebrated Aromatic Stomach Bitters. Those whose lives "drag their slow length along," harassed by the petty but fretful annoyances of indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion or the general suffering that results from hepatic causes, deserve the fate to which they are consigned, when, like the physician to whom the voice of sacred wisdom cried "heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work; a vigorous stimulant, an agreeable elixir, a strengthening tonic, and a grateful adjuvant, the very universality of whose use is confirmative of their efficacy, they stand to-day stamped with the signet seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. my23 1m

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jul1 1yeow

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.
Branch office—33 CAMP STREET.
A. P. CLEVELAND,
je8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.
jal8 1y

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

MENEELY'S BELLS.

THE genuine **Troy Church Bells** known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Post office address, either TROY or WEST TROY, New York.

je13 1y E. A. & G. R. MENEELY.

GREEN FARM HIGH SCHOOL,
NEAR BIRMINGHAM, ALA.
REV. F. M. GRACE, PROPRIETOR.

THE FIRST SESSION of this School will begin on the FIRST MONDAY IN AUGUST, 1872, and will continue forty weeks, with a recess of one week at Christmas. The cost of board and tuition will be $20 per month, or $200 per annum. The course of study will embrace all branches usually taught in schools and colleges, and will be adapted to the end the student has in view.

The school is private property, but will be conducted in the interest of the Methodist Episcopal Church South.

The buildings and grounds are ample for a private boarding school, and are located in a most beautiful and healthful situation. Boys will be treated with paternal kindness, and the younger pupils will receive especial attention. On Saturday before the opening of the session the proprietor will meet his pupils at Birmingham with private conveyance to the school.

Correspondence is solicited, and circulars will be sent on application to the President at Birmingham, Alabama. For references he respectfully gives his former pupils in the Southern States. je13 2m

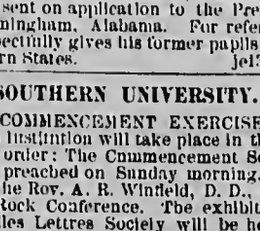
SOUTHERN UNIVERSITY.

THE COMMENCEMENT EXERCISES OF this Institution will take place in the following order: The Commencement Sermon will be preached on Sunday morning, June 30, by the Rev. A. R. Winfield, D. D., of the Little Rock Conference. The exhibition of the Belles Lettres Society will be held on Monday night, July 1. The address before the Literary Societies will be delivered by the Hon. David Clopton, of Montgomery, Alabama, on Tuesday morning, July 2, at 10 o'clock. The address before the Alumni will be delivered on the same day, by Daily M. Calloway, A. M., at 11½ o'clock. The exhibition of the Clariosophic Society will occur on Tuesday night, July 2. The Graduating Exercises will take place on Wednesday, July 3, commencing at 9½ o'clock A. M. A public entertainment will be given to their friends by the students of the University on Wednesday evening, July 3. The Trustees will meet on Monday morning, July 1, at 9 o'clock, at which time a full and prompt attendance is necessary. The friends of the University, and especially the members of the patronizing Conferences, are cordially invited to be present. Ample accommodations will be made for them, and a committee will meet them at the railroad depot and conduct them to their homes. We hope to greet many of our friends, and to be cheered and encouraged by the presence of our brethren in the ministry during our annual festival. A. S. ANDREWS, President.
JUNE 4, 1872. je13 3t

Commencement of Centenary Institute,
SUMMERFIELD, ALA., FOR 1872.

JUNE 23, 10 A. M.—Annual Sermon by Rev. A. S. Andrews, D. D.
June 24, 10 A. M.—Exercises of Male Institute.
June 24, 8 P. M.—Tableaux Vivants, and other exercises.
June 25, 10 A. M.—Junior Exercises.
June 25, 8 P. M.—Cantata: "Spring Flowers."
June 26, 10 A. M.—Graduating Exercises.
The public are respectfully invited to attend all these exercises.

A. D. MCVOY,
je13 3t JOHN MASSEY.



The Enemy Surrenders.—The dragon slain by St. George, and the snake that stopped the march of Regulus, were mild nuisances compared with CHRONIC INDIGESTION and its accompaniments; yet this foe of health and life, with all the brood of bilious and nervous ailments of which it is the parent, surrenders to

Tarrant's Effervescent Seltzer Aperient

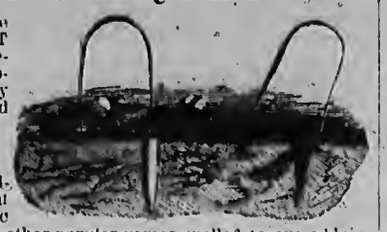
and is banished from the system. At this season, when the physical powers are so apt to droop and languish, and the spirits to give way, the toning, purifying, refreshing, renovating and regulating operation of this most agreeable of all correctives is especially conducive to a healthful and vigorous condition of the system. Sold by all druggists. je11 2t

BRADLEY'S PATENT CROQUET.

WE DESIRE TO CALL THE ATTENTION of our friends and the public generally to our large and well-assorted stock of CROQUET from the celebrated manufactory of MILTON BRADLEY & CO. The increasing demand for out-door games at this season of the year, combining exercise with harmless amusement, induced us to adopt this branch of business in connection with others; and to enable our friends to have the best of the kind, containing all modern improvements, we have made arrangements with this well-known house to supply the demand from their manufactory.

THE PATENT CROQUET

has many valuable improvements, among the most important of which is the PATENT BRIDGE, and to which we desire to call especial attention. It belongs to each set of Croquet, and the accompanying cut shows plainly the relative condition of the ordinary bridge and



THE PATENT BRIDGE

after a brief usage. There are many other advantages to which we could call attention, but our space will not admit. Catalogues and Price Lists, containing full particulars of this and other popular games, mailed to any address on application. Thirteen different styles of Croquet, from $1 to $20 a set. Address

ROBT. J. HARP, Agent, 112 Camp St., New Orleans.

NEW ADVERTISEMENTS.

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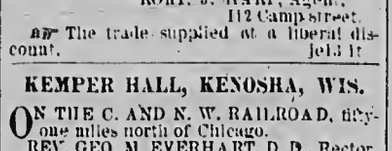

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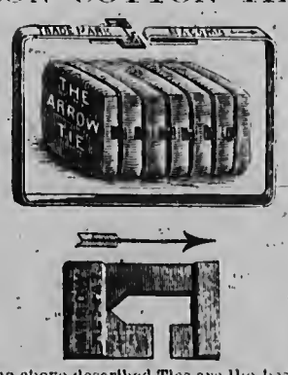

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DRY GOODS

can now get them at less than cost of importation, from an old and reliable house, whose reputation is too highly valued by them to sully it by making misrepresentations. Therefore, when it is said that Braselman & Adams have advertised a clearance sale, it can be relied on implicitly, and

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Fine assortment of PIQUES at 20 cents.
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The Double Soda Water

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Kali, or Potassa Water.

possesses a great solvent power for Uric Acid, and is a wonderful curative for Calcareous Complaints, Gout, Rheumatism, etc. Sufferers from Dyspepsia will find great relief, and most probably a permanent cure, by taking regularly a bottle of this Water about half an hour before breakfast my23 3m

TO THE AFFLICTED.

The most salutary and efficient remedy against all affections of the breast, lungs and throat is decidedly

Duconge's Pectoral Balsamic Syrup.

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The Child's Corner.

BEAUTIFUL CHILD.

Beautiful child by the mother's knee,
In the mystic future what wilt thou be?
A demon of sin, or an angel sublime—
A poison Upas, or innocent thyme?
A spirit of evil, flashing down
With the lurid light of a fiery crown—
Or gliding up with a shining track,
Like the morning star that ne'er looks back.
Daintiest dreamer that ever smiled,
Which wilt thou be, my beautiful child?

Beautiful child in my garden bowers,
Friend of the butterflies, birds and flowers,
Pure as the sparkling crystalline stream,
Jewels of truth in thy fairy eyes beam;
Was there ever a whiter soul than thine
Worshiped by love in a mortal shrine?
My heart thou hast gladdened for two sweet years
With rainbows of hope through mists of tears—
Mists beyond which the sunny smile,
With its halo of glory, beams all the while.

Beautiful child, to thy look is given
A gleam serene—not to earth, but of heaven;
With thy tell-tale eyes and prattling tongue,
Would thou could'st ever thus be young.
Like the liquid strain of the mocking-bird,
From stair to hall thy voice is heard;
How oft in the garden nooks thou'rt found,
With flowers thy curly head around,
And kneeling beside me with figure so quaint!
O who would not dote on my infant saint!

Beautiful child, what thy fate shall be,
Perchance, is wisely hidden from me;
A fallen star thou may'st leave my side,
And of sorrow and shame become the bride—
Shivering, quivering, through the cold street,
With a curse behind and before thy feet;
Ashamed to live, and afraid to die,
No home, no friend, and a pitiless sky,
Merciful Father—my brain grows wild—
O keep from evil my beautiful child!

Beautiful child, mayst thou soar above,
A warbling cherub of joy and love;
A drop on eternity's mighty sea,
A blossom on life's immortal tree—
Floating, flowering evermore,
In the blessed light of the golden shore.
And as I gaze on thy sinless bloom,
And thy radiant face, they dispel my gloom;
I feel He will keep thee undefiled,
And his love protect my beautiful child.

Beaufort Advocate.

The Child Teacher.

Backward and forward in her little rocking-chair went Lillie Lee, now clasping her beautiful waxen baby to her bosom and singing low, sweet lullabies, then smoothing its flaxen curls, patting its rosy cheeks and whispering softly, "I love you, pretty dollie," and anon casting wistful glances toward her mother—a lovely-looking woman, who sat in an alcove window, busily penning some thoughts. After what seemed a very long time to the little daughter, Mrs. Lee pushed aside the papers, and, looking up, said pleasantly: "I am through for to-day, Lillie; you may now make all the noise you can." Scarcely were the words uttered ere the little one had flown to her and nestled her head on the loving heart, saying earnestly: "I'm so glad, cos I wanted to love you so much, mamma."

"Did you, darling," and she clasped her tenderly. "I am very glad my Lillie loves me so. But I guess you were not very lonely while I wrote; you and dollie seemed to be having a happy time together."

"Yes, we did, mamma; but I got tired, after awhile, of loving her."

"And why?"

"Oh, cos she never loves me back."

"And is that why you love me?"

"That is one why, mamma; but not the first or the best?"

"And what is the first and best?"

"Why, mamma, don't you guess," and the blue eyes grew very bright and earnest; "it's cos you loved me when I was too little to love you back—that's why I love you so."

"'We love him because he first loved us,'" whispered the mother, and fervently she thanked God for the little child teacher.

"What makes you so quiet, Lillie, to-day? Why don't you sing and play? Are you sick, darling?"

"Yes, mamma."

"Where, my sweet one?" and Mrs. Lee opened her arms widely to receive the delicate form.

"Here, mamma." The child's hands were pressed to her heart. "It's so full of tears I'm afraid it will burst."

"And why, Lillie?"

"Oh, for poor Susan. She was wicked, I know, to steal from you; but, mamma, if you send her to jail, as you told her you would, she'll grow wickeder yet, cos no one there'll tell her how to be good."

"What shall I do with her, Lillie?"

"What would you want her mother to do with me, if I was her little waiting maid, and had been wicked?"

"'Whatsoevor ye would that men should do to you, do ye even so to them,'" whispered the mother, and again she thanked God for the little child teacher.

"Mamma!"

Lillie had been quiet and thoughtful a long time, and there was a very serious look now hovering over her brow.

"What, dear?"

"Have you forgiven Mrs. Mann for the naughty things she said of you?"

"No, I have not, and I never shall;" and the mother's eyes flashed haughtily.

"Not if she is sorry, and promises never to speak so again of you, or any other friend?"

"No, sorry or not sorry; promises or no promises; I shall never forgive her."

"Mamma, you can never say the Lord's Prayer, then."

"'Forgive our trespasses, as we forgive those who trespass against us,'" whispered the mother, and again she thanked God for the little child teacher.

"You cry all the time now, mamma. What makes you?"

"Because, Lillie, your dear father is so sick, and I fear he must die."

"But if he dies he'll go to heaven, won't he, mamma? And once there, he'll never be sick any more, but always so well and happy, waiting for *us* to come; won't he?"

"Yes, dear."

"Then we oughtn't to cry, mamma."

"Yes, Lillie; but will you not cry to see him dead and buried, and me here all alone?"

"Yes, but I'll cry just as I would if he were going off a good way to find a new home for us. We will go to him, mamma."

"'And whither I go ye know, and the *way ye know*,'" whispered the mother, and she thanked God fervently for the little child teacher.

* * * * * * * * *

"Mamma!"

Very faint and tremulous were the tones, and they quivered upon the thin, pallid lips.

"What, darling?"

And the mother bent tenderly, lovingly, almost despairingly, over her dying child.

"God was good to make me sick, wasn't he, mamma?"

"Do you think so, precious one?"

It was her last earthly idol that lay shattered before her, and her yearning, almost broken heart would not let her say: "I think so."

"Why, yes, mamma; he knew I wanted to see my dear father, and I couldn't unless I died. When I am dead, and you feel so lonely and sad, find some poor little girl who hasn't any one to love her, and make her your daughter, and then you'll be happy."

* * * * * * * * *

"Kiss me, mamma, and take me in your arms. I am very cold. Is this dying?"

"Yes, Lillie, you are almost there."

There—there—the white lips were still—the blue eyes closed. She was *there*.

Another angel in heaven.

"*Of such is the kingdom of heaven,*" whispered the mother. "In *death*, as in *life, my child is my teacher.*"—*Christian at Work.*

My Little Neighbors.

There chanced to be a convenient "flat"—a notch in the cherry tree—just on a level with my window, and within easy eye-shot. It was one of April's last days, charming with dark and bright, when they came to look at it. Just married, evidently; oh! so deferential to each other, and so full of confidential plans. I never knew that birds were in the habit of making a bridal tour, but this pair must have done so, for they went away and stayed two or three days. When they appeared again they set to work in earnest. It was great fun to watch them. I very soon observed that the brown madam was the better bird in all practical matters. Mr. Robin made a great show of helping, and no doubt meant well, but he was always putting his clumsy foot in it. Once I saw him bring a long white rag and deposit it with an air of triumph, and saw *her* promptly kick it out the moment his back was turned. That was delicious! The rejected scrap caught on a twig, and fluttered there half the summer. I used to wonder what he thought of it, and whether they ever had any explanations.

The nest was finished at last, quite to my lady's mind, and she settled down in it. Then what a change came over the busy little body! Day after day she sat in the midst of the shining and the singing, never stirring, never speaking, but so alert and expectant, she seemed the very soul of the tree. The bonny brown head was just in sight among the blossoms, and always turned toward my window. She had time enough to study her neighbors, the giants, if she thought them worth the trouble; which is doubtful. Poor Mr. Robin, meanwhile, was not so patient. Having nothing to do but to enjoy himself, of course he soon found out that self was but a shallow little person. What was going on in that nest was all he could think of. It was a pretty sight to see him venture near whenever she flitted away in search of the needful bite and sup. But how she would scold if she found him there! One would think she might have borne her honors a little more meekly, though I dare say he needed putting down.

I watched him once through a private ecstasy that was almost the death of him. Madam went to take her airing, as usual, and he was on the spot directly. He perched on the edge of the nest, and looked down into it reverently, admiringly. He looked till fatherly pride began to rise. *He* had a share in those wonderful things, albeit the making was past his comprehension. "My wife's eggs!" Pride swelled higher and higher. He looked up to the sky, he looked down into the nest, he cocked his head on this side, then on that side, challenging all the world to produce such a treasure as his. I don't know what would have followed in another minute—I think nothing less than spontaneous combustion; but here the whirr of returning wings broke in upon his rapture. He was gone in a second; but not far, for *such* a song as came next minute from a neighboring tree! It was a glorified robin that was singing. Not a word about himself, I am sure; it was praise of the little wife that made the song so sweet.—*Carl Spencer, in Christian Union.*

The Saw of Contention.

"O, Frank, come and see how hot my saw gets when I rub it! When I draw it through the board awhile it's most hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two more years than Eddie boasted.

"Yes," said Sister Mary, who was passing; "it's the friction; but do you know what it makes me think of?"

"No; what?" asked both the boys at once.

"Of two little boys who were quarreling over a trifle this morning, and the more they talked the hotter their tempers grew, until there is no knowing what might have happened if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and Mary went on.

"There is an old proverb which says: 'The longer the saw of contention is drawn, the hotter it grows.'"

"I tell you what, Frank," said Eddie, "when we find ourselves getting angry let's run out and use the saw Kriskringle brought me, and then we won't find time for the saw of contention."—*Young Reaper.*

THE greatest nutmeg ever known met with a grater.

The Farm and Garden.

Hints for the Month.

This, like every month, should be a busy one to the industrious farmer. The crop is to be stirred often with hoe and plow. The principle was to turn earth to cotton with the plow, level off the earth about the plants, and draw any surplus toward the middle, taking out all weeds and grass; now the land is stirred often by the cultivators—so often that in ordinary seasons there is not much grass to kill. Cotton, in the large portion of our country, begins to shade the earth; but, weeds, grass, or none, the land should be stirred often—every ten or twelve days—and kept up until cotton picking. Much corn is laid by, and peas should be planted in every corn field, either for the grain, forage crop, or as a shade to the land. We repeat here what we have written scores of times: peas can be sown so as not to make many; therefore, if the pea is wanted; step-drop say six to ten peas every two feet and work them once, then trust to Providence the crop. Corn should be laid by as level as is practicable; less surface exposed, and easier to stir the earth. Small grain now demands attention and some judgment. We are certain that wheat for grinding makes more food and better flour if cut when grain has passed the milky state. If the small grain be needed for a food crop to stock, we would cut even before turning, so as to reserve some nutriment in the stalk or stem—stalks cure in small "cocks;" house always; stacking is careless. We have cut oats from the tenth to the fifteenth of June, plowed land well, drilled peas thin, or step-dropped six to ten peas about a step, cultivated with turn-plow and hoe, and made a good crop. We have made after oats full a two-thirds crop of corn. We have sowed largely of turnips in corn and cotton for sheep and cattle in the winter. One year a friend gave to us "drawlags" of a new sweet potato yam variety on the seventh of June; when dug, one weighed one pound sixteen ounces, and another over two pounds. Really, on low ground, well broken up and harrowed through, we would not fear to grow even two tons of Hungarian before frost. We would sow three pecks per acre, with all the leached and unleached ashes we could control. Many who sowed Hungarian will find it in full bloom along in latitude of and below Vicksburg; we hope it will be cut as the bloom falls. It is not safe to feed ripe seed to horses or mules; acting on the kidneys, it has killed many animals in the Northwest. We have so often told how to cure hay that we will not repeat; but we must say, don't follow the old way, to remain in sun and dews two or three days and nights; no business in sun over four or five hours. Cut, and let the hand or hands be some three hours ahead of those who rake into cocks. Never let it lie out in dew. Open out next day for an hour or two for the sun to dry off the sweat. Even thus early we are preparing for the turnip crop by manuring and plowing. Generally the cow-pen system suits the country best. Make a cow-pen in the spring where the turnip crop is to be made. Plow thoroughly in June, and keep cattle on until time of planting. Our friends do not appreciate the turnip crop; we are sorry it is so, and we hope our reproof will be taken kindly. Sow turnips so as to feed all cattle daily. An acre of turnips and one of Hungarian grass, with cattle well sheltered, will give more joy to the household than two bales sold to New England or Old England. Prepare largely.—*Philips' Southern Farmer.*

Subsoiling.

There can be no objection to the subsoil plow on any soil, if used at the proper time, i. e., when the ground is not too wet; and I consider it a most important implement in corn culture. In the year 1868 I subsoiled eight acres of land, the subsoiler, with two mules, following the two-horse plow. The subsoil was a tenacious red clay, which the turning plow would not go in to, and did not turn up more than five inches of soil; then the subsoiler did its work by going five or six inches more, making a deep mellow soil for the corn. The consequence was that the land produced, in the judgment of my neighbors, thirty-five or forty bushels of corn, and the best crop, they say, ever raised upon the land in any season; yet, as you well remember, we had no rain from the sixth of July to some time in October. The only fertilizer used was coal ashes, save one acre thinly manured with stable and farmpen manure. In breaking up this land for oats last spring, with a double plow, it sank into a mellow subsoil with great facility, and my plowman asked me if there was no danger of plowing too deep. The crop of oats harvested from this land was an excellent one.—*Dr. T. Pollard, in Southern Planter and Farmer.*

Underdraining.

"Mr. S. G. Foster, of North Welton, Maine, in an essay delivered on January 30 last, before the local Farmers' Club, said: We must underdrain and subsoil our land if we would get rid of the trouble with wet or dry seasons; by the term subsoil I do not wish to be understood as advocating the throwing up on top of the land a portion of the subsoil, but simply stirring it up and leaving it where it now is. The advantages of underdraining and subsoiling are that, if thoroughly done, they will nearly free us from any inconvenience from an unusually wet season by absorbing and conveying from the land all surplus water; while in an unusually dry season, the ground being light and porous to a greater depth than we usually have, it will hold more moisture, and, as the top of the ground dries, this moisture is drawn upward and prevents the roots of crops from being dried up. A piece of ground trodden hard will not absorb water to any amount. If we would keep the dirt stirred often among the crops in dry seasons it would draw more of the moisture from the air than if allowed to get dry and hard. In fact, I believe we may by some study and experiment in draining and subsoiling, connected with a judicious stirring of the ground around growing crops, become independent of any inconvenience or injury resulting from a wet or dry season."—*New England Farmer.*

"I admit there is an apparent absurdity in recommending the drainage of dry land; for, as one of your correspondents states the case, it is irrigation and not drainage that is wanted in this country. I claim that underdraining is irrigation, in that it tends to a more equal distribution of moisture by utilizing the rain-fall as it passes through the soil, instead of running off; and from the fact that the drains and lower portions of the soil are condensers of moisture, being colder than the atmosphere. It is plain enough that in draining wet land the surplus water will follow the law of gravitation and run off, and the same with dry land in a wet time; but in a dry time the moisture rises by capillary attraction. Hence a well-drained, deep-tilled soil, when the surface is parched by the extreme heat, will draw moisture from below."—*Pick and Shovel, in Exchange.*

Relative Value of Feeds.

The following tables, taken from the *Rural Alabamian*, show so concisely the relative values of different feeds, that we transfer them to our columns without hesitation. The usual amount of cotton-seed meal for a feed is one quart, which should be mixed with wheat, bran, shorts or ship stuff.

CORN.	
Flesh-forming principles	15.192
Heat-producing principles	78.866
Fat-producing principles	5.945

The next, by the same chemist, is a footing up of

CORN FODDER.	
Flesh-forming principles	8.200
Heat and fat-producing principles	35.273
Woody fiber	50.251
Water	6.276

OATS.	
Flesh-forming principles	18.447
Heat-producing principles	73.376
Fat-producing principles	8.179

This exhibits at a glance the relative value of corn and corn-fodder as feeds. The former is much the richest in the three requisites of a good feed—flesh-producing, fat-producing and heat-producing principles. The next is Emmons' showing up of

COTTON-SEED MEAL.	
Flesh-forming principles	41.025
Heat-producing principles	17.044
Fat-producing principles	16.005

These are the four leading feeds of the South, and, as the tables show, the greatest of these is cotton-seed meal. True, it falls below the others in its heat-producing principles, a thing of no great importance at the South, but it greatly overreaches them in both its flesh and its fat forming principles.

HAY.	
Flesh-forming principles	10.34
Fat-producing principles	2.25
Heat-producing principles	11.29

WHEAT BRAN.	
Flesh-forming principles	18.00
Fat-producing principles	6.00
Heat-producing principles	63.00

PEAS.	
Flesh-forming principles	26.04
Fat-producing principles	7.02
Heat-producing principles	41.27

PEA HAY.	
Flesh-forming principles	16.38
Heat-producing principles	33.86
Fat-producing principles	2.16

SWEET POTATOES.	
Flesh-forming principles	16.31
Fat producing principles	4.26
Heat-producing principles	51.10

TURNIPS.	
Flesh-forming principles	11.19
Fat-producing principles	2.41
Heat-producing principles	17.12

PINDARS.	
Flesh-forming principles	21.13
Fat-producing principles	6.17
Heat-producing principles	38.29

HOUSEKEEPERS' DEPARTMENT.

POTATOES.—Always add salt to the water while potatoes are boiling; boil moderately, not violently, and let them be only well covered with water.

HARD-SCRAMBLED.—Put two teaspoonfuls of butter into a frying pan. Beat six eggs. Season with pepper and salt. When the butter is very hot, but not scorched, put in the eggs; stir until it thickens, and serve hot.

FRIED EGGS.—The fat left after frying ham, or that which is left in the bake-pan after browning a ham, is better for frying eggs than lard or butter. See that it is boiling hot, but not discolored, and drop the eggs in one at a time. Let them cook half a minute, then dip up some of the boiling fat from the pan, and pour over them. Continue to do this till they are done, and it will not be necessary to turn them over, which endangers breaking the yelk. Two and a half minutes should cook them sufficiently. When dropping them in, hold the cup into which you break each one close to the pan, and let the egg slip in as easily as possible, so that it will not spread in a ragged surface over the pan.

THE New York *Tribune* says: "We have just received a recipe for the cure of diphtheria, from a physician who says that of one thousand nine hundred cases in which it has been used, not a single patient has been lost. The treatment consists in thoroughly swabbing the back of the mouth and throat with a wash made thus: Of table salt, two drachms; black pepper, golden seal, nitrate of potash, alum, one drachm each. Mix and pulverize, put into a teacup half full of water, stir well, and then fill up with good cider vinegar. Use every half hour, one, two and four hours, as recovery progresses. The patient may swallow a little each time. Apply one ounce each of spirits of turpentine, sweet oil, aqua ammonia, mixed every hour, to the whole of the throat, and to the breast-bone every four hours, keeping flannel to the part."

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NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mb7 6m

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12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
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Scientific.

How Lithography Was Discovered.

The art of printing on stone, or lithography, was invented by a German named Sennefelder. The case is only another instance of what a thinking man does, where ordinary people march blunderingly on, never seeing what is of great advantage to the world, and contains their own fortune.

The tradition runs that Sennefelder's mother, a poor washerwoman, told him to keep an account of the pieces that she washed. Poverty made paper scarce in the family, and the young man, trying to contrive some substance on which to make the record, traced some letters upon the smooth surface of a stone lying near. It was soft enough to be easily scratched by a sharp metal point, and hard enough to retain the impression. So on that stone his accounts were kept. But Sennefelder was not a dunce. He knew of printing and how it was done. The idea soon followed that this stone might be used for taking impressions as well as wood or metal. The notion once fully conceived, he worked faithfully to make it a hard fact, and, after a lifetime of experimenting, he saw his cherished invention almost perfected. When he was seventy-five years old, he, with his own hand, produced a work nearly equal to anything ever seen in lithography. He lived several years after that, and the hundredth anniversary of his birth was celebrated, in both Europe and America, on the eighth of November, 1871.

The stone used for lithographing is remarkable for its absorptive powers and affinity for all greasy substances, which give it its great value. It is found only in Bohemia, Germany, though an inferior article has been found among the mountains of Kentucky.

ABOUT QUICKSILVER.

One of the most curious properties of quicksilver is its capability of dissolving or of forming amalgams with other metals. A sheet of gold foil dropped into quicksilver disappears almost as quickly as a snowflake when it falls into water. It has the power of separating or readily dissolving those refractory metals which are not acted upon by our most powerful acids. The gold and silver miners pour it into their machines holding the powdered gold-bearing quartz, and although no human eye can detect a trace of the precious substances, so fine are the particles, yet the liquid metal will hunt it out, and incorporate it into its mass. By subsequent distillation it yields it into the hands of the miners, in a state of virgin purity. Several years ago, while lecturing before a class of ladies upon chemistry, we had occasion to purify some quicksilver by forcing it through chamois leather. The scrap remained upon the table after the lecture, and an old lady, thinking it would be very nice to wrap her gold spectacles in, accordingly appropriated it to this purpose. The next morning she came to us in great alarm, stating that the gold had mysteriously disappeared, and nothing was left but the glasses. Sure enough, the metal remaining in the pores of the leather had amalgamated with the gold, and entirely destroyed the spectacles. It was a mystery, however, which we could never explain to her satisfaction.—*Nichols' Fireside Science.*

PARISIAN TORPEDO BOATS.—These boats are cigar-shaped, and shot-proof against the rifle and mitrailleuse. In the bow is the rudder, and in the stern an observatory, with a peep-hole about the size of a thaler; the funnel is hardly three feet above water, and of very small diameter. The whole boat is about forty feet long, and the only parts above water are the funnel and observatory. The bridge is on a level with the water, and protected by a double shield. It is of a gray color, and very fast. It will carry torpedoes whose construction is unknown, dash into an enemy's fleet, especially at night, blow up the ship, and make away again. Should it prove a good sea-going boat, and England ever dared to thwart Germany, the prediction in the "Battle of Dorking" will probably be realized. Three are already finished, and in the port of Dantzic; three unfinished, destined for Kiel, and a number more under construction.

M. SIDOT states in *Comptes Rendus* that when pure sulphide of carbon is placed along with granulated silver or other metal in a strong glass bottle, and then vigorously shaken, electric sparks are seen inside the bottle. If water be poured on the bottle while these are manifested, they cease at once; but recommence if the shaking be repeated. By an exposure of several months' duration to strong sunlight in a sealed tube, pure sulphide of carbon decomposes into a solid, flocculent, reddish matter, and a peculiar gas, whose nature has not yet been determined.

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THOMAS HENDERSON, of T. & S. Henderson, Cotton Commission.
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E. C. PALMER, of E. C. Palmer & Co., Importers.
A. WOODS, of Woods, Mathews & Co., Produce Commission.
President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.
At a meeting of the Board of Directors, held on the twenty ninth day of March, 1872, it was
Resolved, That this Bank issue Certificates of Deposit, bearing interest to the depositor, on the following conditions:
Where the time of payment is fixed at three months, at the rate of four per cent. per annum.
Where the time of payment is fixed at six months or over, at the rate of six per cent. per annum.
ap4 3m RICHARD JONES, Cashier.

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Summer Resort.—Board at the Seaside.
THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.
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WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 1f

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fe11 1y

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have again to notice an inanimate market, and from nearly every branch of the wholesale trade we hear complaints of increasing dullness. The receipts of sugar have been more liberal, but the demand has been sluck, and prices have shown but little change. Nothing of any moment has been done in molasses. Flour has been nearly at a stand-still, with no demand excepting in a retail way.

We have nothing to add to the remarks in our last issue on the crop prospect. The weather has been clear and warm, with daily showers, and from every direction we receive favorable crop accounts. In fact, the entire aspect of the cotton-growing region presents a cheering prospect.

The river is 4 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the seventh instant:

Louisiana and Mississippi.....bales.	1,027
Lake.....	3
Mobile.....	92
Total.....	1,122

On Saturday the sales were confined to 118 bales at about previous rates. On Monday the demand continued limited, and, with a decline of 1/4c. at New York, prices ruled still more in favor of buyers, low middling selling at 24@24 1/4c., and middling at 25@25 1/4c. The sales embraced 404 bales. On Tuesday, under the decline reported at Liverpool and New York, factors evinced a willingness to meet the demand more freely, which stimulated the movement, and several buyers coming forward who had previously stood aloof, the sales summed up 1,100 bales, partly at previous rates, but mostly at a decline of 1/8@1/4c. A high style of ordinary, approximating strict, sold at 20 1/2c., a similar description of strict ordinary at 21 1/4c., styles between strict ordinary and good ordinary at 21 3/4@21 7/8c., low middling at 24c., and middling at 25@25 1/4c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 946,963 bales, against 1,371,875 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,153,805 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 61,355 to France, and a decrease of 851,203 to Great Britain, and of 327,068 to other foreign ports.

We quote:

Low ordinary	18 1/4 @ 18 3/4
Ordinary	19 1/4 @ 21 1/4
Good ordinary	22 1/4 @ 22 3/4
Low middling	24 @ 24 1/4
Middling	25 @ 25 1/4

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	1,224	
Arrived previously.....1,044,122		
Waste and damaged cotton, samples, etc.....	13,511	1,058,857
		1,084,180
Exported past three days.	0000	
Exported previously.....1,041,074		1,041,674
Stock on hand and on shipboard..		42,506

SUGAR.—The supplies from plantation are quite liberal for this season of the year, but the market is very dull, with little or no demand on the landing or in the sheds. The sales on Saturday and Monday were confined to 60 hhds., in small lots, on the landing, at 7c. for low common, 8 1/2c. for fair, and 9 3/8@9 1/2c. for strictly fully fair. On Tuesday 20 hhds. good fair sold at 8 7/8c. ℔ lb.

MOLASSES.—The season is over for supplies from plantation, and what small scattering lots come in now are mostly washings from the cisterns, the particulars of the sales of which are no criterion. The market is bare, or nearly so, of all descriptions of Louisiana, including city refinery. On Monday some 35 bbls., just received, sold on the landing at 37c. for poor and thin reboiled and 42c. for thin reboiled. On Tuesday a few bbls. thin reboiled sold at 31c. ℔ gallon.

CORN.—On Tuesday the market was rather dull, and the sales were confined to 4,500 sacks at 70@71c. for mixed, and 75@76c. for white.

OATS.—On Tuesday the market was dull, and prices declined fully 1c. ℔ bushel, when there were sales of 3,500 sacks at 52 1/2c. for Ohio river, and 54@55c. for choice Western.

BRAN—Has been in fair supply and moderate demand at about previous prices. On Tuesday 200 sacks sold at $1.25, and 200 small sacks at $1.20 ℔ 100 lbs.

PORK.—On Tuesday 52 and 50 bbls. mess sold at $12.62 1/2, 50 do. at $12.75, 25 do. at $12.87 1/2, and 450 bbls., to a contractor, at $12.62 1/2 ℔ bbl. In future, 600 bbls. sold, August delivery, seller's option, at $12.50, and 500 bbls., seller's option, last half in August and first half in September, at $12.50 ℔ bbl. It is retailing at $13 ℔ bbl.

BACON.—On Tuesday there were sales of 100 casks, in lots, at 5 5/8c. for shoulders, 7 1/8c. for clear rib sides and 7 1/2c. for clear sides. A few job lots of shoulders brought 5 3/4c. ℔ lb.

HAMS.—On Tuesday 25 tierces choice sold, in lots, at 12 1/4@12 1/2c. ℔ lb. Ordinary, or brands not generally known, are dull at 10 3/4@11 3/4c. ℔ lb., as in quality and brand.

DRY SALT MEAT.—The dealers have stocks of shoulders, but none of sides. Some 30 casks shoulders were received on Monday and sold to a dealer at $4.80 ℔ 100 lbs. They are quoted at 4 7/8@5c., and retailing at 5 1/4c. ℔ lb.

LARD.—On Tuesday 20 tierces packers' sold at 9c., 10 do. refined at 9 3/4c., and 40 kegs kettle rendered at 10 1/2c. ℔ lb. Packers' in tierces is quoted at 8 3/4@9c., refined 9 1/2@9 5/8c., kegs 10 1/4c. ℔ lb. for kettle-rendered, and 10 7/8@11c. for refined.

MONETARY.

Gold opened on Tuesday at 113 1/4@113 1/8, (against 114 1/4 at New York,) and closed at 113@113 1/4, (against 114 at New York.)

The sales of silver have been confined to small lots, including $500 in American half dollars on Monday at 109.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO.
Agricultural implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	13 50	15 00
Potato diggers	6 00	— —
Shovel plows	8 00	7 00
Half do., with cutters	9 75	9 00
Manly's D. S. plow	120 00	— —
Corn mills, Coleman's		425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	0 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ℔ M:		
Lake	13 00	16 00
English fire	— —	45 00
American fire	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	33	36
Tallow	— —	16
Chocolate, ℔ lb:		
Cocoa	38	50
No. 1	50	52
Sweet and spiced	25	— —
Cider, ℔ bbl:		
Western	10 00	— —
Coal, ℔ ton:		
Anthracite	12 00	13 00
Western, ℔ bbl	— —	60
Corks, ℔ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ℔ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ℔ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ℔ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ℔ ton	— —	14 00
In sacks	— —	17 00
Dyes, ℔ lb:		
Logwood, Camp'y	4	4 1/2
Logwood, St. Domingo	4 1/2	4 1/2
Fustic, Tampico	5	6
Indigo, ℔ lb	1 40	1 60
Madder	17	23
Eggs, ℔ dozen:		
Western	10	13
Feathers, ℔ lb	80	90
Fish, ℔ box:		
Cod	1 40	— —
Herrings	30	35
Mackerel, No. 1, ℔ bbl	14 00	— —
Mackerel, No. 2	11 00	12 00
Mackerel, No. 3	8 50	— —
Flaxseed, ℔ lb	4 1/2	5 1/2
Flour, ℔ bbl:		
Double extra	7 12 1/2	— —
Superfine	6 75	— —
Fine	5 50	5 75
Fruit, ℔ lb:		
Prunes	10 1/2	13
Currants, new	9 1/2	10
Almonds, soft shell	17 1/2	18 1/2
Almonds, shelled	25	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 75	4 00
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ℔ bag	18	18 1/2
Hay, ℔ ton:		
Prime	30 00	32 00
Choice	35 00	34 00
Iron, ℔ ton:		
Pig	54 00	55 00
Country bar, ℔ lb	— —	— —
English	5 1/2	7 1/2
Swedes, assorted	6 1/2	8 1/2
Hoop	— —	— —
Sheet	7	8 1/2
Boiler	7 1/2	8 1/2
Nail rods	— —	9
Castings, American	6 1/2	6
Lead, ℔ 100 lbs:		
Pig	— —	9 50
Bar, ℔ lb	8 1/2	8 1/2
Sheet	12	— —
Pipe	12	— —
Leather, ℔ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	33	45
Calf skins, ℔ dozen	42 00	70 00
Texas, rough, ℔ lb	24	28
Lime, ℔ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	4 00
Lumber, ℔ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	16 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ℔ M	3 50	4 25
Laths	2 50	3 00
Moss, ℔ lb:		
Country picked	4 1/2	6
Clean picked	6 1/2	7
Nails, ℔ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ℔ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ℔ gallon	74	75
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	98	1 00
Sperm	— —	2 00
Whale, refined	85	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	5 1/2	7
Northern	5 1/2	7
Southern	4 1/2	6 1/2
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35 1/2
Quarter boxes	23 1/2	24
Spices, ℔ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21 1/2
Pimento	12	12 1/2
Sugar, ℔ lb:		
Havana, white	— —	— —
Havana, yellow	10 1/2	11 1/2
Havana, brown	10 1/2	11
Crushed	13 1/4	13 1/2
Pulverized	13 1/4	13 1/2
Teas, ℔ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Ponchong	30	50
Tin, ℔ box:		
Block	— —	— —
In plates, I. X	18 25	18 50
In plates, I. C	16 00	16 25
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, June 11, 1872.

Texas beeves, choice, ℔ head	$50 00	@	55 00
Texas beeves, 1st qual, ℔ head	35 00	@	45 00
Texas cattle, 2d qual, ℔ head	20 00	@	28 00
Texas cattle, 3d qual, ℔ head	14 00	@	18 00
Western beeves, ℔ lb. net	10	@	13
Hogs, ℔ lb. gross	4 1/4	@	6
Sheep, first quality, ℔ head	5 00	@	6 00
Sheep, second qual., ℔ head	3 00	@	4 00
Sheep, third quality, ℔ head	2 00	@	2 50
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ℔ head	7 00	@	10 00
Yemlings, ℔ head	8 00	@	12 00

Special Notices.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1-4. Bishop Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Opelousas District Conference.

The District Conference for the Opelousas district will be held in Vermillionville, July 18-21, inclusive. Each member of this body is hereby especially urged to attend. Conference will open at nine A. M. on the eighteenth.

H. F. WHITE, P. E.

Mansfield Female College.—Commencement of 1872.

The examination commences on Thursday, June 20, and the exercises close on Wednesday, June 26. Sermon to the graduating class on Sunday, June 23, by Rev. C. W. Carter; and annual address on commencement day, June 26, by Major W. C. Capers, of Shreveport, Louisiana.

C. B. STUART, President.

Preachers' Meeting.

The preachers' meeting of Meridian district, Mississippi Conference, will hold its next session at Quitman, Mississippi, on the Wednesday after the second Sabbath in July. The subject for discussion is: "Will the future happiness of all who are saved be greater than if man had not fallen?" Essayists: Rev. James Shanks, Rev. J. C. Brogan and Rev. D. W. C. Ellis. It is desired that all the preachers in the district, and as many others as can, will attend this meeting. Essayists select their own subjects.

WILLIAM B. HINES.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference, will be held in Jackson, Mississippi, June 27-30. We trust all the pastors will be present with full reports, and that all the local preachers and lay delegates will be present in the spirit of the Divine Master. Business of importance to the entire district will be up for our consideration. Essays in connection with the regular questions to be considered will be read by brethren designated.

H. H. MONTGOMERY, P. E.

Minden Female College.

The commencement sermon of this institution will be preached on Sunday, the sixteenth of June, by the Rev. John Wilkinson, of Shreveport.

The regular annual literary address will be delivered on commencement day, the twentieth of June, by the Rev. W. E. Paxton, of Minden, Louisiana.

T. B. RUSSELLE, President of Minden Female College.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.—THIRD ROUND.

Pontchatoula and Livingston	July 6, 7
Summit and Magnolia	20, 21
Holmesville	27, 28
Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Hazlehurst	June 22, 23
Providence, at Bahala	29, 30
Brandywine, at Sarepta	July 6, 7
Scotland, at Sweet Water	13, 14
Pleasant Valley, at Pleasant Val'y	20, 21
Burtenton, at Zion	27, 28
Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Spr'gs mission	Sept. 7, 8

The District Meeting will be held September 5, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E.
Post Office, Hazlehurst.

JACKSON DISTRICT.—THIRD ROUND.

Canton station	June 22, 23
Jackson station	29, 30
Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Tranquil	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Mt. Carmel and Williamsburg circuits, at Sautee	June 8, 9
Rankin circuit	15, 16
Enon circuit	22, 23
Columbia circuit	29, 30
Pearlington ct., at Pearlington	July 6, 7
White Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—THIRD ROUND.

Woodville	June 15, 16
Clinton, at Pine Grove	22, 23
Bayou Sara, at Bayou Sara	29, 30
East Feliciana, at Oak Grove	July 13, 14
East Baton Rouge, at Black Water	20, 21
Jackson	27, 28
Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon station	June 29, 30
Brandon circuit, at Philob	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

DeKalb circuit, at Pleasant Ridge	June 22, 23
Spring Hill ct., at Soule chapel	29, 30
Wayne circuit, at Scott's chapel	July 6, 7
Shubuta circuit, at Quitman	13, 14
Enterprise circuit, at Concord	20, 21
Enterprise station	27, 28
Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Livingston	June 15, 16
Belmont, at Brewersville	22, 23
Eutaw	29, 30
Greene, at Palmetto	July 6, 7
Demopolis	20, 21
Forkland, at Watson's chapel	27, 28
Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Ilright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Whistler	June 1, 2
Franklin street	8, 9
St. Paul's	15, 16
St. Francis street	July 6, 7
Citronelle	13, 14
St. Stephen's, at Simms' chapel	20, 21
Eastern Shore	27, 28
Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Jackson circuit, at Union	June 8, 9
Suggsville circuit, at Suggsville	15, 16
Summerfield station	29, 30
Uniontown station	July 6, 7
Choctaw Corner circuit, at Choctaw Corner	13, 14
Peachtree circuit	20, 21
Selma station	27, 28
East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

GREENSBORO DIST.—SECOND ROUND.

Plantersville, at Pleasant Valley	June 8, 9
Newbern and Hamburg, at Mount Carmel	15, 16

The above are on the second round. The following are on the third round:

Marion	July 13, 14
Robeson Springs, at Clanton	20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

French Camps, at Bethel	June 8, 9
Richland, at Shiloh	15, 16
Lexington, at Oregon	22, 23
Attala, at Hurricane	29, 30
Winona, at Winona	July 6, 7
Greenwood and McNutt	13, 14
Valden, at Midway	20, 21
Durant, at Spring Hill	27, 28
Koschusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Manny, at Pine Grove	June 8, 9
Keachie, at Longstreet	15, 16
Springville, at Loggy Bayou	30, July 1
Shreveport station	July 6, 7

JOHN PIPER, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Farmerville ct., at Farmerville	June 15, 16
Castor circuit, at Brooklyn	29, 30
Monroe	July 13, 14
Trenton	20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST.—SECOND ROUND.

Lind Grove, at Bartholomew	June 15, 16
Rayville, at Union	22, 23
Winnsboro, at Hurricane	29, 30
Sicily Island, at Holly Grove	July 6, 7

J. T. HAVES, P. E.

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They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

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my23 2m Shelby City, Boyd county, Ky.

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may2 3m WILLIAM OTIS.

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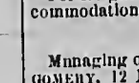

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SATURDAY	June 8.....CALIFORNIA.
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SATURDAY	June 15.....EUROPA.
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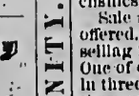
VICKSBURG, "	2,500 "
MISSOURI, "	2,500 "



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LOUISIAN

The Christian Advocate.

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VOL. XVIII. NEW ORLEANS, THURSDAY, JUNE 20, 1872. NO. 25.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, June 12.—The English government will favor an eight months' recess of the Geneva Board of Arbitration. The United States will neither favor nor oppose a recess, unless England agrees to the supplementary article. In case the recess is denied, England will not present her case.

NEW YORK, June 13.—The State superintendent of public institutions decides that refusal to read the Bible shall not exclude a child from school.

LOWELL, MASS., June 14.—In a meeting of official delegates of the Young Men's Christian Convention, this morning, the Rev. T. A. Fernley, of Pennsylvania, offered a resolution pledging the convention to resist to the utmost all attempts to exclude the word of God from the public schools of this nation, and where it is temporarily excluded to use special efforts to put the Bible in every Roman Catholic family. Considerable discussion and confusion was excited by the proposition, which finally passed.

COLISEUM, BOSTON, June 17.—The Jubilee was opened to-day in the presence of an immense audience. An address of welcome was delivered by Hon. W. Gaston, mayor of the city, which was followed by the oration of the day, delivered by General N. P. Banks. These preceded the concert.

BOSTON, June 18.—The Coliseum was somewhat better filled this afternoon. The performance commenced with the choral, "Now may the will of God be done," given by a full chorus, organ and orchestra.

One of the attractions of to-day's programme was the debut of M'me Peschka Leutner. She sang an aria from "Magic Flute," accompanied by full orchestra. At the close the whole audience rose and applauded.

M'me Arabella Goddard was warmly welcomed on her first appearance in this country, and played a piano solo, "The Last Rose of Summer."

After an intermission the Grenadier Guards' Band, under the leadership of Daniel Godfrey, made their appearance and were received with tremendous cheering by the whole audience.

The organ played the English anthem. After the applause had subsided, M'me Rudersdorff was led to the rostrum by Gilmore. The British national anthem was then performed; the final chorus was accompanied by the Grenadier and all other bands and the organ at full power, while the bells of the city and cannon were brought into requisition. The enthusiasm was immense, and Gilmore resigned his baton to Godfrey, who conducted the performance on a repetition in answer to an encore. Godfrey retained the baton and conducted the Grenadier band through the "Star-Spangled Banner," with full cannon accompaniment, causing great outbursts of applause and cheering for the Red Coats. The "Anvil Chorus" was next performed, with the usual accompaniment, and the concert closed by singing the "Missionary Hymn." There is no question of the perfect success of the enterprise.

HARRISBURG, PA., June 18.—The smallpox has broken out in Dickinson College, Carlisle, Pennsylvania, and many students are leaving for home. There are several other cases in the town.

BALTIMORE, June 18.—About two hundred cases of smallpox are reported a week, and it is increasing.

FOREIGN.

CONSTANTINOPLE, June 13.—Cholera has appeared in the southern parts of Russia, and vessels thence are quarantined.

PARIS, June 15.—The Protestant Synod, now in session here, has just passed through an unusually animated discussion, which resulted in a schism of the church. M. Guizot, the leader of the orthodox party, maintained the authority of the Scriptures, while the Rev. Mr. Coquerel, who is at the head of the liberal party, justified certain divergences relative to divinity and the resurrection of Christ. The liberals, demurring at the action of the orthodox majority, withdrew from the synod.

Negotiations with Germany for the gradual evacuation of France, as installments of indemnity are paid, are proceeding satisfactorily

LONNON, June 17.—The Rev. Norman McLeod, the well-known author, is dead, aged sixty.

BERLIN, June 17.—The bill directed against the society of Jesuits, depriving its members of the rights of citizenship, passed its second reading in the Reichstag to-day, after seven hours' debate—183 to 107.

GENEVA, June 17.—Count Sclopis, president of the Tribunal Arbitration, did not propose the adjournment of the courts on Saturday, as it was reported he would do. The summary of the British argument was accompanied by the protest reserving the right of England to withdraw from arbitration, if negotiations with the American government in relation to indirect claims fail to result satisfactorily to the government of the former country.

The proceedings before the Tribunal of Arbitration are carried on partly in English and partly in French. Hopeful expectations of the result of the arbitration are raised.

The Board of Arbitration met at two o'clock this afternoon. The first part of the session terminated at three, when all except the arbitrators withdrew. The latter remained in consultation till four o'clock, when they adjourned. The result of the deliberations of the board are absolutely unknown.

ROME, June 17.—The twenty-sixth anniversary of the accession of Pope Pius the Ninth to the pontifical chair was celebrated in this city yesterday in a becoming manner by the faithful. Four thousand persons, representing all nations, proceeded to the Vatican and presented a congratulatory address to his holiness, who, upon appearing before his visitors, was greeted with loud cheers.

DEATH OF GEN. DANIEL W. ADAMS.

Two of the gentlemen connected with the *Picayune* were in company with General D. W. Adams yesterday, the thirteenth instant, at three o'clock, and he was apparently in good health. In a little over an hour after he was dead!

Just before four o'clock he returned to his office on Carondelet street. A young gentleman in the office called his attention to some papers to be filed in the United States Court this morning. He at once commenced writing a brief, with clear head and steady hand. Suddenly his head fell forward. General P. O. Hebert, who was in a rear office, was called in, and a physician was sent for. Dr. Brickell came in a few minutes and prescribed, and General Adams speedily revived. Dr. Brickell directed him to remain quiet awhile, then to go home and take the prescription that he left. General Adams had complained of having felt slightly unwell for several days. Shortly after the doctor's departure, he said, suddenly, that he felt very sick, and asked for a physician. Dr. Brickell could not be found, and in a few moments after the general quietly expired. His body was soon after removed to his lodgings on St. Charles street, near Julia. His age was about fifty-four years.

The news of his sudden death quickly spread over the city, and elicited everywhere expressions of general and sincere regret.

General Adams was a son of Judge Adams, long president of the Union Bank at Jackson, Mississippi, and the entire family always holding a very prominent and influential position in our sister State. Daniel and Wirt Adams, brothers, both received excellent collegiate educations, and selected the law as their profession, and speedily enjoyed the large practice to which their eminent abilities entitled them.—*Picayune.*

JOHN BUNYAN was once asked a question about heaven, which he could not answer, because the matter was not revealed in the Scriptures; and he thereupon advised the inquirer to live a holy life and go and see.

AN EDITOR, on being told that there were two columns of obituary notices for the next day's paper, said they could not go in unless they were cut down to small die-mentions.

UNBELIEF hides Jesus from us, so that when we sin, though he be standing close beside us, we cannot see him; but "he standeth behind the wall."

THE life of a Christian is an habitual course of calling upon God. To live without prayer is the surest mark of a Christless soul.

A GERMAN describes a person noted for his inconsistency as "a sheutleman vat is very elastic in his brains."

FROM THE WORK.

Sparta Circuit, Louisiana Conference.

MR. EDITOR: God is prospering this portion of his vineyard. It seems to be a gradual increase, as we have had no protracted meetings as yet. People seem to come decided and calmly to join the army of the Lord.

My ecclesiastical year, according to statistics, is just half out. My presiding elder has just been with me the second time, preaching with power. God is with us and is blessing us. Nine persons have joined the church, and four more have applied for membership, who will be received on convenience. Five children have been solemnly dedicated to the Lord. Two Sabbath schools are in operation, with fifty-two children in attendance. Twenty-five copies of the *Visitor* are taken, and $14.40 have been raised for the cause. Our second quarterly meeting convened at Castor church, and was a time of sitting together in heavenly places.

PHILIP ALLEN, P. C.

Jackson Circuit, Alabama Conference.

MR. EDITOR: I entered upon the work early in the year. I found the people very kind and accommodating, and some good Christian people, but did not find Methodism what I thought it ought to be; neither is it now. But, by the blessing of God, I believe I am safe in saying it is improving.

At first the congregations were small and cold in most places. They are increasing, and at some places the houses are filled to overflowing. Again, there was no preaching except what the pastor did; now we have two local preachers, and preaching four times on Sundays, instead of twice, as before.

We have seven prayer meetings. They are doing a great work. Revival of religion has been kindled in the church, and Methodism is beginning to unfurl her banners to the breeze, and feels the power of God to the consuming of sin.

I have commenced to take up the collections ordered by the Conference, and they have been responded to with liberality, and I believe, by the blessing of God, that we will be able to meet our assessments. WM. SCOTT WADE, P. C.

GROVE HILL, June 1, 1872.

Delhi Circuit, Louisiana Conference.

MR. EDITOR: My second quarterly meeting for this year took place at Delhi, May 25 and 26. My presiding elder, Bro. Daves, was promptly at his post. The congregations were large, and exhibited rather more than their usual interest in the great things of eternity. The meeting was closed on Tuesday night, with expressions of regret on all sides. If we could have continued the exercises for a week or more, there is no telling now what the result would have been.

My second quarterly report was scant—only eighteen accessions to the church and seven baptisms in three months. But there is at least one reason why it is so small, and that is, the bad state of my health. I have been to all of my appointments so far, and preached, baptized, opened the door of the church, held a class meeting or two, looked after the prayer meetings and Sunday schools; but pastoral visitation has been very much neglected.

At the beginning of the year I commenced to preach to the children sermons only fifteen minutes long, and have been so well repaid that I have kept it up once a month ever since.

This field is white unto the harvest, but the laborer is not able to put in the sickle. I think if we had the preachers this whole country would surrender unconditionally to the waving banner and sword of Immanuel. Very truly in Christ,

JAS. E. BRADLEY.

FLOYD, June 5, 1872.

Lake Charles Circuit.

MR. EDITOR: The second quarterly meeting was held at Lake Charles, on Saturday, June 1. Present and presiding, Rev. B. F. White, presiding elder, assisted by Rev. J. G. Worley, preacher in charge. Divine services were held daily for five days. Result: seven persons joined the church, four on conversion and three by application, and fifteen converts joined the colored church near Lake Charles. Five white and five colored children were baptized. A deep and solemn interest was manifested in the hearing and preaching of the word.

Until about two years ago there had been no regular Protestant preaching at Lake Charles for many years. During those two years Rev. Thomas Mullett and Rev. J. B. Denton labored faithfully to rebuild the walls of Zion here. When our last quarterly meeting commenced we had but ten members of the church. Now we have learned not to despise the day of small things; and with a steadily increasing population, soon to be more than doubled by the completion of the New Orleans, Mobile and Texas railroad, we confidently anticipate a permanent and prosperous church organization. We have a Sunday school, with a fair library, and averaging an attendance of twenty-five scholars.

Bro. Worley is doing the full work of two preachers, earnestly and thoroughly. He obeys conscientiously the precept: "Whatsoever thy hand findeth to do, do it with thy might."

The colored church, near town, is in a flourishing condition, and was represented by one of its own members in the Colored General Conference at Monroe. By its works, no less than by its professions, it manifests a zealous attachment to Methodism. RECORDING STEWARD.

The Demopolis District Conference.

MR. EDITOR: The Demopolis District Conference convened at Bladon Springs, May 30, and was presided over during the session by the presiding elder, Rev. S. H. Cox. Reports from all the charges were read, showing the work in good condition. The assessments for the support of the ministry are, on nearly every work, in excess of last year. The Sunday school cause is notably prosperous. In this department the Gaston circuit appears to have made more progress than any other, although some follow hard after. The preachers have been better paid than at the corresponding period of last year, the receipts varying from one-fourth to something over one-half the assessments. The prospect is that but one or two charges will report a deficiency at the close of the year. Even they may pay out. More than usual attention has been given to the collections ordered by the Conference. One work reports the whole apportionment for Bishops, Conference fund and missions raised. Others show considerable progress. Unless the other districts rise above their last year's figures, the Demopolis district will stand above grade number five at Eufaula.

The ADVOCATE is generally circulated, and would be more extensively taken but for want of mail facilities at certain points. In the matter of church literature, Livingston station leads the van, and of this station it is noteworthy that the pastor reported at the conference nearly every male member willing to pray in public or to lead a prayer meeting. Of course they are in good condition, and will have a revival and bring up a full financial report. In *material improvement*—and the spiritual report is equally favorable—the Bladon Springs circuit reports surprising progress. A few years ago it was looked on by some as the Botany Bay of the Conference. Now it stands a first-class circuit, ready, if circumstances demand, to support "a man with a wife and fifteen children"—I follow copy. A new church has been built at Bladon Springs, which, when completed, will reflect credit upon all that part of the country. This was accomplished by the untiring exertions of the pastor, who, amidst many discouragements, worked as only Bro. Powers can, and gave his individual note for material and work done. The people on Sunday morning indorsed that note with a subscription of over $1,300, being nearly $200 more than asked for. That church will be finished in style.

The Gainesville circuit reports progress ahreast of the foremost. A new church is being built at Gainesville—said to be, in design, a gem.

From all the other charges we have good reports, but nothing of such special interest as to require insertion here.

The following laymen were elected delegates to the next Annual Conference: D. H. Smith, J. M. Mason, S. S. Mellen and Henry Ware. Alternates: George H. Cole and A. W. Cockrell.

The next District Conference is to be held at Eutaw.

A gracious influence rested upon the community at Bladon Springs. The meeting was protracted, and we expect to hear of gracious results therefrom.

R. B. CRAWFORD, Sec'y.

A WRITER, describing the exodus from Eden, says: "The devil drove woman out of Paradise, but he could not drive Paradise out of woman."

BOOKS AND PERIODICALS.

THE BOOK OF PROVERBS. *Part First*—The Hebrew text, King James' version, and a revised version, with an introduction and critical and philological notes. *Part Second*—The revised version, with an introduction and explanatory notes. For the American Bible Union. By Thomas J. Conant. New York: Sheldon & Co. 1872.

This work displays much learning and industry, and the first part, which contains the Hebrew text, King James' version, and a revised version in parallel columns, will be a great convenience to the critical reader. The publishers state:

"For the use of scholars, and of ministers of the gospel and others to whom the Hebrew text is familiar, the two parts are bound together in one volume, the first part being incomplete without the other. For the common English reader, the revised version, with introduction and explanatory notes, is bound in a volume by itself, and for his use is complete in itself, having no dependence on the other division of the work.

"In the revised version the translator has scrupulously followed the original Hebrew, representing in English the exact sense of the sacred text, and its poetic spirit and form. In his explanatory notes he has not drawn from commentaries already before the public, preferring that his work should be his own contribution to the subject, rather than repeat the views of others."

Parts first and second, bound together, make a quarto of about 230 pages. For sale by Kain & Co., New Orleans.

SERMONS OF REV. C. H. SPURGEON. New York: Sheldon & Co. 1872.

We have great respect and admiration for Mr. Spurgeon as a man of large results in the work of Christ. His sermons are, judging them by their effects, the best in the world, but as reading matter we regard them as rather poor stuff. A sermon delivered for immediate popular effect, and largely extemporized, can hardly be of value as a permanent contribution to religious literature. These sermons are read extensively, however, and we bid them Godspeed so far as they are free from predestinarian error. For sale by Kain & Co., New Orleans.

PAUL OF TARSUS. An inquiry into the times and the gospel of the apostle of the Gentiles. By a Graduate. Boston: Roberts Bros. 1872.

The author is a terse writer, and a thinker of much vigor and acumen. His plan and method are happy, and his filling up is suggestive and instructive. There are, however, doctrinal statements which diverge widely from orthodoxy, and theological views which may lead the reader astray. Prof. Seely, of *Ecce Deus* celebrity, has been mentioned as the author. Whoever he is, he is a most powerful and accomplished writer. There is no index, no table of contents. For this omission the author should be heavily fined. Kain & Co., New Orleans.

THE LIFE THAT NOW IS. Sermons by Robert Collyer. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1872.

Robert Collyer is the great Unitarian preacher of Chicago. His peculiar theology is perceptible in these sermons, though not generally prominent. Bating this leaven of false doctrine, the sermons bear the impress of a rich and vigorous mind, and of a heart full of kindness and sympathy. The style is pure, simple, and abounding in anecdote and illustration. If this gifted man had stuck to the Wesleyan theology of his youth he would have been a far better and greater preacher. For sale by Kain & Co., New Orleans.

OUR FOUR BOYS. By Julia A. Mathews. New York: Robert Carter & Bros. 1872.

A splendid book for boys, and by a fascinating writer. The boys are fine specimens of youthful life and character, on their travels by land and by water, telling what they saw, and recounting many an incident and adventure. A 12mo of 324 pages. For sale at the Depository, 112 Camp street. Price, $1.10.

LIONEL ST. CLAIR, OR UNDER THE BANIAN TREE. By L. A. Monereife. New York: Robert Carter & Bros. 1872.

Another little volume for young people, handsomely illustrated, and fresh and sparkling as the dew. The moral and religious lessons inculcated are good For sale at the Depository by R. J. Harp, 112 Camp street, New Orleans. Price, seventy-five cents.

HEART TO HEART are hymns by the author of "The Old, Old Story," published by Anson D. F. Randolph & Co., New York—a little volume filled with many sweet and delightful hymns. "I Love to Tell the Story" is worth more, by a thousand times, than the cost of the work. For sale at the Methodist Depository, 112 Camp street, New Orleans. Price, twenty cents.

THE CHRISTIAN MARRIAGE CEREMONY. Its history, significance and curiosities; ritual, practical and archæological notes; and the text of the English, Roman, Greek and Jewish ceremonies. By J. Foot Bingham, D. D. New York: Anson D. F. Randolph & Co. 1871.

This is a beautiful volume, 12mo, 322 pages, on tinted paper. The contents are both curious and edifying, and supply a vast fund of information, historical, doctrinal and legal, concerning the marriage ceremony. For sale at the Methodist Depository, 112 Camp street, New Orleans. Price, $1.75.

BIBLE LORE. By Rev. J. Comper Gray. New York: Dodd & Mead, publishers.

This is also a beautiful 12mo, tinted paper, and filled with instructive matter. It tells about rare manuscripts of the Bible, ancient versions, celebrated commentaries, famous English translations, the authorized version, peculiar words and phrases, the literary features, and many other things, both in and about *the book*. A valuable work, and of convenient size, for all readers. For sale at the Depository, 112 Camp street, New Orleans. Price, $1.25.

BEDE'S CHARITY, by Hesba Stretton, published by Dodd & Mead, New York, is an English story, well told, and exposes the wrongs and sufferings of the destitute and unfortunate. Whoever reads it will be better religiously for doing so. For sale by R. J. Harp, Depository, New Orleans. Price, $1.50.

THE July number of Old and New, issued June 15, repeats the highly successful experiment of last year, and is an educational number. It contains a graphic account of life at the famous Round Hill School, established and conducted by George Bancroft and Dr. Cogswell; a comprehensive view of the whole range of instruction now given at Harvard University; other papers upon topics of educational importance, and a college directory, giving the name, locality, course of study, faculty and number of students of one hundred and seventy-five or more of the principal collegiate institutions of the United States, being an extremely convenient reference list. Mailed, post paid, on receipt of thirty-five cents, by the publishers, Messrs. Roberts Bros., Boston.

WE HAVE RECEIVED APPLES OF GOLD, bound in paper, containing the numbers from January to July. It makes a beautiful little volume for the children. Published by the American Tract Society, Boston, and by Hurd & Houghton, New York.

AMONG the June periodicals received are Arthur's Ladies' Home Magazine, the Children's Hour, the Southern Magazine, the Household, and Appletons' Journal of June 1.

PHILIPS' SOUTHERN FARMER and the AMERICAN AGRICULTURIST for June have been received. Both excellent numbers, and full of matter for the season.

TEXAS RAILROADS.—The Marlin *Telegram* says that the railroad from Marlin to Waco will be completed before the time specified in the contract, which is October 1.

Track-laying on the Waco Tap will soon begin.

The Houston and Great Northern railroad is now running to Trinity, seven miles this side of Trinity river. The Rush *Observer* says it is one of the smoothest roads to travel upon.

The Jefferson *Times* says there is very good news from the Trans-Continental railroad. E. B. Hart, secretary of the company, telegraphs to Colonel B. B. Grafton that active operations will soon commence, and that the work will be prosecuted with vigor.

The Dallas *Herald* says that the contract for the grading of the Central road from that city to Rawlett's Creek has been given to Hyatt & Sou, late contractors on the Houston and Great Northern, and from thence to Red river to B. O'Connor & Sons. The work is to be done by the fifteenth of November next. The connections of the Central and the Kansas roads will be made about ten miles below Preston, and by the first of January next.

The Christian Advocate.

THURSDAY, JUNE 20, 1872.

THE WONDERFU' WEAN.

BY WILLIAM MILLER.

Our wean's the most wonderfu' wean e'er I saw;
It would tak' me a lang summer day to tell a'
His pranks, frae the morning till night shuts his e'e,
When he sleeps like a pcerie 'tween father and me;
For in his quiet turns siccan questions he'll speir:
How the moon can stick up in the sky that's sae clear?
What gars the winds blow? and whar frae comes the rain?
He's a perfect divert—he's a wonderfu' wean.

Or wha was the first bodie's father? and wha
Made the very first snaw-shower that ever did fa'?
And wha made the first bird that sang on a tree?
And the water that swims a' the ships in the sea?
But after I've told him, as weel as I ken,
Again he begins wi' his wha? and his whea?
And he looks aye sae watchfu' the while I explain—
He's as auld as the hills—he's an auld-farrant wean.

And folk wha hae skill o' the lumps on the head,
Hint there's mae ways than toiling o' winning ane's bread;
How he'll be a rich man, and hae men to work for him,
Wi' a kyte like a bailie's, snug, shugging afore him;
Wi' a face like the moon, sober, sonsy, and douce,
And a back, for its breadth, like the side of a house.
T weel I'm naco ta'en up wi't, they mak' a' sae plain;
He's just a town's talk—a by-ordinar wean.

I ne'er can forget sic a laugh as I gat,
To see him put on father's waistcoat and hat;
Then the lang-leggit boots gaed sae far ower his knees,
The tap loops wi' his fingers he grippit wi' ease.
Then he march'd thro' the house, he march'd but, he march'd ben,
Like ower mony mae o' our great little men,
That I laugh clean outright, for I couldna contain,
He was sic a conceit—sic an ancient-like wean.

But 'mid a' his daffin' sic kindness he shows,
That he's dear to my heart as the dew to the rose;
And the unclouded hinnie-beam aye in his e'e
Makes him every day dearer and dearer to me!
Though fortune be saucy and dorty and dour,
And gloom through her fingers like hills through a shower,
When bodies hae got ae bit bairn o' their ain,
How he cheers up their hearts—he's the wonderfu' wean!

For the Advocate.

Baptist Doctrines and Charity.

MR. EDITOR: As I have come into possession of a rare Baptist publication, I propose to give some of its contents to your readers. It is very hard to decide what the doctrines of this church are from hearing them preach. At one time they will preach Arminianism and at another Calvinism; and as they do not often give publicity to their doctrines by printing them, but few people know what they are. They often tell the people that they believe in free grace, and that there is but little difference between their doctrines and ours. Their Articles of Faith, however, are published in the minutes of the last session of the Judson Association, by order of that body. I propose to copy these for your readers, taken from page 9, published minutes of the Judson Association:

"ARTICLES OF FAITH OF THE JUDSON ASSOCIATION.

"ART. 1. We believe in the existence of one only true and living God, and that he has made himself known to his people under the name of the Father, the Son and the Holy Ghost, the same in essence, and equal in divine perfection.

"ART. 2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

"ART. 3. We believe in the doctrine of election—that God chose his people in Christ before the foundation of the world; that they should be holy and without blame before him in love, having predestinated them to the adoption of children by Jesus Christ, according to the good pleasure of his will.

"ART. 4. We believe in the doctrine of original sin.

"ART. 5. We believe in man's incompetency to recover himself from the fallen state he is in by nature, by his own will and ability.

"ART. 6. We believe sinners are justified in the sight of God only by the imputed righteousness of Christ.

"ART. 7. We believe that God's elect shall be called, regenerated and sanctified by the Holy Ghost.

"ART. 8. We believe that nothing can separate the true believers from the love of God, but that they will be kept by the power of God through faith unto salvation.

"ART. 9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ; that true believers are the only subjects of these ordinances, and that immersion only is baptism.

"ART. 10. We believe in the resurrection of the dead, and a general judgment.

"ART. 11. We believe that the punishment of the wicked will be everlasting, and the joys of the righteous will be eternal.

"ART. 12. We believe that no minister has a right to administer the ordinances unless he is called of God and is in fellowship in the church of which he is a member."

This is their faith, as published by them. I make no comment.

Now you have read the pastoral addresses of our Bishops, full of love and wisdom. Here is one, published in the same pamphlet—"A Circular Letter," by L. R. Sims, moderator of the Judson Association, published by its order. It is a model of its sort. Here it is:

"*Dear Brethren and Sisters of the Judson Baptist Association:* Having been appointed to write a letter to you through our minutes, I have chosen the subject of charity, which I propose to consider briefly in a Bible sense.

"In every case I now remember in the Scriptures, the term charity corresponds with the word love, and, I think, should have been so translated. Paul says it is an abiding principle with the Christian, and is greater than faith or hope. Then there is nothing taught in God's word, as belonging to our Christian principles, so important. This is made plain by Paul in the thirteenth chapter of First Corinthians, in which he says that all knowledge, gifts of prophecy, faith that would remove mountains or persevere against mountainous difficulties, and zeal that would give our bodies to be burned, are nothing without charity.

"It is clearly shown that there can be no right religion without it—no right worship of God without it. What it is we should seek earnestly to know. I have already said it is love; but it is not indiscriminate love. Characters, principles and things around us are so different that we cannot love them all. We cannot love God and Satan at the same time. No more can we love good and evil, truth and error, right and wrong, the cause of God and the cause of the wicked one.

"Then our Christian charity cannot rejoice in iniquity, but in the truth—loves God, loves his word, cause, kingdom, doctrines and people; and, of necessity, hates every cause or doctrine that is opposed to God's revelation. The world does us injustice in calling us uncharitable because we stand alone in our church organization. Just the sort of church Jesus built he will recognize. Whatever departs from that pattern is false; and true love cannot rejoice in it—cannot treat it as true when it is manifestly otherwise. Then that same charity carries with it a desire for the welfare of all our fellows. The truth alone can benefit permanently.

"The church of Christ is the pillar, and of the truth. The church must not believe or teach for doctrine the commandments of men, for the reason that God's cause is dishonored, and the world is injured by it. Let us follow charity."

What do you think of such "charity?" Does it agree with God's word? W. P. H. CONNERLY.

COLUMBIA, ALA., May 22, 1872.

For the Advocate.

MINISTERIAL EDUCATION.

MR. EDITOR: Some of the advocates for theological seminaries plead that such schools are just as necessary as schools to give special training to those who are preparing for the profession of medicine or of law. But there is a thought or two just here which such advocates seem to have overlooked. The candidate for the profession of law or of medicine, as a general thing, gives no special attention to his professional studies until he gets through his literary and scientific course. Up to that time he has probably not read a single book or heard a single lecture on such studies. The medical student, it is true, does receive considerable assistance from his study of chemistry, and also from anatomy and physiology, if, perchance, he studies this in his regular course. But in the case of the candidate for the ministry it is quite different. He has been studying theology, as to its great fundamental and practical truths, from his childhood. While he was yet on his mother's knee, or playing by her side, he received many a valuable lesson in theology from her lips. Even then he would frequently ask questions concerning God and eternity, and as his expanding mind and heart became able to comprehend such things, she would answer his questions, and thus try to lead him gradually to a knowledge of the grand truths of Christianity. Then, every lesson he learned in Sunday school, every chapter he read in the Bible, every sermon he heard, every religious conversation he engaged in, every talk he heard in class meeting or love-feast—all these were so many lessons in theology. Much that he learns, too, in his regular educational course throws light on theological questions. History and the natural sciences furnish him with many arguments with which to meet the skeptic and the atheist. The great volume of nature is open before him. "The heavens declare the glory of God, and the firmament showeth his handiwork."

Besides, there can be no doubt that through the special drawings of the Holy Spirit, those who are destined to be called to the ministry are more inclined to studies of this kind than others are. Especially is this the case with those who become pious in early childhood. So much is this the case that, in many instances, there seems to be a general impression among the acquaintances of such boys that they will be called to preach. Oftentimes such impressions exist, and the matter becomes a topic of conversation among the people before the boy himself has had any definite impression that he will have to preach. Such boys are more serious, and read the Bible and other good books more than other boys; and, no doubt, the Holy Spirit gives special assistance, leading them to higher and clearer views of the truth, and to a fuller enjoyment of its saving power, than others.

By these and other means the candidate for the ministry is making constant progress in theological knowledge, so that by the time he finishes his collegiate course he is as well prepared to enter the regular ministerial work as many candidates for other professions are to enter upon their work after they have gone through their course of special training. M.

For the Advocate.

HEAVEN'S LOCALITY.

When we contemplate heaven in its lowest sense, the atmosphere or space above us is assigned to the fowls or winged tribes. To see them fly from tree to tree or soar aloft above the clouds, or to see the migratory fowls floating along their trackless path with expanded wings, steering their course with the least imaginable effort along the sky, singing their farewells as they pass, affords us pleasant thoughts. But let us ascend to that space denominated the second or starry heaven, and contemplate the beauty, grandeur and sublimity of the glittering orbs as they wheel and glow in perfect order around their common center. The contemplation is enough to engage the thought and feast the intellect of man with the most profound admiration. But let us ascend still higher, and contemplate the heaven of heavens. And here we confess our inadequacy even to sketch an outline of that glorious world of light, the locality of which we now come to consider. That there is another and lovelier world than the one we occupy, situated somewhere in the immensity of space, within the limits of which the faithful of earth shall be finally convened to reap their rewards, and to spend an eternity of happiness, is a Bible truth that no one will attempt to deny. But how are we to form any idea of that glorious world of light? Shall we conclude that it is so remote from earth that its refulgent light cannot reach our globe? Let us consider this thought a little. If the velocity of light and speed of angels will bear any comparison, we must conclude that heaven is not so remote from earth. It is estimated that light travels at the rate of two hundred thousand miles in a second of time; by an astronomical calculation it is found that the distance from the earth to the nearest fixed stars is twenty trillion of miles, a distance that would require three years for light to pass from them to the earth. So it does not appear that the glorious world of which we write can be located so far beyond the region of the fixed stars as not to reach our earth with its brilliant rays. But in which direction shall we look for that glorious world? It is often spoken of in Scripture as being above, as there have been translations and ascensions. But how shall we determine as to its direction while our globe is whirling around at such a wonderful rate? Our general idea of above is in a line with the center of the earth's gravity. So we see it is impossible for us to be correct in our idea, except at one period of the earth's diurnal motion. Let that be as it may, I can but believe that heaven and earth are closely connected in the arrangement of the universe—as heaven is represented as being God's throne, while earth is his footstool. We believe that heaven is a material structure with limits and boundaries, and perfectly adapted to the enjoyment of the human family after the soul and body shall be reunited at the resurrection. But how can we conceive of a world of such glorious majesty near to our globe, and yet invisible? May we not conclude that the glorious luminary, the center of our system of worlds, the bulk of which is estimated to be thirteen hundred thousand times larger than the earth, and so brilliant in luster that the human eye is not permitted to gaze upon his refulgence, is the locality of heaven?

May not that glorious world of light,
To which so many powers are given,
To hold the planets in their flight,
May not that world be heaven?

J. W. H.

CITRONELLE, June 2, 1872.

THE Japanese government has signified its wish that the American Woman's Missionary Society should undertake the education of women of the higher classes in Japan, and numerous applications are received for teachers.

For the Advocate.

What is True Christian Liberality?

A man of wealth goes on a far journey; but before starting he wisely provides means for the expense of the trip. He chooses to place this gold in bank on deposit, in charge of an agent, so that he may, as necessity requires, draw on his agent or banker for funds. He draws a draft for a sum of money for traveling expenses and another for hotel bills, and another for clothing suitable for the circumstances surrounding. His first draft is reluctantly paid; he has to write and beg the lifting of the second, and send an agent expressly to demand the payment of the third. Doubtless, say you, he will withdraw his money from that bank and deposit it in another; for it is his own money, and he has a right to control it; and the banker is the beneficiary, and not the giver of alms, in paying these drafts and holding the moneys. God is the man of wealth; he is on a journey accompanied with servants through time. He has made many men, yea, all men, his bankers, and he is drawing drafts on them for traveling, food and clothing expenses for his servants; and men dream of being very liberal in simply taking from God's treasury, now and then, a little of his money to pay his own drafts. Brethren, do you see the importance of building a church in your midst? That is God's draft on you, as his banker, for a little money to build him a house. Do you see the importance of supporting the minister of Christ? That is God's draft, directed to your conscience, for a little of his money to pay his servant with. So of every good enterprise *felt* to be important in society. It is a draft from God, only for his own money. Now is it liberality on your part to simply, honestly, promptly pay these drafts? *I do not see the liberality.* Now, when the Master draws on you and his box is empty, and *you, out of your own money, pay his draft*, then you may begin to talk of being liberal. But God is the giver of *all* good. Whatever of talent we have is but God's money, deposited with us as bankers; and when we have paid ourselves and all we have, we have simply shown ourselves to be honest bankers, worthy of the trust committed, and no more. God commits to the keeping of one more than to another, and each one is in duty bound to honor every draft made, even to self-sacrifice, and yet he dare not call himself liberal. Great liberality, indeed, in having the free use of God's moneys, and paying therefrom his drafts to meet pressing wants, as they arise in his journey with the church through time! Brother, to be simply honest, you must honor every draft made. There is no danger of paying a forged draft, if you will but notice the signature. It is a plain, legible hand, addressed to your conscience at the instance of Jesus. God's spirit accompanies the draft, and seals it to your heart, and you are by the Spirit (who is eternal verity) made conscious of its correctness. Let us cease to talk of liberality, and talk of sheer honesty, in paying God's drafts on us for his funds to carry on his own work.

B. F. WHITE.

LAKE CHARLES, LA., June 6, 1872.

For the Advocate.

BIRMINGHAM, ALABAMA.

MR. EDITOR: The rapid growth of this place is worthy the attention of the religious as well as of the secular press. When the last Conference met it was too insignificant to be accounted of in the minutes. Now it has a church of one hundred members, and they have completed a handsome church, costing $1,600, and cheap at that. The other churches are moving in the same direction, and for once our Episcopalian and Catholic friends are nearly up with the Methodists. All will soon be occupying new and commodious houses of worship. The Presbyterians will not be far behind, the material for their house being on the ground. The Baptists have a pastor, but have as yet taken no steps for building.

While these temples are rising to the worship of God, the theater is already in full blast, and all the various kinds of city dissipation are numerously patronized. The wonder is, what sustains the town and causes its rapid growth? Like Atlanta, it is built in an old field, with but little wealth around it. But then it has two great lines of railway—northeast and southwest, and south and north, interseeting each other at the middle point; it has immense mineral treasures of coal and iron, in close proximity, on every side; manufacturers have already signified their intention to avail themselves of the extraordinary advantages of the country by purchasing large quantities of real estate in the vicinity; and several heavy iron establishments, that were built and destroyed during the war, have passed into new hands and are being rehabilitated.

A beautiful, healthful country surrounds it, abounding in fine water powers, land, timber, stock and grain. The experiment of Southern manufacturing can be fairly tried here, and if it fails here it is scarcely necessary to repeat it elsewhere.

I regret to state that Bro. Slaughter, the excellent pastor at Elyton and Birmingham, has been transferred to another charge on account of the death of the Rev. E. B. Norton, his brother-in-law, in order that he may be near his widowed sister and her family. Bro. C. C. Ellis is in charge of the work for the present. Yours, etc.,

F. M. GRACE.

JUNE 7, 1872.

For the Advocate.

MRS. LUCINDA AVERA.

This Christian lady died near Black Hawk, Carroll county, Mississippi, about ten o'clock on the night of the thirty-first of May, 1872. Her maiden name was Lane, and she was born near Raleigh, North Carolina, on the seventeenth day of April, 1796. She was married to Samuel Avera March 20, 1814. She was converted and joined the Methodist Episcopal Church in 1823.

Sister Avera was a devoted member of the Methodist Church South for a long time, being among the oldest members in the Black Hawk society. She was devoted to the cause of Christ, feeling always willing and ready to make sacrifices for the Master. In fact she possessed that religion that taught her to trust her God in all things. She was therefore very anxious about the welfare of the church. Her house was long a home for the way-worn itinerant, and many who may read this tribute to her memory will look back with much pleasure to the happy moments they have spent under the roof of this servant of God, with her devoted and pious husband, who some years ago preceded her to the better world. She was the mother of seven children, three dying while young, and four living to be heads of families—three of whom have now gone before, and only one left of that kind and good household. Her son—the only son that lived to be grown—was a minister in the Methodist Episcopal Church South—the Rev. James Avera, a notice of whose death I saw not long since. Some time before the news of his death reached his friends here, Sister Avera informed us that he was dead, though no news of the kind had been received for months after, he having died in Texas. Her friends tried to impress her that it was a mistake, but she insisted on its truth. Here her mind seemed partially to give way, in which state she remained until death, though always clear on religion and her prospects of heaven. She was ready to die, and is gone to join with many loved ones on the other shore. She was a Christian from principle, always feeling her obligations to God to be above all others. She was quite anxious about the support of the ministry and other calls of the church, and ready to respond. She has been known, when pressed for means to meet these demands, to raise the money by knitting and other means of her own handiwork. She has left a vacancy in the hearts of this people and the church which will not be easily filled. But few remain of the older members of this church who were here when Sister Avera came.

"The soul of our sister is gone
To heighten the triumphs above;
Exalted to Jesus' throne,
And clasp'd in the arms of his love."

K. A. JONES.

BLACK HAWK, MISS., June 4, 1872.

NOT WORTH THE CANDLE.—In bygone days there was a phrase used by courts in ordering sales, and to prevent the auctioneer hastily disposing of articles to favor bidders, to preclude which it was required that the article, if of great value, should be up for competition during the time required by a candle to burn one inch; but where articles were not of value equal to that of the candle consumed, such formality was dispensed with; hence the applicability and use of the term to anything of insignificant consideration—"not worth the candle." In the earlier colonial records of Pennsylvania will be found a decree of court condemning a piratical craft which had been captured, to which is annexed the order "that she be sold by the inch of candle." The antiquity of the usage is doubtless much greater than any illustration our country can present, as in France the proverb, "Le jeu ne vaut pas la chandelle," is of no modern origin.—*New York Observer.*

A LONDON physician has applied the magic lantern to the study of diseases of the skin. A transparent photograph of the patient is taken, and then placed in a magic lantern. A strong hydro-oxygen light casts the figure enlarged on a white sheet, and in this way the smallest details are brought out with astonishing minuteness.

LET the simple soul extend unimpeded its fiery energy. The immortal heart should be the leader, but let all your eyes look upward.

PETER'S REPENTANCE.

Where and how he spent his two dismal days following his denial, we know not. After that look from him in the judgment-hall, he never saw his Lord alive again. But as on the third morning we find him and John together, we may believe that it was from the lips of the beloved disciple—the only one of all the twelve that was present at the trial before Pilate, and who stood before the cross—that Peter heard the narrative of that sad day's doings: how they bound and scourged, and mocked and spat upon the Lord; how they nailed him to the cross, and set him up in agony to die. And at each part of the sad recital, how would that heart, softened by penitence, be touched; how would it grieve Peter to remember that he, too, had a share in laying such heavy burdens on the last hours of his Lord's suffering life! That Master whom he had so dishonorably and ungratefully denied, was sleeping in the grave. Was he not ready to exclaim, "Oh! but for one short hour with him!"—a single interview!—that he might tell him how bitterly he repented what he had done, and get from his Master's living, loving lips the assurance that he had been forgiven! But that never was to be. He should never see him more.

Never, grief-blinded man! Thine eye it sees not, thine ear it hears not, neither can that sorrow-burdened heart of thine conceive what even now Jesus is preparing for thee.

The third morning dawns. The Savior rises triumphant from the grave; in rising, sets the angels as sentries before the empty tomb; gives to them the order that, to the first visitants to the sepulcher, this message shall be given: "Go, tell the disciples *and Peter* that he is risen from the dead." This message from the angel Peter had not heard, when he and John ran out together to the sepulcher, and found it empty. But he heard it not long after. Who may tell what strange thoughts that singling out of *him*—that special mention of his name by the angelic watchers of the sepulcher—excited in Peter's heart? How came those angels to think of *him* at such a time as this? It could not have been their own doing. They must have got that message from the Lord himself—been told by him particularly to name *Peter* to the women. But was it not a thing most wonderful that, in the very act of bursting the barriers of the grave, there should be such a remembrance of him on the part of that Master whom he had so lately denied? Was it not an omen for good?

Peter had his rising hopes confirmed, his doubts and fears all quenched, when, some time in the course of the forenoon, waiting till John and he had parted—waiting till he could meet him alone, and speak to him with greater freedom and fullness—Jesus showed himself to Peter. Before he met the others to speak peace, he hastened to meet Peter to speak pardon. One of the first offices of the risen Savior was to wipe away the tears of the penitent.—*Hanna's Life of Christ.*

JEFFERSON'S VIEWS OF OLD AGE.

In his letter to John Adams Jefferson said:

Our next meeting must then be in the country to which they have flown—a country for us not now very far distant. For this journey we shall need neither gold nor silver in our purse, nor scrip, nor coats, nor staves. Nor is the provision for it more easy than the preparation has been kind. Nothing proves, more than this, that the Being who presides over the world is essentially benevolent—stealing from us one by one the faculties, leading us like the horse in his mill, round and round the same beaten circle.

To see what we have seen,
To taste the tasted, and at each return
Less tasteful; o'er our palates to descant
Another vintage—

until, satiated and fatigued with this leaden iteration, we ask our *congé*.

I heard once a very old friend, who had troubled himself with neither poets nor philosophers, say the same thing in prose, that he was tired of pulling off his shoes and stockings at night and putting them on again in the morning. The wish to stay here is gradually extinguished; but not so easy as that of returning once in a while to see how things have gone on. Perhaps, however, one of the elements of future felicity is to be a constant and unimpassioned view of what is the wish of occasional visits. Mercier has given us a vision of the year 2440; but prophecy is one thing and history another. On the whole, however, perhaps it is wise and well to be contented with good things which the Master of the feast places before us, and be thankful for what we have rather than thoughtful about what we have not.

IT IS of no advantage to have a lively mind if we are not just. The perfection of the pendulum is not to go fast, but to be regular.

The Christian Advocate.

THURSDAY, JUNE 20, 1872.

MY FATHER'S HOUSE.

BY J. E. RANKIN, D. D.

My father's house, I see it yet!
Although my manhood's eyes are wet,
To think that I shall never more
Play childhood games around the door;
That I shall never roam the lands
In which that country homestead stands.

Like some sweet picture 'neath the hand
Of patient art, made to expand,
By touch on touch, till it has grown
In height and depth, color or tone,
And from the canvas seems to stand,
True sky, and tree, and solid land!

Across its threshold could I walk,
I should not hear my father talk;
I should not see my mother's form,
Eager to give me a welcome warm;
Nor could I, with old laughter, swoop
Upon the clustered household group.

Strange, that through all these later years,
Still so distinct that home appears;
Strange, that so oft I catch its beams
Stealing across my manhood dreams;
Although I know, between, there waves
The grass upon so many graves!

Is it because 'twas but the type
Of joys in heaven, more sweet, more ripe?
Because of that which Christ prepares,
Each earthly home the meaning bears?
The substance there, the shadow here,
Dawning upon faith's vision clear?

My Father's house before me stands,
Amid the radiant morning-lands!
They gather there, the loved of old,
Walking in white those streets of gold;
Knowing no sickness there, nor pain,
Nor dreading there to die again.

Christian Weekly.

RELIGION AND SCIENCE.

Truth can never be at variance with truth—science never at variance with religion; we speak, of course, of both in their purity; they meet and strengthen man's most glorious thought—*immortality*. And yet you say: "I was more peaceful, more secure, when as a child I shut my eyes upon my mother's breast and slept, without a care, simply enfolding myself in faith. This prescience, this mixing up of reason in everything, one link joined to another from eternity to eternity, snatches a support from me—my confidence in prayer, my wings to God. If they fail, I fall powerless in the dust, without comfort, without hope. I bow before the great and glorious light of knowledge, but it seems to me that therein is human pride, the wish to be as wise as God. 'That you shall be!' said the serpent to man when he would persuade him to eat of the tree of knowledge. Through my intellect I must admit the truth of what astronomy teaches and proves; I see the eternal intellect of God in the building of the whole world—in the small and in the great—where it is joined and fitted together into a never-ending, harmonious whole, and I tremble in my deepest need and sorrow; for what can my prayer effect where all is sternest law?"

You tremble when you see the Almighty revealing himself in love—that Being with whom it is said mind and heart are one; you tremble when you know that he has chosen you to immortality. And I know this by religion, by the holy, everlasting word; science is laid as a stone upon my grave, but religion is that which rolls it away. Yet it is not wholly so. The tiniest flower preaches from its green stalk in the name of science, also furnishing proof of immortality; and with such assurances from faith and science, the immortal will not tremble in his deepest need, nor the wings of prayer fail; you will believe in the eternal law of love as you believe in the eternal law of science.

When a child picks flowers in the field, and brings us the whole handful, one up and one down, all thrown together, then in each individual one we see more clearly the beauty, the harmony in color and form that is so good for our sight. We arrange them, and altogether they blend into a beautiful whole, so that we do not look at one, but at the whole bouquet. This perception of the harmony of beauty is an instinct in us, lying in our eyes and in our ears—these bridges between our souls and the created things around us. Through all our senses there is a striving after the harmonious as shown in all created things, even in the beating of the waves of the air made manifest in sound.

In the Bible we read the words, "God in spirit and in truth," and from this we can best understand the meaning of that which we call a sense of the beautiful. What else can it be than "spirit and truth," this manifestation of God? Even as our own souls shine out of the eye, and in the fine play about the mouth, so surely the image of God shines forth in the creation. There is this harmony of beauty from the smallest leaf and flower to the large full bouquet, from our earth itself to the numberless halls in the rooms of the sky; as far as the eye can see, as far as science can reach, all, both great and small, tells of beauty in harmony.

But if we look at man, of whom we have the highest, most holy word, "Created in the image of God," then the harmony appears to be broken. When we are born we are all alike! As creatures we stand equal in being, able to claim nothing as our right. And how differently God deals to us our talents! Some are so enormously great, others so small. At birth God places us in home and position, and to how many of us is there not allotted the hardest battle? There we are placed, to that we are ushered in; and many may with apparent justice say: "It were better for me that I had never been born!"

But if this were all, human life, even the highest on earth, would not come under the law of the beauty of harmony. That is incredible, it is an injustice, it can never be.

This disharmony of life arises from the fact that we see only a small part of our being, namely, that here upon the earth; there must be a continued life, an immortality.

If our being ended in death here, God's most perfect work would be imperfect, God not righteousness and love, as everything in nature and revelation testifies; and if one points to the human race here as that wherein the harmony is most to be manifested, then all our endeavors sink down to the industry of the coral insect; humanity becomes only a monument of greatness to the Creator; he shows then only his *glory*, but not his highest *love*. All love is not self-love; and we must inherit immortality.

In this rich assurance we are raised toward God, confident that what happens to us happens for our good. Our earthly eye has but a limited vision, our spiritual glance reaches also only to a certain boundary; but on the other side of that, the same law of all-love must also rule. That God knoweth the eternal future cannot make us uneasy; we ourselves are able to form an idea of it; we know perfectly what changes must take place in the course of years, we know the time for the flowers and the fruits, what kinds will grow and thrive, the time of ripening, when the storms will prevail, and when it is the certain rainy season. God must, and in an immensely higher degree, have the same knowledge about his created things—about the worlds of the universe—our earth and the human race. He must know, and a thousand years are to him as a single day is to us; therefore must the development, the fruit-bearing of humanity take place; therefore will the passions rule, and under these characters develop, persons being as powerful fly-wheels in the great machinery. History shows us all this, link fast in link, in the spiritual world as in the material; the eye of wisdom, the Father's eye, encompasses the whole! And shall we then be unable, in our hearts' need, to pray with consolation to this Father, as the Savior prayed: "Take this cup from me; yet not my will but thine be done!" We do not forget these last words; if it is for our good, our prayer will be granted; and if not granted, then let us be as the child that in his sorrow comes to his earthly father, and, not getting his wish granted, is yet refreshed by mild words and kind reasoning, so that the sorrow is softened by tears and the child's trouble lightened. That will also be procured for us by prayer. The eye will find tears, the heart consolation; and who has trodden so far in the paths of the soul that he dare deny that our prayers are as wings that bear us to the sphere from whence God will reach us the olive-branch of his help and grace?

Thus, by walking with open eyes in the path of science, we see the glory of revelation. Human wisdom is only a span in the column of revelation that beareth God; but this span will increase throughout eternity, through faith and with faith. Science is as a chemical proof that says the gold is pure.

Sunday Magazine.

ENJOYING RELIGION.

BY REV. C. A. STORK.

Among the many things that Protestant Christians do with their religion, the last, generally, is to enjoy it. A good many work it. They make it feed the poor, teach the ignorant, rescue the abandoned, reform the state. This is a good use of piety; but it can hardly be said to be the whole of it. Fruit is good; but there is something to be said for flowers too. A certain few do with their religion as very young children do with their roots and seeds—dig them up to see if they are alive and growing. The chief use of their faith to such is to test it and try it:

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

Others, more æsthetical, treat it as something to be adorned. Religion to them is a vase to receive violets and roses and lilies. They are in a continual bother about organs and anthems, liturgies and church architecture, vesper services and other ecclesiastical millinery. Well, the service of God is worthy of all beautiful adornment; but the Founder of Christianity said some very hard things about those who "build the tombs of the prophets," and "make clean the outside of the cup and of the platter." Some, and these come very near enjoyment, make their religion a gymnasium for theological athletics: they strengthen their intellectual muscle with the heavy weights of doctrine, and go up and down the ladders of speculation, and are never so happy as when they can get an unlucky friend to come into the arena and try a fall.

Some ascetical brother will object: "This is not a cross-bearing religion; this is seeking Christ for the loaves and fishes. We ought not to seek religion for enjoyment, but because it is right." Well, that is true enough: the man that seeks religion for joy will miss the joy, because he will not find the religion. But when once Christ is found, and the soul rests in him, why should she not take the full sweetness of love, and, to use a good, homely phrase, "enjoy religion?" Paul was a cross-bearer. He counted all things but loss for Christ; but when he found what he sought, it was "the excellency of Christ." That which redeems the life of the great apostle from a certain repelling loftiness and chill is the evident joy and sweet fragrance of content and peace that flowed down through all, as the rills leap down the cold Alpine heights, laughing and kissing the violets on their border, and making a child-like mirth in the sternness of the mountains.

When we go to church how many faces do we see shining with the soft, placid glow that speaks of a heart washed free from the dust of anxiety and wet in the heavenly fountain? In the social meeting, in the prayers, what a disproportion of sighing, confession and sad yearning to thanksgiving and glad communion. There is a plaintive chord in the utterance of the sincerest that is very sweet, but very depressing. They have worked hard, and they have not effected very much; they have examined themselves, and found it very bad within; they have wreathed the flowers about their faith, and they have confuted sundry heretics and loose thinkers; but æsthetics and polemics are unsatisfying food for the soul. They have had no genuine enjoyment of religion.

We may measure the rarity of this use of religion by the pleasurable shock it gives us when we meet a saint who "rejoices evermore." Scrupulous consciences are rather shy of making too much of enjoyment in sacred things, as if it were something selfish; but there really is not a more beneficent discipline in the flock than the happy, sunny disciple. When the violet and hyacinth, and, later, the honeysuckle and jasmine, flower in the garden, the passers-by linger and drink in the perfume, and have pleasant summer thoughts that all the flush of the hollyhock and tulips cannot call up. A Christian experience full of peaceful joy is like a fragrant garden: it makes men look wistfully that way; it puts soberer, tenderer thoughts into their hearts.

There was an old man in my church once who used to refresh me by the simple, child-like joy there was in his religion. He had a broken, rather formal, stiff prayer, but it was all performed through with a subtle sense of joy. And the people liked to hear him pray the same prayer again and again, because he was happy in it. He never had very much to say, and he was not over wise, nor very spiritual, but in his face and mien and tone there was the dewy freshness and restfulness that come from a peaceful heart, a genuine delight in God and goodness. When he used to walk home with me, after I had got fevered from preaching too hard, or fretted by a lifeless meeting, it seemed like getting into what one fancies the rest of heaven will be. All the hurry and fever and fret seemed charmed away. The fuss and care and regret and turmoil shrank away as the noise of the streets dies off when one slips out into the rustling woods and by the slow babbling brooks. Where did he get it? Well, he got it from God. But how did he get it? Let us see.

Just two things are needful to open the way for joy in religion—trust and humility. "What time I am afraid, I will trust in thee." So said David, and he tried it; and how many songs of exultant praise, of sweet, gentle, brooding content rang from his harp. Trust is the shield that catches a thousand fiery darts of the adversary. It builds a wall within which the flowers of grace bud and bloom, and the trees of the Lord ripen their fruit safe from the harsh winds. Trust in God; and many a storm that buffets others will only lull you to a sweeter rest as it beats against the wall behind which you are sheltered.

But you want another grace, and then love will have room to do its perfect work in you—you want humility. The sainted Payson had as much joy as a diseased body and morbid body would let any man have; but he said he never was happy in his religion till he was willing to be nothing. Pride opens more heart-sores, and dashes from the lips more refreshing cups, than most Christians are aware. If you have anything you pride yourself on—good looks, family, intellect, manners, money, piety, zeal, whatever it is—just get the pruning hook of the gardener and cut it down to the ground, and then grub it up by the roots, till you can say honestly, "God forbid that I should glory save in the cross of our Lord Jesus Christ;" and when it is all gone you will be a happy Christian.

There is enjoyment in religion for every disciple; but he must first build the wall of trust, and then cultivate the ground-plant—humility; then there will be summer stillness and perfume in all his garden.—*Canada Christian Advocate.*

WHY SATAN TREMBLES.

BY LADY LISTON FOULIS.

The two emissaries from the Prince of Darkness now enter a room, where a sick one is pleading earnestly with her Lord for some special boon. They catch the words:

"Dear Lord, *do* let me go."

They stop at the door to listen and consult, not caring to advance further.

"Listen!" says the younger one, "listen! What is it she asks for?"

"O, she wants to be well enough to attend the services in church on Sabbath. It seems to be a great day with these Christians; and well may they remember the death of him who thus robbed us of so many victims."

"What shall we do? Shall we let her go, or hinder her?"

"O, let her go—for I have seen men try to hide behind the pillars of the temple as well as among the trees of the garden. You see, if we hinder her, she will have her Lord's presence all to herself at home, without the distractions she will meet with in the public service; and then she will humble herself under what she will call 'loving, needed chastisement.' So the last error would be worse than the first. Yes, better let her go; and, when she returns, we can return also, with temptations of various kinds, which will soon make her forget the too holy service."

"You are more hopeful than I am. For my part, I always tremble, lest those who love the Lord and speak to him in that style, should elude our grasp forever."

"Anyhow, we are wasting time here at present. Let's be off."

* * * * * *

The sick one lies down with a shade of anxiety and trouble on her countenance; but, while she gazes sadly out into the deepening twilight, a soft whisper reaches her ear. It comes from one of two shining ones who, all unseen, have been watching by the bed. They are of those ministering spirits of whom it is written: "He shall give his angels charge over thee, to keep thee in all thy ways."

"Sister," said the gentle voice, "didst thou hear what said these evil ones? Fear not, but see thou outwit them. Rest not in the ordinance, but in thy Lord; go with faith and love, trembling for very joy, to remember the dying love of thy dear Lord; and let the communion thou hast with him at his table be continued in thy daily life; and then, though these evil ones return, they cannot hurt thee. Let temptation in any form, be it sickness, business, or trial of any kind, only drive thee closer to thy Lord. Be this thy song on returning from the holy feast:

"With great delight I sat me down
Under his loving shade;
His fruit was sweet unto my taste,
As if with honey laid.

"He brought me to his house of wine,
And there he feasted me;
His banner over me was love,
His love my canopy.

"The left-hand of my well-beloved
Under my head did rest;
His right hand did embrace me while
I leaned upon his breast.

"He filled my longing, hungry soul
With finest of the wheat;
He made my drooping heart rejoice
With kisses, O so sweet!

"The 'chiefest of ten thousand,' thou
Art ever in my sight,
My 'altogether lovely' One,
My Lord, my life, my light.

"Fare thee well."—*New York Observer.*

A THOUGHT FOR THE TIMES.—The "heathen Chinee" prides himself on paying up all his debts at the beginning of each year, and places over his door an emblem that he is square with the world. This custom prevails throughout the empire, and must be complied with to secure a good financial standing.

IT IS A significant fact that the column headed "Amusing" in the London weekly *Public Opinion* is recruited almost entirely by selections from the American press.

A GERMAN WRITER, complaining of the difficulties in the pronunciation of the English language, cites the word Boz, which he says is pronounced Dickens.

A CHINAMAN, on his examination for membership, in response to the question, "How he found Jesus?" answered: "I no find Jesus at all; he find me."

RELIGIOUS INTELLIGENCE.

ONE HUNDRED YEARS AGO the proportion of communicants to the population in the United States was one in fifteen. Fifty years ago it was one in twelve. Thirty years ago one in nine, and now it is about one in seven.

THE New York city missionaries of the Episcopal Church report that they have, during the past year, furnished 85,000 meals to the poor, preached to 30,000, and visited 20,000 in prisons, reaching in various ways in all 70,000.

THE Presbyterian Church, according to a report made at the General Assembly, Detroit, has 710 foreign missionaries in the field, 4,203 members of mission churches, and 10,000 Sabbath school children among the heathen. The work is pronounced in a very healthful and prosperous condition.

AT THE stated meeting of the Board of Managers, March 8, William H. Allen, LL. D., president of Girard College, was unanimously elected president of the American Bible Society. Appropriations were made for the year ensuing, for Bible work in foreign lands, amounting to $66,310. The departure was announced of the Rev. W. H. Norris, as special agent to Santo Domingo.

WORTH CONSIDERING.—The *Roman Catholic Telegraph*, of Cincinnati, argues sensibly against the waste of time and money required by public processions, and calculates that the last St. Patrick's celebration cost at least $300,000, estimating it at $5 a man. With that sum twelve hundred families could have been transported west of the Mississippi, and one hundred and sixty acres of land given to each.

THE Presbyterian mission in Rio Janeiro report, in the May number of the *Foreign Missionary*: "The results of our work during the year have been most encouraging. The attitude of the public mind is constantly becoming more and more favorable. The influence of the gospel is at work here now as never before. Several new stations for preaching could be and ought to be opened without delay."

CHEERING PROGRESS.—Bismarck is making noble progress in casting off the papal yoke from his country. He has gone far to remove the schools from the hands of the clergy, and now is about to secure the enactment of two bills, one permitting civil marriage at the option of the parties, and the other allowing a Prussian subject to leave the pale of any church, and cease to pay dues to it without conditions or penalties.

THE Presbyterians of London propose to raise $150,000 to aid in building forty new churches, which are to cost not less than $15,000 and not more than $25,000 each. Each church is to receive a grant of $3,350. The first half of this is not to be given till half of the whole sum to be expended on the church has been raised, and the second half is to be withheld till three-fourths have been obtained.

AMERICAN COLONIZATION SOCIETY.—The directors of the American Colonization Society, on Thursday, January 18, closed their annual meeting in Washington. In view of the increased number of applications for passage to Liberia in the ship which is to sail in May next, under the auspices of the society, over two thousand names already having been enrolled, they resolved to make renewed efforts to increase their funds.

THE Paris correspondent of the London *Times* prophesies that the effort of the Ultramontanes in the French Assembly to push Thiers into a demonstration on behalf of the temporal power of the Pope will amount to nothing. He says: "It is highly probable there may be a splash made, to keep up appearances; but it will not amount to anything, and the Pope will be left to protect his own temporal power as best he may until the end of April."

TURKS MORE TOLERANT THAN PAPISTS.—Recent events have caused the recognition of the rights of religious liberty in Syria, and Mohammedans can now become Christians without molestation. On the portions of Mount Lebanon where Rome has the power, there is, however, no toleration for Protestants. Papal priests recently cruelly scourged back into their church a community of simple-minded Christians who had been under Protestant instruction six months.

THE PEOPLE DECIDING.—The recent Legislature of Massachusetts passed a bill prohibiting the sale of fermented liquors, but giving the people permission to vote upon the question on the first Tuesday in May. Of one hundred and sixty-two towns where the vote was taken, one hundred and nine voted to prohibit the sale, and fifty-two (in which nearly all the large cities were included) to permit it. As the law forbids the sale in the places that did not vote, the people of Massachusetts are strongly opposed to the liquor traffic.

RESULTS OF PAPAL TEACHINGS.—Rev. Mr. Robertson, of Scotland, who has been familiar with the state of religion in France for twenty-seven years, says: "I have no hesitation in saying that there are heathen tribes that are practically nearer the truth than the new Ultramontanes in France. All worship of God seems to have disappeared, being replaced by a devotion to the blessed Virgin. The Holy Trinity is replaced by a new one, 'Jesus, Mary, Joseph,' who are put quite on a level."

SPEAKING for the London Missionary Society at Gloucester, the Rev. Griffith John said there were at present seventy thousand Christian converts now in China. It had been asked by some of the Chinese, who were thorough business men: "How much will you give me to love the Lord Jesus Christ?" (The congregation laughed.) "Aye," he said, "you smile; but there's a great deal of that principle in this country, I can tell you."

THE Presbyterians of Ireland are moving in earnest opposition to the demand of the Roman Catholic prelates for separate denominational schools. The present educational system of Ireland, which was in great part the device of Archbishop Whately, provides for the union of literary and moral instruction and the separate inculcation of religious truth. This system the prelates are determined to overthrow; and it is the system which the Presbyterians are leagued to defend.

REV. HENRY M. BOOTH finds a needy and not altogether discouraging field for missionary labor among the Spaniards, Indians, Half-breeds and Negroes of Central America. Altogether there are two million of these people. Their character and the presence and sway of Jesuitism are the main discouragements to be faced. But commerce is waking up new ideas among the people, all religions are protected by treaty, and there is a growing desire for education and the religion of the Protestants.

THERE are in the United States 117 theological seminaries. Of these the Baptists and the Roman Catholics have each 17; the Presbyterians and the Lutherans each 14; the Episcopalians, 12; the Methodists, 10; the Congregationalists, 7; the Reformed Church and the United Presbyterians each 4; the Free Will Baptists, the Christians and the Universalists each 2; and the Unitarians, the Moravians, the African Methodists, the Union Evangelicals, the Swedenborgians, and the United Brethren, one apiece; while there are six "unknown."

IN THE BEGINNING of 1871 as many as 1,644 Jesuit missionaries were ordained, of whom 168 were in Europe, 352 in Asia, 159 in Africa, 815 in North America, 337 in South America, 96 in Australia, including the Philippine Islands and the Dutch Islands in the South of Asia; 17 were sent traveling. The greatest number of missionaries were from the province of Castilia, 291; Arragonia, 177; Lyons, 173, and Germany, 135. The latter were distributed as follows: Asia, chiefly India, 54; Africa, 9; North America, 39; South America, 35, and 4 were traveling.

THE JEWS.—It is said there is no place on the globe, where Jews are resident, where the gospel is not preached, and the gospel among them has secured many trophies. Of 30,000 Jews residing in London, 2,000 are members of Christian churches. Of 18,000 in Berlin, 2,000 are said to be converted; in the University, three years ago, twenty-eight professors were Christian Jews. The total number of Jews in Europe is reckoned at 3,431,700, and of these 20,000 are reckoned as Christian converts. In the Episcopal Church in England 100 ministers are Jews by birth.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS. The income of the society is about £8,000 a year. They have twenty-five missionaries in France, Germany, Italy, North Africa, the Danubian Principalities, London, Manchester, Birmingham and Bristol. The results of missions to the Jews have been that there are now between 20,000 and 30,000 in the Protestant Christian faith in England and on the Continent. About 400 of these are ministers and missionaries of various denominations, 100 being missionaries to their own brethren according to the flesh.

THE WALDENSIANS.—The first General Assembly of the Waldensian Church was recently convened at Florence, and the proceedings are reported to have been of great interest. More than sixty ministers, evangelists and deputies from the Waldensian churches were present, while many persons of note connected with the evangelical churches of Italy participated in the exercises. Spirited addresses were delivered, and a new impulse given to the cause of missionary labor and Christian union. This meeting of the Assembly—the first ever held—has a historical significance, and cannot fail to exert a happy influence.

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LOUISIANA CONFERENCE.

CHANGE OF TIME.

Bishop Pierce authorizes us to announce that the time of holding the Lonisiana Conference is changed from the eleventh of December to the eighth of January.

THE GIFT OF POWER.

Ordinarily God works through human instruments in bringing about the salvation of souls. It is the privilege of believing men and women to convert the sinner from the error of his ways, and to turn many to righteousness. "He that winneth souls is wise," "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." This work is by eminence the Christian's highest honor and glory, and surpassing in importance all the undertakings and achievements of the world. It should be his constant study and effort to save some from death, and the evidence of having led any to Christ should be his supreme joy and satisfaction.

It is conceded that the agency of the Holy Spirit is essential to the work, and that his operations must be direct in reproving, awakening and converting the soul. The point we are apt to overlook, however, is the need of the Spirit to qualify the instrument. Wisdom, tact, learning, eloquence, sympathy and devotion are recognized, and also the general features of religious experience; but the special aid of the Spirit is sought more with reference to his operations upon the sinner than his sanctifying influence in those who seek to compass his salvation. The Holy Ghost is thought of, prayed for as acting outside of, rather than in and through the believer. Both conceptions are important, but the latter, perhaps, should lie nearest to us in laboring for the conversion of the ungodly. As instruments Christians must themselves be filled with the Spirit, and receive the special gift of power. The conversion of the thousands on the day of Pentecost was connected with the gift of the Spirit to the disciples and apostles. Till they were "endued with power from on high" the first preachers were commanded to tarry at Jerusalem. Until this came it was useless for them to go forth. It was a personal qualification essential to the success of their ministry. Besides the general operations of the Holy Spirit, moving abroad and acting upon the world, it was needful that they should be specially anointed with the unction of the Holy One.

To preach the gospel "with the Holy Ghost sent down from heaven," the preacher himself must be permeated and fused with the baptism of fire. All other gifts and qualifications may be taken up and wielded for good by the Spirit, but without his presence they will fail of saving effect. Intellect, taste, and a certain class of emotions may be gratified and awakened by art and culture, but contrition, faith and genuine conversion will not be produced. To save souls the Christian must not only look to the Holy Spirit acting upon those whom he would bring to repentance, but he must see to it that he is himself a temple of the Holy Ghost. It is comparatively useless to pray for the Spirit to convince and awaken sinners while our own hearts are but partially imbued with his presence. To draw others to the cross we must ourselves live at its foot and be crucified with Christ.

While our thoughts are ranging abroad, and the condition of an unconverted world presses heavily upon our hearts, it is right that we should pray for the baptism of the nations, and that the language of the prophet should rise to our lips: "Come from the four winds, O breath, and breathe upon these slain, that they may live." At the same time there is a want nearer home. The lips of the prophet himself must be touched with a live coal "from off the altar" before he can effectually prophesy to the dry bones. It is this gift of power, this special qualification of the Holy Spirit which every Christian must have in order to be instrumental in saving others. Barren pastorates, fruitless professors, parents with ungodly children, religious lives with no seals of souls converted, often find their explanation in the single fact that this gift of power has never been realized. We have thought of the Spirit as operating upon the unconverted, as abroad to reprove the world, while we have reflected but little upon the surpassing and vital necessity of his acting in and through the believing instrument.

Wonderful results would be at once manifested if Christians could be brought to seek and experience this special work of the Holy Spirit. Walking closely with God, they would be able to take hold on his strength, they would have a wisdom which none could gainsay, and the word of the Lord would grow and prevail mightily. Their prayers, songs and exhortations would have a melting and irresistible influence, and their very presence would radiate the love glowing within them. Our appeal is to the individual Christian. The world must be saved through you, and only through you as "endued with power from on high." It is useless to think of the salvation of others until you are saved yourself, and until divinely qualified to pull them out of fire. Never mind the church, with its multitudinous aggregates, but take your own heart and lay it upon the altar. Ask God to give you this wisdom, which shall enable you to save a soul from death.

SCRAMBLE FOR OFFICE.

For some reasons not apparent to outsiders, Dr. Crary, for the past eight years editor of the *Central Christian Advocate* of St. Louis, declined being a candidate for re-election, and the Northern General Conference elected Dr. Fry. Dr. Crary, in one communication, speaks of the election of General Conference officers as "the slaughter of the innocents," and in a final article the following paragraph occurs:

We have always contended that the highest place in the church is in the pulpit, and the scramble for petty offices in the church is a most unseemly and unministerial work. Men have been at Brooklyn for a month, neglecting their pastoral work to electioneer themselves into some position which, compared to a good station, would be regarded by any true preacher as contemptible. We never have looked for such places, and never will.

The *Methodist*, referring to the same subject, remarks:

The elections to office are a great, not to say intolerable, burden to the General Conference, and give it as much the complexion of a political convention as of a legislative assembly. According to our count, nearly one hundred and fifty ministerial members of the Conference were voted for as candidates for salaried or unsalaried offices. The amount of canvassing and caucusing was prodigious, and prevented in many instances full attention to the legislative business of the body. Where so many personal interests are involved, it is difficult for members to approach the consideration of general questions without a bias. It is even now an inquiry of moment whether it were not wise for the Conference to remit the election of many officers to the boards of which it has become the creator. It was obvious that, a few important officers excepted, most of the elections were, for the majority of the delegates, the merest guess-work. Good men have doubtless been chosen; but the *plan* is not a wise one for bringing the very best men to the front.

It appears from this and other testimony that there was heavy competition, and much persistent and shrewd electioneering. In these respects it would seem that the General Conference at Brooklyn was but little above the level of an ordinary political convention. Their connection with political matters and their intimate affiliation with politicians have largely tended to this result. It is also one of the evils of a vast, rich and overgrown connection. Where there is such an extensive patronage to be dispensed, and so many well-paid offices to be filled, these best gifts are apt to be earnestly coveted. The temptation is strong, and human nature will crop out, in spite of ministerial vows, and the general purpose to lead a saintly and unworldly life. Wealth and patronage are as dangerous to the church as to the State, and lead to analogous evils. A well-paid and successful pastorate is certainly more desirable than any other position, but the average rank and file of effective preachers do not lie upon beds of down. Poor pay, hard work and many sacrifices make these positions of prominence, with their assured salaries, to them most desirable to look upon. We have, however, no sympathy to waste upon a man who has failed of an editorship. Whether by compulsory resignation, or by being left out or turned out, he is a lucky dog any way, and to be congratulated on his deliverance from the most exacting drudgery and the most galling bondage.

REV. W. H. MILBURN is spending a few weeks in New Orleans. His sight is entirely lost, but he is in robust health, and preaches without weariness to himself or his hearers. Last Sunday he preached in the morning at the church on Louisiana avenue, and at night he filled the pulpit of the Felicity Street church. Next Sabbath he preaches at Felicity Street in the morning, and at the Carondelet St. church at night.

SEE ADVERTISEMENT of Emory and Henry College. This institution is one of the best, in a flourishing condition, and offers great inducements on the score of healthful location, excellent religious influences, and a high standard of scholarship. We should be glad to intrust the education of our own boys to the care of Dr. Wiley. The fall session begins on the fifteenth of August next.

THE Huntsville Female College begins its next session on September 4, 1872. This institution, we observe, is now under the presidency of Rev. George W. F. Price, late president of the Tuskegee Female College. The institution is well located, well appointed in every respect, and the prince of preachers and teachers is at its head.

THE catalogue of Randolph Macon College, for the collegiate year 1871–72, represents this old and excellent institution as enjoying a high degree of prosperity. The commencement exercises begin on Tuesday, the twenty-fifth instant, and close on Thursday, the twenty-seventh. The next session opens on the last Thursday of September.

BOOK AGENTS.—The following book agents were elected by the Northern General Conference:

Reuben Nelson, D. D., of the Wyoming Conference, principal of the Seminary at Kingston, Pennsylvania, and James H. Phillips, Esq., of Cincinnati, for many years connected with the Book Concern at Cincinnati, were elected agents of the Book Concern at New York.

Rev. Drs. Hitchcock and Walden, the former of the Rock River Conference and the latter of the Cincinnati Conference, were re-elected agents of the Western Book Concern.

For the Advocate.

A Visit to the Mammoth Cave, Kentucky.

How wonderful the works of God we see
Around us spread, in such variety!
The trees, the plants, the flowers of household fame,
Differ in size and shape, yet look the same.
Our hills and valleys treasures still unfold,
To thinking minds, more precious far than gold;
Displaying wisdom of creative power,
In rocky caves, as well as tiny flower,
Where skillful hands invisible are seen,
With finished touch of beauty's fadeless beam,
Which art can never equal or create,
Gifted with genius in its highest state.

MR. EDITOR: Although this vast cavern has often been described, and the world made acquainted with its magnitude and grandeur, and its various resources opened to the naturalist for scientific knowledge in their different branches of chemistry, geology and zoology, where a book is found laid open to read with never-failing interest; yet every mind has a vision of its own, and variety is as much of an attribute in the creation of the intellectual as in the physical world, and most wisely designed for our happiness and improvement in this present state of existence, producing that harmony, even in contrast, like the notes of a well-tuned instrument, whose music charms the ear, or the blending of the beautiful bow in the softest shades, though distinct in its primeval colors, but most delightful to contemplate in the works of God.

This cave can well be classed with two of the greatest wonders of the world—Niagara and the volcano of Mount Vesuvius.

To stand upon the verge of the great cataract and listen to the solemn music of its voice, as its mighty volume of waters rush down its precipice in the fathomless gulf below, we have been profoundly awe-struck with the power and majesty of God, as if speaking to us from eternity in its ceaseless roar of undying eloquence, in the sound of its language, Forever! forever! forever! while we poor mortals were shrinking into nothingness in his sight, soon to pass away to be lost in the infinite.

We have also stood upon Mount Vesuvius at night, and beheld the display of sublime grandeur in one of its magnificent eruptions, with which nothing on this earth could compare, and to our imagination it presented a faint illustration of that period when an angel should descend from heaven to pronounce our doom, and say that time should be no longer; when the whole planetary system should be seen rushing from their orbits in the dissolution of the world.

"In his hand also are the deep places of the earth;" and in this dark cavern what wonders are revealed! At first, thought turns within, and the invisible seizes upon the soul.

"Darkness and silence, solemn sister-twins."

But artificial light soon reveals in its dark recesses such creations of natural beauty that we are lost in wonder and astonishment. Its long, arched walls, lofty columns sustaining roofs of fret-work, mosaics wrought by the finger of God, Gothic halls, grottoes ornamented by stalactites of varied shapes, even to an armed chair; Pulpit Rock, a room called a Methodist chapel, where, fifty years ago, a sermon was preached, and its rude seats still remain as they were used then; a Giant's Coffin, which would compare with those of the Kings of Basham; the labyrinth among rocks—steps to descend and ascend in the dark winding ways; lofty domes of most ingenious structure. One called Gorin's surpassed all others we saw, being two hundred feet in height and sixty in breadth. A natural window on one side gave us a view within, by the aid of a lamp below. Its smoothly-polished walls looked as if hung with a rich drapery or curtain, suspended from above, with a valance some feet in depth, bordered by a tracery-work resembling fringe; two rows, so exact and regular that the imitation was perfect, as if designed for a graceful ornament. We looked up with wonder and admiration, and down its depths below with a shudder. There were other domes of less magnitude, but equally wonderful in their formation. We drank from fresh springs of water gurgling up from its quaint pavements as we passed along from one chamber to another, with new developments to surprise and interest the stranger in this subterranean cavern. The acute angle leading to a [illegible] avenue of some length presented upon its ceiling a curious picture in black gypsum on white ground, called the Giant's Wife and Child, in a sitting posture, opposite each other. Their attitudes, shape and costume resembled those seen on the monuments of Egypt. The face in profile-head, with a turban, was perfectly Oriental in appearance; other figures, also, of wonderful designs. We entered the Star Chamber, which appears to be the central place of exhibition. Here the guide takes advantage of the overhanging cliff, in its singular structure, to surprise his company with a panorama, of his own ingenuity, of varied scenes of the day. After we were seated he withdrew all lights and left us in darkness, except a twinkling of the stars above; at length he had the dawn and sun-rising at a distance between some rocks, until the day appeared, and we finished what is called the short route, which, for the want of time, did not extend to the Echo river. A week could be spent in admiring this marvelous work of nature. Our guide told us a party of fifty from Georgia had preceded us, and had been sent out to explore the cave for the express purpose of observation, and that there were a vast number of miles yet to be seen, still unexplored. "For the works of the Lord are great, sought out of all them that have pleasure therein;" and "He has made his wonderful works to be remembered." S. B. T.

ACQUITTAL OF DR. HUSTON.

It is with unspeakable pleasure we make the announcement that, after a full and most searching investigation of the charges against the Rev. Dr. L. D. Huston, the committee have rendered a *unanimous* verdict of acquittal. No case was ever more thoroughly and exhaustively investigated than the one which was concluded on Saturday morning last. The rumors and statements were set forth in regular order, and their examination occupied two weeks. The investigation was conducted by the Rev. Samuel Rodgers, presiding elder of East Baltimore district. After taking ample time for preparation, the accused was cited to appear and answer. Mr. Rodgers, it is proper to remark, is a man of unimpeachable integrity and purity of character. He is inflexibly just, and has an intelligent appreciation of the responsibilities of his position. To the hands of such a man was committed the entire conduct of the trial—all questions as to the competency of witnesses or admissibility of evidence were by him decided, and the form of the charges and the mode of examination were exclusively regulated by him, the members of the committee only performing, according to the discipline of the church, the duties of jurors. All this may be said with equal propriety of the Rev. James S. Gardiner, counsel for the prosecution. The counsel for the defense was the Rev. Dr. Roszell, whose name forms an important part of the history of American Methodism, and who is as loyal to his church as was his illustrious ancestor.

Unfortunately Dr. Roszell was taken sick at the very commencement of the proceedings, and it became necessary to engage the services of the Rev. F. H. Richey as his assistant. Mr. Richey was not even personally known to Dr. Huston. He had not been present at the late session of the Conference at Warrenton, and was therefore entirely free from bias on the subject. Bro. Richey is a quiet and unobtrusive man, but displayed a thorough acquaintance with the rules of evidence and the laws of the church. He has been one of the most faithful and devoted members of the Baltimore Conference for the last thirty years.

The committee consisted of five of our ablest and best ministers. Rev. Dr. Nelsen Head, a man of clear, sound, incisive intellect and large heart, was chairman. His discriminating mind, with the aid of his excellent colleagues, grasped every question, and each and every particle of evidence was sifted to the bottom.

The Rev. L. H. Crenshaw is perhaps one of the sturdiest men, heart and head, we have in the connection. The Rev. P. H. Whisner, a devoted and scholarly man, is singularly free from the usual liabilities to prejudice. The Rev. J. A. Spangler is a man of clear judgment and a fair and discriminating mind, and although living in the immediate neighborhood of the principal witness, yet showed himself entirely free from all prejudice either for or against the accused. The Rev. Thomas E. Carson is a man of sound understanding and vigorous intellect, and his name in Baltimore, where he is well known, is a sufficient guarantee that any decision in which he would unite would be one which would be fully justified by the evidence.

At ten o'clock on the morning of the eighth the presiding elder called and made the official announcement of the result to Dr. Huston, in the presence of Mrs. Huston and the Rev. John Poisal. The committee *unanimously declare that the charge of immorality is not sustained, because none of the specifications had been sustained.*

NELSEN HEAD,
L. H. CRENSHAW,
J. N. SPANGLER,
THOMAS E. CARSON,
P. H. WHISNER,
Committee.

Baltimore Episcopal Methodist.

Centenary College, Jackson, Louisiana.

COMMENCEMENT EXERCISES.

The regular examination of the classes will be conducted July 3–5.

The commencement sermon will be delivered by the Rev. William V. Tudor, of New Orleans, on Sunday, July 7, at eleven A. M.

On Monday night will be the exhibition of the preparatory department.

On Tuesday, the ninth, at eleven A. M., the president will deliver an address to the literary societies.

On Tuesday night will be the exhibition of the literary societies.

The next term begins on the first Monday in October.

C. G. ANDREWS, President.

RANDOLPH MACON COLLEGE.

MR. EDITOR: I send you the catalogue of Randolph Macon College for the collegiate year 1871–72, which will give you many gratifying evidences of the increasing prosperity of this institution. The one hundred and sixty-seven matriculates of this session is an increase of twenty-five over any previous session since the war, and of these thirty-two are preparing for the ministry. Twenty-seven are sons of itinerant ministers of the Methodist Episcopal Church South, all of whom we educate free of tuition fees. Thus this college dispenses a noble charity of not less than $4,150, and is doing a great work for the church, especially for the Virginia and Baltimore Conferences.

This session has been one of the most pleasant and harmonious in the history of the institution. It has been specially blessed in the very decided religious influence which has pervaded the minds of the students, of whom fifteen have been converted and added to the church. I rejoice to record the name of the oldest son of our accomplished president, Dr. Duncan, among this number.

Our commencement exercises will take place on Thursday, the twenty-seventh of June. The occasion will be one of unusual interest. The new and elegant literary halls will be dedicated, and addresses will be delivered by Hon. A. M. Keiley, mayor of Richmond, and J. H. Guy, Esq., an alumnus. The Board of Trustees will meet on the twenty-fifth of June; and as the fiscal condition of the college has greatly improved, they are expected to make such additions and repairs to the college buildings as may be demanded by the rapidly increasing patronage of the institution.

I am, very truly,

A. G. BROWN,
Financial Sec'y R. M. College.

ASHLAND, VA., May 30, 1872.

REV. E. E. HOSS.—We learn from good authority that Rev. E. E. Hoss has been transferred from Knoxville station to the Pacific Conference, likely to be stationed in San Francisco. We do not like the idea of losing such men as Bro. Hoss from our ranks. We congratulate the Pacific brethren upon this accession to their numbers. Bro. Hoss is a young man of promise. His scientific and literary attainments are superior for one of his age, and he is an earnest, unctional, eloquent preacher. He goes with our best wishes for his success in the far West. We have not learned what provision is to be made for Knoxville till Conference.—*Holston Methodist.*

DEATH OF JUDGE HOLT.—The community of Macon has been deprived of one of its most venerable and esteemed citizens, and the Methodist Church of a devoted and consistent member, by the death of Judge Asa Holt, which occurred in Macon on the twenty-sixth of May. He had attained the ripe old age of four-score and three years, with an unblemished reputation for business integrity and Christian faithfulness. His end was peaceful. In accordance with a pledge given many years ago, Rev. J. E. Evans, D. D., of Savannah, having survived his old friend, conducted the funeral services in the presence of a very large congregation.—*Southern Christian Advocate.*

Married.

By the Rev. J. L. Skipper, on the ninth of June, at nine A. M., at the residence of the bride's mother, Mr. B. M. DUNN to Miss SECLUDY CALOWAY, all of Coaccuh county, Alabama.

On the twelfth of June, at seven P. M., at the residence of the bride's mother, by the Rev. J. L. Skipper, Mr. N. B. PUARNAL, of Covington county, Alabama, to Miss LAURA A. HINSONS, of Butler county, Alabama.

May 25, by the Rev. T. F. Mangum, at the Methodist Episcopal Church South at Uniontown, Mr. CHARLES JOUTHETT, of Vicksburg, Mississippi, to Miss LIZZIE OTEY, of Ualontown, Alabama.

June 5, at the residence of Colonel Ross, of Perry county, by the same, J. W. WATTS, son of Ex-Governor Watts, to Miss NANNIE SANDERS.

Obituaries.

DIED, of pneumonia, in Opelousas, April 4, 1872, JAMES G. HAYES, infant daughter of James G. Hayes, deceased, and Maggie M. Hayes, after an illness of twelve days, aged one year and thirteen days.

DIED, near Fayette, Mississippi, June 1, 1872, CARROLL SHIELDS, infant son of Ella S. and the late C. C. Carpenter, aged one year, one month and fifteen days.

Only a little child!—a life whose beginning and end were so near together that the world will not know its existence. Yet in that short time the child had found the way to loving hearts that now vainly yearn for the sound of his voice and for his gentle caressings. L.

DIED, on the second of June 1872, at the residence of his uncle, George Brewer, of this city, CHARLES W. L. BREWER, aged twenty-five years, three months and twenty-five days.

The subject of this notice lost his parents when but a small child, and was adopted by his uncle and aunt, George and Mary Brewer, who performed for him the part of kind and affectionate parents. Having inherited a disease from his mother, which rendered him ever delicate, and at last carried him prematurely to the grave, he was fortunate in falling under the tutelage and training of such tender, regardful and pious persons. He was also favored in enjoying the benefits of the Morean Street Sabbath school while growing up. Such influences could not fail to make a powerful impression upon his character and conduct in life. Not only was he a model of morality, temperance and energetic industry, but his afflictions had developed in him a patience, meekness, gentleness and tenderness of disposition which we seldom meet with in Christians of far more demonstrativeness of character. These, too, though he had not been a formal communicant of the church nor an open professor of religion, led him at the last to give such expressions to his confidence and trust in the Savior as to assure pious ones left behind, if faithful, of a happier association in heaven.

PASTOR.

NEW ORLEANS, LA., June 8, 1872.

DIED, in the parsonage at Ocean Springs, on Saturday, May 18, MRS. ELIZABETH TAYLOR, the adopted daughter of Rev. P. H. Napier, and consort of Rev. E. J. Taylor, after a painful illness of three weeks, which she bore with patient Christian resignation. She was the subject of sore affliction for nearly four months previous to the attack which ended her earthly sufferings. She was born in Clarke county, Mississippi, and was about twenty-six years and three months old. She joined the Methodist Protestant Church when about ten years old, and in 1852 was taken by Rev. P. H. Napier and his wife, and they, having no children, adopted her as their daughter and educated her. In the autumn of 1869 she was married to the Rev. E. J. Taylor. Her adopted father says of her: "She proved to be a great comfort to myself and wife; was a most affectionate and dutiful daughter, and a firm, earnest, consistent Christian; had many warm friends—no enemies. She was retiring in her disposition, loved home, good books, the services of God's house, and faithfully performed the duties of daughter, sister, wife, mother and friend."

She suffered much, but spoke often of her confidence of future happiness. She was impressed from the beginning of her attack that she would never recover, and expressed her confidence in having made her peace with God. When she came to the last moment, standing just on the shore, her eyes fixed on her future inheritance, with an inexpressible smile playing upon her lips and features for the space of five or ten minutes, something broke the spell, and she exclaimed: "Why, Uncle Philip, I thought I was in heaven!" He asked her if it was a beautiful place. She said it was; and after a few moments, without a struggle, entered her glorious rest.

D. M. D.

TRIBUTE OF RESPECT.

The Quarterly Conference of Ocean Springs circuit, May 18, 1872, appointed a committee to draft a preamble and resolutions in memoriam of Sister Elizabeth, wife of our pastor, Rev. E. J. Taylor:

Whereas, It has pleased God, in his wisdom, to remove from earth our beloved sister, and wife of our pastor, Rev. E. J. Taylor, by death, on the eighteenth of May; therefore,

Resolved, That we deeply sympathize with our brother and pastor in his irreparable loss and loneliness.

Resolved, That in the life and death of Sister Taylor we have encouragement to live devotedly for God.

D. M. DUNLAP,
M. S. PARK,
W. C. CHAMBERLIN,
Committee.

OCEAN SPRINGS, May 24, 1872.

DR. MILES HAMPTON HARPER, son of the late Rev. Miles Harper, was born in Marion county, Mississippi, May 12, 1826. His mother's maiden name was Samantha Forde. He graduated in medicine at the University of Louisiana in 1850; was married to Miss Littia Ann Lum, of Natchez, Mississippi, August 4, 1851, by Rev. Dr. Watkins; and died of pneumonia, on Sunday, March 10, 1872.

Dr. Harper lived for some twelve years on Sicily Island, in the parish of Catahoula, and practiced his profession very extensively and successfully. Some two years since he returned to Monticello, the old homestead in Texas parish, and there we buried him, though he died away from home.

He was a man of bright and happy spirit. Active, energetic and industrious, he loved his profession, and rejoiced to relieve human suffering. As a man and a physician he was dear to us all.

Dr. Harper became a member of the Methodist Church in early life, and continued within its pale ever afterward, though for some years past he was in a state of religious declension, so that neither in enjoyment nor zeal was he as in former days. He was, however, several months before his death, greatly revived and restored. He took up family prayer, was zealous for the church, and found much pleasure in religious conversation.

From his knowledge of his constitution and the violence of his attack, he was soon convinced that it must prove fatal. At this he was not terrified, but, on the contrary, his faith arose to a more sublime majesty, and his peace was as a river. There was something exceedingly graad in the intelligent and happy composure with which he contemplated the near approach of death. There was one subject, however, which gave him pain. He said to me: "For twenty years I have worked hard, and have but little to show for it. And during the whole of that time I have felt it my duty to preach the gospel; and oh! that I had complied with that impression and performed that duty." But such was his faith in the full grace and boundless mercy of God, and the efficacy of atoning blood, that he was sustained to the last and at the last. B. F. ALEXANDER.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending June 17, 1872:

A—D Appleton & Co 3 lots, American Tract Society 2 lots, African Methodist Episcopal Book Concern, Alexander Agar, W F Ashley, Philip Allen.

B—A G Brown, H C Baird, G W Brown Miss M R Bright $1.50, Horace Bishop $20, Gayle S Boyd $5, H C Biglow, Milton, Bradley & Co, W P Barton, Barnes & Wilkinson, H C Buck, A A Battle 25 cts, J M Boon $15, Miss Kate Baynard, J J Barber $6.45, George Bright, W L Burt, C F Barksdale 60 cts, H P Bowen $2.25.

C—Charles W Carter, W J Cheshire, C S Collins, J L Caldwell $5.50, Mrs Julia Chrisman, A J Coleman $5.85, J F Cunningham, M M C Carmichael, G W Chatfield $8.

D—W D Dennis, F W Dorman, Dodd & Mead, J M Douglass $15, John W DeVilbiss $40, J P Drake, W B Dennis, Robert Daniel.

E—B A Easterling $2, J V Enochs, D G W Ellis.

F—R W Faulkner $5, J E Foust $5, R W Freeman, W S Foster $2.

G—Charles A Grace, F M Grace, E C Gober $2, D A Givins 2 lots $13, Gooch & Gooch, C F Gillespie $7.

H—E J Hale & Son, S B Hays $3, Charles M Howard $2, James Hayle $2, A T Hassell, Samuel J Hawkins $25, D M Hudson $1.85, Charles Hutchings $3.90, William Hines, Hicks & Morris, J E C Hedisto, J C Hartzell $2, Burwell A Holmes $1.25.

K—C L Kirksey, M A C Kelsh, J N Kidd.

L—R M Leaton, J D Loftin, D C Little, J M Lyon.

M—Leroy Massiagale $1.90, D B Martin $1.50, H H Montgomery $10, J W Medlock, W A Montgomery, A J McCreery $7.10, George Maclean, N P Moore 2 lots $40, Daniel Morse $38.35, C M Maury, E H Mounger $4.50.

N—C J Nugent $6.50, N B Nicholson $1.75.

P—William Poad & Co, M S Pierson & Bros, W T Patillo $4.90, John Pipes $1.80, T C Parish, Parker & Bros, J A Peal $33.75, Gould Price, William C Palmer Jr, Porter & Coats 2 lots, J B Price.

R—Anson D F Randolph & Co, Robert Randlo 2 lots $31.55, T B Russell, A H Redford, T G Randall.

S—George S Scofield 2 lots, John W Selders, F L Standifer, W T J Sullivan, Will Stratton $1, Thomas M Smith, Charles S Stuart 2 lots $1, J A Scruggs & Co, Mrs M A Sharkey, John E Selders, Thomas M Smith.

T—Miss Mary D Tate $2, H S Thrall $2.

U—Thomas J Upton, Matt Ussury.

W—George Woods & Co 2 lots, Wilson Sewing Machine Co, T B White 2 lots $75, A R Winfield $15, W Scott Wade $1, E E Wiley, John M Weems $8.25, D P White, Thomas W Webb $3.

ORGANS.—We have never asked, sought or offered any consideration whatever to any purchaser for a recommendation of the organs manufactured by George Woods & Co. We have heard of numbers who were delighted with the organs, and if any purchaser has been disappointed in his expectations we have never had the slightest hint of it. A few persons have voluntarily expressed their gratification in letters, from which we take the liberty of copying.

Rev. H. Walter Featherston, Rolling Fork, Mississippi, says: "The instrument is perfectly satisfactory; indeed it is somewhat better than I expected it would be."

Alfred Freeman, Esq., Dallas, Texas, says: "I am happy to state that I have found the instrument all that you and the makers claim for it. * * * It is a decided favorite with all who examine it."

Without quoting from others, or what has been repeatedly expressed verbally, we propose, if desired, to give to those who may wish to purchase an organ a complete list of the names and addresses of all the purchasers of the Woods organ, so that if they are not satisfied they can write to any or all of them for their testimony. See advertisement.

OUR AGENT FOR LONDON AND LIVERPOOL.—Robert Babington, Esq., will represent the claims of the CHRISTIAN ADVOCATE during the season in London and Liverpool, and other parts of the United Kingdom.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps.

SUGAR MILLS.—In another column will be found the advertisement of the cane mills manufactured by the Southern Manufacturing Company, Nashville, Tennessee. All the information we have of this company is favorable, and we may say the same of their mills, which, in the opinion of good judges, are all that they claim for them.

CRESCENT MUTUAL INSURANCE COMPANY.—In another column will be found the twenty-third annual statement of the above-named company. Its officers and directors are gentlemen of high standing for integrity and business capacity. There is no company the affairs of which, in our opinion, have been more faithfully administered than the Crescent, and none more worthy of confidence.

CENTENARY INSTITUTE, SUMMERFIELD, ALABAMA.—The special notice of the commencement of Centenary Institute, in this issue, will be interesting to those who are fortunate enough to be able to attend the exercises. Summerfield is renowned for the hospitality of its citizens, and our own experience is that when once you visit the place you will want to go again. Those enterprising educators, Profs. Massey and McVoy, are fortunate in the location of their excellent institution.

SOUTHERN UNIVERSITY.—The arrangement of exercises for the commencement of this noble institution may be seen in the card of the president, Rev. A. S. Andrews, D. D., in this issue. The University is one of those institutions which the friends of Southern education, without respect to State or denomination, should be proud to honor and encourage. We trust that the interest manifested in the approaching commencement may more than fulfill the most sanguine expectations of its professors and friends. May their most ardent hopes end in delightful realities.

BUSINESS NOTICES.

For Choice and Pleasant Board, at a cool and delightful seashore, the MORRIS HOUSE, kept by Chamberlin, will be found all that is desirable in the "heated term." Good, large and airy rooms, neatly kept; number one *cuisine*; fish, oysters and crabs in abundance; good bathing, splendid fishing. If you want rest and refreshment, go to Ocean Springs, where Chamberlin's hack will convey you the half mile to the Morris House. There you will find it all. See advertisement. je20 3t

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. ap25 2m

A Healthy Digestion.—Life is rendered miserable when the digestive organs are impaired. Food becomes repulsive, the body emaciated, the mind depressed, and melancholy broods over you. TUTT'S VEGETABLE LIVER PILLS is the remedy for these evils; they produce sound digestion, create a good appetite, impart refreshing sleep and cheerfulness of mind.

CHARLESTON, S. C., August 1, 1869.

DR. W. H. TUTT—*Dear Sir*: I wish to inform you, and if you desire you can publish it, that I have been afflicted for upward of seven years with dyspepsia. I could eat nothing that agreed with me. I became emaciated, had no energy, and felt gloomy and melancholy all the time. I have been using your Liver Pills for three weeks, and have experienced the greatest benefit. I have a fine appetite, and can now eat anything. I cordially recommend them to all who have dyspepsia.

je20 1t DENNIS O'HALLORAN.

Dr. Tutt's Hair Dye Contains no Sugar Lead.

One sip of this will bathe the drooping spirit in delight beyond the bliss of dreams. Be wise, and taste.—*Milton's Comus.*

Verily do the words of the inspired poet gleam with the light of prophecy; for if there is anything that is swift to operate beneficially on the human system, impaired by physical ailments, it is Price's Celebrated Aromatic Stomach Bitters. Those whose lives "drag their slow length along," harassed by the petty but fretful annoyances of Indigestion, dyspepsia, debility, febrile excitement, nervous irritability, exhaustion or the general suffering that results from hepatic causes, deserve the fate to which they are consigned, when, like the physician to whom the voice of sacred wisdom cried "heal thyself," they turn away from the means placed within their grasp. Price's Bitters will do the work; a vigorous stimulant, an agreeable elixir, a strengthening tonic, and a grateful adjuvant, the very universality of whose use is confirmative of their efficacy, they stand to-day stamped with the signet seal of medical approval, and radiant with the award of a high popular appreciation.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. my23 1m

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

CRESCENT MUTUAL INSURANCE COMPANY.

TWENTY-THIRD ANNUAL STATEMENT.

NEW ORLEANS, May 18, 1872.

The Trustees, in conformity to the charter, submit the following statement of the affairs of the company on the thirtieth of April, 1872:

Fire premiums for the year.....	$194,069 44
Marine premiums for the year...	61,350 64
River premiums for the year....	183,299 36
Total.....	$438,718 44
Earned premiums, less reinsurance and return premiums....	358,153 65
Net profits.....	79,823 81

The company has assets to the amount of $732,129.49.

The Board of Trustees resolved to pay interest at SIX PER CENT. CASH on all the outstanding CERTIFICATES OF SCRIP, to the legal holders thereof, on and after the second Monday in June next.

They have also declared a SCRIP DIVIDEND OF THIRTY-THREE AND ONE-THIRD PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1872, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
HENRY V. OGDEN, Secretary.

TRUSTEES.

Samuel H. Kennedy.	John Phelps.
C. T. Buddecke.	P. H. Foley.
A. G. Ober.	A. Thomson.
E. H. Summers.	B. Newgass.
P. N. Strong.	Victor Moyer.
Joseph Bowling.	E. J. Gay.

je20 6t S. B. Newman.

SUGAR MILLS

FOR THE VERY BEST AND

Latest Improved Sugar Machinery,

consisting of CANE MILLS, Evaporators, Clarifiers, Grates, Doors, Skimmers, etc., also CIDER MILLS, and the celebrated COTTAGE FRUIT DRYERS, address, for Price List and Catalogue,

SOUTHERN MANUFACTURING CO.,
je20 2m Nashville, Tenn.

PORTABLE COTS.—EASILY FOLDED, light, occupying little space, and admirably adapted for camping out and CAMP MEETINGS. Sample to be seen at the office of the CHRISTIAN ADVOCATE. Price, $1. Orders filled at St. Louis Warehouse, Laundry Division, corner of Girod and Fulton streets, or by G. P. FARWELL, 80 Claiborne street, between Gravier and Common. je13 2t

EXCHANGE HOTEL,

JOHN SUMMERS, PROPRIETOR,

GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

BRADLEY'S PATENT CROQUET.

WE DESIRE TO CALL THE attention of our friends and the public generally to our large and well-assorted stock of CROQUET from the celebrated manufactory of ALTON BRADLEY & CO. The increasing demand for out-door games at this season of the year, combining exercise with harmless amusement, induced us to adopt this branch of business in connection with others; and to enable our friends to have the best of the kind, containing all modern improvements, we have made arrangements with this well-known house to supply the demand from their manufactory.

THE PATENT CROQUET

has many valuable improvements, among the most important of which is the PATENT BRIDGE, and to which we desire to call especial attention. It belongs to each set of Croquet, and the accompanying cut shows plainly the relative condition of the ordinary bridge and

THE PATENT BRIDGE

after a brief usage. There are many other advantages to which we could call attention, but our space will not admit. Catalogues and Price Lists, containing full particulars of this and other popular games, mailed to any address on application. Thirteen different styles of Croquet, from $1 to $20 a set. Address

ROBT. J. HARP, Agent, 112 Camp St., New Orleans.

NEW ADVERTISEMENTS.

EMORY AND HENRY COLLEGE,

VIRGINIA.

THE FALL SESSION of this Institution begins on the FIFTEENTH OF AUGUST next. One Hundred and Fifteen Dollars will pay all the necessary expenses of a five-month session, including board, tuition, fuel, room-rent, washing and contingent fees. Payments are required in advance, except for board, which is $13 per month, and payable monthly in advance. If you will consult the Bishops of the Methodist Episcopal Church South, and her ministers generally, our alumni and students, or the professors of the University of Virginia, who have authorized this reference, you will be assured that we are offering excellent opportunities for a thorough collegiate training, surrounded by healthful, moral, religious influences. If you desire a catalogue, or any additional information, address

E. E. WILEY, President,
je20 4m Emory P. O., Virginia.

SOUTHERN UNIVERSITY,

THE COMMENCEMENT EXERCISES OF this institution will take place in the following order: The Commencement Sermon will be preached on Sunday morning, June 30, by the Rev. A. R. Winfield, D. D., of the Little Rock Conference. The exhibition of the Belles Lettres Society will be held on Monday night, July 1. The address before the Literary Societies will be delivered by the Hon. David Clopton, of Montgomery, Alabama, on Tuesday morning, July 2, at 10 o'clock. The address before the Alumni will be delivered on the same day, by Darby M. Calloway, A. M., at 11½ o'clock. The exhibition of the Clariosophic Society will occur on Tuesday night, July 2. The Graduating Exercises will take place on Wednesday, July 3, commencing at 9½ o'clock A. M. A public entertainment will be given to their friends by the students of the University on Wednesday evening, July 3. The Trustees will meet on Monday morning, July 1, at 9 o'clock, at which time a full and prompt attendance is necessary. The friends of the University, and especially the members of the patronizing Conferences, are cordially invited to be present. Ample accommodations will be made for them, and a committee will meet them at the railroad depot and conduct them to their homes. We hope to greet many of our friends, and to be cheered and encouraged by the presence of our brethren in the ministry during our annual festival. A. S. ANDREWS, President.

JUNE 4, 1872. je13 3t

Commencement of Centenary Institute,

SUMMERFIELD, ALA., FOR 1872.

JUNE 23, 10 A. M.—Annual Sermon by Rev. A. S. Andrews, D. D.

June 24, 10 A. M.—Exercises of Male Institute.

June 24, 8 P. M.—Tableaux Vivants, and other exercises.

June 25, 10 A. M.—Junior Exercises.

June 25, 8 P. M.—Cantata: "Sprigs Flowers."

June 26, 10 A. M.—Graduating Exercises.

The public are respectfully invited to attend all these exercises.

A. D. McVOY.
je13 3t JOHN MASSEY.

H. DUDLEY COLEMAN, Agent, NO. 9 UNION STREET, New Orleans.

Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM, around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent.

H. DUDLEY COLEMAN,
No. 9 Union street,
mh21 6m New Orleans, La.

TARRANT'S SELTZER APERIENT.

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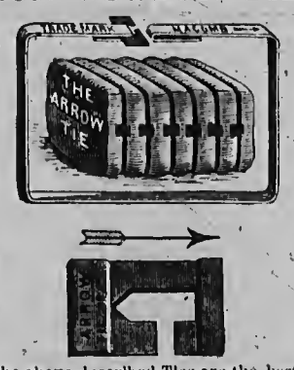

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A visit to my store will convince the public that my stock of DRY GOODS will be found to be cheaper than the *BANKRUPT STOCK*, and to prove it my customers and the public are invited to inspect my

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Which is arriving daily.

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The Child's Corner.

A BLESSING.

A little child hath blessed me;
I wonder what it means!
It seems a brighter blessing
Than a bishop's or a queen's.
In her snowy nightgown dressed,
Standing up to be caress'd,
Softly lisping in my ear
Pretty words: "God bless you, dear."

They fill my heart with wonder;
Of God what can she know?
She cannot tell the meaning
Of the words that please me so.
Like the church's silver bell,
Winning souls to heaven from hell,
Knowing not what glory lives
In the message that it gives.

It is so sweet to hear her—
Her rosy mouth to see
Form the pretty syllables
That give such joy to me.
Like a little mocking-bird,
Deftly she repeats each word;
But they sink into my breast,
And I know that I am blest.

Good Words.

THE TENDER SHEPHERD.

BY L. A. WHITTIER.

When foolish lambs forsake the fold,
Through thorny ways to wander wide,
In noontide's heat and darkness cold
To stray upon the mountain side—
Does not the faithful shepherd then
With tireless steps those lambs pursue,
O'er rocky height—through darksome glen—
To bring them to the fold anew?

Great Shepherd! let thy watchful eye
With vigilance thy flock survey,
And by thy presence, ever nigh,
Restrain those lambs that else would stray.
But if, despite thy warning voice,
One willful lamb from thee should roam,
Ah, overrule his fatal choice!
Pursue, reclaim, and bring him home!

What Dapple Had to Say.

I may say without vanity that I am a very handsome horse. I am gray, streaked and spotted like a mackerel sky. Jim can make my coat shine like a looking-glass when he chooses to take the trouble; but Jim is a lazy, sulky old fellow, and it is not often that he does me justice. When he is curry-combing me he "sisses" at me as spitefully as a goose, and he stops every two minutes to grumble out: "Blow grays!" says I; they take twice as much groomin' as other 'osses." But if other horses only get half as much grooming as Jim generally gives me, I pity them. It does not matter so much in my case, because I'm so good-looking; but all horses have not my natural advantages. I do think that Jim is the only person belonging to the place who isn't proud of me, and even Jim is proud of me sometimes. Instead of giving a wrench or two at my mane and tail, as if he wanted to pull them out by the roots, he'll brush and comb them till they look as silky as my mistress' hair, and he'll make my hoofs shine like master's boots, and rub me down and polish me up, as I was saying, until you could almost see your face in my coat.

It is twice as easy for Jim to get me to "kim over" when he treats me with proper respect. He has no need then to give me rude slaps behind, and I don't feel inclined then to turn round my head and pretend to mistake his drab breeches for a huudle of hay. At other times, especially when he is stooping conveniently, I am often sorely tempted to do so.

Sometimes master rides me, and sometimes he drives me in the gig, and sometimes my mistress drives me in the four-wheeler. It's when my mistress is going to drive me, I've noticed, that Jim takes most pains with me. Master often has to find fault because Jim has brought me round so rough and dusty, but mistress never has. I'm quite a swell horse then. I've silver-plated patent-leather harness, and my mistress has white ends to her reins to keep her gloves clean, and she's very pretty, and so are the children, and they're all dressed very smart, so that it is quite a swell turn-out altogether.

I should really enjoy being driven by my mistress, for the chaise runs very light, and she and the little ones don't make it much heavier, if she wasn't quite so fond of sawing my mouth and flicking me with the whip. She doesn't hurt me—she wouldn't, I know, for the world—but such behavior detracts from my dignity. When a horse is stepping out with his head up he doesn't like to have it pulled right and left for no earthly reason except to make a lady believe that she's taking care of the horse, instead of the horse taking care of her. If I were to mind mistress' jerks, we should often be in the ditch, and running foul of every cart we passed and every turnpike gate we went through. And if I were to mind her whips, and begin to canter or gallop when I'm trotting along a good showy ten miles an hour, a nice screaming I should hear behind the splash-board! But I know she means no harm, and I'm proud of her and the children, and remember that master has trusted them to my honor, and so I bring them back all safe and sound. Still, when a horse has done it all, it isn't quite pleasant for him to hear his mistress bragging about her clever driving when she gets home. Master understands it though, so I don't mind so much. As for Jim, he's a sneak, and makes mistress believe that she's a wonderful whip to be able to drive a vicious horse like me. "He is vicious, ma'am," Jim says, "but he's too artful to show it with you and the master." Of course that is because I sent Mr. Jim over my head once, when he put the spurs into me; and I'll do it again if he gives me the chance, but I'm afraid he never will.

However, if Jim is grumpy, I've three friends in the stable who properly appreciate me. They would be always with me if they could, and one of them, Snap, the terrier, almost always is. Master used to have a "plum-pudding" dog, but I never cared much for him. He was a heavy dog, with no fun in him. All he could do was to run behind the chaise, and yet, just because he was spotted all over, he was as proud as a peacock. He seemed to think that I ought to thank him for being allowed to look at him—the sleepy, sulky cur! I haven't the least doubt that he thought his spots handsomer than mine! What conceited animals there are in the world!

But Snap is a very different kind of dog. He's full of fun—jumps up at my nose, and barks at my legs, when we're out together—but still he is never wanting in real respect. He knows that I belong to a superior class, and behaves accordingly. You might think that he was taking liberties with me sometimes, if you saw his funny ways. He will jump up and worry my tail, but, bless you, Snap and I understand each other. I know that he could never dream of being rude, and he knows that I shan't be offended by his pranks; he only plays them to amuse me.

To go through life smoothly, there is nothing like being conscious of your superiority to the animals you come in contact with. If you're doubtful about it, of course they'll take advantage, and even, perhaps, when they don't mean anything rude, you'll be sure to fancy that they do. I'm afraid that I wasn't as firm as I ought to have been with the plum-pudding dog, or he certainly would never have given himself such ridiculous airs.

Snap, now, is a very different kind of dog. He'll do anything he can to oblige me, without making any merit of it; you'd fancy he was doing it just to please himself. We've got rats in the stable, and he knows I don't like them. It isn't pleasant to feel them routing in the straw, and running over your back, when you're lying down of a night, or trying to run up your legs when you're taking a nap standing; and then they eat my corn, and make what they don't eat smell nasty. Well, Snap knows I hate rats, and he'll watch by the holes for an hour or more, and when a rat slips out, Snap's down upon him like a shot, and breaks his neck almost before he has time to squeak; and then Snap lugs him about, shaking him for his impudence in bothering me, and looks as delighted as if he had done it only for his own amusement. He's a very worthy young dog, is Snap; the only fault I have to find with him is that he is almost too fond of me. He gets so jealous if I take the least notice of my other two humble friends in the stable.

One of them Jim calls Curate. He's a black cat with a white breast, and awfully thin. He eats flies and black beetles, and he'll die of consumption if he doesn't take care. I should be very sorry, for, though he isn't much company, he is so very respectful. When he comes to the stable door he always gives a mew to ask if he may come in. If Snap bears him, he rushes at him, and wants to worry him like a rat; but Curate spits and scratches, and as soon as he's got the chance, up he climbs to the top of the rack, and makes a bridge of his back, and swells out his tail, and growls at Snap like a small thunder cloud.

But Snap hates Tilburina almost worse than he hates Curate. Tilly is a tabby pussy of the softer sex; she's as fat as butter. Tilly is almost too familiar for my taste, but then she is so very fond of me that I can scarcely feel offended. Her feelings get the better of her, and so I don't blame her, but her gender. Curate would as soon think of jumping down Snap's throat as of jumping on my back; but that is Tilly's favorite place. She leaps into the manger, and scrambles in to the rack and then down she comes on my haunches, and there she lies purring like a tea-kettle, if Saap doesn't happen to be in the way; but if he's there she makes faces at him, and puts out her tongue at him, and then she washes herself with her tongue, as if she'd forgotten that there was such a being as Snap in existence; and poor Snap goes almost wild. Up he jumps, tumbling heels over head, and barking as if he'd bark his heart out, but Tilly takes no notice. She's safe, she knows, and so she goes on licking herself in a quiet way that must be provoking to Snap.

I wish my friends could agree better, but it's natural they should all want to be first favorites with me. I'm a handsome, high-bred horse, I know, with Godolphin Arab blood in me, though Jim does laugh at my long head and my podgy barrel, and says he's as much of an Arab as I am—and so I must take the consequences.—*The Children's Hour.*

The First Strawberries.

A little girl once had a bed of strawberries. Very anxious was she that they should ripen, and be fit to eat. The time came. "Now for a feast," said her brother to her one morning, as he picked some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries too."

"Ah! but," said her brother, "how can you give strawberries to God? And even if you could, he would not care for them."

"Oh! I have found out a way," said she. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkins' dying child, who never sees a strawberry, they are so poor."

Away went the children to give them to the dying child, and when they saw her put out her thin arms and take the ripe, round fruit in her little shriveled fingers, and when they saw her eyes glisten, and her little faded lips smile, they felt as if they had a far richer treat than if they had kept the ripe fruit for themselves; and something within them told them that God had accepted their little offering.—*Sunday at Home.*

CHARGE ON OBSTINACY.—A negro preacher once observed to his hearers, at the close of his sermon, as follows:

"My obstinacious brethren, I find it no more use to preach to you dan it is for a grasshopper to wear knee-buckles."

The Farm and Garden.

Hints for the Month.

Cotton will require constant and steady work during this month to keep down the grass and weeds.

Corn, in many localities, may be carefully "laid by," and a later crop planted, if the season should be favorable.

Pumpkins, if not planted last month, should now be put in without delay.

Oats, millet and other small grain must now be cut and carefully stacked for fall and winter use.

Egyptian millet, sorghum and common corn may be sown in deeply-plowed and highly-manured land—drills three feet apart—seed sown thickly, in order that the stalks may be small, for the greater facility in curing. The Egyptian millet is far from being sufficiently known and appreciated. The seed is difficult to save and not easily obtained, but we have not been without it for the last twenty years. It is unrivaled as a "soiling" crop, for the production of green forage, in this climate, and we shall devote a short article specially to it hereafter.

Sweet potato draws should be planted largely, and at all suitable times, during the summer; also cut vines, to produce a full supply of seed for next year.

At leisure times plow and replow a large patch for turnips, putting the manure on freely, and turning it carefully under. Begin also to prepare scaffolds, and to make sacks and baskets for cotton-picking, and arrange to save and turn to account every pound of lint raised on the plantation.

In the garden a good deal of important work may be done, should the "seasons" or showers prove favorable. Plant, for a succession, melons, okra and corn. Set out tomato plants, but, if none are ready, cut back the earliest bearing plants, manure and stir the earth around them, and they will usually make a fresh growth and bear another crop. Sow more cabbage seed, for a full supply; also celery seed, under a bush arbor, or slight shelter. Plant out some good, strong Early York, Drumhead, and Green Glazed cabbages. Continue planting sweet potatoes, draws and cuttings. Keep the earth loose and mellow about all garden plants, cutting no roots; and if the weather is very dry, mulch everything, and water through the mulching, selecting the evening for the work.

In the orchard early apples and peaches will now begin to ripen. Gather for market none but the very best specimens; handle carefully; pack in small slatted boxes; mark plainly and legibly, and always send invoice (in advance, if possible) to your city merchant or agent.—*Our Home Journal.*

What Is the Best Method of Swarming Bees Artificially?

Mr. Root, of Ohio, says: Remove two frames, one of brood and one of honey, from a populous stock, with the adhering bees. Put into a new hive on a new stand. In ten days or a little more they will have a queen. As soon as she begins laying, fill up the hive with frames of brood from other hives. While raising queens, put brood frame next to the hive, and cover top and side of the frames with a cloth quilt made for this purpose, and use in the place of a bouey-board when the hive is filled with frames. Weather must be warm and honey yield good.

Mrs. E. S. Tupper, of Iowa, objects to Mr. Root's plan. It was too slow for Iowa. She takes two frames of brood and the queen away from an old hive. Remove the old hive from its stand, and place the new one in its stead, in which place the two frames and the queen. The returning bees will furnish a force for the new stock By this process the natural swarming was prevented, and at the same time the old stock was not seriously depleted, and the division could be repeated every ten days.

Mr. Moon has tried many ways and prefers this: Take one frame of brood from as many hives as are necessary to fill a new hive, shaking off a part of the bees. Those remaining will mostly be growing bees, suitable for the raising of a queen. Other persons give variations of these methods.

In regard to the handling of bees without danger from stings, Mr. Moon, of Michigan, uses cotton rags to smoke his bees with, before opening the hive. He once transferred the bees and combs of three hundred hives into new hives without getting stung. He handled them with impunity, fearing them no more than if they had been flies. First blow in the smoke of the cotton, and after they have loudly hummed their submission, open the hives and do the work, when not a bee will offer to sting, unless it gets pinched. Prof. Cook, of Michigan, H. A. King, of New York, and Mr. Miteholl, of Indiana, all claimed that pure Italian bees are much more docile than the common black bees.—*Bee-Keeper's Journal.*

OIL OF SUNFLOWER SEED is made in large quantities in Russia, and is exported from St. Petersburg at about eighteen or twenty cents a gallon, gold, by wholesale. The cultivation of this plant for oil in this country has been recommended time and again, but for some reason has never been extensively undertaken. Four years ago the returns showed that in Russia the annual product of sunflower seed was thirty-three million five hundred thousand pounds. A light, rich soil, not shaded by trees, is required. About five pounds of seed is needed to the acre, drilled in rows eighteen inches apart. The young plants are thinned to thirty inches apart. The average yield is stated at fifty bushels to the acre.

AN INDIANA FARMER, after trying to trap, poison and shoot the rats that overrun his premises, bought two goats and gave them the range of yards and stables. Within a week every rat emigrated and staid away until the goats were sold, nearly two years afterward, when they all came back. A second edition of goats were procured, and since then not a rat has been seen on the premises.

The Fruit Garden.

It is better to have the fruit garden separate from the kitchen garden, if one is able to do so, if for no other reason than that the trees and bushes are liable to be broken in cultivating among the garden crops.

Strawberries.—Prepare the ground for new plantations as soon as possible, and give the old beds a fresh supply of manure, and work it in well between the rows. Set in rows two feet apart, with eighteen inches between the plants.

Blackberries.—Set out in rows six feet apart, and allow from four to six feet between the plants, according to the variety. Cut the plants back to six inches before planting. The old plants should have their canes cut back to four or five feet.

Raspberries.—Do not uncover too soon. Plant as soon as the weather will permit, setting the plants four feet apart each way.

Grape-Vines may be pruned at any time in March, when the vines are not frozen, though it is always better to prune in the fall, when possible. There are so many different ways to train a grape-vine, that each one can select the style which pleases him best, or adopt several methods.

Cuttings of currants, gooseberries, etc., may be made now, and planted out in trenches prepared for them as soon as the weather permits.

Dwarf Trees only should be admitted to the fruit garden proper. This is a good time to prune.—*American Agriculturist.*

Flowers—Special Manure.

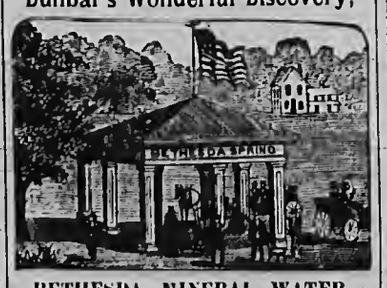
A correspondent of the *Country Gentleman* gives the following directions for making a liquid manure, of great value for application to flower beds, gardens, etc. He says: "In this connection I will mention that I have used, for several years, a liquid manure, which is very effective in pushing off the growth of vegetables, strawberries, roses, grass, etc. My first test was the pouring of a stream from a watering pot across a piece of poor grass opposite a post, which served as a mark. There was soon a distinct wave, as bold and as green as the line of a fairy ring. This season I show half a row of peas and half a bed of strawberries, very superior to the other half, to exhibit the application. It is chiefly, I suppose, sulphate of ammonia, and is made thus: To one gallon of stale urine, (at least one week old,) in a deep wooden vessel or crock, add two ounces of sulphuric acid. Next day put in a couple of ounces of chalk or lime, to take up any acid remaining free. Stir. Put a pint of this into a pail of water, and use twice a week on growing plants, and preferably when the ground is wet, as it diffuses then among the feeding points of the roots better.

THE CORK TREE IN MISSISSIPPI.—A correspondent in Wayne county, Mississippi, planted some Spanish cork-oak acorns received from the Department in the winter of 1859. They all came up, and the largest tree had, at the commencement of 1870, attained a height of about thirteen feet, the trunk being eleven inches in diameter, and the cork around the body more than an inch thick. His soil is poor, being sandy, with a clay subsoil, and, for this reason, unfavorable to the rapid growth of those trees.—*The Field and Factory.*

THE *Turf, Field and Farm* gives the following means of starting a balky horse: "Take a couple of turns of common wrapping twine, such as grocers use, around the fore leg, just below the knee, tight enough for the horse to feel, and tie in a bow knot. At the first check he will generally go dancing off, and after going a short distance you can get out, remove the string, to prevent injury to the tendon in your further drive."

CURE FOR GLANDERS IN HORSES.—Give two grains of arsenic daily for eight days; discontinue it for eight days; then, if necessary, repeat it for eight days.

Dunbar's Wonderful Discovery,



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The acknowledged cure for Bright's Disease, Diabetes, Liver and Bilious Affections, Kidney and Urinary diseases.

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Address Glass Box 825. my30 3m

MISS FANNY L. ARMSTRONG, of Ouachita Parish, will open a SCHOOL in the basement of Dryades Street German Methodist Episcopal Church, between Euterpe and Felicity streets, on the FIRST MONDAY IN JULY, 1872, in which all the branches of an accomplished and practical English education will be thoroughly taught. The discipline will be gentle but firm. The principles of obedience, industry, order, politeness and punctuality will be instilled. School begins at eight A. M., and closes at three P. M. Payment required at the termination of each scholastic month of twenty days. Terms, $2.50 currency. Pupils charged from date of entrance. No deduction made except in cases of protracted illness. Patronage solicited from all parts of the surrounding neighborhood. Parents too poor to pay tuition are requested to send their little ones in, free of charge. For further particulars inquire of Rev. R. J. Harp, Methodist Episcopal Publishing House, 112 Camp street; Rev. James A. Ivy, Ferdinand, corner of Chestnut street, Greenville; and Mrs. A. Ford, 249 Washington street. je6 4t

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Metallic, Mahogany, Black Walnut and Rosewood Coffins always on hand. Embalming and Disinterring Bodies carefully shipped. Hearses, carriages and cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. my2 2m

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Every Brilliant is Fully Guaranteed,

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Stoves and Tinware of All Kinds.

While he is prepared to furnish, at the lowest rates, Cooking and Heating Stoves of all the various styles and patterns sold in this market, he makes a specialty of the following, to wit:

Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

112 pieces best English Ware..... $15

Our Stone China Dinner and Tea Set, No. 2, contains

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Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 pieces best French Ware..... $30

Our French China Dinner Set, No. 2, contains

166 pieces..... $45

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Importers and dealers, at Wholesale and Retail, in

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Floor Oil Cloths, Table and Enameled Oil Cloths.
Window Shades, Table and Piano Covers.
Crumb Cloths, in squares or pieces.
Curtain and Furniture Materials.
Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains, Haircloth Ticking, Springs, Burlaps, Step Covers, etc.
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GREEN FARM HIGH SCHOOL,
NEAR BIRMINGHAM, ALA.
REV. F. M. GRACE, PROPRIETOR.

THE FIRST SESSION of this School will begin on the FIRST MONDAY IN AUGUST, 1872, and will continue forty weeks, with a recess of one week at Christmas. The cost of board and tuition will be $20 per month, or $200 per annum. The course of study will embrace all branches usually taught in schools and colleges, and will be adapted to the end the student has in view.

The school is private property, but will be conducted in the interest of the Methodist Episcopal Church South.

The buildings and grounds are ample for a private boarding school, and are located in a most beautiful and healthful situation. Boys will be treated with paternal kindness, and the younger pupils will receive especial attention. On Saturday before the opening of the session the proprietor will meet his pupils at Birmingham with private conveyance to the school.

Correspondence is solicited, and circulars will be sent on application to the President at Birmingham, Alabama. For references he respectfully gives his former pupils in the Southern States. je13 2m

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TERMS—IN ADVANCE:

Tuition for Fall Session.....$16 and $20 00
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Students admitted at any time in classes already formed, and charged until the end of the session.

A course of study as full and thorough as that of any college in the land, an ample corps of instructors, a complete library and apparatus, recently purchased and adapted to the present demands of science and learning, the sure prospect of a permanent endowment, now in progress, an eminently healthful location, a surrounding community intelligent and refined, invite the patronage of the Southwest to Homer College.

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THE SESSION OF THIS COLLEGE WILL begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session... $60 00
Preparatory department, per session. 40 00
Incidental expenses..... 5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no30 1y

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Scientific.

CORALS AND CORAL ISLANDS.

Prof. Dana, of Yale College, in his new work on corals, says that the chief source of coral is the secretion of a living organism, occupying the lowest part of the scale of animal life, and which is known, in modern science, under the name of polyp. Coral is the stony frame which belongs to these animals, as a skeleton belongs to an individual of the higher orders of the animal kingdom.

"If we are astonished," he remarks, "that so great deeds should proceed from the little and low, it is because we fail to appreciate that little things, even the least of living or physical existences in nature, are, under God, expressions throughout of comprehensive laws—laws that govern alike the small and the great. It is not more surprising, nor a matter of more difficult comprehension, that a polyp should form structures of stone called coral, than that the quadruped should ferm its bones, or the mollusk its shell. The processes are similar, and so the result. The coral-made land is seldom more than ten or twelve feet above high tide. When first seen from the deck of a vessel, only a series of dark points appear just above the horizon. Soon after, the points enlarge into the plumed tops of cocoa-nut trees, and a line of green is traced along the surface of the water. As you approach still nearer, the lake and its belt of verdure are spread out before the eye, presenting a scene of rare interest. The surf, beating loud along the margin of the reef, affords a strange contrast to the white coral beach beyond, the dense foliage of the grove, and the embosomed lake with its tiny islets. The water of the lagoon, although but ten or twenty fathoms deep, is often as blue as the ocean. Where patches of sand or coral knolls rise near the surface, shades of green and yellow are intermingled, the green of a delicate apple-color, quite unlike the muddy tint of shallow waters. The belt of verdure is usually broken into islets separated by intervals of bare reef, so that, in fact, the larger coral islands are a string of islets along a line of reef."

GERMINATION OF SEEDS.—An eminent writer, in speaking of the action of the sun in the great work of germination, remarks:

"Upon the chemical influence of the sun's rays depends the germination of seeds as well as the growth of the plants. We bury the seed in the ground and shut it out from the influence of light, but we do not place it beyond the reach of the sun's actinic influence, for that penetrates like heat to the little earthy couch where the embryo plant lies hid, and arouses it into life. Light, or the luminiferous rays of the sun, so important to the well-being of the plant, is actually inimical to the excitation of vitality in the seed. How singular is this fact! A series of carefully conducted experiments has proved that seeds will not germinate in light, although supplied with heat and moisture, when the actinic rays are cut off. Deprived of the luminous rays, with actinic in full force, they spring into life with great rapidity. Seeds sown upon the surface of the earth will scarcely germinate, as soil cultivators very well know, and, on the other hand, seeds buried so deep that the actinic rays cannot reach them will certainly perish. The planting of seeds, so as to secure the proper distance below the surface, is a most important point in husbandry, as it has much to do with the early starting of the plant and the success of the crops."

THE USE OF RATTLES TO SNAKES.—The noise produced by the rattlesnake's tail has been adduced as a fact inexplicable upon the Darwinian theory, according to which each peculiarity of a species must be (or must have been at some time) advantageous in the struggle for life. It is now suggested by Prof. Shaler that the rattle resembles in sound the singing of some grasshoppers or crickets, and that birds may be thus attracted within the reach of the serpent destroyer. Perhaps we have too hastily assumed, reasoning from human experience, that this noise is a warning, adapted to drive away the prey of the snake, and hence not useful to the species in obtaining food.

Speaking of snakes, Prof. E. D. Cope tells in the *American Naturalist* of a slender green and yellow *oxyclophis aestivus*, which he has had for some time in confinement, and which lived mostly underground. It had a habit of projecting its head and two or three inches of its body above the ground, and holding itself motionless in this attitude for hours together. In such a position, he says, it resembled closely a sprout of some green, succulent plant, for which it might readily be mistaken by small animals.

RAISING a false note of alarm in one's ear only increases the liability of his falling into real danger.

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Manufacturer of Carriages and Buggies.
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Calachette built anywhere.
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Manufacturers and dealers in all kinds of
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has continued fine, with occasional showers, and has been highly favorable to the planting interests. In fact at no time has the cotton prospect been more cheering. The first planting in partienlar is luxuriant and thrifty, and the second planting looks better than was expected a short time since. The following telegram of the Agricultural Report appears to be in agreement with the general view in our cotton circles:

WASHINGTON, June 17.—The following is a brief synopsis of the statement of the area and condition of the present cotton crop, which will appear in the June report of the Department of Agriculture: An increase in the cotton area is reported in every State; a very small proportion of country returns show a decrease of acreage. Planting was generally retarded by a protracted season of dronth, and fields that were planted late occasioned some trouble in obtaining perfect stands, but the recent rains and renewed efforts in planting have finally secured stands of average completeness. The per centage of increase in area, last year's crop being the basis of comparisons, is as follows: North Carolina 16, South Carolina 9, Georgia 12, Florida 10, Alabama 11, Mississippi 10, Louisiana 11, Texas 18, Arkansas 16, Tennessee 12. The average increase throughout the cotton States will approximate 13 per cent. Texas has naturally made the largest relative increase, not only having enjoyed a favorable season for planting, but also during the past year having received accessions of emigrants who are cotton planters. The condition of the plant throughout the cotton section is very nearly a full average; separating the Atlantic from the more westerly States, the former stand a little below an average, while the latter are fully up to the standard of fair condition. The dronth which prevailed in April and the first half of May delayed the growth, and cold nights in the more Northern belt had a further retarding effect, but the abundant rains and general temperature which followed have invigorated and advanced the crop. The following figures represent the condition of cotton in the several States, 100 standing for an average: North Carolina 96, South Carolina 92, Georgia 96, Florida 95, Alabama 105, Mississippi 100, Louisiana 104, Texas 100, Arkansas 98, Tennessee 101.

The river is 5 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the fourteenth instant:

Louisiana and Mississippi.....bales..		493
Lake		8
Arkansas		20
Total		521

On Saturday operations were nearly suspended, and the sales were confined to abont 50 bales, at previous rates. On Monday the movement was resumed with a moderate degree of spirit, and 000 bales changed hands at prices more in favor of buyers, without showing any qnotable change. On Tuesday, under the influence of a decline of 1-16d at Liverpool and a greater reduction in futures at New York, the movement was confined to three or four brokers, who took 350 bales, partly at Monday's figures, and partly at still easier rates, the downward tendency of the three days resulting in an aggregate falling off of ⅛@¼c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 948,035 bales, against 1,378,640 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,163,533 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 58,031 to France, and a decrease of 868,098 to Great Britain, and of 324,384 to other foreign ports.

We quote:

Low ordinary	18 @ 18¼
Ordinary	19¼ @ 20¼
Good ordinary	22¼ @ 22¾
Low middling	23¼ @ 24¼
Middling	24¼ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days.	521	
Arrived previously	1,045,977	
Waste and damaged cotton, samples, etc.	13,511	1,060,009
		1,085,332
Exported past three days.	8,052	
Exported previously	1,047,995	1,056,047
Stock on hand and on shipboard..		29,285

SUGAR.—The market is in good supply, both on the landing and in store, but the demand is very limited, though the sales on Saturday and Monday embraced 150 hhds., in lots, mostly fresh receipts, and some in the sheds, at 8¾c. for fair, 8⅝@9c. for good fair, 9¾c. for fully fair to primo, 10¼c. for strictly prime, 10½c. for choice and 11c. for yellow clarified, and 25 bbls. cistern bottom at 4c. ₱ lb.

CORN.—White has been in fair demand, with a scarcity, since our last review. Yellow and mixed is in good supply, but dull and low. On Tuesday nearly 6,000 sacks were sold, in lots, at 65@67c. for mixed, and 73, 74@75c. for white.

OATS.—On Tuesday 3,500 sacks sold, in lots, at 50@52c. ₱ bushel.

BRAN.—On Tuesday 1,200 sacks sold at $1.10@$1,12½ ₱ 100 lbs.

PORK.—On Tuesday 50 and 100 bbls. mess sold at $13, and 25 at $13.12½ ₱ bbl. At the close offers of $13 were refused and $13.25 asked. Mess is retailing at $13.50 ₱ bbl.

HAMS.—There were sales on Saturday and Monday of 175 tierces, in lots, at 12½@13½c. ₱ lb. On Tuesday 150 tierces sold, in lots, at 12@12¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 113@113¼, (against 114 at New York,) and closed at the opening rates, (against 113⅞ at New York.)

The sales of silver have been confined to $300 in American half dollars on Saturday at 108¼, $1,300 at 108¾ and $1,500 at 109; $800 on Monday at 108¾ and $2,000 at 109; and $800 on Tuesday at 108¾.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 60
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	— —	16
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ hhd:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	60
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ₱ lb:		
Brazlers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	17 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4¼	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	8	14
Feathers, ₱ lb	80	90
Fish, ₱ box:		
Cod	1 40	— —
Herrings	30	— —
Mackerel, No. 1, ₱ bbl	13 50	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	4½	5½
Flour, ₱ bbl:		
Double extra	7 25	7 50
Superfine	6 75	— —
Fine	5 50	5 75
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9½	10
Almonds, soft shell	17½	18½
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 75	4 00
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₱ bag	.18	18½
Hay, ₱ ton:		
Prime	30 00	— —
Choice	35 00	— —
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	— —	— —
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	9
Castings, American	5½	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8½
Sheet	12	— —
Pipe	13	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	33	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	28
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	16 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 00	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	69	— —
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	98	1 00
Sperm	— —	2 00
Whale, refined	65	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ₱ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	14
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	18 25	18 50
In plates, I. C	16 00	16 25
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, June 18, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	10	@	12
Hogs, ₱ lb. gross	4½	@	6
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	00 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Union Springs District Conference.

The District Conference for the Union Springs district, Alabama Conference, will be held in Troy, Alabama, July 31 and August 1-4, inclusive. The opening sermon will be preached on Wednesday night, July 31, by Rev. Elisha Phillips, of Fort Deposit, Alabama: A full attendance is earnestly requested, as ample accommodations will be made for all.

J. W. SHORES, P. E.

Eufaula District Conference.

The District Conference for Eufaula district, Alabama Conference, is to be held at Clayton, commencing August 1.

JAS. L. COTTEN, P. E.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1-4. Bishop Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Opelousas District Conference.

The District Conference for the Opelousas district will be held in Vermillionville, July 18-21, inclusive. Each member of this body is hereby especially urged to attend. Conference will open at nine A. M. on the eighteenth.

H. F. WHITE, P. E.

Preachers' Meeting.

The preachers' meeting of Meridian district, Mississippi Conference, will hold its next session at Quitman, Mississippi, on the Wednesday after the second Sabbath in July. The subject for discussion is: "Will the future happiness of all who are saved be greater than if man had not fallen?" Essayists: Rev. James Shanks, Rev. J. C. Brogan and Rev. D. W. G. Ellis. It is desired that all the preachers in the district, and as many others as can, will attend this meeting. Essayists select their own subjects.

WILLIAM B. HINES.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference will be held in Jackson, Mississippi, June 27-30. We trust all the pastors will be present with full reports, and that all the local preachers and lay delegates will be present in the spirit of the Divine Master. Business of importance to the entire district will be up for our consideration. Essays in connection with the regular questions to be considered will be read by brethren designated.

H. H. MONTGOMERY, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Port Gibson	June 22, 23
Vicksburg station	29, 30
Vicksburg City mission	30, July 1
Natchez	July 13, 14
Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Mildale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Pontchatoula and Livingston	July 7, 7
Summit and Magnolia	20, 21
Holmesville	27, 28
Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

DeKalb circuit, at Pleasant Ridge	June 22, 23
Spring Hill ct. at Soule chapel	29, 30
Wayne circuit, at Scott's chapel	July 6, 7
Shubuta circuit, at Quitman	13, 14
Enterprise circuit, at Concord	20, 21
Enterprise station	27, 28
Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Canton station	June 22, 23
Jackson station	29, 30
Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Tranquil	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Mt. Carmel and Williamsburg circuits, at Sauteo	June 8, 9
Rankin circuit	15, 16
Enon circuit	22, 23
Columbia circuit	29, 30
Pearlington ct., at Pearlington	July 6, 7
White Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

WOODVILLE DISTRICT.—THIRD ROUND.

Woodville	June 15, 16
Clinton, at Pine Grove	22, 23
Bayou Sara, at Bayou Sara	29, 30
East Feliciana, at Oak Grove	July 13, 14
East Baton Rouge, at Black Water	20, 21
Jackson	27, 28
Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon station	June 29, 30
Brandon circuit, at Shiloh	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Hazlehurst	June 22, 23
Providence, at Bahala	29, 30
Brandywine, at Sarepta	July 6, 7
Scotland, at Sweet Water	13, 14
Pleasant Valley, at Pleasant Val'y	20, 21
Burtenton, at Zion	27, 28
Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Sp'gs mission	Sept. 7, 8

The District Meeting will be held September 5, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E.
Post Office, Hazlehurst.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Livingston	June 15, 16
Belmont, at Brewersville	22, 23
Eutaw	29, 30
Greene, at Palmetto	July 6, 7
Demopolis	20, 21
Forkland, at Watson's chapel	27, 28
Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Whistler	June 1, 2
Franklin street	8, 9
St. Paul's	15, 16
St. Francis street	July 6, 7
Citronelle	13, 14
St. Stephen's, at Simms' chapel	20, 21
Eastern Shore	27, 28
Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Jackson circuit, at Union	June 8, 9
Suggsville circuit, at Suggsville	15, 16
Summerfield station	29, 30
Uniontown station	July 6, 7
Choctaw Corner circuit, at Choctaw Corner	13, 14
Peachtree circuit	20, 21
Selma station	27, 28
East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

GREENSBORO DIST.—SECOND ROUND.

Plantersville, at Pleasant Valley	June 8, 9
Newbern and Hamburg, at Mount Carmel	15, 16

The above are on the second round. The following are on the third round:

Marion	July 13, 14
Robeson Springs, at Clanton	20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

French Camps, at Bethel	June 8, 9
Richland, at Shiloh	15, 16
Lexington, at Oregon	22, 23
Attala, at Hurricane	29, 30
Winona, at Winona	July 6, 7
Greenwood and McNutt	13, 14
Valden, at Midway	20, 21
Durant, at Spring Hill	27, 28
Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Bethel, Attala county, Mississippi, beginning on Friday, August 2, embracing the first Sunday in August.

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 16, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 29, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining—that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, nothing doubting, and the Master will be there.

The new Methodist church in Kosciusko will be dedicated on Sunday, July 14.

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Manny, at Pine Grove	June 8, 9
Keachie, at Longstreet	15, 16
Springville, at Loggy Bayou	30, July 1
Shreveport station	July 6, 7

JOHN PIPES, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Farmerville ct., at Farmerville	June 15, 16
Castor circuit, at Brooklyn	29, 30
Monroe	July 13, 14
Trenton	20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST—SECOND ROUND.

Lind Grove, at Bartholomew	June 15, 16
Rayville, at Union	22, 23
Winnsboro, at Hurricane	29, 30
Sicily Island, at Holly Grove	July 6, 7

J. T. DAVES, P. E.

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je0 3m Summerfield, Alabama.

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WEDNESDAY	May 22	IOWA.
SATURDAY	May 25	TRINACRIA.
SATURDAY	June 1	AUSTRALIA.
WEDNESDAY	June 5	BRITANNIA.
SATURDAY	June 8	CALIFORNIA
WEDNESDAY	June 12	COLUMBIA.
SATURDAY	June 15	EUROPA.
WEDNESDAY	June 19	ASSYRIA.
WEDNESDAY	June 26	ANGLIA.

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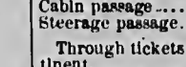

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, JUNE 27, 1872. NO. 26.

NEWS OF THE WEEK.

DOMESTIC.

NIAGARA FALLS, June 19.—The Southern editors, now on an excursion here, adopted resolutions of thanks to members of the press of Buffalo and others for courtesies received, and declaring fealty to the Union.

BOSTON, June 19.—The third day of the Jubilee was devoted to Germany, and the Coliseum was well filled, the Teutonic element predominating. Franz Abt directed the performance of his own ballad, "When the swallows homeward fly," at the conclusion of which the whole audience arose and cheered for several minutes.

RICHMOND, VA., June 20.—The bodies of seven hundred and eighteen Confederate soldiers, disinterred at Gettysburg recently, were brought here and interred at Hollywood Cemetery this evening, amid the most impressive and solemn funeral ceremonies. The procession was two miles in length, consisting of the First Virginia Regiment, Richmond Howitzers, a detachment of police, sixteen wagons with boxes containing the dead, followed by their ex-Confederate comrades, headed by George E. Pickett, to whose division the dead belonged. Next came the Society of the Southern Cross Brothers, and the rear was brought up by a line of carriages a mile long. The streets along the line of the procession were draped in mourning, stores were closed and business was generally suspended. An immense concourse of people lined the streets, the whole being regarded as the most imposing spectacle since the close of the war.

BOSTON, June 21.—At the Jubilee to-day the band of the Garde Republican of Paris appeared, and was greeted with cheers, waving of hats and handkerchiefs, and all sorts of friendly demonstrations. As soon as comparative quiet was restored the band, under the leadership of M. Paulus, unexpectedly struck up "Hail Columbia," when a scene of indescribable enthusiasm ensued; cheer after cheer drowned the music, every one in the house rising and standing on the seats, and several baskets of flowers sent to the band from the audience.

At the conclusion of this demonstration the organ and bande commenced playing the "Marseillaise," when it appeared as if the great mass of humanity had almost become wild, so extravagant were their expressions of delight, the whole chorus, orchestra, bands, organ and audience joining in the French song of freedom.

The audience kept on their feet and cheered until they were fairly hoarse. The French band followed with "Yankee Doodle" and "The Star-Spangled Banner." They then retired, amid the cheers and plaudits of the audience.

NEW YORK, June 21.—The Japanese government are having five-twenty bonds and greenback currency engraved by the New York Bank Note Company. Monthly shipments are now going forward to Japan. About ten millions of dollars have already been sent.

NEW YORK, June 23.—A special from Pittsburg says a fearful collision occurred yesterday on the Washington and Baltimore railroad, near Connellsville. The freight and mail trains ran together at full speed on a short curve. The entire freight train was wrecked. Henry Saxton, conductor of the latter, and Robert Lockhart were killed, and mail agent Blackburn mortally wounded. Eight passengers are seriously injured, and it is expected a number of these will die. Nine others sustained injuries of a less severe character. The freight train was running at a high rate of speed in order to reach the switch at Connellsville before the approach of the mail.

A foreign correspondent says that on the night of June 10 an attempt was made to blow up the statues of the Prince Consort and Lord Carlisle, at Dublin.

CINCINNATI, June 24.—It having been erroneously reported in the newspapers that the recent International Convention of the Young Men's Christian Association, held in Lowell, adopted resolutions making total abstinence a test of membership, and declaring the use of tobacco inconsistent with the Christian character, and pledging associations to resist the exclusion of the Bible from public schools, and to make special efforts to place the Bible in every Roman Catholic family, Mr. H. Thane Miller, president of the convention, will appear to-morrow in a card, declaring that no such action was taken by the convention. Such resolutions were introduced, but not adopted.

The general misapprehension of facts is placing the Young Men's Christian Association of the country in a very false position, and President Miller desires, as far as possible, to present their work properly before the country.

VICKSBURG, June 25.—Mr. Hackett broke dirt on the Vicksburg, Ship Island and Pensacola railroad this evening. Speeches followed by Congressman McKee, Judge Simrall and other distinguished gentlemen.

BOSTON, June 25.—The Coliseum was filled to overflowing to-day. Over five thousand people were turned away from the doors. Twenty thousand tickets for standing placee were sold. The audience is estimated at seventy thousand people.

FOREIGN.

BERLIN, June 19.—The bill proscribing the Jesuits passed its third reading in the Reichstag to-day, 181 to 93. Minister Delbruck closed the session of the Reichstag this afternoon.

The *North German Gazette*, in a leading article, hints that Germany will make her influence felt in the election of the next Pope.

LONDON, June 19.—The steamer Memphis, which arrived at Liverpool yesterday from New Orleans with a cargo of cotton, was struck by lightning during the storm last evening, and was considerably damaged. A portion of her cargo was burned.

ROME, June 19.—The Pope has addressed a letter to Cardinal Antonelli, deploring the approaching enforcement of the law suppressing convents in Italy, as a violation of international law. He says the constant encroachments on the rights of the church by the government of Italy violate morality and justice. A regard for the highest interests prevents the head of the church from leaving Rome. A conflict between the holy see and the Italian government is inevitable, and that reconciliation is impossible. The Pope cannot submit to such usurpations, and he requests Antonelli to protest against them to foreign powers.

MADRID, June 21.—It is reported that the Spanish ministry have declared in favor of the separation of Church and State in Spain.

BELLEVILLE, CAN., June 22.—An accident occurred to a passenger train, going from Toronto to Montreal; nine persons killed and sixty badly wounded. They were mostly second-class passengers.

MADRID, June 23.—A band of insurgents in the province of Navarre, under the command of the Carlist chief Sarasas, have submitted to the government forces.

In his manifesto yesterday Montpensier asserts the right to the Spanish throne of the Ex-Queen Isabella's son Alphonsus D'Assis, Prince Asturias. Montpensier declares that when the proper moment arrives he will fearlessly defend and proudly serve the interests of Prince Alphonsus.

BELLEVILLE, CAN., June 24.—Thirty deaths have occurred so far from the railroad disaster.

MADRID, June 24.—The Dr. Howard affair has at last been officially arranged by Minister Sickles and Senor Martos, minister of foreign affairs. The American government waives the question of the claims of Dr. Howard to American citizenship, and places its action upon the ground of friendly intercession in Dr. Howard's behalf for amnesty to be granted by the Spanish government. Howard's return has been ordered.

BELLEVILLE, CAN., June 25.—The coroner's jury, in the late railroad horror, find that the calamity was purely accidental; the track was in good condition, and the engineer a sober, efficient and careful officer, and died at his post.

ROME, June 25.—The Pope to-day received the members of the German Literary Club of this city, and in his remarks used the following language: "The persecution of Catholics has commenced in Germany, but they display courage under their afflictions, and have notified the German government that the persecution of the church is folly. The church," said the holy father, "remains triumphant. We have asked Prince Bismarck how it is that the once contented German bishops have, according to the expressed belief of the German government, been suddenly transformed into dangerous conspirators. No reply has yet been received. Let us pray our Holy Father in heaven that the stone may fall that will complete the overthrow of Colossus."

The Latest Phase of the Ultramontane Struggle in Germany.

The latest phase in the contest between Prince Bismarck and the papacy is worthy of a passing comment, as it indicates a change in the field of battle, which may lead to important results. The German chancellor evidently intended, until very recently, to fight the battle in Rome itself and through diplomatic agencies, and with this view selected a remarkable agent, Cardinal Prince Hohenlohe, a prelate of the highest birth, devoted to Germany, and suspected by the Curia of somewhat anti-infallibilist views. It was believed that the cardinal, knowing all the secret machinery of Rome, would be able to exercise great influence at the Vatican, and ultimately bring about a compromise between the Hohenzollerns and the papacy. The Society of Jesus, however, who do not desire this compromise, objected to the arrangement, and the Pope was induced to refuse his assent to the nomination. The refusal stung Prince Bismarck exceedingly, and so much so that he declared it in Parliament to be the most severe rebuff he had received in twenty-one years; and it is probable that, if left to himself, he would have broken off all intercourse with Rome. That course, however, was not acceptable to his master, who is greatly influenced by advisers who are reluctant to launch Germany on a path which, as they think, will lead to Liberalism, and the chancellor was obliged to content himself with milder measures. He should, he explained, endeavor to find another embassador for Rome, and should meet any pretension of the Catholics to be above the law by internal legislation. As a beginning he accepted a bill, making it a high offense for the religious orders, and especially, says the telegram, for the Jesuits, to agitate against the State, the punishment of the offense, as we presume, being a decree of dissolution for the offending body; and he threatens to bring in a bill securing liberty of conscience to all Germans—that is, making all ecclesiastical censures inoperative.

This compromise, if it may be so called, is exceedingly dangerous to Rome, as it takes the control of the struggle out of the hands of the politic chancellor, who is intent mainly on securing the authority of the State, to place it in the hands of the German Parliament, which is intent mainly on reducing the power of the sacerdotal order. So long as the quarrel remained in the foreign office, Prince Bismarck need not make any concession to liberalism that he disapproved; but if it is to be fought out by legislation, he must conciliate the majority which is to pass his laws. As Rome is not likely to yield, he will have to ask constantly for sharper and sharper weapons, and will be led on, step by step, by the necessity of the situation and the pressure of his majority, toward a denial of all authority to Rome. He occupies, in fact, the position of Henry the Eighth, when he first began to contend for the rights of the State as against external interference, and, like him, may be impelled ultimately to declare the supremacy of the State in all departments—a process which will be the more easy because the German Catholics, although of course acquiescent in the pretensions of Rome, are incapable of disloyalty, and accustomed to see the State claim powers which greatly limit the free action of the episcopate. They would, for example, support the chancellor in protecting the independence of the priesthood against the bishops—a point upon which Rome is exceedingly sensitive. The effect, therefore, of the refusal of the Vatican to receive Cardinal Hohenlohe is to make the dispute a public one, to enlist the State-passion of Germany on the side of the chancellor, and to enable the Liberal majority in the German Parliament to intervene directly and daily in the contest. That is not a change in the aspect of affairs which can be beneficial to the Vatican.—*Economist.*

AS IT RESPECTS general habits, a parent can scarcely teach a child a more valuable art than dispatch without hustle; nor can any one that values his time cultivate a more valuable one for himself.

NO MAN is so poor that he has not friends whose happiness is linked with his fate, and whose hearts will be wrung with anguish at his punishment or his suffering.

THE best throw of the dice is to throw them away.

OLD AGE.

One of our life insurance companies has republished, as a vehicle for its business advertisement, Dr. Rush's celebrated Account of the Causes and Indications of Longevity, and of the State of the Body and Mind in Old Age, which was first printed at Philadelphia in 1793. It is interesting and impressive still, though many of its statements are trite, and can scarcely have been very novel when it first appeared. Dr. Rush's enumeration of the circumstances which favor longevity comprises descent from long-lived ancestors, temperance in eating and drinking, the moderate exercise of the understanding (i. e., intellectual activity, without overwork), equanimity of temper and matrimony. According to his observations, sedentary employments, early baldness or gray hairs, acute diseases not terminating fatally, the loss of teeth, or the use of tea, coffee and butter, do not materially affect the length of life. He remarks in conclusion, under this head, that among the old people whom he examined, he scarcely met with one who had not lost brothers or sisters in early and middle life, though born, apparently, under circumstances equally favorable to longevity.

With regard to the bodily and mental phenomena of old age, he points out that there is great sensibility to cold; that impressions made upon the ears of old people excite sensation and reflection much more quickly than those made upon the eyes; that the appetite is increased, and the pulse full, but fitful. The marks of age appear earlier and are more numerous in persons who have combined with hard labor a vegetable or scanty diet; are more common (or were, in his day) among country than among city people, and among the North American Indians than among the inhabitants of civilized countries. Old men tread upon the whole base of the foot at once in walking.

Memory is the first faculty that fails in old age, and it decays soonest in hard drinkers. The understanding may be preserved by use; and old people who take an interest in books, newspapers and conversation preserve their intellects remarkably by this means. Dr. Johnson ascribes Swift's collapse of mental power to his foolish avoidance of spectacles and seclusion of himself from society. The moral and religious faculties are usually exercised constantly and increasingly in the evening of life, and hence are preserved unimpaired. The fear of death is much diminished. Imperfect sleep and dreaming are universal among the old.

They resemble children in the state of the appetite, and the desire (which should be gratified) of eating between meals; in the marks which slight contusions or impressions leave upon their skins; in their being soon fatigued by exercise, and soon refreshed by rest; in their disposition to detail immediately everything they see or hear; and in their aptitude to shed tears. Dr. Rush mentions in illustration of the last peculiarity, Voltaire's constant weeping at the recital of his own tragedies, after he had passed his eightieth year, and Homer's representation of old Menelaus as weeping, ten years after the fall of Troy, when he spoke of the death of the Greek heroes of the siege. It is fair to remark, however, that the Homeric warriors, old or young, are not ashamed of tears, and invariably "cry when they feel like it." Witness Achilles by the sea, and Ajax in the battle.

Dr. Rush says all the diseases of old people originate in debility, and the general remedies are stimulants, particularly heat, applied by the warm bath, warm rooms, thick clothing, especially bed clothing, and ample protection for the extremities. Generous diet and drink should be allowed. Company, particularly of young and lively persons, is an excellent stimulus; and gentle exercise and cleanliness are highly beneficial.

Death from old age is the effect of a gradual palsy; but few, even among those who attain to great longevity, die in this way. It is usually the attack of some disease that finally overcomes the resistance which enfeebled vitality is able to offer.—*Christian Union.*

JOSH BILLINGS defines a "thinner bread biziness man" as "wun that knows enuff about steelin' so't there kant enybody stael from him, and enuff about law so that he can do his own steelin' legally."

SACRED PREMIUMS.

The fashion of swelling the subscription lists of periodical publications by the offer of inducements outside the intrinsic merits of the journal itself is becoming universal. But the expedient of a Western cotemporary seems to "lay over," as they say on the Pacific coast, all the premiums of books, chromos, engravings, or what not, that have yet come under our notice. The *Ave Maria* is a journal published at Notre Dame, Indiana, "in the interests of the Blessed Virgin." A payment of $20 constitutes a life subscription; and the incidental inducement to such a venture is as follows:

"The holy sacrifice of the mass is celebrated every Saturday, at Notre Dame, for life subscribers, and a certain number of communions offered for them; this mass will be offered in *requiem* for them whenever it may please our heavenly Father to call them from our midst."

(For the prompt payment of the latter clause, we suspect the publishers will not be subjected to the importunity which our subscribers manifest, naturally enough, for their promised chromos.)

"Subscribers for one year and upward," it is added, "will share in the benefit of a mass once a month." This is a new way of making merchandise of the gifts and graces of the church. Surely the spirit of old Tetzel is about! Yet what different can we expect when, according to this prospectus, the "Holy Mother" herself sets the example of dispensing her favors on selfish principles. "The more we do," it says, "for the interests of the Mother of God, the better shall we love her, and the more will she intercest herself in our behalf at the throne of grace."

Jesus prayed for his enemies: "Father, forgive them, for they know not what they do." The "travail of his soul" embraced the world, and would be "satisfied" with nothing less than the salvation of the world. But his mother is here represented as asking for a special blessing on her friends, as the regular subscribers of a journal "particularly devoted to the Mother of God."—*Christian Union.*

PERIODICALS.

BRAINARD'S MUSICAL WORLD for June contains a liberal supply of new music, besides a large amount of musical literature. Published at Cleveland, at $1 per annum.

APPLETONS' JOURNAL of June 22 continues the illustrated articles, "Up the Guyandotte," and is altogether a number of great excellence.

LITTELL'S LIVING AGE of June 15 contains: Off the Skelligs; Thomas Carlyle; the Swiss Plebiscite; the Latest Phase of the Ultramontane Struggle in Germany, and other articles.

THE GALAXY for July has: A Tale of Two Lockets; My Life on the Plains; Anecdotes of Public Men; Chunder Ali's Wife; the Cave of the Winds; Tammaz and the Mound Builders; Tempus Edax, and other articles, besides Drift-Wood, Scientific Miscellany, Current Literature, etc., etc.

MINNA MONTE is a story rather to be shunned than read, judging from the hasty examination we have been able to give it. Published by Lippincott & Co.

WE shall not attempt the difficult task of defining wit and humor. Hazlitt says: "Dr. Fuller's remark that the negro is the image of God cut in ebony, is humor; and that Horace Smith's inversion of it, that the taskmaster is the image of the devil cut in ivory, is wit."

AN INHUMAN leaning against a lamp-post as a funeral procession was passing by was asked who was dead. "I can't exactly say, snr," said he, "but I presume it is the jintleman in the coffin."

AN INDEPENDENT OLD LADY, speaking of Adam naming all the animals, said she didn't think he deserved any credit for naming the pig—any one would know what to call him.

NO POSSESSIONS are good but by the good use we make of them; without which wealth, power, friends and servants do but help to make our lives more unhappy.

A MAN'S WIFE is his best lawyer, his best counsel, his best judge, his best adviser, and also the cheapest and most reasonable.

FROM THE WORK.

Selma District Conference.

MR. EDITOR: The Selma District Conference convened at the beautiful town of Orrville, Alabama, on Wednesday night, May 29, when it was our privilege to listen to an able and well-delivered sermon by the Rev. A. S. Andrews, D. D., president of the Greensboro College.

At nine o'clock on the morning of the thirtieth conference was opened with singing, and prayer by Bishop Keener, who presided. After some well-timed words of instruction and encouragement to the church and ministry, he called for the reports of the several works of the district, all of which were promptly and satisfactorily made by the pastors and delegates of the several charges, nearly all of whom were present. A few were absent on account of sickness. At eleven o'clock A. M. the Rev. M. S. Andrews preached with his usual interest and elegance. At night Bishop Keener preached with argumentative power and sublimity, which was not without effect. All were edified.

We had several visiting brethren, viz.: Dr. Andrews, Dr. Mitchell and Rev. S. P. Richardson, all of whom preached to us with power, and aided us with their counsel in conference. The day following we listened with much interest and feeling to quite an edifying discourse by the Rev. W. H. McDonald, of East Selma. Dr. Andrews represented the Greensboro College, by means of an address setting forth the great importance of educating our children at home schools, and more particularly at those under the direction of the church. He was followed by Bishop Keener, whose concurrent remarks very ably sustained his position. The Rev. A. D. McVoy, with his usual ability and deeply manifested interest, set forth the claims of the female department of the schools at Summerfield.

Bishop Keener and Rev. S. P. Richardson very ably addressed quite a large audience, on Saturday, upon the subject of missions. They asked for a contribution of $200, which was promptly met by the congregation.

At all hours of worship the congregations were large. The choir sang beautifully, and the organ was well fingered. On Sunday the house was crowded, and Bishop Keener preached a powerful, impressive and feeling sermon. The audience listened with attention. At the close of the sermon the Bishop came down into the altar, and in his usual Holy Ghost, old-fashioned Methodist style, called for penitents. They came, and God was with them. It was certainly refreshing to those old veterans of the cross who witnessed the scene. Those who had long plead the cause, in prayer to God, of those bowed at the altar of prayer, and to whom they had long preached the cross, were now crying for mercy. Many years have elapsed since a member has been added to the church, or a penitent at the altar of prayer. Dr. Andrews preached again at night. Deep interest and feeling was manifested by the congregation. On Monday night our most worthy presiding elder, A. J. Briggs, preached. The sermon was sublime, and was attended with the power and energy of the Holy Ghost. During the meeting fourteen members were added to the church, the faith of which was mightily strengthened. The preachers were all refreshed with new zeal and encouragement in the cause of Christ.

The meeting, upon the whole, was a complete success. The work of the conference went on handsomely and with good effect. The Rev. S. P. Richardson says it was the best conference, upon the whole, ever held in the district.

I must here say that much of this is attributable to the energetic and good management of our model presiding elder. He is certainly the right man in the right place.

We should not overlook the noble manner in which Bro. E. F. Evans, preacher in charge, received and conducted us to our comfortable homes, which he had secured for us through the hospitality of the citizens of Orrville. May the Lord bless him in his labors there, and make him instrumental in the salvation of many. Much good has already resulted from the meeting of the conference at Orrville, and we expect much more in the future.

A. C. H.

A GOOD LISTENER is as needful to a witty talker as steel to flint. It is the sharp contact of the two which makes the sparks fly.

EVERY MAN'S TASK is his life preserver.—*Emerson.*

The Christian Advocate.

THURSDAY, JUNE 27, 1872.

FOOTSTEPS.

In the quiet hour of gloaming,
When the hush is upon the earth,
When the stars gleam out and the low winds moan,
I sit and listen—listen alone—
By the side of the desolate hearth.

I listen, but not to the homeless leaves,
As they drift 'gainst the window-pane;
Nor the soughing wind from the fir-crowned hill,
Nor the sigh and sob of the swollen rill,
Nor the whisper of careless rain.

I listen, I listen, and but to hear
The footsteps that fall around;
The footsteps that gladdened my life of yore,
The footsteps that seek my side no more,
That fall on no earthly ground.

The tiny steps of my first-born
Come pattering quick and soft;
He had trod like a man, had he stayed, by this;
Yet oh! I yearn for the baby kiss,
He tottered to give so oft.

His firm treaderings out gallantly,
Just as it wont to do,
When I used to spring from this same low seat,
The comer I loved the best to greet,
As he strode through the evening dew.

Slow and heavy, and quick and light,
The echoes around me come,
The steps that through youth's gay footpaths ranged,
Of friends forgotten, of friends estranged,
Who once made life and home.

Ah! well, poor salvage from the wreck
All memory saves and stores,
Yet the sounds that people the sweet Past's dreams
Are dearer to me than the light that gleams
On the lonely Present's shores.

All the Year Round.

For the Advocate.

Is There No Harm in These Things?

Mr. Editor: Perhaps there is nothing more difficult than for an individual to believe and practice precepts and principles contrary to his natural feelings, inclinations and desires. He may be aroused, by powerful religious stimulants or excitants, to see his morbid selfishness and moral corruption, and while thus moved upon he may feel disposed to reform his life—to become religious; but, alas! it is too often merely spasmodic. This is true of many church members; yet it is no just cause for discouragement to the really faithful. Society has ever been fluctuating, and there has always been a manifest tendency, on the part of many, to retreat after the first campaign. Many left the Savior, and walked no more with him.

In many instances shipwreck is shamefully and fatally made of the faith—all of which argues that we should be sober, watchful and prayerful.

The age in which we live is dangerous to piety. The world is drawn up to full proportions in fiction and fashion, in worldly amusements and sinful practices; and the difficulty as well as the great danger is that many church members see no harm in many of these things. We suppose such persons may justly be considered as wayside or stony-ground hearers.

The fowls of the air—that is, the trifling vanities and amusements of the world—carry them away; or, having no settled determination, they are moved from their steadfastness and overcome. Indeed, what more does the enemy want than to get people to the point where they can see no harm in sin? When the commands of God are put out of the mind, and the awful retributions of an eternal judgment allowed wholly to slumber, there is very little probability that one would see any harm, or even suspect any danger. Such become the easy and certain prey of the wicked one.

Does any one suppose Eve saw any harm in following the suggestions of the tempter? And although skeptics and infidels have treated this as a trivial matter, it has been very clearly demonstrated that the physical disabilities and moral corruptions of the entire race here find their sufficient cause. The Devil is wily and vigilant. He is still saying: "Eat, drink and be merry—enjoy life." There is no harm in these things." Hence the grievous failures that so often occur on the part of many church members in the various branches of the church. They fail to put on the whole armor of the Christian's warfare, that they may be able to stand against the wiles of the enemy; or, having put it on, they fail to keep it on. They have been led away by the deceitfulness of sin, until piece after piece of their spiritual weapons has been laid aside, and they now stand unarmed in the hands of a fierce adversary.

Of these delusions and vices, next to intoxicating beverages, which are as a corroding canker or as a devastating fire, perhaps the fondness for dancing, and playing cards for pastime and amusement, are the most insidious and destructive to the faith and piety of young members of the church. These indulgences on the part of church members constitute a palpable violation of a most sacred obligation—a solemn vow—a vow made voluntarily, made in the presence of men and angels, made not only to man, but to God, on entering into church relations. It is to "renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that we will not follow or be led by them." This is the requisition of the church, and the rule and requisition of the church is founded upon and unequivocally sustained by the word of God.

In this view of the subject, is it a light matter to violate plighted faith, to set at naught the rules of the church, and thus disturb and wound the body of Christ, which is the church? to disregard the awful authority of Jehovah, and crucify the Son of God afresh? O fearful delusion! Would that such professors would wake up and amend their ways.

Should it be necessary to cut off a right hand or pluck out a right eye for sin, make the effort, and God has promised to give the grace. We may need a theological seminary. I am not sure whether we do or do not. But I am sure that we need retrenchment and reform in the church—that is, thorough consecration to God. Then we will see people believe not only theoretically, but with the heart unto righteousness. Then they will become church members not only nominally, but they will keep God's holy commandments, and walk in the same all the days of their lives. Christ will be "all and in all."

The church should by no means attempt to accommodate herself to the maxims, customs and amusements of the world. "The ax of truth and reason" must be laid at the root of the deadly Upas, and the blows continue to fall thicker and heavier, until it is laid prostrate upon the ground. This is not the time for the watchman to sleep. The enemy is sowing his tares with an industry worthy of a good cause. Let the lovers of truth, then, come to the rescue, and aid in the support and diffusion of the great doctrines of the Bible.

The period in which we live is truly eventful. Is it a time to compromise essential truth or give place to invidious error? Surely not. The great battle which is to decide the fate of the world is at hand, yea, is already begun.

Let those, then, who are upon the side of the Lord and truth "come up to the help of the Lord against the mighty," that the beauty of the church may appear as a city set on a hill, enlightening the world and bringing men to see the salvation of the Lord. N. M. Skipworth.

Minden, La., May, 1872.

For the Advocate.

TRUST IN GOD.

"Till death shall set thy spirit free,
Thy God hath said 'tis good for thee
To walk in faith and not by sight—
Take it on trust a little while;
Soon shalt thou read the mystery right,
In the full heaven of his smile."

"Take it on trust a little while"—how hard it is sometimes! When the heart is sick with the troubles and disappointments of life we cannot discern a Father's hand of love; often our bleeding hearts cry: "Might not this cup have been spared me?"

In these moments of anguish and discouragement, how sweet to rest our weary heads on our Savior's loving bosom, to listen to those precious words: "Let not your hearts be troubled; ye believe in God, believe also in me." What a sweet, sacred happiness steals over the heart's unrest when those words reveal to us our Brother—one who, having passed through the gloomy valley of humiliation and suffering, can and *does* sympathize with poor, sorrowing, sin-tossed humanity. If we love him, why not strive to follow his example, and, when our hearts are saddest and sorest, endeavor to dart a ray of light into the lives of those around us?

When sharp, bitter words, wrung from deep agony, escape our lips, do we reflect how we wrong the Father by complaining at his wise providence? how we injure his cause by our want of faith? No, no, or we would set a brighter example of Christian fortitude—we would work more diligently in the field before us.

Poor, weary hearts, sick and faint with the troubles and trials thickly strewn over life's pathway, lay aside all your fruitless struggles. You cannot find peace in conflicting your will with *his*, or in reluctantly drinking the cup *he* holds out to you. Merge them all into unquestioning, patient submission to *his* will. Lay yourselves with child-like faith at your Savior's feet. Place your hands in the wounds which bled so freely for you, feeling that in them is your only hope and trust. Listen to the sweet "Peace, be still," until the troubled, heaving billows sink into a tranquil calm. Then, with your souls irradiated by the golden splendor of his ineffable love, step softly, gently from his presence into the world, and, purified from earthly dross,

"Go fix some weighty truth;
Chain down some passion; do some generous good:
Teach ignorance to see, or grief to smile;
Correct thy friend, befriend thy greatest foe,
Or, with warm hearts and confidence divine,
Spring up and lay strong hold on him who made thee!"

Little Beverly.

SANCTIFICATION.

"Sanctification is that great work of God's grace in the soul by which we are renewed after the image of God, and set apart for his service, and enabled to live unto righteousness. Sanctification in this world must be complete; the whole nature must be sanctified; all sin must be utterly abolished, or the soul can never be admitted into the glorious presence of God." "Sanctification comprehends all the Christian graces—repentance, faith, knowledge, love, humility, zeal, patience and godliness. Yet after all this is done, the saints, while here, are in a state of spiritual warfare with Satan and his temptations, with the world and its influence." This is the theory of sanctification as taught in the Holy Scriptures. It cleanses the soul from all sin in this life, makes the heart pure, and fills it with love, peace and joy in the Holy Ghost. All true Methodists believe this, but they are not all sanctified. And why not? Because they are Christians in theory, but not in practice. They believe in the doctrine of sanctification, but not in the practice of sanctification, and therefore they are not sanctified, or, if they have been, they are ashamed to publicly profess it, because of their inconsistent lives as members of the church and preachers of the gospel. Here is our great practical error. As a body of Methodists we hope to get to heaven without traveling the narrow way that God has marked out, that leads to heaven. Now it is just as reasonable to suppose that a man would reach the city of New Orleans, while traveling from it, as to suppose a man can reach heaven who will not travel in the narrow way that leads to heaven. The narrow way of duty that leads to heaven is marked out so plain in the word of God that a boy five years old can understand it and recollect it. It is marked out by two short, plain words, namely: *do* and *not do*. These words comprehend the whole of practical godliness. "The whole duty of man is to fear God and keep his commandments." Now what God commands us not to do, if we do it, we sin against God, and what he commands us to do, if we do it not, we sin against God. Now, in the fear of God and in the name of Jesus Christ, let us, as Christian men and women, weigh ourselves in the balance, *do* and *not do*, and see if we are not found wanting. And if so, let us, in the name of our Master, reform our lives.

We will now proceed to try our lives, as Christians, by the rule *not do*. That it is a great sin to do what God commands us not to do, all Christians will at once admit. Well, what does God command the Christian man not to do? We answer: First. He forbids the Christian man's swearing. Christ says: "Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King." "Neither shalt thou swear by thy head, because thou canst not make one hair white or black." Here all kinds of profane swearing are forbidden, and all kinds of vain and idle words, used as substitutes for swearing, are also forbidden, such as "Confound you, concarne you, by graney, by jimeny, plague gone you, by George, by jing," and many other foolish words are used by members of the church, which are supposed by them to be harmless. But Christ condemns them all as sinful, and says: "But let your communication be Yea, yea, nay, nay; for whatsoever is more than these cometh of evil." False swearing before magistrates is also forbidden: "Thou shalt not forswear thyself." Now, as God forbids both profane swearing and false swearing, we as Christians must be certain not to do either the one or the other. If God forbids lying, we must be certain not to tell a lie. A lie is to deceive a person in any way, either by words or actions. If God forbids stealing, we must be certain not to steal even the value of one pin. If God forbids adultery and fornication, we must be certain not to commit either. If God forbids idolatry, we must be certain not to worship ourselves, our families, our gold, our silver, our greenbacks, or any other creature in heaven above or on earth beneath, but God himself. If God forbids murder, we must be certain not to murder our fellow-man. If God forbids drunkenness, we must be certain not to get drunk; and in order to keep sober, we must keep away from bar-rooms, grog-shops, taverns and the social glass, and abstain from spirituous liquor altogether, only in cases of extreme necessity. If God forbids evil speaking, we must be certain not to speak evil of any man. If God forbids our putting on of gold and costly apparel, we must be certain not to put on gold rings, gold chains, gold breast-pins, gold ear-rings, gold sleeve-buttons, gold spectacles, gold watches, or gold ornaments in any shape or form. If you say it is no harm to wear jewelry, we answer: If so, God would not have forbidden it, and as he does forbid it, it is certainly wrong to wear it. Our Discipline also forbids it, and when we joined the Methodist Church we solemnly promised, before God and the congregation, to observe and keep the rules of our Book of Discipline, and yet you say it is no harm to break your promise, ignore the rules of our Discipline and the word of God. Costly apparel is also forbidden—that is, as we understand it, superfluous apparel worn as ornaments to attract attention: the attention of the gazing spectators. This also we must be certain not to do. If God forbids our returning evil for evil, we must be certain not to do it. If he forbids our taking unlawful interest on money, we must be certain not to do it. If he forbids our taking advantage of our fellow-man, we must be certain not to do it; we must not take advantage of his ignorance or his necessity to make a dime. If he forbids and condemns pride, we must be certain to resist pride—a sin that God resisteth and abhors. If he forbids and condemns selfishness, that prolific root of almost all evil, we must be certain to fight against it with all our power until we conquer and subdue it. If he forbids and condemns covetousness, as idolatry, we must beware of covetousness. We must not be so stingy as to starve out God's ministers, whom he has called and sent among us to preach the gospel. We must not be so avaricious as to live and die indebted to ourselves, our families and the church of God. We must not rob God in tithes and offerings, nor rob ourselves of the comforts of life. If he forbids our laying up treasure on earth, so as to place our affections on earthly things, we must not do it. If he forbids and condemns laziness, we must not indulge in it, but we must cultivate industrious habits. If God forbids anger, we must not indulge in it. We must not scold, quarrel, fight, fret and pout. If he forbids and condemns gluttony, we must not eat nor drink to excess, so as to make a god of our appetites. If he forbids and condemns filthiness, we must not indulge in nastiness, dirtiness or pollution of any kind. We ought to keep ourselves clean, keep our children clean, keep our houses clean, and keep the church of God clean, and not suffer it to be polluted with dirt, dust, cobwebs, trash of various kinds, old chews of tobacco, puddles of filthy tobacco spittle, and other disgraceful filthiness that we will not here mention. If God forbids malice, we must be certain not to retain prejudice in our hearts against any man.

We have now mentioned some things that God forbids his children doing. We will now notice some things that he commands them to do. He commands them to have no other gods but him, and to worship "him only, and to worship him in spirit and in truth, and to love him with all the heart, with all the soul, mind and strength, and our neighbors as ourselves." He has commanded us to have faith in him, to take up our cross and follow him, not into Jordan, as some suppose, but in moral conduct. He commands us to deny ourselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. He commands us to keep the Sabbath day holy—not to buy and sell on that day, and attend to our worldly business, as very many church members do. He commands us to abstain from all appearance of evil; to overcome evil with good; to do unto all men as we would they should do unto us; to love our enemies, pray for them that despitefully use us and persecute us; to glory in tribulation; to overcome evil with good; to put on the whole armor of God; to be good soldiers of the cross; to fight the good fight of faith; to run with patience the race set before us; to grow in grace; to go on to perfection; to continue in well-doing; to pray without ceasing, and in all things give thanks; to let our light shine; to keep unspotted from the world; to come out from among the wicked; to touch not, taste not, handle not the unclean thing, (in order to do this we must keep away from gambling rooms, theaters, ball rooms and social dances;) to love one another; to help each other in business; to be charitable to each other; to visit the sick, feed the hungry, clothe the naked, and turn not away the stranger. Husbands are commanded to love their wives, and wives are to obey their husbands. Children are to obey their parents, and the parents are to love their children, and raise them up for God in his church. Christians are to obey them that rule over them, both in Church and in State, because they are God's ministers. In a word, the children of God are commanded to do all they do with an eye to the glory of God, and the salvation of precious and immortal souls.

In conclusion we ask, in the fear of God and in the name of our Master: "Who are sufficient for these things?" Where are the Methodist men and women who fill this bill? Where are the members of our church who are not wanting when weighed in the balance? Where are the Christian people who come up to this divine gospel measure of sanctification? I hope you have some in the city of New Orleans, Bro. Parker, and I hope we have some in this country, who are holy in heart and holy in life, for it takes both these to make a Christian prepared for the kingdom of heaven above. James Shanks.

For the Advocate.

Brethren, When and Where do You Pray?

My Dear Brethren: I confess to a feeling of uneasiness about your spiritual state. I fear that you are not on safe ground; that those of you I now particularly address are not such Christians as the Bible requires you to become in order to your eternal salvation. When and where do you pray? It is certain that the habit of constant and earnest prayer is one of the indispensable characteristics of the life of a true Christian. The inspired word teaches us to "pray everywhere;" to "pray always, with all prayer and supplication in the Spirit;" to "continue instant in prayer;" in a word, that we should "pray without ceasing," and "pray always and not faint." The numerous examples recorded in the Holy Scriptures are conspicuous on this point. God's people have always and everywhere been prominent as a praying people. They prayed alone, prayed with their families, prayed in their places of public worship, prayed with and for each other in their regular or occasional prayer meetings, prayed for what things soever they desired, either for themselves, their families, the church or the world. God has attached an unspeakable importance to the prayers of his people. Our Savior encouraged its constant use, both by precept and example. But when, dear brethren, do you pray? Nobody ever sees you pray. Nobody ever hears you pray; not even your own family. You do not let even the wife of your bosom, or your dear children, who look to you for example, hear you utter a single prayer. You do not pray at the bedside of the sick and dying. You refuse to take any part with your brethren in the weekly prayer meeting, which is enjoined on the members of the church by the rules you have promised to keep; yea, we believe you often stray away from prayer meeting for fear somebody may call on you to lead in prayer. You utterly refuse to take any part in praying for penitent seekers of salvation in our revival meetings, though some of them may be members of your own household. No matter how much the minister and other laborers may be exhausted, or how great the interests at stake, they can get no help from you. You say you pray in secret, and we trust you do, but we never see you do it. But if you really do, discharging one duty will not excuse the neglect of others equally as imperious; you are not only to pray in secret, but to pray everywhere, and to pray all manner of prayer. But you say you unite with the church in public prayer. How is anybody to know that from what they see you do? When the minister says, "Let us pray," you bow your head, or get on your knees, but "sinners do the same." Nobody sees your "lips move" in prayer, as did Hannah's in the temple; nobody hears you respond the hearty amen! All with you seems to be a lifeless form. Dear brethren, I fear there is utterly a fault among some of you in this great matter of prayer. You are not living up to the measure either of your duties or privileges. But I am more inclined to feel sorry for you than to censure, much less condemn you. I know you are embarrassed in your feelings about this matter. You imagine difficulties which seem to you insurmountable. But you are mistaken. God requires no impossibilities; and the fact that he requires you to pray "all prayer, and everywhere," is evidence that if you will, you can do it. I propose to give you words of encouragement in my next.

J. G. Jones.

Port Gibson, Mississippi.

For the Advocate.

CHARITY.

Mr. Editor: Some weeks ago an intelligent and influential citizen of our community delivered an address before a temperance association, in which he got off the following: "In the thirteenth chapter of First Corinthians, St. Paul defines the meaning of charity," (then follows a quotation of verses 4–7 of that chapter.) "Not a word is said about giving alms, building benevolent institutions, helping to support the ministry, or any of the acts commonly called by that name." Query: Is "helping to support the ministry" "commonly called" an act of "charity?" Are ministers objects of "charity," or are they "commonly" so considered?

Some years ago, when stationed in ——, I received one morning, through the postoffice, a note from a prominent member of my charge, containing $5, with the following explanation:

"'For I was hungered, and ye gave me meat; naked, and ye clothed me,' etc. *Dear Brother:* Please receive the inclosed $5, and pray that I may be numbered among those to whom it shall be said in that day: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

I prayed for him, but on the following Sabbath I took occasion to inform my congregation that a minister was not an object of charity. I wonder if this idea does prevail to any extent! Could this be the reason so many educated and dignified young men, whose hearts God has touched, turn from the ministry to other callings?

I was conversing with one of my stewards. Said he to me: "Dear brother, you must learn to trust your family to the Lord." Said I to him: "The easiest thing I ever tried to do is to trust in the Lord; but one of the hardest is to trust in man. Unfortunately for your suggestion, the Lord hath 'ordained that they which preach the gospel shall live of the gospel.' He does not propose to feed them and their families with manna from heaven, nor has he authorized me to trust my family to him in this way, but he has made it the duty of those to whom I minister in holy things to support me—not as a matter of charity, but as a matter of justice, as they pay their doctor and teacher and grocer." True, I did not say all that to him, just in those words, but that was what I meant.

In a church conference on my circuit, the stewards' report being called for, one of them gave me the edifying information that some of the members, when called on for contributions to the support of the ministry, replied: "Let the preachers go to work, like I have to do."

A steward said to me one day: "Perhaps the Lord is keeping you poor for your good." I replied: "It is not the Lord, but the church that is keeping me poor, by not paying me that which they owe me." So might a doctor, or a merchant, or a lawyer be kept poor. Let us not blame the Lord with the faults of men.

"Lo, these are parts" of the trials of the ministry; "but how little a portion is heard!" How inefficient do these things often render a minister, both in the pulpit and out of it. O that we were untrammeled, that we might go about our Master's business without let or hinderance! Then would the ranks of the ministry be full, and we could be far more successful in our work than we are.

A brother prayed: "Lord, bless our minister, and give him souls for his hire." No, brother; we do not want souls for our hire, but as seals to our ministry. For our hire we will take something wherewith to procure the necessaries of life, if you please.

At Sees, Non Facta.

Ideas of God.—In 1852 Sir David Brewster was in Paris, and was taken to see the astronomer Arago, who was then in deep suffering and was soon to die. He thus describes the interview:

"We conversed upon the marvels of creation, and the name of God was introduced. This led Arago to complain of the difficulties which his reason experienced in understanding God.

"'But,' said I, 'it is still more difficult not to comprehend God.'

"He did not deny it.

"'Only,' added he, 'in this case I abstain, for it is impossible for me to understand the God of you philosophers.'

"'It is not with them we are dealing,' replied I, 'although I believe that true philosophy necessarily conducts us to believe in God; it is of the God of the Christian that I wish to speak.'

"'Ah!' he exclaimed, 'he was the God of my mother, before whom she always experienced so much comfort in kneeling.'

"'Doubtless,' I answered.

"He said no more; his heart had spoken this; he had understood."

More About Dr. Livingstone's Safety.—The New York *Herald* correspondent at Zanzibar writes that Seyd Ben Mejid, one of the principal Arabs of Ujiji, left that place on the twelfth of January last, and arrived at Unyemwemba on the fifth of February. He reported to Sheik Ben Nasib, an important personage in Unyemwemba, that Mr. Stanley had reached Ujiji, fifty days before he (Mejid) left, by a circuitous route, which he was compelled to take on account of troubles on the regular caravan route. At the time of Mr. Stanley's arrival Dr. Livingstone was not at Ujiji; he had been traveling in the neighboring country, and was at Myemba, twenty days' march from Ujiji, between Lakes Tanganijika and Victoria Nyanza; but, at the time of the departure of Seyd Ben Mejid, Dr. Livingstone had arrived at Ujiji, and he and Mr. Stanley were there together. Sheik Ben Nasib sent this news from Unyemwemba to his brother Abdallah Ben Nasib at Zanzibar, by his trusty slave Saade, who left Unyemwemba on the eighth of February, and reached Zanzibar on the second of April.

The Christian Advocate.

THURSDAY, JUNE 27, 1872.

REACHING.

BY DR. S. T. CLARK.

To me a gentle mother's love
Is such a holy thing,
Almost a sacrilege, it seems,
To blend the tenderest of themes
With any song I sing.

But never human mother lived,
Since Bethlehem Mary bore
The Child Divine, but as she did,
Have they their sons' sweet sayings hid
Heart deep forevermore.

So did my mother, nor alone
My words, but infant plays;
And it did seem her dearest joy
To say, "Thus said my little boy;"
"These were his childish ways."

To me almost a prophecy
Has proved one oft-told tale—
When first she pointed out the stars,
I sought to reach them through the bars,
And wept that I should fail.

From then till now, up to the stars,
I reach through all the years;
But every effort is in vain—
My heart must still be wrung with pain,
My eyes suffused with tears.

How many stars have set for me
In life's fair firmament,
I care not to the world to show!
The thoughtless throng shall never know
My solemn sacrament!

But still the star supremely bright
I yet may touch as mine!
What though that star conceals a cross?
All other gains I count as loss,
Compared with Love Divine!

Zion's Herald.

Conversion of Andrew Jackson.

From an article in the *Christian Weekly*, by John S. C. Abbott, we make the following interesting extract:

The administration of Andrew Jackson was one of the most memorable and tempestuous in the history of our country. No President has had more bitter enemies or warmer friends. At the close of two terms of office he retired, in 1837, to his humble rural retreat called the Hermitage, in Tennessee. He was then seventy years of age. A year after this he, not having yet found the "convenient season," wrote to a friend who had addressed him earnestly upon the subject of religion.

"I would long since have made the solemn public dedication to Almighty God, but knowing the wretchedness of this world, and how prone many are to evil, that the scoffer at religion would have cried out 'Hypocrisy, he has joined the church for political effect,' I thought it best to postpone this public act until my retirement to the shades of private life, when no false imputation could be made that might be injurious to religion."

Still it was the old excuse. The "convenient season" had not yet come. Soon after this there was what was then called a "protracted meeting," or religious services held for several days in succession, in the little rural church in the vicinity of the Hermitage. President Jackson attended all the exercises, and the audience generally was impressed with his thoughtful, solemn aspect. The last sermon of the series was preached by Dr. Edgar upon the "Interposition of Providence in the affairs of men."

The life of President Jackson had been one of the wildest adventure and full of peril. He was deeply impressed by the sermon. With a peculiar expression of solemnity and of solicitude he entered his carriage and was riding homeward when he overtook Dr. Edgar, who was on horseback. President Jackson urged the preacher to go home with him to the Hermitage, evidently desiring to converse with him upon that theme which was now engrossing all the energies of his soul. But Dr. Edgar had an engagement which he could not forego.

The President, thus apparently left alone with his God, went home a deeply-convicted sinner. Entering his chamber he passed most of the night walking the floor in anguish of spirit and in prayer. The scenes of that night, its penitence, its supplications, its cries for mercy, are known only to God and to those angels who rejoice over the repentance of a sinner. But at the close of those hours of anguish, peace came to his soul, and he had resolved what to do.

The next day was the Sabbath. The sacrament of the Lord's Supper was to be administered in the little church at the Hermitage. With characteristic decision of action the President announced to his family his full conviction that he had repented of his sins, cast himself upon the Savior, and had been accepted of him.

He immediately sent for the elders of the church, informed them of the new life upon which he believed that he had entered, of his hope that he had become a true disciple of Jesus, and expressed his desire, upon that very day, to make a public profession of his faith in Christ, and to receive the memorials of his body broken for us and of his blood shed for our sins.

It was a solemn scene which was that morning witnessed in that humble church, surrounded by the forests of Tennessee. The war-worn veteran, his brow bronzed and furrowed with the cares of one of the most tempestuous of lives, and his hair frosted by the lapse of three-score-years-and-ten, knelt, with the humility of a little child, before the communion table, in acceptance of pardon through an atoning Savior, and was baptized in the name of the Father and the Son and the Holy Ghost.

His subsequent life was that of the Christian. Family prayer was immediately established in his dwelling, which President Jackson himself conducted, however numerous might be his guests. The household servants were all called in to partake in the devotions. Twice before he died he read the whole Bible through, with Scott's Commentary and Practical Observations. At one of the meetings of the church he was nominated as a ruling elder. With humility, which no one who knew the man could for one moment suppose to be feigned, he said:

"No! I am too young in the church for such an office. My countrymen have given me high honors; but I should esteem the office of ruling elder in the church of Christ a far higher honor than any I have received."

His final sickness was long and extremely painful. On Sunday, May 24, 1845, he partook of the Lord's Supper for the last time. He was conscious that his end was near.

"Death," said he, "has no terrors for me. When I have suffered sufficiently the Lord will take me to himself. But what are my sufferings compared with those of the blessed Savior, who died on the accursed tree for me?"

Still weary days of weakness and suffering lingered away. On Sunday morning, June 8, it was manifest that his last hour had come. He assembled his household around him and very affectionately took leave of them all. One who was present writes:

'He then delivered one of the most impressive lectures on the subject of religion that I have ever heard. He spoke for nearly half an hour, and apparently with the power of inspiration."

These were the days of slavery. Many of the servants of the household stood weeping around the bed. Turning his languid eye over the whole group of whites and blacks assembled in the room, the dying man, in this hour in which he felt the equality of all before God, said:

"My dear children and friends and servants, I hope and trust to meet you all in heaven, both white and black," repeating with much emphasis the last words, "both white and black."

Exhausted, he sank for a few moments apparently into a state of stupor. At length his adopted son took his hand and said: "Father, do you know me?"

"Yes," he replied, "I know you. Where is my daughter and Marian? God will take care of you for me. I am my God's. I belong to him. I go but a short time before you. And I want to meet you all, white and black, in heaven."

It was a lovely June morning; quite a group of servants, men, women and children, crowded the piazza, looking in at the open windows and weeping bitterly. Turning to them, their dying master said:

"What is the matter with my dear children? Do not cry; and we will all meet in heaven."

These were his last words. Almost immediately, without a struggle or a groan, he ceased to breathe. Two days after his remains were placed in the grave by the side of those of his wife. He had often said: "Heaven will be no heaven to me if I do not meet my wife there."

CRAVING FAT FOOD.

Children, and quite small ones too, often crave food that is fat-giving—will immediately leave almost anything they are eating, for a piece of fat pork or beef, and, if allowed to have it, will suck it with as much enjoyment as it is possible for them to show, and will sometimes eat an enormous amount of it when it has been kept from them. Is there no adaptation of supply and demand in this love for fat food? This child, one or two years old, has not acquired an appetite for anything, but only hungers to supply the demands of the body for growth and waste. Do we not, then, see that nature is calling for fat as a need?

Children who have such an appetite are usually strong and healthy—those who have had their appetites gratified with a mother's kind judgment. Give the child his fat food in moderation, as he will take it if he has it every day, and we will see him keep healthy. Refuse the fat food his appetite calls for, and he will eat largely of sugar and sweets, and of vegetables that contain starch. Of these he must eat a larger bulk, and his digestive organs labor harder to assimilate the amount of carbon his body wants. This over-work may affect the digestion, when, if he had been fed fat meat, as nature called for it, this more concentrated food would not have over-worked his digestive organs.

The child often has a strong desire for sweet foods and sweetmeats. This shows a want of carbon in the system—that he is needing a large amount of it. When the little child so earnestly pleads for candy—his idea of the sugar he so much covets—feed it to him; only being careful of the quality and the quantity he shall use at any one time. There is an instinctive feeling about these wants; and if they are not gratified in some form the child does not fill that want of its body, and this vacancy will in after life tell against his health in some way.

Many are the cries against eating candies and sugar, as making the child bilious and black, or that it rots the teeth; but the want of it makes more puny children than the use of it in any form ever injured; the want of it rots more teeth than were ever hurt by its use. Then let us feed them on the rational principle of a demanding appetite.

Dr. Huxley, in his work upon hygiene, says: "It is believed that a lack of oleaginous elements in diet predisposes to consumption." The immediate cause of this disease, as has already been observed, is an abortive or imperfect nutrition, tubercle being produced instead of healthy tissue.

The seeds of consumption are most generally sown in the system in youth, when there is a double demand upon nutrition for current waste and steady growth. When there is sufficient proteid matter to nourish the structures, some other condition must be wanting. Eminent physiologists have lately maintained that the faulty nutrition which results in tubercle is caused by a deficiency in oily substances; and therefore such of those fatty substances as are most easily digested and absorbed have been indicated as remedies.

Cod-liver oil has come into use for this purpose. Dr. Hughs Bennett, who first introduced this oil to the notice of the public, states that butchers, cooks, oilmen, tanners, and others who are constantly coming in contact with fatty matter, are less liable than others to tubercular diseases; and Dr. Simpson has observed that "children and young persons employed in wool factories, where large quantities of oil are daily used, are generally exempt from scrofula and pulmonary consumption. These facts would indicate that even the absorption of fatty matter through the skin may powerfully influence nutrition."

Dr. Bennett says that "to prevent consumption during youth, indulgence in indigestible articles of food should be avoided, especially pastry, unripe fruit, salted provisions and acid drinks; while the habit of eating a certain quantity of fat should be encouraged, and, if necessary, made imperative." Dr. Carpenter observes "that there is a strong tendency and increasing reason to believe that a deficiency of oleaginous matter, in a state fit for appropriating by the nutritive process, is a fertile source of diseased action, especially that of a tuberculous character; and that the habitual use of it in large quantities would operate favorably in the prevention of such maladies, as cod-liver oil unquestionably does in the cure."

A most remarkable example of this is presented in the population of Iceland, which, notwithstanding the concurrence of every one of the circumstances usually considered favorable to the scrofulous diathesis, enjoys a most remarkable immunity from it, without any assignable cause other than the peculiar oleagiuous character of the diet usually employed.

Dr. Hooker, in a report on the diet of the sick, says: "1. Of all persons between the ages of fifteen and twenty-two years, more than one-fifth eat no fat meat. 2. That of the persons at the age of forty-five, all, except less than one in fifty, habitually use fat meat. 3. Of those who have abstained, a few acquire an appetite for it, and live to a good old age, while a great majority die of consumption before forty-five. 4. Of persons dying of consumption between the ages of fifteen and forty-five, nine-tenths, at least, have never used fat meats."

From the above facts and opinions, given by some of our first and most scientific physicians, hygienists and physiologists—those who have devoted a long life to this study—we are led to believe that a more general use of meats, especially fat meats, would largely prevent its development in those who have inherited it.

Our own observations, during some twenty years, in the practice of medicine, are in harmony with the above opinions. We have observed that in the rural districts, those children who were fond of fat meats were the healthy ones, and remained so; and that those who were scrofulous, or died early of consumption, were those who did not use and relish fat meats, or did not use them from false instructions received from "would-be philanthropists," called vegetarians. Our observations have been that no class of people were more liable to generate and entail scrofula and consumption than the low-fed vegetarians—those who believe the animal was never made to eat, but that all our food must be gathered from the vegetable kingdom; and no class are as free from generating it, or entailing it upon their issue, as those people who eat largely of beef and pork, and all forms of animal food; and more especially so if they were eaters of the fat parts of the animal.

Some children seem to have no appetite for fat food, but rather dislike it in any form; and unless such children eat very largely of starch or sugar elements, or use corn, the great fat-producing cereal, they will surely show disease in some form. Children who refuse all fat food are not healthy, and as they grow older will show plainly this unsoundness. A truly healthy child will some time like fat food; and it is a very rare circumstance to find a healthy child that will not eat sugar any and every time. We should try and form an appetite for fat food in the child who has none, as a safeguard against a tendency toward consumption; just as the physician will feed his patient on cod-liver oil to cure or postpone the disease.

A pure air, wholesome food—a large part of which shall be animal food of both fat and lean fibers—warm clothing for the limbs as well as for the bodies, and clean skins, will save every child from acquiring consumption, and prevent most who inherit it from developing it.—*Newcomb's "When and How."*

POPERY UNCHANGEABLE.

The following is part of an address delivered by Rev. H. J. Piggott, before the Wesleyan Missionary Society of London, England, recently, and is commended to the consideration of those Methodists who patronize Catholic schools:

"Do you say," asked Mr. Piggott, "the winter is changed because you sometimes get a fine day in December? Do you say that the tiger is changed because you went to a wild beast show and saw a man put his head into its mouth and got it out again? No; these are the exceptions. Popery changed! No; we know very well that she dares not use any longer the rack and the thumbscrew and the water torture, and all the rest, any more than political despotism dare use them now in Europe. But popery changed! Tell me, if you please, what lying legend she has disavowed. Tell me what retrograde principles she has abandoned. Tell me what Christ-dishonoring doctrine she has retracted. Popery changed! If any one believes it to be changed, let him go and study what popery is in Rome itself; let him study it there in those square miles of desert miasmatic Campagna, threaded by one solitary line of rail, opened only a few years since, and most unwillingly; let him study it in the ill-paved, ill-lighted, ill-drained, unsavery odors of the capital, which is now beginning to stir a little and brighten up a little with the life and improvements of modern civilization since the State was wrested from the church. Let him study it in what Roman Liberals of the present day and generation have to tell of the mean, vindictive, pitiless tyrannies of the government of the black petticoat; of the humiliations to which they have to submit in order to live at peace with it at all, and of the disabilities and vexations which drove into voluntary exile all souls who were too frank and noble to purchase peace at such a cost. Let him study it in the ignorance, the gross ignorance of the populace and the peasantry, and in the conventual ignorance, little better than utter ignorance, of the burgher dames and city ladies, for whom it was always thought sufficient if they could spell out their *philotaire*, and work a little embroidered millinery for the church altar. Let him study it in the miserable superstitions which have reduced the religion of the Son of God to mere fetichism and magic, but which have still been acted under the very eyes of the so-called head of the church, and therefore have received continually his sanction and authority. Let him study it in the Syllabus of the Pope himself, where he will find it fulminating at and anathematizing all the gains of modern progress, and the very axioms and basal principles of civil and religious liberty; where he will find it proclaimed in so many words that he is accursed who says the ecclesiastical authority has no right to call in the arm of the secular power; a declaration in which, even in this nineteenth century, all St. Bartholomew's massacre, all the horrors of the Inquisition, all the terrible Huguenot atrocities, and all our own Smithfield *auto de fes* are gathered up and vindicated. No; popery is not changed. She dare not show you here her paw and her fangs; but we have a right to say that what popery was up to September 20, 1870, in the city of Rome, that she is to-day."

RELIGIOUS INTELLIGENCE.

THE Presbytorian missionhouse at Yeddo, Japan, was burned on April 22.

CONGREGATIONAL.—There are in the kingdom of Great Britain 2,800 Congregational churches, exclusive of about 3,000 stations in which divine service is conducted with greater or less regularity. The total number of ministers is 3,044.

THE Baptist Year Book shows for 1871, 8,047 Sunday schools of that denomination in the entire country, with 80,461 teachers, and 607,038 scholars; an increase of 2,796 schools, 23,946 teachers and 133,374 scholars over the report for 1870.

EDMOND DE PRESSENSE writes to the *Watchman and Reflector* that the meeting of the Synod of the National Reformed Church of France, which is soon to take place, "will certainly result in a separation between the Evangelical and Rationalistic parties."

DEATH OF THE REV. JAMES EVERETT. The Newcastle *Chronicle* announces the death of the Rev. James Everett, the Wesleyan reformer, author and preacher, at the age of eighty-eight. Mr. Everett will be remembered in connection with Mr. Dunn and Mr. Griffiths as the reputed authors of the famous "Fly Sheets."

BISHOP WILLIAMS has finished translating the four gospels and the Prayer Book into the Japanese tongue. He has lately been on a visit to Japan, and has organized a school for boys at Osaka, which he has placed in charge of the Rev. Arthur R. Morris, the missionary of the Episcopal Church at that place.

AT THE recent anniversary of the Baptist Missionary Union, Rev. J. Goble gave an account of his interviews with the Japanese embassy to this country, sought by them, in order to gain information respecting Christianity. The prince at the head of the embassy expressed the belief that Christianity will prevail in Japan.

WITHIN the last five years the people of Madagascar have erected nearly one hundred chapels for Christian worship at their own expense. There are ninety churches, with as many as five thousand members, now on the island. Government works are stopped on the Lord's day, and places for Christian worship are crowded.

AN IMPERIAL UKASE by the Emperor of Russia imposes new restrictions on Roman Catholic worship in Lithuania and the southwestern provinces of Russia. No open processions will be henceforth allowed in the streets, nor is the host suffered to be carried openly by priests on their way to dying persons to administer the sacrament.

REV. GEORGE LAWES, a missionary of the London Missionary Society, has lived in entire seclusion from Europeans, at Savage Island, for more than ten years. Now he has become not only the translator of the Bible, but he is the poet-laureate of the island, and the general adviser of the chiefs and people in all questions that concern their welfare.

THERE are in Switzerland 1,556,000 Protestants, against 1,084,655 Catholics, and the Catholics have gained ground so rapidly even at Geneva, the old cradle of Calvinism, that they muster now in that canton no less than 47,857, against 43,606 Protestants. On the other hand, there are in Switzerland 1,843,000 Germans, 646,000 French, 144,000 Italians, and 42,000 "Roumanches."

REV. DR. HEPBURN, of the Presbyterian mission to Yokohama, is now at Shanghai, carrying through the press the Japanese version of the Gospel of St. Mark, the result of the united labor of himself and of Rev. Dr. Brown, of the Reformed Church Mission also to Yokohama. Dr. Brown has just finished the revision of John's Gospel, and this also will be published, with that of Mark, before the return of Dr. Hepburn from China.

IT IS STATED that the new rationalist, Prof. Lœning, at Strasburg, has but two pupils. The famous Schenkel, at Heidelberg, has commenced his new term with but four students, and the "liberal" university of Giessen, in Hesse Darmstadt, begins the year without a single new pupil. While this surprising decline on the rationalistic side is seen, the evangelical professors at Erlangen and Leipsic have gathered more than four hundred students.

A COMMITTEE of the Ministerial Association, of Philadelphia, have made arrangements for the celebration, on the twentieth of November next, of the three hundredth anniversary of the formation of the first presbytery in England. Papers will be read on "Presbyterianism in Philadelphia," "in the United States," and "in other countries," and the formal opening of the new Presbyterian house will take place in the evening.

AMERICAN BAPTIST HOME MISSION SOCIETY.—The fortieth anniversary of this society was celebrated in New York on Thursday, May 23. One hundred and seven missionaries are now laboring in the South, and the field is extending. The missionaries in Mexico have been somewhat interrupted by the civil war, but are, nevertheless, pushing the good work forward.

THE FIRST SUNDAY SCHOOL IN AMERICA.—Miss Sarah Colt, who died at Paterson, New Jersey, May 17, at the age of ninety years, is said to have organized the first Sunday school in the United States. Her original idea was to teach the mill-boys to read and write, and from this the schools gradually grew into a means of exclusive religious instruction. Miss Colt began living in Paterson in 1734.

JAPAN.—The decree abolishing the edicts against Christianity in Japan was not issued without trouble. The Buddhist priests, who have been despoiled of their lands, made solemn protest, and carried their opposition so far as to attempt to force their way into the Emperor's grounds to interview the monarch. They were met at the great gate of the palace by the guard, and five were cut down before the deputation retreated.

FRENCH METHODISM.—A Paris correspondent writes: "Methodism in France had, before the late war with Germany, 30 ministers, 22 evangelists, 101 local preachers, and 2,049 members, with 167 on trial. The Annual Conference was not able to assemble in 1871, and the losses during the war were very severe. The church members, instead of increasing, have decreased 100, and the entire interests of the church have suffered."

THE orthodox or Old Catholic movement is steadily gaining ground, even in France. There is now an Old Catholic committee in Paris; and we hear that it has recently applied to the municipal council for the use of a chapel belonging to the city, and not now occupied. It is expected that, as soon as an Old Catholic church is opened in Paris, several priests will join the Abbe Michaud in conducting the services in it, using the ancient liturgy thoroughly purged from the errors of popery.

REV. P. O. POWERS and all members of the mission families escaped without injury from the earthquake of Antioch. The Protestant church and community, under the care of a native pastor, suffered severely. At least four of their number were killed, and many others were more or less injured. Their place of worship, the American chapel, being severely shaken, the schools, pastor's house, and several houses of members having fallen, services were held on the Sunday after the earthquake in a garden on the mountain-side, near St. Paul's Gate.

A VIENNA CORRESPONDENCE, dated March 31, asserts that the Croatian Bishop Strossmayer, having steadily refused to acknowledge the dogma of the infallibility, has received a missive from the Roman Curia, wherein he is informed that unless, within the term of six weeks, he gives in his adhesion to the dogma, he will be deposed and excommunicated. Strossmayer's friends declare that he will not yield; and the Old Catholics of Germany are said to be looking to him for the episcopal element which has hitherto been lacking in their movement.

BRITISH PRIMITIVE METHODISTS.—The British Primitive Methodist Church now includes about 162,000 members, 1,000 ministers, 404,000 hearers, and chapel property to the value of over $5,000,000. April 3 was the centenary anniversary of the birth of Mr. Bourne, who, with Rev. W. Clowes, was the principal agent in the formation of the Primitive Methodist Church, and the circuits throughout the connection generally turned the occasion to good account in the raising of special contributions for the benefit of the Sunday school work—a work in which the founder took very great interest.

QUAKER SOCIETY.—Throughout the country Quakers are at present deeply interested in the progress of a revival among them. Cheering meetings have been held in the West, and more recently in the East. The first revival in New York, held at Farmington, Monroe county, was eminently successful. Not only were the numbers of the society greatly increased, but other churches were greatly benefited. Another series of meetings was also held a short time ago at Poughkeepsie, where the Friends' house of worship was not large enough to accommodate the numbers that gathered, and, at the request of one of the leading clergymen of the city, they occupied the large church edifice of his own denomination. The meetings in Brooklyn have been in progress since the thirtieth of November. Two of those are held daily, and a constantly increasing interest is manifested. They are largely participated in by the ministers and members of other denominations in the city. One noticeable feature is that while a very great interest is manifested, there is an utter absence of everything like intemperate excitement.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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LOUISIANA CONFERENCE.

CHANGE OF TIME.

Bishop Pierce authorizes us to announce that the time of holding the Louisiana Conference is changed from the eleventh of December to the eighth of January.

WHAT TO DO.—YOUNG MEN.

There is at all times a crop of boys coming forward into early manhood; and especially at this season, when the colleges and institutions of learning are dismissing their graduates, there are many who are revolving the question, What to do? There is, however, before this a more important matter, and this is, What to be? The character to be aimed at and formed, the religious and the intellectual, as Christians and useful members of society, is first of all. With a well-defined purpose in this respect it will be easier to choose the calling of life. The kingdom of heaven must be before everything else. The secular pursuit pitched upon will be determined very much by its prospective bearings upon the higher elements of character. Everything incompatible with the duties and responsibilities of the Christian life should be renounced at once. All doors of enterprise are closed which do not admit honor and piety along with the prospects of worldly success. Besides the usual considerations of prudence and worldly wisdom, God is to be consulted. Paul's first vision of Christ awoke in him the true inquiry: "Lord, what wilt thou have me to do?"

It is well if the question be earnestly and truthfully asked, as embracing the duty and necessity of doing something. A life of idleness is a crime in all. If education and wealth chance to unite as the lot of a young man, still an active and laborious life is necessary for the formation of character, and to enable him to meet his responsibilities to God and to society. Another delusion to be overcome is that which predestinates educated young men to professional life. They are doubtless fitted for this class of pursuits above others by the advantages they have enjoyed; but with all their learning they may possibly do better at something else. Education is not wasted when its possessor learns and follows a trade, or devotes himself to agriculture or other practical affairs. Better be a first-class carpenter, a good machinist, a tolerable farmer, than a tenth-rate lawyer or doctor. Better far for many who languish as teachers in the school room, and fret with dyspepsia at the counting desk, to be out in the wholesome air, and using both muscle and brain, as the God of nature designed. Education qualifies alike for all pursuits, and, again, it qualifies for none. The nature of the man—mental aptitudes, tastes and temperament—and the physical constitution are to be taken into the account after the diploma has been won. Also the social and industrial circumstances, the temper and tendencies of the times, and the fields which invite and promise best to enterprise and industry, are to be carefully studied. The right selection is much in a world of spirited competition, where honest success can only be reached by real ability and severe labor. Many a young man has failed in law or medicine who might have made a fair merchant, or even a better brick-mason. The business to be chosen is that for which there is both the greatest acquired and natural fitness. Success in what are sometimes regarded as the inferior pursuits is to be preferred to failure in the higher callings. The way in which a man should go is that to which he should train himself. Be it plowing, merchandise, literature or shoving the jack-plane, let him take to that and make the most of it. Intelligence and industry, attended by manly frugality and economy, are ordinarily sure of their reward.

But success in any calling must be earned. Riches and position, honestly obtained, are the result of long and persevering effort. To escape toil is too often the supreme wish, and the false notion obtains that there are pursuits which yield honor and profit without labor. This is often the fatal error of young men. They should enter upon life with the conviction rooted and grounded in them that there is no excellence without application. If they have not made up their minds to work, to eat bread in the sweat of their face, and to reach the goal of their hopes by the most strenuous effort, they are wholly unprepared for any course of honest and useful living. Whatever men may gain by stealing, by sponging, by sacrificing honor and conscience, to accomplish anything legitimately they must agonize. A determination to shirk hard work, to be suddenly rich, and to find an easy road to fortune, will prove a snare and a delusion. With these few and plain principles to start with, the question What to do? is greatly simplified. With religion as the basis of all, with the careful study of their own aptitudes and the fields of enterprise around them, and with minds made up to work for the prizes of honor, fortune and usefulness, young men are not likely to miss the path for which they are providentially designed. We say to them, Go to work at once. Take hold of something, and do not wait for opportunities. These will open more certainly and favorably to the busy than to the idle.

And start yourselves. Thousands are lounging about pleading the want of means to begin, and perhaps that there is nothing for them to do. Young men should begin by helping themselves. With health, strong hands and a clear brain they should feel equal to the duty of taking care of themselves, and of beginning life without asking favors of any. Energy, industry and health are capital enough; and when to these are added the advantages of education, it is a shame to require more. Nothing to do too often means that they cannot begin at the top rather than at the bottom of the hill, and that there is nothing for gloved hands and idle brains. There is always work of some sort for everybody, and work which will pay if properly taken hold of. Life is no lottery. Its prizes are not subject to a fortuitous distribution, but men generally get what they earn, and reap as they sow. An inert gentility is the bane of many young men—an idleness constrained by the pride of position, which keeps them back from independent and manly exertion. These false and unworthy notions must yield to the better conviction that there is nothing meaner than idle dependence. Manual labor, the severest handicraft, the hardest drudgery which yields the wages of industry, are honorable and glorious in comparison. Beginning at the bottom of the ladder, patience, perseverance and economy will reach the highest round in due time. With a beneficent Providence smiling upon him, no young man need despair of success. Let him begin with godliness and stick to his religious principles, let him trample false pride under his feet, and let him strip for the battle, and he will come forth a victor, purer, nobler and holier for the obstacles which he has encountered.

THE WORK IN CALIFORNIA.

Rev. Dabney P. Ball, writing to the St. Louis *Christian Advocate*, speaks of the state of our church in California as follows:

The general tenor of the news from the church is, indeed, most gratifying and encouraging. Surely God is accomplishing a great and glorious work through our instrumentality.

It has been my privilege recently to attend several District Conferences within the bounds of this (Pacific) Annual Conference. I observed very carefully all the indications of the condition of the work as evolved in these district meetings. The results and the outlook, to my apprehension, are very gratifying and full of promise. The state of the church, in nearly every locality, is healthful and her spirit aggressive. The preachers of this Conference compare very creditably with the older Conferences in zeal, ability and effectiveness. They have already accomplished important results in organizing, expanding and developing the work on this coast; and still their watchword is "Onward!" In the acquisition of property, churches and parsonages, they are in advance of some of the older Conferences, and are more alive to this essential condition of permanent success than ever. Yet they are now sensible of having lost many golden opportunities; but having learned wisdom by experience, are seeking diligently to make amends. With the present spirit of enterprise I predict that, in a few years, there will be in the Pacific Conference more churches and parsonages, for the dimensions of the work, than in any Conference with which I am conversant, unless, indeed, others should wake up equally to this vital duty.

It is but candid to admit that our cause in a few places seems to languish. This, however, is the case also where the organization is much older and has had less formidable difficulties to encounter. These instances of depression are exceptional—not the rule—and are doubtless only temporary. They are not really peculiar to any denomination or to any locality. They are sometimes occasioned by the varying providential surroundings, the fluctuations of the population, or of the straightened temporal resources of the membership, and sometimes to a want of judgment or delinquencies in administration. In cases of the former class, the losses by the shiftings of population from one place are usually compensated by the accessions from the same population settling in other neighborhoods. These variations are yet a peculiarity of California, where many of the people have not yet lost the adventurous spirit of new settlers; but this restlessness is subsiding, and communities will rapidly become more stable, as agricultural pursuits and legitimate commerce are rapidly developing and becoming the dominant avocation, rather than mining and wild speculation. In cases of the latter class, where failures have resulted from mismanagement or unfaithfulness, the bitter lessons of experience will impart greater wisdom for future guidance. It is a cheering truth that even from the worst and most humiliating experiences the most salutary and profitable lessons may be deduced. So God graciously counterworks evil itself so as to evolve from it the ultimate good of his people and the success of his cause. Upon the whole, my brief connection with the work on this coast, and my acquaintance with the preachers, have inspired me with bright anticipations for the future of our church, and with a high regard for these true, self-sacrificing men of God, among whom my lot has been cast.

Among the weak points in this Conference is the charge in San Francisco, which I occupy. Its position years ago was exceedingly favorable, but causes similar to those I have named have conspired for some years to cripple and depress us here. Yet there is an element of emphatic and vital spirituality remaining in the church, furnishing ground of hope for its future, and a moral leverage upon which, by the blessing of God, it will arise and assert its position and power among the churches of San Francisco.

A thread can hide a star; a sixpence can hide the view of everything around us; and a man with but a little of this fleeting world may blind his mind, harden his heart, and he may lose himself and be cast away at last.

Beauty without grace is a hook without bait.—*Talleyrand.*

Theological Schools in the M. E. Church.

A contributor to the New York *Christian Advocate* writes as follows of the beginning of these schools. The items are of special interest to us at this time.

These schools have assumed so much prominence of late, and have been enriched with such large endowments, that it may be well to advert for a moment to their earlier history—to the time when they were but of small repute, and but little known. I am not sure but that their first advocate was Dr. Abel Stevens. In a speech delivered by him long ago on theological education he described in the most glowing terms the Hoxton School, situated in the northeast suburb of London, and at that time under the care of the Rev. W. Entwistle, who was peculiarly fitted for so important a charge. In regard to its domestic arrangements, he speaks of it as "a ministerial household—a school of the prophets." There they were trained, under the most favorable influences, for the ministry, in the spirit, and according to the economy, of Methodist itinerancy. All was in harmony with the strictest usages of Wesleyan Methodism. Dr. Stevens, visiting the school, seeing its order, which was almost divine, tells us that "it set his heart on fire." He also in the same speech informs us that Dr. Fisk, when in England, paid a visit to the school, "and came home sanguine in the purpose to have one among us." Dr. Olin also called to see the Hoxton School, and was so favorably impressed that he sent "a centenary draft to Dr. Bangs of $100 with which to start the project."

In conformity with the intention he had formed at Hoxton, on his return from his European tour, Dr. Fisk established a department in the Wesleyan University for the study of Hebrew, of which the writer of this article took charge, having been appointed professor of Hebrew. This was some time in the course of the year 1838. This connection lasted some four or five years, when, by invitation of the trustees of Newbury Seminary, the writer went to Newbury, Vermont, having been elected by the board president of the Newbury Biblical Institute, and professor of the Hebrew language and literature. It was in the spring term of 1843, but nearly two or three months earlier than this, that the institute was fairly opened, the trustees of Newbury Seminary having appropriated the south room, on the first floor of their large and commodious building, for the use of the institute—a room consecrated in the years that followed by many pleasing and sacred associations and recollections. Thirteen students, from Maine, New Hampshire, Vermont and Lower Canada, were the first on the list; the highest number reached at any one time during the continuance of the school at Newbury was twenty-one. In 1845 Dr. Dempster became connected with the institute; in the fall of this year it was fully organized, and the faculty constituted as follows: Rev. Elijah Hedding, president; Rev. John Dempster, D. D., professor of theology; Rev. W. M. Willett, A. M., professor of Hebrew and biblical literature; Rev. Abel Stevens, A. M., professor of sacred rhetoric.

Soon after this the institute was removed from Newbury to Concord, New Hampshire; its history from that time to this is more generally known. Its present location at Boston, Massachusetts, is probably the most suitable one for such an institution.

A CELEBRITY.

Dr. Crary, of the *Central Christian Advocate*, went to hear one of the celebrities of Brooklyn. The following extract is good for edifying:

We heard Talmadge last Sunday. He is a man of middle age and size, weight about one hundred and fifty, light complexion, keen eye, finely-cut features, exceedingly plain in manner, dress and style. His voice is monotonous and utterly ungoverned. He violates all the laws of elocution. His words are the simplest to be found in the language—very nursery words. He is almost unnaturally inelegant in his attitudes and sometimes in his speech, but it is all his own. There is not the slightest taint of pedantry or servility in anything he says or does. There are very few preachers in the West that are as simple, artless and perfectly natural as he. His text was from Luke xv, 13: "And not many days after the younger son gathered all together, and took his journey into a far country." His sketch of the departure of the young man was simple, homelike, unaffected and touching. Many an eye moistened at the description of the parting. He made his application as he went along, showing that all of us had gone away from our Father's house. He did not stretch after big words, nor use once the pitiful and driveling language of an apologist for Christ's plainness and truthfulness. His conviction of God's truth seemed the basis of his ardent pleadings. He closed with an old Methodistic exhortation, urging the people to come back to their Father's house, and to come now. It reminded us of preaching we heard in the West when a boy, and moved the whole soul to better thoughts and new resolves. The whole service was Methodistic—that is, according to what Methodism once was. The two most distinctly marked and real Methodist churches we know of here are Plymouth Church and Talmadge's Tabernacle. We were astonished, at the tabernacle, to hear Mr. Talmadge give out the old hymn:

"Blow ye the trumpet, blow!"

And then we were more surprised that the usher took us where the choir ought to be, as we supposed. The organist seemed to be a man of sense, and the leader of the singing went to the platform, the congregation rose and sung lustily that grand old hymn, to its own grand old tune, and before the first verse was out we found ourselves singing at the top of our voice, as though in a Methodist revival meeting:

"The year of jubilee is come,
Return, ye ransomed sinners, home."

Is it possible that any Methodist can come here and share in this worship, and then go to a church frigid with formalism and blasted with the mildew of pride, and be contented to sit, a silent witness of an operatic performance, disgraceful anywhere but in a theater! Bless God for such singing as we heard last Sunday! If the Methodists have abandoned such worship, we are glad that the other churches have found out its power; but we are humiliated that our folly has driven thousands of thousands from our churches. Dressing ourselves in the cast-off flummery of ecclesiastical foppery, we cut a most ridiculous figure. The grand singing of the whole people closes, and then the sermon comes full from the heart—an appeal for an immediate return to God of every wanderer. Where are we? Is this a Presbyterian church? Where is a Methodist church like it? The people sing again, not some extravagant piece of modern music, got up to tickle the ears of the polite. They sing with warm, worshipful hearts:

"Show pity, Lord, O Lord, forgive,
Let a repentant rebel live."

We went up and thanked Mr. Talmadge for his sermon, and for the rich blessing we had found in worshiping with his people. We are more than ever disgusted with all sorts of dilletantism in religion. It is not great, nor attractive. It is mean, hollow, beggarly and dead to putrefaction. People will not be fed with husks in our churches, even if they do sometimes eat them in the desert with the swine. We must go back to the honest simplicity of our fathers' worship, or the people will forsake our altars. Operatic singing and soulless preaching will be the death of us if we do not abandon it.

PHASES OF POPERY.

From an article in the New York *Observer*, by Bishop Cleveland Cox, we make the following extract:

When, three hundred years since, the better class of minds in the Roman communion began to see the position in which the Council of Trent had placed them, there arose a struggle within that communion, to which no adequate attention has been given by Protestant authors. The truly great Bossuet became, a century later, the master-spirit of this movement in France; and the efforts of his life were concentrated on the creation of a theoretical Romanism, which should, as far as possible, modify the system created by Trent, in the spirit of a more ancient period. He arrayed the *patristic* constitutions against those which were purely *papal*. And forasmuch as the Trent creed *nominally* invoked the authority of the old Catholic fathers, he was able to demand an interpretation of the Trent doctrines and even of the new discipline, with some respect for these more ancient authorities. On this principle he gave the world an exposition of Trent doctrine, which the Jesuits abhor; and he succeeded, in 1682, in erecting certain legal enactments in France, not less offensive to the Jesuits, which have secured to the French Church a shadow of independence. This system of Bossuet is what is known as "Gallicanism." The Jesuit doctrines have been named by the French and Germans, "Ultramontanism"—i. e., the views which are supreme "beyond the mountains," in Italy. Now it need not be argued that, in a word, "Ultramontanism" is *practical* Romanism. This *theoretical* Romanism of the Gallicans has sufficed to keep some nobler minds within the pale of the papal communion, and it has served to seduce silly Protestants; but it has ordinarily been powerless at the Roman court. It has been barely tolerated by the Popes; sometimes with a crafty policy, but generally with undissembled contempt.

The state of Protestantism in Germany during the fifteenth century, as depicted by Prof. Kahnis, (and even in this century, as is confessed by Baron Bunsen,) has forced a certain class of minds to a nominal union with Rome on this mild and theoretical system. Moehler, the pious author of an attractive work on "Symbolism," has been, for a generation, the solace of the German mind, so far as it has sought repose in Romanism. His delusive *generalizing* has furnished such men as Dollinger with their grand apology. They have interpreted the Trent creed mildly and moderately, almost in the spirit of the Ratisbon Conference, and they have boldly denounced many of the evils of popular Romanism as no real part of their religion. In particular, they have enlarged upon the papal *infallibility*. Of certain Popes they have said, with Moehler, "hell hath swallowed them up;" and all the more monstrous acts and proclamations of the Roman pontiffs they have abjured as mere personal crimes, to which they were not committed.

The Italians call Pius the Ninth "the White Pope," that is, the *sham* Pope; "the Black Pope," that is, the real pontiff is the General of the Jesuits. These Jesuits have staked everything upon their "Syllabus," and are resolved to maintain *their own supremacy* under the pretended supremacy of the Pope. The political alienation of modern Europe is to be overcome through the tremendous power of their spiritual despotism. To the success of this scheme the abject submission of all Romanists is necessary: hence the Gallican doctrines must be rendered impossible henceforth. All Romanists must be committed to whatever Jesuits may decree, through whatever Popes may proclaim. Hence the Council of the Vatican, and its decree of July 18, 1870.

"We thought," says an English divine, "that the fires of the Inquisition had gone out, and that the murders of St. Bartholomew's day might be consigned to forgetfulness. *This dogma has revived all.* Every sentence in favor of persecution which Popes have ever fulminated is clothed, henceforth, with the quality of absolute truth." A happy inconsistency has hitherto permitted Roman Catholics to be tolerant and yet true to their faith; henceforward there will be no choice for them *between intolerance and unbelief.*"

Dollinger and his associates can no longer deceive themselves. They wake up to the *actual*; they can no longer live upon their theories. They see where they stood; they do not yet see that the Trent Council placed them just where this council discovers them. But they see clearly, and Germany sees with them, that the time has come *for rectifying mistakes.* At the same time, voices are heard in Italy and in France, "deep calling unto deep." I need not suggest to Americans how vastly significant to us and to our future are these voices. There is no country in the world which lies so open and defenseless to the operations of the Jesuits as this great republic.

Centenary College, Jackson, Louisiana.

COMMENCEMENT EXERCISES.

The regular examination of the classes will be conducted July 3–5.

The commencement sermon will be delivered by the Rev. William V. Tudor, of New Orleans, on Sunday, July 7, at eleven A. M.

On Monday night will be the exhibition of the preparatory department.

On Tuesday, the ninth, at eleven A. M., the president will deliver an address to the literary societies.

On Tuesday night will be the exhibition of the literary societies.

The next term begins on the first Monday in October.

C. G. Andrews, President.

The Rev. Henry Hanesworth has been spending a week with us. He preached, June 16, two good sermons in Tulip Street church. He comes highly recommended from the Newbury circuit, Berkshire, England, by the Rev. Messrs. Duffill, Kirtlan and Jenkin, Wesleyan ministers, and the official members of the circuit. He landed at Norfolk, June 4, and spent a Sunday in that city, where he preached, in Cumberland Street church. Four other preachers, we understand, have come over to this country from England, bound to New Orleans, induced to come by a communication in the *Methodist Recorder* from the Rev. William Shepherd, of the North Mississippi Conference.—Bishop Keener and the editor of the New Orleans Christian Advocate will doubtless hear from them, and find them plenty of work.—*Nashville Christian Advocate.*

Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

Married.

By Rev. H. F. Alexander, on the thirtieth of May, 1872, at the residence of the bride's mother, in the parish of Tensas, Louisiana, Hon. S. S. Hinwman and Miss Lucy J. Hunson.

At the residence of Mr. A. M. Greer, June 20, 1872, by Rev. W. A. Montgomery, Alex. M. Dunlap and Miss Rosa J. Green, all of Hale county, Alabama.

Obituaries.

Henry L. Moss was born in Warren county, Georgia, October 30, 1815, and died in Mansfield, Louisiana, May 3, 1872, in his fifty-seventh year. His funeral was preached at his own house, and a large procession followed him to his grave. He was a good citizen, and as such everybody reverenced him. He was a man of liberal views and large benevolence. His liberality abounded to the poor, to the preachers and to the church. Many of the preachers of the Louisiana Conference and the Bishops of our church, when they see this notice, will remember his kindness with pleasant emotions, and breathe a silent prayer for the bereaved family. In his last illness, which was protracted many weeks, he professed faith in Christ, and gave evidence that he was prepared for his change.

J. P.

Rhodie Mosely was snatched away in her fourteenth year. Death's hated herald—disease—came one quiet and beautiful Sabbath eve, and ere the next day's sun had folded night's robes around him, the swift-winged monster himself had come, and her pure, sweet young spirit had flown, like the chrysalis, from its shell—had,

"O'er the path by mortal never trod,
Sprung to its source—the bosom of its God,"

and weeping parents, brothers, sisters and friends were bending heart-stricken o'er her pallid form. Her pastor had observed with commending gratification that Rhodie and her little brother were always at Sunday school, even when no one else came. She loved that nursery of heaven, and we feel assured that from the nursery she has ascended to the upper courts.

We laid her slumbering form away to rest, through the flitting years to come, in the beautifully-shaded cemetery of old Union chapel. There sweet-throated songsters and soft-murmuring zephyrs, amid the emerald-robed boughs above, sing her requiem in sweet, melodious strains; and the gentle little rivers, silently wandering by, the beautiful meadow lying alongside, and the mild blue sky above, complacently smile responses. There "sweet be her rest" till, united with her heaven-born spirit, she is transported to the shores of "the beautiful river that flows by the throne of God." May her sorrowing parents feel that there is one more vine-tendril binding them still more firmly to the skies.

H. WALTER FEATHERSTUN.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending June 24, 1872:

A—American Tract Society, Edwin Alden, N W Ayer & Son, H N Anderson $5, Philip Allen, B F Alexander.

B—Robert Babington, D P Bradford $10, William P Barton, J Harvey Brigham $2, Baldwin & Co, M L Banks, George W Brown, Barnes & Wilkinson, George W Buchman $3, J M Brown, T A Hiles 60 cts, W P Blackburn, B Byerriters.

C—W C Chamberlin, J R Carloss, James Chambers $16, Howard Challen, N B Cooper, Skipwith Coale $2, F R Carloss $1.35, T J Campbell $3.60, B W Cunningham $3, J T Coleman, W B Carnighan,

D—Dodd & Mead, Joel T Daves $15.50, Robert A Davis $1, H D Dashiell, L B Davis $109.25, T J Dormany.

E—Eagle Pencil Co.

F—E N Freshman.

G—John Gibson, N G Gill, D A Givens 75 cts, Thomas J Grare, Thomas C Gregory, L S Guice.

H—E J Hale & Son, Mrs Julia M Haynie 25 cts, J W Heath, W C Halslip $5 specie, D H Hays $5.

I—R S Isbell.

J—Mrs A R James, Harvey F Johnson $200 exchange.

K—I N Kidd, Bishop J C Keener.

L—H P Lewis $30, M H Lack, Lindinmeyer & Brother, J B Lippincott & Co, Lafayette College, J M Loudrum.

M—W J Melton, John A Miller, Thomas H McClendon, John C Murphy Jr $10.80, Thomas H Morris, T F Mangum, W H Moss, Mrs Emma Moore, James W Mediock, Martin & Goodman $24.50, John C Murphy $2.45, R D Magee 25 cts, N A Moore, Mrs Emma S Moore.

N—A S Norwood, A B Nicholson $10.

P—James S Parker, D W Proctor 25 cts.

R—E E F Ross 4 lots, A H Redford 3 lots, J K Rugg, Ira B Robertson $7.

S—Southern Manufacturing Co, A B Stewart $2, James Shanks, John L Scales, R N Saunders, Rev. W Shepard $12, George S Scofield, H L Smith $3.

T—M N Y Taylor $6.30, W M Thornton, J F Thompson $14, D Thurman.

W—John F Wynn, W A White, E S Walles $2, W M Winn, Andrew Wood $4, H G P Williams $11.15, John W Wesley $21.15.

Z—D M Zimmerman.

Advocate Press for Sale. — Our press is too small. Our present size, 29 by 43 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful Hoe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issue,* and call or send a competent judge on Mondays or Wednesdays to see it in motion, if you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

Our Agent for London and Liverpool.—Robert Babington, Esq., will represent the claims of the Christian Advocate during the season in London and Liverpool, and other parts of the United Kingdom.

Mr. E. E. F. Ross, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Sherman House, No. 1 West Twenty-Sixth street.

Plastic Slate Roofing.—We direct the attention of persons engaged in building to the advertisement of Mr. Edward Thompson, manufacturer, 184 Peter street, New Orleans.

Sherman House, New York.—We take pleasure in calling the attention of persons visiting New York to the Sherman House, located at No. 1 West Twenty-Sixth street, near Fifth avenue, and in the immediate vicinity of Madison square—a quiet, home-like house in a beautiful portion of the city, and conducted by a proprietor whose assiduous and untiring efforts to promote the comfort of his guests entitle him to a liberal patronage. Mr. Elkins, the proprietor above alluded to, is a polished gentleman, as well as a skillful caterer.

The New Wilson Under-Feed Sewing Machine, which is advertised in another column, is certainly a first-class machine, and it will be well for purchasers to call at 189 Canal street, where they may have an opportunity of observing the simplicity, lightness and regularity of its action. We have just returned from an inspection of the machine, the result of which is highly satisfactory. The reduced prices at which these machines are offered will place them within the reach of many who could not afford to buy at the rate of other first-class machines. See advertisement.

A $10 Sewing Machine.—We confess that we have not usually been favorably impressed with cheap sewing machines; at the same time, however, we have felt the necessity for some machine more simple of construction, less cumbersome and less expensive than the majority of those in use. Another necessity more deeply felt was an invention, practicable, without the foot-power so injurious to the health of some who use them. These necessities are thought to be met in the Beckwith machine, advertised in this issue of our paper. The *American Agriculturist* says: "We are prepared to indorse the $10 Beckwith machine as one worthy of being secured at once by all who cannot secure an expensive machine, and many who have larger machines will want this in addition." The *Scientific American* says: "We have never seen a sewing machine that will work with so little expenditure of power as this. It is self-feeding, the stitch may be made long or short, it will hem and tuck, and sews with facility through a number of thicknesses of muslin." A full description may be found in the *Scientific American* of March 9 and the *American Agriculturist* of March, 1872.

BUSINESS NOTICES.

Undisputed Facts.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family reveled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the undaltering tread, what are they but the eloquent tellitales of some vitalizing elixir? No secret Botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously working wonders have passed away, and the age is a plain, practical one; give us a simple topic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

James W. Price & Co., manufacturers and sole proprietors, Lock Box 165, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. Je27 1m

Fathers and Mothers.—If you occupy these relations now, or are about to do so, study well your constitution. If you have acquired or inherited scrofula or any disease which may be transmitted to your offspring, it is your solemn duty to eradicate it. Thousands of children are now suffering from the effects of poisonous disease transmitted to them from their parents. The thought is terrible. You can save yourselves much sadness and solicitude, and your dear little ones much pain and unhappiness, by the timely use of Dr. Tutt's Sarsaparilla. It will surely eradicate the taint from your system, or if it has already been entailed upon your child, give it at once this valuable preparation, and its system will be renovated and restored to soundness.

Montgomery Co., N. C., Sept. 11, 1869.

Dr. William H. Tutt—*Sir:* Please accept the heartfelt thanks of a mother who was well-nigh driven to despair by the sad condition of an only child. My little boy has been afflicted with scrofula ever since his birth, and after trying every remedy that was recommended, and several physicians had pronounced him past all hope, I accidentally heard of your Sarsaparilla. It was so highly recommended that I concluded to try it, but I must confess with very little faith. He has taken nine of the bottles you sent me, and I am happy in being able to say that he is almost well; and I believe by the time he takes the dozen he will be perfectly restored to health. He has gained flesh, has a fine appetite, and now walks two miles to school. I shall always remember you with gratitude.

Je27 R ANN MURRAY.

Tutt's Hair Dye is Used in Europe & America.

For Choice and Pleasant Board, of a cool and delightful seashore, the MORRIS HOUSE, kept by Chamberlin, will be found all that is desirable in the "heated term." Good, large and airy rooms, neatly kept; number one *cuisine;* fish, oysters and crabs in abundance; good bathing, splendid fishing. If you want rest and refreshment, go to Ocean Springs, where Chamberlin's hack will convey you the half mile to the Morris House. There you will find it all. See advertisement. Je20 3t

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.

ap25 2m

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

Ja18 1y

Caution!—Every genuine box of Dr. McLane's Liver Pills bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* Ja11 1yeow

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 Camp Street.

A. P. CLEVELAND,
fe8 1y General Agent.

NEW ADVERTISEMENTS.

Wanted.—A Gentleman and his Wife (both graduates) desire to secure first-class positions in some Seminary or Academy. Would not object to the control of some large Public School. They have had years of professional experience, and understand the most approved methods of Normal School management. Testimonials and references furnished. Address TEACHERS, Fort Calhoun, Washington county, Nebraska, until August 15. Je27 6t

JOHN GIBSON,

ENGRAVER

AND

Steam Power Lithographic Printer,

83 BEEKMAN ST., NEW YORK.

Checks, Notes, Drafts, Receipts, Bonds, Certificates of Stock and Deposit, Bill, Letter and Note Headings, Business Cards, Envelopes, Druggists' Fancy and Perfumery Labels, etc. Druggists wishing Labels, send for Catalogue. Je27 1y

The Family Paper.

The Illustrated Christian Weekly,

NOW IN ITS SECOND YEAR, IS THE

ONLY ILLUSTRATED

Religious Weekly published in the country. It is unsectarian in its character, and has been warmly welcomed by Christian people everywhere. Its illustrations are not excelled by any secular publication, while the reading matter is carefully prepared by eminent writers of various denominations.

Send for Specimen Copy.—Two Dollars a Year.

Agents wanted in every community. Liberal terms to Sabbath schools.

AMERICAN TRACT SOCIETY,
Publishers,
Je27 7teow5p 150 Nassau st., New York.

Sherman House, No. 1 West Twenty-Sixth street, New York.—MR. ELKINS, Proprietor. Strangers visiting New York, desiring the comforts and retirement of a home and attendance of a hotel, in a first-class central location, can find the same at from $25 to $40 per week for a gentleman and wife; transient, $3 per day: American plan; lodgings, $1. Je27 3m

SAVE $20.

THE NEW

WILSON

UNDER-FEED.

The Best and Cheapest First-Class Shuttle SEWING MACHINE *In the World.*

WM. GREGG & CO., Gen'l Southern Agents, No. 189 Canal street, New Orleans, La.

Agents Wanted. Je27 6m

Ready-Prepared
PLASTIC SLATE ROOFING.

Thoroughly Fire-Proof and Durable.

Adapted to any style of roof, steep or flat. Can be applied by any one. Its cost on the roof is less than shingles in nearly every section of the country, and the water from it is of the best quality. Sample sent on application to

EDWARD THOMPSON, Manufacturer,
Je27 1m 184 Peter street, New Orleans.

State of Louisiana,

Parish of Orleans,

City of New Orleans.

Be it known that on this twentieth day of June, in the year of our Lord one thousand eight hundred and seventy-two, and of the Independence of the United States of America the ninety-sixth, before me, Andrew Hero, Jr., a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons, residents of this city, whose names are hereto subscribed, who declared that, availing themselves of the provisions of the Statutes of Louisiana relative to the organization of CORPORATIONS in this State, they have covenanted and agreed, and do by these presents covenant and agree, and bind themselves, and those whom they represent, to form themselves into a corporation for the objects, and under the stipulations, regulations and obligations following, to wit:

Article First.

The name and style of this corporation shall be THE CONSOLIDATED PORTABLE GAS-LIGHT COMPANY OF NEW ORLEANS.

Article Second.

The domicile of this Association shall be the city of New Orleans, in the State of Louisiana, and its object shall be the manufacture, sale and use of Carburetted Hydrogen Gas, and the manufacture and sale of Gas Machines; and the sale of the right to use said machines in the States of Maryland, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Arkansas and Florida. The company shall also have power to purchase patent rights for the manufacture, use and sale of other gas machines than those now owned by them for the above-named States, or for any other States for which they may acquire patents.

Article Third.

The said corporation shall have and enjoy succession by its corporate name for the period of twenty five years; shall contract, sue and be sued. It shall hold, receive, purchase, sell and otherwise convey, as well as mortgage and hypothecate, under its corporate name, property, both real and personal, movable and immovable; shall name and appoint such managers, directors and officers as its interest or convenience may require; it shall make and establish such by-laws, rules and regulations for the proper management of its business and affairs as may be necessary and proper, and shall possess generally all such powers and privileges as are given by law to corporations. All legal processes shall be served on the president of the company. The company shall have a seal with such device as the Board of Directors may determine.

Article Fourth.

The capital stock of this corporation shall be Fifty Thousand Dollars, divided into five hundred shares of One Hundred Dollars each, two hundred and thirty shares of which are to be declared full-paid and transferred to the present owners of the patent rights and franchises which are to form the basis of the operations of this Association; and are to be in full payment for the transfer to the company of all such rights and franchises. Ten per centum of all other stock subscribed shall be paid at the time of subscription; ten per centum more within thirty days; and ten per centum more within the next thirty days, making in all thirty per centum of subscription to the capital stock to be paid in cash within sixty days from date of subscription. The remainder may be called for by the Board of Directors in installments not to exceed ten per centum within any thirty consecutive days.

All installments called for shall be paid within ten days after due notice be given thereof, and any neglect or refusal to pay the same shall forfeit to the corporation the entire stock of such delinquent stockholder, together with the amount paid thereon and all accumulations, interest or benefit thereto belonging; provided, that the Board of Directors may extend said payments for a term not exceeding sixty days, upon the payment of interest thereon at the rate of eight per cent. per annum.

Article Fifth.

The capital stock of this corporation may be increased to ONE HUNDRED THOUSAND DOLLARS, or any part thereof, whenever deemed necessary by the Board of Directors, and they shall have the right of fixing the time and manner of paying the same; provided, that subscriptions to any increase of the capital stock shall be open first for ten legal days to those already stockholders, pro rata, on the amount of stock owned by each, and if not all taken up, then secondly to the stockholders at will for three legal days, after which any remaining stock may be open for public subscription.

Article Sixth.

Dividends may be declared by the Board of Directors, either annually, semi-annually or quarterly; provided, however, that where the amount of such dividend may exceed the rate of ten per cent. per annum on amount paid up on stock, all such excess of ten per cent. per annum shall be credited upon any unpaid balance of the subscribed stock, until such subscribed stock shall have been declared full-paid.

No certificate of stock shall be issued until the same shall have been declared by the Board of Directors fully paid up, and no transfer of less than one share of the capital stock shall be made on the books of the Association.

Article Seventh.

The powers of the corporation are vested in the Board of Directors, consisting of six stockholders, (three of whom shall form a quorum for the transaction of business,) who shall be elected annually on the second Tuesday in June, beginning with the second Tuesday in June, 1874, by the stockholders, at such place in the city of New Orleans as may be selected, after ten days' advertisement in one of the daily newspapers published in the city of New Orleans, or by special notice to each stockholder; said Directors to hold office for one year, or until their successors are elected. The fiscal year of the company shall end on the thirty-first of May of each year, and the newly-elected Board of Directors shall take their seats on the first Monday in July following.

Any stockholder shall be eligible as a Director who may own five shares of the stock of the Association, and who is not a delinquent subscriber to the stock of the company.

All elections of Directors shall be by ballot, and held under the superintendence of a committee of three stockholders, to be appointed by the Board of Directors. Every owner of stock shall be entitled to one vote for each share of stock owned by him, her or them; provided, that no one shall be entitled to vote on any share or shares that have not stood in his, her or their names on the books of the Association for sixty days prior to any such election; also, that no one shall be entitled to vote at any election of stockholders who has not paid up all the installments called for by the terms of the charter or by the Board of Directors.

Proxies may vote when the authority is in writing. A plurality of the votes cast shall be sufficient to elect.

Article Eighth.

No stockholder shall ever be held liable for the contracts or faults of this corporation in any further sum than the unpaid balance due to the Association on the shares owned by him; nor shall any mere informality in organization have the effect of rendering this Charter null, or of exposing a stockholder to any liability beyond the amount of his stock.

No transfer of any stock not full-paid shall be made without the consent of the Board of Directors.

Article Ninth.

Any modification, additions to, or any changes in this act of incorporation may be made or the corporation may be dissolved by two-thirds of the stock represented and voting at any meeting of stockholders called for that specific purpose; provided due notice shall have been given of such meeting as provided in Article Seventh.

Article Tenth.

At the expiration of the term of this act of incorporation, or at its earlier termination, as provided in the preceding article, the affairs of the Association shall be liquidated, its debts and all other liabilities paid, and the balance of its funds, if any, shall be divided pro rata among the stockholders; all to be done under the supervision of a Board of three Commissioners, to be appointed by the Board of Directors, who shall continue to act until the business of the Association shall be entirely closed and liquidated; and in the case of the death of either one or two of them, the survivor or survivors shall act.

Article Eleventh.

The Board of Directors shall elect annually, at their first meeting, a President and such other officers, clerks or agents as shall be necessary to carry on the operations and objects of the corporation for such time as they may choose; they shall fix the salaries of all officers and the amount of security to be required from each. The Board shall also have the power to fill vacancies caused by the death, resignation or insolvency of any of its members.

The following-named persons shall constitute the first Board of Directors, and they shall hold their seats until the first Monday in July, 1874, or until their successors shall have been elected and qualified in accordance with the provisions of this charter, viz.: John L. Dunnica, Fergus Hathorn, Robert M. Walmsley, Henry N. Sorla, John Lawrence Gubernator and Joseph Walker Champlin.

THUS DONE AND PASSED, in my office, at New Orleans aforesaid, in the presence of George Cenas and Paul A. Conand, witnesses, both of this city, who hereunto sign their names with the parties and me, the said Notary, the day and date aforesaid.

Original signed: J. L. Gubernator, F. Hathorn, E. C. Palmer & Co., C. L. Walmsley & Co., and others.

Geo. Cenas.
P. A. Conand.

ANDREW HERO, Jr.,
Notary Public.

I, the undersigned Recorder of Mortgages, in and for the parish and city of New Orleans, State of Louisiana, hereby certify that the within act of incorporation was this day duly recorded in my office, in Society Book No. 8, Fo. 757.

New Orleans, June 22, 1872.

[SEAL.] (Signed)
C. DARCANTEL, Deputy.

I certify the above and foregoing to be a true copy of the original act extant in my Current Register.

In faith whereof, I grant these presents under my signature and the impress of my seal of office.

New Orleans, June 22, 1872.

ANDREW HERO, Jr.,
Je27 5t Notary Public.

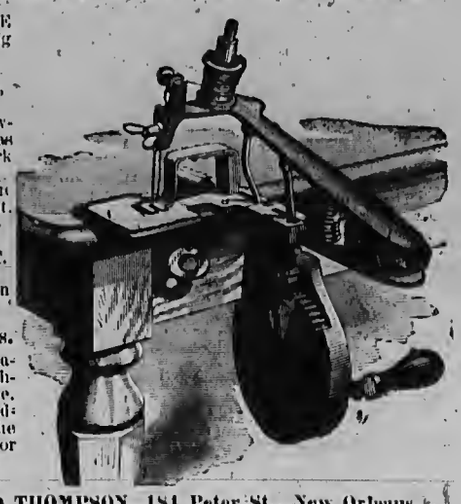
NEW ADVERTISEMENTS.

THE BECKWITH SEWING MACHINE.

PATENTED APRIL 10, 1871.

PRICE, $10, including Hemmer, Guide, four Needles, Bottle of Oil and Can.

The First and Only Successful Low-Priced Machine Made.



Practical, Durable, Simple and Beautiful. Capable of making by hand upward of

800 STITCHES PER MINUTE,

and there is very little Family Sewing that this machine will not do as well as a $75 machine, and some work it will do better.

It is well and strongly made of the best material, but compact and light, and takes up but little room.

NICKEL-PLATED THROUGHOUT.

Its SIMPLICITY adapts it to all capacities. Every machine is

Fully Warranted for Two Years.

Full directions for running the machine, hemming, tucking, hem-stitching, etc., accompany every machine.

Single machines sent to any address, carefully boxed, with all the equipments, on receipt of $10. For full particulars send for circular.

Address

EDWARD THOMPSON, 184 Peter St., New Orleans,

☞ Energetic Agent Wanted. (Je27 6m) Agent of the Manufacturer.

NEW ADVERTISEMENTS.

Miller's

Bible and Publishing House.

NEW ILLUSTRATED FAMILY BIBLE.

The Cheapest and Best Bible published. LARGE PRINT, Beautiful Bindings, more than *two hundred* Engravings.

THE CHRISTIAN HARMONY,

a new and choice collection of Sacred Music, based on system of seven-shaped character notes. Any one can learn to read music, and sing in one-fourth the time required by the old methods. Address

Miller's Bible and Publishing House,
1102 and 1104 Sansom street,
Je27 6m Philadelphia, Penn'a.

The Warlike Trouble Brewing in Europe concerns us less, individually, than the *indestine commotions* to which each one of us is liable at this season of the year. Fortunately all disturbances of the stomach, the bowels and the liver, engendered by hot weather, sudden changes of temperature or unwholesome atmospheric conditions, are speedily relieved by a dose or two of

Tarrant's Effervescent Seltzer Aperient,

which is nectar to the thirsty palate, and at the same time the finest of all cathartics, a healthful invigorant and stomachic, and invaluable as a means of preventing fever and congestion. The genuine article may be had of all druggists. Je27 2t

OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

The subscriber has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board: $10 per month, $10 per week, and $2 per day. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.

April 20, 1872. ap25 1f

The Records of Tests
AT LOWELL, MASS., PROVE
N. F. BURNHAM'S
New Turbine
superior to all others. It gave a higher percentage than any other wheel of common finish. Pamphlet and Price List by N. F. BURNHAM, York, Pa. ap25 6m

WATER

NOT SELLING OUT!

But still selling cheaper than those who are, and especially the *selling off of the Bankrupt Stock* at half price, and still they are receiving NEW GOODS daily.

A visit to my store will convince the public that my stock of DRY GOODS will be found to be cheaper than the *BANKRUPT STOCK*, and to prove it my customers and the public are invited to inspect my

NEW STOCK,

Which is arriving daily.

Fine assortment of PIQUES at 20 cents.

Fine assortment of Satin-striped PIQUES at 25 cents.

Fine assortment of Fancy PERCALES at 12½ cents per yard.

J. MILLER,

621.....Magazine street.....621

Bet. Jackson and Josephine streets.

my9 1y5p NEW ORLEANS.

FOR THE VERY BEST AND

Latest Improved Sugar Machinery,

consisting of CANE MILLS, Evaporators, Clarifiers, Grates, Doors, Skimmers, etc., also CIDER MILLS, and the celebrated COTTAGE FRUIT DRYERS, address, for Price List and Catalogue,

SOUTHERN MANUFACTURING CO.,
Je28 2m Nashville, Tenn.

For Churches, Schools, Fire Alarms, Farms, etc. Fine-Toned, Warranted, Low-Priced. Descriptive circular sent free.

BLYMER, NORTON & CO.,
664-694 W. Eighth st., Cincinnati, O.
Jn25 26teow.

AGENTS WANTED, everywhere, for

The Home of God's People.

The grandest and most successful new book out. It contains nearly 200 magnificent Engravings. $2,500 per annum can be made by any energetic male or female agent in taking orders for this valuable, fascinating and popular work. Our circulars (sent free) will convince you of this, give you our terms, full particulars, etc.

QUEEN CITY PUBLISHING CO.,
my30 3meow Cincinnati, Ohio.

NEW ADVERTISEMENTS.

Crescent Mutual

Insurance Company.

TWENTY-THIRD ANNUAL STATEMENT.

New Orleans, May 18, 1872.

The Trustees, in conformity to the charter, submit the following statement of the affairs of the company on the thirtieth of April, 1872:

Fire premiums for the year.....	$194,069 44
Marine premiums for the year...	61,350 64
River premiums for the year....	183,299 36
Total.....	$438,718 44
Earned premiums, less reinsurance and return premiums....	358,153 65
Net profits.....	79,823 81

The company has assets to the amount of $732,129.10.

The Board of Trustees resolved to pay interest at SIX PER CENT. PAID on all the outstanding CERTIFICATES OF SCRIP, to the legal holders thereof, on and after the second Monday in June next.

They have also declared a SCRIP DIVIDEND OF THIRTY-THREE AND ONE-THIRD PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1872, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
Henry V. Oviden, Secretary.

Trustees.

Samuel H. Kennedy,	John Phelps.
C. T. Buddecke,	P. H. Foley,
A. U. Ober,	A. Thomson,
E. H. Summers,	R. Newgass,
P. N. Strong,	Victor Meyer,
Joseph Bowling,	E. J. Gay,

Je29 6t S. H. Newman.

SOUTHERN UNIVERSITY.

The commencement exercises of this Institution will take place in the following order: The Commencement Sermon will be preached on Sunday morning, June 30, by the Rev. A. R. Winfield, D. D., of the Little Rock Conference. The exhibition of the Belles Lettres Society will be held on Monday night, July 1. The address before the Literary Societies will be delivered by the Hon. David Clopton, of Montgomery, Alabama, on Tuesday morning, July 2, at 10 o'clock. The address before the Alumni will be delivered on the same day, by Darly M. Calloway, A. M., at 11½ o'clock. The exhibition of the Thalesophic Society will occur on Tuesday night, July 2. The Graduating Exercises will take place on Wednesday, July 3, commencing at 9½ o'clock A. M. A public entertainment will be given to their friends by the students of the University on Wednesday evening, July 3. The Trustees will meet on Monday morning, July 1, at 9 o'clock, at which time a full and prompt attendance is necessary. The friends of the University, and especially the members of the patronizing Conferences, are cordially invited to be present. Ample accommodations will be made for them, and a committee will meet them at the railroad depot and conduct them to their homes. We hope to greet many of our friends, and to be cheered and encouraged by the presence of our brethren in the ministry during our annual festival. A. S. ANDREWS, President.

June 4, 1872. Je13 3t

Commencement of Centenary Institute,

SUMMERFIELD, ALA., FOR 1872.

June 23, 10 A. M.—Annual Sermon by Rev. A. S. Andrews, D. D.

June 24, 10 A. M.—Exercises of Male Institute.

June 24, 8 P. M.—Tableaux Vivants, and other exercises.

June 25, 10 A. M.—Junior Exercises.

June 25, 8 P. M.—Cantata: "Spring Flowers."

June 26, 10 A. M.—Graduating Exercises.

The public are respectfully invited to attend all these exercises.

A. D. McVOY,
Je13 3t JOHN MASSEY.

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The Child's Corner.

THE BIRDS' ORCHESTRA.

BY CELIA THAXTER.

Bobolink shall play the violin,
Great applause to win;
Lonely, sweet and sad, the meadow-lark
Plays the oboe. Hark!
That inspired bugle with a soul—
'Tis the oriole;
Yellow-bird the clarionet shall play,
Blithe and clear and gay.
Purple finch what instrument will suit?
He can play the flute.
Fire-winged backbirds sound the merry fife.
Soldiers without strife;
And the robins wind the mellow horn
Loudly, eve and morn.
Who shall clash the cymbals? Jay and crow;
That is all they know.
Hylas twang their harps so weird and high,
Such a tuneful cry!
And to roll the deep, melodious drum,
Lo, the bullfrogs come!
Then the splendid chorus, who shall sing
Of so fine a thing?
Who the names of the performers call
Truly, one and all?
Blue-bird, bunting, cat bird, chickadee,
(Phœbe-bird is he,)
Swallow, creeper, crossbill, cuckoo, dove,
Wee wren that I love;
Brisk fly-catcher, finches—what a crowd!
King-bird whistling loud;
Sweet rose-breasted grossbeak, vireo, thrush,
Hear these two, and hush:
Scarlet tanager, song-sparrow small,
(Dearer he than all;
At the first sound of his friendly voice
Saddest hearts rejoice:)
Redpoll, nuthatch, thrasher, plover gray—
Curlew did I say?
What a jangling all the grakles make!
Is it some mistake?
Anvil chorus yellow-hammer strike,
And the wicked shrike
Harshly creaks like some half-open door;
He can do no more.

Merry's Museum.

Ned, the Match-Boy.

BY LINHOLM.

"M-a-atches! Want any matches?" The clear voice and something in the brown eyes altered "Not to-day" into "How do you sell them?" "Fifteen cents a box." "Can you change a dollar?" "Yes, sir. Be back 'meejitly." The young merchant deposited security for his reappearance by leaving on the floor his basket half filled with boxes of parlor-matches and cakes of glycerin soap, and one end solemnly decorated with shoe-lacing fringe.

The "something" in his brown eyes, and his limping gait haunted me as a recollection. "Did you always live in New York?" I asked as he returned "'meejitly" with eighty-five cents in his hand and fifteen in his pocket. "No, sir, 'bout six months." "Where did you come from?" "Lester." I was right—I had seen the young vender before! Memory flashed before me the picture of a room filled with boys and girls seated school-fashion on rows of wooden benches. Faces—bright, stupid, sad, hopeful, discouraged, sullen, coarse, delicate, sly and eager. Clothes—of all fabrics and of economical cut covered the little bodies unused to so much luxury.

An air of attention marked every scholar, for this first day of going to school was a new experience in itself, and, besides, this was a new kind of school. Some mother hearts that ached for the neglected had hired two or three rooms, which their husbands engaged should be paid for, had prepared a stock of garments and promised a dinner daily, trusting the Lord to send the ravens. He did not disappoint them. From some source or other the dinner always came.

Every Monday morning that which later in the day became a salle-a-manger was a crowded dressing-room. The applicants for admission were received by a committee of ladies whose names should be enrolled with the canonized. They washed the hands and faces; they combed the refractory hair, which required much coaxing to "stay put;" they selected from their stock of "ready made"—the results of many industrious hours—such garments as would best fit the child under consideration. This process was so transforming that it was frequently difficult for friends and brothers to recognize each other, as the reconstructed passed, one by one, into the school-room, which was the acme of all this preparation.

Among the candidates was Ned. His face was already clean, his bushy hair was brushed, his cheek ruddy, and his costume unique. Somebody had given him a pair of old boots, which produced not a little admiration among his comrades, but he bore his honors serenely under an armor of coats. First, a very ragged jacket, then a swallow-tailed coat, likewise very ragged; but Ned was thankfully conscious that generally the holes came in different places from those in the jacket. The long swallow-tail was surmounted by an immense linen duster, gorgeous with grease and dirt.

Ned's apparel was remodeled, and he applied himself to his book and to his dinner—which was the only meal many of those miserable little ones could depend upon from day to day, and that, it is safe to say, was the main attraction.

Ned's father told us how the mother had done her best to bring up her boy to be tidy and pleasant and true—that when she died she begged her husband never to neglect the child for drink. He owned he had not been as mindful as he ought—that the creature had run away with him sometimes, but he loved the boy who had "the look of the mither intil the eyes," and when Ned came home from school at night and sat on the stair singing "Shining Shore," that he learned in the school, he "believed shure the mither was lissenin' to every wurd. The priest might say what he liked, he should continue to send Ned to the Ladies' school—God bless it! It was a good thing, for it put larnin' in their heads and a bit in their mouths, what's more this cold winter."

Ned studied and ate, and took to truth-telling and honesty for several weeks, when came a dreadful day. The committee of application were so overwhelmed by applications that they felt obliged to sift the school, excluding the very poor for the sake of the very, very poor. This distinction is not exactly the difference 'twixt tweedledum and tweedledee. There are as fine shades in poverty as in high life. Adepts know that there are grades below the miserable creatures who huddle together, a separate family in each corner of a room, for there are wretched beings who live (!) in sub-cellars where no light comes save the light of a tallow candle; where the floors are of brick—if the bricks have not been torn away to point an argument in some drunken brawl; where most of the year water stands in hollows of the floor; where rats revel. Jimmy Kelly, one of the brightest scholars in the school, a little fellow seven years old, with love for his book, and a kindling eye for birds and flowers, came from just such a place as that. You are right—of course they would be better off in a poorhouse, but they don't agree with you and me. They will starve and do starve, body and soul, first.

Chris Brady and his two little sisters, Libby and Maggie, had a mother whose capacity for drink exceeded that of two ordinary men. She was intoxicated most of the time. One extremely cold day a lady discovered the two little girls crying bitterly from hunger in their fireless room. The mother was absent. The lady sent them food and a pailful of coal. The children ate the bread, but before the fire was made the mother returned, and no entreaties prevented her from exchanging that coal for some whisky. The children came frost-bitten to school. Yet nothing could induce that mother to part with any of her children. She was extremely cunning, and never suffered herself to be drunk in any place where the law could reach her, for she knew that if she escaped the finger of the law no one could legally take from her the children.

Only once did the noble women who started the school and dinner system in Lester lose heart, and that was the time alluded to a few paragraphs ago. Their hands were tied—they feared to ask more aid, and felt that they must return to the depths from which were partially extricated some of the children, and justice demanded that they should retain those who were most in need. Ned did not belong strictly to the latter class, so he was one of those miserable children who went with white faces and streaming eyes away from the warm room and the reading-lesson they had learned to appreciate. Alas, that all could not have been retained!

This was four years ago and Ned is now thirteen. He has risen to the rank of match merchant. He pays a small sum for his board, and the old clothes he wears at his business are replaced on Sundays by a respectable suit. He will not be rapid in making his way, for Dick Turpin has no attraction for him; but his truth and good nature are sure stepping-stones to something better than matches and shoe-lacings in the coming years!—*Christian Weekly.*

Justified by Faith.

Before we can have holiness, or happiness, or usefulness, we must first of all come to Jesus, and be "justified by faith" in him.

"Justified!"—what does that mean? You remember the poor publican who stood in the temple, with head bowed down, smiting his breast, and crying: "God be merciful to me a sinner!" God heard his prayer, and he went down to his house "justified." His load was taken away, his sins were forgiven, he had found pardon and peace and joy—he was "justified."

To be justified means to be made just, to be made righteous and holy; and when we trust in Jesus as our Savior, he takes away our sin, and he does make us holy, for *he gives us his own holiness.* We read in English history that when Canute gained a victory over the Saxon king, Edmund, they made a treaty after the battle, and Canute, in token of peace and reconciliation, exchanged garments and weapons with his conquered foe. And just in the same way does Christ make an exchange with his people; he has taken their sin upon him, and he gives them instead the spotless robe of his glorious righteousness. These are they who "have washed their robes, and made them white in the blood of the Lamb."

HOUSEKEEPERS' DEPARTMENT.

POTATOES IN POULTICES.—Perhaps it is not generally known how much pleasanter and more agreeable, as well as efficacious, is a poultice made of potatoes than one made of bread. It keeps longer, can be reheated several times, and does not wet the clothing. Peel, boil and mash the potatoes; inclose in a muslin bag, and apply to the affected part. To boil them in hot water has a very soothing effect, and enhances their virtue. A poultice made of boiled beans is by some thought to be better than potatoes, but both are worthy of a trial.

BOILED EGGS.—Be sure and select fresh eggs for boiling—never more than a week old. Have the water just boiling; if boiling fiercely when the eggs are put in it will crack the shell. Three minutes will boil an egg soft; five minutes will be necessary if you like them hard, and ten or twelve minutes if needed for salad; in that case they should be thrown into cold water the instant they are taken from the water, else the white will be dark-colored or clouded. When perfectly new an egg requires about half a minute longer boiling than if four or five days old.

BREAD-MAKING.—In making bread always use potatoes or rice cornmeal. I do not feel as though I were doing the correct thing if I use only flour. The cornmeal need not be made into mush; scald it first in the mixing pan before adding the flour, then set in the usual manner. The most prejudiced person cannot detect by the taste any corn in the bread, but there is an increased sweetness, and it keeps moist much longer. Of course the best cornmeal must be used, not that rank chicken-feed kind. Besides the improvement in the bread, the flour barrel holds out *much* longer, and health is promoted. I put about one part of corn to three parts of flour, when sifting the sponge.—*American Agriculturist.*

HERCULES was a model husband: rather than stay out at night he invariably carried his club home with him.

The Farm and Garden.

The Art of Making Butter.

BY SERENO EDWARDS TODD.

1. See that every milk-pail, pan, churn and butter-bowl is cleansed with boiling hot water, as often as they are used.

2. See that the udders of the cows and hands of the milkers are as clean as pure water will make them, before an atom of milk is drawn.

3. Provide a neat and clean place for the pans while the cream is rising, where the pure breezes from the green fields may blow into our window over the cream and out at an opposite opening. Good butter can never be made in a filthy apartment, where there is offensive effluvia arising from anything, no matter what.

4. Cream *ought* to be churned every day; yet if one can provide a clean corner, in a cellar or milk-room clean and cool, and keep the cream-pail on a clean piece of flag-stone, he can make superior butter by churning twice per week, provided the temperature of the cream is maintained from day to day about sixty degrees Fahrenheit.

5. Always skim the milk soon after the cream has risen. Thousands of barrels of cream are ruined for making gilt-edged butter by not skimming the milk soon after all the cream has risen. The sooner the cream is removed after it has risen, the better the butter will be. Milk, which should be skimmed at evening, is frequently left till the morning, when the cream will be injured to such an extent that gilt-edged butter cannot be made from it at all, neither will it make as many pounds as if it had been skimmed at the proper time.

6. Let the churning be done by a person whose hands and clothes are as clean and sweet as a blossom of red clover; and let the churning be continued until the butter has come. It is ruinous to butter to put cream in the churn, as is sometimes done, and churn rapidly for a minute or two every hour in the day, then in the evening all take hold in turn, and keep the cream dashing and splashing until midnight. If the cream is properly managed, butter will always come beautifully in less than half an hour.

7. The butter should be worked and thoroughly salted soon after it is churned. There is but little danger of salting too much. One ounce per pound is not enough for butter that is to be shipped any considerable distance. It is ruinous to the grain of butter to throw it into a dish pan and knead it with the hands. The best instrument for working out the buttermilk is anything that will cut deep gashes in the butter into which the buttermilk will flow. The next day after churning the butter should be worked again, and packed. Beware of working butter too much. A great many persons continue to work and knead their butter to its great injury after the buttermilk is removed, thinking that all the "crystal tear-drops," which are *not* buttermilk, must be worked out.

8. Thousands of tubs and firkins are received in the New York market containing what was once prime, gilt-edged butter, but which was spoiled by being packed before the tubs had been properly prepared by being soaked in brine. For the sake of saving three cents' worth of salt for preparing a strong brine in which to soak a firkin two or three days, many a frugal housewife has been obliged to accept half the price of prime butter, simply because the staves were not saturated with brine before the butter was packed.—*New York Observer.*

WE LEARN from the Department of Agriculture report that a material which has come quite extensively into use in Germany as a substitute for hair, in the stuffing of saddles, consists of a mixture of flaxseed and tallow. The advantage claimed for this substitute consists primarily in the fact that the mobility of the seeds, one upon the other, prevents the packing or settling in any particular place, as often happens in saddles stuffed with hair, thus causing any given pressure to be readily and uniformly distributed over any given surface. The tallow serves the purpose, too, of keeping the leather flexible, and of preventing the absorption of perspiration, protects the article itself, and prevents the back of the animal from becoming galled.

Animals with sores or galled spots on the back can be ridden with saddles stuffed with this material without any great inconvenience. The tallow also has the effect of preventing the rotting of the flaxseed, and is to be added in sufficient quantity to give the requisite softness to the entire mass.

An aromatic odor can be imparted by introducing oil of turpentine, or camphor powder, and the durability be considerably increased thereby. One part of tallow to from six to ten parts of flaxseed may be used, according to the temperature.

CURE FOR THE BOLL WORM.—The Aberdeen (Missis-sippi) *Examiner* says: Mr. James D. Tatum, of Aberdeen, one of our oldest citizens, has discovered an effectual bar to the depredations of the boll worm. Last year he put up nine martin boxes, which were immediately taken possession of by hundreds of martins, who entered upon duty as destroyers of the millers who deposited the eggs that produce the destructive boll worms. He informs us that he did not find a single boll worm in his hundred acres of cotton. Putting up martin boxes at convenient positions throughout their plantations, they will be able to wage a war of extermination against the most dreaded enemy of the South. It costs little or nothing to try the experiment, and there is no good reason to suppose that the martin will not be as destructive to the enemies that threaten the field as the English sparrow, while it is much more harmless.

NEVER make buckwheat cakes of buckwheat alone; make one part of cornmeal, two of wheat flour, and three parts of buckwheat. They are then spongy, instead of being *flabby.*

MISCELLANEOUS.

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NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
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Scientific.

THERMAL SPRINGS are caused by volcanic heat, according to Mr. H. Woodward, in the *Geological Magazine*. Water descending to deep levels of the earth's strata encounters steam, perhaps superheated, which, though also converted into water by contact, raises the temperature of the stream and causes it to rise to the surface. That hot springs are directly connected with volcanoes is evident from such facts as these: First. Hot springs exist in all volcanic regions. Second. When not in immediate proximity to volcanoes, they are situated along lines of dislocation and disturbance, once caused by volcanic force, where still igneous forces are in operation below the surface, as in many places among the Pyrenees, Alps and Himalayas. The springs of nearly boiling water at Broosa are along the grand uplift of the Thracian Olympus range. Third. Hot springs remote from volcanoes are affected by them, nevertheless. Thus the "Source de la Reine," at the baths of Luchon, in the Pyrenees, during the great earthquake of Lisbon, was suddenly raised from the low temperature of a tepid spring to that of one hundred and twenty-two degrees Fahrenheit, a point retained ever since. Thermal waters alone contain silica in solution, and deposit the same as travertin, either immediately about the spring or on whatever object they may bathe, as wood, grasses, moss, etc.

METEORITES FROM THE SUN.—The theory of a solar origin for meteorites, however strange and startling it may appear to be, has now many advocates among leading scientific men, and much evidence in its favor has been supplied by the recent solar researches of such eminent astronomers as Lockyer, Proctor, Secchi, Young and others. Their opinion is, in brief, that the solar prominences result from the shooting forth of certain liquid or solid masses or streams of matter, and that meteoric masses, or at least some of the meteorites, may have originated in this manner, being propelled from beneath the surface of the sun. In a communication to the Royal Astronomical Society, Mr. Runyard, discussing the nature and origin of the upheaval of eruption prominences, states as his conclusion that the observed phenomena, and all other considerations, go far to render it probable that meteors are formed from the metallic vapors hurled from the sun or other stars, or that solid masses may be so hurled, in eruption prominences. Another astronomer also remarks of this theory, that, offering as it does a possible account of the genesis of prominences and meteorites, it appears also to contain the germ of another hypothesis, which he develops, respecting the cause of the connection between solar eruption and terrestrial magnetism, one of the most interesting scientific questions of the day.

WHY THE SUN'S RAYS MAKE ROUND SPOTS.—When light comes through a small hole into a dark room, it forms on the opposite wall an image of the object from which it proceeds, no matter what the shape of the hole; as, now, the sun is round, the image formed by its light will be round also. If the sun were square or triangular, its light, under the above circumstances, would form square or triangular spots. As it is, the round spots are real images of the sun, of which fact you convince yourself by watching such images on a day when floating clouds cover up the sun from time to time. You will see the images of the luminous edges of the clouds around your round sun spots, and their dark masses covering the same; and when you use a single hole, these appearances are very striking. The shape of the hole is of no consequence, provided it be small and of a diameter of one-quarter of an inch or less.

THE Atlantic cables of 1865 and 1866 show a considerable decrease in their insulation, although not to such an extent as to interfere with their use for the transmission of messages. This is, however, a matter of considerable moment, and the directors of the Anglo-American Telegraph Company have adopted the best means for ascertaining the exact condition of those cables.

THE WERE-WOLVES, or man-tigers and man-hyenas of by-gone popular superstition were, according to Mr. A. R. Wallace, probably men who had exceptional power of acting upon certain sensitive individuals, and could make them, when so acted upon, believe they saw whatever the mesmerizer pleased.

EVERY FACULTY of our being, every means of existence and happiness, every comfort and blessing of life, comes from God, and shall we take the gift and deny the Giver?

LIFE is but the preface of death.—*Pascal.*

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NEW ORLEANS, March 26, 1872. ap4 3m

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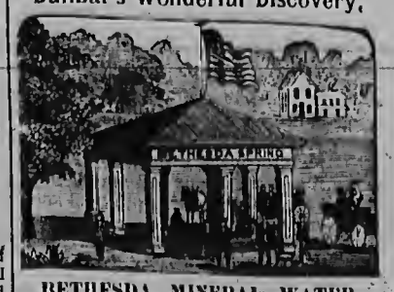

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President, JESSE K. BELL; Vice President, J. N. BEADLES; Cashier, RICHARD JONES.

At a meeting of the Board of Directors, held on the twenty ninth day of March, 1872, it was
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been showery, and our accounts from some localities in the country indicate that the rains have been excessive, in many places in the hill districts washing away the soil and completely miring bottom lands. These, however, are exceptions to the general reports, which present a highly favorable prospect, especially in Texas. We remarked in our last report that at no time had the cotton prospect been more cheering. The first planting in particular was said to be luxuriant and thrifty, and the second planting looking better than was expected a short time since. Conjectures of a crop of 3½ millions had been raised to 3¾ and 4 millions, but we had heard of no estimates over the outside figures. Of course these were given as mere conjectures, but made to show the drift of opinion in our cotton circles. The only change since is, as stated above, from too much rain in certain districts.

The river is 5 feet 1 inch below high water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

Louisiana and Mississippi.....bales..	354
Lake.....	3
Arkansas.....	35
Mobile.....	2
Total.....	394

On Saturday the sales were confined to 25 bales. There was some inquiry for low middling at 23½c., but without success. This, however, was the reduced quotation of the Exchange.—On Monday about 75 bales changed hands at 24c. for a high style of strict low middling, and 24¾c. for middling. There was some inquiry for a fair style of clean ordinary at 20½c., but holders asked 20½@20¾c. On Tuesday buyers came forward with more spirit, and took nearly 900 bales (including 775 by two parties) at prices indicating no material variation. Strict ordinary sold to a small extent as low as 20½c., barely good ordinary at 21¾c., strict good ordinary at 22½c., and strict good ordinary to low middling at 22¾c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 949,100 bales, against 1,385,859 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,183,508 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 54,294 to France, and a decrease of 877,336 to Great Britain, and of 327,320 to other foreign ports.

We quote:

Low ordinary.....	18 @ 18½
Ordinary.....	19½ @ 21
Good ordinary.....	22 @ 22½
Low middling.....	23½ @ —
Middling.....	— @ 24½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales,		25,323
Arrived past three days..	334	
Arrived previously.....	1,047,180	
Waste and damaged cotton, samples, etc.....	13,511	1,061,691
		1,086,414
Exported past three days.	229	
Exported previously.....	1,059,828	1,060,057
Stock on hand and on shipboard..		26,357

SUGAR.—The market has continued in good supply, both on the landing and in store, and the demand has been active and general since our last review. On Tuesday 300 hhds. were sold, in lots, at 8¼c. for low fair, 9¼@9⅜c. for good fair, 9½@9⅝c. for fully fair, 10c. for fully fair to prime, 10¼c. for choice, and 10⅝c. for yellow clarified.

MOLASSES.—The small lots coming in occasionally are mostly washings from the cisterns, and the market is now bare of all descriptions of Louisiana, including city refinery. On Tuesday 5 bbls. red fermenting sold at 32½c. ₱ gallon. City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden sirup.

CORN.—The receipts have been quite liberal and in excess of the demand. On Tuesday 7,500 sacks sold at 57@59c. for mixed, 60c. for yellow and mixed, and 70@71c. for white. A small lot of choice white brought 72c. ₱ bushel.

OATS—Have also been in liberal supply and in excess of the demand. On Tuesday 3,500 sacks sold at 45@47c. ₱ bushel.

BRAN—Has also been in good supply, but the market is very dull and prices have ruled lower. On Tuesday 500 sacks sold, in lots, at $1.05 ₱ 100 lbs.

BACON—Has continued in good demand, with a small stock and a scarcity of shoulders and clear rib sides, and prices are firmer. On Tuesday 100 casks sold, in lots, at 6¼c. for shoulders, 7⅝c. for clear rib sides, and 8c. for clear sides. A lot of 5 casks clear sides brought 8⅛c. ₱ lb.

HAMS.—Choice sugar-cured continue in light supply and fair demand at 12¼@12¾c. ₱ lb. On Tuesday about 150 tierces choice sold, in lots, at 12¼@12¾c. ₱ lb.

DRY SALT MEAT.—The market has again continued dull, with little or none in first hands. The dealers have stocks of shoulders but none of sides. Shoulders are quoted in first hands at 5c., and are retailing in the hands of dealers at 5¼c. ₱ lb.

LARD.—On Monday 70 kegs sold, in two lots, at 10½c. for kettle-rendered, and 10¾c. ₱ lb. for refined. Packers' in tierces is quoted at 8¾c., refined 9¼c., kegs 10¼c. ₱ lb. for kettle-rendered, and 10¾c. for refined.

BEEF.—The supply is light, with only a moderate local demand. Texas mess commands $11.50@$12, extra mess $12.50 ₱ bbl., and $9 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western is scarce and selling at $16. There is very little Northern here; it commands $17 ₱ bbl.

MONETARY.

Gold opened on Tuesday at 112⅝@112⅞, (against 113⅜ at New York,) and closed at 112⅝@113, (against the opening rates at New York.)

The sales of silver have been confined to $500 in American half dollars on Saturday at 108½, and $1,000 on Monday at the same.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	45 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	— —	16
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	60
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	8	12
Feathers, ₱ lb	80	90
Fish, ₱ box:		
Cod	1 40	— —
Herrings	30	— —
Mackerel, No. 1, ₱ bbl	13 50	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	4½	5½
Flour, ₱ bbl:		
Double extra	7 00	7 25
Superfine	6 75	— —
Fine	5 50	5 75
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9½	10
Almonds, soft shell	17½	18½
Almonds, shelled	30	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 75	4 00
French, 10 by 12	4 25	4 50
French, 12 by 18	4 50	5 00
Gunny bags, ₱ bag	18	18½
Hay, ₱ ton:		
Prime	26 00	28 50
Choice	30 00	31 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	— —	— —
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	9
Castings, American	5½	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	70	75
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	98	1 00
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ₱ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	14	14½
Pulverized	14½	15
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Ponchong	30	50
Tin, ₱ box:		
Block	— —	— —
Io plates, I. X	18 25	18 50
Io plates, I. C	16 00	16 25
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, June 25, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	19	@	13
Hogs, ₱ lb. gross	4½	@	6
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Lake Providence District Conference.

The Lake Providence District Conference, Louisiana Conference, will be held at Rayville, Louisiana, July 18-21. The Rev. M. C. Manly, of Bastrop, Louisiana, will preach the opening sermon on Thursday night. Delegates will be shown to their homes from the courthouse. The camp meeting has been postponed.

J. T. DAVES, P. E.

Union Springs District Conference.

The District Conference for the Union Springs district, Alabama Conference, will be held in Troy, Alabama, July 31 and August 1-4, inclusive. The opening sermon will be preached on Wednesday night, July 31, by Rev. Elisha Phillips, of Fort Deposit, Alabama. A full attendance is earnestly requested, as ample accommodations will be made for all.

J. W. SHONES, P. E.

Eufaula District Conference.

The District Conference for Eufaula district, Alabama Conference, is to be held at Clayton, commencing August 1.

JAS. L. COTTEN, P. E.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1-4. Bishop Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Opelousas District Conference.

The District Conference for the Opelousas district will be held in Vermillionville, July 18-21, inclusive. Each member of this body is hereby especially urged to attend. Conference will open at nine A. M. on the eighteenth.

B. F. WHITE, P. E.

Preachers' Meeting.

The preachers' meeting of Meridian district, Mississippi Conference, will hold its next session at Quitman, Mississippi, on the Wednesday after the second Sabbath in July. The subject for discussion is: "Will the future happiness of all who are saved be greater than if man had not fallen?" Essayists: Rev. James Shanks, Rev. J. C. Brogan and Rev. D. W. G. Ellis. It is desired that all the preachers in the district, and as many others as can, will attend this meeting. Essayists select their own subjects.

WILLIAM B. HINES.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Port Gibson	June 22, 23
Vicksburg station	29, 30
Vicksburg City mission	30, July 1
Natchez	July 13, 14
Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Milldale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Pontchatoula and Livingston	July 6, 7
Summit and Magnolia	20, 21
Holmesville	27, 28
Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

DeKalb circuit, at Pleasant Ridge	June 22, 23
Spring Hill ct., at Soule chapel	29, 30
Wayne circuit, at Scott's chapel	July 6, 7
Shubuta circuit, at Quitman	13, 14
Enterprise circuit, at Concord	20, 21
Enterprise station	27, 28
Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Canton station	June 22, 23
Jackson station	29, 30
Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Tranquil	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Hazlehurst	June 22, 23
Providence, at Bahala	29, 30
Brandywine, at Sarepta	July 6, 7
Scotland, at Sweet Water	13, 14
Pleasant Valley, at Pleasant Val'y	20, 21
Burtonton, at Zion	27, 28
Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Spr'gs mission	Sept. 7, 8

The District Meeting will be held September 5, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E. Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

Woodville	June 15, 16
Clinton; at Pine Grove	22, 23
Bayou Sara, at Bayou Sara	29, 30
East Feliciana, at Oak Grove	July 13, 14
East Baton Rouge, at Black Water	20, 21
Jackson	27, 28
Wilkinson, at Plagah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon station	June 29, 30
Brandon circuit, at Shiloh	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as promi ence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Mt. Carmel and Williamsburg circuits, at Santee	June 8, 9
Rankin circuit	15, 16
Enon circuit	22, 23
Columbia circuit	29, 30
Pearlington ct., at Pearlington	July 6, 7
White Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Livingston	June 15, 16
Belmont, at Brewersville	22, 23
Eutaw	29, 30
Greene, at Palmetto	July 6, 7
Demopolis	20, 21
Forkland, at Watson's chapel	27, 28
Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Whistler	June 1, 2
Franklin street	8, 9
St. Paul's	15, 16
St. Francis street	July 6, 7
Citronelle	13, 14
St. Stephen's, at Simms' chapel	20, 21
Eastern Shore	27, 28
Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. UHQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Jackson circuit, at Union	June 8, 9
Suggsville circuit, at Suggsville	15, 16
Summerfield station	29, 30
Uniontown station	July 6, 7
Choctaw Corner circuit, at Choctaw Corner	13, 14
Peachtree circuit	20, 21
Selma station	27, 28
East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

GREENSBORO DIST.—SECOND ROUND.

Plantersville, at Pleasant Valley	June 8, 9
Newbern and Hamburg, at Mount Carmel	15, 16

The above are on the second round. The following are on the third round:

Marion	July 13, 14
Robeson Springs, at Clanton	20, 21

The District Conference is to be held at Prattville, commencing July 24. Bishop Pierce is pledged to hold it.

A. H. MITCHELL, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

French Camps, at Bethel	June 8, 9
Richland, at Shiloh	15, 16
Lexington, at Oregon	22, 23
Attala, at Hurricane	29, 30
Winona, at Winona	July 6, 7
Greenwood and McNutt	13, 14
Valden, at Midway	20, 21
Durant, at Spring Hill	27, 28
Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Bethel, Attala county, Mississippi, beginning on Friday, August 2, embracing the first Sunday in August.

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 16, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 29, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining—that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, nothing doubting, and the Master will be there.

The new Methodist church in Kosciusko will be dedicated on Sunday, July 14.

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.—SECOND ROUND.

Manny, at Pine Grove	June 8, 9
Keachie, at Longstreet	15, 16
Springville, at Loggy Bayou	30, July 1
Shreveport station	July 6, 7

JOHN PIPES, P. E.

OUACHITA DISTRICT.—SECOND ROUND.

Farmerville et., at Farmerville	June 15, 16
Castor circuit, at Brooklyn	29, 30
Monroe	July 13, 14
Trenton	20, 21

S. S. SCOTT, P. E.

LAKE PROVIDENCE DIST—SECOND ROUND.

Lind Grove, at Bartholomew	June 15, 16
Rayville, at Union	22, 23
Winnsboro, at Hurricane	29, 30
Sicily Island, at Holly Grove	July 6, 7

J. T. DAVES, P. E.

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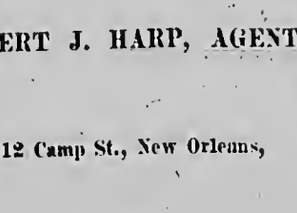

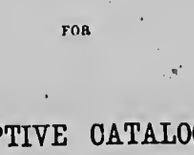

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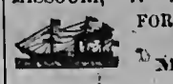

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, JULY 4, 1872. NO. 27.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, June 27.—Official information has been received here from Geneva that the British government having accepted the declaration of the arbitrators that the claims for indirect damages, not involving a money consideration, are not a subject for consideration by them, Lord Tenterden to-day formally withdrew his motion for adjournment of the tribunal, and then filed the British argument.

Accordingly, now that the indirect claims have been disposed of to the satisfaction of both governments, the other business before the tribunal will be considered.

All doubts about the release of Dr. Howard are now at rest; a telegram received to-day at the Spanish legation states that the matter has been satisfactorily arranged between the minister of foreign affairs and General Sickles.

AUBURN, N. Y., June 27.—The convicts in the State prison here are in a state of insurrection. Two hundred of them have been locked up, and about nine hundred are moving about the yard refusing to obey orders. Some of them are armed with tools, etc. Three companies of the Forty-Ninth Regiment, under the command of General McDougall, have been ordered to the scene of the trouble, and it is probable that the insurrection will soon be put down.

Later.—The insurrection has been subdued. One hundred and sixty of the ringleaders are closely confined, and will be kept on bread and water for some time.

WASHINGTON, June 28.—The Secretary of War announces that after Sunday the Freedman's Bureau ceases, and the business will be wound up by the adjutant general of the United States army, who will settle all accounts and claims connected therewith.

NEW YORK, June 28.—A ragged boy named John O'Keefe, who sells papers before and after school hours, was yesterday adjudged the best out of nine who were examined for the naval cadetship in Congressman Roberts' district.

BOSTON, June 29.—Mr. Gilmore's benefit this afternoon was a complete ovation, more people attending thau at any time during the festival. All the popular elements, including the "Anvil Chorus," were on the programme. Gilmore's own band of fifty pieces played the "Stradella Overture," and three other popular pieces were demanded of them, which received their due share of applause. Peschka-Leutner and Rudersdorf sang; Arbuckle gave a cornet solo, and the foreign bands were, as usual, encored. Mr. Gilmore was presented with a floral harp, and Mr. Baldwin, the superintendent of the orchestra, with a fine watch, by members from other cities. Forty members of the Southern Press Association were present, and were complimented with "Dixie" by Gilmore's band. The Jubilee is likely to continue until next Saturday.

WASHINGTON, June 30.—Official reports to the Indian Bureau, from the Indian country, represent that the Kiowa Indians are reported to have left their reservation, and gone to Texas on a marauding expedition, but that they will be forced to return without the interference of the military.

The Cheyennes and Arrapahoes, who are on reservations adjoining the Kiowas, are afraid that if the Kiowas are permitted to continue their contemplated expedition, not only will they be severely punished by the United States troops, but that in the driving of the Kiowas back to their reservation their own tribes may be made to innocently suffer.

With this view they have remonstrated with the Kiowas, and threaten that unless the latter abandon their trips into Texas, they, the Cheyennes and Arrapahoes, will combine and declare war against the Kiowas and force them to observe their treaty stipulations.

It is the belief of the Indian agent who writes to the Bureau here that these threats will be successful, and that the few Kiowas now in Texas will immediately return to their reservation.

The action on the part of the Cheyennes and Arrapahoes creates much surprise at the Indian Bureau, but it is regarded as a very hopeful sign as to the intention of the warlike tribes to observe their treaties.

The report published yesterday that General McKenzie, Lieutenant Smith and eight men were surprised and killed by Indians in Texas, between Forts Belknap and Jackboro, is not credited at the War Department, as no intimation has been reported by General Auger, commanding at San Antonio, with whom the War Department is in daily telegraphic communication.

NEW YORK, June 30.—Hon. Henry A. Wise, of Virginia, announces that he will not support Greeley, even if nominated at Baltimore. He sees no other course open for him but to support Grant and Wilson, and will take the stump for them. Congressman Platt, of Virginia, says that the Republicans of that State will probably put Wise on the Grant electoral ticket.

LOUISVILLE, July 1.—It is rumored that no more work will be done on the canal this season, as the appropriation by Congress was made on condition of a reduction of the tolls to five cents per ton, which the company claim they cannot do, having a heavy debt, which that rate of tolls would not meet.

NEW YORK, July 1.—The thermometer to-day reached ninety-eight degrees in the shade. Many cases of sunstroke reported.

WASHINGTON, July 1.—The smallpox is still on the increase in this city. Thirty-four cases were reported last week.

NEW YORK, July 2.—Prof. Agassiz and party left Callao on the first of June for the North. They would stop at Ancon, where the British consul has collected for the Harvard University three hundred and seventy-three Indian skulls.

The smallpox continues to spread in Chili, and Congress is about passing a compulsory vaccination law.

Central American advices state that the government of Guatemala has ordered the confiscation of all the property of Jesuits in Nicaragua. It has also ordered the expulsion of the Jesuits from her territory.

NEW YORK, July 2.—The new law for the expulsion of the Jesuits is creating great excitement, not only in Germany, but in the rest of Europe. All foreigners belonging to these orders are expelled from the empire. Germans belonging to them are stripped of their nationality.

FOREIGN.

ASPINWALL, June 21, via Jamaica, June 28.—The misunderstanding between the American consul and the local authorities, in regard to the steamer Edgar Stuart, is becoming serious. The consul persists in retaining possession of the steamer, and has sent instructions to the commander of the United States man-of-war Wyoming to allow no interference with her.

Advices from Peru report that an insurrection was attempted at Lima in consequence of the election. Troops were called out, and fired upon the rioters, and the outbreak was suppressed. The government had suspended the publication of hostile journals and imprisoned the editors.

GENEVA, June 28.—The arbitrators met to-day, when the final decision rejecting the claims for indirect damages was recorded; the next sitting will take place on July 15.

PARIS, June 29.—M. Remusat, minister of foreign affairs, and Count Arnim, the German embassador, to-night signed the treaty providing for the evacuation by German troops, which has been for some time in negotiation.

MADRID, June 30.—A decree is promulgated in the *Gaceta* confirming the resignation of Count Valmaseda, Captain General of Cuba, and the appointment of General Ceballos to fill the place provisionally.

The decree also removes Gamez Pulido, Captain General of Porto Rico.

GENEVA, July 1.—The Alabama claims arbitration tribunal, in dealing with the direct claims of the American government, will consider separately the character of the Confederate cruisers, and award damages according to its findings.

MADRID, July 1.—The King will soon visit the northern provinces of the kingdom, passing through those which have been most disturbed by the Carlists. The Republicans have resolved to oppose every form of monarchical government in Spain, to acknowledge no monarchical authority, and to abstain from all electious while monarchy exists in the country. At the same time members of the majority in the ministry, belonging to the Conservative party, have determined to withdraw from the political arena.

BERLIN, July 1.—Arbitration on the San Juan boundary question will now proceed. Bismarck is about to appoint international jurists to examine the papers submitted by the English and American governments, and report to the Emperor.

THE GENERAL MINUTES.

The Nashville *Christian Advocate* says: After many vexations delays, and a world of trouble, we have brought out the General Minutes for 1871. They would have been published soon after the session of the last of the Conferences if we could have gotten returns from all the secretaries. We did not—after writing numerous letters, and making calls in the *Advocate*—get the Minutes of one Conference until May—seven or eight months after its session! The editor has taken great pains to secure correctness—writing many letters to procure statistics—and adding up and verifying all the figures himself—so that they may be depended upon, as far as the returns are trustworthy. Some of our sanguine friends anticipated an increase of fifty thousand—we said forty—and in round numbers, that was the increase, if the decrease of colored members be not taken into account, they having been transferred to the Colored Methodist Episcopal Church in America, and reported in the Minutes of that connection. There is a gratifying increase in Sunday schools and in baptisms, though these returns are obviously very imperfect. We are a very pronounced pedobaptist church, and yet, strange to say, far more adult baptisms are reported than infant baptisms. Why is this? We could suggest an answer, but we prefer to let our readers furnish one for themselves. The Minutes do not show—they do not call for—the amounts raised for the support of the Bishops; but we are glad to state that they were paid in full at the last settlement. Nor do they show what were the deficiencies in the support of the ministry—we are sorry to say they were great; and though a considerable sum was raised for superannuated preachers, widows and orphans, yet it fell far below the amount required. There was an apparent falling off in the collections for missions; but a considerable amount passed into the treasury besides what went through the Annual Conferences; and the report for 1870 included large sums raised by extra efforts to liquidate the old missionary debt. We hope much heavier figures will appear in the next year's returns. But we forbear further remarks, and beg all our friends—especially the ministers—to procure copies of this highly suggestive annual. We append the

GENERAL RECAPITULATION.

CONFERENCES.	Traveling preachers.	Superan'd preachers.	Local preachers.	White members.	Colored members.	Indian members.	Total ministers and members.	Increase.	Decrease.	Infants baptized.	Adults baptized.	Sunday schools.	Sunday S. teachers.	Sunday S. scholars.	Collection for Conf'e claimants.	Collection for missions.
1. Baltimore	157	7	104	22,196	69	.....	22,533	512	....	1,364	924	354	3,260	17,962	$2,592 97	$4,438 98
2. Virginia	163	11	162	41,755	525	.....	42,616	1,940	....	1,260	2,345	559	5,689	29,543	4,852 79	4,395 66
3. Western Virginia	44	3	87	10,460	20	.....	10,620	.....	395	277	589	144	1,012	5,498	500 00	661 05
4. Holston	120	8	264	30,920	162	102	31,576	1,487	....	1,109	1,624	352	2,440	15,418	844 56	1,795 27
5. North Carolina	134	11	210	46,867	651	.....	47,873	256	....	1,547	1,831	580	3,912	25,030	2,482 34	3,862 06
6. South Carolina	131	7	135	34,737	1,328	.....	36,338	2,298	....	1,690	1,732	427	2,723	17,812	4,149 71	2,830 09
7. North Georgia	150	15	419	44,274	447	.....	45,305	1,788	....	1,114	3,028	470	3,362	24,692	5,788 41	6,099 90
8. South Georgia	107	17	215	24,452	.....	.....	24,791	648	....	719	1,724	276	1,742	11,558	5,031 08	6,198 15
9. Florida	42	2	74	7,066	7	.....	7,191	.....	53	441	314	87	449	2,479	846 45	914 64
10. Alabama	122	13	190	24,200	364	.....	24,889	228	....	1,102	1,615	275	1,764	12,090	5,407 70	4,701 40
11. North Alabama	106	7	293	24,179	39	1	24,625	1,611	....	605	1,728	305	1,572	11,378	1,446 25	2,644 96
12. Louisiana	62	6	77	9,770	2,266	.....	12,181	626	....	654	643	78	668	4,446	2,633 10	3,099 46
13. Mississippi	107	12	143	17,124	456	.....	17,842	1,680	....	948	1,442	180	952	9,869	1,724 12	1,782 06
14. North Mississippi	117	11	185	23,176	.....	.....	23,489	1,364	....	998	2,122	233	1,190	9,293	2,332 30	2,421 75
15. Memphis	113	10	278	27,832	.....	.....	28,231	2,655	....	804	2,515	275	1,861	13,541	1,438 15	4,038 85
16. Tennessee	107	8	317	36 459	144	.....	37,095	2,669	....	892	2,732	356	2,127	17,009	2,075 40	3,411 40
17. Kentucky	96	8	117	18,423	202	.....	18,846	1,097	....	476	1,608	143	984	6,858	1,726 13	3,318 28
18. Louisville	118	6	194	27,332	142	.....	27,792	1,835	....	926	1,973	185	1,375	10,546	1,952 50	1,332 00
19. St. Louis	44	3	94	9,942	12	.....	10,095	1844	....	538	687	109	725	6,084	1,200 00	3,135 61
20. West St. Louis	68	4	118	12,437	42	..	12,669		....	467	908	98	714	4,987	1,370 00	1,943 30
21. Missouri	95	6	129	21,880	46	.....	22,156	1,704	....	679	1,476	225	1,883	11,539	2,144 25	4,180 10
22. Western	45	1	20	2,138	165	.....	2,369	625	....	110	279	27	216	1,439	.....	143 65
23. Indian Mission	21	....	61	127	431	4,330	4,973	493	....	303	439	8	22	230	.....	378 33
24. Arkansas	51	1	116	9,530	42	.....	9,740	1,717	....	397	891	71	404	2,793	298 90	738 15
25. White River	42	1	92	8,827	26	.....	8,988	443	....	393	832	78	388	2,627	737 60	437 20
26. Little Rock	69	5	171	14,015	.....	.....	14,251	964	....	581	1,098	166	1,149	5,510	2,101 00	1,972 00
27. Trinity	57	9	155	12,184	.....	.....	12,405	.....	232	594	1,180	87	442	3,030	1,342 00	600 00
28. East Texas	40	3	105	9,113	.....	.....	9,261	1,629	....	408	752	63	373	2,593	622 22	393 95
29. Texas	54	5	87	5,707	188	.....	6,041	907	....	436	453	51	399	2,639	692 00	1,580 31
30. Northwest Texas	54	4	154	10,024	7	.....	10,243	1,560	....	759	1,112	64	408	2,977	658 30	1,793 55
31. West Texas	36	3	38	3,545	51	.....	3,673	235	....	190	180	44	235	1,695	438 27	720 45
32. Los Angeles	13	....	14	551	.....	.....	578	82	....	49	42	8	45	302	11 95	840 20
33. Pacific	45	2	9	3,115	.....	.....	3,171	.....	63	166	145	50	324	2,035	535 81	952 00
34. Columbia	17	....	5	1,033	.....	.....	1,055	.....	52	25	42	3	18	193	.....	330 77
35. Illinois	51	....	56	5,445	.....	.....	5,552	535	....	200	384	89	591	4,228	108 25	527 15
China Mission	.....	.....	.....	74	.....	.....	74	74	.....	.....	.....	.....	.....	.....	.....	.....
Bishops	9	.....	.....	.....	.....	.....	9	.....	1	.....	.....	.....	.....	.....	.....	.....
Total in 1871	2,858	199	4,898	600,909	7,841	4,433	621,138	35,506	796	23,221	41,289	6,520	45,417	300,523	$69,082 51	$78 813 58
Total in 1870	2,735	187	4,714	561,587	13,263	3,952	586,428	.....	.....	21,002	34,408	6,173	42,505	282,467	54,875 96	88,675 61
Increase	123	12	184	39,322	.....	481	34,710	.....	.....	2,219	6,881	347	2,912	18,056	$5,206 55	.....
Decrease	.....	.....	.....	.....	5,422	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	$9,862 03

[There are defects in the Minutes of some of the Conferences, which the editor vainly endeavored to supply. The transferred preachers are reckoned with those of the Conferences to which they now belong. The preachers who located this year (59) are not counted; on the other hand, the preachers who were admitted on trial (252,) and those who were readmitted (45,) are counted among the traveling preachers, though many of them are also reckoned with the local preachers. The members in China were not counted last year, not being officially reported. The colored members, for the most part, have left our connection for the Colored Methodist Episcopal Church in America, organized by our Bishops under the authority of the General Conference; they are reported in their own Minutes—hence the apparent decrease in that department. The ten Bishops are added to the total of traveling preachers reported in 1870.]

FROM THE WORK.

Calcasieu.

MR. EDITOR: The tide has turned. The seed sown in other days, and recently stirred, is bearing fruit. The gospel of our Lord is being manifest as a power and wisdom. Nothing short of this gospel can break the ramparts of the enemy and free the souls captive "in trespasses and sins." Do not count too rapidly, but be thankful to know that some twenty on the whole work have begun the heavenward march. One old enemy used every means to foil the rightful Lord of his just possessions, and as a specimen of his diplomacy I give the following, taken from the official minutes of the Louisiana Baptist Association, page 7, held at Cheneyville, Louisiana, in 1870:

"WHEREAS, We, the representatives of the churches composing the Louisiana Association, believing that we hold and teach the truth, and administer the ordinances according to the pattern given by Christ; be it

"*Resolved*, That we disapprove of church affiliation with all who teach different doctrines and corrupt the ordinances.

"*Resolved further*, That we, as an association, declare ourselves uncompromising, non-affiliating, landmark Baptists."

If you think comment necessary, furnish it. The simple publication is, in my opinion, enough. May be the opinion of a poor piny-woods missionary is of but little value, and if so, bury it out of sight, or, perhaps better still, secure some university man, versed in classic lore, and let us have a nice treatise on the moods, tenses and voices of charity or love. Talking about lore and universities—this is the place to use the one, and where the odor of the other would bring a good price; for of all curious, puzzling, prying, inquisitive, scholastic-loving people, those of the forest against the world. You are expected to solve the problem of the "philosopher's stone," give a plain but lucid exhibit of who Melchisedek was, how he came to have neither father nor mother, nor beginning of days, nor end of life. You are to show who was the dragon and two-headed beast of John, without faltering, or be classed as a mere saddle-bag scholar. Seriously, we are making a great mistake in sending to the outposts our weak, non-university men; the reverse should be the rule. It requires a more logical and better-arranged sermon to meet the native but reflective minds of these children of the woods than do your sprightly but superficial denizens of the crowded centers. And, besides, you need young men full of sap and vitality to reach up to the requirements of such a people. We old hulks should be put in ordinary, or assigned to shoal-water service, and not be sent to breast the waves of the full-rolling ocean. *Verbum sat.*

This country, in its physical geography, is peculiar; and this fact has and will have much to do in arranging circuits. From its youth it must for some two or three years more be a missionary field; but if our entire church can only give fifteen cents per member for this purpose, it will take years before we can fill the work. To reach the people effectually, between the Mermentau and Sabine rivers, and the Gulf of Mexico and the thirty-first degree of latitude, will require eight good men. I am satisfied that a big field, overgrown with weeds and brambles, will not produce as well as one having none. As in nature, so in morals. The servants of the church generally are given too much ground. The consequence is that tares multiply, spirituality dries up, the discipline is overlooked, the name of Jesus is dishonored in the house of his friends, covetousness seizes the heart, means are wanting, and everything stagnates. Unless we create a new office—"Beggar General"—in the church, and put therein a man of iron nerve, and having sensibilities of hardened brass, and turn him loose upon the members, the wheels of Zion will cease to roll. May be I am in a fog and don't see. Perhaps my habits are of the luxurious sort and my taste epicurean, or my mind is filled with censoriousness, and my experience too limited to pronounce upon these grave points; very probable, and yet I have a sort of native love for my own inconsistencies, in preference to those of other people. Some of them are as follows: I am opposed to ministers being farmers, store-keepers, school masters, or having any other business but the preaching of the gospel. The Bible and the history of the church are for me. A man, to preach Christ, should have no other calling. If he is required to teach five days in the week, and ride on Saturday and Sunday, it is a wrong inflicted upon him and the church. If he is buying and selling, or tilling the soil, his mind will be divided, and the spiritual will suffer rather than the material.

INDAMORA.

CHURCH AND STATE.

The London Missionary Society, in their report just issued, call especial attention to the great work which has been accomplished in the South Sea Islands, and which has penetrated so deep into the heart and life of the people that, with the exception of a few experienced men at the centers of influence, Polynesia can now be evangelized by her own people. The report states that "there are at present four principal groups under the society's charge, containing twenty-five important islands, and having thirty smaller islands and numerous islets connected with them as outstations. These missions are instructed and managed by twenty-eight English missionaries, with a missionary ship at their command, at a total cost of £9,500 a year. All the inhabitants of the large islands, and most of those at the outstations, are professedly Christian; and they are seventy thousand in number, including fourteen thousand members in church fellowship. For many years some three hundred of these Christian converts have given themselves to the edification of their brethren, and eighty of their number are devoted to purely mission work. They have been efficiently and systematically trained; they have been duly appointed as pastors, evangelists or assistants; and many of them have been distinguished for steadfastness, devotion, and even heroism in the Lord's service in lands far distant from their own. These converts have cast off all the great institutions of heathenism, which were ancient, crnel and powerful; they have cast off many great and destructive vices; home-life, social intercourse, public manners have been all ruled, sanctified and elevated by the law of Christ. Willing and large-hearted have been their gifts in the cause of the gospel; not less willing and consecrated has been their personal service. Diligent in business, upright in their dealings, securing the safety and the rights of foreigners, their islands have become a safe and pleasant resort for seamen and traders. These little islands have taken a place in the comity of nations; and in their little sphere, so far from meriting contempt, they manifest a simplicity, a completeness, a gentleness and a beauty of Christian character exceeding that of the sterner races of the world, which deal with higher matters and yield a rougher type of manly excellence."

THE Abbé Michaud, who is hastening to complete the organization of the "Old Catholic" movement, proposes to make a complete rupture with the Church of Rome, as will be seen by the following statement reported by the correspondent of the *Guardian*: "After showing the necessity of 'breaking' with the Romish system, as being logically founded on the false decretals and the scholasticism of the middle ages, M. Michaud upholds the possibility of union among all Christians, on the principles laid down in the extract before quoted on the Anglican Church, and then proceeds to state his 'programme' for effecting that union. All Old Catholics must begin by declaring Ultramontanism to be the corruption of Catholicism, and all doctrinal decisions subsequent to the false decretals null and void. Their only standard must be that laid down by the seven ecumenical councils and recognized by the Eastern Church. In default of a Western episcopacy, a renewed one must be sought for in the East after union is effected. "Each Old Catholic national church preserves, with the common faith, its particular liturgy and discipline, based, as far as possible, on those existing before the ninth century. An Ecumenical Council of the Eastern and Western churches to be assembled as soon as possible. The Bishop of Rome to be cited before this council, and, if he appears and submits, to be reinstated in his patriarchal office; if not, a new Western patriarch to be elected. The council to make such reforms as appear necessary, to be carried out by committees of action and scientific committees—the former to be employed in organization, the latter to inquire into questions of doctrine, public worship, morality and discipline, and lay down rules as to what is obligatory and what optional. The grand rule in all these matters is to be that of the Universal Church, *quod ubique, quod semper, quod ab omnibus;* and nothing else is to be enforced as the distinction between Catholic and non-Catholic. The Abbe Michaud declares his programme to be 'necessary,' as the only means of establishing a community of faith; and 'easy,' (which is less easy to believe,) because, abandoning what is merely speculative, it appeals to the substance of historical fact."

THE late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his sideboard was loaded with brandy, wine, etc. On one occasion Rev. Mr. Perkins, of the Sons of Temperance, dined with the Bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, Bishop. 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, Bishop. 'Strong drink is raging.'"

By this time the Bishop, becoming somewhat excited, remarked to Mr. Perkins: "You'll pass the decanter to the gentleman next to you?"

"No, Bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

A FARMER, in drawing from his meadow a load of peat weighing four thousand pounds, has upon his wagon three thousand five hundred pounds of water, and but five hundred pounds of the dry material he seeks. This, dried and compressed, could be placed in a couple of our largest-sized farm-baskets.

A HARVARD STUDENT defines flirtation to be attention without intention.

The Christian Advocate.

THURSDAY, JULY 4, 1872.

PATIENCE.

On silent wings an angel
Through all the land is borne,
Sent by the gracious Father
To comfort them that mourn.
There's blessing in his glances,
Peace dwells where'er he came;
Oh! follow when he calls thee,
For Patience is his name.

Through earthly care and sorrow
He'll smooth the thorny way,
And speak with hopeful courage
Of brighter, happier day;
And when thy weakness falters,
His strength is firm and fast:
He'll help to bear thy burden,
He'll lead thee home at last.

Thy tears he never chideth,
When comfort he'd impart,
Rebuking not, he quiets
The longings of thy heart.
And when in stormy sorrow,
Thou murmuring askest "Why?"
He, silent yet, but smiling,
Points upward to the sky.

He will not always answer
Each question that's addressed;
His maxim is: "Endure thou,
And after toil comes rest."
Through life, if thou will love him,
Thus by thy side he'll wend.
Oh, silent, ever hopeful,
Still looking to the end.

From the German.

For the Advocate.

Difference in the Pay of Ministers.

Mr. Editor: One or two articles in the Advocate of May 2, together with a conversation I had with one of our leading ministers not long since, set me to musing, and "while I was musing the fire burned; then spake I with my"—pen. I am no agrarian or communist. As in the case of mechanics, artists and professional men there is, and of right ought to be, a difference in salaries, because of a difference in the men themselves, so should it be to some extent among ministers of the gospel. There is a difference in men, both as to natural and as to acquired ability. Men are *born* different; some have a much larger share of intellect to start with. Then some have much better advantages in their childhood and youth than others. But perhaps the greatest difference arises from the different plans adopted and the different courses pursued by the men themselves after reaching manhood. Some set out with a determination to excel. Their aim is high. To reach it they apply themselves closely; they avail themselves of every means of improvement in their reach; they study books, men and things; and, as a consequence, they attain to as high a degree of excellence as their natural capacity will enable them to reach. Others, who perhaps have equal natural abilities, for the want of this lofty aim and determination to be and do all in their power, never become much nor do much. Now, in so far as the difference in men arises from the difference in their own conduct, it is right that there should be a difference in their pay and in their circumstances. And whatever may be the cause of the difference in the men, a difference in their pay and circumstances will naturally occur, whether right or wrong. Then, too, a difference in places makes it right that there should be a difference in salaries. A man stationed in a large city needs more than one on a circuit in the country. As far as provisions are concerned, it ought not to take much if any more to support the city than the country pastor; a man living in the country needs about as much to eat as a man in a city. Besides, preachers in the country generally have to get their provisions from a town or city; they have to pay just as much as the city brother, and then pay to get them hauled home. But in the matter of clothing, it does take a little more to furnish the city preacher and his family.

But, after all these admissions, I must be allowed to say there is too great a difference in the pay received by different ministers. Some receive as high as $3,000—some probably more; while others, whose families are just as large, and perhaps larger, and who have to travel large, poor, hard circuits or missions, and be away from their families the greater part of the time, must put up with a mere pittance, sometimes getting $300 or $400, sometimes not more than $75 or $100. Every one knows that a man with a family cannot live on any such amount—that he must do something besides preaching to eke out a support. And every one must know, it seems to me, that however great the difference between the men and between the circumstances of the city and of the country, it is not right, just or equitable that there should be such a difference as does exist as to their pay. The country minister has to travel through cold and heat, rain and mud, for days together, while his wife and children are at home toiling with their own hands to keep soul and body together. The children are deprived of educational advantages and of the refining effects of good society. And if, perchance, he happens to take his family to town, he is almost ashamed to call upon his brother minister there, because he is not able to "fix up" himself and family in decent style. I know that Heaven will make it all right in the end, if the poor fellow and his family can just live, and hear these hardships with Christian patience and fortitude. God does not forget their "work and labor of love," their toils, their self-denials, their sufferings, and the keenest anguish of soul which they oftentimes experience. If they can but do their duty and trust in him, he will take care of them here, and in the world to come reward them a thousand-fold for all they have done and suffered. But still the question arises, Is it *right*, it is *just* that such difference should exist? I answer, It is not right, so far as it is possible to remedy the evil. Let it be understood, I do not want the salaries of all made equal; I only want the salaries of those who receive so little raised by some means to a *living amount*, while those charges that are able may still pay their preachers as much as they please. I am told that this is part of the design of the missionary fund. If so, it has certainly failed, so far, to accomplish the end. Preachers receive no benefit from this fund unless the works they are on are called "missions;" whereas there are many *circuits* that do not give their preachers more than half they need. What, then, is to be done? How can this evil be remedied? Either let this fund be enlarged by increased effort on the part of the more fortunate preachers, and increased liberality on the part of the whole church, and then let those who manage this fund take more pains to find out these needy cases and relieve them; or let us have a "sustentation fund," like that of the Church of Scotland, and, I believe, of the Presbyterian Church of this country. Who will take hold of this matter? Those who are the sufferers are not the proper ones; it should be done by leading men, who have charge of healthy churches.

The thing can be done, if it is only taken hold of with energy, and properly managed, by the right men. It is useless to say: "Our people are too poor." It is true that they are not as wealthy as they were in *ante-bellum* times; but they are not as poor as some would have us believe. Men have told me this year that they make more clear money now than they did in slavery times. Some are poorer, others richer. What we need is higher and more liberal views on the part of our people—and of some of our ministers—and some *regular system* of collecting funds. Our people must be brought to see and feel that giving is both a duty and a privilege—that it is a means of grace, a part of worship.

Justice.

For the Advocate.

LOUISIANA.

Morals.—The Inquisition.—Intolerance.

Mr. Editor: The animus of the metropolitan mind, through commercial and social intercourse, becomes the leaven of society, the social and moral tone of which, especially if unhealthy, sensibly affects the surrounding and dependent provinces to their remotest bounds. Counter to all civil and religious reforms, the social under current flows on, bearing them away in spite of the laments of the more sober part of the community. So vital and silent are these disorganizing influences that the reforms are neutralized and scattered like wrecks upon a stormy sea, while the casual observer is wholly at a loss to determine the cause. Acquaintance with cause and effect will trace the deterioration of morals to the proper source—the diseased and disorganized state of the social system, which in time becomes chronic.

In the year 1726, during the prudent administration of Bienville, the flourishing state of agriculture and the activity of trade attracted a large number of emigrants both from France and Canada. Early in this year the company arranged with the Jesuits to supply the spiritual wants of the people. They created an establishment of fourteen priests in the various posts and settlements, besides missionaries at the trading posts, in order to propagate the Catholic faith among the Indian tribes. The company provided for their support. A convent of the Ursuline nuns was also erected. They were to take charge of female education, and, with the assistance of the sisters of charity, of a hospital. Two other arrangements were made—one with the Capuchin and the other with Carmelite friars, and which ultimately became a source of great contention, especially between the Capuchins and the Jesuits. In the summer of 1726 an important addition was made to the moral strength of the colony in the persons of the *de la casselle* girls. They were poor, but young, and of good moral character, and were placed under the care of the Ursulines until they could be provided for in marriage. The company, in token of appreciation, had furnished each of them with a casket containing some articles of clothing, from which they derived the sobriquet *filles a la casselle*, or "the casket girls." Subsequently it became a matter of importance to trace one's genealogy to the *casselles*, rather than to the "correction girls."

The relations of the French with the Indians were dangerous in the extreme. Influenced by mercenary motives, they were haughty, domineering and unjust, and often manifested a desire to be rid of the Indian's presence. This in turn provoked the unmeasured hostility and resentment of the savages, especially of the high-spirited and fiery Natchez, until, on the twenty-eighth of November, 1729, they cut off the whole garrison at Fort Rosalie in the short space of two hours. At this time licentiousness held the mastery over the passions of a large majority of the settlers. Especially among the slaves did this vice run riot. Their spiritual wants were no more regarded than had they been so many cattle, and consequently, having no moral restraints, they knew no better than to follow the evil tendencies and promptings of their own natures. With characteristic ignorance of human nature, law-givers passed severe sentence on vice, and the heaviest penalties were incurred on account of it; but it could not stay the tide. Legislative enactments have too much of compulsion, and too little or none of moral suasion, to reach and cure corrupt morals. It is the provinces of the gospel alone to accomplish such ends. This state of affairs continued much the same until the end of the century. Continual accessions, remnants of whose descendants yet remain, were made to the various settlements of the Ouachita, Natchitoches, Teche, Pascagoula and Natchez. These newcomers naturally fell in with the manners and customs of the community, and to a great extent conformed to the prevailing state of morals.

In order to have some notion of the morals in Louisiana at this time, we have only to glance at those of the clergy. In 1755 a fierce contention for the spiritual direction of the province arose between the French and Spanish Capuchins. During this conflict their criminations and recriminations awoke the spirit of investigation, upon which facts of a startling character came to light, and which bore heavily upon the reputation of the "reverend fathers." In 1766 Father Dagobert was superior of the Capuchins in the colonies. This man, for good humor and inoffensiveness, had no equal, while for ignorance, extravagance, intemperance and voluptuousness he was unrivaled. Having labored at New Orleans for fifty years, he was regarded as the spiritual father of the church. On the nineteenth of July, 1772, Fathers Cirillo and Gnoveaux landed at New Orleans, with authority from Bishop Hechevania, of Cuba, to pry into the state of the Lord's vineyard there. Cirillo reported that the Capuchins were not rigid in their discipline, but that they lived at their ease, possessed much silver plate, and had no god but "their bellies." Also that preaching was neglected, except on the holidays and festivals, and that this had always been Dagobert's style. The Capuchins were wine bibbers and gamblers, while the convent, to all intents and purposes, was a brothel, enjoying the patronage of the worthy friars! In addition to the Ursulines, there were eight negresses and mulatto women in this convent, who were regarded as superfluities by the discerning Cirillo. Some light is thrown upon the morals of New Orleans by a tax of nine reals a year levied upon every chimney in 1796. This was for lighting the streets, in order to prevent, in the words of Baron Morales, "the innumerable robberies and acts *flagrante delicto* which were perpetrated in a city of six thousand souls, by a multitude of vagabonds of every nation." Bishop Penalvert arrived in the city on the seventeenth of July, 1795, and entered upon the pastoral office of his see August 2. He describes the inhabitants as irreligious and vicious in the extreme. Among the slaves marriage was unknown, while among the whites the majority of both married and unmarried men lived in a state of concubinage. It was a common practice for fathers to procure courtesans for their sons, and thus prevent lawful marriage. "The houses are filled with hooks against religion and the State. They are permitted to read them with impunity, and at the dinner table they make use of the most shameful and lascivious songs." By his wise regulations the Ursuline convent was restored to its former purity. He further charges that blasphemy and sedition were rampant, and that the boys taught in the Spanish school, when permitted to visit home, were invariably contaminated by the corrupt morals of their parents.

General Collot speaks of the settlers of many sections as "a compound of traders, adventurers, wood runners, rowers, warriors, ignorant, superstitious and obstinate. * * * When at home they are indolent, lazy and addicted to drunkenness." Major Stoddard, who was Lieutenant Governor in 1804, relates that the Sabbath was almost entirely disregarded by the French people. "After the mass they collect in parties and play at cards, billiards and the like." Racing was a common Sabbath evening pastime, in which the "reverend fathers" often participated.

Such was the sad state of morals in Louisiana in the first decade of the present century, when Methodism entered the arena. About this time *the first* and only attempt was made to establish the Inquisition in Louisiana. It was during the administration of Governor Miro, in 1789. The person who was intrusted with this terrible engine of papal tyranny and cruelty was Father Antonio de Sedella. Hitherto the spiritual establishment consisted of sixteen curates, four assistants and six nuns, under the control of the vicar-general of Louisiana. The Inquisition was deemed necessary to give greater effect to their doctrines, and to repress heresy, the growth of which was apprehended from the constant intercourse of the French with the people of the United States. Sedella, with the utmost secrecy and caution, proceeded to establish his court. Being forbidden to exercise his functions by Governor Miro, he preferred, in the true spirit of popery, to obey his spiritual rather than his temporal master, and in rather a lordly manner notified the Governor that he would wish a guard late at night to assist him in his operations. Miro acted promptly and decisively. Accordingly an officer and eighteen grenadiers waited on the arrogant priest. Sedella said: "My friends, I thank you and his excellency for your services, and you shall be warned in due time when wanted. Retire with the blessing of God." He was astonished when told that he was a prisoner, and protested against the indignity offered to the holy office. But the officer was undaunted, and Miro was inflexible. The Capuchin was conveyed safely on board a vessel, and by morning the Inquisition was bound on a voyage to Europe, there to remain, we trust, until liberal movements, by the blessing of God, shall consign it to the shades of oblivion. Notwithstanding this, the Catholic religion was dominant. Under the lead of Peter's successor spirituality has always declined, until the gospel offers no restraint to vice, while the ostentatious formalities but the more encourage it. The spirit of bigotry organizes and becomes intolerance, and plays tyrant over the State. This in turn gives loose rein to caprice, until religion is degraded to a paper creed, and the temple of prayer to a den of monsters, thieves and puppet shows. "The time of figs is not yet." Yours,

Louisiana.

Keachie, La., May, 1872.

For the Advocate.

Difficulties in the Way of Vocal Prayer.

My Dear Brethren: You are too successful in finding excuses for neglecting oral prayer, but I fear they will not answer your purpose when you are called to account for the improvement of your Lord's talents. Your excuses, when honestly looked into, are exceedingly flimsy and unsatisfactory. They are not such as govern your actions in other matters of far less importance. You say, in the first place, that you have no gifts in the way of vocal prayer. But how do you know that? Have you ever made a fair and honest trial of the matter? I fear there is more personal pride, as well as "the fear of man, which bringeth a snare," in this convenient excuse than you are willing to acknowledge. If you could pray fluently and eloquently without first learning how to do it, you would be willing to pray. But you want to walk before you learn to crawl; to spell and read before you learn your A B Cs; to be a mathematician before you learn the rudiments of arithmetic. You are not willing to commence where all other Christians of all ages and countries have commenced. The multiplied thousands of Christians who have excelled in eloquent and powerful extemporaneous prayer had very small and imperfect beginnings. They stammered over their first short and disjointed oral prayers at their domestic altar, or in a little sequestered prayer meeting which older brethren had gotten up as a training school for the young and diffident. But "practice makes perfect." They resolutely improved their talents, and God blessed them in the laudable effort. They gradually imbibed more and more of the genuine spirit of prayer, and by constant practice they acquired suitable forms of expression for their devotional feelings, until many of our ministers might covet earnestly their superior gifts. "Where there is a will there is a way." What you most need is a willing determination to make the effort persistently. Do not hesitate any longer, my dear brethren. The longer you delay the more difficult it will be to commence. Resolve, by the ever-present help of the Holy Spirit, that you will pray in your family tonight, and if you can only utter ten words, utter them and say Amen! Then try it again in the morning, and God will give you ten more words; and so keep it up, evening and morning, for a series of weeks, and every time you will acquire additional and varied forms of expression, until your prayer will become systematized and appropriate, and instead of the oppressive burden you groaned under at first, the "yoke will become easy and the burden light," and, if you retain the spirit of religion, it will become a life-long pleasure to keep the flame of prayer and praise burning on your family altar. I am exceedingly anxious to have you commence immediately this matter of family prayer. I could write whole pages of scriptural arguments to prove its obligation, but in your case I need not do it. While you retain a true sense of the fear of God you must feel the obligation of worshiping him in your family. In no better way can you give form and effect to the honesty and sincerity of your religious profession to your wife and children than by calling them to unite with you, evening and morning, in hearing a short lesson from God's holy book, and then offering up appropriate prayer and praise. Family prayer, properly conducted, has a wonderful effect on the religious type of children, and by giving them this example you may transmit your religion to them, and through them to your posterity, perhaps to the latest generation. And then praying regularly at the family altar is the best training school on earth to learn a man to pray in all other places where it may be appropriate for him to do so. But you have other difficulties to grapple with, which I will endeavor to remove hereafter.

J. G. Jones.

Port Gibson, Mississippi.

For the Advocate.

PAY YOUR DEBTS.

Mr. Editor: Paul tells us to "owe no man anything." Even heathen honesty requires the payment of debts. Much more does the gospel system require it. The whole spirit and genius of the gospel require perfect honesty toward our fellow-men, as well as toward God. What we owe another is not properly our own, and we have no right to keep or use it without the consent of our creditor. A man may be unfortunate and not able to pay at the appointed time; but it is his duty to pay as soon as possible, and, unless his creditor voluntarily releases him from a part of his indebtedness, to pay it all.

Yet there are many now in our country refusing or evading the payment of their debts. Some take the benefit of the bankrupt law, with plenty of property on hand. Some turn their property over to their wives or children, or somebody else. Some estates of deceased men are declared insolvent, and the creditors thus cut out of their dues. And yet in all, or at least many, of these cases the indebted parties live pretty much as they used to. They dress just as fine, live as well, fly as high, give their children as good an education. I know a man—considered a rich man, has a large, rich plantation, and lives in a fine house in a city—who is said to have borrowed a considerable sum of money, several years ago, when money was good, from a comparatively poor man, and since the war he has taken the benefit of the bankrupt law, and refuses to pay the money he owes that poor man. I know another who owns a good deal of property, and owes a large amount, but has entrenched himself behind the bankrupt law. I know still another party who owes several hundred dollars to a poor man. It is a debt of several years' standing. The creditor would be willing to take part of the debt, but so far has not been able to get anything.

Thus I might continue to cite examples, were it necessary. Many of these debtors are church members and professors of religion. Of course they try to satisfy themselves that they are justifiable. But however satisfactory to themselves their excuses may be, I fear they are insufficient in the sight of God. Christians *must do right*. They must do "*justly*, love mercy, and walk humbly with God." It is impossible for God to bless and save a man so long as he is defrauding his fellow-man of his rights. No one is required to do impossibilities. If one *cannot* pay his debts he is not required to do it. But he is required to try—to make a faithful, honest effort. He must deny himself, be willing to do without the luxuries of life, live on plain fare and wear plain clothing, and require his family to do so too. But here is the rub. Many of these persons were raised in affluence, accustomed to have every wish gratified, and it is exceedingly difficult for them to get their consent to come down and live according to their means. The consequence is that some of them not only fail to pay old debts, but they are going in deeper from year to year. Many of them live in a far better style than the persons they owe, and whom they are depriving of their just rights.

O brethren! think of the course you are pursuing. Re-examine your ground. Be sure that you are right before you proceed further. There is a day coming in which these matters will all be made manifest. Our conduct and motives will be, as it were, turned inside out before an assembled universe. Pay your debts. "Owe no man anything, but to love one another."

Honesty.

ROBERT R. ROBERTS.

He lived a circuit preacher as he had a "settler," and a bishop as he had a circuit preacher, in a log cabin; and died in a log cabin. No sooner had he been elected a bishop than he fixed his episcopal residence in the old cabin at Chenango; and his next removal was to Indiana, then the far West, where his episcopal palace was a log cabin built by his own hands, and his furniture rude fabrications from the forest wood, made with such tools as he carried in his emigrant wagon. The first meal of the bishop and his family in his new abode was of roasted potatoes only, and it was begun and ended with hearty thanksgiving. Here he lived in the true simplicity of frontier life, toiling, at his occasional leisure, in the fields. The allowances for his family expenses, besides two hundred per annum for quartarage, was, during most of his episcopal career, from two hundred to two hundred and fifty dollars per annum; at least this was the case till 1836. Those who knew well his private affairs have estimated that his pecuniary contributions, during his ministerial life, amounted to more than all his receipts from the church for domestic expenses. He was especially liberal to literary institutions. He prized learning from a sense of his own need of it, having had but about three months' instruction after his seventh year. On an episcopal visitation to New Orleans, he found the brethren attempting, with a few resources, to erect a church; he sold his horse, and giving them all it brought, a hundred dollars, made his way with many difficulties to Nashville, where his friends provided him with another and funds with which to finish his journey. While at home, in the periods between his episcopal tours, he worked hard in the fields, that he might have the means of indulging this propensity of his generous mind. He was as whole-hearted in his ministerial labors. According to his routes, the last year he lived he must have traveled between five and six thousand miles, visiting some half dozen States, and nearly an equal number of Indian nations.

His large person—corpulent, and nearly six feet in height; his strongly-marked features, elevated forehead, and manners of extreme simplicity and cordiality—gave to his presence the air of a superior man—one to be remembered, revered and loved. It is certainly no small tribute to his character to say that its greatest apparent defect was the excess of a very amiable quality—he was constitutionally diffident. For a long time after his appointment as a class-leader among his rustic neighbors, he could not assume courage enough to address them individually, and he had actually to be superseded by another leader till he conquered this timidity. In his first attempt at public exhortation he suddenly sat down, appalled at the intent look of a good man whose favorable interest he took for disapprobation. At another time, when he was expected to exhort, he was so alarmed as to retire in agony and conceal himself in a barn. In the third attempt he proceeded some time with good effect, but, fearing he had made a blunder, stopped short in confusion. In after years this extreme diffidence became a subdued modesty, not interfering with his ordinary duties, but deterring him from most novel or experimental plans, however hopeful, and leading often to ludicrous mistakes among persons who did not know him. When stopping in his travels among strangers he usually assumed no other pretensions than those of a private Christian; and frequently it was not till the family worship revealed his spirit and talents that his ministerial character was supposed. Under such circumstances he has sometimes attended class meeting with his host, and received warm and pointed exhortations from zealous leaders.—*Methodist.*

An elderly gentleman, accustomed to "indulge," entered the travelers' room of a tavern where sat a grave friend by the fire. Lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes and calling for brandy and water, he complained to the friend that "his eyes were getting weaker, and that even spectacles didn't seem to do them any good." "I'll tell thee, friend," replied the Quaker, "what I think. If thou would'st wear thy spectacles over thy mouth for a few months thine eyes would get well again."

The eyes of other people are the eyes that ruin us.—*Franklin.*

The Christian Advocate.

THURSDAY, JULY 4, 1872.

ALCOHOL.

BY G. HENRY ST. JOHN.

Down in the realms of endless woe
They held a council, long ago;
And round their chief the dark fiends came,
Crown'd with a diadem of flame.
"Peers," said Satan, "Powers of hell,
Gather ye near, that yo may tell
In what the subtlest curses dwell;
Where shall we search, where shall we find
A thing with all the ills combined,
To crush and wither human kind—
A drug, an essence that unites
All crimes and curses, pains and blights,
On which may turn the human fate—
Tell me, infernal Powers of Hate?"
Then went a horrid murmur round,
As when an earthquake shakes the ground,
Or gaunt and famished beasts, when they
Leap headlong on their helpless prey.
Said one: "Here's Famine's essence sore,
'Twill gnaw man's vitals to the core."
Another hissed: "This phial contains
An oil to burn up human brains,
And make man lower than the least
And vilest of earth's vilest beast."
"And this," another howled with glee,
"Contains the juice of Misery;
'Twill wring the tears from orphan's eyes
Like rain from out the summer skies;
'Twill rend the widow's heart, and freeze
The human blood like polar seas"
"Fiends!" said a demon with a yell,
That sent a tremor throughout hell,
"Away with all your aches and pains;
See what this grinning skull contains!
We brewed it in the lowest hell,
And know 'twill work the mischief well.
The essence this of every woe,
Of every crime that demons know,
Compounded in this skull you'll find
To be the curse of Human kind—
'Tis flavored with the hottest flame,
And ALCOHOL shall be its name."

REACHED BY AFFLICTION.

In the street between two palace gates was a shoemaker's shop. Going in, you saw at once a poor cripple deprived of the use of all his limbs except his arms. This paralytic was the son of a shoemaker; his name was Barthelemy. "Ah," said his father, Robert Milon, to those who expressed compassion on seeing him thus, "he was not always like that; in his youth he was very indifferent, and was endowed with every bodily and mental gift." In truth, Barthelemy had been the finest young man in the neighborhood—very clever, and full of vivacity and imagination. He abused his gifts, he followed his passionate nature, and plunged into life, yielding to all the lusts of youth, the follies and disorderly ways in which the young are so easily entrapped. Ceaselessly carried away by impetuous impulses, he sought only pleasures and quarrels. Whenever there was strife he must mix in with it, and he exhibited an unrivaled boldness in all his disputes. He organized balls and concerts, and despised the things of God, ridiculed the priests, and mocked good men. Every one spoke of Barthelot, as they called him, and of his prowess—some with admiration, others with fear. All the young people acknowledged him as their leader.

One day, when engaged thoughtlessly in his ordinary diversions, he fell and broke his ribs. Not being willing to submit to any remedy, he aggravated the evil—the different parts of his body gradually failed, and he became entirely paralyzed. What a change in his life! Poor Barthelemy! formerly so proud of his beauty, now weak, infirm, deprived of the use of his limbs, unable to go out with his friends, was obliged to keep at home in his father's store. He was overwhelmed not only by the sharp pain he suffered, but by the view of his deformity. Seated near the window, his only recreation was to look at the passers-by; and his malice being as great as ever, or rather being increased by his misfortunes, he was not sparing of his taunts. One day, seeing an evangelist pass by the shop, he began at once to insult him, and to scoff at the terrible majesty of God. "Ha, Lutheran!" he cried, adding all kinds of mockery. The Christian stopped. He was touched to see the pitiable state of the man who insulted him. He drew near, and said kindly: "Poor fellow, why do you insult those that pass? Do you not see that God hath thus *bent your body to set straight your soul?*" The simple word touched Milon. He had never thought of his soul being crippled. "Oh," said he, "can it be true that God has brought upon me this infirmity to restore his erring creature?" He was attentive to the passer-by who spoke with him; and giving him a New Testament, said: "Here is a book, and in a few days' time you will see what you think of it."

Milon seized the gospel, opened it, and, having begun to taste the fruit of his reading, he could not lay it down night or day. This little volume was enough; he needed no other teacher. The sword of God's word struck to the bottom of his heart, and his past life terrified him. But the gospel consoled him. It was for him a sounding trumpet, publishing the praise of Christ's mercy. Milon found the Savior. "Mercy is shown to me," he said, "that the love of God in pardoning the greatest sinner may be exhibited as on a scaffold, where it may be seen by all the world." He had now a bridle which restrained him from entering into insults, riots, diversions and contentions. The wolf became a lamb. Barthelemy communicated the riches which he found in the word of God to his father, the other members of the family, and all the customers who came to the shop. No other room in Paris presented such an interesting and varied scene. In truth, the Christian love became as inexhaustible as his wordly skill had been to invent amusement. He devoted wholly to God the burning activity which had been squandered on the world. At certain hours of the day the poor young man, unrivaled in his skill as a writer, gathered the children of the neighborhood and dictated to them from his bed some words of the Bible, making it plain and easy for them, and teaching them to form their letters well. At other times he thought of the necessities of the poor; he worked diligently with his own hands; and engraving, with liquid on knives, dirks and swords, he devised novelties for the goldsmiths. Then he employed the fruit of his labors to maintain several needy professors of the gospel. Also, he had a very beautiful voice, and a singularly graceful touch for several instruments. Morning and evening he consecrated to the Savior's praise those talents formerly devoted to pleasure, and sung with an accompaniment psalms and hymns. People came from all parts to this shop, which was in the center of Paris. Some came because of the rare and exquisite things he made; others frequented it to hear the music and singing. A great many were attracted by the great change in him. "Ah," said the poor paralytic, "if God has conferred upon me such benefits, it is that I may magnify his glory." He gently instructed the humble, and if any hypocrite came, he dealt with them apart, and fulminated against them the thunders of God. In short, says the chronicler, his room was a true school of piety, in which the praise of God resounded morning and evening.

This was the man chosen to suffer the cruelties of persecution under the relentless Francis the First. Foaming with rage, the instrument of the priests entered his room. "Get up, quick!" he cried, with an angry look. Barthelemy met his fury with a pleasant smile, replying, "Alas, sir, it must be a greater master than you to bid me rise!" "Carry off this man!" said the executioner to his constables. Barthelemy was carried off, and condemned to be burnt alive. He had to be carried as a child in arms. When he passed his father's house he greeted him with a smile, and through all the cruel suffering of his death he only spoke of words of peace. The enemies of the Reformation, who stood around listening to the martyr, were inspired with surprise and respect. The Christians were profoundly touched, crying out: "O, how great is the constancy of the witness of the Son of God, whether in life or death!"—*D'Aubigne.*

PLAYTHINGS FOR CHILDREN.

To be amusable is better than to be amused. The amusable man is always amused. But amusable men are rare. Amusableness is the peculiar gift of childhood. It is wiser to husband than to waste the gift. To repress the capacity of being amused altogether in a child would no doubt destroy it altogether. It would thus be double wrong. It would deprive the child of amusement. But that were comparatively trifling. The deeper, the incurable wrong would be to crush the elastic capacity of being amused. Amusement were a small loss. But to lose amusableness is to lose childhood, and to commence life an infant man.

Some one said of William Wilberforce that he was the most amusable of men. It was saying that he had saved the gift of childhood to man's estate. But there is another way of spoiling a spring besides refusing to let it play. You can spoil it by letting it play too much. That is the most frequent mode of destroying amusableness in childhood. We amuse our children too much. We ought to save up for them their priceless capacity of being amused by gratifying it moderately. We should not pamper it, but diet it. It is an appetite that grows delicate and fastidious and finical by being humored and waited upon. It is an appetite that grows strong, and generous, and wholesome by being allowed to find its own food.

Buy few playthings for your children. Half the fun of fun for them is to have found it for themselves. All the real good of fun is to have found it for themselves. Why? Because it exercises their inventive faculties. It teaches them to observe the adaptation of nature. It habituates them to take care of themselves. It is a discipline to that height of human philosophy which the merest child also can attain.

"Man wants but little here below,
Nor wants that little long."

I walk down Broadway and see the man with his little flotilla of gray-colored bladders held to anchor each by its own cord in his hand, gracefully desiring to sail off and away in the ocean of air on the waves of the wind. I say: "Get one for Maud!" That is my instinct. Then I reflect, she would be pleased with it one moment—would put her fingers through it the next—and return to her playhouse under the tree with its treasure-trove of China fragments, its teacups of acorn shells, its sand-pipes, its confectionery of real snow and ice, would return with that inexhaustible zest—that God-bestowing faculty which, thank God, I have done little to impair, whereby she shall be amused, if she lives, far on into her teens—her own unspent elastic spring of childhood, the amusableness, better than amusement, within her!"

Not if I could empty a toy-shop into her—"nursery"—shall I say? No! Nursery, indeed! There is not room in my house for a nursery, nor should there be if my house were as large as one of their snow-palaces in Europe—not if I could empty a toy-shop into the house, and say to her, "See here, it is all your own, my child," would she be half as happy, even for a day, as she is, day after day, in the hay-loft of my barn, where she with her sisters have found a strip of carpet, a bit of oilcloth, a broken sled, and unbounded play for all her housekeeping uses. Yesterday she announced to her mother with satisfaction that she had settled things in her palace so that they are a little more "civilized" there. Was the poor little Prince Imperial more a sovereign in his play-realm, though it cost thousands of francs, than my little ons was in hers that cost her nothing but her pains and her fancy?

Be frugal alike of the trouble and of the money that you devote to your children's amusement. Let them amuse themselves. Interpose as little as possible. Take obstacles out of their way, if they cannot do it for themselves, but quietly, without their being aware of your help. Restrain their amusement for the sake of keeping them amusable.—*William C. Wilkinson.*

"QUEER FISH."

Every community has its "queer fish." The "fishers of men," using mostly the regular net of preaching, have secured a good haul. They are apt to think they have made a clean sweep; but some have managed to escape. They will not come near the net. If they are to be caught—and why not?—they are often the most precious of all—the "fisher" must depart from his stereotyped plan. Let him go in search of them; they are not hard to find. There is a whole shoal in the village tavern, the city saloon. You cannot net them. Alcohol is more attractive than the best bait. I know no way but to use the fly. You must have good patience. Put your Master and his service before them in the most alluring aspects; sparkle with genuine love for them, and desire to help them. By and by they begin to come near, to nibble a little. They often get frightened. Keep at it; you will soon get hold of one. Haul him out gently; when you have one you have a dozen. In every community some are found in little dish-puddles of sin, because no one has ever thought of looking after them. I once discovered a boy who had been six months a servant in a theological college, and could not read; nor did he know who made him. Such are easily caught; the plainest bait of human sympathy will take them. They are eager for something better than they have ever had, and swallow the gospel greedily. The muddy waters of the busy world are full. The fish cannot see your bait; the business and cares and pleasures of a worldly life make the water thick. You must spear them. Take every chance you get. Fling the sharpest darts of God's word. There are dark, quiet nooks, in which are hidden fine intellects, genial, warm hearts. They live in cheerless skepticism. In the dark and cold themselves, they fancy all the world sunless and wretched. You must throw the torchlight of truth and of a life of love on them. This will bring them out of their shady nooks, perhaps into the clear stream of church ordinance; and then as an infidel's heart is the same as any other sinner's, you will soon find the right way to win their souls for the Master. It does not require much skill to use a net; but to handle the rod, and flash the light and aim the spear, need study and practice, and a never-tiring endurance. Have we not too many untrained "fishers," both in and out of the pulpit, and too many "queer fish" of great value, to be got by those who take the trouble to look after them, and have the skill to catch them?—*British American Presbyterian.*

The leaves are falling, falling,
Solemnly and slow;
Caw! caw! the rooks are calling;
It is a sound of woe.
A sound of woe!
Longfellow.

The violet has no fragrance in cold weather—it needs the sun to bring forth its sweetness; *we* need Jesus to draw out all that is lovely in our hearts.

EXCESS IN SUNDAY SCHOOLS.

The danger to the Sunday-school movement just now lies in the strong tendency to overdo. Sunday school work has become a profession, and the professional Sunday school man must have something to give for his money. Hence there is a tendency to depart from the simplicity and spiritual character of the institution, to introduce novelties, and to overload with appliances. Shallow nominalists want to change the name to "Bible school," and to make capital out of the reverence for the Scriptures by the advocacy of what is called "thorough" teaching, but which is indeed nothing more nor less than a substitution of knowledge for those spiritual results which only are worthy of being sought. The fact that the river Jordan is a certain number of miles in length is of no more consequence in itself than that the Rhine or the Tombigbee are so many miles in length, and the fact that Cain killed his brother and that Hezekiah was king of Israel, have, in themselves, no more to do with the religious life of a child than any facts in Rollins' Ancient History. When Sunday school men lose sight of the fact that the real analogy of the Sunday school is not with the common school but with the church, that the Scriptures are not to be taught like geography, and that the culture of the religious and moral nature of the child through the Scriptures and the teacher's personal influence is the real objective point, we shall no longer be able to point with approval to the great results achieved. Not by a dead uniformity of lesson and a ponderous "curriculum" of study, but by the quick and living sympathy of teachers who are themselves living epistles, will the Sunday school achieve its highest result. And as a home paper, interested in all that makes for the welfare of childhood, we hope to see the Sunday school reach its highest effectiveness in the education of children.—*Hearth and Home.*

A BEAUTIFUL INCIDENT.

Rev. Dr. Adams, in his beautiful book of "Thanksgiving Memories," gives the following incident:

"In the Cathedral of Limerick there hangs a chime of bells, which were cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first hung, that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to some distant land, and their maker himself became a refugee and exile. His wanderings brought him after many years to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed from the cathedral towers. His practiced ear caught the sweet sound, and he knew that his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life were in those sounds. He laid himself back in the boat, crossed his arms upon his breast and listened to the music. The boat reached the wharf, but still he lay there, silent and motionless. They spoke to him, but he did not answer; they went to him, but his spirit had fled. The tide of memories that came vibrating through his heart at that well-known chime had snapped its strings."

It was this incident that suggested to Moore his song of "The Evening Bells." As Moore is not so much read as it used to be a quarter of a century ago, we reprint the lines, as they may not be familiar to some of our younger readers:

Those evening bells! Those evening bells!
How many a tale their music tells
Of youth and home, and that sweet time
When last I heard their soothing chime.

Those joyous hours have passed away.
And many a heart that then was gay,
Within the tomb now darkly dwells,
And hears no more those evening bells.

And thus't shall be when I am gone,
That tuneful peal shall still ring on,
And other bards shall walk these dells,
And sing thy praise, sweet evening bells!

The Spiritual Man.—A brother came to Abbot Sylvanus, in Mount Sinai, and found the brethren working, and said:

"Why labor you for the meat which perisheth? Mary chose the good part."

The Abbott said: "Give him a book to read, and put him in an empty cell."

About the ninth hour the brother looked out to see if he would be called to eat, and at last came to the Abbot and asked: "Do not the brethren eat to-day?"

"Yes."

"Then why was I not called?"

Then quoth Abbot Sylvanus: "Thou art a spiritual man, and needest not their food. We are carnal, and must eat because we work; but thou hast chosen the better part." Whereat the monk was ashamed.—*The Sunday Library.*

If you don't look carefully after the bits of your horse, you may one day be looking after the bits of your carriage.

RELIGIOUS INTELLIGENCE.

The Rev. James Dixon, D. D., the eminent Wesleyan minister of England, died on December 28, in the eighty-fourth year of his age. With the exception of the Rev. Thomas Jackson, he was the oldest minister in the Wesleyan society. He was widely known as the author of several theological and biographical works. He was president of the Conference several years ago. In 1848 he visited America as fraternal delegate to our General Conference, and made a most excellent impression on our people.

An important movement for the advancement of temperance has been started among the Roman Catholics of this country. The convention of the Catholic Temperance Union, which recently met in Baltimore, was a large and enthusiastic meeting; received reports from one hundred and seventy-seven societies, numbering twenty-six thousand four hundred and eighty-one members. At a recent temperance meeting in a Catholic church in Paterson, New Jersey, nearly one thousand people took the total abstinence pledge, reciting it aloud after their priest, and receiving his benediction.

Dr. Guthrie, the eminent Scotch Presbyterian minister, recently visited London. While there, Dr. Vaughn, master of the (Episcopal) temple, expressed to him regret that he could not invite him to officiate in his pulpit. Mr. Chambers, the treasurer of the temple, undertook to remove this difficulty by giving his official permission. But it subsequently appeared that even this officer had no power to introduce to the temple pulpit a clergyman not of the orders of the Church of England. So Dr. Guthrie did not preach, and the Established pulpit was saved from contamination by a Presbyterian minister.

The Australasian Wesleyan Conference met for its eighteenth session in Melbourne, January 18. The statistical reports showed a membership in the colonies of 27,585, with 1,836 on trial; in the mission districts, 32,064 members, and 5,699 on trial. In reference to recommendations on lay representation, received from three district meetings, the conference resolved: "That as the subject of lay representation in conference is at present receiving attention in Great Britain and Ireland, as well as in America, this conference regards it as expedient that it should take no action respecting it until it has been discussed by older and larger conferences in other parts of the world."

Japan.—The *Christian Intelligencer* contains some important intelligence respecting the mission work in Japan. At Yokohama a daily prayer meeting has been continued for several weeks, attended by large numbers of the Japanese, who are eager to have the word of God expounded. Several conversions had occurred, and the first Christian church in Japan had been organized under the direction of the Rev. Mr. Ballagh. It is not believed that the government will interfere with this movement. The Japanese call the Protestants "Bible men," and do not seem to have any special ill will toward those who walk in the light of the Bible. The Japanese mind is evidently becoming more and more inclined to Christianity.

The Free Church of Scotland Missionary Society has effected the purchase of a church and convent which were put up for sale at auction in Lisbon. This will give permanence and increased influence to the Protestant movement already inaugurated there by Rev. Mr. Stewart and Mr. De Mattos, and carried on under the evident blessing of God. These buildings will afford ample accommodation for both Scotch and Portuguese congregations, together with school rooms and pastors' houses. Mr. Stewart says: "From fifty to sixty Portuguese now meet regularly in our hall; and I do not doubt that the Lord, in giving this church, is opening a wide door by which many more will enter to hear the truth preached as it is in Jesus."

Condition of Women in the Holy Land.—A writer in the *Central Christian Advocate* makes the following statement concerning the condition of women in the Holy Land: "So far no traveler, I believe, has ever related that he saw a Moslem girl in a Moslem school. The Arabs have made schools, but they are only for the boys. The women who live under the sway of the Crescent of Stamboul never receive any education, being looked upon as beings of an inferior race. In some districts they are not considered to have any souls, and so rarely go through any devotions in the mosques or concern themselves about religious matters. And what is the consequence? Here woman is idle, dejected, corrupted, filthy, and just as repulsive as she should be attractive."

The directors of the London Missionary Society, in their report, just presented, call special attention to the results accomplished in the South Sea Islands. Regarding the number of converts, their growth in Christian character, and the proofs of their sincerity, they feel sure that the work there accomplished has not affected the surface only, but gone deep into the heart and life of the communities that have professed the gospel. Remarkable spiritual power has been manifested in the missions planted within the last eight years in the Ellice and Lagoon Islands. Even in the midst of prosperity and extension an increase of foreign missionaries is not regarded as necessary, except a certain number of experienced men at the centers of the great groups of islands. "Polynesia can now be evangelized by its own people."

A retranslation into Greek of the Curetonian Syriac fragments of the gospels has just been completed by Mr. Crowfoot. Dr. Cureton published an English version with the Syrian text, it is true; but this has been found to be imperfect and unreliable for critical purposes, wherefore this attempt of Mr. Crowfoot. The most valuable portion of the work is the translation of the three pages of the Curetonian version recently deposited in the Berlin Library, John vii, 38, to viii, 18; Luke xv, 22, to xvi, 12; and xvii, 1–23; embraced in a copy of the gospels made up of portions of several manuscripts purchased two years ago by Dr. Brugsch, the famous Egyptologist, then residing in Egypt, for the Royal Library at Berlin. The remainder is said to have formed ons out of between thirty and forty volumes of the kind offered to the librarians of the Bibliotheque Nationals, shortly before the commencement of the siege of Paris by the Germans.

The refusal of the Pope to receive Cardinal Hohenlohe as the German embassador at the court of the Vatican has led to a proposition in the German Parliament that the office be discontinued and the salary of the papal embassador be disallowed. Prince Bismarck opposed this proposition. He has determined that the rupture of diplomatic relations with the Vatican shall not be made by his government; and he is clever enough to throw all the odium of this unfriendliness upon the papal court. The rejection of Cardinal Hohenlohe is a great point for Bismarck in his conflict with the Jesuits. He can point to the fact that the Pope refuses to receive even a member of his College of Cardinals, when he comes as the representative of the German government, as a proof of the intense hostility of the Jesuits to Germany. The speech of the chancellor on this subject is said to have been one of his most powerful orations, and to afford proof that the nervous affection from which he has recently been suffering has not weakened his intellect.

Free Christian Church of Italy. We have been furnished with the declaration of principles and the constitution of the Free Church of Italy. The declaration consists of eight articles, embodying the essential doctrines of the evangelical faith. The constitution defines the Free Christian Church of Italy as formed out of the various Christian churches which adhere to the declaration and the constitution. The churches are independent in local affairs. When in the same town "there are different groups of believers, resulting from the preaching of different laborers," they may form a single local church or preserve their reciprocal independence. Gifts are recognized and acknowledged by each particular church at will, but cannot be exercised in other churches without previous recognition and acknowledgment by the General Assembly. The General Assembly has the power of interdicting ministers who are found unworthy, after regular proceedings have been held against them. The General Assembly meets annually, and is composed of deputies from the united churches. Each church may send one, two or three representatives. It exercises general sovereign power, and is the court of ultimate appeal. Its decisions in matters of faith must be unanimous; in other cases by a majority. The Evangelization Committee represents the General Assembly when it is not in session. It is elected annually, and must surrender its work each year to the Examining Committee of the Assembly. The church consists at present of thirty-five congregations. The Evangelization Committee is composed as follows: Dr. A. R. Van Nest, Florence, president; Paolo de Michelis, Pisa, secretary; John R. McDougal, Florence, treasurer and foreign secretary; Francesco Lagomarsino, Milan; Alessandro Gavazzi, Rome; Salvatore Ferretti, Florence. Signor Gavazzi and J. B. Thompson are its authorized agents in the United States, and solicit funds for the support of evangelists and the maintenance of schools.

Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then rigidly adhere to their definitions.—*Edwards.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JULY 4, 1872.

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ROBT. J. HARP, PUBLISHER.

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to all ministers of the gospel, traveling or local, and widows of deceased traveling preachers.

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LOUISIANA CONFERENCE.

CHANGE OF TIME.

Bishop Pierce authorizes us to announce that the time of holding the Louisiana Conference is changed from the eleventh of December to the eighth of January.

WHAT TO DO.—YOUNG WOMEN.

It is, of course, their first business to be good. Nothing is more unwomanly than irreligion. A blighted flower, without tint or fragrance, is she without the element of piety. It is a fact most merciful and hopeful that two-thirds of the religious people in the world are women. But there are many in Christian lands, frivolous, vain, dissipated, and saturated with the spirit of wordliness, whose smiles are loaded with poison. "The hand that rocks the cradle rocks the world," and those who minister at the fountain of our being are the molders of human character and destiny. What goodness and greatness there are must be largely attributed to them, and much of the evil also. The bending of all the twigs is by them, and all the trees get their twists and inclinations, their majesty and their deformity in no small measure from them. There are natural elements of influence in womanhood—the gift and power of sex—which tell tremendously upon the moral and social condition of the world. Take religion away and this ever-acting and irrepressible influence falls on the side of wrong. A peculiar and fearful responsibility rests upon women, as they are women, and can no more be evaded than the fact of their womanhood.

It is the duty of the homeliest woman to be beautiful in the highest sense of the beautiful—inwardly so in the adornments of a meek and quiet spirit, and in the nobility of a pure and all-pervading spirituality. It is character which illuminates the face and gives grace to form, or overcomes its defects. Without this the finest form and features are

> Faultily faultless, splendidly dull,
> A dead perfection.

The striving after personal grace and attractiveness is nature, and duty also, if it be guided, informed and prompted by such principles. King Lemuel meant about this when he declared: "Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised." What often passes for beauty, and is prized and praised as such, is sheer deformity, because wanting in the all-beautifying principle of holiness. Under the dominion of true piety the instinctive aim after the attractive and the beautiful will be divested of vanity, and the manners and costume will be in accord with a refined and true taste. Women should fashion themselves inwardly and outwardly according to the pattern which God has shown to them "in the mount." A godly independence is indicated as a serious want of the times. Fashion is a hard and wicked taskmaster, and shows no mercy to its votaries. It was neither lightness nor trifling in an apostle to speak of this slavery, and to protest against it: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." The adorning is well enough—taste to be exhibited in modest apparel—but the pearl and gold are barbaric, and the real jewelry consists of good works. More use of the gospel glass and less of the mirror; more attention to "the inward man of the heart," and less subservience to the improvident, shameless and tasteless laws of worldly fashion, are the thoughts which these words express. A declaration of independence, a rising up against these forms of folly and evil-doing are demanded. To spend the years of young womanhood chiefly in dress and coiffure, to cultivate the arts and to pursue the pleasures of society, to flit like butterflies and to scintillate like glow-worms, is to murder the best faculties which heaven has bestowed.

Besides the ultimate and crowning relation of womanhood, and as connected with it, or separated from it, there is work to be done. The girl in her teens, the young "Mistress of Arts," fresh from the commencement exercises, what is she to do? With painting, music and the solid attainments of science and literature at command, how to enter upon life earnestly and usefully is the perplexing question. The aim should be not to be merely good, but to be good for something. The necessity of doing something for independent maintenance should scarcely determine the answer. An idle woman, engaged in no real, earnest work, does not live—she simply floats and drifts. If education and wealth are given, there is the more reason for industry and purpose in the estimate and plans of life. There is an account to be rendered for these talents. Ordinarily her work lies in a different sphere from that of men, but it is wide and severe, nevertheless.—Woman, as much as man, needs the discipline and the development which practical industry supplies. Without it she is more a thing than a person, to be inventoried with the furniture and embellishments of the house, rather than regarded as the daughter or the mistress of the home. Where work is a duty, rather than a necessity, there are greater opportunities for the indulgence of taste and benevolence in the direction given to effort, but the homeliest domestic employments should be matters of habitual and cheerful performance. Every woman should be at home in the kitchen and laundry, and a better bread-maker than any cook that money can command. A post-college course in housekeeping would be of great service to young women generally.

Where it is a question of making a living, What to do? may not always be apparent, but a determined and spirited woman will find some employment suited to her capacity and strength. She will not bid for sympathy and compassion by asking pay for what she is not qualified to do. The path of literature can be trodden by very few. Teaching, for the educated woman, is both congenial and remunerative in its highest departments, but all may not follow it; and the demand for painting and embroidery is limited, especially in these hard times. What then? Only this: Better to qualify yourselves and to strive for the highest employments; but if these may not be reached, take hold of anything consistent with feminine purity and religious principle. Helpless women! Alas, that it has become the sad refrain and wail of social exigency! There is helpfulness in themselves if they only knew it, and if they were more trained and educated to this end. The lot of marriage may or may not be, and in any case there is need of strength, self-reliance and skill. Ornament, accomplishment, delicacy, refinement are to be cherished and sought, but in addition a true womanliness, which seeks to help itself, and scorns the thought of a purposeless, wilted and idle life.

CAMP MEETING.

The seashore camp meeting, held near Biloxi, was a most gratifying and profitable gathering. The site is probably the most delightful of any in the South—immediately upon the beach of the gulf, and within easy walk of the railroad. The charming water view, the ebbing and flowing tides, the bracing sea breeze, and the tonic springs abounding here, are among the accessories. Of annoyances there were none to speak of—absolutely no musquitoes. We heard something about snakes, but saw none, and the red bugs readily yielded to a judicious treatment with petroleum. The preaching shed is a permanent frame of sawed timber, covered with tarpaulins, and good proof, as we had occasion to know, against the heaviest rain-fall. It was large enough to seat comfortably a thousand people. The permanent tent-holders were not many—perhaps eight or ten in all. These tents were mostly frames covered with tarpaulins, and were proof against the rain. The public boarding tent was handsomely fitted up and the fare unexceptionable. The accommodations for lodging were not ready in time, however, and many on Saturday and Sunday nights were compelled to leave the camp ground on that account. The failure in this particular was owing to the non-delivery of lumber at the time for which it was contracted.

The services opened on Friday night, the twenty-first of June, with a sermon, and there were four sermons a day until the close of the meeting. The weather up to Monday night was unpropitious. On Sunday, especially at the eleven o'clock service, the rain fell in torrents, but there were probably five hundred persons present at the morning and afternoon sermons. The attendance improved daily until the meeting broke, on Thursday night, the twenty-seventh. The interest as well as attendance increased from day to day. There were a number of conversions, many reclaimed and revived, and penitent seekers lingering at the altar when the final doxology was sung. The congregations largely consisted of church members, and the work in them was most remarkable and profound. They were endued with power from on high, the weak hands were strengthened and the feeble knees confirmed.

The preaching was good; very good, practical, pointed and spiritual. A most rare and able corps of preachers were present from the neighboring Conferences: Cottrell from Columbus, Shapard from Mobile, Coleman from Whistler, C. G. Andrews, president of Centenary College, Dr. Watkins from Natchez, Moody from the North Alabama Conference, besides others from the Louisiana and Mississippi Conferences, and nearly all of our city pastors. Bishop Keener, dispensing large hospitality in his own tent, also ministered in pulpit and altar in the spirit and power of the Asburys and McKendrees of other days. And there was Bro. Ayers, the octogenarian from Galveston, Texas, the patriarch of laymen, with his not less venerable wife, occupying his own tent, seeing, weeping, enjoying, but hearing only "what the *spirit* saith unto the churches." "And what shall we more say? for the time would fail us to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets."

There was no disorderly walking in the camp ground, no "lewd fellows of the baser sort" to disturb the exercises. Perfect peace and good behavior prevailed throughout. To the trustees, who had the entire arrangements in charge, much credit is due, and especially to John H. Keller, without whose unwearied efforts and supervision there would have been no camp meeting this year. This has been only a beginning, and as such a gratifying success. Next time we may look for greater things. There will be many more tent-holders, and the means of public entertainment will be more extensive and complete. All who visited the grounds, so far as we know, were enthusiastic in their admiration of the place.

DEATH OF W. H. DAMERON.

Our beloved friend and brother, William H. Dameron, died on Thursday, the twentieth of June. He was one of the most prominent and devoted members of our church in New Orleans. About thirty years ago, while a young man, he came to New Orleans, from Norfolk, Virginia, and has been ever since actively connected with the church. His personal effort, influence and money have been given to all the enterprises of Methodism in this city. Too much cannot be truthfully said of his excellence as a man, his high integrity as a leading merchant of our Southwestern metropolis, and of his spirituality and purity as a Christian. During an intimate acquaintance with him of twenty-five years we never discovered a flaw in temper or conduct. At the time of his death he was a member of the Felicity Street church, and filled the several offices of trustee, recording steward and class-leader. He was one of the trustees of the lake-shore camp ground, and was buried on the very day that it was opened for divine service. He was also president of the board of trustees of the New Orleans Methodist Depository. We believe he made it a rule to give a tenth to religious and benevolent objects, and many of his generous benefactions will not be known to any but their recipients until "that day." After an illness of five months he fell asleep in Jesus. During these months of sickness he enjoyed the fullest measure of religious consolation, often unutterably happy in the love of God, and always cheerful and perfectly resigned to death. He was a perfect man, and an upright, and his end was peace. In our relations to him as friend and pastor we can never tell how much we owe him for sympathy, advice, and other offices of helpfulness and consolation. With the bereaved household and the stricken church we mingle our own tears, while we rejoice and boast of the grace which molded and beautified a character so admirable and Christ-like in its every feature.

We closed up our second round of quarterly meetings by a visit to Baton Rouge on Saturday and Sunday last. The pastor, Rev. A. E. Goodwyn, has the church in good condition, with regular class and prayer meetings, and the trustees are completing some needed repairs on the church building.

Last week, in Baton Rouge, was a busy and interesting time, as it was the period for the closing exercises of the schools. The Read Villa school for young ladies, Mrs. Stanard's school for young ladies, Professor Magruder's Collegiate Institute, and the State University all had their usual annual exhibitions. The exercises of Mrs. Read's and Mrs. Stanard's schools were represented to us as most gratifying. These schools for girls are of high grade and under excellent management. The exhibition of the Collegiate Institute, on Friday night, has been described to us by several delighted witnesses as the best thing in its way that they ever attended. The declamation of the boys showed the most careful and judicious training. Professor Magruder, besides being a high-toned Christian gentleman, is a veteran educator, and we are most fortunate to have such a school as his located in our State. His teaching in the classics, mathematics and declamation is especially admirable and thorough.

We notice from the programme of exercises that the commencement of Whitworth Female College, at Brookhaven, Mississippi, promised to be a most interesting occasion. The exercises were to have begun on Friday, June 21. We hope to have an account of them in due time. Sorry that the programme was received too late for notice last week.

It is very dangerous for any man to find any spot that is sweeter to him than his home.

A REMARKABLE CONVERSION.

Mr. Editor: I have been some time expecting to see in your paper a notice of a conversion which took place in Mobile some two months since, viz.: that of the Jewish rabbi or priest in charge of the synagogue there. Happening to be in the city early in April, I found, one morning, much excitement on the streets at the report that "the Jewish priest had just been converted," and that all Judaism in the city was in a great state of excitement. Feeling a good deal of interest in the case, and hearing that the Jews were endeavoring to overawe and drive him from the city, in company with Bro. Rush I called upon him, and had a very interesting conversation with him. I found him a man of some thirty-five, of fine personal appearance, a German by nation, and evidently a man of cultivation. He stated that within a month he had published a bitter article against Christ in one of their leading periodicals, and that within three weeks he had taught the children of his Sabbath school not to believe in Jesus! And now he was one of the clearest and most remarkable converts with whom I have ever met. His case is altogether remarkable; and though he was in such a state of excitement from the greatness and suddenness of the change in his mind and heart, and from the furious opposition and insults from his "brethren according to the flesh," that he was then incapable of calmly analyzing the *process* of the work of grace in his heart, or designating the different stages of mind through which he passed in finding mercy; yet I was able so to comprehend the case as to see in it one of the most remarkable instances of God's saving goodness that I ever met with. It seemed to me to be nearer a case of salvation without a definite faith than I had ever met with before. His earnest declaration was that "it was not argument or reasoning that brought him to Christianity, but a revelation from God."

His statement relative to his preceding state of mind was substantially as follows: That he found himself—from what cause he could not tell—unsettled and unhappy. His mind had no faith, his heart no hope, for this world or the next; that he did not believe in Christ or Christianity; that he had no faith in Judaism beyond a kind of speculative philosophy, and that therefore he had *no foundation*, but was afloat in a sea of doubt and utter uncertainty. In this unhappy state of mind he took to reading the New Testament as he would read a novel—to occupy his thoughts and enable him to forget himself. As he read on the thought occurred to him, This book *may be true*. He read further, and found a half-formed *wish* that it might be; but he was not conscious of a distinct belief that it was so; his soul still travailed with its burden of emptiness and desolation.

In this frame of mind he retired to rest, not even venturing to offer a prayer in any direction! On waking in the morning, before he was fairly conscious of resuming his usual train of thought and feeling, he found himself suddenly exclaiming audibly: "Jesus!" "My Savior!" "My God!" The sound of his own voice startled him, and the purport of the words he uttered still more so; they *thrilled* him. With the utterance there came a sense of their import and consciousness of their truth! A tide of wonder and amazement, of joy and rapture swept over his soul, that nearly overwhelmed him.

Here in a minute, and without an effort, Judaism, the study and object of defense for a lifetime, was gone, leaving not a vestige behind. Christ, so long and strenuously opposed and maligned, was accepted and embraced; Christianity was demonstrated to be true to his inmost being, and a soul that, in its last waking hours, was region of alarm and despair, was emancipated and exulting in God! The reader will sympathize with his declaration that he was not "brought to embrace Christianity by reasoning, but by a revelation from God."

I never met with a convert more assured of the reality of the work of God in his heart than this man. His simplicity and earnestness, coupled with the deep gratitude and joy that beamed forth in face and manner, made him an interesting object of study.

I have alluded to the feeling of the Jews. All the ancient devil that stoned and killed the prophets and crucified the Lord Jesus showed himself on this occasion. They came in numbers to his house; they raged and stormed; they denounced him as a knave, a hypocrite and a liar; they shook their fists in his face, declaring that if he said he believed Christ to be the Son of God he was a liar, for he did not and *could not*—that *nobody ever believed it*. His poor old mother took the alarm, and declared she would not live with an *idolater*, and he had to take her to Chicago at once.

My last information is that Mr. Yager has joined the Baptist Church, and is preaching the faith and Christ he formerly persecuted.

J. Hamilton.

June 20, 1872.

Our Sunday school publications for July have been received, and the best lot of the year, as we think. The catechism lesson added to the regular Bible lesson is an excellent idea and a great improvement. The opening article in the *Magazine*, by Bishop McTyeire, on "Punctuality in Sunday School Teachers," is excellent, and we hope all our teachers will read it.

We regret to learn, through the *Southern Christian Advocate* of June 26, that the editor, Rev. Dr. Kennedy, has been very ill, and, though improving, he was not at last accounts able to be at his desk.

Sumac Leaves is a beautiful little paper, published by the young ladies of the Feliciana Female Collegiate Institute, Jackson, Louisiana. The paper is handsomely illustrated and well conducted.

Rebuilding the Publishing House.

AID FROM CHINA.

The following letter from the Rev. Young J. Allen, one of our missionaries in China, will be read with pleasure. Ought not such a letter to awaken an interest nearer home? Hundreds of large and wealthy congregations have, as yet, sent us no help toward rebuilding our Publishing House, while thousands of smaller churches, that could contribute something, have failed to respond.

The Publishing House belongs to the entire church, and will be a blessing to it when the present generation has passed away. Ought not every member to have some interest in its erection? or shall it go up without your aid? Whatever you wish to give, send as early as practicable. A. H. Redford.

"Dear Bro. Redford: I am exceedingly sorry to hear of the partial destruction, by fire, of the Publishing House, and sympathize with you, and especially with Dr. Summers, on account of the great losses sustained; and though absent, far in another hemisphere, I gladly embrace this opportunity to attest my loyalty to our beloved church, and my faith in its enterprises, by sending you an order on my agent for $100—$50 for Dr. Summers, and $50 for the Publishing House. May the doctor's new lease of life be an universal blessing, and the glory of the latter House be greater than of the former.

"Let us hear from you often, doctor; your letters will do us good.

"Kindest regards to Drs. McFerrin, Summers and Haygood. Yours, ever and obediently,

"Young J. Allen."

"Shanghai, China, May 11, 1872."

Death of the Rev. Isaac Milner. We have just received the sad intelligence of the death of the Rev. Isaac Milner, of the Tennessee Conference. He died suddenly at his residence near Columbia, Tennessee, June 16, after preaching in the morning. Bro. Milner's health had been so much improved that he told his wife, after his return home on Sunday, that he thought he would take a circuit next year. Alas! his work on earth is done. He was found lying on a sofa, sleeping the sleep of death. Dr. Green promises us a memoir of this excellent minister.—*Nashville Christian Advocate.*

The degree of D. D. was conferred by Trinity College, North Carolina, at its late commencement, upon Rev. F. M. Kennedy, editor of the *Southern Christian Advocate*. Well done

Experience is the best teacher; but—the school fees are heavy.—*Coleridge.*

MANUFACTURED TESTIMONY.

The *Christian Advocate* of Galveston nails another vile slander to the counter. We noticed the item in the *Daily Advocate*, and set it down at once as maliciously false. We quote the article of our Galveston cotemporary:

"The old spirit is at work. Rev. W. L. Malloy, presiding elder of Jefferson district, in Texas, in a private letter, dated Jefferson, Texas, May 1, 1872, to the Rev. W. H. Gillam, of the General Conference, says:

"The city election is at hand, and things have a warlike appearance. We have many difficulties to encounter here. The Ku-Klux here have just hung the man who traveled on this district last year. He was taken out of bed. God only knows but that my time will come next, but I intend to do my duty."

The above extraordinary statement appeared in the columns of the *Daily Advocate*, the organ of the General Conference of the Methodist Episcopal Church (North) in Brooklyn. Though well satisfied as to its true character, we withheld all comment until we could obtain reliable data. A copy of the statement was accordingly sent to Rev. Dr. Finley, pastor of our church in Jefferson, with the subjoined request appended:

"I am pretty well posted in Texas matters, but have no recollection of the case referred to. Can you post me as to the ex-presiding elder of the Church North? Was he hung, and for what? The design of the above is to create the impression that he was hung because he was a Northern Methodist, and that the present presiding elder stands in jeopardy from the same cause."

Dr. Finley handed our letter to the *Daily Times* of Jefferson, R. W. Loughery, editor, which comments on the letter of Rev. W. L. Malloy as follows:

"Now, did Mr. Malloy write this false letter? If he did, we hope no one will harm a hair of his head, but that all the churches, particularly the members of the Methodist Church, will unite in prayer for him. For shame! for shame! There is no man, Democrat or Radical, white or black, that does not know it does not contain a particle of truth. The man killed, to whom he alludes, lost his life by the hands of citizens he had offended, in causing the murder of two worthy citizens, and insulting a lady. He defied the moral instincts of a virtuous, patient, law-abiding community, a pastoral people, and lost his life by this and other outrages. As Mr. Malloy knows, his religious opinions had nothing to do with the matter. Therefore, will that gentleman arise to explain? His safety is in no danger, but his moral character is."

Mr. Malloy is evidently troubled with the itch for notoriety, which afflicts the class to which he belongs. Their efforts to impress the Northern mind that they are ever standing just beneath a martyr's crown must be very touching to those who accept their statements as true, but they awaken very different feelings among the people who would be ignorant of their presence, were it not for the slanders they utter, or the mischief they occasion.

It is unfortunate for the Church North and for Christianity that she has accepted such men as her representatives in this region. It is also unfortunate that the Northern Methodist press should give space to these slanders. They may build up party feeling, and intensify sectional hate, but they certainly will not foster those fraternal relations which the interests of Christianity demand, and for which good men should earnestly pray. A better state of feeling between the two branches of the Methodist family is a "consummation devoutly to be wished," but so long as Mr. Malloy and others like him have the ear and confidence of the Northern Church, they will persist in stirring up strife, and prolong that estrangement between the two great sections of the country and branches of the church which good men have long deplored.

The official organ of the General Conference may have satisfied its readers that "the old spirit is still at work" in the South, by the publication of this slander on the peaceable citizens of Jefferson, but it will not be considered a very graceful accompaniment of the commission which the General Conference has appointed to hear its tender of fraternal regards to the Southern Church. So long as the organs of the Church North consent to be the vehicle of the statements furnished by men who have personal or political reasons for misrepresenting the Southern people, they will maintain a barrier between the two branches of the church which no official compliments will be able to remove.

PERSONAL.—Bishop Morris, of the Methodist Episcopal Church, was married to Miss Sallie A. Bruseup, of Lockland, Ohio, on Thursday, the sixth ultimo.

Centenary College, Jackson, Louisiana.

COMMENCEMENT EXERCISES.

The regular examination of the classes will be conducted July 3–5.

The commencement sermon will be delivered by the Rev. William V. Tudor, of New Orleans, on Sunday, July 7, at eleven A. M.

On Monday night will be the exhibition of the preparatory department.

On Tuesday, the ninth, at eleven A. M., the president will deliver an address to the literary societies.

On Tuesday night will be the exhibition of the literary societies.

The next term begins on the first Monday in October.

C. G. ANDREWS, President.

BISHOP PIERCE'S APPOINTMENTS.

CHANGE OF TIME.

MR. EDITOR: Please publish the following changes for me: Western Conference, Nebraska City, September 4; Missouri, Mexico, September 11; West St. Louis, Nevada City, October 2; St. Louis, Arcadia, October 16. G. F. PIERCE.

PARKERSBURG, June 17, 1872.

THE Rev. W. T. J. Sullivan, formerly of the North Mississippi Conference, and more recently connected with Soule Female College, Murfreesboro, Tennessee, we learn, says the *Western Methodist*, has accepted the presidency of Central Female College, Lexington, Missouri. Dr. Sullivan is a scholar of high grade, and in Christian character and devotion to the important work of education in the church he is eminently qualified for the new position assigned him, in which we anticipate for him a high degree of success.

WESLEY'S RULES CONCERNING SINGING.—Mr. Wesley's rules in relation to congregational singing have not yet been improved. They were:

1. Sing *all*.
2. Sing *lustily*, and with good courage.
3. Sing *modestly*.
4. Sing in *time*.
5. Above all, sing *spiritually*.

On each of these points he speaks at some length.

Married.

June 13, 1872, at the residence of the bride, by Rev. Henry R. Bowen, Mr. WILLIAM MCKINNEY to Mrs. MARGARETTE STAFFORD, all of St. Tammany parish, Louisiana.

By Rev. R. A. Sibley, June 9, 1872, at the residence of the bride's father, Mr. Love Gasque, Mr. MADISON TULLIS to Miss MAGGIE GASQUE, all of Smith county, Mississippi.

On the twenty-fourth of June, 1872, in the Methodist Episcopal Church South, Prattville, Alabama, by Rev. R. S. Woodward, Mr. WILLIAM T. NORTHINGTON to Miss ELLA A. SMITH, daughter of Dr. S. P. Smith, all of Prattville.

Obituaries.

RAIMON JOSEPHUS ALFORD, son of B. S. and Anna Alford, was born February 19, 1867, and died November 27, 1871, aged four years, nine months and eight days.

Death came and snatched the idolized boy—tore him from the hearts of father and mother, who had early begun to guide his footsteps from the forbidden paths of sin, making religious impressions upon his young heart, that they might become lasting ones. We will strive to bow in meek submission to the will of our Heavenly Father, ever remembering that he afflicts not in anger, but in love.

Ye soft winds, sigh your sweetest song
Above the bed
Where sleeps the dearest one among
The myriad dead!
Sweep gently over the grassy mound
Where my own loved and lost hath found
A dreamless pillow.

ONE WHO SADLY MISSES HIM.

TRIBUTE OF RESPECT TO DAVID McCOY.

At a conference of the Cane Ridge church, Fayette circuit, Mississippi Conference, Methodist Episcopal Church South, March 3, 1872, J. Millsaps, C. C. Watkins and John Chamberlin were appointed a committee to prepare a suitable tribute to the memory of David McCoy. On motion the preacher in charge was added to the committee.

DAVID MCCOY was born in Kentucky, about the year 1800. He emigrated to this State when a youth, and settled in Jefferson county. He joined the Methodist Church about the year 1844, under the ministry of Rev. Levi Pearce. He died in peace, at his residence in Jefferson county, Mississippi, January 3, 1872.

Bro. McCoy was not without faults, for then he would have been more than human; but he had many noble traits of character that were recognized by all who knew him, and upon these we delight to dwell. He was an affectionate husband, a kind father, a good neighbor and a faithful friend. He was a liberal supporter of the church, a benefactor of the poor and needy, and a valid friend of the widow and the orphan. In his piety he was fervent and constant, delighting in class meetings and love-feasts, and often rejoicing in the Lord with his brethren, whom he loved with an ardent affection.

In the later years of his life he was a child of deep affliction, and in the midst of the dark waters through which his pathway lay he seemed at times to falter and waver; but those who knew him best saw in him the same fixedness of purpose, which ultimately triumphed, and he went down to his grave in hope of a blissful immortality.

Resolved, That as a church we deeply feel the loss of our brother, David McCoy, whom the great Head of the Church has removed from our midst. But we bow in submission to his will, who doeth all things well. We tender our sympathies to his bereaved family, and fervently pray God to sustain them and us in this sad affliction. COMMITTEE.

MRS. MARY SHAW died at her residence, in Jefferson county, Mississippi, April 1, 1872. She was about seventy-three years old, and had been an acceptable member of the Methodist Church about forty years.

For several weeks previous to her death her health had been precarious from disease of the heart, but no immediate danger was apprehended. On the night of the thirty-first of March she retired in her usual health. She knew not that it was her last night on earth, though she was always ready. Before day the next morning she was taken ill. The family was waked, and a physician sent for. In less than one hour her pure spirit entered into the rest that remains for the people of God.

Sister Shaw was extremely modest in her expressions of religious sentiments and feelings, but her life was always consistent, her example always good. As long as she was able she attended regularly at the house of public worship; and though seldom if ever demonstrative, the earnest attention and the silent tear often betokened a heart overflowing with unfeigned devotion to her divine Savior.

She was esteemed by all who knew her as a mother in Israel. Her house was always a welcome retreat for the Christian minister. Her sweet Christian spirit was the light and joy of the family circle. That light is extinguished—that joy has departed. But she waits to welcome us in that house not made with hands, eternal in the heavens.

Her obsequies were attended by a large concourse of weeping friends, who fully sympathized with the wail of sorrow that burst forth from hearts all torn with anguish around her coffin. It was indeed a sore trial to lose such a mother, but her children and grandchildren mourn not as those who have no hope. They know full well that she who was so Christ-like on earth is now with Christ in glory. Let them follow her as she followed the Lord, and this separation will be but for a season. A FRIEND.

MAS. JUDITH LACY, who died near Longstreet church, DeSoto parish, Louisiana, April 16, 1872, was born January 8, 1832, and was for twenty-six years a devout and faithful member of the Methodist Episcopal Church South. She united with the church at Harmony, east Texas, during the ministry of Rev. F. M. Stovall on Panola circuit, in 1846. Sister Lacy's life was one of extreme suffering; but, looking not at the things which are seen, she sought through suffering to be perfect in patience and in the love of God. In life suffering crucifies the flesh, and in death, by its sharpest pangs, the soul more swiftly breaks its way to God. She has left a large family to the care of her husband, her church and her God. May his grace so prepare them that not only this, but all events of his providence may redound to their salvation from a world of sin, and to an eternal home in the "house not made with hands," where their loved one, sanctified, has gone. R. H. ADAIR.

DIED, in Mobile, Alabama, on the twelfth of June, 1872, after a protracted illness, Miss MAGGIE SMITH, in the twenty-second year of her age.

No tongue can tell or pen depict the sorrow that has been caused among friends and loved ones by the death of this most estimable young lady. Dark, indeed, must be the gloom which has been left around the hearthstone once illuminated by her smile. A loving and dutiful daughter and an affectionate sister, she was the pride and pet of the household.

Two years ago, after a long search, she found the pearl of great price, and connected herself with the Methodist Episcopal Church South at Smith's chapel, near Mount Vernon, Alabama. Since that time her life has been such as would characterize a follower of the meek and lowly Jesus. She was truly pious and deeply devotional in her habits. When at home she would take down her Bible and read to her aged mother from its sacred pages, and then they would bow themselves in earnest prayer for the blessings that God alone can give.

The triumphant manner of her death is a sure evidence of the genuineness of her faith. She remarked to me, as her pastor that she could trust God as her Savior; and the day before her death was spent in shouting the praises of God. One by one she called her brothers and friends, and made them promise to seek religion. Her faith was steadfast to the end, and though the bridegroom came at midnight, she was ready to obey the call and enter into the everlasting feast of love. Like the setting sun, she sank beneath the horizon of life, and bright beams come back over this dreary canopy to influence and attract us to that bright home to which she has gone. Her body rests beside the grave of her father, who had long preceded her to his resting place. Her spirit, no doubt, has joined his on the other shore. As the last soil fell on the remains of our departed sister, we might well have said:

"O death! where is thy sting?
O grave! where is thy victory?"

J. A. PETERSON.

SKETCH OF REV. THOS. S. ABERNETHY.

Rev. Thomas S. Abernethy, Jr., son of Rev. Thomas S. Abernethy, of the Alabama Conference, and his wife Martha W. Abernethy, departed this life on the first day of December, 1871, at Enterprise, Mississippi, of what is called the "yellow disease," in the fortieth year of his age.

Bro. Abernethy evinced in early youth a fondness for books, and devoted much of his time to reading, with the purpose of devoting himself, in early manhood, to the profession of the law. But soon after he passed his twenty-first year he was persuaded by a pious lady friend to attend a camp meeting at Suggsville, Alabama, where he was awakened and converted. He soon realized that he was called to a higher vocation than the law, and immediately offered himself to and was received by the Alabama Conference into the itinerant ministry of the Methodist Episcopal Church South, and was appointed junior preacher on Monroe circuit, with Rev. L. M. Wilson. After several years of itinerant life, on various circuits, Bro. Abernethy returned to his native town, Marion, Alabama, (where he was born May 11, 1832,) and there married Eliza Hines, an interesting and an accomplished young lady.

At several times during his ministerial life his brethren honored him with the laborious and responsible position of secretary of the Conference, which he filled creditably.

After the war it was with Bro. Abernethy as it has been with many other good men and preachers—he became embarrassed in his relation to the financial world, and this embarrassed his relation to the ministry, and, harassed by indebtedness, and disturbed and depressed in mind, and paralized in energy, his mind reverted to the law as a means of supporting his increasing and interesting family. He read and studied, and soon obtained license to practice law, and was appointed district attorney. But before his mind was relieved from its depressed condition he concluded to surrender his ministerial credentials to the Mississippi Conference, into whose bounds he had just fallen, and did so in December, 1870. But he soon repented of this, and in a few months sought and obtained license to preach, and with freshened energy re-entered the ministry, and looked forward with eagerness to the Conference for the restoration of his credentials. He also looked forward to another day, not far distant in the future, when, disembarrassed and fully equipped, he would re-enter the itinerant ranks, and in that grandest of all campaigns, and in co-operation with the Son of God, in the conquest of the world, spend the remainder of his life. But these bright hopes were all blighted and blasted by one terrible shock of the fell destroyer, and he sank into the grave in the prime of manhood and at the culminating period of a brilliant intellect. Beside his dying bed stood his aged father in the deepest grief, and with the greatest solicitude to know the state of preparation for the eternal future upon which his son was now about to enter. Earnest, pointed and direct questions were put, and a long, close and profoundly interesting conversation ensued, in which our brother testified repeatedly that his way was clear, and that the grace that is in Jesus Christ was sufficient even in this last dreadful hour and conflict, to give the victory and to save forever. In the Quarterly Conference of Enterprise circuit, to which he belonged, the brethren, with many kind words and falling tears, expressed their love for him, and requested the presiding elder to prepare an obituary of him, and have it published in the NEW ORLEANS CHRISTIAN ADVOCATE.

With fine social and conversational qualities, genial spirit, warm affections, generous impulses and brilliant mind, he was popular in manners, and was an able and popular preacher. But, alas! he is gone. A devoted but now widowed heart, four sweet, intelligent, but orphaned children, a fond and aged father, and brothers and friends, mourn his untimely fall. But we all expect to join him by and by in that pure world, "where friends shall meet again who have loved," and where our friendship and love will be unmixed with the weaknesses, imperfections and accidents incident to this life.

WILLIAM B. HINES.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending July 1, 1872:

A—W F Alexander, D Appleton & Co, B F Alexander, N W Ayer & Son, W F Ashley $1.75.

B—John W Boswell 25 cts, H P Bowen, E Lee Blanton, George Binneroft, Thomas L Brown, G A Bubin 60 cts, John H Bergin $7.50, C J Brown.

C—H H Campbell 25 cts, E F Cooper $5, J L Caldwell, C W Carter, W W Caulder $22.30, L Carley.

D—L R Davis, P H Dieffenwierth, A Dowling $1, W B Dennis 2 lots, H W Drake $2.

E—W H Ellison $2, D G W Ellis 2 lots, Eagle Pencil Co.

F—E A Flowers $1.

G—Malcom Grahum, John Goss $7, John Gozn.

H—Charles Hutchings $1, G Hawkins, Rev. F G Hocutt 2 lots $2, A C Hundley, Jefferson Hamilton, G H Harvill, D C Hardee $22.30, James H Hackett, J W Hearn, W C Hinsilp, M R Hallister $7.

J—R B Johnson.

K—John P Kennedy.

L—Lindermeyer & Bro. R E Leechman 2 lots, D C Langford $5.50, W P Leak.

M—John A Miller $15, Dudley Murff $15, C Mayo $7.40, W A Montgomery $7, N P Mood 2 lots, L P Mender $2.52; Mrs Emma L Moore $2, J Gorton Miller, J M McKee.

N—Thomas Nelson & Sons.

O—Mrs W A Ober.

P—S A Pilley $1.90, Thomas B Poisal, W C Palmer Jr, J M Pugh, W G Perry $2, R G Porter, Mrs Martha Porter.

R—E E F Ross, W R Rainey $7, A H Redford, T P Roberts $6.85, A Riser $8, Ira B Robertson $7.

S—S R Sprobs, W D Slayton $10, George S Scofield, Wesley Smith, B L Selmun 2 lots, Leonard J Sneed, F W Sharbrough, Scribner, Armstrong & Co, R A Sibley $1.85,

T—W M Thornton 75 cts, L D Terry, E W Taylor.

U—University Publishing Co.

W—J N Webb $1.90, Fred S Wood, J N Wimberly 25 cts, W H Worthington, John Wilkinson $25, R S Wilkins, E Walker, Samuel R Wells, J J Walker, R S Woodward 10 cts, J W Winbonee $3, W M Winn.

ADVOCATE PRESS FOR SALE.—Our press is too small. Our present size, 29 by 43 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful Hoe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issue*, and call or send a competent judge on Mondays or Wednesdays to see it in motion, if you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Sherman House, No. 1 West Twenty-Sixth street, New York.

EAGLE COTTON GIN.—The attention of planters is directed to the advertisement of the Eagle Cotton Gin, of which Mr. W. L. Cushing, No. 61 St. Charles street, is agent. We think they will find it to their interest to visit his machinery depot.

BUSINESS NOTICES.

Physicians Use Them in Their Practice.—It is almost universally the case that physicians condemn what are generally known as "patent medicines." Although DR. TUTT'S LIVER PILLS IS NOT A PATENT MEDICINE, yet its composition (the result of years of study) is known only to himself, and so palpable are their valuable curative properties that very many of the first physicians in the South and West have adopted them in their practice, and recommended them to their patients.

SHELBY COUNTY, ALA., Sept. 12, 1869.

DR. WILLIAM H. TUTT—*Sir*: Although I am an M. D., and naturally hostile to all "nostrums," yet "seeing is believing, and feeling is the naked truth." I must say, from actual observation, that your Liver Pills are all you represent them to be, and a little more besides. I shall always recommend them.

jy4 1t J. F. DENIN, M. D.

Dr. Tutt's Hair Dye Promotes the Growth of the Hair.

Undisputed Facts.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family reveled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering tread, what are they but the eloquent tellales of some vitalizing elixir? No secret Botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously working wonders have passed away, and the age is a plain, practical one; give us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & CO., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. je27 1m

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

113 and 114 Poydras St., New Orleans.

ja18 1y

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

For Choice and Pleasant Board, at a cool and delightful seashore, the MORRIS HOUSE, kept by Chamberlin, will be found, all that is desirable in the "genteel term." Good, large and airy rooms, neatly kept; number one *cuisine*; fish, oysters and crabs in abundance; good bathing, splendid fishing. If you want rest and refreshment, go to Ocean Springs, where Chamberlin's hack will convey you the half mile to the Morris House. There you will find it all. See advertisement. je20 3t

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.

ap25 2m

The Equitable Life Assurance Society, New York.

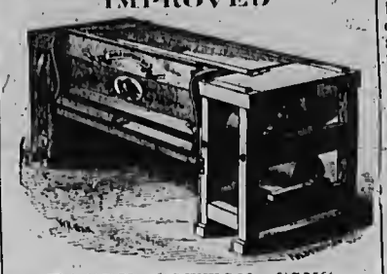
Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

NEW ADVERTISEMENTS.

IMPROVED



EAGLE COTTON GINS.

THE GREAT POPULARITY of the EAGLE COTTON GINS is established from the well-known fact that they are the most reliable, strongest and best built Cotton Gins ever made. The Eagle Cotton Gin runs lighter than any other gin, thus having a great advantage for planters who wish to run by horse power. All the numerous planters who use the Eagle Cotton Gin will certify to the fact that when their cotton is sent to market it always brings the highest market price, as no other gin can produce a finer or a better sample of cotton than the Eagle Cotton Gins. Over seventeen thousand of the Eagle Cotton Gins have been made and sold. During a period of twenty years the undersigned has had the agency of the Eagle Cotton Gin in New Orleans. He has never had a gin returned or rejected out of the immense number sold. The saw cylinders of all the Eagle Cotton Gins are twelve inches in diameter, which is two inches larger than most other kinds of gins, thus giving our forty-saw gin more teeth, and they are more than equal to the fifty-saw gins of other makers, who use only a ten-inch cylinder, and the same great advantage of the twelve-inch cylinder in larger sized gins can be easily estimated. Planters who wish a reliable cotton gin, with an established reputation, can purchase an Eagle Cotton Gin with a certainty that they are not making an untried experiment, but will obtain a cotton gin which is indorsed by the oldest and largest planters in the country as the best in use. A large stock of the Eagle Cotton Gins are always kept on sale in New Orleans, ready for immediate shipment. Planters should be particular to state if they want right or left-hand motion gins.

PRICES.			
10-Saw Gin	$200	65-Saw Gin	$325
45-Saw Gin	225	70-Saw Gin	350
50-Saw Gin	250	75-Saw Gin	375
55-Saw Gin	275	80-Saw Gin	400
60-Saw Gin	300		

All orders should be addressed to
W. L. CUSHING,
No. 61 St. Charles street,
Sole Agent for the Southern States.
Agents wanted. jy4 3m

WANTED.—A Gentleman and his Wife (both graduates) desire to secure first-class positions in some Seminary or Academy. Would not object to the control of some large Public School. They have had years of professional experience, and understand the most approved methods of Normal School management. Testimonials and references furnished. Address TEACHERS Fort Calhoun, Washington county, Nebraska, until August 15. je27 6t

AGENTS WANTED.—MARK TWAIN'S New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5p

STATE OF LOUISIANA,

PARISH OF ORLEANS,

CITY OF NEW ORLEANS.

BE IT KNOWN that on this twentieth day of June, in the year of our Lord one thousand eight hundred and seventy-two, and of the Independence of the United States of America the ninety-sixth, before me, ANDREW HERO, JR., a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons, residents of this city, whose names are hereto subscribed, who declared that, availing themselves of the provisions of the Statutes of Louisiana relative to the organization of CORPORATIONS in this State, they have covenanted and agreed, and do by these presents covenant and agree, and bind themselves, and those whom they represent, to form themselves into a corporation for the objects, and under the stipulations, regulations and obligations following, to wit:

ARTICLE FIRST.

The name and style of this corporation shall be THE CONSOLIDATED PORTABLE GAS-LIGHT COMPANY OF NEW ORLEANS.

ARTICLE SECOND.

The domicile of this Association shall be the city of New Orleans, in the State of Louisiana, and its object shall be the manufacture, sale and use of Carburetted Hydrogen Gas, and the manufacture and sale of Gas Machines; and the sale of the right to use said machines in the States of Maryland, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Arkansas and Florida. The company shall also have power to purchase patent rights for the manufacture, use and sale of other gas machines than those now owned by them for the above-named States, or for any other States for which they may acquire patents.

ARTICLE THIRD.

The said corporation shall have and enjoy succession by its corporate name for the period of twenty-five years; shall contract, sue and be sued. It shall hold, receive, purchase, sell and otherwise convey, as well as mortgage and hypothecate, under its corporate name, property, both real and personal, movable and immovable; shall name and appoint such managers, directors and officers as its interest or convenience may require; it shall make and establish such by-laws, rules and regulations for the proper management of its business and affairs as may be necessary and proper, and shall possess generally all such powers and privileges as are given by law to corporations. All legal processes shall be served on the president of the company. The company shall have a seal with such device as the Board of Directors may determine.

ARTICLE FOURTH.

The capital stock of this corporation shall be Fifty Thousand Dollars, divided into five hundred shares of One Hundred Dollars each, two hundred and thirty shares of which are to be declared full-paid and transferred to the present owners of the patent rights and franchises which are to form the basis of the operations of this Association; and are to be in full payment for the transfer to the company of all such rights and franchises. Ten per centum of all other stock subscribed shall be paid at the time of subscription; ten per centum more within thirty days; and ten per centum more within the next thirty days, making in all thirty per centum of subscription to the capital stock to be paid in cash within sixty days from date of subscription. The remainder may be called for by the Board of Directors in installments not to exceed ten per centum within any thirty consecutive days.

All installments called for shall be paid within ten days after due notice be given thereof, and any neglect or refusal to pay the same shall forfeit to the corporation the entire stock of such delinquent stockholder, together with the amount paid thereon and all accumulations, interest or benefit thereto belonging; provided, that the Board of Directors may extend said payments for a term not exceeding sixty days, upon the payment of interest thereon at the rate of eight per cent. per annum.

ARTICLE FIFTH.

The capital stock of this corporation may be increased to ONE HUNDRED THOUSAND DOLLARS, or any part thereof, whenever deemed necessary by the Board of Directors, and they shall have the right of fixing the time and manner of paying the same; provided, that subscriptions to any increase of the capital stock shall be open first for ten legal days to those already stockholders, pro rata, on the amount of stock owned by each, and if not all taken up, then secondly to the stockholders at will for three legal days, after which any remaining stock may be open for public subscription.

ARTICLE SIXTH.

Dividends may be declared by the Board of Directors, either annually, semi-annually or quarterly; provided, however, that where the amount of such dividend may exceed the rate of ten per cent. per annum on amount paid up on stock, all such excess of ten per cent. per annum shall be credited upon any unpaid balance of the subscribed stock, until such subscribed stock shall have been declared full-paid.

No certificate of stock shall be issued until the same shall have been declared by the Board of Directors fully paid up, and no transfer of less than one share of the capital stock shall be made on the books of the Association.

ARTICLE SEVENTH.

The powers of the corporation are vested in the Board of Directors, consisting of six stockholders, (three of whom shall form a quorum for the transaction of business,) who shall be elected annually on the second Tuesday in June, beginning with the second Tuesday in June, 1874, by the stockholders, at such place in the city of New Orleans as may be selected, after ten days' advertisement in one of the daily newspapers published in the city of New Orleans, or by special notice to each stockholder; said Directors to hold office for one year, or until their successors are elected. The fiscal year of the company shall end on the thirty-first of May of each year, and the newly-elected Board of Directors shall take their seats on the first Monday in July following.

Any stockholder shall be eligible as a Director who may own five shares of the stock of the Association, and who is not a delinquent subscriber to the stock of the company.

All elections of Directors shall be by ballot, and held under the superintendence of a committee of three stockholders, to be appointed by the Board of Directors. Every owner of stock shall be entitled to one vote for each share of stock owned by him, her or them; provided, that no one shall be entitled to vote on any share or shares that have not stood in his, her or their names on the books of the Association for sixty days prior to any such election; also, that no one shall be entitled to vote at any election of stockholders who has not paid up all the installments called for by the terms of the charter or by the Board of Directors.

Proxies may vote when the authority is in writing. A plurality of the votes cast shall be sufficient to elect.

ARTICLE EIGHTH.

No stockholder shall ever be held liable for the contracts or faults of this corporation in any further sum than the unpaid balance due to the Association on the shares owned by him; nor shall any mere informality in organization have the effect of rendering this Charter null, or of exposing a stockholder to any liability beyond the amount of his stock.

No transfer of any stock not full-paid shall be made without the consent of the Board of Directors.

ARTICLE NINTH.

Any modification, additions to, or any changes in this act of incorporation may be made or the corporation may be dissolved by two-thirds of the stock represented and voting at any meeting of stockholders called for that specific purpose; provided due notice shall have been given of such meeting as provided in Article Seventh.

ARTICLE TENTH.

At the expiration of the term of this act of incorporation, or at its earlier termination, as provided in the preceding article, the affairs of the Association shall be liquidated, its debts and all other liabilities paid, and the balance of its funds, if any, shall be divided pro rata among the stockholders; all to be done under the supervision of a Board of three Commissioners, to be appointed by the Board of Directors, who shall continue to act until the business of the Association shall be entirely closed and liquidated; and in the case of the death of either one or two of them, the survivor or survivors shall act.

ARTICLE ELEVENTH.

The Board of Directors shall elect annually, at their first meeting, a President and such other officers, clerks or agents as shall be necessary to carry on the operations and objects of the corporation for such time as they may choose; they shall fix the salaries of all officers and the amount of security to be required from each. The Board shall also have the power to fill vacancies caused by the death, resignation or insolvency of any of its members.

The following-named persons shall constitute the first Board of Directors, and they shall hold their seats until the first Monday in July, 1874, or until their successors shall have been elected and qualified in accordance with the provisions of this charter, viz.: John L. Dimmlen, Fergus Hathorn, Robert M. Walmsley, Henry N. Soria, John Lawrence Guberinator and Joseph Walker Champlin.

THUS DONE AND PASSED, in my office, at New Orleans aforesaid, in the presence of George Cenas and Paul A. Conand, witnesses, both of this city, who hereunto sign their names with the parties and me, the said Notary, the day and date aforesaid.

Original signed: J. L. Gubernator, F. Hathorn, E. C. Palmer & Co., C. L. Walmsley & Co., and others.

GEO. CENAS.
P. A. CONAND.

ANDREW HERO, Jr.,
Notary Public.

I, the undersigned Recorder of Mortgages, in and for the parish and city of New Orleans, State of Louisiana, hereby certify that the within act of incorporation was this day duly recorded in my office, in Society Book No. 8, Fo. 757.

NEW ORLEANS, June 22, 1872.

[SEAL.] (Signed) C. DARCANTEL, Deputy.

I certify the above and foregoing to be a true copy of the original act extant in my Current Register.

In faith whereof, I grant these presents under my signature and the impress of my seal of office.

NEW ORLEANS, June 22, 1872.

ANDREW HERO, Jr.,
je27 5t Notary Public.

The Child's Corner.

TEA-DRINKING.

BY CHARLOTTE M. PACKARD.

Miss Margery kneels at the cricket
Where a nursery feast is spread;
Invisible tea in the teapot,
On the plates some invisible bread.

Sugar one lump in the china;
Milk just a drop in the jug;
And she pours some into the water
Into Dorothy Clarissa's mug.

Miss Dorothy's lips are the reddest,
Her hair the most wonderful black,
And her face would be lovely, I doubt not,
But for one most unfortunate crack!

'Tis easy to *spy* she's a beauty,
Her dimpy fat hands white as milk,
Her dimpy fat throat like the snow-flakes,
Her pearl little gown made of silk.

"Miss Dorothy, will you take honey?
Just nibble a bit of this cake;
My beautiful I fear, are but dorothy,
Tin ovens are so bad to bake."

And Dorothy stares at her hostess
With eyes that are blue as the sea,
Standing stiff at her end of the cricket,
As prim as a body need be.

"Now ring for the maid!" Take the dishes.
And, Polly, be sure there's no waste."
Miss Margery seizes Miss Dolly
And makes for the garden in haste.

Little Corporal.

Little Harry's Riches.

Once we told elsewhere a certain story to a crowd of young readers, and now "A Mother" asks us to tell it again. "I too have a little Harry," she writes, "and often his childish tears flow and his young heart seems filled with discontent and bitterness. I would tell him myself about your little boy; but I cannot remember your account exactly, and so I turn to you."

Well, dear mother of the new Harry, who, strange to say, is expected to get some good from the old Harry, send the little fellow here and we'll tell him what took place in our happy home not so very many years ago:

One day our little Harry spent the forenoon with his young playmate Johnny C. Johnny's mother had died when he was a baby, but his father was still living. He was an only child, and he dwelt in a fine house, and on Sundays rode to church in the grandest carriage to be met with in all the country round. He had a great many toys, and a *real* watch that would go all day without stopping; and as for candies and cakes, why the physician who attended the family said that Johnny had enough of such things given him to supply a whole regiment of little boys. He was a funny doctor, and liked to make queer speeches; but for all that, he would often shake his head very gravely when he felt his little patient's pulse; then he would look sternly at the great big gold watch, which he held in his hand to count the pulse-beats by, and mutter: "Too many good things are bad things for youngsters." Johnny would try for a while to puzzle out the strange sentence, but as he generally was sick on these occasions, he would soon give up the attempt in despair, and close his eyes, longing to get well, so that he might eat plum-cake and pop-corn balls again.

But Johnny was not always sick; and, as I said before, he had many beautiful things. So, of course, this visit promised to Master Harry a world of enjoyment. But, alas! when the poor little fellow returned home in the afternoon his brow was clouded, and he had a dismal look in his blue eyes, and the least bit of a pout on his cherry lips.

Something was wrong, I knew, and at last out it came.

"Mother, Johnny's got money in *both* his pockets!"

"Has he, dear?"

"Yes, ma'am; and he says he could get ever so much more, if he wanted it."

"Well, now, that's very pleasant for him," I returned cheerfully, as a reply was evidently expected. "Very pleasant; don't you think so?"

"Yes, 'um, only ——"

"Only *what*, Harry?"

"Why, he has a big pop-gun and a watch and a hobby-horse, and lots of things." And Harry looked up at my face with a disconsolate stare.

"Well, my boy, what of that?"

"Nothing, mother," and the telltale tears sprang to his eyes, "only I guess we're very poor, ar'n't we?"

"No, indeed, Harry, we are very far from poor. But we are not as rich as Mr. C.'s family, if that is what you mean."

"O mother!" insisted the little fellow, "I do think we're VERY poor; anyhow *I* am!"

"O Harry!" I exclaimed reproachfully.

"Yes, ma'am, I *am*," he sobbed; "I haven't scarcely anything at all—I mean anything that's worth money—except things to eat and wear, and I'd have to have them any way."

"*Have* to have them?" I echoed, at the same time laying my sewing upon the table, so that I might reason with the young gentleman on this point; "do you not know, my son ——"

Just then Uncle Ben looked up from the paper he had been reading.

"Harry," said he solemnly, "you know I m a doctor, and if you'll give me a chance to try some experiments, you can earn quite a handful of money."

"Can I?" asked Harry, looking up quickly through his tears; "I'd like that ever so much; but what is a '*speriment*, uncle?"

"An exporiment," said his uncle, "is just a trial, a way of finding out things. If you want to find out what will happen when sugar is put into water, you just try the experiment of putting a lump into this tumbler, so, and you'll find out that the sugar'll melt and the water will become sweet. Now for business. I want to find out something about *eyes*; so, if you'll let me have yours, I'll give you a dollar apiece for them."

"For MY EYES!" exclaimed Harry, astonished almost out of his wits.

"Yes," resumed Uncle Ben quietly, "for your eyes. I'll give you chloroform, so it won't hurt you in the least, and you shall have a beautiful glass pair for nothing to wear in their place. Come, bub, a dollar apiece, cash down. What do you say? I'll take them out as quick as a wink."

"Give you my eyes, uncle," cried Harry, looking wild at the very thought, "for two dollars? I think not!" and the startled little fellow shook his head defiantly.

"Well, five, ten, twenty dollars, then?" but Harry shook his head at every offer.

"No, sir! I wouldn't let you for a thousand dollars. Why, what could I do without my eyes? I couldn't see mother, nor the baby, nor the flowers, nor the horses, nor nothing," added Harry, waxing warmer.

"I'll give you *two* thousand," urged Uncle Ben, taking a roll of bank notes out of his pocket. Harry, standing at a respectful distance, shouted that he never would do any such thing.

"Very well," continued his uncle, with a serious air, at the same time writing down something in his note-book. "I can't afford to give you more than two thousand dollars, Hal, so I shall have to do without the eyes; but," he added, "I'll tell you what I will do. I'll give you twenty dollars if you will let me put a few drops out of this bottle into your ears. It won't hurt, but it will make you *deaf*. I want to try some experiments with deafness, you see. Come quickly, now! Here are the twenty dollars all ready for you."

"Make me DEAF!" shouted Harry, without even to king at the gold pieces temptingly displayed upon the table. "I guess you won't do that either. Why, I couldn't hear a word if I was deaf, could I?"

"Probably not," replied Uncle Ben dryly. So, of course, Harry refused again. He would never give up his hearing, he said, "no, not for three thousand dollars!"

Uncle Ben made another note in his book, and then came out with prodigious bids for "a right arm," then "left arm," "hands," "feet," "nose," etc., finally ending with an offer of ten thousand dollars for "mother" and five thousand for the baby.

To all of these offers, however, Harry shook his head, his eyes flashing, and exclamations of surprise and indignation bursting from his lips. At last Uncle Ben said he must give up his experiments, for Harry's prices were entirely too high.

"Ha, ha!" laughed the boy exultingly, and he folded his dimpled arms and looked as if to say, "I'd like to see the man who could pay them."

"Why, Hal, look here!" exclaimed Uncle Ben, peering into his note-book, "here is a big addition sum, I tell you; come, help me do it."

Harry looked into the book, and there, sure enough, were all the figures, though he had not the slightest idea how to add them together. Uncle Ben read the list aloud:

Eyes	$2,000
Ears	5,000
Right arm	2,000
Left arm	1,000
Hands	2,000
Feet	4,000
Nose	500
Teeth	500
Tongue	1,000
Mother	10,000
Baby	5,000

He added the numbers together, and they amounted in all to thirty-two thousand dollars.

"There, Harry," said Uncle Ben, "don't you think you are foolish not to take up some of my offers?"

"No, sir, I don't," answered Harry resolutely.

"Then," said Uncle Ben, "you talk of being *poor*, and by your own showing you have treasures that you'll not take thirty-two thousand dollars for. What do you say to that?"

Harry didn't know exactly what to say, so he laughed and blushed for a second, and just as a big tear came rolling down his cheek, he threw his chubby arms around my neck.

"Mother," he whispered, "isn't God good to make everybody so rich."—*Hearth and Home.*

How Quarrels Begin.

'I wish that pony was mine,' said a little boy at a window looking down the road.

'What would you do with him?' asked his brother.

'Ride him; that is what I'd do.'

'All day long?'

'Yes, from morning till night.'

'You would have to let me ride him sometimes.'

'Why would I? You would have no right in him if he was mine.'

'Father would make you let me have him part of the time.'

'No, he would not!'

'My children,' said the mother, who now saw that they were beginning to get angry with each other, 'let me tell you of a quarrel between two boys no bigger nor older than you are. They were going along a road, talking in a pleasant way, when one of them said:

"'I wish I had all the pasture land in the world.' 'And I wish I had all the cattle in the world,' said the other. 'What would you do then?' asked his friend. 'Why, I would turn them into your pasture land.' 'No, you wouldn't,' was the reply. 'Yes, I would.' 'But I wouldn't let you. You shouldn't do it.' 'I should.' 'You shall not.' 'I will.' And with that they seized and pounded each other like two silly, wicked boys as they were.'

The children laughed, but their mother said: 'You see in what trifles quarrels often begin. Were you any wiser in your half angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were?'

IF THAT marvelous microcosm, man, with all the costly cargo of his faculties and powers, were indeed a rich argosy, fitted out and freighted only for shipwreck and destruction, who among us that tolerate the present only from the hope of the future, who that have any aspirings of a high and intellectual nature about them, could be brought to submit to the disgusting mortifications of the voyage?—*Colton.*

BAPTISTS IN MINNESOTA.—In Minnesota there are 161 Baptist churches, with 5,385 members; 71 Sabbath schools, with 4,133 scholars and 479 teachers.

The Farm and Garden.

Training Steers.

To properly train a pair of steers, I advise the trainer first to get acquainted with them, so that they will not stand in fear of you, then put them in a yard furnished with a good strong fence, that has no stray nooks or byways, then with a whip, with a stock of light spring timber, eight or ten feet long, and lash of twelve to eighteen inches, go in with them and commence driving them as though they were old cattle, remembering to coax them to do what they are bid, if it takes two hours; also show them what is wanted; but, above all, keep your temper and spare the whip, which is not so much to strike with as to make motions with for steers to see when an order is given. It is generally best to take one steer at a time; give him a lesson on one point; then let him rest and take the other, and so on. After getting them learned so they will start, stop and back at the word alone, get them abreast of each other and repeat the lessons, which will come easier than at first. This will finish the training for the day. The next day review, and teach them to turn to the right and left on a circle, or short, to keep together and haul on a line. On the third day put the yoke on them in a careful manner, and proceed to go over the previous lessons, bearing in mind that the whip must not be used to induce them to draw. Encourage them by look, action and voice, if necessary, and praise them afterward, and there will be no danger of any balkiness about them.

Some may laugh at the idea of encouraging and praising cattle, which I cannot help, if they feel inclined. But it is a fact that our domestic animals understand more of the English language than most people are aware of. For instance, call a strange dog by anything but his name, and he will pay but very little if any attention to you, but speak his name, and he comes to you at once. It cannot be the sound of your voice or your motions, for they were the same in both cases, but it must be that he has learned a portion, perhaps a small one, of the language. Use that and kindness in teaching animals of all kinds, and things that seem impossible can be performed.

Dead Shot for Squash Bugs.

As the season is near approaching when these troublesome insects will be found in the gardens, to our great annoyance, we reproduce the remedy of an Illinois correspondent, in answer to one who asked, for a dead shot for squash bugs. He says, and we would ask our readers to remember it:

"Let him take the droppings from his hen-house and add water to make thin enough to be easily sprinkled over the vines. If the application be a thorough one it will be all we will require; but the more he uses and the oftener he repeats the dose the larger and better will be the fruit. Some years since I saw this method in print, perhaps in some patent medicine sheet or almanac, and, in a fit of desperation, I gathered a bucket, half full with water, mixed among the vines and—saved them. I used one pail or more on each hill. Such squash vines I never saw, and I had a tremendous yield."

Another excellent way to keep bugs from squash or other plants is to use camphor water, made only moderately strong, and sprinkle the vines or plants with it late of evenings.—*Field and Factory.*

Cost of Cultivating Strawberries.

The *Oneida Circular* gives the following as the cost of cultivating an acre of strawberries during the last season:

Thirty-five loads stable manure, at $2	$70 00
Hauling and spreading the same	10 00
Plowing and fitting the land	8 00
16,000 strawberry plants, at $4	64 00
Cost of setting, etc., at $1.50 per day	25 47
Cultivation, cutting runners, etc.	85 75
Cost of mulching, including the labor	24 53
Top dressing and labor to be applied next spring	10 00
Interest on land, worth $300	21 00
Interest on capital invested in labor, etc.	20 00
Wear and tear of crates and boxes	10 00
Total cost	$363 55

A strawberry crop varies from 80 bushels an acre—the average in New Jersey—to 350 bushels to the acre—the maximum crop yet reported. Taking the actual crop of the Community last season, which was not one of the best—281 bushels to the acre—reckoning it at $3 20 a bushel, the gross receipts foot up $899 20. Deduct cost of cultivation—$363.59, and $269 76 for picking and marketing—and we have $275.85 possible profit on an acre of strawberries.

Salt Brine for Lice.

We clip the following remedies for these pests from *Colman's Rural World*:

"In answer to many inquiries for a remedy for lice, we will state that an application of brine, as strong as it can be made, is a certain remedy. It will kill the lice outright, but not always the nits; hence a second or third application is required to be effectual. Hogs are greatly pestered with lice, and they should be destroyed. Watch the colts and calves carefully, and if you see any failing, look out for lice. A close inspection will reveal hundreds of them feeding upon the poor animal. An application, on a warm day, of brine will bring great relief. A decoction of tobacco applied will also rid the animal of these pests. A thorough greasing is also a very good remedy. Don't let the poor animals suffer when remedies are so simple. These applications are as good for human beings as for brutes."

SALT AND ASHES FOR HORSES.—Those keeping horses should, twice a week, throw in a handful of salt and ashes. Mix them by putting in three parts of salt to one of ashes. Horses relish this, and it will keep their hair soft and fine. A little ground sulphur, mixed with salt and ashes, and given once in two or three weeks, is also beneficial.—*Turf, Field and Farm.*

MISCELLANEOUS.

ARE YOU GOING EAST OR NORTH?

Take the Iron Mountain, and Chicago and Alton Railroads,

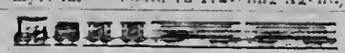
THE ONLY ALL-RAIL ROUTE FROM all points South to

CHICAGO.

The only line running the Pullman Palace Cars from all points South to St. Louis and Chicago.

Passengers by this line arrive in Chicago one hour in advance of all competing lines, and avoid 25 miles of steamboat transfer, and the annoying changes of cars incident to other lines. For all points in the Northwest, St. Paul, Milwaukee, or all points in the Canadas, New York, Boston and all Eastern cities, this is the pleasantest and most direct route. Parties going East via this line can lay over in Chicago and visit the Burnt District, and resume their trip at their leisure. Fare as low as by all other routes. Tickets to be had at all ticket offices in the South.

W. B. ALLEN,
General Ticket and Passenger Agent,
Iron Mountain Line, St. Louis.
JAMES CHARLTON,
General Ticket and Passenger Agent,
Chicago and Alton Line, Chicago.
D. A. FREER,
my30 4m Southern Traveling Agent.



LOUISVILLE AND CINCINNATI SHORT-LINE R. R. connections are 5½ hours QUICKER to Eastern cities than any other Rail Line from Louisville, and 15 hours in advance of the River route. This is the only line making Baltimore in 26 hours, Philadelphia in 27 hours, Washington in 27 hours, New York in 34 hours, Boston in 35 hours.

Southern Fast Line, daily, except Sunday	Leave. 7.30 A.M.	Arrive. 5.05 P.M.
Cincinnati Express, daily	3.55 P.M.	12.40 P.M.
Cincinnati Night Express, daily, except Saturday	10.40 P.M.	5.60 A.M.
Lexington Mail, daily, except Sunday	6.00 A.M.	6.35 P.M.
Lexington Express, daily, except Sunday	2.30 P.M.	10.30 A.M.
Frankfort Accommod'n, daily, except Sunday	4.55 P.M.	6.15 A.M.
Shelbyville Accommod'n, daily, except Sunday	3.55 P.M.	10.30 A.M.

Sleeping car 'till 10 40 P. M. Round-trip tickets to Cincinnati and Covington at reduced rates. Ticket Offices—Depot, Third and Main streets, Galt House, Louisville Hotel, and Willard Hotel. Telegrams to secure sleeping car berths to Eastern cities will be sent free.

S. S. PARKER,
General Passenger and Ticket Agent.
J. E. GUNSPERLING,
my25 3m Superintendent, Louisville, Ky.

Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which presents the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent

H. DUDLEY COLEMAN,
No. 9 Union street,
mh21 6m New Orleans, La.

CRESCENT MUTUAL INSURANCE COMPANY.

TWENTY-THIRD ANNUAL STATEMENT.

NEW ORLEANS, May 18, 1872.

The Trustees, in conformity to the charter, submit the following statement of the affairs of the company on the thirtieth of April, 1872:

Fire premiums for the year	$194,065 44
Marine premiums for the year	61,350 64
River premiums for the year	183,299 36
Total	$438,715 44
Earned premiums, less reinsurance and return premiums	358,153 65
Net profits	79,823 81

The company has assets to the amount of $732,129.49.

The Board of Trustees resolved to pay interest at SIX PER CENT. CASH on all the outstanding CERTIFICATES OF SCRIP, to the legal holders thereof, on and after the second Monday in June next.

They have also declared a SCRIP DIVIDEND OF THIRTY-THREE AND ONE-THIRD PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1872, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
HENRY V. OGDEN, Secretary.

TRUSTEES.

Samuel H. Kennedy.	John Phelps.
C. T. Ruddecke.	P. H. Foley.
A. G. Ober.	A. Thomson.
E. H. Summers.	B. Newgass.
P. N. Strong.	Victor Meyer.
Joseph Bowling.	E. J. Gay.
Je26 5t	S. B. Newman.

MILLER'S Bible and Publishing House.

NEW ILLUSTRATED FAMILY BIBLE.

The Cheapest and Best Bible published. LARGE PRINT, Beautiful Bindings, more than *two hundred* Engravings.

THE CHRISTIAN HARMONY,

a new and choice collection of Sacred Music, based on system of seven-shaped character notes. Any one can learn to read music, and sing in one-fourth the time required by the old methods. Address

Miller's Bible and Publishing House,
1102 and 1104 Sansom street,
Je27 6m Philadelphia, Penn'a.

OCEAN SPRINGS.

Summer Resort—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board: $10 per month, $10 per week, and $2 per day. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, A. L. Dunnica & Co., and Samuel Ross, Esq., New Orleans.

WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 tf

HARDWARE, STOVES, ETC.

KURSHEEDT & BIENVENU,

IMPORTERS AND DEALERS IN

Plantation and Builders' Hardware,

MARBLE, MARBLEIZED SLATE AND IRON MANTLES,

Grates, Hearths and Fire Bricks,

NO. 114 CAMP STREET, NEW ORLEANS.

my21 1y

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,
No. 49 Camp street, New Orleans,
Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER,

In the States of Louisiana, Texas and Mississippi. oct9 1y

G. W. W. GOODWYN,

No. 52 Gravier Street,

DEALER IN

Stoves and Tinware of All Kinds.

While he is prepared to furnish, at the lowest rates, Cooking and Heating Stoves of all the various sizes and patterns sold in this market, he makes a specialty of the following, to wit:

Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

GROCERIES—GLASSWARE.

PURE LOUISIANA SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.
A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery.
A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs.
A. THOMSON & CO.,
48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.
A. THOMSON & CO.,
my9 6m 48 Tchoupitoulas street.

W. C. SHEPARD & CO.,

—IMPORTERS OF—

CHINA, CROCKERY AND GLASS,

55.....CAMP STREET.....55

New Orleans.

Country dealers supplied with ASSORTED CRATES or from SHELF upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

112 pieces best English Ware..... $18

Our Stone China Dinner and Tea Set, No. 2, contains

158 pieces..... $25

Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 pieces best French Ware..... $30

Our French China Dinner Set, No. 2, contains

166 pieces..... $45

Our French China Dinner Set, No. 3, contains

255 pieces..... $65

A large variety of the best SELF-SEALING FRUIT JARS always on hand.

Sole agents for the celebrated BLANCHARD CHURN. The best churn made.

The most complete stock of HOUSE-FURNISHING GOODS in the South.

W. C. SHEPARD & CO.,
up1 6m No. 55 Camp st., New Orleans.

New Orleans Savings Institution,

187 CANAL STREET.

Incorporated March 15, 1855.

OFFICERS.

L. F. GENERES, President.
THOS. A. ADAMS, first Vice President.
THOS. ALLEN CLARKE, second Vice President.
CHARLES J. LEEDS, third Vice President.
SAM JONES, Jr., Treasurer.

DIRECTORS.

Dr. W. Newton Mercer.

L. F. Generes,	David Urquhart.
George Jonas.	John G. Gaines.
Thos. A. Adams.	Carl Kohn.
Thos. Allen Clarke.	Christian Schneider.
Charles J. Leeds.	Samuel Jamison.

Six per cent. interest on deposits.
my30 3m

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Scientific.

WONDERS OF THE YELLOWSTONE.—The geological survey of the western territory of the United States for the present season has been concluded, and Prof. Hayden, chief of the expedition, has returned to Washington. His party numbered thirty-five, and seven weeks were spent in exploring the wonderful region of the upper Yellowstone river and lake, and the source of the Snake and Missouri rivers, in southern Montana. The Yellowstone lake, eight thousand feet above the sea level, the highest lake in the world except Titicaca, in Peru, was thoroughly sounded and explored, and the districts in which are the Hot Springs carefully surveyed and the temperature of the water recorded. In the Fire-Hole Basin, in the valley of the Fire-Hole river, are between one thousand and fifteen hundred of these hot springs, the temperature of which ranges from one hundred and eighty to one hundred and ninety-five degrees, the boiling point of water at that elevation being only one hundred and ninety-two. The "Grant" geyser throws a column of hot water eight feet in diameter to a height of over two hundred feet at regular intervals of thirty-two hours, while others are in almost continuous operation. The geological formation of the valley is wholly volcanic. The soil is fertile, but unproductive, owing to its great elevation and low temperature. Prof. Hayden brought back several tons of geological specimens with him, which are now at the Smithsonian Institute.

THE Italian Society of Spectroscopists is already doing work which must command the attention of the scientific world. The special object of the society is to collate the observations of all Italian astronomers, so as to study daily the number, position, size and form of the protuberances, spots and faculæ. Three numbers are already published of their *Memoire*, containing the following papers: An Introduction by Prof. Tacchini, of the Observatory of Palermo, expounding the object and resources of the society; a memoir by M. Loreuzoni, of the Observatory of Padua, on the spectral analysis of the protuberances; numerical tables to convert into heliocentric co-ordinates the apparent position of protuberances or spots; a memoir by P. Secchi on a new micrometer for measuring the height of the protuberances; an article by Prof. Tacchini on the comparison of the observations of the protuberances made simultaneously in July, 1871, at Palermo, by himself, and at Rome by Secchi; observations on the solar protuberances and their distribution by P. Secchi; spectroscopic images of the solar margin, made at Rome, Palermo and Padua, by Secchi, Tacchini and Lorenzoni on December 11 and 12, 1871, with a colored plate. This youngest outcome of solar physics is deserving of the heartiest support of men of science in this country.

TRAVELING STONES.—Many of our readers have doubtless heard of the famous traveling stones of Australia. Similar curiosities have recently been found in Nevada, which are described as almost perfectly round, the majority of them as large as a walnut, and of an irony nature. When distributed about upon the floor, table or other level surface, within two or three feet of each other, they immediately begun traveling toward a common center, and there huddled up in a bunch like a lot of eggs in a nest. A single stone, removed to the distance of three and a half feet, upon being released, at once started off, with wonderful and somewhat comical celerity, to join its fellows; taken away four or five feet, it remained motionless. They are found in a region that is comparatively level, and is nothing but bare rock. Scattered over this barren region are little basins, from a few feet to a rod or two in diameter, and it is in the bottom of these that the rolling stones are found. They are from the size of a pea to five or six inches in diameter. The cause of these stones rolling together is doubtless to be found in the material of which they are composed, which appears to be loadstone or magnetic iron ore.

AN UNUSUALLY low level of water in Lake Constance has brought to light another lacustrine station of great extent in the Untersee near the village of Ermatingen. Stakes which have been raised are found to be pointed in a triangular manner. Excavations yield silicious hatchets and arrowheads, also lances, and to some extent stags' teeth of large size. The children and people of Ermatingen are said to have enriched themselves with these discoveries; the more valuable part of which will, no doubt, find their way to the cantonal collections.

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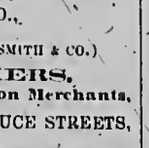
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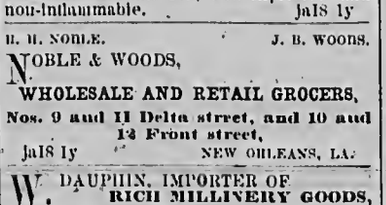
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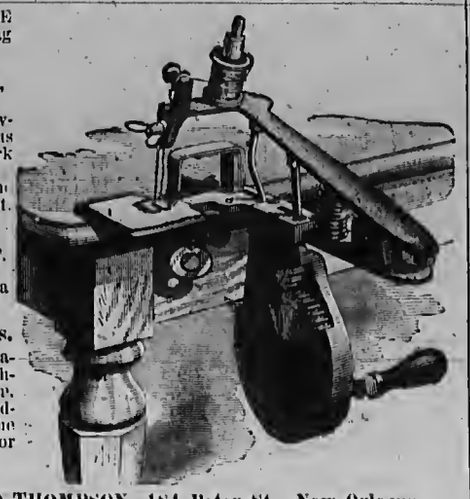
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We notice a very dull market in nearly every branch of trade, all complaining of the prevailing apathy. In many branches the movement has been confined to a limited jobbing and retail business.

The weather has been generally clear and pleasant, but with frequent heavy showers, and our accounts from some localities in the country indicate that the rains have been excessive. These, however, are exceptions to the general reports, which present a highly favorable aspect, especially in Texas.

The river is 5 feet 10½ inches below high water mark.

COTTON.—The following are the arrivals since the twenty-eighth ultimo:

Louisiana and Mississippi.....bales..	232
Mobile.....	249
Total.....	481

On Saturday the New York and Liverpool dispatches had an unfavorable influence, but the stock being so much reduced, the principal holders adhered to their previous pretensions, and the sales, which embraced 400 bales, were at prices in favor of buyers, but showing no quotable falling off. On Monday, under the still more unfavorable accounts from New York, where "futures" were demoralized and lower, and "spots" gave way ⅜c., buyers claimed concessions which factors would not admit. The inquiry, at the same time, was limited, only three buyers coming forward, two of whom were unable to execute their orders, while the third took 460 bales at easier prices, a high style of strict ordinary, which could hardly have been bought previously at less than 21⅛@21¼c., selling at 21c., and 23c. being accepted for a kind between strict good ordinary and low middling, approximating the latter. On Tuesday the business was of still less magnitude, only two buyers coming forward, and taking in all 209 bales at easier prices, average good ordinary selling at 21¾c., and low middling as low as 23¼c. We heard of orders from the North having been canceled, the revulsion at New York deterring purchasers.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 949,766 bales, against 1,412,299 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,215,567 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 54,294 to France, and a decrease of 885,405 to Great Britain, and of 333,074 to other foreign ports.

We quote:

Low ordinary.....	18 @ 18½
Ordinary.....	19½ @ 21
Good ordinary.....	21½ @ 22½
Low middling.....	23½ @ 23¾
Middling.....	24½ @ 24½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days.	481	
Arrived previously.....1,048,014		
Waste and damaged cotton, samples, etc.....	13,511	1,062,006
		1,087,329
Exported past three days.	4,591	
Exported previously.....1,060,468		1,065,059
Stock on hand and on shipboard..		22,270

SUGAR.—The market has continued dull since our last review, with a good stock on the landing and in the sheds. On Tuesday about 125 hhds. were sold at 9⅛c. for fully fair, refilled, 10¼c. for strictly prime, refilled, and 9¾c. for prime, not refilled. The stock in the sheds is decreasing. Of city refinery, yellow clarified is retailing at 11¼c., white 12½@12¾c., crushed and powdered 13½c., ent loaf 14½c. ₱ pound.

MOLASSES.—A few barrels were received from plantation on Saturday and Monday, and sold at 40c. ₱ gallon for fair fermenting. City refinery is retailing at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden sirup.

CORN.—On Tuesday there was a moderate supply on the landing, with a fair demand, and the sales embraced 7,500 sacks at 57@58c. for mixed, 69c. for white mixed, and 69@70c. for white.

OATS—Have been in good supply and fair demand at about previous prices. The sales on Saturday and Monday embraced 19,700 sacks, in lots, at 38c. for inferior, 40@41c. for ordinary, 42c. for Ohio river, 42@44c. for St. Louis, and 45@46c. for choice and choice Galena.

BRAN.—The market is quiet, with a light supply and limited demand. On Tuesday 200 sacks sold at $1.10 ₱ 100 lbs.

PORK.—On Tuesday the market was dull, with mess held at $12.75, and buyers offering $12.50 ₱ bbl. In the afternoon 500 bbls. mess sold, in five lots, to dealers, at $12.62½ ₱ bbl. Mess is retailing at $13 ₱ bbl.

BACON.—On Tuesday there was a good demand and firmer market, with a light stock on hand, and a scarcity of shoulders and clear rib sides. The sales embraced 100 casks, in lots, at 6⅛@6⅜c. for shoulders, to arrive; 8@8⅛c. for clear rib sides, on the spot; and 8¼c. for clear sides.

BREAKFAST BACON.—The stock has been very much reduced, and Western now commands 10½c. ₱ lb. Some 25 boxes, good sold on Saturday at 10½c. ₱ lb., and on Monday 5 boxes ordinary at 10⅛c. ₱ lb. On Tuesday 2,000 lbs. New York sold at 11½c. ₱ lb.

BEEF.—The supply is light, with only a moderate local demand. Texas mess commands $11.50@$12, extra mess $12.50 ₱ bbl., and $9 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western is scarce, and selling at $15.50@$16. There is very little Northern here; it commands $17 ₱ bbl.

MONETARY.

Gold opened on Tuesday at 113@113¼, (against 113⅜ at New York,) and closed at the opening rates in both markets.

The sales of silver have been confined to $1,000 in American half dollars on Saturday at 108½, and $500 on Tuesday at 108½.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	—
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	12 60	13 00
Western, ₱ bbl	— —	65
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	4 70	4 80
Coffee, ₱ lb:		
Havana (currency)	— —	24
Java	28	32
Cordova	— —	— —
Copper, ₱ lb:		
Brazlers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	5
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	8	11
Feathers, ₱ lb	80	90
Fish, ₱ box:		
Cod	1 10	— —
Herrings	30	— —
Mackerel, No. 1, ₱ bbl	13 50	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	4½	5
Flour, ₱ bbl:		
Double extra	6 75	7 25
Superfine	6 00	— —
Fine	5 50	5 75
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	10
Almonds, soft shell	17½	18½
Almonds, shelled	30	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	4 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	18	18½
Hay, ₱ ton:		
Prime	25 00	28 00
Choice	28 00	30 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	5	—
English	5½	7½
Swedes, assorted	6½	7½
Hoop	6½	7
Sheet	7	7½
Roller	7½	8
Nail rods	— —	6
Castings, American	6½	7
Lead, ₱ 100 lbs:		
Pig	9 50	— —
Bar, ₱ lb	8	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	34	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	12 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 00	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	70	75
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	1 08	1 10
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ₱ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	— —
Pulverized	13½	— —
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	18 25	18 50
In plates, I. C	16 00	16 25
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, July 2, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	10	@	13
Hogs, ₱ lb. gross	4½	@	6
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	5 00	@	12 00

Special Notices.

Lake Providence District Conference.

The Lake Providence District Conference, Louisiana Conference, will be held at Rayville, Louisiana, July 18-21. The Rev. M. C. Manly, of Bastrop, Louisiana, will preach the opening sermon on Thursday night. Delegates will be shown to their homes from the courthouse. The camp meeting has been postponed. J. T. DAVES, P. E.

Union Springs District Conference.

The District Conference for the Union Springs district, Alabama Conference, will be held in Troy, Alabama, July 31 and August 1-4, inclusive. The opening sermon will be preached on Wednesday night, July 31, by Rev. Elisha Phillips, of Fort Deposit, Alabama. A full attendance is earnestly requested, as ample accommodations will be made for all. J. W. SHOMES, P. E.

Eufaula District Conference.

The District Conference for Eufaula district, Alabama Conference, is to be held at Clayton, commencing August 8.

JAS. L. COTTEN, P. E.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1-4. Bishop Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Opelousas District Conference.

The District Conference for the Opelousas district will be held in Vermillionville, July 18-21, inclusive. Each member of this body is hereby especially urged to attend. Conference will open at nine A. M. on the eighteenth. B. F. WHITE, P. E.

Preachers' Meeting.

The preachers' meeting of Meridian district, Mississippi Conference, will hold its next session at Quitman, Mississippi, on the Wednesday after the second Sabbath in July. The subject for discussion is: "Will the future happiness of all who are saved be greater than if man had not fallen?" Essayists: Rev. James Shanks, Rev. J. C. Brogan and Rev. D. W. C. Ellis. It is desired that all the preachers in the district, and as many others as can, will attend this meeting. Essayists select their own subjects.

WILLIAM B. HINES.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Natchez	July 13, 14
Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Milldale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Pouckatoula and Livingston	July 6, 7
Summit and Magnolia	20, 21
Holmesville	27, 28
Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

Wayne circuit, at Scott's chapel	July 6, 7
Shubuta circuit, at Quitman	13, 14
Enterprise circuit, at Concord	20, 21
Enterprise station	27, 28
Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	24, Sept. 1

WM. B. HINES, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Trammell	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brandywine, at Sarepta	July 6, 7
Scotland, at Sweet Water	13, 14
Pleasant Valley, at Pleasant Valley	20, 21
Burtonton, at Zion	27, 28
Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Springs mission	Sept. 7, 8

The District Meeting will be held September 5, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at this same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E.
Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

East Feliciana, at Oak Grove	July 13, 14
East Baton Rouge, at Black Water	20, 21
Jackson	27, 28
Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp-ground	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Pearlington ct., at Pearlington	July 6, 7
Wilde Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon circuit, at Shiloh	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Harlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Greene, at Palmetto	July 6, 7
Demopolis	20, 21
Forkland, at Watson's chapel	27, 28
Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Linden, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

St. Francis street	July 6, 7
Citronelle	13, 14
St. Stephen's, at Simms' chapel	20, 21
Eastern Shore	27, 28
Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Uniontown station	July 6, 7
Choctaw Corner circuit, at Choctaw Corner	13, 14
Peachtree circuit	20, 21
Selma station	27, 28
East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp-ground	10, 11
Perryville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

Whoona, at Whoona	July 6, 7
Greenwood and McNutt	13, 14
Vahlen, at Midway	20, 21
Durant, at Spring Hill	27, 28
Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Bethel, Attala county, Mississippi, beginning on Friday, August 2, embracing the first Sunday in August.

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 16, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 29, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining; that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, holding doubting, and the Master will be there.

The new Methodist church in Kosciusko will be dedicated on Sunday, July 14.

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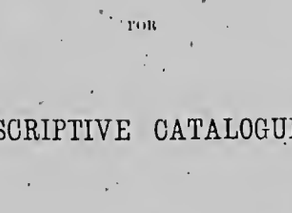

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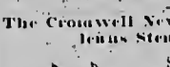

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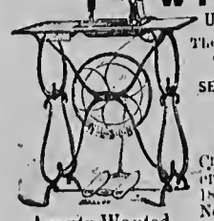

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, JULY 11, 1872. NO. 28.

NEWS OF THE WEEK.

DOMESTIC.

New York, July 2.—The *Herald* has a long account from Mr. Stanley, narrating his adventures in reaching Ujiji, where he came up with Dr. Livingstone, whose story is as follows: In March, 1866, he informed the *Herald* explorer, he started with twelve Sepoys, nine Johanna men and seven liberated slaves, and traveled up the Rovuma river. Before they had been gone very long the men became frightened at the nature of the journey and the reports of hostile tribes up in the country which they were to pass through. At length they deserted him, and, as a cover to their cowardice in doing so, circulated a report of his death.

Dr. Livingstone proceeded on his journey in spite of the isolation, and after some difficult marching reached the Chambezi river, which he crossed. He found that this was not the Portuguese Chambezi river, as has been conjectured, but, on the contrary, wholly separate. He traced its course and found it was called further on the Lualaba; he continued his explorations along its banks for seven hundred miles, and is convinced in consequence that the Chambezi is doubtless the source of the Nile, and that this will make a total length for the "Mystic River of Africa" of two thousand six hundred miles. His explorations also establish the fact that the Nile is not supplied by Lake Tanganyika.

He reached within one hundred and eighty miles of the source, and explored the surrounding ground, when, finding himself without supplies, he was obliged to return to Ujiji, and was in a state of destitution there when met by the commander of the *Herald* expedition, on the sixteenth of October, 1871. The two explorers left Ujiji and arrived at Unyanyembe toward the end of November, where they passed twenty-eight days exploring the district; they then returned and spent Christmas at Ujiji.

The *Herald's* explorer arrived at the point of sending this important intelligence on the fourteenth of March, 1872, leaving Dr. Livingstone at Unyanyembe. As to Livingstone's further plans, he will explore the north shore of Tanganyika lake, and the remaining one hundred and eighty miles of the Lualaba river. This herculean task he expects will occupy the next two years.

Washington, July 3. — Colonel Davidson, commanding Camp Supply, informs the War Department, through General Pope, that the Kiowas are again on the war path in the direction of Fort Sill. General Pope, in forwarding the communication to the War Department, says he does not fear general hostilities.

Colonel McKenzie, commanding the Fourth Cavalry, in a letter dated Fort Richardson, Texas, June 4, says that Indian depredations are becoming alarmingly frequent, and that the depredators are Kiowas and Comanches, who are fed daily by the Indian agents on the Canadia river.

New York, July 3.—The terrifying heat of the last four days continues with but little abatement, the mercury to-day reaching ninety-four degrees in the shade in New York and suburbs. Since Sunday last not less than three hundred and fifty adults have been prostrated by sunstroke, and half of this number have died. The mortality among children is frightful. The average deaths per day from cholera infantum in Brooklyn alone is twenty-two. The narrow streets in the lower part of New York have been death-traps this week, and in every square men and horses have fallen, overcome by the intense sultriness and stifling radiance of the heat. In one brewery several workmen died instantly yesterday. Indications of relief to-night are not encouraging.

There were nearly two hundred sunstrokes yesterday, and about sixty deaths reported in this city, although there were numerous cases not known to the police. The heat continues to-day.

Full returns of delegate elections, from all Democratic State conventions now received foot up 424 delegates uninstructed, 78 instructed to oppose any nomination, 224 instructed for Greeley, 6 for straight nomination; whole number, 732. Necessary to a choice, 489.

Homer, La., July 5.—The last issue of the *Claiborne Advocate* states that the people of Claiborne parish are united in the support of Greeley and Brown and the Liberal movement. Nearly all the prominent candidates in the field — Judges Egan, Scott, Young and others — have favored the sending of delegates to the Liberal Convention in August, in speeches made before the people.

New York, July 6.—There were one thousand five hundred deaths for the week ending at noon to-day —the largest in the history of the city.

Philadelphia, July 6.—Twenty-three inquests were held yesterday. Most of the verdicts were that death was caused from heat.

There were seven hundred and sixty-four deaths in this city during the week, an increase of three hundred and fifty over last week; half the deaths were of children under one year. Smallpox deaths, nine—a decrease of ten.

New Haven, July 7.—Commencement week at Yale College was opened with the delivery of a baccalaureate sermon to the graduating class by President Porter. He took culture as related to religion as his theme, and closed his discourse with the customary farewell address to the graduating class.

San Francisco, July 7.—Ground will be broken for the North Pacific railroad at Ancilito, opposite San Francisco, to-morrow.

Baltimore, July 7.—About five hundred delegates to the Democratic Convention have arrived. All the principal hotels are full. Each State will be fully represented.

It is now said that six hundred delegates will favor the nomination of Greeley on the first ballot, and acceptance of the Cincinnati platform. Some delegates are divided in sentiment, and minorities are obstinate. Greeleyism overrides all. This enthusiasm, however, is not spontaneous.

The contemplated independent Democratic Convention, designed for to-morrow, it is understood, has been abandoned.

Greeley's indorsement is considered probable on the first ballot.

New York, July 8.—Two thousand sewing machine men have resumed work. The strike of the iron and metal workers is declared ended.

All the city militia have been ordered out on the twelfth, when the Orangemen parade. No trouble apprehended. This move is merely precautionary.

Galveston, July 8.—The cotton worm is reported to have appeared on the low lands of Sabine and Trinity rivers. I am informed that about a thousand acres of Sea Island cotton is suffering from the ravages of the worm.

The first bale of new cotton is reported from Brownsville. It was haled on the third, and will be shipped to New Orleans by the first steamer. It is classed low middling.

Baltimore, July 9, 12.10.—Belmont has just called the convention to order. He then proceeded to address the body upon the grave aspect of the political situation. He passed in review the affairs of the country as connected with the history of the past four years. He dilated upon the abuses of the government introduced by the successive Radical administrations, which had grown into monstrous enormities under the incumbent administration, not the least of which was the strong tendency to centralization. These dangers to the country demanded the rescue of the government from the hands which had wrought so much of evil, by a common effort of the people. As an encouraging sign, he pointed to the fact that the best portion of the Republican party had withdrawn from its communion. He urged, with great earnestness, the necessity for a union of all conservatives, of whatever political faith, for the common good, upon Mr. Greeley, as the only candidate likely to bring a change for the better in the administration of the Federal government.

At the mention of Greeley's name there was continuous and enthusiastic shouting.

Thomas Jefferson Randolph, of Virginia, was elected temporary chairman, and the convention proceeded to permanent organization.

Baltimore, July 9, 2 P. M.—The Committee on Credentials made their report, in which they declare that there are no contested seats. The Committee on Organization recommended Hon. J. R. Doolittle, of Wisconsin, for permanent president, and one vice president and one secretary from each State.

3.40 P. M.—The convention reassembled and adopted the report of the Committee on Organization, and Hon. J. R. Doolittle was duly elected permanent president of the convention.

Baltimore, July 9.—After a three-hour session the Committee on Resolutions adopted the Cincinnati platform, with the following introduction: "We, the Democratic electors of the United States, in convention assembled, present the following principles, already proclaimed at Cincinnati, as essential to just government." All the States voted for this platform, as thus prefaced, with the exception of Delaware, Georgia, Mississippi and Oregon.

Galveston, July 9.—The cotton worm is even worse than was anticipated on the plantations along the Sabine and Trinity rivers.

This destructive caterpillar has not yet appeared on the Brazos and Colorado.

FOREIGN.

Rome, July 3.—The journals today publish a letter from the Archbishop of Naples, advising the clergy of his jurisdiction to use their utmost efforts to persuade their parishioners to take part in the administrative elections of the country.

Paris, July 6.—The French Assembly to-day ratified the treaty for the evacuation of French territory by the Germans. There were only four votes cast against ratification.

Two Communists, named Bondonri and Roillac, who were tried and convicted by court-martial, were executed this morning at Satory.

The minister of finance has signed a convention with the officers of the Bank of France, whereby the latter agree to loan the government forty million francs.

Paris, July 7.—Ratifications of the treaty with Germany for the evacuation of France were exchanged to-day.

The bill to raise a loan to meet the financial obligations of the treaty will be introduced in the Assembly to-morrow.

We see by an address of the Central Committee of the Reform party of Louisiana that they have concluded to accept the State ticket as put forth by the Democratic Convention, Mr. Williamson being withdrawn, and John McEnery adopted as the candidate for Governor. The united State ticket, as adopted by the Reform and Democratic parties, is as follows:

John McEnery, of Ouachita, for Governor.

B. F. Jonas, of Orleans, for Lieutenant Governor.

Daniel Dennett, of St. Mary, for Auditor.

H. N. Ogden, of Orleans, for Attorney General.

A. D. Lalaigne, of Avoyelles, for Secretary of State.

R. M. Tusher, of Orleans, for Superintendent of Public Education.

Dr. Norman McLeod died lately of disease of the heart. The son of a father of the same name and profession, he was born in 1812, and received all the advantages of the universities of his own country and Germany. After his ordination his first charge was at Loudon, in Ayrshire, in 1838. In 1843, after the death of Dr. Robert Lee, professor of Biblical Criticism in the University of Edinburg, he was made dean of the Chapel Royal. When *Good Words* was started in 1860, he undertook its editorial supervision. Its success has been great. It struck the happy medium, and is yet popular in the palace, the farm-house and the cottage.

His influence was also great and diffusive in his proper calling. He was an energetic advocate of missionary labor in heathen lands, and also among the poorer class in the large cities and towns of Great Britain. He inaugurated a series of evening meetings in his own church in Glasgow, to which none but the working class was admitted, and it became indispensable to wear a fustian jacket in order to gain admittance to these remarkable services.

His visit to India, a year or two ago, is yet fresh in mind. He strove hard to advance the sole Foreign (India) Mission scheme of the Church of Scotland, by obtaining for it the contributions of the church, and inducing men of high attainments to undertake the work of preaching the gospel in India. Of all her majesty's chaplains he is perhaps the most widely known and influential.

National Progress.—The great American Institute announces its forty-first annual exhibition, to be opened in the city of New York on the fourth of September next. Applications for space to exhibit the best agricultural productions, mechanical inventions, artistic devices, and valuable articles of American manufacture, are now in order. It is intended to make this the most extensive, useful and meritorious exhibition ever held in America.

CENTRAL CHURCH.

Last Sunday (June 16) was a great day for Methodism in Memphis. As already announced by us, a visit from Bishop Keener was expected in the interest of Central church — our new and beautiful house on Union street, long under great difficulties, even ever since its erection encumbered by a debt, which at times, it seemed, would involve the enterprise in disaster and even ruin. A small band of noble men and women had been toiling and sacrificing for years, first to build, and then to pay for the house, and until a year and a half ago, the Rev. W. M. Patterson, as pastor, had toiled and sacrificed with them in behalf of this praiseworthy enterprise; and subsequently for a year the Rev. A. L. Pritchett, and now the Rev. P. T. Scruggs, in the pastoral relation, had struggled with the membership and friends for deliverance. Much assistance and sympathy—but not as much as was due—had been extended by Methodists and other citizens not directly connected with the charge. But a crisis threatened an important interest — the question was rife: "Must Central church be sold for debt?" And the question stirred the Methodism of the city, in large part. Consultations ensued, in which representative men of the several charges participated, and a plan for relief was formed. Accordingly, Bishop Keener came to aid in its execution. Our other churches in the city suspended services, that their congregations might attend a meeting of common concern, and the throng assembled with the brethren of Central church—the city pastors all present. The Bishop preached morning and evening—both strong and solid sermons. In the morning discourse he laid the foundation for a liberal collection, his appeal being to Christian principle and religious duty, as the one great incentive to giving money for Christ's cause. He expressed himself as well pleased with the church edifice—thought that, in view of its large size, convenient arrangement, elegant finish, and its style of architecture generally, it had been built with less money than any similar edifice within his knowledge; and he felt sure that the location was admirable in view of the population now surrounding it, and the future growth of the city. The balance of indebtedness for the erection of the building, with accrued interest for about two years, was nearly $7,000, and this amount the Bishop asked of the congregation. To the call the members of Central church were the first to respond in sums of $500, four of them giving each $500, and others smaller sums; though they had all, as they were able, contributed before, and largely, to the enterprise. Brethren of other charges also rallied nobly to the call upon their liberality; and besides, Chancellor Morgan, of the First church, rendered timely assistance in a brief but telling address, in which he emphasized the commonness of the interest of Methodists in all our churches, and the duty of co-operating with each other. Just at the right time a public-spirited citizen and warm-hearted gentleman, not a Methodist, who preferred that his name should not be published, announced through Judge Morgan that he would give $1,000 if the brethren and friends would contribute $6,000; and this was not his first assistance—he had aided the enterprise in its beginning. Under this proposition the good work advanced steadily, and would have been completed in the morning if it had been possible to keep the audience seated in patience only a short while beyond the usual hour for dismission; but some folks do get *so* tired and hungry on such an occasion. However, in the evening the $6,000 was secured in a few minutes, and so the indebtedness of $7,000, which had been an incubus upon Central church for so long a time, was removed on last Sunday. So then came the dedication to the worship of God. Gen. W. M. Browne, in behalf of the Board of Trustees, presented the house to the Bishop, who, assisted by the Rev. W. M. Patterson, performed the service of dedication. And what a time of rejoicing and congratulation was that among the brethren! *Western Methodist.*

What an incentive to holiness, to purity of life and conduct, lies in the fact that the body of a saint is the temple of God—a truer, nobler temple than that which Solomon dedicated by his prayers, Jeans consecrated by his presence!—*Dr. Guthrie.*

FROM THE WORK.

Columbia Circuit, Louisiana Conference.

Mr. Editor: The Castor Sulphur Springs, which are noted for their medicinal qualities, are in the bounds of the Columbia circuit, Alexandria district, Louisiana Conference, twenty miles from Columbia. On the eighth and ninth of June I held service at the said springs, and protracted until Wednesday night, the twelfth, which resulted in three conversions and five accessions to the church. On the twenty-ninth and thirtieth of June I held a protracted meeting at Ebenezer church, in Winn parish, Columbia circuit, six miles from Castor Springs. Services were protracted until Monday night, the first of July, which resulted in six conversions and three accessions to the church. All around my circuit there seems to be quite an awakening among the members to a sense of duty. Religion is reviving. It is a very large field. We need laborers and much assistance from the missionary fund, for we have even heathen in some places here at home. Yours in the bonds of Christian love,

R. A. Davis, P. C.

Triune, La., July 3, 1872.

Jackson District Conference.

Mr. Editor: The Jackson District Conference met at Jackson, Mississippi, June 27, at nine A. M., Rev. H. H. Montgomery, presiding elder, in the chair. There was a very full representation from every charge and mission, with perhaps a single exception.

It was gratifying to see the interest manifested by the lay members in all that appertains to Zion's welfare.

The spiritual condition of this district will compare favorably with any other in the Conference, but it is far below the Bible standard. Prayer and class meetings, with church conferences and family prayer, are much neglected. Sunday schools are flourishing. Finances are quite fair, with the promise of being at par by Conference.

A district camp meeting has been projected. The secretary was instructed to give a more detailed account of the proceedings to the New Orleans Christian Advocate.

Next conference is to be held at Yazoo City. Conference adjourned on Saturday afternoon.

R. B. D.

Suggsville Circuit, Selma District, Alabama Conference.

Mr. Editor: We closed the exercises of the third quarterly meeting for this circuit last Sunday night, at Suggsville. It was indeed an occasion of interest and of great power to the church. We continued the exercises during the week preceding the Quarterly Conference, during which time we were favored with the services of our presiding elder, Rev. A. J. Briggs; also Rev. W. S. Wade, of the Jackson circuit. The meeting left us with a revival influence such as has not been felt for years. We received some of our most influential citizens into the church, and we are encouraged to hope that others will come out on the Lord's side and declare themselves for the people of God.

While we have ministered to this people in spiritual things, they have not failed to minister to us in temporal things. The wants of the preacher and his family have been carefully looked into and promptly provided for. Aided by the untiring efforts of our esteemed presiding elder, and sustained by the uncompromising energy of our board of stewards, we have reason to hope that by the close of the Conference year we shall be able to put this circuit upon a basis, financially, that will compare favorably with any in the Conference. The only requisite now to insure success is a little more revival power in other parts of the work. God grant that that power may soon be realized! Yours, etc.,

S. M. Thames.

Suggsville, June 23, 1872.

Jackson District.

Mr. Editor: The work on Jackson district, Mississippi Conference, has been improving in some respects. The preachers are all at their posts and earnestly laboring to build up the cause of Christ. I have never known a set of preachers more devoted to their work. Sixty-five accessions to the church reported since the second round of quarterly meetings began. The finances have improved on some of the pastoral charges; in others not so good as last year up to this date; but, taking the aggregate, there is not much difference as compared with that date.

There are more prayer meetings than before. The evidences, as given at the District Conference, where we instituted close inquiries as to the spiritual condition of the church, showed that in most of the charges there had been improvement, while in others there was a low state of piety and almost total neglect of the means of grace, except preaching. This might not apply to every appointment on any circuit. Our inquiries were as to the attendance upon the ordinances of the church—the number attending preaching, prayer meetings, class meetings, love-feasts and family prayer. While some reports were cheering, others were discouraging. Yet the good and cheering predominate, and we are laboring for brighter days.

We have been trying to have the preachers to train our people to the monthly or quarterly administration of the Lord's Supper. That would seem a strange announcement. Yet, except at quarterly meetings, it has been neglected in many places almost wholly. But there have been improvements in this district in that respect. More Sunday schools reported than at the District Conference last year. But as our worthy secretary will report a synopsis, I need not enlarge. J. T. Cameron, Thomas Green, E. C. Postell, and D. C. Langford, local preacher, were elected delegates to the Annual Conference. H. H. Montgomery.

July 4, 1872.

BOOKS AND PERIODICALS.

The Homeopathic Domestic Medicine. By Joseph Laurie, M. D. Edited and revised, with numerous important additions, and the introduction of the new remedies and a repertory by Robert J. McClatchey, M. D. Third American edition. Boericke & Tafel, New York. Philadelphia: F. E. Boericke. 1872.

This is a ponderous quarto of over a thousand pages, and must contain about all that a non-professional needs to know on the subject. Those who have adopted the homeopathic practice will, we believe, find the work most valuable and satisfactory.

The Annual Report of the Board of Missions of the Methodist Episcopal Church South is a handsome pamphlet of 52 pages, and should have a wide circulation. The secretary reports in his exhibit $96,105.88 as the grand total raised for missions during the year ending June 1, 1872.

Three Generations is a thick volume, by Sarah A. Emery. Published by Lee & Shepard, and laid on our table by Kain & Co. The closing words of the story are good beyond any doubt: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

Spectrum Analysis Discoveries, No. 4, published by Lee & Shepard, Boston, is a popular history and explanation of one of the most important discoveries of modern science. For sale by Kain & Co., New Orleans.

Little Grandmother is a sweet little volume for children. Sophie May is the author. Published by Lee & Shepard, Boston. For sale by Kain & Co., New Orleans.

Old and New for July is a number of unusual interest, especially to educators, as its main matter is devoted to collegiate and educational interests. The table of contents is, however, varied and able. We note: Some Souvenirs of Round Hill School; Co Education of the Sexes; God in Nature, and Government Examinations for Women in France.

Good Words for June.—The editor, Norman McLeod, D. D., is no more of earth. His death occurred only two or three weeks ago. He has a sermon in this number on "Christ Blessing Little Children"—a delightful theme to wind up the life of a great and good man.

The American Agriculturist for July has a large and rich store of reading matter suited to the season, and is, as usual, splendidly illustrated. Published by Orange Judd & Co., New York. Price, $1.50 per annum.

The Household, Brattleboro, Vermont, published at $1 a year, has more good things in it, in every department embraced in its title, than any periodical we know of. The July number is to hand, and always welcome.

The American Farmers' Advocate is a new agricultural journal, published at Jackson, Tennessee. It is especially devoted to the interests represented in the National Agricultural Congress. Published monthly at $1 per annum.

The Christian Advocate.

THURSDAY, JULY 11, 1872.

"JESUS OF NAZARETH PASSETH BY."
LUKE XVIII, 37.

What means this eager, anxious throng,
That moves with busy haste along?
This wondrous gathering day by day,
What means this strange commotion, say?
In accents hushed the throng reply:
"Jesus of Nazareth passeth by."

Who is this Jesus? Why should he
The city move so mightily?
A passing stranger, has he skill
To move the multitude at will?
Again the stirring tones reply:
"Jesus of Nazareth passeth by."

Jesus, 'tis he who once below
Man's footpath trod, 'midst pain and woe;
The burdened ones, where'er he came,
Brought out their sick, and deaf and lame.
The blind rejoiced to hear the cry:
"Jesus of Nazareth passeth by."

Again he comes from place to place,
His holy footprints we can trace;
He pauseth at our threshold—nay,
He enters, condescends to stay.
Shall we not gladly raise the cry:
"Jesus of Nazareth passeth by?"

Ho! all ye heavy laden, come—
Here's pardon, comfort, rest and home;
Ye wanderers from a Father's face,
Return, accept his proffered grace.
Ye tempted, here's a refuge nigh:
"Jesus of Nazareth passeth by."

But if you still this call refuse,
And all his wondrous love abuse,
Soon will he sadly from you turn,
Your bitter prayer for pardon spurn.
"Too late, too late," will be the cry;
"Jesus of Nazareth *has passed by.*"

LOUISIANA.—INTOLERANCE.

Ma. Editor: Bigotry is one of the buds of the papal rod, and, blossoming into persecution, it ripens into intolerance until, "in shapes hot from Tartarus," the angels of the Inquisition "come seeking fruit" and find abundance, for this is no barren tree. Unlike "the rod and staff of the Lord," which led forth from bondage and comforted Israel, the rod which bears these bitter almonds is one of iron, to "rule, ruin," and bind again the enlightened conscience and the Redeemer's bride. Like the fabled dragon which devoured all who approached the Fountain of Mars, so do these monsters of iniquity, as "messengers of Satan to buffet us," "go about seeking whom they may devour." Approach to the waters of life and access to the gardens of salvation is sedulously guarded, and these approaching "any other way" are branded and punished as thieves and robbers. The plow-shares and pruning hooks are beaten into spears and swords with which to wreak the vengeance of "his holiness" upon heretics. The air is rent with the battle-cry: *Anathema! Damno! Damnamus!* The torch is kindled, the bloodhound is abroad, "the cave and den" is found (where those "of whom the world is not worthy" are gathered,) they are dragged forth and marched back upon the track of the desolators. There is a charred stake, a few blackened bones, a horrid skull! There the martyr said: "Lord Jesus, receive my spirit." In the distance looms up a vast castle. Every countenance is full of gloom. Now they are separated for the last time. All through that castle are heard shrieks, sobs and groans, as from distant tombs. "Tears are shed, but out of mercy's sight." Ah! that was a fatal mistake which the Inquisitors have made. God, who fills heaven and earth, beholds those who hide their tyranny in the secret places, and the recording angel is filling the book of remembrance with it.

The people of Louisiana should be truly grateful that they were spared such miseries. A taste of these bitter waters was once the burden of our fathers, which they were not able to bear. Intolerance lowered like a storm-cloud upon the religious horizon. In 1727 Governor Perrier proclaimed the Catholic the predominant creed, to the exclusion of all others. In the black code was crouched this same demon of intolerance: "If any negroes are placed under the supervision of any person other than a Catholic, said negroes shall be confiscated." This is important only as it shows that Catholics regard it as essential to their plans to control the labor of a country. In this way they controlled the negroes *directly* and the country *indirectly*, by holding out inducements to slave-owners to become Catholics. During Governor Carondelet's administration the Protestant religion was tolerated, in the words of Bishop Penalvert, "*for sound reasons of State.*" In this view the good bishop widely differs from "his holiness," whose every breath "smells to heaven" of fire and brimstone, and curses for heretics. The "sound reasons of State" were simply these: Carondelet was seeking, by intrigues with the people of the West, to detach them from the United States and to annex them to Louisiana. Intolerance was one of the barriers, and in order to facilitate the plan his majesty of Spain granted, as the sequel will show, only a respite of intolerant principles. When Don Gayoso Lemos was appointed Governor "the dog returned to his vomit." In the sixth article of his proclamation is this cruel order: "Emigrants are tolerated in their belief, but their children must become Catholics." Again, in the eighth article is this blossom: "Commandants must watch that no preacher of any religion but the Catholic should come into the province." Had this minion occupied the gubernatorial chair, instead of the stern, inflexible Miro, Sedella would have found a ready and willing tool with which to accomplish his inquisitorial plans. By these and other stringent orders the degenerate sons of the noble Fathers Hennepin, Gravier, Montigny, St. Come and Cadillac were guaranteed the spiritual commerce of the province, upon which they might "chuckle and fatten and—die." "None of these things moved" Rev. Samuel Swayze and Richard Curtiss, who were the first to brave the awakened storm and the persecution of the wily Jesuits by coming into the province. Mr. Swayze was a Congregational preacher, and found for his flock a pasture on the beautiful Homochitto, southeast from Natchez. The Jesuitical wolves howled, and instituted a malignant search for Protestant Bibles and religious literature, which they with fiendish delight committed to the flames as fast as found. Mr. Swayze, in order to save his Bible, had a place of concealment for it in the hollow of a large sycamore in the heart of a dense canebrake, whither he retired to read and pray. He dared not preach publicly, but on Sabbath morning, when there was no apparent cause for alarm, by a preconcerted arrangement, some one would pass through the settlement and blow a hunter's horn, when the people would stealthily assemble at the house of prayer, while trusty sentinels stood *vidette* on every possible approach. Mr. Swayze died in 1784, leaving his church without a pastor. The next persecution was against Mr. Curtiss, a Calvinistic Baptist, who came to the Natchez country in 1780. Entering upon his ministry with zeal, Mr. William Hamberlin, an influential man, and Stephen DeAlvo, a Spaniard, were converted and joined his church. Elated by his successes, he came boldly out in his denunciations of the corruptions of Roman Catholicism. This aroused the fury of the priests, who premeditated his destruction, and at once instigated Gayoso to check the career of the incorrigible heretic. Governor Gayoso expostulated with Mr. Curtiss, who boldly replied that it was his duty to "obey God rather than man;" whereupon he was arrested and reduced to the terrible alternative of desisting from preaching or be transported to the silver mines of Mexico, together with several of his converts. Mr. Curtiss was a man of indomitable spirit, full of the fire and vigor of youth, but in all his actions before this wicked official there was a dignity and wisdom far beyond his years, and his prudence was not to be expected in a person of his temperament. He promised to desist for the time, hoping for a better day, as well as to save his comrades from the terrors of a visit to the silver mines of Mexico.

Shortly after this occurrence Gayoso, fearing "lest any roots of bitterness" were left, issued another order to this effect: "If nine persons are found worshiping together, except according to the forms of the Catholic Church, *they should suffer imprisonment.*" Subsequent to this the American element grew sufficiently strong, in the estimation of Mr. Curtiss' friends, to sustain him in conducting divine worship according to the forms of the Baptist Church. Their imprudent importunities were partially successful; for though Mr. Curtiss had promised not to preach openly, he felt that a "mental reservation" was in his favor, and that he could with good conscience meet a few friends for divine worship. Developments proved that Mr. Curtiss' friends and advisers, however judicious otherwise, had mistaken the strength of the American feeling. On the night of the twenty-fourth of May, 1795, Mr. Curtiss solemnized the rites of matrimony clandestinely, at the request of the parties, who did not wish the mummeries of a sanctimonious priesthood in their wedding. When this became known it aroused the pent-up fury of the priests, whose ferocity had become equal to that of enraged tigers. On the twentieth of August orders were issued for the rearrest of Messrs. Curtiss, Hamberlin and DeAlvo. They properly judged that their intended victims would assemble on the following Sabbath (the twenty-third,) and accordingly availed themselves of the holy day to accomplish their cruel purpose. Upon their approach a picket hasted to the place of worship and gave the intelligence in time for the leaders to make good their escape to the woods, where for days they were diligently hunted by these exotic renegades. They were at length compelled to refugee hastily to South Carolina, where they could enjoy that liberty of conscience which papal wickedness denied them. One thing which contributed to render the persecutions so severe and dangerous at this time was the grand intrigue set on foot by Genet, the French minister at Washington. The design of the conspirators was to use the Western States as instruments to throw off the yoke of Spain from Louisiana, and pass it into the West to the dominion of France. To counterwork these plots Carondelet and his successor, Gayoso, kept up a system of police, which in fact was but a clan of spies and informers. Several items of the orders under which this police acted are terrifying: "It is made the duty of every one having knowledge, *even by hearsay*, of any offense or seditious expressions tending to excite alarm or disturb public tranquillity, to give immediate notice to the police." Availing themselves of this opportunity, the Jesuits and Capuchins vied with each other in implicating the Protestant members of the community in sedition, but whose real sin was their refusing to swallow the Godhead as a chicken swallows corn, and other points of momentous difference between the confessions of Augsburg and Rome. This species of annoyance was kept up until the country passed under the Federal government. The unfurling of the Stars and Stripes was the raising of the standard of religious liberty in Louisiana. But the hydra-headed monster yet lives. Often these ever-alert monks seek, by "disintegration and absorption," to destroy the Reformation. Now among the rabble, now leading "a company of lewd fellows of the baser sort," and now bursting into profane riot, these monks are endeavoring to escape from the lion-like grip of religious liberty. The flood of the mighty Mississippi has rolled a host of enemies into the very heart of their Babylon. The old lion's teeth and claws are gone, while young Marmion in gigantic proportions is entering his castle, soon to heard him in his den. All hail to religious liberty from a free and happy people! Yours,

LOUISIANA.

Keachie, La., June, 1872.

For the Advocate.

THE PRESIDING ELDERSHIP.

NO. 1.—ITS NATURE.

That the presiding eldership is an *order* in the ministry has never been held or taught by our church. We regard it just simply an *office*, which has come into existence and use not by any special divine enactment, but by the fathers of Methodism, under the superintending and guiding providence of God. In the same light we also regard the *office* of Bishop. If the question should be raised here as to the right and propriety of such legislation of the church, it may be replied that such is the meagerness of the divine instruction in the New Testament in reference to the construction of the church, the wise and the pious have inferred that God intended his people should legislate for themselves upon this subject; provided, of course, they always keep within proper limits. In view of this fact, Methodists have set up, amid our beautiful and efficient church system, the very important office of the presiding eldership. Indeed, upon this ground all the numerous branches of the great church of Christ have acted in the construction of their several organizations. In vain have we all searched the Holy Scriptures for the divine pattern of the church. It is not to be found there! Hence the way is left open for the people of God to take their own course in many very important matters of church organization, under the gracious providence of the great and all-wise God of the church.

The presiding eldership is peculiar to Methodism. It is a part of the office of Bishop. The presiding elder is the assistant of the Bishop.

Bishop McTyeire, in his Manual of the Discipline, says: "The presiding elder is appointed by the Bishop, and in his absence represents his official authority within the district, and exercises all his functions except ordaining."

Bishop McKendree says: "The general superintendents are invested with full power to superintend the work at large. * * * But the work extended so rapidly that in a few years it became impossible for the Bishop to superintend in person; therefore presiding elders were introduced as assistant superintendents; and, as the Bishops were the only responsible persons for the administration, they were to choose the presiding elders, who are fully authorized to superintend the work in the absence of the Bishop; therefore the office of a presiding elder is not separate and distinct from that of a general superintendent, but is inseparably connected with a part of it, and included in it. They are deputized by the Bishops, who bear the whole responsibility of the administration, as their assistants in the superintendency."

A Pastor.

Discerning child (who has heard some remarks made by papa)—"Are you our new nurse?" "Yes, dear." "Well, then, I'm one of those boys who can only be managed by kindness; so you had better get some sponge-cake and oranges at once."

For the Advocate.

AN EVIL UNDER THE SUN.

Mr. Editor: There is a point where forbearance ceases to be a virtue. This point I have reached, and this communication is the safety-valve by which my protests escape. My home is in Avoyelles and St. Landry parishes—beautiful country, threaded with streams, abounding in richest lands, cleared and timbered. The country is beginning to look up again—fences no longer down, but in good order, and more of open land in cultivation, and, up to the present, promising seasons. This country is charming in every respect—a very feast to the eye—green, luxuriant lands, joyous in their great abundance of all that is life-giving hidden in their deep, rich soils.

To one passing through this country it would seem impossible but that the inhabiters of this land should of all people be the happiest; and so it should be, but it is far from being the case. We have recovered from the war to a great extent, and are slowly solving the problem of free labor. Churches are being organized and houses going up; indeed, everything looks prosperous and hopeful except the faces of these people. They all seem to have some great secret trouble, which is almost taking away from them the desire of life. This is the trouble: they have no money. There is none in the country; nothing but time and no pay. Such is their deplorable condition just here in a land where money can be dug up by digging six inches down. It is not the want of rain, nor worms, nor lack of energy that makes this dearth of money. We are cursed by an animal—subtle, cunning, voracious, gentle, sly, sweet, persuasive; genus homo, made of brass-plated throat, moves upon the hearts of fathers of families, gains their good opinion, their love and their money. He comes well dressed, knowing everybody; descends on one of our little towns like an angel unawares, driving two foaming steeds in a vehicle more beautiful than a circus chariot, with a coat of arms emblazoned on dashboard and seat-ends, and a charioteer on high, plumed in grandeur and broadcloth. Mottoes leak out and dark truths seem to emanate from his presence: "Death is ever on his rounds. You may be the next victim. Young sisters and brothers, old father and mother are dependent on you. Death is a debt all must pay. A good man leaveth an inheritance. A wise man foreseeth the evil and shieldeth himself, but the simple pass on and are punished." These sentences pass through your mind, you know not how; and while you are lost in this atmosphere of dreadful truth, the prince descends from his chariot, and you feel like your deliverer has come. With cordial grip he takes your hand and tells the latest news of your best friends; knew your sainted mother, and your whole history, spiritual and financial; is surprised that you do not recollect him. He is the animal—the insinuating life insurer. Cotopaxi! Etna! Vesuvius! what are the fires that rage in thee compared to the fires that burn in this man's besom. Now streams from his throat red-hot words, fresh from his philanthropic heart, that burn your soul with conviction. Enthused, electrified, you stand immovable; such devotion, such love, such benevolence, eloquence divine, convincing arguments. You throw off your coat, expose your breast; he sounds your lungs; you are his till death; you are insured, and branded with a debt that death alone will erase. Good investment! Cast your bread upon the waters, and after *many days*. Great luxury, this, having your life insured. One sleeps so soundly when he knows that his wife and little ones are all provided for. Wife goes in rags now, children uneducated, father bent down; but after many days I shall die, and then mother and children shall revel in plenty. Oh, man! keen will be your chagrin in the other world, when you see a second husband reveling in that hard-earned policy. Avoyelles and the South is cursed by life insurance. It is the greatest imposition ever placed on an enlightened people. It takes all the money from the South to the North, paralyzes all industry and kills energy. The coming generation will curse us—children uneducated, starved, all for this life insurance. People in the South are too poor to insure; they are not able to have this luxury. A poor man has no right to assume such a debt; it is injustice to his children. Good investment! Yes, for the company. All premiums paid in cash; dividends paid in imagination; policy paid at the end of the law. I like Bishop Marvin's decided "no," but would advise stronger defense. When one of these life-and-death comes to you with his spurious and plausible arguments—strips for a fight—hurl these truths at him: Sixty per cent. of all policies are forfeited for non-payment of premium; fifty per cent. of all companies fail. The life of a policy is fifteen years; majority die in first three years. Too much money goes into these institutions; too little comes out. It is an imposition, a humbug, grinding the South to death. Talk with a man who is heavily insured; he will tell you behind the scenes. I know of not a single person in Avoyelles who has been enriched by this insurance, and all are impoverished. When will our people come to a just conception of this monster, sucking the life-blood from the South. Have I said too much? No, not half enough. The subject beggars words. Let the assured answer if I have put the case too strong. Who will insure us against insurance? for it is worse than fire and sword—the greatest evil that curses the earth.

For the Advocate.

Difficulties in the Way of Vocal Prayer.

My Dear Brethren: "Well begun is half done." Begin an enterprise right and you are almost certain to end right. Beginning this matter of oral prayer with enlightened views and correct feelings is the great crisis of the affair. If we can only get you started right we will anticipate but little difficulty thereafter. And here let me say, the responsibility of wives is often incalculably great. Suitable preparation on their part, accompanied with appropriate words of encouragement, is often a *sine qua non* with husbands in regard to family prayer. I wish I could gain access to the ears of all good wives on this subject, as in 1827, in Marengo county, Alabama, I gained a hearing with a newly-married couple by the name of Moore. They were young members of the church when they were married. Soon after marriage they commenced housekeeping, and I called to spend a night with them as a part of my flock. The subject of family prayer was brought up at an appropriate time and its great importance suitably talked over, and they were solicited to commence it as one of the first acts of housekeeping. I then turned to the youthful wife and said: "You have an important part to act in the erection of your family altar. By way of laying the foundation I will pray with you to-night and in the morning, but to-morrow night I will not be here. I will tell you how to manage the case. As soon as you dispose of your supper furniture, put the Bible and hymn book on the table and tell your husband that you are ready for family prayer." The suggested programme was carried out to the letter. On my next round I met Bro. Moore, who, with a smiling face and happy heart, said to me: "Bro. Jones, Mary did just as you advised her. Without saying a word to me previously she put the Bible and hymn book on the table, and said to me in her soft, sweet voice: 'We are ready for family prayer.' There could be no resistance; not the least hesitation. I went at it as a matter of course, and now family prayer is a fixed fact with us for life." O ye godly wives and mothers, put to a helping hand just here. Exert, piously and prudently, your almost resistless influence in the establishment of family prayer in your households. But, brethren, I must linger a little about this beginning point. Here lies your greatest difficulty. Get you started and things will soon begin to work easy. For your encouragement I will mention the terrible conflict and subsequent victory of a classmate of mine in my early days. Soon after I joined the church, in 1821, a worthy man and his wife also joined, to our great joy. He soon became greatly exercised on the subject of family prayer. It was an imperious duty required of him as the responsible head of his family. But he was naturally diffident, with a very limited education; and to make matters worse, several grown people, who were wicked, lived with him, and how could he pray before them? But it must be done somehow, or he would have an oppressed conscience, lead a sickly life as a Christian, and perhaps finally miss getting to heaven. He asked help of God; resolved he would try; fixed on that night to begin, and secretly said he would not go to bed without it. As he rose from the supper table he began to face his long gallery, saying to himself: "The next time I pass the door I will enter and propose prayer." But he passed and repassed a dozen times before he entered. Finally he noticed that some were making ready to retire for the night, and now with a quickened step and a sort of plunge he entered the door and said to his wife, "Betsey, let us have prayer," and instantly fell on his knees and prayed. The Rubicon was now passed. The last breastwork of the enemy had been assaulted and taken. He and his wife became the best of church members—exerted great influence through their long lives as Christians, and finally fell asleep in Jesus. More anon.

J. G. Jones.

Port Gibson, Mississippi.

A musical burglar—One who breaks into a tune.

Alphabetical admonition—A word to the "Ys."

For the Advocate.

Methodist College Commencements.

Mr. Editor: Some things of doubtful propriety, of evil tendency, are gradually creeping into the commencement exercises of some of our Methodist colleges. As Methodists we are professedly opposed to dancing in all its forms, to theaters, and to worldly amusements generally. To be consistent, we should scrupulously banish all such things from our schools. The welfare of the schools themselves, as well as consistency and a regard for the cause of religion, should prompt us to this course; for while many, even of our own members, are indifferent about these things, there are yet many who are not quite ready to forsake the old landmarks, and drift along on the tide of worldliness that is sweeping over the church. There are still many who desire to see the church pure in itself and in all its institutions. When, therefore, anything contrary to the spirit and genius of Methodism, contrary to our rules and usages, contrary to the plain teachings of the Bible and of conscience is introduced into the exercises of our schools or commencement occasions, it fills the hearts of such true friends of the church with sadness and painful solicitude. We are willing for the young people—and the old ones too—to enjoy themselves, to be cheerful, pleasant and happy. We are willing for our teachers and students to provide such exercises as will please and entertain their audiences. But we desire them to keep within proper limits. We are not willing for them to compromise the principles of Methodism and of Christianity. We desire that our schools may be fountains of purity, sending forth their streams to purify and gladden the land. We wish them to be trees of life, scattering their healing leaves and life-giving fruit over all the earth.

To this end, let all who have charge of our schools, and those who have authority and influence in the communities where they are located, put their heads together to banish the evils complained of, and never cease their efforts until not only the schools themselves, but, as far as possible, the communities in which they are located, are purged from these things, and surrounded by a holy atmosphere.

Such efforts are the more necessary just now, because there are some of our members who are anxious to over-ride some of our rules, and bring about such a state of things as will allow them to continue in the church and yet drink the cup of worldly pleasure to the full. Let us stick to our principles and make no compromise with the devil.

The above thoughts were suggested by some things witnessed recently at one of our commencements. The president of the institution assured us that he would endeavor to exclude such things in the future. But these things are not confined to his school, and we write this that those who have charge of our various institutions of learning may know what lookers-on think.

That God's richest blessings may rest upon all our schools, and upon those who have them in charge, is the earnest prayer of this

Looker-On.

The British and Foreign Bible Society made several vigorous efforts to introduce the Bible into Russia soon after the beginning of the present century; but the jealousy of the Emperor Nicholas prevented the accomplishment of their design. The present Emperor, Alexander the Second, on the contrary, favors the cause. The synod of the Greco-Russian Church has authorized the publication and sale of Bibles. Bible societies are forming and extending their activities to every quarter of the empire. A priest connected with a military school in St. Petersburg induced his students to form a Bible society, and now wherever they go they offer the Bible to the people whenever their other duties permit. In this way the gospel is becoming known from the German boundary to the uttermost confines of the Amoor and of China.

A straw will make an impression on the virgin snow; let it remain there but a short time, and a horse's hoof can scarcely penetrate it. So it is with the youthful mind. A trifling word may make an impression on it; but after a few years the most powerful appeals cease to influence. Think of this, ye who have the training of the infant mind, and leave such impression thereon as will be safe for it to carry amid the follies and temptations of the world.

Love wakes men once a lifetime each;
They lift their heavy heads and look,
And lo! what one sweet page can teach,
They read with joy, then shut the book;
And some give thanks, and some blasphemy,
And most forget; but either way,
That and the child's unheeded dream
Is all the light of all their day.

Angel in the House.

Which are the most seasonable clothes for all seasons? Pepper and salt.

The Christian Advocate.

THURSDAY, JULY 11, 1872.

THE FAVORITE CHILD.

BY THE AUTHOR OF "A WOMAN'S POEMS."

Which of five snowdrops would the moon
Think whitest, if the moon could see?
Which of five rosebuds flush'd with June,
Were reddest to the mother-tree?
Which of five birds that play one tune
On their soft shining throats, may be
Chief singer? Who will answer me?

Would not the moon know, if around
One snowdrop any shadow lay?
Would not the rose-tree, if the ground
Should let one blossom droop a day?
Does not the one bird take a sound
Into the cloud when caught away,
Finer than all the sounds that stay?

Oh, little quiet boy of mine,
Whose yellow head lies languid here—
Poor yellow head, its restless shine
Brighten'd the butterflies last year!—
Whose pretty hands may intertwine
With paler hands unseen but near;
You are my favorite now, I fear!

The Undeveloped Parables of Our Lord.

FISHERS OF MEN.

Every one who reads the New Testament attentively has remarked the absence in our Lord's teaching of sustained argument, and how his deepest truths were laid in words which presented pictures to the mind. The parable is so characteristic of our Lord's method with men—whose very life was a marvelous parable—that it seems as if he never opened his mouth to speak but there came forth some story, some scene which was real to men's eyes and ears, and made real to their spiritual sense by the spiritual meaning with which it was charged. Now, not to go too far out of the way in explaining a parable, I suppose one reason why it was the most common form of truth with our Lord lies in the fact that he, above all others called by the name of teacher, knew the parallel that exists between things heavenly and things earthly. He knew how the leaven worked in the loaf. He knew there was a law of God contained in it, and so, when he likened the kingdom of heaven to it, he was likening things which were really alike, and one was not merely a fanciful likeness of the other, as a cloud may be like an elephant.

The parables of our Lord are full of surprises to one who reads them devoutly. In this short paper I cannot do more than barely touch on the margin of the truths which are set forth in them. I have chosen the more modest task of bringing to the light some of the many likenesses between things heavenly and things earthly which are contained in the suggested parables, like the one that occurs in Christ's words when he called Simon Peter and Andrew, his brother, to give up their accustomed work, and attach themselves to him. They were "casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him."

We are looking for likenesses, and stop at the very first word—*call*. A man's occupation is his calling. The calling of Simon and Andrew was that of fishermen. Christ passing by called them to be fishers of men. Who called them the first time? Plainly, none but Christ himself, the Light which lighteth every man that cometh into the world. When we shut out heaven, and look only at this round world, as if it made itself and whirled itself through space, we say that because Simon and Andrew happened to be living by the Lake of Galilee, and their father was a fisherman, they also took to the same means of livelihood; but when, with the thought of a soul which the body cannot imprison, we rise into divine knowledge, we say that the Lord God who placed man in the Garden of Eden has taken thought of every being since, and by circumstance, by the voice of conscience, sometimes by a voice drowning all others, has led each child of his. So he calls each of these men first to be fishermen, and so he calls each one of us to be this or that in the society in which we live.

And note that it is by obeying God's call in lesser things we are made ready for after and higher calls. These men laboring at their nets were obedient to God's word to them, else they would not have been called by Christ, and would not so promptly have answered this second call. I will not meddle by guess with the earlier life of these fishermen, but take the lives of people whom I know, to illustrate this truth. Many a young man despises the calling which God has given him on the farm, in the workshop, and willfully turns to what he fancies a higher calling, when it is only his vanity that sounds an empty note, and a nonentity is the result; or, reckoning the ministry as the highest calling, he seeks an honor to which he has not been called, and the hands which might have honestly cast nets are dishonestly holding a sacred trust never committed to them.

On the other hand, there are lives patient endeavor, satisfied to do the meanest duty, and, doing it, are so [illegible] up by obedience that when the call comes for more public ministry and larger work, the fisherman's net is dropped, the mechanic's apron is laid aside; and the man who, by submitting to his appointed task, proved himself more than fisherman or cobbler or tradesman is now ready for the new call. Of such were Simon and Andrew. Their lives had not been wasted thus far, because they had done nothing which had given them the honorary title of Saint in the church's roll-call. Not merely that: the very toil of their lives, the very kind of work they had followed, had been preparing them for their calling as fishers of men. These hardy laborers, wonted to mighty labor, to unrequited toil, with habits of industry and patience formed in the hard school of a fishing life in Galilee, were thereby made ready when the voice of the Master was heard—"Follow me, and I will make you fishers of men." So that it was not merely a fanciful title given them because striving for souls might be likened to fishing, but there was a real likeness between their old calling and their new; and when they left their nets and followed Jesus they were acting out the great parable, they were transferring into the heavenly region, at the word of Christ, the life which seemed to have to do only with earthly things. They were still fishers, but were casting their nets for souls. Just so shall it be with the new heavens and the new earth: the eternal shall fulfill, but not destroy the temporal. Now these things are a parable.—*S. T. James, in the Christian Banner.*

A VOICE FROM INDIA.

FROM THE FOREIGN MISSIONARY OF THE PRESBYTERIAN CHURCH.

"Please send some one to read that wonderful Book."

Some time ago one of the Christian women in connection with the Cuddapah mission had occasion to go to a village among the mountains in the Cuddapah district. She had accomplished her business in the village where she had been sent, and was on her way to visit Nagama, a Christian woman of the farmer caste, the widow of a Reddy (or head man) of the village of Cherlopilly. As she was passing along she saw a woman of the Sudra caste sitting at the door of her cottage. She called to her in native style, "Ho, ho, who are you, from whence do you come, and where are you going?" She replied: "I came from Cuddapah, and I am going to visit Nagama at Cherlopilly."

The Sudra woman replied:

"Are you a Christian, then?"

"Yes, I am a Christian," was the reply.

"Can you read the Christian's book, and sing Christian hymns?"

"Yes, Ummah, that I can do."

"Have you your book with you?"

"Yes, I always carry that with me; I have it in my cloth."

"Will you read it to me? O, pray do. I am a lone woman in this wilderness, and know so little. I have heard something of this religion, and I long to know more; if you will stay awhile with me and read I will give you food, and you can stay in my house."

Croopa sat down on a mat and read to her the third chapter of John, and sang some Christian hymns, and when she had stayed some time she said: "Now I must go to Nagama."

"Well, then, I will go with you," said the Sudra woman, and putting away her spinning wheel and her cotton, she was soon ready to go. So these two went to the village of Cherlopilly, and came to the house of Nagama, who, when she saw them, rejoiced greatly, saying: "Salam, Ummah, salam, it is great joy to see you; please to sit down, and I will bring you food, and when you have eaten I will bring the precious book the lady gave me, and you shall read it to us."

The precious book was the Bible in Telugu, (the language spoken by ten millions of her majesty's subjects in South India,) which had been given to her on the day she was baptized. This good woman cannot read herself, but she keeps the book carefully wrapped up in a cloth, and when any one who can read calls upon her, she brings it out and asks them to read it to her. Until twelve o'clock that night did those good women sit up reading the book, singing and praying, and gaining all the information they could relative to the grand truths of the glorious gospel of the blessed God.

The "old, old story," yet ever new to us, was told in its simple style, and received in the spirit of a little child. And when from very weariness Croopa said she must give over, it was with the promise that she should in the morning read it again.

The next day she told them she must now go on her way home, as the time for which she had left had expired. They entreated her to stay, but as she could not do so, the Sudra woman dictated a note, which was to be given to Mrs. Porter. The note was as follows:

"I, a poor ignorant woman, living in this wilderness, where I cannot learn about Jesus Christ, ask you, kind lady, to send some Christian to me to read that wonderful book. I, what do I know? I have worshiped idols all my life. I cannot read, and if I could I have no books. Oh, kind lady, send some one to read to your poor servant!"

On returning, Croopa said: "Surely I never saw anything like that Sudra woman; she is hungering for the word of God. Pray send some one to read to her, and others in the village will come and listen to the good news. Nagama sends plenty salam, and hopes you will soon send some one."

This was a request not to be neglected, and accordingly arrangements were made to send a good woman—a true Priscilla, who was well fitted as a messenger of mercy to go and instruct them more fully in the gospel of Christ.—*Mrs. Porter.*

JUBILEE NOTES.

—Dr. Eben Tourjee has been Mr. Gilmore's man for forming the twenty thousand chorus.

—Carl Zerrahn is a great favorite. He often takes the lead, and is always greeted with applause.

—Madame Arabella Goddard's piano-playing is pronounced exquisite. Nothing, however, is made of piano music in the coliseum.

—Zerrahn, who is so great a favorite as a leader, is a Boston German. The Bostonians are hardly willing to allow that he was not bred at the Hub.

—Old Hamburg was sung as the closing piece on Wednesday, the nineteenth, with tremendous effect. To twenty thousand voices were added twenty or thirty thousand more in the audience.

—Johann Strauss, who creates a perfect furore whenever he appears, is a singular type of a man, acting intensely in everything he leads. Boston is almost delirious over the "Beautiful Blue Danube."

—The vastness of the assembly grows upon one more and more every day. Such a sea of heads, those half across the house reduced to the size of an apple, was never seen in a concert room before.

—Luther, Wagner, Handel, Mendelssohn, Meyerbeer, Abt, Verdi and lesser names furnished the music for the German day. Abt conducted his own famous song, "When the Swallows Homeward Fly."

—The scene which occurred on the entrance of the band of the London Grenadiers was repeated when, the next day, Kaiser William's Cornet Band, after playing the German national hymn, broke out in "Hail Columbia," followed by "Yankee Doodle."

—It is a great relief to find that there is nothing of the stifling sensation in the coliseum which one is apt to feel in a large assembly. The building is airy; the seats are not crowded; the aisles are broad; wherever you may be, you are not far from a great doorway.

—The New Yorkers are fearfully exercised over the Boston Jubilee. That anybody should sing, or have a name, without first having obtained liberty from the Gothamites is a bit of audacity for which Gilmore, Strauss and Lentner must be suitably punished. Provincial as New York is, we have no doubt that some day or other it will have a great Jubilee of its own.

—Johann Strauss is the rage of the ladies in particular. He is said, however, to have a great horror of their adulations, except when they are at concert distances from him. The story of his sending locks of hair clipped from a favorite New Foundland to certain noble Russian damsels who were "dying" for some memento of the great master is told with considerable glee among the gossip-mongers of the coliseum.

—Mrs. J. Houston West sang the Star-Spangled Banner with marvelous success. Unless Madam Ruderstoff does more than she has yet done, it would scarcely be a compliment to Mrs. West to compare her with the great English vocalist. Indeed there are several sopranos among the bouquet artists who only need a little more *physique*, or a smaller room, to snatch the laurels from the great women of the day.

—The coliseum has not yet been filled. To observe the vast crowds flocking thither from every quarter one would prophesy that the building would be filled to stifling. To his surprise, however, the galleries, holding thousands, are yet quite empty. We doubt if the building will ever be filled. The attendance, already immense, is larger every day, and possibly by the middle of next week, or by the time this falls under the eye of the reader, all the seats may be occupied.

—Madam Peschka-Leutner, as may be supposed, is the great favorite. She is young, large, almost magnificent in person. She sings with great strength, purity, evenness and deliciousness. She is heard in any part of the vast building, and is greeted with repeated storms of applause. Madam Lentner is a native of Vienna; has a life-engagement at the Leipsic opera, and can sing elsewhere only by permission. She is a soprano, her voice extending from the middle tones to G flat with the most perfect ease.

—The interior of the coliseum presents a magnificent appearance. The colossal paintings at either end, one representing music, and the other the genii of Peace and America, the long array of national emblems pendent from the nave posts, the festoons, painted valance running the whole circumference of the building, trophies, national legends, and the portraits of the great masters, and the *et cetera* of fresco devices, gratify the eye, and rather amaze the visitor when he calls to mind that two months ago not a stroke of work had been done in erecting this building.

—The handsomely decorated room devoted to the representatives of the press, under the south gallery, is one hundred and eighteen feet long, fifty feet wide, and is supplied with all the conveniences for reportorial labor. Mr. J. R. Osgood, of the well-known publishing house, is chairman of the committee on the press, and has won golden opinions from the whole swarm of Bohemians on the ground. Telegraphic and postal facilities are brought within this room, the mail being distributed several times a day, and sixteen operators being detailed for service.

—The coliseum is five hundred and fifty feet long, and three hundred and fifty wide. The height of the building at the sides is forty feet; at the center it is one hundred and fifteen feet. The ends of this marvelous structure are in effect heavy timber walls twenty-two feet in thickness. The galleries are seventy-five feet deep. Light is amply secured by eighty large windows above the first roof, which, with seven enormous turrets, afford abundant ventilation. There are twelve door-ways, each twenty-five feet wide, affording easy entrance and exit. Under the chorus amphitheater and the galleries are numerous and spacious rooms for all sorts of purposes.—*Interior, June 27.*

NIGHT IN A JAPANESE HOTEL.

As I was about to pass my first night in a Japanese house, I watched anxiously the preparations for sleeping These were simple enough: a mattress, in the form of a very thick quilt, about seven feet long by four wide, was spread on the floor, and over it was laid an ample robe, very long, heavily padded, and provided with large sleeves. Having put on this night-dress, the sleeper covers himself with another quilt, and sleeps—that is, "if he has had some years' practice" in the use of this bed.

But the most remarkable feature about a Japanese bed is the pillow. This is a wooden box about four inches high, eight inches long, and two inches wide at the top. It has a cushion of folded papers on the upper side to rest the neck on, for the elaborate manner of dressing the hair does not permit the Japanese, especially the women, to press the head on a pillow. Every morning the uppermost paper is taken off from the cushion, exposing a clean surface without the expense of washing a pillow-case.

I passed a greater part of the night in learning how to poise my head in this novel manner; and when I finally closed my eyes, it was to dream that I was being slowly beheaded, and to awake at the crisis to find the pillow bottom-side up, and my neck resting on the sharp lower edge of the box. During my stay in the country I learned many of its customs, mastering the use of chop-sticks, and accustoming my palate to raw fresh fish; but the attempt to balance my head on a two-inch pillow I gave up in despair, after trying in vain to secure the box and trying it to my neck and head.—*Pumpelly's Travels.*

SCOLD AND SCALD.—During an examination of the children of the Newcastle-on-Tyne Ragged and Industrial schools, the word scold occurred in a lesson, upon which the inspector asked the question:

"What is the difference between scold and scald?"

After a short pause, during which the inspector's eye glanced around the class, a little girl replied with eagerness:

"Please, sir, the one hurts with the tongue, and the other with hot water."

THE *Edinburg Review* relates an anecdote of M. de Sainte-Beuve. He once fought a duel. When the principals took their position it was raining hard. Sainte-Beuve had his pistol in one hand, and with the other hand he held up his umbrella. The seconds protested. "I have no objection to being killed," said he; "but as to being wet—no!"

CHARACTERISTIC BUT FALSE.—Writing from Rome, Dr. Cuyler says: On the front of a church near the Vatican is the lying inscription: "Let us come boldly to the throne of the *Virgin Mary*, that we may find grace to help in every time of need." But, thank God! the Bible is free in Rome.

RELIGIOUS INTELLIGENCE.

LIBERAL.—The Jews of Cincinnati propose to found in that city a great university for their fellow-religionists, and a wealthy Jew in Indiana has offered $10,000 for the object.

SCISM has made its appearance in the Greek Church. The Bulgarian Exarch, when officiating recently before a numerous congregation, studiously omitted the name of the Greek patriarch from the liturgy; and the Archimendrite afterward read the firman proclaiming the independence of the Bulgarian Church.

FROM Germany we have the important announcement that, in accordance with the recent vote of the Imperial Parliament, Prince Bismarck has informed the Federal governments of his intention of submitting a bill denaturalizing all German Jesuits. This would enable the police to expel every one of them.

VETERANS.—Three men and four squaws have been recently found living at San Yabee who distinctly remember the arrival of the founders of the mission at San Diego in 1769, and two of them helped in erecting its buildings. They are believed to be from one hundred and twenty to one hundred and thirty years of age.

THE SULTAN AND THE BIBLE.—Mr. Barker, agent of the British and Foreign Bible Society at Constantinople, has been favored with an interview with the Sultan, who received from him a copy of the Bible with much courtesy and apparent pleasure, and ordered his chief chamberlain to show him everything in his beautiful palace.

IN DEMAND.—The trustees of the Baptist Theological Seminary at Greenville, South Carolina, having resolved to remove its location, requests have been received from Atlanta, Chattanooga, Nashville, Memphis, Louisville and Russellville, each competing for it. A committee of seven has been appointed to investigate and decide upon the location by August.

A PRACTICAL TEST.—A striking connection between the prevailing religion of a country and its general morality is shown in the fact that in England there is one murder for every 178,000 inhabitants, in Holland one for 163,000, and in Prussia one for every 100,000, while in Austria there is one for 57,000, in Spain one for 4,113, in Naples one for 2,750, and in Rome one for every 750. In London there are four illegitimate births for every 100 legitimate, in Leipsic 20, in Paris 48, in Munich 91, in Vienna 118, and in Rome 243!

CHURCH CONTROVERSIES IN FRANCE. Dispatches from Paris announce that the Synod of the National Reformed Church of France, now in session in Paris, has just passed through an unusually animated discussion, which resulted in a schism of the church. M. Guizot, the leader of the Orthodox party, maintained the authority of the Scriptures, while Rev. M. Coquerel, who is at the head of the Liberal party, justified certain divergences in respect to the divinity and resurrection of Christ. The Liberals, demurring at the action of the Orthodox majority, withdrew from the synod. M. Edmond de Pressense had prophesied a division between the Evangelical and Rationalistic parties before the synod met.

SEVERE WORDS—BUT TRUE.—Dr. Dollinger, than whom no one in Europe or America is better qualified to pass appreciative judgment upon the Roman Catholic Church, declares in the last of his lectures at Munich that "the papacy is based upon an audacious falsification of biblical history. A forgery in its very outset, it has, during the long years of its existence, exercised a pernicious influence upon Church and State alike." Of the Jesuits Dr. Dollinger says: "Their very breath is more deadly than pestilence. To Germany especially they have proved a worse enemy than the Turk and the Hun. They plunged this country into the Thirty Years' War, which destroyed two-thirds of its inhabitants, and left it weak and divided against itself for a couple of centuries."

UNITED PRESBYTERIAN.—The report of the board of church erection contains the following: The board closes the year greatly encouraged. Twenty churches have been assisted, more or less, and $18,532 have been paid. The receipts for the year ending April 30 were: From presbyteries, $8,301.27; for the loan fund, $9,034.04; special contributions of congregations, Sabbath schools and individuals, $1,593.84. Total, $18,929.15. $2,235 have been paid out during the past month. The Assembly, after carefully considering the work to be done the coming year, has asked for it $30,000—the same amount as last year. That is at the rate of forty-two cents per member—a small sum to each one, but in the aggregate a sum that will do a good work.

GREAT SUCCESS.—Dr. Butler, in his *Land of the Veda*, gives a summary view of the success of the gospel in India. He says: "The number of places in which the gospel is now regularly preached by missionaries or native preachers, in twenty-three different languages, amounts to over eight hundred. Seven hundred and seventy-two churches reported a membership last year of 70,857. The number reported as belonging to Christian communities was 273,478, while the number in regular attendance upon public worship and the Sabbath schools is supposed to be about 350,000. In the past ten years the number of native pastors has increased from 183 to 406; the increase of church members has been more than forty per cent.; and of pupils in schools, from 96,574 to 137,326. The native offerings last year amounted to over $40,000; and English residents in India, who have the best opportunities for judging of the character of the work, gave over $150,000."

IN BRAZIL there is a clashing between Masonry and Ultramontanism, and the old financial disputes of the former body have been sunk to make common cause against their enemies, the Jesuits. The Fusionists have published an eloquent manifesto, setting forth the Masons as Christians, citizens and Catholics, and giving a full *expose* of the motives which have led them to take up the cudgel against Ultramontanism. Leading Masons are struggling for schools, independent of clerical rule, and the means of affording entirely secular educations to the masses are under serious consideration. The clericals, on their side, do not give ground in the least, but in press and pulpit put in their hardest blows to these treasons and heresies. In one parish the priest has been preaching violently against "excommunicated and infidel Masons," and posted a decree refusing them admission to the church or to accept them as godfathers in marriage or baptism.

LIBERIA.—Rev. D. Ware, one of our missionaries among the natives, says of his field: "The Little Cape Mount country lies between Grand Cape Mount and Cape Mesurado, and nearly midway, having a bold and beautiful stream running through it in a southerly direction, which is navigable for large canoes and row-boats for more than forty miles, coursing its way far up among the Golahs. The people are mostly Veys and Deys. The country, having been free from wars for many years, is thickly populated. The chief, with whom I am residing, and who invited me here, was formerly a very notorious ring-leader in most if not all of the wars which formerly distracted the country; but an expedition under President Roberts, in 1853, captured him and took him to Monrovia, where he was imprisoned. Since his release he has been one of the tamest and most submissive of men. He is now an old man of about seventy years, throws open his doors for preaching, and wishes his children instructed in letters and religion. His influence and authority are very extensive, and he pledges them in favor of our mission work.—*New York Christian Advocate.*

MEXICO.—The history of missions scarcely presents more striking and wonderful triumphs of grace than have recently been witnessed in Mexico. The June number of the *Christian World* gives a full account of these triumphs. We quote the following: "Surely every Christian's heart should be overwhelmed with gratitude, and inspired for new effort in helping forward this good work, by the consideration that more than fifty evangelical congregations of regular stated worshipers have been gathered, several of which have been organized into churches under the title of the 'Church of Jesus;' that prominent Romish priests, hopefully converted, and scores of other native helpers, are now actively laboring for the spread of the pure gospel; that two of the large edifices in the City of Mexico are held by Protestants, and weekly used for Protestant worship; and, to crown all, that four hundred converts from Rome have been seen sitting down together in one of these ex-papal churches, and partaking of the Lord's Supper, as administered by Bro. Riley and by four ex-priests; and all this accomplished within three and a half years, under the superintendence of one man, whom God qualified for the work, and whom our society was privileged to commission for its execution. We cannot forbear here quoting again a brief extract from the recent voluntary and honorable testimony of Rev. Dr. Ellinwood, of the Presbyterian Board, concerning this work: 'Disinterested and impartial American residents in the City of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. * * * In no country have as great results followed so small an outlay of effort.'"

FLOATING CAPITAL.—The heiress bathing at Long Branch.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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FRATERNAL RELATIONS.

The *Methodist*, quoting a part of our article on the action of the General Conference at Brooklyn, comments as follows:

This is a very one-sided view of the facts of the property question. The Church South is now in possession of many of our churches and a school property, within the borders of the old Baltimore Conference. Our estimate is that Southern Methodists have more of our property than we have of theirs. It would have been wise to try to find some basis of agreement satisfactory to both sides.

But in its previous issue the *Methodist* looks upon the failure of the General Conference to meet the property question, and to provide for its settlement, very much as we do. Referring to an editorial in the *Central Methodist* of Catlettsburg, Kentucky, the *Methodist* stands upon our own ground so far as the property matter is concerned. It says:

Church property questions must first and foremost be equitably settled. We cannot hope for fraternal relations while each church is in possession of the other's goods. A schedule must in time be made of the number and value of churches, parsonages and schools originally erected for our use, and subject to the rights of our General Conference as patron, now in the hands of Southern Methodists. A similar schedule should be made of Southern Church property now in our hands. No changes can be effected in the legal status of all this property by the resolutions of either General Conference; but agreements can be entered into looking to the continuance of undisturbed possession where such continuance is deemed best for both parties. At all events, the parties should meet, consider the facts, and try, as good Christians, to find some basis of settlement.

We regret, therefore, for many reasons, that the part of the committee's report which contemplated the settlement of property questions was not adopted. Fraternal messages will not go very far so long as an irritating controversy is neglected. If the facts are disagreeable to face, so much the more important is it to face them. We fear that our General Conference has made a mistake, but shall hope for the best.

We, in common with many others, North and South, thought the refusal on the part of the General Conference to take any action on the subject of property in dispute revealed an animus not altogether fraternal. It is but fair, however, to give an explanation of the matter by the *Central Christian Advocate* of St. Louis. The *Central* says:

The papers of the Church South publish the report of the committee, and generally they have reproduced the report of the speeches printed in the *Daily Advocate*. In every instance that has come under our observation, there has been regret that the part of the report which referred to the adjustment of our church property difficulties was withdrawn. The failure to pass this is clearly in the way of the resumption of fraternal relations, without some sufficient explanation of the cause of the failure can be made. Indeed, in one or two instances the suspicion undoubtedly exists that there is a lack of sincerity, and the opinion is ventured that the offer of fraternal relations is valueless so long as it stands by itself. This may be taken as the view of the press; and when we examine the printed proceedings, as they appeared in the *Daily Advocate*, their only source of information, we do not wonder that an entirely wrong view has been taken of the intention of the Conference when it allowed the committee to withdraw their report.

The proposition to appoint a joint commission to adjust all the church property cases was first proposed, if we mistake not, by the late editor of this paper, Dr. Crary. It was heartily seconded by all our church papers. It was the will and intention of the people in all sections that a proper effort should be made to heal all these differences. The report of the Committee on the State of the Church bears unequivocal testimony on this point. We can assure our editorial brethren, and through them the church they represent, that the object in withdrawing the part of the report relating to a joint commission was that the offer of fraternal relations should not be in any way complicated by the introduction of secondary questions. The understanding was that the subject would receive attention and appropriate action when the report of the committee appointed by the former Conference, on union with the other churches, should be called up. The following day was the last of the session, business was hurried, only the most important papers in the view of the secretary were taken up, and no mention was again made of the report.

We greatly regret this, for we are confident that the General Conference intended to tender all that the press of the Church South regards as important in securing fraternal relations. There was no disposition to evade or ignore any just and proper demand. We mean by this tender, the healing of old wounds. We offer and desire a Christian fellowship such as the love of Christ and the interests of his church teaches.

No matter how it came about, the first step toward fraternization was not taken at all. The delegation was ordered, while its way was left hedged up and obstructed by this most serious hinderance. Fraternal relations, if they mean anything, mean mutual good will and Christian fellowship, and in the formal recognition of these relations there is implied approval and indorsement of each other. We see no road to so grave a consummation but by such preliminary measures and declarations as shall make both parties satisfied with each other as to their spirit, polity and real intentions of kindness and brotherly love. It is because with us fraternal relations mean something more than a hollow and politic declaration having ecclesiastical ends to subserve, that we would have all obstructions honestly dealt with at first. Our "God speed" and theirs must be no sham, but hearty and true. If we are to shake hands and make up, and if we are to forgive and forget, and to live henceforth as brethren, let the good work be thoroughly done. That these fraternal overtures have been pressed forward by our Northern brethren more for the advantage of their much-boasted of work in the South, than in the interests of our common Christianity, is perhaps an unwarranted suspicion.—Certainly many who voted for the measure did not look upon it in that way, but it is nevertheless open to this construction, and all the more so because the property question and the so-called "by-gones" were so carefully eliminated from the whole discussion and the final report. When the churches are ripe for this measure of brotherly love it will be easily effected. Until then our course is plain to go on in the great work to which we are called, doing justly, loving mercy, and walking humbly with God. Without the fraternal recognition of any other branch of Methodism on earth, we have stood to our post, and "witnessed a good profession," the fruits of which are now manifest in one of the purest and most prosperous churches in the world.

We regret that we were unable to attend the commencement exercises of the Peabody Normal Seminary of this city, which took place on the second instant.

A correspondent calls our attention to a paragraph in the *Picayune* of the fourth instant. The paragrapher speaks of the heated term in New York, and makes some very vulgar and irreverent allusions to "the Miltonic Hell." It is, however, only an expression of the trifling and thoughtless skepticism which largely prevails in reference to the inspired declarations concerning the perdition of ungodly men. It is a sad comment upon the frivolity of the times that such unseemly flings at the most solemn facts of divine revelation should be tolerated in a respectable journal. The existence of the devil and the future punishment of the wicked have become things to simper over, and to be worked up into witticisms for the relish and delectation of the public. The Bible is treated with about the same respect that is accorded to Gulliver's Travels, or to the adventures of Baron Munchausen. If this disposition to sneer at the most serious teachings of the gospel were confined to the writers of occasional newspaper squibs, the matter would have but little significance. It is far otherwise, however, and what we read so offensive to the religious feelings, is only a symptom of a widely prevailing spirit of recklessness and doubt. If these infidel sentiments were generally unpopular, and calculated to alienate patronage, they would seldom find expression in the columns of a secular paper. We doubt whether the editor-in-chief or the publishers of the journal alluded to, sanction such breaches of good taste and morality as those of which our correspondent complains. It is charitable to suppose that these dead flies have fallen into the ointment unawares. The note of our correspondent may speak for itself, only observing, by the way, that if the Advocate were to undertake to lash all the shameless panderings to depraved appetites and tastes, found in the secular journals and out of them, its columns would have to be enlarged, and devoted exclusively to this one thing.

Mr. Editor: Is it not about time the religious press should rebuke the coarse and gross assaults of this paper upon holy things? Is such low ribaldry as this to be thrust into the faces of Christians in New Orleans, by the papers they support, without a word of protest? Is not silence almost tacit approval of these infidel utterances, thus repeated from week to week, almost from day to day? Will not the Advocate lash, as it deserves, this shameless pandering to depraved appetites and tastes?

COMMENCEMENT AT GREENSBORO.

BY BISHOP KEENER.

Mr. Editor: Having a family interest in the Southern University, I determined to be about on the important occasion of its annual commencement. To be seen, merely seen, on the right side is important, and it was pleasant to find oneself on the platform yesterday, in company with so many members of the Alabama Conference. When such men as Drs. Summers, Hamilton, Mitchell, Cotton, Mark Andrews, Cox, Richardson, Rush, and President Andrews bring to the support of a cause their will and presence, it is no ordinary guarantee of complete success. But if you add to this the able civilians—planters, merchants and professional men—who are in its board of trustees, it secures the whole beyond contingency.

The society and alumni addresses on Monday and Tuesday constituted a facade of admirable finish to the solid, graceful creation that rose, speech by speech, in sight of an appreciative audience on Wednesday.

The orations by the graduating class were: Education of the South, by Alonzo Culpepper, of Wilcox county, Alabama; The Conqueror Conquered, by Alex. Powe, of Winchester, Mississippi; Unity of Truth, by Robert T. Nabors, of Columbiana, Alabama; Character, by David M. Rush, of Sanford county, Alabama; The Human Mind, by N. R. Lindsey, of Cherokee, Alabama.

The quality of these orations reflected much credit on the faculty and the University. With no little pride we contemplated the actual yield of this Southern harvest, and felt more than ever persuaded that Methodists of the South who send their sons northward, eastward or elsewhere, to be educated, do a wrong to their own firesides and often to their own communion. It is the duty of our people to retain the wealth of brain and heart which God has placed under their control, and not suffer it to be turned in other directions—I do not say dissipated or destroyed. It is the sin of our church, among other shortcomings, that parents are spending on themselves in speculative forms, in reckless life insurance investments and fancy stocks, the money that ought to be used now upon their sons and daughters, in giving them a sure foundation of sound religious and mental culture, such as can be had at *our own* institutions. The very large proportion of five-sixths of the young men here are members of our church. This is a healthful sign.

In view of the work being done in behalf of young men and ministers' sons free of tuition, the church of Alabama should respond to the call of President Andrews, and raise promptly money to repair the buildings and settle all arrearages. The current expenses of the past year have been kept within the current receipts. The same will be done next year. An endowment of $100,000 would secure eight professorships and fix this college firmly as an engine for Christ. Baltimore ground-rents have been good investments for fifty years, and will be for the next hundred.

Dr. Winfield, of Arkansas, was present and contributed no little to the common strength and joy of the occasion.

Departments of law and medicine and a biblical chair have been added to the former facilities of the University, and constitute no ordinary claim upon the patronage of the Methodist public.

July 4, 1872.

HOMER COLLEGE.

Mr. Editor: The commencement exercises of Homer College, Homer, Claiborne parish, Louisiana, took place last week. The annual sermon was preached by Rev. T. J. Davidson—a very profitable and appropriate discourse from the text: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The examination of the various classes, in their literary and scientific studies, gave great satisfaction to all who witnessed it, and was very creditable to the faculty and the pupils. The debate by the young men of the Polytechnic Society indicated no ordinary degree of intellectual ability; and it gives us great pleasure to state that among the most promising of these young men were the oldest sons of two of our Louisiana preachers. The address on commencement day was delivered by Mr. John H. Chapell, of Lisbon, Louisiana, a step-son of Rev. Samuel Armstrong, of the Louisiana Conference. The theme of this address was happily chosen, and its treatment was masterly; it was full of vigorous thought and apt illustration and poetic conception; and the rhetorical embellishment and elocutionary rendering indicated the student and the man of talent.

The Board of Trustees was convened on Tuesday, at noon, in the spacious library of the college. There was a very full attendance—all the clerical members of the board and nearly all of the lay members were present. It was felt by the friends of the college that a crisis had come in its history demanding immediate attention. There had been a heavy falling off in the attendance upon the college, and the citizens of Homer were not giving it that support which such an institution ought to command from the locality; and then debts were accumulating, and some of them pressing for payment. President Cobb presented his annual report to the board on the first day of its session; it was a very able document, giving a complete insight into all the affairs of the college, pointing out what was needful to be done in order to make it a power in Methodism and in the South; he dwelt upon the difficulties it had been encountering—tribulations through which it was yet passing—but, nevertheless, he gave abundant reason to show that the outlook of the college was really encouraging. Hand and head and heart of Bro. Cobb are in Homer College; he is ready to make any sacrifice of ease and purse and personal welfare to make the institution a success in the grand mission he marks out for it. The report of the agent of the college, Rev. T. J. Upton, gave hope of his success in raising an endowment fund of $25,000 by the end of the present year; more than two-thirds of same was already subscribed. After a patient examination into all the affairs of the college, the Board of Trustees became well satisfied that if the Methodist Church in north Louisiana will rally to the support of Homer College it can yet be made one of the most prosperous institutions of learning in the South. The college has certainly great capacity for educational usefulness, and its president is worthy the fullest confidence of all who have sons to educate. The board was able to make some provision for the liquidation of the debts of the college, and an economical management was adopted, securing it from any increase of indebtedness. Much was accomplished by the board, we are satisfied, in restoring the college to local favor; and this, together with the efforts that are to be made to bring the college into notice among the Methodist families of north Louisiana and elsewhere, as also the number of applications already for admission into the college next term, gives us to hope that the college is about to enter upon a highly successful career.

There is no reason why Homer College should not be a great success. It is the only institution of high grade within a radius of hundreds of miles; it has a large, substantial building, well adapted to college purposes, with spacious grounds attached; it is situated in a high, well-watered country, where the climate is healthy and salubrious, where fruits and vegetables of all varieties are grown in rich abundance, and where the society is moral and cultivated. It has a splendid apparatus for the illustration of science and philosophy; it has a constantly increasing library of the most valuable works; it has a president of acknowledged ability as a scholar and a teacher—a man eminent alike for the purity of his piety and the profundity of his learning—a man who, in his zeal for the religious and intellectual culture of his pupils, and for the elevating influence he has upon them, bears strong resemblance to the celebrated "Head Master of Rugby." Let the Methodists of north Louisiana at least rally to the support of Homer College by assisting in its endowment, and by sending their sons thence for education, and this same Homer College will rapidly rise to a high degree of success, will be an honor to Methodism and to the State, and will be a fountain of richest blessing, both religious and intellectual, to our rising generation. J. W.

June 21, 1872.

WHITWORTH FEMALE COLLEGE.

Mr. Editor: The education of our daughters is now of first importance. Formerly some thought it a matter of taste if they could atone for educational defects by an ample dowery. The school laws of Mississippi are unfriendly to education. Parents must see to it that their children are not snubbed by this trick of the State. They must look out for good schools and good education. Fortunately Mississippians have one such female school in a flourishing condition, in a healthy location, accessible by rail, good buildings, beautiful surroundings, and ably managed by a president and faculty fully competent for the work they have in hand. Of course I mean Whitworth College for young ladies, Brookhaven, Mississippi.

We were present on the twenty-third, twenty-fourth and twenty-fifth instant, as much as an untimely attack of chills would allow, and witnessed the examinations for several hours—enough to satisfy us of the ability and fidelity of the president and faculty of the college and progress of the pupils. We saw somewhat of the internal management of the college. The president's even balance everywhere leaves you in doubt whether he is the greater teacher or disciplinarian. Order reigns everywhere. President Johnson's household all understand that with him no means *no*, and yes means *yes*; hence quietness and kindness are as prevalent as good order.

Why are our people at a loss for a first-rate place to educate their daughters? Why does not New Orleans send her daughters to Brookhaven by the score? Let Whitworth flourish as she deserves. Let all the people say so.

Truly yours, W. P. Barton.

Black Hawk, Miss., June 29, 1872.

THE SEED-SOWER.

There is no axiom more often demonstrated in the natural world than that expressed in the terse language of an inspired apostle, and upon which hangs the mighty and fearful truths of retribution: "Whatsoever a man soweth, that shall he also reap." The great Teacher, using the same idea, puts the forcible question: "Do men gather grapes of thorns, or figs of thistles?" Thus the teachings of Christ and the apostles interlock and verify the same truths.

To sow is a matter of faith as well as labor. It is prospective in its results. Did a man not expect to reap, it would be superlative nonsense for him to sow. Nature is full of analogies setting forth scriptural truths. To sow natural seed, the soil must be carefully prepared. The process is fallow-ground plowing—pulverizing the soil, opening the ditches and water-furrows; then the seed is deposited with the hand of care and watched with the eye of faith. This finds its counterpart in the spiritual world by the deep breaking up and pulverizing work of the plow-share of God's word, as by the Holy Spirit it cleaves the heart, awakening, quickening, softening. Thus the good seeds of truth are lodged in the mellow soil of the heart, and there nurtured by generous and auspicious seasons. In the natural world the eye of expectancy observes the delicate spire shooting forth; hope looks forward to an abundant harvest; diligent cultivation is bestowed. Other noxious and spontaneous growths soon conspire against this newly-deposited seed; they are quickly and carefully removed. Day by day the plant assumes strength, and becomes more formidable in its conflict with the noxious weeds, until by diligent and faithful culture there appears "the stalk, the blade, and the full corn in the ear." So the seeds of pious truths deposited are watched by faith's discerning eye, until germination is observed, and presently the buddings of piety. As in the natural, so in the spiritual, the noxious weeds of sin would choke the word. There is a conflict, sore, of evil and good, but by faithful and diligent culture ("watching unto prayer") the weeds succumb, the beautiful germ and shoot of religion is clearly discerned, flourishes, and goes "on to perfection."

The golden harvest greets the eye and nods in waving welcome to the joyous reaper, reminding one of that beautiful sentiment expressed by a youthful bard:

"'Twas an eve of autumn's holiest mood;
The corn fields, bathed in Cynthia's silvery light,
Stood ready for the reaper's gathering hand,
And all the winds slept soundly."

Christian reader!—whether minister or layman—to you the command is: "Sow in the morn thy seed; at eve hold not thy hand." To which our very souls respond in that verse-prayer by the founder of Methodism:

"O multiply thy sowers' seed,
And fruit we every hour shall bear;
Throughout the world thy gospel spread,
Thine everlasting truth declare!"

T. B. W.

New Iberia, July 4, 1872.

We have received the annual catalogue of Verona Female College. This institution is located at Verona, Mississippi, and under the presidency of Rev. Dr. T. C. Wier. A high degree of prosperity has deservedly attended the past session.

On Wednesday the nominations had not reached us. Everything indicated that the Cincinnati platform would be adopted, and that Greeley and Brown [illegible] be the nominees.

For the Advocate.

CAMP MEETING.

Mr. Editor: The camp meeting problem has its solution in tarpaulins, a few "greenbacks," some muscle, and a few consecrated Christian men to properly mix and apply the ingredients.

For many years Zion has been suffering. Her blood has been vitiated by the poisonous gases arising from gas-lights, cushioned pews and organ wind. Our children have been fed upon gum-drops and sugar-plums until it is distressing to the flesh to kneel squarely. The camp meeting will prove as the "balm of Gilead" to restore. It is a famous place to teach ministerial brethren not to despise the gifts of one another, and to feel the burden of souls, and that "that which is to be done must be done quickly." It is refreshing to see how intensely interested for the salvation of souls some men and women become at a camp meeting, who at home apparently feel no concern.

When a Bishop Keener is found at the altar-railing, kneeling beside the penitent sinner, pointing the trembling one to Jesus, not considering for one moment whether or not the contact might soil the outer garments or offend some stickler for the dignity of the Bishop's office, others in humbler positions may safely follow.

The money, time and labor expended upon the Biloxi camp ground has been wisely invested. A fire has been kindled there that will blaze all over Mississippi, Alabama and Louisiana. Thousands of souls will in the great day praise God for the faithful gospel sermons, prayers and songs of that meeting. Already other camp meetings are projected upon the self-sustaining plan.

Will the tarpaulin man publish his place of business and terms in the Advocate? It will pay.

Brownsville.

DEATH OF MRS. ALFRED BATTLE.

Mrs. Millicent Bradley Battle, wife of Mr. Alfred Battle, died in Tuskaloosa, Alabama, June 23, 1872. This announcement will sadden the hearts of many ministers, who have enjoyed the bounteous hospitality of her house, which has been a preachers' home for more than forty years. She was born in Maryland, January 29, 1804. Her father was Benjamin Bradley Beall; her mother's maiden name was Mary Marshall. At the time of her birth her parents were members of the Protestant Episcopal Church, in whose communion she was accordingly baptized. She was removed to Georgia when about five years of age, and resided in Warrenton, where her father died. In 1822 she was removed to Tuskaloosa, Alabama, where, March 4, 1824, she was married to her honored and now deeply-distressed husband. Before they became members of the Methodist Church their house was opened to the itinerant preacher, when he had no other place for the soles of his feet. They received the prophet in the name of a prophet, and they have received, and shall receive, a prophet's reward. They became acquainted with the sainted Dr. Kennon, when he was presiding elder on the district which embraced Tuskaloosa, and at a camp meeting at which he presided they were converted and received into the Methodist Church—as was also her venerable mother, whom we remember with great satisfaction as a holy matriarch of the church. Sister Battle suffered greatly, and for a long time, with consumption; but she was patient, resigned and cheerful. She expressed herself as fully prepared for her change, which she welcomed as a happy release.—*Nashville Christian Advocate.*

According to Archdeacon Fuller, of Toronto, it costs the people of China $100,000,000 a year to support their religious institutions, and they waste no money in missionary enterprises to convert the heathen of America, who spend a comparatively small sum in furtherance of their faith. There is a report that the Baptist preachers in Japan have already converted the Mikado. (?)

Greatness of London.—The population, according to the last census, is three million eight hundred and eighty-three thousand and ninety-two. This vast multitude is more than the combined population of New York, Philadelphia, Brooklyn, St. Louis, Chicago, Baltimore, Cincinnati, Boston, New Orleans, San Francisco, Buffalo, and Alleghany City, Pennsylvania.

Among the literary curiosities in a library at Southampton, England, is an old Bible, known as the "Bug Bible," printed by John Daye, 1551, with the prologue by Tyndale. It derives its name from the peculiar rendering of the fifth verse in Psalms xci, which reads thus: "So that thou shalt not be afraid of any bugs by night."

With the majority of mankind, forgiveness is but a form of forgetfulness.

Married.

At the residence of Dr. William Lamkin, on the third of July, 1872, by the Rev. H. P. Lewis, Samuel L. Stewart and Miss Alice C. Quin, all of Pike county, Mississippi.

At the residence of the bride's father, July 3, 1872, by Rev. J. D. Adams, Mr. John Monroe to Miss Emma L. Schroeder, all of New Orleans, Louisiana.

Obituaries.

Mrs. Rebecca F. McGowin, daughter of John S. and Abigail R. Moore, was born March 1, 1840, in that part of Conecuh county, Alabama, which is now included in Escambia county. When about eighteen years old she was married to Jacob L. McGowin, and joined the Methodist Church South, of which she remained a member till she died, which happened on the thirtieth of November, 1871, near the place where she was born. She left a father and mother, brothers and sisters, husband and four little children to mourn her sudden and unexpected death. She was noted for her hospitality in connection with the church, and for her devotion to the interests of the Sabbath school. When she and some others labored with one mind and heart for the Sabbath school, the work went successfully on, and we trust lasting good was accomplished. Many friends mourn the sudden death of Sister McGowin. May God sanctify all to our good.

W. G. PEBRY.

Thomas Cato West, son of the late Charles West, of Jefferson county, Mississippi, departed this life, at his residence in said county, on the eleventh of April, 1872, of meningitis, in the fortieth year of his age.

He joined the Methodist Episcopal Church South in his nineteenth year, and continued a devoted, zealous and faithful member thereof. He served the church as steward, class-leader and Sabbath school superintendent. He loved the church and her doctrines, was familiar with its history, and was always ready to defend her teachings and polity. He was a modest, retiring man—had to be urged to the discharge of public offices—but was always reliable and faithful. He lived a religious life; the family altar was never forgotten. He was truly an exemplar of piety, exhibiting in his daily walk those noble virtues of "forbearance, brotherly-kindness and charity"—that charity "which thinketh no evil, and is not easily provoked." His death is, as we think, a great loss to the church, and a still greater loss to his family. He left a wife and three children. But with our brother

"Hope has changed to glad fruition,
Faith to sight and prayer to praise."

B.

Dr. Benjamin F. West, son of the late B. F. West and Mrs. Gabriella J. Tilden, now of Jefferson county, Mississippi, departed this life on the seventeenth of February, 1872, in the twenty-ninth year of his age, from the lingering effects of pneumonia.

Soon after graduating in medicine, at the University of Louisiana, he was urged to accept a general life insurance agency, for which his pleasing and courteous manners and marked ability in that line eminently fitted him. In the discharge of his agency he contracted the disease of which he died.

Dr. West, when a mere youth, entered the Confederate service, and served faithfully as a private and as an officer until the end of the war. His last service was as aid to his brother-in-law, General Thomas P. Dockery, of Arkansas.

He was always a good boy, and was of a religious turn of mind. He was reared by a kind, devoted and pious mother, to whom he was more than usually attached. Being of a very affectionate and warm-hearted nature, he loved his relations and friends devotedly. It was pleasant to hear him speak of his mother, and still more so to see and know how he honored, loved and revered her. He was a member of the Methodist Church, and gave ample evidence that his early teachings were not lost on him. He expressed himself prepared to die, and seemed only to regret leaving his widowed mother.

"Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

B.

Rev. Francis M. Boynton, a local preacher and practicing physician, died in Shreveport, Louisiana, on the twentieth of June, 1872, after a very brief illness. He was born in Monroe county, Georgia, in September, 1823; he was religiously trained in childhood; he was converted and joined the Methodist Church in his twentieth year, and during the following year was licensed to preach. He entered the Georgia Conference in 1854, but on account of throat disease was obliged to seek location in 1863. He then studied medicine, and became a very successful practitioner of the homeopathic school. In 1864 he, with his family (for he married in 1855,) moved to Henderson, Texas, where he practiced medicine, and preached as much as his throat would allow, until November, 1871, when he removed to Shreveport, Louisiana, since which time he has been living in our midst, preaching occasionally, and was gradually working into a good "practice" at the time of his death. He was taken sick with congestion of the stomach, and died in a few days. Bro. Boynton was a very exemplary Christian in his daily life; he enjoyed the utmost confidence of all who knew him. As a physician he was skillful and learned; as a preacher he was clear and logical and philosophical. When he found that his sickness was unto death, he expressed himself ready to depart, saying: "Let the will of the Master be done!" We may write upon his tomb: "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Our deceased brother leaves a widow and two children, with whom we all greatly sympathize in their sad bereavement.

J. W.

Died, near Hayneville, Lowndes county, Alabama, April 16, 1872, after a long and painful illness, Mrs. Ellen Sherman.

Thus has passed away an entire family, she being the last to go down into the grave. There now remaineth none of her father's household.

Her early raising was amid Christian influences, as all of her father's family were exemplary members of the Methodist Church. Her own walk through life is said to have been most exemplary and consistent. In the community where she had long lived, every one with whom I talked in reference to her Christian character gave the same report, and all agreed in saying: "She was a pure, humble and devoted Christian." She was much attached to her church. Circumstances which she could not control had prevented her from attending with any regularity the church services for several years past; yet she labored to keep near the cross. Her Bible was her constant companion by day, and for some months before she died she managed to have from three to six chapters read to her at night. We feel assured that she rests in Jesus.

Sister Sherman was born in Washington city, District of Columbia, April 13, 1813; was married to William D. Sherman September 7, 1834; professed religion and joined the church, in Philadelphia, in 1819; and now, after spending more than half of her life in the church militant, she has gone to join the church triumphant.

H.

Thomas Eatt was born in Cambridgeshire, England, in 1824, and came with his family to America in 1851, and stopped in New Orleans. Soon he had to bury his wife, who died with yellow fever.

In 1853 he moved with his children to Yazoo City, Yazoo county, Mississippi. In the fall of 1860 Bro. Eatt was happily converted to God at a camp meeting held at old Zion, Yazoo county, Mississippi. I shall never forget the time when he received the blessing. There are but few men of the nerve of Thomas Eatt. When he said he had religion, he never doubted it afterward; in fact, all the world, the flesh and the devil could not have made him believe otherwise. And so he lived until May 1, 1872, when his happy spirit took its flight to heaven. Bro. Eatt was a soldier in the Confederate army, and was taken prisoner by the Yankees in June, 1863. He was taken to Alton, Illinois and from there to Fort Delaware. We have said that Bro. Eatt was a firm, decided man, and we see it during his prison life. He had never taken the oath of allegiance to the government; but he had taken the side of the South, and he was willing to die by it. He had not been in prison long before he was offered the oath, if he would no longer fight for the South; but he would take no oath. He was then told that he could claim British protection, but he would not; he wished the protection of none but God and the South. Bro. Eatt was not a stubborn man, but he bowed to none but God. After the war was over he returned home, the same man in piety that he was when he left; and when the hour came for him to leave for the better land, he said he was ready to go. Bro. Eatt's life and happy death are just what I expected when I saw him converted. I then thought he would live and die a happy Christian.

F. M. FEATHERSTUN.

Vicksburg, June 26, 1872.

Sarah H. Caldwell, third daughter of J. T. and S. H. Hollingsworth, was born in Madison county, Mississippi, in January, 1812; embraced religion in September, 1856, and joined the Methodist Church; and died at the residence of her father, near New Iberia, Louisiana, June 18, 1872, in view of heavenly rest.

She was the mother of eight children, three of whom survive her. She has been the subject of many bereavements, even the present year. Her husband died in Mississippi, February 27; also an interesting son, six years of age, April 18, just two months previous to her death.

Such is the brief record of one who has "gone up through much tribulation—been made perfect through suffering." Crushed in spirit and shattered in health, she arrived at her father's residence just three weeks ago, as if by providential direction, to leave her parting messages and resign her children to the hands of those she loved most, for fostering care and Christian nurture, that they may be qualified "for the inheritance of the saints in light." "How unsearchable are his judgments, and his ways past finding out!" and yet in this his "manifold wisdom" is declared. The affectionate and faithful father and sisters will be faithful to the trust imposed on them. She met death confident of victory, and with that heroic faith that discerns the divine presence, as she walked through the "valley of the shadow of death."

We stop to drop a tear of sympathy and breathe an humble prayer for the broken-hearted and sorrowing ones.

"O how I long to join your wing,
And range your field of flowers;
Come, holy watchers, come and bring
A mourner to your bowers."

THOMAS B. WHITE.

REV. JOHN Y. REGISTER.—TRIBUTE OF RESPECT.

Geneva Lodge No. 129,
Geneva, Alabama.

Our beloved brother, John Y. Register, whose gentle and affectionate disposition, Masonic love for all his friends and brothers, and constant exercise of all those Masonic virtues which showed forth a nature in which was a rare combination of all that is noble in a man, a Mason and a Christian—he has indeed passed from among us, yea was taken up to God.

May we all emulate his example of steady, unwavering faith and trust in our religion and beloved order. May his death be a blessing to us, though received in tears of affliction. May we sorrowfully bow in submission to the decree of an all-wise Providence.

This lodge desire to show in some degree their appreciation of the extent of their bereavement by the following resolutions:

Resolved, That in the death of our beloved brother, John Y. Register, this lodge has lost one of its most useful members.

Resolved, That in this great, almost overpowering affliction to his bereaved family, we, sorrowing in their sorrow, would still remind them of the many precious evidences he gave of being a true Christian Mason, and the certainty which we feel of his having passed to a better and happier life. In this we may truly say: Our loss is his eternal gain.

Resolved, That a copy of these resolutions be engrossed and forwarded to our brother's bereaved family; and that they be spread upon the minutes of this lodge, and they be draped in mourning.

Resolved, That a copy be sent to the New Orleans Christian Advocate, with a request that they be published.

J. M. LANDRAM,
J. T. COLEMAN,
T. J. DORMANY,
Committee.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending July 6, 1872:

A—Philip Allen $5.50.

B—Horace Bishop $10, B H Bounds $1, Barnes & Wilkinson, J Lane Borden, John W Boswell 2 lots $5.50, C M E Beard, M Banks $3, A H Batte $5, W P Barton.

C—H M Cook, S E Collins, A J Coleman $3.85, R Crawford $10, B W Cunningham, T J Campbell, Skipwith Coal, H Clegg.

D—George J Decks & Son, H P DuBose, H J Davis, R A Davis $2, John W DeVilbis.

E—H C Edwards $2.

F—H Walter Featherstun $4.50, A V Fleming, C H Freeman, J L Fithle $5.

G—John G Goza, John B Gordon, H B Graham & Bro, T C M Golland $4.50, Griffin & Hoffman, A Giddins $2, J C Garrigues, Gould & Lincoln.

H—T W Hines, M R Hollister $7, A C Handley, H G Horton, John Holland.

J—A W Jones $50.

K—Kittrell & Purnell.

L—Mrs J T Low, W M Loveladay $5, H M Lock, Mrs M L Laurance 25 cts, J B Lippincott & Co, H P Lewis 2 lots, W J Lam.

M—Thomas Mullejt $62.50 exchange, C Mayo, N P Moore $10, S H McMaster, George Maclean, Manly & Co, John S McCurver.

N—J A Norsworthy, Jas G Nuberry, Thos Nelson & Sons.

P—S T Palmer, W B Padelford, J S Parker, Robert Parvin.

R—A Rizer 2 lots $10, John Ritchey, E E F Ross, C P Rees & Co $5.40, T W Rogers, A H Redford.

S—S R Sproles $6.42, Thomas C Smith $5, J W Sandell 2 lots, A Stoner $6, H L Smith, Scribner, Armstrong & Co, John H Smith, S G Spears, J A Spence, E B Strickland 20 cts, John Shanbergen.

T—E B Thompson.

U—J P Underwood.

V—Frank Vaughan $2.

W—Mrs M J Wood 50 cts, John A Welburn, T B Walden $3.75, J D Wall $3.75, John H Winborne 50 cts, John F Wynn.

Y—Henry A Young & Co, N B Young.

Advocate Press for Sale.—Our press is too small. Our present size, 29 by 43 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful floe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issue*, and call or send a competent judge on Mondays or Wednesdays to see it in motion, if you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

Mr. E. E. F. Ross, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Sherman House, No. 1 West Twenty-Sixth street, New York.

Our Agent for London and Liverpool.—Robert Babington, Esq., will represent the claims of the Christian Advocate during the season in London and Liverpool, and other parts of the United Kingdom.

BUSINESS NOTICES.

An Important Consideration.—Doctor Tutt's Liver Pills are Purely Vegetable, and are adapted to young and old, male and female, and may be taken at all times, without restraint of occupation, without change of living, without diet, and without the fear of taking cold, during all kinds of weather, and in all climates.

Dear Sir: You make two preparations which, it appears to me, are worthy of a more general acceptance than they have had as yet, probably because they have not been "puffed" in the newspapers. I allude to your Liver Pills and Aromatic Elixir of Cure of Caffeine. The former have been used in my own case—torpor of the liver—and in my family—with marked success, and I believe them superior in all billary derangements to any pills now made. The Caffeine is the only remedy that has, in my experience, proved effectual for nervous headaches. It never fails, and the relief it affords is delicious; for not only does the pain cease, but a pleasant exhilaration supervenes, and suffering is converted to pleasure. A vial of it is kept at home and one at my office, that I may never be without it in case of need.

Very truly yours, JOSEPH P. CARR,
jy11 1t Attorney at Law.

Tutt's Hair Dye Requires but a few Minutes.

Undisputed Facts.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family reveled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering tread, what are they but the eloquent stellliales of some vitalizing elixir? No secret Botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously working wonders have passed away, and the age is a plain, practical one; give us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

James W. Price & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. je27 1m

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1ycow

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

jal8 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.
Branch office—33 Camp Street.

A. P. CLEVELAND,
fe8 1y General Agent.

Caution!—Every genuine box of Dr. McLane's Liver Pills bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

Charles H. Reed, Real Estate Broker, No. 87 St. Charles street, buys and sells all sorts of city and country property.—Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate.
op25 2m

NEW ADVERTISEMENTS.

MEMPHIS CONFERENCE FEMALE INSTITUTE

JACKSON, TENNESSEE.

REV. A. W. JONES, D. D., PRESIDENT.

This old and popular institution is most favorably located at the junction of the Mobile and Ohio and Mississippi Central railroads, in the healthy, intelligent, refined and religious community of Jackson, and furnishes all the advantages of a first-class Female College. The best professors and teachers employed. The discipline mild, firm and parental. The course of study thorough and extensive. The library large and valuable. The chemical and philosophical apparatus ample and appropriate. The buildings and grounds well arranged, commodious and beautiful. The conveniences and accommodations in all departments complete, excellent and satisfactory. The attention to the health, manners and comfort of pupils constant and faithful. For more than seventeen years no young lady has died within the walls of the Institute, while the cases of severe sickness have been few.

Fall session begins on the First Monday in September, and the opening address and concert on the following Tuesday evening. Spring session begins on the fourth Monday in January. Commencement day, the second Wednesday in June.

TUITION.

Collegiate department	$25 00
Music and use of piano	30 00
Latin and French, each	10 00
Board, washing, etc	90 00

Other charges moderate. Payments one-half in advance. For particulars address the president, or

jy11 4m PROF. A. B. JONES, A. M.

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39 and 41 Main Street, Houston, Texas,

BANKER AND EXCHANGE DEALER.

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NEW ADVERTISEMENTS.

Wanted.—In Athens, Female Institute, Athens, Alabama, a good Music Teacher. I want a good vocalist, as well as good performer. I will give board and $500. Applicants must send good references or certificates of qualification.

J. M. WRIGHT,
jy11 2t Athens, Ala.

HOMEOPATHIC DOMESTIC MEDICINE.

By Laurie & McClatchey.—First American from the Twenty-first English edition. 1,037 Pages Octavo. Price, $5.

This is the most complete work on Domestic Practice in the English language. Twenty-one thousand copies of it are in circulation in England and in this country. Two full editions sold within less than twelve months.

A full set of Remedies (103 vials,) in a solid Mahogany case, will be furnished for $12. Book and case will be sent, carefully packed, to any address, on receipt of $17.

Address BOERICKE & TAFEL,
Homeopathic Pharmaceutist and Medical Publishing House,
145 Grand st., New York.
Established in 1835 jy11 3m

Do Not Storm the System, when disordered, with violent cathartics that rack and tear and weaken the unfortunate invalid, thereby assisting the complaint; whatever it may be, to prostrate the vitality which is the natural antagonist of disease. Tone the stomach, relieve the bowels, regulate the liver, and refresh the nerves with

Tarrant's Effervescent Seltzer Aperient

when the first symptoms of illness are experienced. A more delightful effervescent draught is not to be found among our thirst-quenching summer beverages, and a more potent remedy for dyspepsia, biliousness, constipation, nervous headache, colic and general debility does not exist. Sold by all druggists. jy11 2t

Wanted.—A Gentleman and his Wife (both graduates) desire to secure first-class positions in some Seminary or Academy. Would not object to the control of some large Public School. They have had years of professional experience, and understand the most approved methods of Normal School management. Testimonials and references furnished. Address TEACHERS Fort Calhoun, Washington county, Nebraska, until August 15. je27 6t

Agents Wanted.—Mark Twain's New Book is now ready. A companion to "Innocents Abroad." Don't work on books no one wants, but take one people will stop you in the streets to subscribe for. "There is a time to laugh," and all who read this book will see clearly that time has arrived. For best agents' goods in America, address GOODSPEED'S EMPIRE BOOK, MAP AND PICTURE HOUSE, 41 Natchez street, New Orleans. ap11 3m5d

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Agents Wanted, everywhere, for

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The grandest and most successful new book out. It contains nearly 200 magnificent Engravings. $2,500 per annum can be made by any energetic male or female agent in taking orders for this valuable, fascinating and popular work. Our circulars (sent free) will convince you of this, give you our terms, full particulars, etc.

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Now ready, complete in one volume, the *People's Illustrated Edition* of *D'Aubigne's Great Work*, of over 1,000 pages, with numerous engravings, and maps on steel and wood.

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my2 3meow Savannah, Ga.

STATE OF LOUISIANA,

PARISH OF ORLEANS,
CITY OF NEW ORLEANS.

BE IT KNOWN that on this twentieth day of June, in the year of our Lord one thousand eight hundred and seventy-two, and of the Independence of the United States of America the ninety-sixth, before me, ANDREW HERO, JR., a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons, residents of this city, whose names are hereto subscribed, who declared that, availing themselves of the provisions of the Statutes of Louisiana relative to the organization of CORPORATIONS in this State, they have covenanted and agreed, and do by these presents covenant and agree, and bind themselves, and those whom they represent, to form themselves into a corporation for the objects, and under the stipulations, regulations and obligations following, to wit:

ARTICLE FIRST.

The name and style of this corporation shall be THE CONSOLIDATED PORTABLE GAS-LIGHT COMPANY OF NEW ORLEANS.

ARTICLE SECOND.

The domicile of this Association shall be the city of New Orleans, in the State of Louisiana, and its object shall be the manufacture, sale and use of Carburetted Hydrogen Gas, and the manufacture and sale of Gas Machines; and the sale of the right to use said machines in the States of Maryland, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Arkansas and Florida. The company shall also have power to purchase patent rights for the manufacture, use and sale of other gas machines than those now owned by them for the above-named States, or for any other States for which they may acquire patents.

ARTICLE THIRD.

The said corporation shall have and enjoy succession by its corporate name for the period of twenty five years; shall contract, sue and be sued. It shall hold, receive, purchase, sell and otherwise convey, as well as mortgage and hypothecate, under its corporate name, property, both real and personal, movable and immovable; shall name and appoint such managers, directors and officers as its interest or convenience may require; it shall make and establish such by-laws, rules and regulations for the proper management of its business and affairs as may be necessary and proper, and shall possess generally all such powers and privileges as are given by law to corporations. All legal processes shall be served on the president of the company. The company shall have a seal with such device as the Board of Directors may determine.

ARTICLE FOURTH.

The capital stock of this corporation shall be Fifty Thousand Dollars, divided into five hundred shares of One Hundred Dollars each, two hundred and thirty shares of which are to be declared full-paid and transferred to the present owners of the patent rights and franchises which are to form the basis of the operations of this Association; and are to be in full payment for the transfer to the company of all such rights and franchises. Ten per centum of all other stock subscribed shall be paid at the time of subscription; ten per centum more within thirty days; and ten per centum more within the next thirty days, making in all thirty per centum of subscription to the capital stock to be paid in cash within sixty days from date of subscription. The remainder may be called for by the Board of Directors in installments not to exceed ten per centum within any thirty consecutive days.

All installments called for shall be paid within ten days after the notice be given thereof, and any neglect or refusal to pay the same shall forfeit to the corporation the entire stock of such delinquent stockholder, together with the amount paid thereon and all accumulations, interest or benefit thereto belonging; provided, that the Board of Directors may extend said payments for a term not exceeding sixty days, upon the payment of interest thereon at the rate of eight per cent. per annum.

ARTICLE FIFTH.

The capital stock of this corporation may be increased to ONE HUNDRED THOUSAND DOLLARS, or any part thereof, whenever deemed necessary by the Board of Directors, and they shall have the right of fixing the time and manner of paying the same; provided, that subscriptions to any increase of the capital stock shall be open first for ten legal days to those already stockholders, pro rata, on the amount of stock owned by each, and if not all taken up, then secondly to the stockholders at will for three legal days, after which any remaining stock may be open for public subscription.

ARTICLE SIXTH.

Dividends may be declared by the Board of Directors, either annually, semi-annually or quarterly; provided, however, that where the amount of such dividend may exceed the rate of ten per cent. per annum on amount paid up on stock, all such excess of ten per cent. per annum shall be credited upon any unpaid balance of the subscribed stock, until such subscribed stock shall have been declared full-paid.

No certificate of stock shall be issued until the same shall have been declared by the Board of Directors fully paid up, and no transfer of less than one share of the capital stock shall be made on the books of the Association.

ARTICLE SEVENTH.

The powers of the corporation are vested in the Board of Directors, consisting of six stockholders, (three of whom shall form a quorum for the transaction of business,) who shall be elected annually on the second Tuesday in June, beginning with the second Tuesday in June, 1874, by the stockholders, at such place in the city of New Orleans as may be selected, after ten days' advertisement in one of the daily newspapers published in the city of New Orleans, or by special notice to each stockholder; said Directors to hold office for one year, or until their successors are elected. The fiscal year of the company shall end on the thirty-first of May of each year, and the newly-elected Board of Directors shall take their seats on the first Monday in July following.

Any stockholder shall be eligible as a Director who may own five shares of the stock of the Association, and who is not a delinquent subscriber to the stock of the company.

All elections of Directors shall be by ballot, and held under the superintendence of a committee of three stockholders, to be appointed by the Board of Directors. Every owner of stock shall be entitled to one vote for each share of stock owned by him, her or them; provided, that no one shall be entitled to vote on any share or shares that have not stood in his, her or their names on the books of the Association for sixty days prior to any such election; also, that no one shall be entitled to vote at any election of stockholders who has not paid up all the installments called for by the terms of the charter or by the Board of Directors.

Proxies may vote when the authority is in writing. A plurality of the votes cast shall be sufficient to elect.

ARTICLE EIGHTH.

No stockholder shall ever be held liable for the contracts or faults of this corporation in any further sum than the unpaid balance due to the Association on the shares owned by him; nor shall any mere informality in organization have the effect of rendering this Charter null, or of exposing a stockholder to any liability beyond the amount of his stock.

No transfer of any stock not full-paid shall be made without the consent of the Board of Directors.

ARTICLE NINTH.

Any modification, additions to, or any changes in this act of incorporation may be made or the corporation may be dissolved by two-thirds of the stock represented and voting at any meeting of stockholders called for that specific purpose; provided due notice shall have been given of such meeting as provided in Article Seventh.

ARTICLE TENTH.

At the expiration of the term of this act of incorporation, or at its earlier termination, as provided in the preceding article, the affairs of the Association shall be liquidated, its debts and all other liabilities paid, and the balance of its funds, if any, shall be divided pro rata among the stockholders; all to be done under the supervision of a Board of three Commissioners, to be appointed by the Board of Directors, who shall continue to act until the business of the Association shall be entirely closed and liquidated; and in the case of the death of either one or two of them, the survivor or survivors shall act.

ARTICLE ELEVENTH.

The Board of Directors shall elect annually, at their first meeting, a President and such other officers, clerks or agents as shall be necessary to carry on the operations and objects of the corporation for such time as they may choose; they shall fix the salaries of all officers and the amount of security to be required from each. The Board shall also have the power to fill vacancies caused by the death, resignation or insolvency of any of its members.

The following-named persons shall constitute the first Board of Directors, and they shall hold their seats until the first Monday in July, 1874, or until their successors shall have been elected and qualified in accordance with the provisions of this charter, viz.: John L. Dunnica, Fergus Hathorn, Robert M. Walmsley, Henry N. Sorla, John Lawrence Gubernator and Joseph Walker Chapuis.

THUS DONE AND PASSED, in my office, at New Orleans aforesaid, in the presence of George Cenas and Paul A. Conand, witnesses, both of this city, who hereunto sign their names with the parties and me, the said Notary, the day and date aforesaid.

Original signed: J. L. Gubernator, F. Hothorn, E. C. Palmer & Co., C. L. Walmsley & Co., and others.

Geo. Cenas.
P. A. Conand.

ANDREW HERO, Jr.,
Notary Public.

I, the undersigned Recorder of Mortgages, in and for the parish and city of New Orleans, State of Louisiana, hereby certify that the within act of incorporation was this day duly recorded in my office, in Society Book No. 8, Fo. 757.

New Orleans, June 22, 1872.

[Seal.] (Signed)
C. Darcantel, Deputy.

I certify the above and foregoing to be a true copy of the original act extant in my Current Register.

In faith whereof, I grant these presents under my signature and the impress of my seal of office.

New Orleans, June 22, 1872.

ANDREW HERO, Jr.,
je27 5t Notary Public.

The Child's Corner.

WHAT WAS IT?

BY REV. M. F. PECK.

You must confess
You cannot guess
What made me happy all the day,
Amid the sadness
Overshadowing every way;
It was but this—
But if I tell you will not guess.

"A drop of dew
Besought my view—
Its morning glory just begun—
A tearful globe
In rainbow robe
Sparkling its glory to the sun;
It was not this—
And if I tell you will not guess!

Came down to me
From every tree,
A very flood of melody—
Each bird-song note
From quivering throat
A scattered spray of ecstasy;
It was not this—
And if I tell you will not guess.

"You may not tell
What softly fell
Upon my lips, and soothed my fears,
And made me free,
And glad to be
"A pilgrim" in this "vale of tears;"
But it was this—
Ah! if I tell you will not guess.

To me more dear,
More full of cheer,
And purer than the dew may be—
An angel's prayer
To lighten care,
Far more than bird-song melody;
It was but this—
Yet if I tell you will not guess
The seal of innocence and bliss—
A Baby's Kiss! *The Interior.*

For the Advocate.

"Haste and Waste"

is a very good motto to have before one, and in many cases which occur daily "haste makes waste." For instance, sea captains often make terrible waste of life and property, as in the case of the steamship Arctic, which was sunken off the coast of Newfoundland and all lives lost by running full speed in a dense fog, which caused her to come in collision with another vessel. I have read of a splendid little steamer, whose owner was in such haste to try her that he would not wait until he could obtain a competent pilot, but insisted on trying to be his own pilot. The result was, he piloted her on some rocks, and she sunk in a few minutes, which caused a great waste of money, and very nearly of life. The evils of haste are sometimes seen in great battles, when the commanding officer is in such haste that he not only loses the battle, but many of his men. A good general will never be hasty, and by thinking carefully beforehand generally gains the battle. Getting up late in the morning is another instance where haste often makes waste. Whoever does so is obliged to hurry so fast that he gets flurried, and clothes get out of order, and everything goes wrong for the day. Men often do things in great haste which they would not think of doing when calm and collected. If everyone would only act calmly, and not do things from mere impulse, the world would be a great deal happier. God has given man his mind to think, and this shows that we should not act from mere impulse. A Boy of Twelve.

The Queen at the Paper Mill.

The Queen was riding out in her grand carriage, the horses tossing their plumes as if they felt themselves a little better than common horses, and the footmen all decked out in red, feeling that they had something royal about them. The Queen had always had everything she wanted, and so was quite miserable because she could not think of a want to supply, or a new place to visit.

At last she bethought her that they had just been building a new paper mill a few miles out of the city. Now, she had never seen a paper mill, and so she determined to stop a little way off, there leave her carriage, and walk in, not as a queen, but as an unknown, common lady. She went in alone and told the owner she would like to see his mill. He was in a great hurry, and did not know that she was the Queen. But he said to himself: "I can gratify the curiosity of this lady, and add to her knowledge; and though I am terribly hurried, yet I will do this kindness." He then showed her all the machinery, how they bleach the rags and make them white, how they grind them into pulp, how they make sheets, and smooth them and dry them, and make them beautiful. The Queen was astonished and delighted. She would now have something new to think about and talk about.

Just as she was about leaving the mill she came to a room filled with old worn-out, dirty rags. At the door of this room was a great multitude of poor, dirty men and women and children, bringing old bags on their backs filled with bits of rags and paper, parts of newspapers, and the like, all exceedingly filthy. These were rag-pickers, who had picked these old things out of the streets and gutters of the great city.

"What do you do with all these vile things?" said the Queen.

"Why, madam, I make paper out of them. To be sure, they are not very profitable stock, but I can use them, and it keeps these poor creatures in bread."

"But these rags! Why, sir, they are of all colors, and how do you make them white?"

"Oh! I have the power of taking out all the dirt and the old colors. You see that 'scarlet' and that 'crimson,' yet I can make even scarlet and crimson, the hardest colors, to remove and become white as snow."

"Wonderful, wonderful," said the Queen.

She then took her leave, but the polite owner of the mill insisted on walking, and seeing her safe in her carriage. When she got in and bowed to him with a smile, and he saw all the grand establishment, he knew it was the Queen.

"Well, well!" said he, "she has learned something, at any rate. I wish it may be a lesson in true religion."

A few days after the Queen found lying on her writing desk a pile of the most beautiful polished paper she had ever seen. On each sheet were the letters of her name and her own likeness. How she did admire it! She found, also, a note within, which she read. It ran thus:

"Will my Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag pickers? All the filth and the colors are washed out, and I trust the result is such as even a queen may admire. Will the Queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how our Lord Jesus Christ can take the poor heathen, the low, sinful creatures everywhere, viler than the rags, and wash them and make them clean; and how, 'though their sins be as scarlet, he can make them whiter than snow; and though they be red like crimson, he can make them as wool.' And I can see that he can write his own name on their foreheads, as the Queen will find her name on each sheet of paper; and I can see how, as these filthy rags may go into the palace and be ever admired, some poor, vile sinners may be washed in the blood of the Lamb, and be received into the palace of the great King in heaven."—*Sunday School Times.*

A Sabbath School Boy.

Our Thomas dropped a fine red apple out of the front window, which rolled very near the iron railing, between the grass-plat and the street. Thomas forgot to pick it up. Shortly after two boys came along.

"O, my!" cried one, "See that bouncing apple! Let's hook it out!"

The other boy nudged him, with a whisper: "O, don't; there's somebody looking." And on they went.

A little girl next passed. She spied the apple and stopped, looking very hard at it; then put her hands through the rails, and tried to reach it. Her fingers just touched it. She looked around; a man was coming down the street. The girl withdrew her hand and went away.

A ragged little fellow came by soon after. "That boy will grab the apple," I said to myself, peeping through the blinds. His bright eye at once caught sight of it, and he stopped. After looking at it a moment he ran across the street, and picked up a stick. He poked it through the rails, and drew the apple near enough to pick it up. Turning it over in his grim hands, I could not help seeing how he longed to eat it. Did he pocket it and run? No. He came up the steps and rang the door-bell. I went to the door.

"I found this big apple in your front garden," said the boy; "and I thought may be you had dropped it out, and didn't know it was there; so I picked it up and have brought it to you."

"Why did you not eat it?"

"Oh," said he, "it is not mine."

"It was almost in the street," said I, "where it would have been hard to find its owner."

"Almost is not quite," replied the boy; "which, Mr. Curtis says, makes all the difference in the world."

"Who is Mr. Curtis?"

"My Sabbath school teacher. He has explained the eighth commandment to me, and I know it; what is the use of knowing, unless you act upon it?" Here he handed me the apple.

"Will you accept the apple?" said I.

"I am glad you brought it in, for I like to know honest boys. What is your name?"

He told me. I need not tell you, however, only I think you will agree with me that he is the right sort of a Sabbath school scholar. He squares his conduct by the faithful Christian instruction which he gets there.

The Listener.

Two city boys lost their way in the woods, and late at night they took shelter in a solitary inn.

About midnight they awoke, and, sitting up in bed, heard some one talking in the next room.

The boys put their ears to the wainscot, and distinctly heard a voice say:

"Wife, get the big kettle ready tomorrow, for I mean to kill our young rogues out of the town."

The poor boys shuddered.

"Oh, dear, this inn-keeper is a cannibal!" they whispered softly to each other. "What shall we do?"

After a moment's thought they got out of bed and sprang out of the window, hoping to escape that way. But one of them hurt his foot so badly in jumping that he could go no further; and, besides, the great door of the yard was locked. So they crept into the pig-sty with the little pigs, and lay there trembling till morning.

In the morning came the inn keeper. He opened the sty door, sharpened a knife, and called out:

"Now, you little rascals, out with you; your last hour is come."

Both boys set up a cry of horror, and begged on their knees to be spared.

The man was surprised to find them in the pig-sty, and asked them why they thought him a murderer.

"Because we heard you say in the night that you would kill us in the morning."

Then the inn-keeper laughed and said: "Oh, you silly boys! I never meant you. I was talking of my little pigs, whom, in joke, I always call my little rogues out of the town, because I bought them in the town. But so it always is with listeners; as the rhyme goes:

"'Put your ear on the door or wall,
You will hear no good at all.'"
From the German.

Who taught the parrot his "*Welcome?*" Who taught the raven in a drought to throw pebbles into a hollow tree, when she espied water, that it might rise so as she might come to it? Who taught the bee to sail through such a vast sea of air, and to find the way from a flower in the field to her hive? Who taught the ant to bite every grain of corn that she buriеth in her hill, lest it should take root and grow? *Bacon.*

The Farm and Garden.

The Garden.

Toward the last of this month begin to prepare for our "second spring," which comes generally in August. The remains of all early vegetables, etc., must be cleaned away; the ground must be heavily manured, deeply spaded or plowed, and raked as "fine as meal," if you desire to secure a really good fall and winter garden. Procure a supply of fresh garden seeds from some trustworthy source, and do not sow or plant anything but the *best*. Sow ruta baga turnips, in the garden, from the middle to the last of this month, preparing as above directed, and manuring generously in the drill. If you have not already a full supply of plants, sow cabbage, broccoli and celery seeds, slightly shading from the hot sun. Sow endive, lettuce and radishes; and, in showery weather, a few kidney beans, giving them a little shade and water. If the season is favorable about the last part of the month, transplant cabbages, cauliflowers, broccoli, celery, tomatoes, leeks, shallots, etc. A few Irish potatoes may also be planted, as also melons for mango pickles; cucumbers for late pickling; sugar corn for late roasting-ears, etc. Tomatoes, widely apart, (not transplanted,) and trained upon a rough trellis, will often continue bearing until frost, and a late crop may also be produced by setting out strong cuttings of the vines.

During this hot and sultry month all seeds are best sown in the cool of the evening; and it will be found highly advantageous to mulch the seed-rows and young tender plants, and to water with weak liquid manure immediately before or after a shower.—*Our Home Journal.*

Planting Apple Trees.

Two-year-old trees are generally the best, having not only better roots, but more roots, and less liable to be injured by transplanting. They are also more fibrous, and accommodate themselves more quickly to a change of position. A horticulturist, arguing in favor of this point, says:

"As a tree advances in age it sheds many of its fibrous roots near the tree, hence it will require a longer time for a few large and naked roots to draw nourishment for the wants of a newly-planted tree than it would for a great number of little ones. Another reason why the small trees ought to be preferred is, you lose no time in getting your tree started in proper form. Such trees may be branched low or high, as desired, with a certainty of obtaining branches for the future head where they may be desired. I further object to older trees because of their bad shape, resulting from being so crowded in the nursery—that they are often fan-shaped—that all the branches are on two sides. Still another point I would make is, those who go to the nursery and give their personal attention to selecting two-year-old trees get the thriftiest and nicest in the nursery, which is certainly much better than to take the chance of having the trees taken haphazard, and perhaps taken up and left lying in piles until nearly deprived of vitality before they are packed."

Foxes as Sheep-Herders.

The Stockton (California) *Republican* vouches for the following story: "People often wonder at the remarkable instinct displayed by well-trained shepherd dogs, but what will they say when we tell them of a band of sheep that is guarded by foxes alone. The story seems improbable, but of its truth we have the most undoubted proof. On Whisky hill, four miles from Milton, may be seen, almost any day, a large flock of sheep herded by foxes. These guardians of the little lambs are three in number—one a gray fox and the other two of the species known as the red fox. In point of intelligence these novel shepherds are said to greatly surpass the best trained shepherd dogs. They perform their work well, and from morning till night are ever on the alert. The gray one seems to control, and in a great measure direct, the actions of the other two. A gentleman informs us that he yesterday saw the gray fox pursue and attack a hog that had seized a lamb and was making off with it. The contest was short and sharp, and resulted in the hog dropping the lamb and beating a hasty retreat. The fox picked up the apparently uninjured lamb and carried it back to the flock."

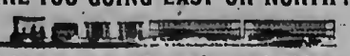
PRESERVING MILK.—In warm climates, and indeed wherever ice is scarce, the question of preserving milk is one of great interest to every housekeeper. The *Southern Farmer* says that a teaspoonful of fine salt or of horseradish in a pan of milk will keep it sweet for several days. Milk can be kept a year or more, as sweet as when taken from the cow, by the following method: Procure bottles, and as they are filled, immediately cork them well and fasten the cork with pack-thread or wire. Then spread a little straw at the bottom of a boiler, on which place the bottles, with straw between them, until the boiler contains a sufficient quantity. Fill up with cold water, and as soon as it begins to boil draw the fire and let the whole gradually cool. When quite cold, take out the bottles and pack them in sawdust, in hampers, and stow them away in the coolest part of the house.

MANURE is rarely made as fine as it should be in order to get out its fertilizing powers. If applied in a course condition, only a very small portion of the soil is affected by it, because it does not come in contact with it. If it were as fine as powder, spread over the land and minutely worked into it, much more effectual results would follow.

THE *Canada Farmer* mentions $700 as having been realized by a person near Chatham, as the proceeds of hay and clover seed, raised from fourteen acres of land, or $50 per acre.

MISCELLANEOUS.

ARE YOU GOING EAST OR NORTH?



Take the Iron Mountain, and Chicago and Alton Railroads,

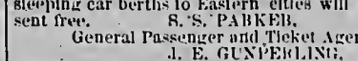
THE ONLY ALL-RAIL ROUTE FROM all points South to

CHICAGO.

The only line running the Pullman Palace Cars from all points South to St. Louis and Chicago.

Passengers by this line arrive in Chicago *one hour in advance* of all competing lines, and avoid 25 miles of steamboat transfer, and the annoying changes of cars incident to other lines. For all points in the Northwest, St. Paul, Milwaukee, or all points in the Canadas, New York, Boston and all Eastern cities, this is the pleasantest and most direct route. Parties going East via this line can lay over in Chicago and visit the Burnt District, and resume their trip at their leisure. Fare as low as by all other routes. Tickets to be had at all ticket offices in the South.

W. R. ALLEN,
General Ticket and Passenger Agent,
Iron Mountain Line, St. Louis.
JAMES CHARLTON,
General Ticket and Passenger Agent,
Chicago and Alton Line, Chicago.
D. A. FREEH,
my30 4m Southern Traveling Agent.

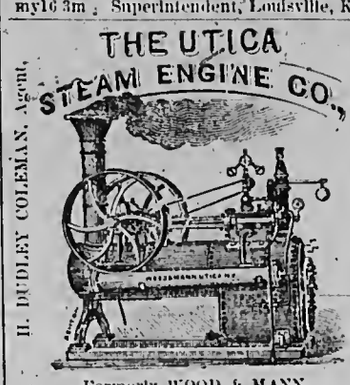


LOUISVILLE AND CINCINNATI SHORT-LINE R. R. connections are 5½ hours QUICKER to Eastern cities than any other Rail Line from Louisville, and 19 hours in advance of the River route. This is the only line making Baltimore in 26 hours, Philadelphia in 27 hours, Washington in 27 hours, New York in 30½ hours, Boston in 35 hours.

	Leave.	Arrive.
Southern Fast Line, daily, except Sunday	7.50 A.M.	8.85 P.M.
Cincinnati Express, daily	3.55 P.M.	12.40 P.M.
Cincinnati Night Express, daily, except Saturday	10.40 P.M.	5.00 A.M.
Lexington Mail, daily, except Sunday	6.00 A.M.	6.35 P.M.
Lexington Express, daily, except Sunday	2.30 P.M.	10.30 A.M.
Frankfort Accommoda'n, daily, except Sunday	4.55 P.M.	8.15 A.M.
Shelbyville Accommod'n, daily, except Sunday	3.55 P.M.	10.30 A.M.

Sleeping car on 10.40 P. M. Round-trip tickets to Cincinnati and Covington at reduced rates. Ticket Offices—Depot, Third and Main streets, Galt House, Louisville Hotel and Willard Hotel. Telegrams to secure sleeping car berths to Eastern cities will be sent free.

S. S. PARKER,
General Passenger and Ticket Agent.
J. E. GUNPERLING,
my16 3m Superintendent, Louisville, Ky.



Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent.

H. DUDLEY COLEMAN,
No. 9 Union street.
mh21 6m New Orleans, La.

CRESCENT MUTUAL

INSURANCE COMPANY.

TWENTY-THIRD ANNUAL STATEMENT.

NEW ORLEANS, May 18, 1872.

The Trustees, in conformity to the charter, submit the following statement of the affairs of the company on the thirtieth of April, 1872:

Fire premiums for the year	$104,069 44
Marine premiums for the year	61,350 64
River premiums for the year	183,299 36
Total	$438,718 44
Earned premiums, less reinsurance and return premiums	358,153 65
Net profits	79,823 81

The company has assets to the amount of $732,129.49.

The Board of Trustees resolved to pay interest at SIX PER CENT. CASH on all the outstanding CERTIFICATES OF SCRIP, to the legal holders thereof, on and after the second Monday in June next.

They have also declared a SCRIP DIVIDEND OF THIRTY-THREE AND ONE-THIRD PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1872, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
HENRY V. OGDEN, Secretary.

TRUSTEES.

Samuel H. Kennedy.	John Phelps.
C. T. Buddecke.	P. H. Foley.
A. G. Ober.	A. Thomson.
E. H. Summers.	B. Newgass.
P. N. Strong.	Victor Meyer.
Joseph Bowling.	E. J. Gay.

je20 6t S. B. Newman.

MILLER'S

Bible and Publishing House.

NEW ILLUSTRATED FAMILY BIBLE.

The Cheapest and Best Bible published. LARGE PRINT, Beautiful Bindings, more than *two hundred* Engravings.

THE CHRISTIAN HARMONY,

a new and choice collection of Sacred Music, based on system of seven-shaped character notes. Any one can learn to read music, and sing in one-fourth the time required by the old methods. Address

Miller's Bible and Publishing House,
1102 and 1104 Sansom street,
je27 6m Philadelphia, Penn'a.

OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board: $10 per month, $10 per week, and $2 per day. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 tf

HARDWARE, STOVES, ETC.

KURSHEEDT & BIENVENU,

IMPORTERS AND DEALERS IN

Plantation and Builders' Hardware,

MARBLE, MARBLEIZED SLATE

AND IRON MANTLES,

Grates, Hearths and Fire Bricks,

NO. 114 CAMP STREET, NEW ORLEANS.

my2 1y

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,
No. 49 Camp street, New Orleans,
Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER,

In the States of Louisiana, Texas and Mississippi. oct19 1y

G. W. W. GOODWYN,
No. 52 Gravier Street,
DEALER IN

Stoves and Tinware of All Kinds.

While he is prepared to furnish, at the lowest rates, Cooking and Heating Stoves of all the various styles and patterns sold in this market, he makes a specialty of the following, to wit:

Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

GROCERIES—GLASSWARE.

PURE LOUISIANA

SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.

A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery.

A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.

A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs.

A. THOMSON & CO.,
48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.

A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.

A. THOMSON & CO.,
48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.

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my9 6m 48 Tchoupitoulas street.

W. C. SHEPARD & CO.,

—IMPORTERS OF—

CHINA, CROCKERY AND GLASS,

55.....CAMP STREET.....55

New Orleans.

Country dealers supplied with ASSORTED CRATES or from SHELF upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

112 pieces best English Ware..... $15

Our Stone China Dinner and Tea Set, No. 2, contains

158 pieces..... $25

Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 pieces best French Ware..... $30

Our French China Dinner Set, No. 2, contains

160 pieces..... $45

Our French China Dinner Set, No. 3, contains

255 pieces..... $65

A large variety of the best SELF-SEALING FRUIT JARS always on hand.

Sole agents for the celebrated BLANCHARD CHURN. The best churn made.

The most complete stock of HOUSE-FURNISHING GOODS in the South.

W. C. SHEPARD & CO.,
ap1 6m No. 55 Camp st., New Orleans.

New Orleans Savings Institution,

187 CANAL STREET.

Incorporated March 15, 1855.

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THOS. A. ADAMS, first Vice President.
THOS. ALLEN CLARKE, second Vice President.
CHARLES J. LEEDS, third Vice President.
SAM. JONES, Jr., Treasurer.

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George Jonas.	John G. Gaines.
Thos. A. Adams.	Carl Kohn.
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Six per cent. interest on deposits.
my30 3m

SCHOOLS AND COLLEGES.

EMORY AND HENRY COLLEGE,

VIRGINIA.

THE FALL SESSION of this institution begins on the FIFTEENTH OF AUGUST next. One Hundred and Fifteen Dollars will pay all the necessary expenses of a five-month session, including board, tuition, fuel, room-rent, washing and contingent fees. Payments are required in advance, except for board, which is $13 per month, and payable monthly in advance. If you will consult the Bishops of the Methodist Episcopal Church South, and her ministers generally, our alumni and students, or the professors of the University of Virginia, who have authorized this reference, you will be assured that we are offering excellent opportunities for a thorough collegiate training, surrounded by healthful, moral, religious influences. If you desire a catalogue, or any additional information, address

E. E. WILEY, President,
je20 4m Emory P. O., Virginia.

GREEN FARM HIGH SCHOOL,

NEAR BIRMINGHAM, ALA.

REV. F. M. GRACE, PROPRIETOR.

THE FIRST SESSION of this School will begin on the FIRST MONDAY IN AUGUST, 1872, and will continue forty weeks, with a recess of one week at Christmas. The cost of board and tuition will be $20 per month, or $200 per annum. The course of study will embrace all branches usually taught in schools and colleges, and will be adapted to the end the student has in view.

The school is private property, but will be conducted in the interest of the Methodist Episcopal Church South.

The buildings and grounds are ample for a private boarding school, and are located in a most beautiful and healthful situation. Boys will be treated with paternal kindness, and the younger pupils will receive especial attention. On Saturday before the opening of the session the proprietor will meet his pupils at Birmingham with private conveyance to the school.

Correspondence is solicited, and circulars will be sent on application to the President at Birmingham, Alabama. For references he respectfully gives his former pupils in the Southern States. je13 2m

HOMER COLLEGE.

THE EXERCISES OF THE TWELFTH scholastic year of Homer College, begin on the first Tuesday in September, 1871. The term is divided into a short Fall Session and a long Spring Session, with a Christmas Vacation of two weeks.

FACULTY:

Rev. J. E. COBB, President and Professor of Mental, Moral and Commercial Science.
J. W. NICHOLSON, A. M., Professor of Pure and Mixed Mathematics.
A. C. CALHOUN, A. B., Professor of Languages.
E. M. COHRY, A. B., Tutor in Physical Science.

TERMS—IN ADVANCE:

Tuition for Fall Session..... $16 and $20 00
Tuition for Spring Session ... 24 and $30 00
Incidental fee (per session)..... 1 50
Board (per month)..... 15 00

Students admitted at any time in classes already formed, and charged until the end of the session.

A course of study as full and thorough as that of any college in the land, an ample corps of instructors, a complete library and apparatus, recently purchased and adapted to the present demands of science and learning, the sure prospect of a permanent endowment, now in progress, an eminently healthful location, a surrounding community intelligent and refined, invite the patronage of the Southwest to Homer College.

For further particulars, address,

REV. J. E. COBB,
President Homer College, La.
W. F. MORELAND,
se21 1f President Board of Trustees.

CENTENARY COLLEGE

OF LOUISIANA.

THE SESSION OF THIS COLLEGE WILL begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session... $60 00
Preparatory department, per session. 40 00
Incidental expenses..... 5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address

PROF. A. R. HOLCOMBE,
se10 1y Jackson, La.

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A. B. GRISWOLD & CO.,

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Watches and Jewelry carefully repaired. Every article sold fully guaranteed.

no23 1y

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RACE, FOSTER & E. T. MERRICK,

Attorneys, Counselors and Solicitors.

Cor. of Camp street and Commercial Place,
se25 NEW ORLEANS.

W. W. EDWARDS,

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS,

No. 88 Common street,
se14 1y New Orleans.

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....JULIA STREET.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no30 1y

DR. C. J. BICKHAM,

Office—680 Magazine Street,

Between Philip and First sts., New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

Carpet and Oil Cloth Warehouse.

J. M. ELKIN. F. STRINGER.

ELKIN & CO.,

168.....CANAL STREET.....168

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETINGS, RUGS, Etc.

—ALSO—

Oil Cloths, Mattings,
Lace and Damask Curtains,
Window Shades, etc.,

—AND A—

Complete Assortment of Upholstery Goods.
fe8 1y

EXCHANGE HOTEL,

JOHN SUMMERS, PROPRIETOR,

GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

Scientific.

ONE OF THE MOST WONDERFUL BOOKS ever written, says the *Independent*, has lately made its appearance in the Illustrated Library of Wonders, entitled "The Wonders of Vegetation," which certainly lontdoes nature in her most wouderful efforts. It is thus introduced:

"The zealous student who wishes to fathom all the mysteries of botany must needs have scientific handbooks, drawn up with careful regard to perfect accuracy, and containing in systematic order the outlines of his science."

Accordingly, opening the book at random, we fall upon a marvelous account of the growth and flowering of the bamboo:

"The young shoots, in bunches at the roots of the bamboos—the product of the underground germ—grow with such amazing rapidity that they may be literally said to be seen growing. In one day they attain the height of several feet, and with the microscope their development can be easily watched. But the most remarkable feature about the bamboo is their blossoming. With all this marvelous rapidity of growth, they bloom only twice in a century, the flower appearing at the end of fifty years."

The Baobab is thus described:

"This plant of monstrous size, the most colossal and the most ancient vegetable monument on earth, has round, woolly leaves and magnificent white flowers. It is an enormous tree, holding among plants the place that the elephant holds among animals—a hoary witness of the last changes that the earth has undergone, and of deluges that have buried beneath their waves the productions of early ages."

Our Bayberry, *Myrica cerifera*, is put down as belonging to Louisiana, and described as "rising at times to the height of twelve feet," while a variety is said to be "found in the Middle States—*Myrica Pennsylvanica, Carolinensis*—which does not grow above five feet high."

The night-blooming Cereus comes in for the following:

"The flowers of the night-blooming cacti have everywhere been regarded as symbolical. The *Cereus* obtained its name from the torches with which Ceres is said to have searched for Proserpine."

The word means *waxen*.

In Eastern Africa, we are told:

"Here especially the *Asclepias gigantea* is found growing—a prickly acacia, (!) covered with a number of exuberant lianes."

Our afternoon-closing water-lily is set down as a sort of floral sundial:

"The flowers of the *Nymphæa* close and sink into the water precisely at sunset. They rise again to the surface and expand as soon as the sun reappears."

One who had given himself up to the study of nature and plants is thus quoted:

"I had kept two specimens of *Yucca filamintosa* (*sic.*) during six or seven years without their ever having come to flower. The most favored of the two waited for his companion, and both of them bloomed together just at the time of the full moon. This coincidence struck me at first as uncommon; but when I saw the flowers by the clear light of the moon, I comprehended it. This plant is created for the moon, as the heliotrope is for the sun. It is not acted on by any other influences, and does not unfold its beauties by any other light. The first night that I saw it in flower I felt a special delight, I might even say ecstasy. I gazed at my beautiful plant until my emotion became so strong that I restrained it with difficulty. Then a thought filled my soul. It was that this flower of the moon was the most perfect symbol of beauty and of the purity of woman."

We cannot resist the temptation to produce just one more extract relating to the well-known tape-grass of our streams, and presenting a slight variation from ordinary. French descriptions of *Les noces de Vallisneria spiralis:*

"The rivers of southern Europe are adorned with numerous specimens of this remarkable plant, which was long looked upon as one of the most extraordinary in the kingdom of Flora, on account of the marvelous phenomena which it presents at the time of flowering. The female flowers appear floating on the surface, as if in anxious expectation of others which they are to fertilize. As if in obedience to their call, the male flowers, borne upon a long spiral stem, gradually rise from the bottom of the pond, unrolling the long flower-stalk, turn after turn, till they also reach the surface. Here they meet the first comers; they touch, and immediately begin to retreat once more to their dark homes beneath the waters, where they ripen their seed and provide for new generations.

IN ALL EVILS which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints which, if properly applied, would remove the cause.

COMMISSION MERCHANTS.

PRICE, HINE & TUPPER,
General Commission Merchants,
FACTORS, AND
Agents of Attakapas Mail Transportation Co.,
NO. 36 CARONDELET STREET,
NEW ORLEANS, LA.

Advances made on consignments to T. Tupper & Sons, Charleston, S. C.; Williams, Ilraie & Co., and Leverich & Co., New York. no2 1y

W. H. SUTTON. J. H. POWELL.
SUTTON & POWELL,
COTTON FACTORS
AND COMMISSION MERCHANTS,
186.....COMMON STREET.....186
NEW ORLEANS, LA.
se21 1y

H. F. GIVEN. LUCIEN J. DOIZE.
H. F. GIVEN & CO.,
COTTON, TOBACCO AND SUGAR FACTORS,
—AND—
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ANDREW J. AIKEN. JOHN W. WATT.
AIKEN & WATT,
Cotton Factors and Commission Merchants,
60.....CARONDELET STREET.....60
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Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. no2 1y

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COMMISSION MERCHANTS,
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oc22 1y

J. C. PAYNE. W. H. DAMERON. H. M. PAYNE
PAYNE, DAMERON & CO.,
COTTON FACTORS,
64 & 66....BARONNE STREET....64 & 66
Between Union and Gravier streets,
NEW ORLEANS, LA.
je19 1y

C. L. WALMSLEY & CO.,
Cotton Factors and General Commission Merchants,
31.....PERDIDO STREET.....31
NEW ORLEANS.
oc3 1y

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YUT, SING & CO.,
Agents for Fook, Hang & Co., and Tong, Wo & Co., of San Francisco,
DIRECT IMPORTERS (VIA SAN FRANCISCO) OF
CHINA AND JAPAN TEAS,
Silks, Lacquer Ware and Fancy Goods, and Dealers in Provisions,
No. 40 Royal Street, New Orleans, La.
je6 2m

W. F. CLARK, successor to A. Loez,
134 Rampart street,
Bet. Toulouse and St. Peter sts., New Orleans,
Manufacturer of Carriages and Buggies.
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Calnchette built anywhere.
my16 2m

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McCRACKEN & BREWSTER,
DEALERS IN FURNITURE,
Nos. 37, 39 and 41 Royal street.
Manufactory, corner Derbigny and Customhouse streets, New Orleans. my9 6m

CHARLES HALLEJO,
FAMILY GROCER,
St. Charles, corner of Jackson street,
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(SUCCESSOR TO BENNETT & LURGES,)
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Corner of Ursulines and Dauphine Sts.,
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WHOLESALE GROCERS,
AND DEALERS IN
PROVISIONS, LARD, OILS, ETC., ETC.,
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(Formerly New Levee.)
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UNDERTAKER.
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No. 88 Bourbon street, near St. Louis,
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Orders received for Embalming. ap11 3m

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CISTERN MAKER,
132.....Julia street.....132
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Window Shades, Table and Piano Covers,
Crumb Cloths, in squares or pieces,
Curtain and Furniture Materials,
Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains, Haircloth Ticking, Springs, Burlaps, Stop Covers, etc.
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PRACTICAL OPTICIAN,
6.....ST. CHARLES ST.....6
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Pictures, Frames, Moldings, Looking Glasses and Clocks,
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71.....Camp street.....74
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PRATTS' ASTRAL OIL, non-explosive and non-inflammable. ja18 1y

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The Records of Tests
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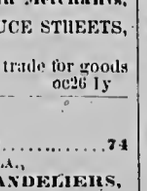
superior to all others. It gave a higher percentage than any other wheel of common finish. Pamphlet and Price List by N. F. BURNHAM, York, Pa. ap25 6m

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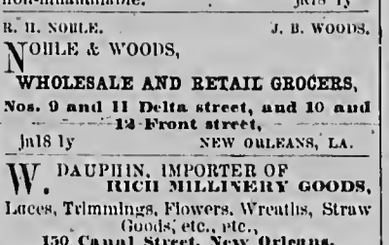
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Now ready, the new "Dolly Varden" Pattern, all sizes. je6 2m

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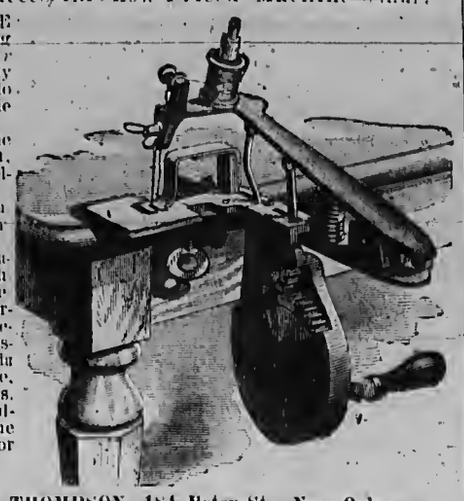
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The Water will cure chronic Bowel Complaint, Diarrhea, Dropsy, Diabetes, Chlorosis, Torpid Liver, Jaundice and general debility.
Arrangements will be made to buy Excursion Tickets at any depot from Vicksburg to Meridian; also in New Orleans, at *Reduced Rates* for the round trip, including hacks and hand baggage.
The place has been thoroughly repaired and refurnished, and guests will be made as comfortable as at any Watering Place in the country.
Board, $3 per day; $15 per week; $50 per month.
During the season the place will be under the immediate management of
GEN. T. C. McMACKIN.
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GUARANTEED AS SAFE AS SPERM OR LARD OIL.
It Will Not Take Fire in Case of Breakage of the Lamp.
THE OIL WILL EXTINGUISH the FLAME.
The Oil itself has no odor while burning. It gives a Light of TEN-CANDLE POWER at a cost not exceeding ONE-HALF CENT PER HOUR, and for lighting railroad cars, steamers, factories and dwelling houses it is invaluable and cannot be too highly recommended.
The Oil is patented, and made by a process which insures its uniformity.
It burns with great brilliancy in the
DUAL BURNER,
requires but little attention and no trimming. The Oil never gums in the lamp, as it absorbs no oxygen from the atmosphere. It does not deteriorate by age. This Burner fits all ordinary coal oil lamps.
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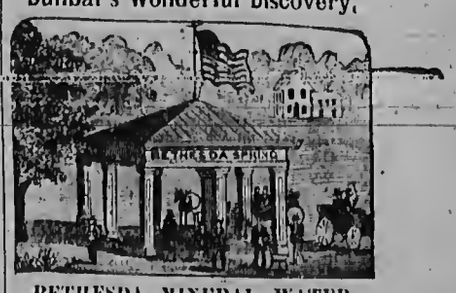
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Kali, or Potassa Water,
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Fraternity Publishers,
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has shown increased dullness since our last report, the principal exception to the prevailing apathy being in sugar, which has been in good demand and sold from the sheds to a liberal extent for the West and city trade.

The weather has been seasonable, but not unusually warm, with frequent refreshing showers and gulf breezes. The accounts from the country continue favorable.

The river is 8 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the fifth instant:

Louisiana and Mississippi.....bales..	261
Mobile.....	4
Total.....	265

On Saturday Liverpool middling (for which 23c. was accepted on Friday, but not reported,) sold at 22¾c., and good ordinary was offered at 21¼c., but these low figures failed to bring out more than one or two buyers, and the sales were confined to 50 bales. The press quotations were reduced ¼c. and those of the Cotton Exchange ½c. for middling, and ¼c. for the lower grades. On Monday, in order to effect sales, factors were compelled to accept still lower figures, and the sales embraced 125 bales, of which 120 were taken by one buyer, at 18c. for ordinary, 20¼c. for good ordinary, and 21c. for strict good ordinary to low middling. These figures show a further falling off of about 1c. The press quotations were reduced ⅛@¾c., and those of the Exchange ½c. On Tuesday the business embraced 125 bales, of which 100 were pickings, prices not reported. The residue included insignificant lots at 20½@21c. for good ordinary, and 21c. for middling, which we mention merely to show the extreme concessions holders were compelled to make in order to work off trifling lots for the purpose of closing accounts. The bulk of the stock is held by factors who would not accept offers even above Monday's quotations, but there being no regular demand, those who wish to realize are compelled to accept materially lower rates.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 950,576 bales, against 1,418,797 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,226,723 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 54,294 to France, and a decrease of 884,663 to Great Britain, and of 333,320 to other foreign ports.

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	265	
Arrived previously	1,049,044	
Waste and damaged cotton, samples, etc.....	13,511	1,062,820
		1,088,143
Exported past three days.	651	
Exported previously.....	1,069,690	1,070,341
Stock on hand and on shipboard..		17,802

SUGAR.—Has been in good demand since our last review. On Tuesday 150 hhds. sold at 6c. for inferior, 8¾@9c. for fair, 9¾c. for good fair, and 10c. for fully fair. The stock in the sheds is becoming much reduced, and prices are advancing. Of city refinery, yellow clarified is selling on orders at 11¼c., white 12¼@12½c., crushed and powdered 13@13¼c., cut loaf 14c. per pound.

MOLASSES.—There is little or none arriving from plantation, and the season is over for the Louisiana product. On Tuesday some 32 bbls. were received from plantation and were mostly sold at 4½c. ₱ lb., and 30c. ₱ gallon for poor cistern bottom, and 52½c. for fair fermenting. City refinery is jobbing at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden sirup.

CORN.—On Tuesday there was a fair supply on the landing, and the demand was moderate, with a slight advance for white. The sales embraced 4,500 sacks at 58c. for ordinary mixed, 60c. for prime mixed, 73c. for white mixed, and 75c. for choice white. A lot of 450 sacks pure white flint, in store, was sold to two city millers, by a dealer, at 78c. ₱ bushel.

OATS.—On Tuesday 2,500 sacks sold at 42c. for ordinary, 43@44c. for prime St. Louis, and 45@46c. ₱ bushel for choice.

BRAN.—On Tuesday 400 sacks sold at $1.05@$1.07½ ₱ 100 lbs.

PORK.—On Tuesday the market was dull, with mess offering at $12.75@$12.87½ ₱ bbl. and no sales, excepting a lot of 50 bbls. mess at $12.75 ₱ bbl. Mess is retailing at $13.25@$13.50 ₱ bbl.

BACON.—On Tuesday there was a scarcity of supplies; the demand continued good and prices ruled higher. Shoulders were held at 6¼@6¾c., clear rib sides 8½c., clear sides 8⅞@9c. ₱ lb. About 225 casks were sold, in lots, at 6@6¼c. for shoulders, to arrive and on the spot; 8¼@8½c. for clear rib sides, to arrive and on the spot; 8¾c. for clear sides, to arrive, and 8⅞@9c. ₱ lb. for clear sides, on the spot.

HAMS.—On Tuesday choice sugar-cured hams were held at 14@15c. ₱ lb., and 20 tierces sold at 14c.

DRY SALT MEAT.—There is none in first hands. A few shoulders held by dealers are retailing at 5¾c., and clear rib sides at 7@7¼c. ₱ lb.

LARD.—The market is dull, with no movement worthy of note, and a good stock on hand. Packers' in tierces is quoted at 9c, refined 9½@9½c., kegs 10¼c. ₱ lb. for kettle-rendered, and 10¼@10½c. for refined. On Tuesday a lot of 20 tierces refined sold at 9½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112⅞@113⅛, (against 113¾ at New York,) and closed at the opening rates in both markets.

The sales of silver have been confined to $1,750 in American half dollars on Saturday at 107¾@108½; and $1,000 on Tuesday at 108.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales at Date of Issue.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do. with cutters	8 00	9 00
Manly's D. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	10 00	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	65
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	28	32
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	13	17
Feathers, ₱ lb	80	90
Fish, ₱ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	13 50	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	4½	5½
Flour, ₱ bbl:		
Double extra	6 25	6 50
Superfine	5 75	— —
Fine	5 25	5 50
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9½	10
Almonds, soft shell	17½	18½
Almonds, shelled	30	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	4 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	18	18½
Hay, ₱ ton:		
Prime	25 00	27 00
Choice	28 00	30 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	6½	8
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	9
Castings, American	5½	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	31
Sole, oak	37	43
Harness	33	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	25
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	3 50	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	68	73
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	98	1 00
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ₱ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13	13½
Pulverized	13	13½
Teas, ₱ lb:		
Imperial	60	1 25
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	65	1 25
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	18 25	18 50
In plates, I. C	16 00	16 25
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Ja'y 9, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	11	@	13
Hogs, ₱ lb. gross	4½	@	5
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves, it is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Lake Providence District Conference.

The Lake Providence District Conference, Louisiana Conference, will be held at Hayville, Louisiana, July 18-21. The Rev. M. C. Manly, of Bastrop, Louisiana, will preach the opening sermon on Thursday night. Delegates will be shown to their homes from the courthouse. The camp meeting has been postponed.

J. T. DAVES, P. E.

Union Springs District Conference.

The District Conference for the Union Springs district, Alabama Conference, will be held in Troy, Alabama, July 31 and August 1-4, inclusive. The opening sermon will be preached on Wednesday night, July 31, by Rev. Elisha Phillips, of Fort Deposit, Alabama. A full attendance is earnestly requested, as ample accommodations will be made for all.

J. W. SHORES, P. E.

Eufaula District Conference.

The District Conference for Eufaula district, Alabama Conference, is to be held at Clayton, commencing August 8.

JAS. L. COTTEN, P. E.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1-4. Bishop Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Opelousas District Conference.

The District Conference for the Opelousas district will be held in Vermillionville, July 18-21, inclusive. Each member of this body is hereby especially urged to attend. Conference will open at nine A. M. on the eighteenth.

H. F. WHITE, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Natchez	July 13, 14
Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Milldale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Pontchatoula and Livingston	July 6, 7
Summit and Magnolia	20, 21
Holmesville	27, 28
Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

Wayne circuit, at Scott's chapel	July 6, 7
Shubuta circuit, at Quitman	13, 14
Enterprise circuit, at Concord	20, 21
Enterprise station	27, 28
Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Trinquil	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brandywine, at Sarepta	July 6, 7
Scotland, at Sweet Water	13, 14
Pleasant Valley, at Pleasant Val'y	20, 21
Burleaton, at Zion	27, 28
Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Springs mission	Sept. 7, 8

The District Meeting will be held September 5, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E.
Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

East Feliciana, at Oak Grove	July 13, 14
East Baton Rouge, at Black Water	20, 21
Jackson	27, 28
Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FOUSYTH, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Pearlington ct., at Pearlington	July 6, 7
White Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon circuit, at Shiloh	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Fremon circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Greene, at Palmetto	July 6, 7
Demopolis	20, 21
Forkland, at Watson's chapel	27, 28
Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Hladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

St. Francis street	July 6, 7
Citronelle	13, 14
St. Stephen's, at Shands' chapel	20, 21
Eastern Shore	27, 28
Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Uniontown station	July 6, 7
Choctaw Corner circuit; at Choctaw Corner	13, 14
Peachtree circuit	20, 21
Selma station	27, 28
East Selma station	Aug. 3, 4
Hembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

Winona, at Winona	July 6, 7
Greenwood and McNutt	13, 14
Valden, at Midway	20, 21
Durant, at Spring Hill	27, 28
Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Bethel, Attala county, Mississippi, beginning on Friday, August 2, embracing the first Sunday in August.

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 16, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 29, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining—that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, nothing doubting, and the Master will be there.

The new Methodist church in Koschusko will be dedicated on Sunday, July 14.

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet street	July 7
Cadiz street, Louisiana avenue and Carrollton	14, 21
Quarterly Conference at Louisiana avenue, Monday night	22
Algiers and Tulbodaux—preaching at Houma	28
Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	16
Plaquemine	Sept. 1
Morent street	15
Baton Rouge	28, 29

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Minden circuit, at Pine Grove	July 13, 14
North Bossier, at Red River	20, 21
South Bossier, at Cotton Valley	27, 28
Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Athens	17, 18
Bistineau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

N. M. SKINNWORTH, P. E.

MISCELLANEOUS.

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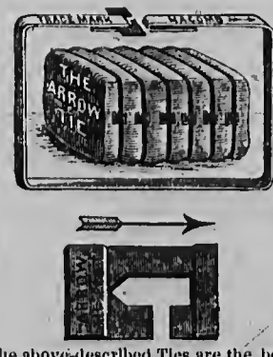

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, JULY 18, 1872. NO. 29.

NEWS OF THE WEEK.

DOMESTIC.

BALTIMORE, July 10.—Horace Greeley was nominated for President of the United States at twenty minutes past twelve o'clock P. M. The nominntion was not quite unanimons.

The vote on nomination stood: Greelsy, 686; Bayard, of Dslawars, 15; Black, 31; Groesbeck, 2; hlank, 7; whole number cast, 732.

There was great cheering as the vote was called.

12.40 P. M.—Wnllace, of Pennsylvania, made a glorifying speech, nnd moved that the nomination of Horace Greeley be made unanimous.

This motion to make Greeloy's nomination unanimons was carried witb loud chsering.

The vote for Vice Presidsnt stood: B. Gratz Brown, 713; whole number of votes cast, 732.

Subsequently the vote was made unnnimous for Brown.

After various complimsntary resolntions and desnltory spsaking the convention, at twenty minutes to two o'clock this afternoon, adjourned finally.

NEW YORK, July 12.—There were twelve cases of sunstroke yesterday. Weather to-day cloudy and threatening rain.

A Rio Janeiro letter states that tbe Russian fleet, with the Grand Duke, left tbere for the Cape of Good Hope on the ninth of June.

Considerahle preparations of a warlike nature are heing made by Brazil in anticipation of war with the Argentine Republic.

CHARLESTON, July 12.—A dispatch from Colnmhia to tbe *News* says: "The prosecutions under the enforcement act are to he pressed witb nnprecedented vigor and severity in the upper counties. There is a pile of warrants for arrests in Union county alone a foot nnd a half thick. Not a dozen citizens of Saxon blood will escape."

Advices from the cotton fields, botb above and below Charleston, confirm the intelligence of the geueral presence of tho caterpillar.

MONTGOMERY, July 12.—Caterpillars in unusual numbers have appeared all through the cotton helt, three weeks earlior than ever before. Wet weather, which develops worms, still continues.

CHICAGO, July 13.—Reports from Iowa state that the present season promises to he the most ahundant for grain ever known in that State. The grain of all kinds is rapidly ripening, and tho crops were never better.

NASHVILLE, TENN., July 13.—Mucb of the wbeat crop just harvested has been injured by continued and untimely rains. Some injury has nlso been done to growing cotton in middle and west Tennessee and north Alabama, the rains causing the shedding of the bolls. Planters entertnin serious apprehensions of the effects of beavy rains to-day.

NEW YORK, July 15.—The court was crowded. Judge Ingrabam, addressing the jury, said: I suppose, gentlemen, you bave not agreed?

Foreman—No, your honor, we cannot come to any ngreement whatever.

The judge tben discbarged the jnry, and ordered that Stokes be remanded to jail witbout bail. The prisoner's counsel rose and shook hands with each other and the prisoner.

MONTGOMERY, ALA., July 15.—Recent heavy rains caused an overflow in tbe Alnbama river and tribntaries, tearing up railroad tracks and destroying cotton nnd corn crops to the value of $2,000,000 or more.

The ravages of the caterpillars are increasing. The boll worm is also appearing in certain localities.

GALVESTON, July 16.—The first bale of new cotton was sold to-day by Focke & Wilkins, to Richards & Hawkins, nt ninety-three cents, gold, per pound.

FOREIGN.

LONNON, July 11.—Dispatches received from Aden announce the arrival there of Stanley, the New York *Herald's* African correspondent, and says he will start to-day for London, in company with a son of Dr. Livingstone. Stanley is the bearer of letters of the grent explorer for the British government, as well as for tbe family and friends of Livingstone. Stanley states that when he left the interior of Africa Livingstone was unwell, but be was nevertheless determined to proceed with his explorations, and will not return until he bas completed his great work of ascertaining the source of the Nile.

BERLIN, July 11.—The *Official Gazette* promulgated a law for tbe banishment of the Jesuits from Germany. All establishments now under their control must he completsly broken np witbin six months.

LONNON, July 15.—Geneva advices say tbat altbongb the court sits with closed doors, there is reason to know the time is occupied with consideration on which the deliherations of the hoard are to he conducted.

LONNON, ONT., July 16.—The case of Dr. Rufus Bratton, abducted from Canada on tbe fourth of June last and taken to South Cnrolina, came up on remand to-day. Bratton arrived here on Saturday, but kept concealsd until after the opening of conrt, when he made his appearance, to the great surprise of defendants, and his testimony showed that Cornwall, the prisoner, laid violent hands upon him on Wnterloo street, handcuffed him with tbe assistance of a cab driver, and thrnst him into the cars; that he protested to the last, and only yielded to them because he relied on British justice to sustain him in ths end. The case was further remanded.

RAILROAD ACCIDENT.

Twenty Cars Smashed up on the New Orleans, Mobile and Texas Railroad. Two Men Killed.

Between ono and two o'clock yesterdny moruing the return freight train on the New Orleans, Mobile and Texas railroad wns thrown from an omhankment eighteen feet high, near Rawle's Creek, twelve miles esst of Pascagoula. The train consisted of twenty freight cars, mostly empty, and one of Pullman's sleeping cars. All tbe freight cars were thrown from the embaukmeut, aud are said to bave been completely smnshed. The sleeping car was not tbrown off or in any way injured.

Engineer Carl, who is said to have been a most competent and careful officer, aud a brakeman named Conklin, were instantly killed.

The accident was caused by the washing away of the embankment under the track during the recent violent rain storms. The accident did not occur at the bridge, as was at first supposed, hnt at tbe high embankment near it. The bridge still stands intact and perfectly safe und sound, as we are informed by Captain Henry J. Jones, the private secretary of Mr. G. W. R. Bayley, the chief engineer and general superintendent of the road.

Captain Jones has furnished us the following dispatch, received by him from Mr. Bayley:

"Accident caused ouly by washing away of embankment under track, during a violent and protracted storm of wind and rain at night. No defect in bridge."—*Picayune, July* 14.

THE BROOKLYN BRIDGE.—The construction of the great suspension bridge from New York to Brooklyn progresses steadily. The original estimate of ite cost, made by Mr. John A. Roebling in 1867, was $7,000,000. Of this amount $2,163,337 was for the foundations and towers alone, and $150,000 for engineering. The cost as far as built, to wit: the Brooklyn tower, one hundred feet, and twenty feet of tower masonry on the New York side, besides the foundations, engines, machinery, engineering and contingencies, has exceeded the original estimate $1,336,894. There has been an increase in the size and elevation of the bridge. In the original estimate no allowances whatever were made for land or damages, which amount to $332,673, involving an additional expense of $8,000 for engineering to be added to that sum. A number of other large sums are accounted for, explaining the reason of the excess. Mr. Roebling gives the items of the revised estimate, amounting to $9,500,000.

THE Trenton *Farmer* of the thirteenth says:

Planters, this week, from Bienville, Jackson, Union nnd Claiborne report crops in these parishes as being excellent. A full crop of oats has been made and harvested. A sufficient amount of corn will be made for home consumption, and favored parts some to spare. The cotton is doing finely, blooming and holling well. Abont ten per cent. more was planted in cotton in these parishes this year than last, and up to date it is at least twenty per cent. better.

WE OBSERVE that J B. Price, Esq, of St. Mary parish, is announced as an independent candidate for Congress for the third Congressional district of Lonisiana. We are glad to see such men as Mr. Price interesting themselves in political affairs. It is an omen for good in these unhappy times of venality and corrnption.

FROM THE WORK.

Selma District, Alabama Conference.

MR. EDITOR: In addition to the short report I saw in the ADVOCATE of ths Selma District Conference, held in Orrville, Alabnma, permit me to add that it was perhaps the best that was ever held in the Alnbama Conference—certainly in this district. We feel very grateful to our worthy presiding elder for this grand religious festival, and secnring our own beloved Bishop Keener to preside over its deliberations. The conference was well attended; discussions quite intercsting; congregations large and attentive; sermons able, and accompanied "with the power of tho Holy Ghost." Bishop Keener and Rev. Mr. Richardson were exceedingly interesting in their missionary addresses, and lifted a collection of some $200. The Sabhnth school was nddressed by President McVoy, of Centenary Institute, with his chnracteristic ability; also by Waverley Briggs, Esq., lay delsgate from Summerfield, in a short, appropriate and surely the ablest address to which I have ever listened from one of his ago. Both prenchers nnd laymen left the conference all fired for the fight. Since the conference I have learned our presiding elder met the enemy at Suggsville, and after three days' hard fighting tbe village surrendered to "the great Captain of our host," and now the nnme of Jesus is glorified by all that people. Say to Bisbop Pierce we thank him for our elder, and for the glory of God and the good of the church to send out "a few more of the same sort," and oblige THE LAITY.

MARENGO COUNTY, June 2, 1872.

Mobile District Conference.

MR. EDITOR: This body met in Milton, Florida, May 23. We had to regret the absence of a Bishop. The lack of his counsel and preaching could not he compensated; for if there is any section of the church that especially needs the services of our great men, it is certainly this gulf coast. From Key West to Corpus Christi tho map is dotted thickly with towns and cities, in which Catholicism predominates. And in sympathy with it, and following closely in its footsteps, is its very imitative and pretentious little sister, tho so-called Protestant Episcopal Church. The powerful and active combinations of these organizations, nnd their baleful influence upon spiritual religion as taught by Methodists, Presbyterians and Baptists, no one can fully understand who has not labored in this region. A great battle is to be fought all along this line, and we need frequent visitations from our leading men.

Reports were made from all the stations and circuits, on all the interests of tbe church, and they showed a healthy condition of affairs generally, though some special charges fall far behind in almost every respect. Tho finances, that perpetual source of perplexity and embarrassment to preachers, were cruolly in arrears on Pollard, St. Stephen's and Mount Pleasant circuits. Some of the brethren seemed to think these circuits should be converted into missions, and a motion was made to request our next Bishop to put them on that list. But after much discussion the motion was withdrnwn.

The startling fact was discovered tbat the Mormons have organizations in our district, and are busily proaching their gospel of lust and discord. From Eastern Shore to Black Water river stretches an uninterrupted forest of magnificent pine trees, from which the immense saw mills located on the water courses supply, tbrough Pensacola and Milton, to nearly all parts of tho world, millions upon millions of feet of timber and lumber. The stocks for these mills are cut by men called "loggers," who live in tents and go from one place to another as the trees are exhausted. Mormonism comports, no doubt, witb the moral character and settled habits of many of these loggers, and it was no difficult matter for tbem to accept a religion whicb gives so large a license to lewd fellows of the baser sort. But these men all have souls, nnd must perish forever unless they have the gospel of Jesus. The conference thought a missionary should be sent among tbem, but had neither tbe man nor the money to spare.

The class meeting has been much revived in the district, especially in the city. St. Francis street heads the list. Abont eighty-five in that church, seventy in Franklin street and sixty in St. Paul's attend this meeting. The other stations and the circuits are not up to tbe mark, but are walking that way. St. Francis also leads in the Sunday school, and in the number received this year into tbe church.

On the Sunday school question the conference recommended "the universal adoption of the uniform lesson system," with the use, every Sunday, of our Methodist catechism. This cause is prosperous. The conference resolved to work for our Conference colleges at Tuskegee, Summerfield nnd Greensboro, and urged all parents in our bounds to patronize them, as entirely worthy of their confidence and patronage.

There are five parsonages in the district all paid for, and Pensacola is at work on the sixtb. The number of members stands about as it did when reported to the last Annual Conference. The following persons were elected to the next Annual Conference: James Malone, William Otis, John Chain and John Briggs. Alternates: W. L. Baker, A. C. Danna, W. Lambkin, J. L. Pon. The next meeting was appointed for Pensacola.

The results of the conference upon the church at Milton were very happy. Ten persons, among whom were two or three leading and influential gentlemen, and several young men of energy and intelligence, were added to the church. A better meeting, they say, has not been in that town in many, many years. We left Bro. Dennis three days after the other brethren, and he was happy and grateful.

J. W. RUSH, Secretary.

P. S.—The delay of this report, it is proper to add, was caused by my sickness and absence from home.

J. W. R.

Centenary Institute, Summerfield, Ala.

MR. EDITOR: Many of my friends, knowing that I located at Summerfield on account of its superior educational advantages, are continually seeking information from me in regard to our church school at this place, and I adopt this method of answering their numerous inquiries, and of giving to Centenary Institute the praise and recommendation it justly merits.

The time has come, sir, when our children must he educated, and educated upon Christian principles. This is more important now than at any time in our previous history. The necessities which the war has thrown upon us—material, social, political and moral—have given birth to competitious which every observing mind must recognize, and which demand now, and will yet more imperatively demand, the highest mental training and the soundest moral culture. Our sons must he educated, or they will be unable to cope with the growing armies of errorists that throng our land in both Church nnd State. This is indeed an age of progress, one current of which, absorbing myriad streams, sets fearfully downward. It is disorganizing and dissolving all that is good and pure which may come within reach. Its genius lacks the spirit of discrimination, and hence its tendencies are fraught with fearful evil. Against this we are called upon, as Christians, to make war. And we hold that one of the most effective means of doing so is to give our sons nnd daughters a Christian education. They will be driven from all positions of commanding influence without it. If we would not have them fall back to the positions of hewers of wood and drawers of water, we must educate them. If we would lift them above the positions of common laborers, and make them skilled workmen, we must educate them. If we do not wish every office and position of value and honor denied them; we must educate them. We may plead poverty, but we have a farm or a house and lot; better mortgage it for the means to educate our children than allow them to grow up in ignorance. If we live within the bounds of the Alabama Conference, and have daughters to graduate, or sons whom we wish thoroughly prepared for the pursuits of life, let us send them to Summerfield. It is a school of our church. Its course of instruction in each department is thorough. Its professors are Christian gentlemen of tried ability, varied experience, and apt teachers. In short, no institution we know affords better facilities for obtaining a thorough and Christian education than Centenary Institute.

First. We have here what may be termed *the education of circumstances.* And no element is more powerful in the formation of character than the circumstances, or, so to speak, the moral atmosphere in which the being to be educated is placed. We verily believe that many natures originally of a low cast, thrown under influences which tended to check the less worthy tendencies, to strengthen the good and to induce regularity over all, have been thereby enabled to pass through life in a creditable manner, if not with some higher result less open to observation. It is but a matter of everyday observance that a child reared amid gross scenes, where no restraint is imposed upon any of the feelings by those around him, will prove a very different being from one brought up amid virtuous and gentle people. And surely, if any place possesses these salutary influences, Summerfield does. It is a quiet village, removed from the thoroughfares of sin. Its people are refined, intelligent and Christian. I am glad to state that the institution is eight miles from the nearest railroad; for while we appreciate the advantages and facilities which railroads bring, yet evil temptations follow in their train, from which it is best that students should be removed. We do not believe in that fatal doctrine that a little temptation is not amiss as a means of training the young to withstand greater assaults, but applaud and recommend the principals of this institution for the zeal with which they remove evil things out of the reach of the young placed under their charge.

Second. We have here the *education of example.* Personal conduct in the educating party is all in all. The general conduct of the young is ruled very much by the nature of the conduct presented for their observation. It must obviously, then, be of the highest importance that the demeanor and general actions of the educator should be models of all that is proper. In this we have all that we could wish. As to Prof. McVoy, the president of the female department, his works speak more strongly in his favor than anything we can say. He is a Christian gentleman, and a teacher of unbounded zeal, unequaled energy and tried ability, and daughters coming to him will find his school a happy home, where sound learning, graceful accomplishments and true piety are taught. Of Prof. Massey, the able principal of the male department, enough cannot be said. His worth demands a greater tribute than our pen can offer. We can truly say that we never know a more judicious, energetic and lovable man, or one more peculiarly fitted for the position he occupies. We never saw a better system of discipline or a more thorough system of instruction than his. He is ably sustaining a school in our midst which can compare creditably with any in the land. Here our sons may be educated in an atmosphere filled with Christian influences, and where they can model after a man who adorns the highest learning with the purest faith.

Centenary, in common with other institutions, suffered heavily through the demoralizing effects of the war. But in all its misfortunes it seems to have been only stooping for a loftier flight, for it has just closed its most successful year since 1865. It has been a term of enlarged usefulness and signal success. Peace and harmony have characterized the intercourse of preceptors and pupils, and at the late commencement brilliant evidences were given of distinguished ability on the part of instructors and creditable progress on the part of students. In short, sir, the horoscope shines bright. Every indication points to a glorious future, when Centenary Institute shall boast once more the prosperity of the past, and shall send forth not only our sons and daughters with minds educated, refined and stored with useful knowledge, but shall be so blessed as to give to the world many prophets skilled, like Moses, in the learning of the land. A. J. BIGGS.

SUMMERFIELD, July 6, 1872.

THE Kansas City *Times* of the twenty-ninth ultimo says that Miss Amanda Barber, who married Squatting Bear, a brute Sioux chief, at Washington, in 1867, and went to Dakota Territory with her husband, as a missionary, arrived in that city on the steamer Fontenelle, from Fort Benton, on Friday last. After spending three years with the Sioux, suffering gross indignities, and being compelled to perform the most menial services, she attempted to escape, but was recaptured and beaten nearly to death by her husband, and then sold to a Cheyenne chief for three ponies. She was taken North in 1870, and remained with the Cheyennes till this spring, when she escaped to Fort Benton.

Alumni Meeting, Centenary College.

MR. EDITOR: A number of the alumni of Centenary College of Louisiana convened in the hall of the Union Literary Society on Tuesday evening, July 9, 1872.

Judge Abel J. Norwood, of East Feliciana, was called to the chair, and Rev. R. D. Norsworthy, of Jackson, appointed secretary.

An election for permanent officers of the Alumni Association resulted as follows, viz.: Judge A. J. Norwood, president; Colonel Haley M. Carter, of Tangipahoa, vice president; Rev. R. D. Norsworthy, recording secretary; Captain J. G. Kilborne, of Clinton, corresponding secretary; Dr. L. G. Perkins, of East Feliciana, treasurer.

Resolutions were adopted as follows:

Resolved, That it is the purpose of this association to endow a professorship in Centenary College, to be known as the alumni professorship.

Resolved, That in order to carry out this design the corresponding secretary of the association be directed to communicate with each alumnus of the college, and present an earnest solicitation for such contribution as each may be able to make for the above purpose.

Resolved, That they be requested to remit their contributions to the treasurer, Dr. L. G. Perkins, Clinton, Louisiana, who shall deposit the same in one of the banks of New Orleans, to be held sacred for the purpose above set forth.

Resolved, That the treasurer be directed to make a report to this association at its next meeting, when such steps will be taken to carry out this scheme as may then be deemed practicable.

Judge A. J. Norwood offered the following, which was adopted, viz.:

Resolved, That, to carry out this purpose, each alumnus is hereby earnestly requested to contribute at least $100, if within his power, and if unable to do this out of his own means, to raise it by appeal to friends or otherwise.

It was unanimously

Resolved, That the members of the association pledge themselves to do all they can to aid the college in its present necessities, independent of the proposed endowment, and that all contributions for this purpose be forwarded immediately to Prof. G. H. Wiley, Jackson, Louisiana.

Resolved, That we most heartily recommend the college to the liberality and patronage of the country at large.

The following committee was appointed to mature and report at the next annual meeting a plan for the effectual prosecution of the endowment of the chair of the alumni, viz.: Hon. John McVea, Clinton, chairman; W. F. Kenan, Esq., R. J. Bowman, Esq., Brainerd Spencer, Esq., Anthony Sambola, Esq., E. R. Jones, Esq., W. W. Farmer, Esq., Captain J. G. Kilborne, Dr. L. G. Perkins, Rev. C. G. Andrews.

The association elected the following to deliver addresses at the next annual meeting, July, 1873, viz.: Judge R. W. Richardson, Monroe, Louisiana, and Brainerd Spencer, Esq., Vidalia, Louisiana. The president was authorized to supply the place if either or both of these gentlemen should decline.

On motion the Alumni Association adjourned to meet on Tuesday before the second Wednesday in July, 1873, unless convened sooner by order of the president.

A. J. NORWOOD, President.
R. D. NORSWORTHY, Sec'y.

PERIODICALS.

LITTELL'S LIVING AGE of June 22 has: The Romance of the Rose; A Russian of the Last Generation; Vesuvius in Eruption; Italy at Work; the German Empire and the Jesuits, and other articles.

LIPPINCOTT'S MAGAZINE for July has a good table of contents, of which we note: Travels in the Air; History of the Fourth of July, and Private Art Collections of Philadelphia.

THE Southern Magazine, Good Health, the Sunday Magazine, Good Words for the Young, received late, are all up to their usual standard of merit.

ARTHUR'S LADIES' HOME MAGAZINE and the Children's Hour for July are up to their usual standard of purity and excellence.

MORTON'S MONTHLY HOME AND SCHOOL is published in Louisville, Kentucky. We have received the July number.

LE BON TON for this month is unusually rich in the number and finish of its colored plates.

The Christian Advocate.

THURSDAY, JULY 18, 1872.

TWILIGHT.

Its filmy vail o'er summer skies
It drew, and cooled their fervid dyes.

With tenderer tint, on field and dell,
The light across the landscape fell;

It flushed on tired Childhood's cheek,
And said: "Thy dreamy pillow seek!"

To Plowman at his cottage door,
It whispered: "Rest! day's toil is o'er."

To wistful Watcher by the sea:
"The morn may bring thy ship to thee!"

It crowned the Saint upon his bier:
"Sleep well, God's own—the night is here!"

Kissed off the tears from weeping eyes:
"Have faith!—the day again shall rise!"

Its passing ray through chancel pane,
Wrote on the urn: "This life is vain!"

The spire's gold cross, athwart the sky,
Flashed its last words: "'Tis gain to die!"

And thus, with vari-colored thought,
Were evening shadows interwrought.

Thus to the earth the fading light
Gave benediction of the night.

Christian Union.

For the Advocate.

THE PRESIDING ELDERSHIP.

NO. II.—ITS DUTIES.

In a few words, these duties may be summed up as follows: They are the duties of the episcopacy, with the exception of ordaining. Then, when the presiding elder receives his appointment from the Bishop to the high and important office, he is to enter his district to do all the Bishop should do, were he present, with the important exception just mentioned. In one word, he is the overseer—the superintendent, the Bishop—of his appointed district. His duties are elaborately given in the Discipline. It is not necessary that they be stated here in full. I will mention only a few of them. "The presiding elder is to travel through his appointed district, in order to preach and to oversee the spiritual and temporal affairs of the church." Herein are embraced the principal features of his important work. Let us notice these a little. *He is to preach.* This is one of his most important duties. If the Bishop has made the proper selection, when the presiding elder comes to us *he will preach, he will be a preacher sure enough, one that will be worth hearing—a strong, spiritual and efficient preacher*—one that will do us good, and will take hold of the pastor and his people and lift them out of their old, formal way, and set them in a higher and better way, and give them a mighty impulse toward the kingdom of heaven! How often have I and my people been so refreshed by the preaching of the presiding elder, at quarterly meeting, that we have entered with renewed zeal and energy upon the duties of the Christian life!

The pastor, amid the routine of his duties, feels lonely sometimes, and he longs for heart-communion with some good, genial and holy man of God, whose heart and mind are in sympathy with his own. In the presiding elder he should find that man, who will come to him as a friend, a brother, a father to counsel with him in regard to all the ways and means of the great work which is before them. Then, as the presiding elder should always be a man of mature experience, he can instruct and greatly aid the pastor in the cultivation of his important field. Therefore, when the quarterly meeting begins, the presiding elder stands forth to preach his sermon of a very high order, and the pastor, who has not for some time perhaps heard any one preach except himself, listens, is instructed, and is, in common with his people, greatly benefited. Now this, of course, is as it should be. It is as we, with great pleasure, have often seen it. It seems to me that the presiding eldership, in that it brings the experienced and able presiding elder in such close relation to so many pastors, is certainly the most important field for usefulness that a minister of the gospel can occupy in these modern times. In that important office he is without the stern dignity of the episcopal office, and hence, if he will but do his duty, he can very easily place himself very close to the hearts of the pastors of his district and become the honored instrument of correcting their errors, of helping them to bear their burdens, and of aiding them in all their work and labor of love. Beside this, his office brings him before and in contact with the hundreds and thousands of the people of his extensive district as a preacher of the gospel of Christ. To them he may deliver his great messages of truth in a plainness, a simplicity and a power which would not perhaps very well become any one else. Here does his vast field of usefulness spread out before him in grandest magnitude and in the most beautiful splendor! How often, alas! have I sighed when I have seen a mighty man of God shut up in a small station, with but two or three hundred souls under his care to listen to his words of wisdom and power, while perhaps a novice, a mere babe in Christ, is sent out to labor in a great district as presiding elder! The former is like the great eagle put up in a little cage. Why this is allowed to be so by the powers that be, I cannot tell. It seems to me that grand eagle should be loosed, that he may extend his mighty pinions and fly abroad the plains, the hills and the mountains, that he may spread the wonderful tidings of salvation among the teeming thousands of our land.

But the presiding elder is to do something else beside "preach." *He is to oversee the spiritual and temporal affairs of the church.* Therefore he must be gifted with a vast deal of good, hard, practical common sense and administrative ability, as well as preaching talent. He must understand the law of the church as well as the gospel, and be fully able and ever ready to administer its wholesome principles. Here is also a field for the exercise of the highest order of talent. How important that the presiding elder have a good understanding, by which he may have a correct knowledge of men and of things! The spiritual welfare of his district largely depends on him. He should study the situation carefully and understand it thoroughly! He should be a good *general*, in order that he may marshal all the forces under his command and hurl them successfully against the mighty columns of the powers of darkness! Thus is he to drive them from and keep them out of his department. To do this he must take particular care that his army be kept under proper discipline, and always armed and equipped, as the divine law directs, for all the "glorious war!"

In addition to this he must, in order to keep up an efficient army, give very special attention to *the quartermaster's and commissary departments*—"*the temporal affairs of the church.*" This is another duty which is of vital importance to both the pastor and his church. Often, alas! too often, does the *financial* machinery of a circuit or station become rusted and inefficient, so that those whose duty it is to work it—the stewards—become discouraged and despondent. But the presiding elder, who is a man of large and varied experience in such matters, and who has made them a special study, comes along, and he in private, in Quarterly Conference, and sometimes in the pulpit, takes hold of the old machinery, and, by putting on a little *grease* of advice here and of reproof there, sets it in motion, and, to the astonishment of all the beholders, it works admirably. Frequently have we seen it thus, to our great delight. To us it has seemed like the work of magic, or rather like the work of God under the hand of his wise and mighty servant!

The first of this Conference year one of my leading stewards said to me: "I do not wish to discourage you, but I will be candid in saying I do not see how we can support you this year. By death, removal and other causes we have lost a good deal financially, and the prospect is gloomy enough." I was not much discouraged, for I had often heard stewards talk that way before. After a little time our excellent presiding elder came to the first quarterly meeting. He was fresh from other fields, where the brethren had devised liberal things. He had the warm, stirring and mighty spirit in him, and, wonderful to tell, he infused it into the entire Quarterly Conference, *and they made a higher assessment than they did last year!* This, I have no doubt, will all be paid. Beside this, they have repaired the parsonage and its premises, and have given me a nice horse.

Said a Presbyterian minister to me once: "I wish very much we had your office of presiding elder in our church, for it seems to be a wonderful means of building up the financial as well as the spiritual interests of your church."

A PASTOR.

For the Advocate.

BREAKERS AHEAD.

MR. EDITOR: I purpose to notice some features of the report of the Committee on the State of the Church, recommending the appointment of fraternal messengers to the Methodist Episcopal Church South. I think this sudden uprising, unanimous voting, platform, bishops and all, is calculated to awaken suspicion.

Absorption failed, disintegration failed; yet "the three hundred thousand members, with their houses of worship, institutions of learning," etc.—"We have need to strengthen and reinforce our work," etc.; "but in this we desire to avoid all unfriendly rivalries with our brethren of the Church South."

Again: "We believe that very generally there has hitherto existed among our people a disposition of good will and Christian fraternity toward the Methodist Episcopal Church South." When, how, and by whom? Surely not when our fraternal messengers were refused recognition in 1848; neither was it from 1848 to 1861, during which time the Methodist Episcopal Church South was anathematized, denounced in the pulpit and by the press, by ministers and members of the Methodist Episcopal Church. No "good will and Christian fraternity" all this time. It could not have been when one of the Bishops followed the army with Order No. 15, when the pastors of the Church South were driven out, and the loyal preachers of the Methodist Episcopal Church were given possession of churches and parsonages of the Church South. Nor after the roar of artillery had ceased, and the smoke of the battle had blown away. Then it pounced upon our churches by authority of the righteous Stanton. Even then we were unrepenting slaveholders and hardened rebels. If I had not gone to Springfield, Missouri, in 1868, and found the church and parsonage occupied by a minister of the Methodist Episcopal Church—taken from the Methodist Episcopal Church South; if I had not visited the grave of the immortal Headlee, and heard from eye-witnesses the circumstances of his murder; if the leader of the mob who murdered him had not been a member of the Methodist Episcopal Church, then I might believe that "good will and Christian fraternity" had existed.

They may be acting upon the principle: "Whom they love they chasten." If so, their love is sincere and intense.

Again, the committee say: "We are content to let past events go into history or be forgotten." Deliver the Church South from any such history! Also from any connection with a church that would make such a history for itself. "Go into history or be forgotten!"—Doubtless the better part of the Methodist Episcopal Church desire that "past events be forgotten;" but they are matters of history, and will be handed down to posterity, to the reproach of those who have resorted to absorption, disintegration, vilifying, cheating and robbing. Breakers ahead!

Was it any evidence of "good will," when redress for grievances and wrongs had been sought, to be treated with contempt?

Dr. Slicer, in his speech in favor of the appointment of fraternal messengers to the Church South, explained the great change that has occurred in the Methodist Episcopal Church. He said: "This is a matter in which we cannot lose anything, and we may gain much." Union with the Methodist Episcopal Church in any way would injure us in the South. They know there is a large number of the most respectable white population in the South they never can have access to without there is a change in the two branches of the church; and Dr. Slicer was correct when he said: "This is a matter in which we cannot lose anything, and we may gain much."

I think both churches will do better, will prosper more, to continue as they have been since 1848, than for any change to occur. The Methodist Episcopal Church South has a work to do in the South that none other can do, and a work it cannot do in connection with the Methodist Episcopal Church. Some of us know too much about that church to desire any change, Bishop Paine's tears over the present state of affairs to the contrary notwithstanding. Bishop Paine may have shed tears over the recklessness of the bishops, ministers and members of the Methodist Episcopal Church. Who could avoid shedding tears when the General Conference of the Methodist Episcopal Church, in 1868, sang a song over the nomination of their candidate for President (Grant?) But I do not believe Bishop Paine shed tears because the Church South is separated from the Methodist Episcopal Church.

MISSISSIPPI.

For the Advocate.

Difficulties in the Way of Vocal Prayer.

MY DEAR BRETHREN: I hear some of you complain of another great difficulty in the way of your praying orally, either in your families or in our church prayer meetings. It is that sometimes necessity requires you to have irreligious persons in your families, such as teachers, clerks and mechanics, with occasional visitors; and that even those who scoff at religion come to the public prayer meetings; and however willing you might be to pray with your wife and children at home, or with only your brethren at church, you cannot consent to expose what you are pleased to call your "weakness in prayer" in the hearing of these wicked people. I am very sorry to hear you say that. If you prayed to men, or to please men, there might be some sort of plausibility in your excuse; but the leading idea of acceptable prayer is to pray to God and to please him, no matter what men may think about your performance. And who are these irreligious persons and scoffers you so much dread? They are mere men; their breath is in their nostrils, and they are passing to the tomb; they are rebels against God and on the way to hell, and unless they learn to pray, and to pray right, they will soon be hopelessly lost. Why, then, let the presence of such poor, sinful and guilty mortals embarrass you? Perhaps if you would do your duty in their presence you might become instrumental in the salvation of some of them. But let me tell you how a good man I once knew managed this difficult point. There was something so original in his plan that I treasured it up. He was a young gentleman of intelligence and wealth and elevated social position. About the time of his marriage himself and wife united with a few others in the formation of a new church in his vicinity. His mind soon became deeply impressed with the duty of praying in his young family. But there was a great obstacle in the way. Though his education was superior, his vocality was not easy, so that when he became embarrassed he stammered somewhat. His house was often the resort of candidates for office, professional characters and other literary persons; and while he was willing and ready to pray in presence of his family, it was embarrassing to think of praying in the presence of the literati who often spent the night at his house. He soon, however, found relief in the following plan: When those persons were present he would tell them, in addition to his own sense of propriety, the rules of his church required him to worship God in his family, and then, politely offering them the books, he would ask them to lead their devotions. They, of course, would decline in favor of his doing it, as he was accustomed to it, and they were not. Then he would think to himself: "Why should I fear them? They can't pray at all, and I can pray some, so that I am just that much ahead of them; and instead of my being ashamed, they ought to feel so themselves." A little practice, however, soon relieved him of all painful embarrassment, and he became one of the most gifted and influential laymen I ever knew, praying with power in all the social meetings of the church, and excelling any other layman in my knowledge in visiting and praying with the sick and dying everywhere in his reach. He died in the prime of manhood, after filling all the offices in the church within the sphere of a layman, and several important positions in civil life, leaving a family which has honored his name and his church. I have now stated some of the most common difficulties in the way of vocal prayer, and I trust, have shown their fallacy. In my next, which will be the last, I propose to state some of the disadvantages of neglecting to cultivate the habit of vocal prayer.

J. G. JONES.

PORT GIBSON, Mississippi.

For the Advocate.

NOTE FROM A LADY.

MR. EDITOR: I have just laid aside the NEW ORLEANS CHRISTIAN ADVOCATE. I thank you very much for it. I hope we shall never be without it, and I hope it may live perpetually. And when the clear head, earnest heart and willing hand that now wields the editorial pen, shall rest from its labors, may its power rest on another as faithful. There is a charm about the ADVOCATE, even its vitality. Its healthful earnestness is refreshing to the mind longing for pure truth. Ever may its ringing voice be heard urging its readers on to the prize of eternal life. And then another attraction about the ADVOCATE is that we hear something of or from that bright-faced Christian man, Bishop Keener, in nearly every number. I thank him for his letters from California. They were exceedingly interesting. The Bishop gave me a piece of information that gave much satisfaction. I was much amused at the idea. He said that he had often been astonished at the silence of persons who had crossed the plains, but he explains the mystery all away by telling us that there is absolutely nothing to say. I had been really pained because persons who had been favored with the opportunity had been so silent. Long may the Bishop live to bless the church by his counsels and prayers. He has a peculiar gift in prayer. I never heard any one who affected me as he does. I was reading, this morning, his description of the site of the seashore camp ground. How like him it was! Oh! how I should like to be there this morning, not only to enjoy the life-giving breezes of the grand old ocean, but to hear also the "impassioned cries of God's ministers" as they pour forth the sweet story of the cross. I pray God that when the breezes of time have wafted you over the ocean of life, you may camp eternally in the great harbor of peace. ANNA G.

FORT SMITH, ARK., June 24, 1872.

IT IS a curious fact that publishing music books is considered a very unprofitable business in the land of music, Italy. There is not a single wealthy man among the music publishers of that country.

LET the day have a blessed baptism by giving your first waking thought into the bosom of God. The first hour of the morning is the rudder of the day.—*Beecher.*

For the Advocate.

The Obligation, Nature and Administrators of Baptism.

I. The obligation of Christian baptism, I believe, is acknowledged by all Christians, except the Quakers, who reject water baptism altogether. Its obligation is based on the great command of our Lord and Savior Jesus Christ, to his apostles, and is recorded in Matt. xxviii, 19: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And also on the example of Christ's apostles, and not on Christ's baptism by John in Jordan, as some Christians suppose.

II. We will notice the nature of Christian baptism. Well, what is the nature of Christian baptism? We will answer this question, first, negatively; second, positively.

1.—Negatively. First. Christian baptism is not regeneration, as Tertullian supposed, and Alexander Campbell taught in the nineteenth century, because no man or woman, not laboring under a mental delusion, can believe that water can wash away the sins of the soul. Second. It is not the quantum of water used that constitutes legal baptism, as all immersionists suppose. It matters not how much or how little water is used in baptizing, so the element water is applied to the subject in administering the sacrament in the name of the Trinity. Third. It is not a regular line of succession from John the Baptist down to the present time that constitutes a legal administrator of the sacrament of baptism, as our Baptist brethren suppose, because no such unpolluted regular line of succession can be traced or proved to exist, either from John the Baptist or the Apostle St. Peter. Fourth. It is not any particular mode of baptism that constitutes it legal, in opposition to all other modes. Pouring or sprinkling, which is the Bible mode, is as valid as immersion.

2. We will answer the question positively. Christian baptism is the application of water to a proper subject, by an authorized minister of the gospel of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost. But what is its nature and obligation? We answer: First. It is a sign and seal of a covenant of grace entered into between God, the offended, and man, the offender. God, on his part, promises to be merciful to man, the offender; and man, on his part, promises to obey God, the offended, all the days of his life, by renouncing the world, the flesh and the devil, so as not to be led or governed by them. O what a solemn vow is this, and how fearful the obligation is, and yet we fear comparatively few observe it. As a sign, baptism is a public acknowledgment of Christ before men by joining his church, and thus distinguishing ourselves from the world. Water baptism is also an emblem of the baptism of the Holy Ghost. It is the outward sign of the work of inward grace in the soul. But who are the legally authorized administrators of the sacrament of baptism? We answer: Those that are called of God to preach the gospel, and none else; for no man has the right to administer the sacrament of baptism unless he is called of God, "as was Aaron." Are Methodist preachers called of God to preach the gospel? We answer: We believe they are, for the following reasons—First. Because they are as able expositors of the gospel of Jesus Christ as the world has ever produced. Second. Because God has wonderfully blessed their labors not only to the world of mankind, but also to the several different Christian churches. Third. Because their Baptist brethren themselves acknowledge them to be called of God to preach the gospel by inviting them to preach in their pulpits. We conclude, therefore, that Methodist preachers are called of God to preach the gospel, and their right to baptize follows as a matter of course. But it is objected and said that Methodist ministers are not legal administrators of the sacrament of baptism because they have not been baptized by immersion, by an immerser who himself had been immersed by an immersor, in the regular line of succession from John the Baptist down to the present time. To this we answer: According to this objection our Baptist brethren themselves, who raise the objection, are not legal administrators of the ordinance of baptism; because, first, they cannot trace their line of succession in the United States of America further back than to Roger Williams, who was the founder of the first Baptist Church in America, which, according to the objection, was no church at all; because, according to Mr. Benedict, Mr. Holoman, who baptized Mr. Williams, was not a member of any church at the time he baptized him by immersion, neither had Mr. Holoman been immersed himself; because our Baptist historian, Mr. Benedict, goes on to inform us that Mr. Williams in turn baptized Mr. Holoman and ten others. This is the origin of the Baptist Church in America, according to Mr. Benedict, the Baptist historian. And according to the objection now before us, it was no church at all. Now, if any of our Baptist brethren were able to show that they are in the line of succession from Mr. Holoman and Mr. Williams, which it is impossible for them to do, there would be other insurmountable difficulties in the way. First. They would have to show that this golden chain of succession was not broken nor polluted while passing through the Church of Rome, from John the Baptist down to them at the present time, which is also impossible for them to do. But if this could be done, the difficulty then would be to tell us who baptized John the Baptist by immersion, or in any other way. It is objected, again, that the Methodist preachers do not believe that immersion is valid baptism, and therefore, if they baptize by immersion, it is not valid, because they do not believe in it. And their argument, or rather their assumption, to sustain this objection is that they preach against immersion, and therefore they do not believe in it. To this we answer that the Methodist preachers preach against the *assumption* that makes immersion the only valid baptism; and to make it valid it must be administered by one of them—one of their own faith and order, one that believes in eternal personal election, particular redemption, and the final, unconditional perseverance of the saints, and that they are the only true church of Christ on earth, and the only legal administrators of the ordinance of baptism, and that baptism administered by any other class of ministers is null and void, though it be administered by immersion, and they be the most holy, good men on earth. This is the doctrine that Methodist preachers preach against, and not against the validity of baptism by immersion; because Methodist preachers do believe in the validity of baptism by immersion, not because the subjects are wet all over in water by plunging them into some pond, creek or river, but because the element water is used in administering the sacrament of baptism in the name of the Father, and of the Son, and of the Holy Ghost. Therefore we conclude that Methodist preachers are as legal administrators of the ordinance of baptism as any body of ministers on earth. Therefore these two unfounded assumptions, designed to unchurch the Methodists, unchurch the Baptists themselves, namely, that they as a church are in the regular line of succession from John the Baptist, and this golden chain of succession has not been broken nor polluted down to the present time. In tracing back this line of unbroken succession from them to John the Baptist, they are not able to follow it further back than to Roger Williams. There is the end of this unbroken chain of succession that they say to the world reaches back unpolluted to John the Baptist. Standing on this false assumption, they say to the whole Christian world: Stand aside; we are more holy than thou; we are the true church of Christ; we have the only true gospel ministers; we have the only true sacraments, and we are the only true people to receive those holy sacraments; everybody else must stand aside, it matters not how holy and useful they may be in winning souls to Christ; they cannot commune with us. To strengthen this false assumption they add to it a positive falsehood, namely, that Methodist preachers do not believe that immersion is valid baptism, when everybody acquainted with the Methodist Discipline knows that it makes it the duty of all ordained Methodist preachers to baptize by immersion when persons desire it. The Discipline of the Methodist Church leaves it with the people to choose for themselves, and when they desire to be baptized by immersion, by a Methodist preacher, everybody acquainted with Methodist preachers knows that they baptize them by immersion. Yet in the face of all this it is stated and reiterated that Methodist preachers do not believe in the validity of baptism by immersion, and therefore, if you are baptized by immersion by one of them, it is not valid baptism, because they do not believe in it. Is this true? Is this just?

JAMES SHANKS.

REPEATED AFFLICTIONS.—I feel that they come not as the lightnings on the scathed tree, blasting it yet more; but as the strokes of the sculptor on the marble block, forming it to the image of life and loveliness. Let but the divine presence be felt, and no lot is hard. Let me but see his hand, and no event is unwelcome.

BEAUTIFUL.—In closing the eyes for nightly rest it is good to say: "He giveth his beloved sleep;" and in opening them, when night is past, to say: "When I awake I am still with thee."

NOTHING more impairs authority than a too frequent or indiscreet use of it. If thunder itself was to be continual, it would excite no more terror than the noise of a mill.

The Christian Advocate.

THURSDAY, JULY 18, 1872.

THE VOICELESS.

BY OLIVER WENDELL HOLMES.

We count the broken lyres that rest
Where the sweet wailing singers slumber,
But o'er their silent sister's breast
The wild flowers who will stoop to number?
A few may touch the magic string,
And noisy fame be proud to win them;
Alas! for those who never sing,
But die with all their music in them.

Nay, grieve not for the dead alone,
Where song has told their heart's sad story;
Weep for the voiceless who have known
The cross without the crown of glory!
Not where Leucadian breezes sleep
O'er Sappho's memory-haunted pillow,
But where the glistening night dews weep
O'er nameless sorrow's churchyard willow.

O hearts that break and give no sign,
Save whitening lip and fading tresses,
Till death pours out his cordial wine,
Slow dropped from misery's crushing presses,
If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven!

Textual Helps from Bible Lands.

BY REV. O. E. ROBINSON, D. D.

After our pleasant rest beside the ancient fountain, we continued the journey, pressing forward toward the plain of Jericho. The road grew even more and more bleak and inhospitable as we advanced. The rocks became raggeder than ever; the soil was utterly burned up with heat. We soon overtook the train bearing our tents and baggage. A most motley company it was, men, mules and asses, shouting and braying, each in turn, as he best knew how.

"ISSACHAR."

When Jacob was bidding farewell to his children by name, he exclaimed: "Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." I never had a full sense of the meaning of this verse until I saw the weary and yet patient train of those small animals picking their slow way along that execrable road. The drivers cheered and beat them, patted and poked them, took hold and helped them, did everything mannerly and manly by turns to get them forward.

The packages were slung across—"two burdens"—protruding far out each side. A feeble bell, with no more ring to it than a piece of tin, hung from each neck. But those hardy creatures carried tremendous loads, and simply plodded on, the emblems of dull and unrewarded labor. Their footing was generally quite sure; but now and then the load would strike some jut of rock, and down they would fall or "couch," half in helplessness, half in ill temper.

One could easily see in such paths as these how the animal Balaam rode, in a moment of fright at seeing an angel with a drawn sword, would shy, and "thrust herself against the wall," and inevitably crush the rider's foot painfully on the stones.

THE BROOK CHERITH.

By-and-by we reached a terrible ravine; one of the most interesting in all Palestine for the lines of extended history that meet and cross in it, and one of the most sublime for the awful scenery it discloses.

A gorge, the precipitous sides of which are torn off with most singular contortions, opens down into a dark wet gulf, some five hundred feet deep. The descent shelves almost perpendicularly sheer off from the brink to the bottom, where it checks itself at the bed of a slender rivulet. The geological formations thereabouts were the most marvelous I ever examined. I could think of nothing else for a comparison but the twisted edges left withered and distorted in a series of iron plates by the passage of a cannon-ball through them, when ordnance of heaviest caliber is being tested. Yet these repulsive cliffs are covered with innumerable grottoes—mere caves dug in the wild and inhospitable rock, as cheerless and disciplinary as any blighted heart can well conceive. In these once dwelt hundreds of anchorites and hermits, lazy old monks, who haunted the mighty solitudes of this region just before the crusades.

This valley, with its little rivulet running through, is identified as the place where Elijah went forth into the wilderness; and that minute stream, the waters of which in that fiery sunshine could easily be imagined to cease, was the brook Cherith. As we wound slowly by it, a few black dismal ravens kept sailing in a melancholy circle over and along the desolate ledges, to complete the verisimilitude of the remembrance.

THE STONING OF ACHAN.

Moreover, this was the scene of that dreadful execution under the ancient law of retribution, when the man who stole the golden wedge and the Babylonish garment, the "troubler of Israel," was stoned to death. Horror and gloom even now rest over the entire region.

I am ready to say that nowhere in Palestine did I find any presentation of nature which arrested my imagination more, with its uncouth and yet majestic grandeur, than this rough ravine wrested apart by some unrecorded convulsion of inner fires. The entire chasm was apparently seamed and scarred, gashed and rent, with a thousand splinters and ridges all the way down.

"One can understand at once, therefore, the fine point of that otherwise violent metaphor, when the prophet is instructed to say that when the Lord shall "speak comfortably" to his people, "even in the wilderness," their joy in his pure companionship shall be so great that even the "valley of Achor" shall be for "a door of hope;" this very doleful gorge shall seem like an opened rift of peace.

JERICHO AT LAST.

At nightfall we reached the vast and once beautiful plain where Jericho was originally planted. A few undistinguishable and uninteresting ruins mark the locality. The English Society have cut into the mounds, but no one knows what they mean; they seem mere cones of rubbish.

We came into camp very quietly, for the memories of such a day are fairly oppressive. No ride we ever took is so populous with reminiscences as this, from Jerusalem to Jericho.

THE SPRING OF ELISHA.

We found our welcome tents pitched beside the old fountain, whose history is recorded in the biography of Elisha the prophet. We quenched our thirst from the clear water of this really beautiful stream, and soon fell away into musing under the murmur of its musical play over the pebbles.

It was hard to make the scene seem veritable. Could it be true that the wise old friend of that Shunammite woman sat where now we were sitting, and on the crystal current of this very rivulet wrought his miracle? Was it here he threw in that wonderful handful of salt? And was this notable act performed in the presence of the inhabitants of a great lost city, that then spread far and wide over this desolate plain?

A gravelly mountain slants up behind the issue out of the rock; a finely-branching tree overhangs it. And with our backs against the cliff, under the shelter of the boughs, we lay down quietly beneath the canvas, unalarmed, though in the midst of perils. I shall never forget how soothing to us that sultry night seemed the words of the Psalm: "I will both lay me down in peace, and sleep, for thou, Lord, only makest me to dwell in safety."—*Christian Weekly.*

LIVINGSTONE FOUND.

Stanly, the head of the *Herald* expedition in search of Livingstone, has found him, has shaken hands with him, has talked with him. So the mystery which has for years hung over the fate or whereabouts of the intrepid explorer is cleared away, according to the telegraph, which announces that letters have been received at London from Stanly direct, of which the following is a summary:

Stanly reached Unyanyembe on the twenty-third of September, 1871, having lost on the way by illness one white man, two of the armed escort, eight pagagis, two horses and twenty-seven asses. From thence he intended advancing on Ujiji, but found terrible difficulties in the way. Miramho, King of Ajowa, declared that no caravan should pass Ujiji except over his body. The Arabs declared war and anticipated victory. "I gave assistance the first day, in concert with the Arabs; attacked two villages, and captured, killed and drove away the inhabitants. On the second day I caught a fever. On the third day the Arabs were ambushed and routed with terrific slaughter. On the fourth day there was a general desertion of the Arabs and my own men, all but six; Miramho threatened Unyanyembe. I fortified the house, collected one hundred and fifty fugitives, with five days' provisions, and hoisted the American flag. Mirambo retired without attacking. I then started for Ujiji on another road.

"The Arabs endeavored to dissuade me, and said that death was certain, and frightened my followers. Shaw deserted, but I nevertheless pushed forward over the untrodden desert for four hundred miles, and reached the suburbs of Ujiji, which I entered firing guns and carrying the American flag at the head of the procession. The astonished natives flocked out in crowds, with deafening shouts. I noticed in the center of a group of Arabs, strongly contrasting their sunburned faces, a hale-looking, gray-bearded white man, wearing a naval cap, with a faded gold band, and red woolen shirt, preserving a demeanor of calmness before the Arabs. I inquired: 'Dr. Livingstone, I presume?'

"He, smiling, answered yes. He informed me that he started in March, 1866, with twelve Sepoys, nine Johanna men, and seven liberated slaves. He traveled up the bank of the Rouuma; his men got frightened, deserted and reported Livingstone dead, as an excuse for desertion. He crossed the Chambezi, and found it not the Portuguese Zambese, but a wholly separate river. He traced it and found that it was called further on Lualoba. He explored seven hundred miles, and found that the Chambezi is doubtless the source of the Nile, and that the length of the Nile is two thousand six hundred miles. It is not supplied by the Tanganyika. He reached within one hundred and eighty miles of the explored ground, when he was obliged to return to Ujiji destitute. He here met me. We both left on the sixteenth of October, and arrived at Unyanyembe at the end of November. We spent twenty eight days exploring the district together.

"We spent Christmas in Ujiji. I arrived on the coast March 14, leaving Livingstone at Unyanyembe, to explore the north of Tanganyika lake, and the remaining one hundred and eighty miles of the Lualeba river. This will occupy the next two years."

It does not appear whether Livingstone himself wrote to his friends by the Stanly mail. Could he have wantonly neglected this rare opportunity to drop a line to the anxious world outside of Africa, and let it know that he still lives? But he may have been out of ink.—*New York Observer.*

A Presbytery and Gen. Washington on the Subject of God in the Constitution.

The following correspondence between the "Presbytery of the Eastward" and George Washington is dated shortly after the adoption of the Constitution. It was taken from the Massachusetts *Centinel* of December 5, 1789:

"The Presbytery of the Eastward, convened at Newburyport, in their address to the President of the United States, in his late tour, says: 'Among the objections to the Federal Constitution we never considered the want of a religious test—that grand engine of persecution in every tyrant's hand. But we should not have been alone in rejoicing to have seen some explicit acknowledgment of the only true God, and Jesus Christ, whom he has sent, inserted somewhere in the Magna Charta of our country. We are happy to find, however, that this defect has been amply remedied in the face of all the world by the piety and devotion in which your first public act of office was performed, by the religious observance of the Sabbath, and of the public worship of God, of which you have set so eminent an example, and by the warm strains of Christian and devout affection which run through your late proclamation for a general Thanksgiving.'

"To the Ministers and Ruling Elders delegated to represent the Churches in Massachusetts and New Hampshire, which compose the first Presbytery of the Eastward:

"*Gentlemen*—The affectionate welcome which you are pleased to give me to the eastern parts of the Union would leave me without excuse, did I fail to acknowledge the sensibility which it awakens, and to express the most sincere return that a grateful sense of your goodness can suggest.

"To be approved by the praiseworthy is a wish as natural to becoming ambition as its consequence is flattering to our self-love.

"I am, indeed, much indebted to the favorable sentiments which you entertain toward me, and it will be my duty to study to deserve them.

"The tribute of thanksgiving, which you offer the gracious Father of Lights, for his inspiration of our public councils with wisdom and firmness to complete the National Constitution, is worthy of men who, devoted to the pious purposes of religion, desire their accomplishment by such means as advance the temporal happiness of their fellow-men.

"And here, I am persuaded, you will permit me to observe that the path of true piety is so plain as to require but little political direction.

"To this consideration we ought to ascribe the absence of any regulations respecting religion from the Magna Charta of our country. To the guidance of the ministers of the gospel this important object is perhaps more properly committed. It will be your care to instruct the ignorant and to reclaim the devious. And in the progress of morality and science; to which our government will give every furtherance, we may confidently expect the advancement of true religion and the completion of our happiness.

"I pray the munificent Rewarder of virtue that your agency in this work may receive its compensation here and hereafter.

"GEORGE WASHINGTON."

A GENTLEMAN, who had a very deaf servant, was advised by a friend to discharge him. "No, no," replied the gentleman, with much good feeling, "that poor creature could never hear of another situation."

Our short sleep past, we wake eternally,
And death shall be no more; Death, thou shalt die. *Dr. Donne.*

LEGENDS OF THE YELLOWSTONE.

Even in the middle of summer the snow is so deep in these mountains that successive government exploring parties were baffled in their attempts to enter them, and all private expeditions have been driven off by the Indians. It is said that the Crows fear, as the vales are so green, that if the white man once knows of their beauty their hunting grounds will be ruined. These vales are the resort of numberless herds of buffalo and wild game, and here, the trappers tell us, is the "mother region" of the gold, where the Indians told Father de Smet it was found on the surface. Here are burning plains, so testifies Bridger, at the head of the Yellowstone, and large lakes, and boiling springs like the geysers of Iceland. Here he saw his Two Ocean river, which, after flowing for some distance, separates into two large streams—one traveling to the Atlantic, the other to the Pacific. In one of these vales is a large tract of sage-brush, every leaf and branch perfect, and here and there rabbits, sage-hens, and even Indians, all turned to solid stone. Ill fares it with whosoever penetrates these mysteries, for the genius of the place at once adds him to the group of statuary. More wonderful still—and our trapper told it with great awe—these bushes bear rare fruit—thousands of rubies, sapphires, diamonds, emeralds, large as walnuts. "I tell you, sir," said one veracious narrator to Captain Reynolds, "it is true, for I gathered a quart myself, and sent them down the country." A party of whites were once hotly pursued by Indians, and could only travel by night, when they were aided by the brilliant light shot from a huge diamond in a neighboring mountain, by which they traveled on for three consecutive nights. Here once an old trapper was lost on his road from Fort Laramie to Taos, and wandered for many days; and in drinking from a stream found pieces of yellow metal large as hazel-nuts, which he carried to Taos and found to be gold. He spent many years seeking the place again, but in vain. These and many other legends and traditions of these regions the trapper gave us as truths familiar in the mountains as household words, which it would be impious to doubt.—*Lippincott's Magazine.*

DEATH OF A MISSIONARY.—The Rev. William Ellis, the missionary of Madagascar, died in England on June 11, aged seventy-seven years. He became connected in early life with the London Missionary Society, under whose auspices he went out to prosecute his labors in the South Sea Islands. From 1833 to 1840 he was foreign secretary to the society. On the reopening of Madagascar after the ever-memorable persecutions and martyrdoms, he was chosen to go forth as the deputation from England to the Christians who had remained or been raised up there under the ordeal of fire and sword. Of him it may be said, as of Barnabas of old, that "when he came and had seen the grace of God, he was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord." The narrative of his observations and experience is perhaps the most remarkable chapter in the history of modern missions.

It is said that when the question of a separate bishopric for Madagascar was first mooted, it was offered to Mr. Ellis, although a Dissenter, the Archbishop of Canterbury undertaking to ordain and consecrate him if he would accept it. The proposal was declined. He has published a "History of Madagascar," "Three Visits to Madagascar," "Vindication of the South Sea Missions," "History of the London Missionary Society."

AT A RECENT MEETING of ministers the question was discussed whether it would not be desirable to give members of congregations some active services in public worship. The only important objection made to this was the suggestion of a brother that it might break in upon the arrangements of some people who were like the woman he had heard of. Her minister was so much moved by the effort she made to come to church, particularly after so hard a week's work as she had done, that he warmly commended her interest in the services of the sanctuary. "Yes," she said, "it does seem real good to come to meetin', and set down and jest think of nothin'."

THERE are about one thousand Young Men's Christian Associations in the United States and in the British Provinces, with a membership of one hundred and fifty thousand, composed of the active, liberal, working element in the churches, without reference to denominational distinctions.

THE Welsh church at Radnor, Delaware county, Ohio, is in the midst of a very great revival. The church was organized by a colony from Wales, fifty-three years ago.

RELIGIOUS INTELLIGENCE.

THE American Woman's Missionary Society have now twenty-eight missionaries—17 in Calcutta, 3 in Japan, 2 in Burmah, 3 in China, 2 in Smyrna, and 1 in Greece. They have also about 70 native preachers.

THE New York *Evangelist* publishes the following as some of the fruits of missionary labor: Converts in China, 6,000; Burmah and India, 70,857; Turkey, 23,000; Madagascar, 20,000; Africa, 15,000; Sandwich Islands, 68,000; and other fields numbering in the aggregate 70,857.

A NOBLE EXAMPLE.—Bryant says: "One of the most interesting things to be seen in Mexico is the school of Tecpan de Santrigo, a charitable institution founded and supported by a Mexican lady, the Senora Baz, wife of an opulent gentleman who has formerly filled the post of Governor of the Province of Mexico." In this school are five hundred boys, picked up from the streets of the city and saved from vagabondage by being educated, not only by means of books, but in useful trades. Bryant greatly admired the noble example of this Mexican lady, who gave her fortune and daily labor to this institution.

THE Episcopal laity of Ohio, at their recent Diocesan Convention, started a league for providing for the families of deceased clergymen. The plan is simply this: "Every subscriber pays $2 on becoming a member, constituting a reserve fund for incidental expenses. Then, he pledges himself to pay $2 on the death of any clergyman resident in the Diocese of Ohio. On the basis of nine thousand communicants, it is thought there should be at least three thousand subscribers to such a league, thus securing $6,000 to the family of a deceased clergyman, at a cost to each subscriber of not more than $2 a year, as the deaths do not average more than one a year."

EPISCOPAL.—A bishop is at last to be appointed for Madagascar. The English *Churchman* says that a compromise has been proposed by the Archbishop of Canterbury, under which the opposition of the London Missionary Society is to be withdrawn and the appointment made. The proposed bishop will probably have no territorial title, but be a bishop *in partibus*. He will be sent out with the understanding that while he is empowered to administer to the English residents in the island, and to establish missions among the heathen population, yet that he will abstain from any direct interference with the Christian missions already existing in the island.

THE Cumberland Presbyterian Board of Missions reports promising prospects. An encouraging work is going on among the Choctaws. Another missionary has been appointed among this people. Small sums of money are still being received for the foreign field. The board are earnestly examining the various fields among the heathen, as well as Mohammedan and nominally Catholic countries, and expects to be able to lay before the next Assembly a definite course of action in this matter. Meanwhile, properly qualified young men of this church, who feel called to the foreign field, are invited to communicate with the board. A colored minister has offered himself as a missionary among the colored people, and has been accepted. An enlargement of the German work is contemplated. The Home Mission work is actively pressed. Altogether the outlook is more promising than it has been for years past.

THE *Curiosities of Literature* has the following on that most egregious of literary blunders, the edition of the vulgate by Sixtus the Fifth. The Pope carefully superintended every sheet as it passed through the press; and to the amazement of the world the work remained without a rival—it swarmed with errata. A multitude of scraps were printed to paste over the erroneous passages in order to give the true text. The book made a whimsical appearance with patches; and the heretics exulted in this demonstration of papal infallibility! The copies were called in, and violent attempts made to suppress it; a few still remain for the raptures of the biblical collector. At a late sale the Bible of Sixtus the Fifth fetched above sixty guineas—not much for a mere book of blunders! The world was highly amused at the bull of the editorial Pope prefixed to the first volume, which excommunicates all printers who, in reprinting the work, should make any alteration in the text.

WE RECENTLY NOTICED that a Roman Catholic journal had asserted that several Protestant converts at Madrid, Spain, had returned to the Romish Church. Herr F. Fliedner explains that one of these, an apothecary, who had become a member of a Baptist congregation, had spoken several times, but had never been invested with clerical or spiritual functions. "He was induced to return to the Catholic Church by an offer of four thousand reals from the society for reconverting Spanish Protestants to the Catholic faith. Three others followed his example. Two of these, Reguero and Jimeno by name, had attended the Baptist chapel, but they had never been members, and had withdrawn from the congregation weeks or months before," like Marti Miquel. The third, whose name was Blay, appears to have falsely pretended to be a Protestant, as his name is utterly unknown in all the Protestant churches of Madrid. Thus the whole affair is reduced, on examination, to the conversion of an ex-member of the Baptist body, from which he had withdrawn some time previously, and of three impostors who had never been members of a Protestant church."

A RELIGIOUS PAPER IN ROME.—The friends of reform in Rome have issued a prospectus for a weekly religious paper of sixteen pages, to be published in French, entitled *L'Esperance de Rome* (the Hope of Rome.) It is to be the organ of the Reform party in the Romish Church, and will have for its contributors such prominent opposers of the Jesuit faction as Father Hyacinthe and Dr. Dollinger, Profs. Reinkens, Friedrich and Michelis, whose names head the editorial page. It announces this as its religious programme: "Church reform, no schism, but spiritual union in a church truly Catholic, with all those who believe in Christ and hold to the apostle's creed." "In politics it is to advocate universal peace, desiring the unity, development and prosperity of Italy, that she may become the true representative of political and religious liberty." The gospel of Christ in its purity is the only firm ground of hope for the Church of Rome. But will any Reform party under the spiritual government of the Pope be able to disseminate the evangelical spirit and doctrines of the gospel among the majority of the members of that communion? The establishment of a religious paper there is a signal indication of good.

MARE, the most southern island of the Loyalty group, brings us another fulfillment of the promise: "The isles shall wait upon me, and on mine arm shall they trust." As in the case of many of these islands, native pioneers had prepared the way for the foreign missionary, three teachers from Rarotonga and one from Samoa having begun their work in 1841, and progressed so far as to build two chapels for their first hearers at the points where they located. In all other parts heathenism, with its evils of war, murder, cannibalism, fetichism, prevailed without restraint. Probably no people had ever sunk lower in superstition and degradation than the inhabitants of Mare at the time of the arrival of the gospel-bearers of the London Missionary Society, in 1854. To overcome the ferocity and cruelty of such a race of men, to change a whole island from cannibalism to Christianity, is surely no light affair; but we are now told that at the present time there are no heathen on Mare. There may be one here or another there who refuses to give up former ways; but heathenism as a system is destroyed. The struggle has been a long and hard one; yet the gospel has triumphed, and the foreign missionaries are withdrawing, leaving the island in the possession of a Christian people. Nothing is more affecting than to read of the manner in which the younger men and women were wont to show their dissatisfaction with the ways of their fathers, and of their longing for the better life, brought to them by light and hope in the cross of Christ. Now a youth of eighteen is ashamed to come and ask to be taught as a child! All the New and portions of the Old Testament have been translated into their language, and are printed in their own press, by themselves, together with their school books, a number of commentaries, hymn books, and other works. Besides common schools, there are boarding schools at each of the mission stations, and institutions for the training of young men for evangelistic work in other islands as well as their own. Even was Christianized by men sent out from Mare; three have labored in the New Hebrides, and now four of the eight that were recently left on the coast of New Guinea, to open the way for a mission on that great island, were Mare men. To the same schools many come from neighboring islands for Christian instruction, who, on their return to their homes, build chapels, keep the Sabbath, and maintain public worship. No sadder day could fall on the people of Mare than the one appointed for the departure of their beloved missionary, Rev. Mr. Creagh, to Lifu. In universal sorrow the natives crowded his house all day, and congregated at last on the beach, in distress and deep bereavement, testifying their affection and gratitude in every way; and, when he was taken from them and carried on board, many of the people came down into the water and waited till the vessel sailed away.—*Independent.*

THE road By-and-by leads to the town of Never.—*Spanish Proverb.*

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THE HOUSEHOLD.

In these times of religious activity, when so much attention is directed to the Sunday school and other church enterprises, the family must not be overlooked. This is the oldest form of government in the world—a State in the household—afterward expanding into tribes, and finally into nations. It is also the oldest form of the church, and almost the only form for twenty-five hundred years. Before the patriarchal was modified by the national establishment under Moses, the family, with its tribal amplifications, was the church. The father and head was the priest, and the worship and religious life belonged to the home. In some sort the matter is still the same. The family is divinely constituted, and sustains the most important and vital relations to the church of Christ. Here God is to be worshiped first of all, and here the children are to be trained, and to be brought up "in the nurture and admonition of the Lord." The church recognizes children as the subjects of her pastoral care, and as members of the household of faith. Through the Sunday school, and the ministry of the word and ordinances, she aims to instruct and bring them forward in their religious life.

But the earliest influences are in the family, and no public instruction can take the place of that which should be faithfully imparted at home. The church membership of the young must be credited here, and their instruction and discipline must be intelligently directed in view of this fact. As they are in the family, so are they in the church, to receive such nurture and admonition in the Lord as their age and circumstances demand. The household church of the patriarchs and that of primitive Christianity are reproduced in every pious family. Paul, in applying the promises to the jailer of Philippi, says: "And thou shalt be saved, and thy house." In writing to Philemon he sends greetings of grace and peace to "the church in thy house." He baptized "the household of Stephanus;" he salutes "the household of Onesiphorus." Cornelius was directed to send for Peter, "who shall tell thee words whereby thou and all thy house shall be saved." As a reason for the fulfillment of the covenant with Abraham it is written: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The covenant seems thus to have been "with a man expressly and emphatically as the head of a family." The first period of the church was in the family, and the family is still the germinal state of the church, and the nursery of its life.

We are drifting far from this true conception of the family when religious worship and discipline are neglected at home, and when the only idea of church relationship is limited to the individual in his public profession in the great congregation. What a travesty on the scriptural idea are thousands of homes where prayer and praise are never heard, and where the head of the family is never felt or known in his highest character as the priest and apostle of his own family! The church in the house is the true germ of the church everywhere, and where the beginning of its life is to be nourished and developed. The duties of government, family prayer and all other, will come home to our convictions when this fundamental principle is conceded. Then the head of a family, holding membership in the church, will no longer live under a prayerless roof, and his wife, children and dependents will no longer feel that his religion is something alien to the domestic circle. Neither will the chief or exclusive religious training of the children be left to pastors and Sunday schools, nor will their conversion and church membership be left to the chances or choice of maturer years. As they start in the family, so they start in the church, and it will be the object of family culture and prayer to lead them to Christ. Why may not children be converted at home, and why should they not become Christians in fact, as well as in form, at the home altar?

We know of nothing more practical or more needful than this realization of the nature and offices of the family. By beginning here we are in the right road to effectiveness in every other department of church work. If our nominally Christian households were really so, the Sunday schools, the churches and our mission efforts would at once double their power. The heads of families are responsible. If they have assumed the position they must meet the solemn obligations. Nothing can release them from the account which they must render. It is their business to command their children and their households after them, and to make their homes the nurseries of grace and salvation. With many Christian parents the first and heaviest cross is taken up in family worship. With many it is a matter of life-long, guilty neglect. It is no wonder that they mourn over the wayward prodigals whom they have permitted to grow up in an atmosphere of religious inconsistency. Nor is it strange that the baptized children of the church, under such defective home influences, escape from her pale, to be finally lost forever. The root of the evil is in the household, and in the failure to realize the true import of the family.

CENTENARY COLLEGE.

MR. EDITOR: Having been so circumstanced for several years as to be unable to attend the commencements of Centenary College, we resolved to make any reasonable sacrifice of business interests to be present at the exercises on the eighth, ninth and tenth instant, which we are sure we shall never regret.

The usual time of the Vicksburg packets from New Orleans to Bayou Sara is about fourteen hours. We were delayed a few hours, however, owing to the substitution of a slower boat in place of one of the regular packets, which had withdrawn for repairs. An easy and delightful drive of two hours and a half brought us to Jackson, the seat of the noble institution alluded to above, upon which the State of Louisiana and the Mississippi and Louisiana Conferences have expended an aggregate approximating, if not exceeding, a half million of dollars. The buildings were first erected, and for twenty years occupied, by an institution supported and controlled by the State, and bearing its name.

We have never been more impressed with the wisdom of the State commissioners in their choice of location than during our present visit. Sufficiently distant from the great thoroughfare of commerce to be unaffected by the epidemics which in former years so frequently prevailed along its coast, and the demoralizing influences of the idle and vicious, who form so large a per cent. of the population in many of our river towns. A more bland and delightful atmosphere; a population more cultivated, refined and pious; a town more entirely exempt from the vicious influences to which college students are likely to become a prey, it would be difficult to find. As an evidence of the fitness of the location, there are three female institutions in the town, the result of private enterprise, all in successful operation.

The State government, in looking out for the most healthy location for an institution for the treatment of the insane, after consulting the best sources of information, decided upon Jackson as the place most suitable.

The site of the college, if graded to order, could not be improved. The buildings occupy an eminence sloping with gradual declivity in all directions. The grounds in the rear of the buildings are adorned with beautiful woodlands—the stately oak, the spreading beach and the luxuriant magnolia. They are flanked on the left by a dense forest of pine, beneath which are fields of pine straw, stretching over the hills out of view. In front are oaks and pines of stately proportions. A healthy growth of green grass beneath these classic shades softens the foreground of the scene, and presents a picture worthy of the pencil of the artist.

The buildings in perspective present a front of seven hundred feet. The center building contains a chapel for public exhibitions large enough to seat over two thousand people; two large literary halls, each capable of seating, we should think, about four hundred; a chapel for prayers; eight commodious recitation rooms, one library room, cabinet room, separate rooms for chemical and philosophical apparatus, a business office and rooms for other purposes. This building, for magnitude, architectural beauty and convenient adaptation to the purposes for which it is intended, stands unrivaled by any building for similar purposes in the South, or, so far as we have seen, on the continent.

The front of the center building was found, at the close of the war, to have suffered damage from defective architecture, and the reopening of the institution was delayed, owing to its supposed insecurity. We are happy, however, to inform the readers of the ADVOCATE that the damaged part has been thoroughly rebuilt, and is now ready to be occupied; for all of which the trustees have paid in full. An amount equal to that raised in the past two years, through the efforts of Bishop Keener and others, will complete the repairs of the center building and wings, and leave a noble monument to the enterprise and liberality of Southern Methodism.

It may not be generally known that the college has been supplied with chemical, philosophical and astronomical apparatus, and also a mineralogical and geological cabinet of the most rare and valuable selections. The apparatus includes a reflecting telescope (focal distance, seven feet,) a theodolite, sextant, compass, chronometer, electrical machines, steam engines, air pump, batteries, chemical tests, etc. In these alone has been expended a larger amount than has founded many an institution called a college. We are happy to be able to inform the public that the board have adopted measures to have these put in thorough order, and damages suffered by raids during the war, as far as possible, repaired. (The damages alluded to are much less than had been supposed.)

The Louisiana College was founded in 1825; Centenary College in 1837. The buildings and property of the former were transferred to the latter in 1845, since which time, to the commencement of the war, the institution continued to prosper. The number of students in attendance at the beginning of the war was two hundred and sixty-three. Its alumni to that time was one hundred and eighty. We have not access to later information. An unusually large number of her graduates adorn learned professions and fill important stations in our Conferences.

The exercises at the commencement more than met our expectations. The young men exhibited good training, and will do honor to the institution. The delay in resuming operations, alluded to above, has not left time to carry those matriculating through the four years' course; hence there were no graduates the present year.

The commencement sermon was preached by Rev. W. V. Tudor, of New Orleans, which gave universal satisfaction. Bishop Keener, on Sabbath night, preached one of his characteristically eloquent and impressive sermons. The address of President Andrews to the literary societies was one of the finest we ever heard. These societies give great interest to the college. They have in their libraries over three thousand volumes, which, added to the college library, makes over five thousand volumes.

The degree of A. M. was conferred on Colonel Haley M. Carter, of the parish of St. Helena; Thomas C. Evans, of Hallville, Texas, and Richard S. Holcomb, of Jackson, Louisiana; and the degree of D. D. on Rev. William V. Tudor, of New Orleans.

Rev. W. H. Watkins, D. D., of Natchez, Mississippi, and Prof. Wilmott H. Goodale, of Baton Rouge, Louisiana, were added to the Board of Trustees to fill vacancies.

The next session will open on the first Monday in October, of which, I suppose, you will be advised by advertisement in your paper.

CONCRETE.

Mansfield Female College, 1871-72.

MR. EDITOR: Owing to the regretted absence of the senior members of the visiting committee—Revs. Samuel Armstrong and Amicus W. Williams—it falls upon us to make a report of the successes of Mansfield Female College during the past session of ten months. Eighty-eight students matriculated, which, though not so large as heretofore, is a very good number when the financial pressure throughout the country is considered. Flush times will return and fill the dormitories with students. One of the signs of the times is that the board of managers have secured the services of President Stuart for a term of five years, which makes him a fixture in this country. A great many good things might be said of him, but his name is sufficient for the present. The examination of the junior classes commenced on the twentieth of June, and continued until the evening of the twenty-fifth. They were of a varied and interesting character. From the deportment and thoroughness of the students it was evident that discipline has neither been relaxed nor pains spared in their training. If the student had been dilatory it was sure to be seen, as each young lady was drawn by lot, when she came forward and drew from a box the subject upon which she was to stand. Taking a seat before the audience, she was thoroughly examined upon the topic she had drawn, and that without any chance at previous preparation or present evasion. She answered promptly, or she failed, and that without apology.

The commencement sermon was preached by the Rev. Charles W. Carter, of the Louisiana Conference, from Nehemiah vi, 3, and John ix, 4. On Monday night Mrs. Poythress and her brilliant music class, thirty-one in number, gave us a grand concert of twenty select vocal pieces and eleven instrumental pieces. On Tuesday night Mrs. Poythress and her class generously gave the chemical and philosophic departments a benefit, which amounted to $265, to be applied in purchasing apparatuses. On Wednesday, the twenty-sixth, the graduating class delivered their addresses and received their diplomas. Major Capers delivered the literary address. He belongs to "a line" of orators. Bishop Capers, Revs. Dr. Benjamin and Thomas H. Capers, and Judge Stephen Olin Capers are names worthy of mention. The major's early associations brought him in contact with Bascom, Olin and Pierce, and it is not surprising that he can entrance his audience.

The school will open again on the twentieth of September. A corps of able teachers will be on hand. Misses Pipes and Stuart, for their experience, have no superiors as teachers. Just here we may mention Mrs. Maria Louisa Stuart, a lady of the true Virginia mold, who has cast in her lot with the president, and of course with the college. Long may she preside over the charge that is devolved upon her. Mr. Editor, living at Mansfield College is certainly as good as any epicure could wish. Farm and garden luxuries in profusion make the tables to groan under their burden. This department is managed by Mrs. Virginia E. Stuart, whose every anxiety appears to be for the comfort of her boarders and visitors. Information of this school can be obtained by reading its advertisement in the ADVOCATE, or by corresponding with Rev. Charles B. Stuart, Mansfield, Louisiana, who will take pleasure in furnishing catalogues. "Long live Mansfield Female College" finds a response in thousands of hearts.

Yours, R. H. ADAIR.

KEACHIE, LA., July 1, 1872.

THE REAPER.

When grain is fully mature, if it is not harvested and garnered it will soon come to naught. Whatever of thought and diligence in "pitching the crop," or assiduity in its cultivation, or however auspicious the seasons for its growth and maturity, unless it is gathered properly and in good time it is lost—the labors of the husbandman profit not. The husbandman must be diligent, put forth every effort, avail himself of every facility to reap down and gather in the grain now waving in golden richness, inviting his sickle. All hands are on the alert; no idlers are permitted when such vast and important interests are involved. The old and the young, even the children of the farmhouse, are pressed into service; every one has a work to do, and no other can do it. A storm is brewing. Hoarse, distant thunder announces its approach. Every footstep is quickened, every muscle is stimulated to greater exertion, every moment is endowed with increasing interest, until the last sheaf is housed. Then, while the torrents pour and lightnings play, and thunder answers back to thunder, and the elements war, and wild commotion fills the air, with undisturbed complacency the laborers and husbandman enjoy respite, and, folding their arms, mingle their gratulations of triumph.

The gospel reaper is commanded: "Lift up your eyes and behold, the fields are white unto the harvest!" "Trust in thy sickle and reap!" There is no time to be lost. Delay will prove fatal. Every individual must work—*work mightily!* No time to parley on side issues. No time to discuss vexed questions. No time to estimate talent and consider what department of the work I am best fitted for. The Master says: "Go, work to-day!" "Now is the accepted time!" "*Now!*"—how pregnant its import! On that monosyllable hang suspended the destinies of unnumbered millions! O *now!* Time is flying! Death is coming! Eternity is at hand! Souls are perishing! Already the thunders of God's wrath are pealing in our startled ears from the threatening heavens! The fierce lightning's glare discloses the terrible face of Jehovah as he stands with "sword girt on his thigh," to take vengeance on them that "fear not his name." The gathering tempest betokens a fearful doom for the ungodly. Haste, haste, Christian laborer, to gather up the sheaves at thy feet, lest the storm break upon *thee*, and thou too, as an "idler," be driven away in its fury. And O, friendly sinner, heed his expostulations, yield to his entreaties, submit to be led to the place of safety, ere you shall take up the lamentable utterance: "The harvest is passed, the summer is ended, and I am not saved;" ere you "call for rocks and mountains to fall on you, and hide you from the wrath of God and the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

T. B. W.

NEW IBERIA, July 5, 1872.

Tribute of Respect to W. H. Dameron.

At the third Quarterly Meeting Conference of the Carondelet Street Methodist Episcopal Church South, held July 15, 1872, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased God to take our beloved brother, W. H. Dameron, to himself; therefore,

Resolved, That we would hereby express our appreciation of his great worth, and our recognition of the grievous loss sustained by our church in this city in his death.

Resolved, That from our hearts we condole with his bereaved family, and with Felicity Street charge in their loss of an exemplary member and a valuable officer.

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and a copy, suitably engrossed, be transmitted by the secretary of this conference to the family of the deceased, and to the official board of Felicity Street charge.

W. V. TUDOR, Chairman.
J. L. DUNNICA, Secretary.

THE Tuskaloosa Female College, as will be seen by reference to an advertisement in another column, opens its next session September 23. This institution stands among the foremost in the land, and is deservedly among the most popular and best patronized. President Larrabee is too well known to need any commendation from us, and we are assured that he will be assisted by a large corps of able and accomplished teachers.

THE Wesleyan Female Institute, Staunton, Virginia, is in a most beautiful and salubrious region, and has the most ample appointments for the accommodation and instruction of a large number of pupils. President Harris is an adept in his vocation, and his school is of the highest grade of excellence in every department. The next session begins September 19. See advertisement in another column.

HONORARY.—The degree of D. D. was conferred upon Rev. William V. Tudor by Centenary College at the recent commencement.

BISHOP KEENER dedicates a church at Bladon Springs on Sunday, July 28.

DR. MACLEOD'S FUNERAL.—The funeral of Dr. Norman Macleod took place on June 20, at Glasgow, and was attended by every expression of public sympathy and respect. As the cortege passed through the streets the bells of the city churches were tolled, and the band of the Nineteenth regiment and of the Volunteer artillery played the Dead March in Saul. There were in the procession Dr. Robertson, of Balmoral, on behalf of the Queen; the Equerry to the Duke of Edinburg; the Lord Provost and magistrates, the congregation of the Barony church, and several hundred clergymen of all denominations in Scotland. At the grave Dr. Robertson, by command of the Queen and the royal family, placed on the coffin three wreaths of immortelles. The first, from her majesty, bore the inscription: "A token of respect and friendship from Queen Victoria;" the second: "A token of respect from Prince Leopold;" and the third: "A token of respect from Princess Beatrice."

DEATH OF THE REV. THOMAS K. MUNSEY.—We are pained, says the Nashville *Christian Advocate*, to announce the death of the Rev. Thomas K. Munsey, of Charleston, Tennessee. This sad event took place July 4. As we were passing through Chattanooga Bro. Atkins informed us of it. He saw Bro. Munsey, July 1, and found him ready to depart and be with Christ. He said he had been most wonderfully sustained during his long and severe affliction. Our readers may expect an extended notice of this excellent minister from the pen of Bro. Atkins. He was an uncle of Dr. Munsey, and one of the best ministers in the Holston Conference.

IT IS a terrible thing to be a remnant—to be the last child in a family—and not go to heaven, where the rest have gone; or to be the last member of a circle of Christians, and not to be a Christian. It is a terrible thing to be the only one left of a company, and be lingering and waiting, soon to go, they saved and you lost.—*Beecher.*

I AM for frank explanations with friends in case of affronts. They sometimes save a perishing friendship, and even place it on a firmer basis than at first; but secret discontentment always ends badly.—*Sydney Smith.*

Obituaries.

DIED, at Newbern, Alabama, June 29, 1872, of a complication of diseases, GEORGE, only child of Louis C. and S. A. Turner, aged one year and twenty-two days. Thus a lovely bud has been nipped by the icy hand of death, to bloom in richer colors in heaven's more congenial soil and clime.

W. A. MONTGOMERY.

DIED, at Hot Springs, Arkansas, of that dread disease, consumption, Mrs. N. A. JOHNSON, wife of B. F. Johnson.

Sister Johnson, being an invalid, came with her family, some three years since, to this place, hoping the waters would restore her health. She failed to find that coveted boon upon earth, but she has found it in heaven, for there "sickness and sorrow, pain and death are felt and feared no more." She was for a number of years a member of the Methodist Episcopal Church South, and loved it. For three long years she was a meek, uncomplaining sufferer, and then, soothed and comforted by an unfaltering trust in God, she died, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams. May God bless her children.

S. G. COLBURN.

HOT SPRINGS, Ark., July 4, 1872.

DIED, at the residence of Mrs. Mary Simpson, in Covington, Louisiana, on the twentieth of May, 1872, Mrs. MARGARETTE THOMPSON.

Sister Thompson was born in Strahan, Tyrone county, Ireland, where she connected herself with the Methodist Episcopal Church at the age of fourteen. She was about seventy-three years of age. The records of her past history would be interesting to the Methodist people, as she was raised in the days of the early pioneers of Methodism. She left Ireland early in life and became a resident of Mobile, Alabama, where she spent a goodly number of her days. Sister Thompson was one of the happy number that had few if any doubts of her acceptance with God. Her faith was constant and strong. In conversing with her during her illness I was constrained to weep for joy as she breathed the sweet inspirations of heavenly language. She was a victim of consumption; was confined to her bedroom for three months. She suffered much, but bore all with patience. Her prayer was: "Come, Lord, come, and take me home."

She was twice married, and was twice a widow. She had no children of her own, but raised four orphans, who still survive her. She has but one brother left behind.

HENRY P. BOWEN.

DEPARTED THIS LIFE, near Jonesboro, Alabama, BENJAMIN M. JONES, the father of A. M. Jones, of the Alabama Conference, and Wiley Jones, of the North Alabama Conference. He was born in the State of Virginia, December 5, 1798, and died May 22, 1872. He moved to Alabama and settled in Calhoun county (now Benton) in 1835, where he was awakened to a sense of his obligation to serve God under the preaching of that good man, Edward McMeans. He very soon after professed religion and joined the Methodist Episcopal Church South, in which he lived a faithful and consistent member to the day of his death. Bro. Jones moved to Jefferson county a few years ago, where the writer made his acquaintance as a Methodist of the Wesleyan type. He was zealous of the doctrines of his church, and was not the man to be led by any new ism, as is the case with many others, because it is new. His sickness was severe, but he never murmured. He stated to me that his affliction had proved a blessing to him. I had often talked with him before he was taken down. He seemed to enjoy the fullness of the blessing and power of our holy religion. Bro. Jones was the father of thirteen children. He leaves behind him an aged wife, who will soon follow on to join him in the paradise of God, and eleven grown children, most of whom, we believe, are members of the church. Two of these are ministers, who will bless the world in time to come, verifying that passage of Scripture: "Blessed are the dead that die in the Lord, for their works do follow them." Thus a good man has left our communion to join the saints above, where the wicked cease from troubling and the weary are at rest. May the Lord unite all the family in heaven.

T. P. ROBERTS.

MR. JOSEPH CARR, youngest son of Christian F. and Ann Eve Carr, was born in Colleton district, South Carolina, December 15, 1803, and departed this life, at his residence in Simpson county, Mississippi, April 18, 1872, aged sixty-eight years, four months and three days.

Mr. Carr came to Mississippi in March, 1822. He was married to Miss Abigail McLaurin, March 17, 1825, and settled on Skilla creek, in Simpson county, Mississippi, where he resided until his decease. He attached himself to the Methodist Episcopal Church in the year 1830, and a few days subsequently he embraced religion.

Bro. Carr was a faithful and true church member. As steward, class-leader and trustee he was always found at his post. I have been acquainted with few such friends to the church and ministry. It was his custom always to make a liberal contribution to his ministers in the first of the Conference year. For four months Bro. Carr suffered with disease of the heart, with a complication of other diseases; yet he bore his sufferings with a Job-like patience—was willing to go, or to stay and suffer more. When the writer of this notice last saw him, before he fell asleep, he called for money before we parted, and made a liberal contribution. I learn from my presiding elder that he did the same for him when he was last to see him; thus not forgetting the financial interests of the church to the last.

The evening before he died he told his son-in-law, the Rev. W. Hurst, that he had just been waiting for the summons to go. His physician and others, who saw him almost daily for some three months, told me that they had never witnessed such sufferings as he endured.

He leaves his aged companion, who is just waiting the summons to join him in the better land, and five children to mourn his loss. Two have preceded him to their home above.

N. H. YOUNG.

The Mount Carmel circuit Quarterly Conference, Mississippi Conference, June 8, 1872, passed the following resolutions:

WHEREAS, It has pleased Almighty God, in his wise providence, to remove from our midst by death Bro. Joseph Carr, the recording steward of this Quarterly Conference, who served the church in the capacity of steward and class-leader for the long period of forty-one years; AND WHEREAS, His zeal for the cause of Christ never abated, but was seen in deeds as well as words; therefore,

Resolved, That while we bow with submission to the will of him who is too wise to err, we deeply feel his loss.

Resolved, That we tender the family of the deceased, and especially his aged widow, our sincere condolence in this deep affliction, and that the family be furnished with a copy of these resolutions, and also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

C. F. GILLESPIE, P. E.
T. M. APPLEWHITE, Secretary.

REV. JACOB HOLLAND was born in the State of South Carolina on the fourteenth of July, A. D. 1794, and departed this life in great peace, at the residence of his son, William H. Holland, in Choctaw county, Mississippi, on the fifteenth of February, 1872, aged seventy-seven years, seven months and one day.

In the year 1811 his father, Charles Holland, moved from the State of South Carolina to Jackson county, Mississippi, and settled near the Pascagoula river. On the nineteenth of November, 1818, he was married to Miss Drusilla Dearman, daughter of Thomas and Diana Dearman. In 1822 he professed religion and joined the Methodist Episcopal Church. In 1824 he was licensed to exhort, and was a good and effective exhorter. In 1830 he moved from Jackson county, Mississippi, to the State of Alabama, and settled in Pickens county, and continued laboring for his Lord and Master as an exhorter for about seven years in that State. In 1836 he removed back to the State of Mississippi, and settled in Choctaw county. Choctaw county at that time was very thinly settled—almost a wilderness; there were but few Methodists in that part of the country. He commenced his labors as an exhorter, and soon had a Methodist church [illegible]. In 1837 he was licensed to preach the gospel, and he was a faithful local preacher and a good worker; he was instant in season and out of season, always abounding in the work of the Lord. He preached for about twelve years in Choctaw county with great acceptability. He was well known, and much beloved by all who knew him. In 1847 he was ordained deacon by Bishop Paine. In 1848 he moved to Winston county, Mississippi, and lived there one year, and then moved to Madison county, Mississippi, and lived there one year, and then moved to Rankin county, Mississippi. In 1857 he was ordained elder by Bishop Early, when the Mississippi Conference was held at Brandon. In 1861 he moved from Rankin county, Mississippi, to the State of Louisiana, and settled in Livingston parish, where he lived until 1869. His health had become feeble, and he concluded that he would return to Choctaw county, Mississippi, to see if it would not improve. His disease was chronic diarrhea. He never could be cured; but all through his sufferings he was perfectly resigned to the will of God. He oftentimes spoke of death, and stated to his son, William H. Holland, that he could see nothing to condemn him, and to die would be gain to him. So his faith in God was strong, and when he came to the Jordan of death the seas were calm and the skies were clear. He overcame the last enemy, and went shouting home to heaven. He has left an aged wife and twelve children to mourn his loss; but their loss is his eternal gain. Yes, the servant of God is at rest. He is gone

Where the weary are at rest—
He is gathered to his God;
Yes, his pain of life is past,
And all his warfare's o'er.

Let the world bewail their dead,
Fondly of their loss complain;
Death to thee is eternal gain—
Thou art entered into joy.

H.

Nashville *Advocate* and *Western Methodist* please copy.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending July 13, 1872:

A—Alford & Veal $5, Philip Allen, C G Andrews $12.20, H Arbogast, F Alexander.

B—E Belanger $12, Barnes & Wilkinson, George W Brown $8.50, T F Brewer $1, R C Bethea $1, G W Brown 90 cts.

C—N A Cravens $7.20, H Clegg, 2 lots $6, J G Cook $10, E H Cushing.

D—B F Davis, W H Dennis $3, Dodd & Mead, R F Davis, George J Dicks & Sons $6, Dr D M Dunlap.

E—L England, W F Easterling.

F—J S Fithie 2 lots, J W Fields.

H—P Haurin, J H Houston, W A Harris, Jeremy Howland, H C Hardie $15, W J Hood.

I—H S Isbell.

J—Frederick Jones 2 lots $10.50, George L Jackson, A W Jones.

K—S H Knight, M S Kenabrew, N W Kedd, Kennon & Welch.

L—B F Larrabee, Leudenmeyer Bros, H P Lewis $17.

M—John A Miller, S R Moody, T C McMackin & Co, A D Martin, R F Mountain, Charles McClain, John S McCarver.

N—W K Norton, J O Napier $1.80, R D Norsworthy.

P—A Powe, Pierce & Terry, A Purveance 50 cts, J H Pugh, R T Parish, J W Porter & Co, W B Pakelford $1.50.

R—J H Rush, E E F Ross, A H Redford, Robert Randle $8.

S—Scribner, Welford & Armstrong, Geo S Scofield, G S Sandell, A A Stoddart $5.40, J H Shelton, Charles Schoepff, J L Skipper $3.

W—Wilkinson Bros, J M Wright, J H Wilson, J G Worley, Wilson, Hinkle & Co 2 lots.

Y—Acton Young.

ADVOCATE PRESS FOR SALE.—Our press is too small. Our present size, 29 by 43 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful Hoe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issue*, and call or send a competent judge on Mondays or Wednesdays to see it in motion. If you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

OUR AGENT FOR LONDON AND LIVERPOOL.—Robert Babington, Esq., will represent the claims of the CHRISTIAN ADVOCATE during the season in London and Liverpool, and other parts of the United Kingdom.

KENTUCKY WESLEYAN UNIVERSITY.—We take pleasure in directing the attention of our readers to the advertisement of the above-named institution, of which B. Arbogast, D. D., is president. We have not received a catalogue, but the high character of the president is a satisfactory guarantee for the standing of the Institution. Send for catalogues to B. Arbogast, D. D., Millersburg, Kentucky.

MEMPHIS CONFERENCE FEMALE INSTITUTE.—The advertisement of the above-named institution appeared in our columns last week. Absence from the city will account for the failure to call attention to it at the time. We have been familiar with the workings of the institution for many years, and have no hesitation in saying that the professors state their claims modestly. The able and judicious president, A. W. Jones, D. D., is assisted by Prof. A. B. Jones, M. A., Prof. L. F. Whitaker and seven teachers, besides matron and governess. Over two hundred students were in attendance the last session. For further information see advertisement, or send to Prof. A. B. Jones, Jackson, Tennessee, for catalogue.

DRY GOODS.—We again call the attention of our up-town friends, as well as those in the country desiring anything in that line, to the large and well-selected stock of Messrs. Brasselman & Adams, in their double store, 583 and 588 Magazine street. Now that they are having their clearance sale, preparatory to taking inventory, is the time for bargains.

NOW THAT THE HEATED TERM is upon us, we can think of nothing more refreshing, while at the same time not injurious, than the mineral and superearbonated waters for which R. L. Neill, 198 Gravier street, is the agent. Having tried them, we speak from experience, and advise those who have not done so to follow our example. For further particulars see advertisement in another column.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be [illegible]. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Sherman House, No. 1 West Twenty-Sixth street, New York.

BUSINESS NOTICES.

Do Not Despair.—Hundreds of cases of Scrofula, in its worst stages, old cases of Syphilis that have defied the skill of eminent physicians, Rheumatics who have been suffering for years, and the victims of the injudicious use of mercury, have been radically cured by Dr. TUTT'S SARSAPARILLA. It is the most powerful alterative and blood purifier known. It is prescribed by many physicians in their practice.

If you have Chills, whether every other day, every tenth day, or every two or three weeks, take Dr. Tutt's Liver Pills and you will check them; otherwise they will stick to you all winter. jy18 4t

Dr. Tutt's Hair Dye Contains no Sulphur.

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bitchu or Sarsaparilla. Sold by druggists. jy18 1y

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

Undisputed Facts.—It has been truly and significantly said that domestic happiness is more dependent on good digestion than virtuous creeds or moral codes. If the dogma holds, the oracle can be consulted by a prompt application to Price, the Delphic author of the Celebrated Aromatic Stomach Bitters. Wherever, within the length and breadth of the land, Price's Bitters have penetrated, every household has been illumined by the sunshine of an unclouded joy, and every family reveled in the sweets of health and contentment. The sparkling eye, the ruddy cheek, the cheerful smile and happy glance, no less than the elastic step and the unfaltering trend, what are they but the eloquent telltales of some vitalizing elixir? No secret botany holds the charm, no scientific alchemy creates the spell. The days of miracles are gone; the magic, mysteriously working wonders have passed away, and the age is a plain, practical one; give us a simple tonic that, by a happy amalgamation, restores to energy and strength the enervated system. Take Price's Celebrated Aromatic Stomach Bitters, and you bid an eternal farewell to such unwelcome guests as dyspepsia, indigestion, nervousness, neuralgia, flatulency and debility.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, Louisiana. Sold by druggists, grocers and dealers throughout the South. je27 1m

Have your Printing and Binding Done at

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ja18 1y

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Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

TUSKALOOSA FEMALE COLLEGE,

TUSKALOOSA, ALABAMA.

THE NEXT SESSION OPENS SEPTEMBER 23, 1872.

The beautiful and healthy city of Tuskaloosa, Alabama, is unsurpassed as a location.

The Faculty will consist of *three Professors* and *eight or ten Lady Assistants*.

Course of study thorough. Domestic arrangements complete. Young ladies' sleeping apartments elegantly furnished and carpeted. Health department includes a finely-conducted Gymnasium. This College is believed to be equal to the *best* in the United States, and the *cheapest* in the South. Special advantages for *orphan children* whose guardians wish to furnish them *a home and school in one*. For particulars and catalogue address the proprietor,

REV. B. F. LARRABEE,
jy18 3m Tuskaloosa, Alabama.

Kentucky Wesleyan University,

MILLERSBURG, KENTUCKY.

SESSION FOR 1872-73 OPENS SEPTEMBER 16, 1872, and closes June 4, 1873.

The expense of the entire session can be brought within $240 by those who pay tuition, and $40 less by those who come on scholarships. All bills due the University are payable strictly in advance. Board bills are payable monthly.

This University is situated in the heart of the Blue Grass region of Kentucky. Climate invigorating and healthful. The Faculty of Instructors is now full. Persons seeking a good school for their sons are invited to correspond with the President, or A. G. Stitt, Financial Secretary, or to send for catalogue.

jy18 30t B. ARBOGAST, President.

PIANO AT A BARGAIN.

A MAGNIFICENT SQUARE PIANO, Seven Octave, solid Rosewood frame, beautifully carved, front board Pearl inlaid, having been made to order by a first-class maker, will be sold at ONE-THIRD COST PRICE within next thirty days. Address

PIANO, care ADVOCATE Office,
jy18 1m 112 Camp street.

FOR SUNDAY SCHOOL BOOKS,

AT LOWEST CASH PRICES, address

ROBT. J. HARP, Agent,
jy18 1m 112 Camp street.

Reidville (S. C.) Female College,

SPARTANBURG DISTRICT,

OPENS FEBRUARY 5; CLOSES LAST OF November.

The cheapest Female College in the South; ten calendar months; vacation in the winter. Fall Term begins the first of July. Board from $10 to $12; Tuition, $4; Music, $4 per month. No extras. No charge for tuition of daughters of ministers of the gospel or soldiers killed in battle.

REV. THOMAS WARD WHITE,
jy18 1t President.

NEW ADVERTISEMENTS.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA.

WILL BEGIN ITS TWENTY-THIRD Annual Session

SEPTEMBER 19, 1872.

Than this no college ranks higher. The president, Rev. W. A. HARRIS, is aided by twenty teachers and officers. System of teaching thorough, and based upon the plan of the University of Virginia. English Science and Literature are taught by experienced graduates of our first universities and colleges. French is taught by a native master of the language; Music by six professors and teachers, among whom are two of the most distinguished vocal teachers of the South. Great attention paid to the special training of the voice.

This is one of the healthiest climates in the world. Its marked effect is the rapid promotion of the physical health and vigor of our pupils. Those who come here from the South, with feeble constitutions, chills and chronic diseases, are entirely restored.

Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

It is attended by over one hundred boarding pupils, from the States reaching from Maryland to Texas. jy18 6t

TWENTY-FIVE CENTS A BOX FOR BEAUTIFUL INITIAL PAPER AND ENVELOPES,

by mail to any address.

ROBT. J. HARP, Agent.
jy18 2t 112 Camp street.

A POPULAR MUSIC BOOK!

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"THE SCEPTER,"

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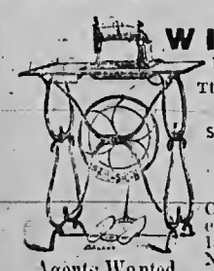

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STATE OF LOUISIANA,

PARISH OF ORLEANS,

CITY OF NEW ORLEANS,

BE IT KNOWN that on this twentieth day of June, in the year of our Lord one thousand eight hundred and seventy-two, and of the Independence of the United States of America the ninety-sixth, before me, ANDREW HERO, JR., a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons, residents of this city, whose names are hereto subscribed, who declared that, availing themselves of the provisions of the Statutes of Louisiana relative to the organization of CORPORATIONS in this State, they have covenanted and agreed, and do by these presents covenant and agree, and bind themselves, and those whom they represent, to form themselves into a corporation for the objects, and under the stipulations, regulations and obligations following, to wit:

ARTICLE FIRST.

The name and style of this corporation shall be THE CONSOLIDATED PORTABLE GAS-LIGHT COMPANY OF NEW ORLEANS.

ARTICLE SECOND.

The domicile of this Association shall be the city of New Orleans, in the State of Louisiana, and its object shall be the manufacture, sale and use of Carburetted Hydrogen Gas, and the manufacture and sale of Gas Machines; and the sale of the right to use said machines in the States of Maryland, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Arkansas and Florida. The company shall also have power to purchase patent rights for the manufacture, use and sale of other gas machines than those now owned by them for the above-named States, or for any other States for which they may acquire patents.

ARTICLE THIRD.

The said corporation shall have and enjoy succession by its corporate name for the period of twenty five years; shall contract, sue and be sued. It shall hold, receive, purchase, sell and otherwise convey, as well as mortgage and hypothecate, under its corporate name, property, both real and personal, movable and immovable; shall name and appoint such managers, directors and officers as its interest or convenience may require; it shall make and establish such by-laws, rules and regulations for the proper management of its business and affairs as may be necessary and proper, and shall possess generally all such powers and privileges as are given by law to corporations. All legal processes shall be served on the president of the company. The company shall have a seal with such device as the Board of Directors may determine.

ARTICLE FOURTH.

The capital stock of this corporation shall be Fifty Thousand Dollars, divided into five hundred shares of One Hundred Dollars each, two hundred and thirty shares of which are to be declared full-paid, and transferred to the present owners of the patent rights and franchises which are to form the basis of the operations of this Association; and are to be in full payment for the transfer to the company of all such rights and franchises. Ten per centum of all other stock subscribed shall be paid at the time of subscription; ten per centum more within thirty days; and ten per centum more within the next thirty days, making in all thirty per centum of subscription to the capital stock to be paid in cash within sixty days from date of subscription. The remainder may be called for by the Board of Directors in installments not to exceed ten per centum within any thirty consecutive days.

All installments called for shall be paid within ten days after due notice be given thereof, and any neglect or refusal to pay the same shall forfeit to the corporation the entire stock of such delinquent stockholder, together with the amount paid thereon and all accumulations, interest or benefit thereto belonging; provided, that the Board of Directors may extend said payments for a term not exceeding sixty days, upon the payment of interest thereon at the rate of eight per cent. per annum.

ARTICLE FIFTH.

The capital stock of this corporation may be increased to ONE HUNDRED THOUSAND DOLLARS, or any part thereof, whenever deemed necessary by the Board of Directors, and they shall have the right of fixing the time and manner of paying the same; provided, that subscriptions to any increase of the capital stock shall be open first for ten legal days to those already stockholders, pro rata, on the amount of stock owned by each, and if not all taken up, then secondly to the stockholders at will for three legal days, after which any remaining stock may be open for public subscription.

ARTICLE SIXTH.

Dividends may be declared by the Board of Directors, either annually, semi-annually or quarterly; provided, however, that where the amount of such dividend may exceed the rate of ten per cent. per annum on amount paid up on stock, all such excess of ten per cent. per annum shall be credited upon any unpaid balance of the subscribed stock, until such subscribed stock shall have been declared full-paid.

No certificate of stock shall be issued until the same shall have been declared by the Board of Directors fully paid up, and no transfer of less than one share of the capital stock shall be made on the books of the Association.

ARTICLE SEVENTH.

The powers of the corporation are vested in the Board of Directors, consisting of six stockholders, (three of whom shall form a quorum for the transaction of business,) who shall be elected annually on the second Tuesday in June, beginning with the second Tuesday in June, 1874, by the stockholders, at such place in the city of New Orleans as may be selected, after ten days' advertisement in one of the daily newspapers published in the city of New Orleans, or by special notice to each stockholder; said Directors to hold office for one year, or until their successors are elected. The fiscal year of the company shall end on the thirty-first of May of each year, and the newly-elected Board of Directors shall take their seats on the first Monday in July following.

Any stockholder shall be eligible as a Director who may own five shares of the stock of the Association, and who is not a delinquent subscriber to the stock of the company.

All elections of Directors shall be by ballot, and held under the superintendence of a committee of three stockholders, to be appointed by the Board of Directors. Every owner of stock shall be entitled to one vote for each share of stock owned by him, her or them; provided, that no one shall be entitled to vote on any share or shares that have not stood in his, her or their names on the books of the Association for sixty days prior to any such election; also, that no one shall be entitled to vote at any election of stockholders who has not paid up all the installments called for by the terms of the charter or by the Board of Directors.

Proxies may vote when the authority is in writing. A plurality of the votes cast shall be sufficient to elect.

ARTICLE EIGHTH.

No stockholder shall ever be held liable for the contracts or faults of this corporation in any further sum than the unpaid balance due to the Association on the shares owned by him; nor shall any mere informality in organization have the effect of rendering this Charter null, or of exposing a stockholder to any liability beyond the amount of his stock.

No transfer of any stock not full-paid shall be made without the consent of the Board of Directors.

ARTICLE NINTH.

Any modification, additions to, or any changes in this act of incorporation may be made or the corporation may be dissolved by two-thirds of the stock represented and voting at any meeting of stockholders called for that specific purpose; provided due notice shall have been given of such meeting as provided in Article Seventh.

ARTICLE TENTH.

At the expiration of the term of this act of incorporation, or at its earlier termination, as provided in the preceding article, the affairs of the Association shall be liquidated, its debts and all other liabilities paid, and the balance of its funds, if any, shall be divided pro rata among the stockholders; all to be done under the supervision of a Board of three Commissioners, to be appointed by the Board of Directors, who shall continue to act until the business of the Association shall be entirely closed and liquidated; and in the case of the death of either one or two of them, the survivor or survivors shall act.

ARTICLE ELEVENTH.

The Board of Directors shall elect annually, at their first meeting, a President and such other officers, clerks or agents as shall be necessary to carry on the operations and objects of the corporation for such time as they may choose; they shall fix the salaries of all officers and the amount of security to be required from each. The Board shall also have the power to fill vacancies caused by the death, resignation or insolvency of any of its members.

The following-named persons shall constitute the first Board of Directors, and they shall hold their seats until the first Monday in July, 1874, or until their successors shall have been elected and qualified in accordance with the provisions of this charter, viz.: John L. Hunnicu, Fergus Hathorn, Robert M. Walmsley, Henry N. Soria, John Lawrence Gubernator and Joseph Walker Champlin.

THUS DONE AND PASSED, in my office, at New Orleans aforesaid, in the presence of George Cenas and Paul A. Conand, witnesses, both of this city, who hereunto sign their names with the parties and me, the said Notary, the day and date aforesaid.

Original signed: J. L. Gubernator, F. Hathorn, E. C. Palmer & Co., C. L. Walmsley & Co., and others.

GEO. CENAS.
P. A. CONAND.

ANDREW HERO, Jr.,
Notary Public.

I, the undersigned Recorder of Mortgages, in and for the parish and city of New Orleans, State of Louisiana, hereby certify that the within act of incorporation was this day duly recorded in my office, in Society Book No. 8, Fo. 757.

NEW ORLEANS, June 22, 1872.

[SEAL.] (Signed)
C. DARCANTEL, Deputy.

I certify the above and foregoing to be a true copy of the original act extant in my Current Register.

In faith whereof I grant these presents under my signature and the impress of my seal of office.

NEW ORLEANS, June 22, 1872.

ANDREW HERO, Jr.,
je27 5t Notary Public.

The Child's Corner.

THE CHILDREN'S PRAYER.

They were sitting alone in the parlor,
Mary and Annie and Will,
But a shadow clouded their faces,
And their tongues for once were still.

For father and mother watched alone
The darling they loved so well,
And the children knew she was near to death,
Their beautiful baby Belle.

And Willie sobbed: "If God wants her in heaven,
'Tis better for her to go,
For Jesus will take her up in his arms,
He loves little children so.

"Perhaps, if we ask him to spare her life,
He will listen while we pray,
For mamma says that for Christ's dear sake
He hears all the children say."

So, with tear-dimmed eyes and folded hands,
Together they knelt and prayed;
And God looked down in mercy, and heard
The sorrowful words they said.

"Dear Lord, please to let the baby live,
If it be thy holy will;
But if thou takest her up to heaven,
Help us to love thee still."

And they slept that night with no fear of harm,
For they trusted in God above,
And they knew that whatever he sent to them,
Was sent in mercy and love.

And when the morning came, in their mother's face
They read their answer well,
And thanked the dear Lord who heard their prayer,
And spared their baby Belle.

'Tis years since then, but they cannot forget
The lesson they learned that night—
The prayers of God's children, however weak,
Are precious in his sight.

Sunday School World.

What They Say About Us Boys.

Boys, they say that we are cruel. They say that we cause a great deal of pain, and that it is fun to us. They say that we just love to hurt things.

And this is the way they prove it: Tom, Dick and Harry went down to Tillytinkle brook last Saturday, and instead of contenting themselves with picking wild flowers, making willow whistles, and cutting red-osier canes, they stole a ground sparrow's nest, with four poor, tiny, red-skinned, bald-headed, gaping young birds in it. Yes, and though the old one flittered about and cried at the top of her voice, and told the boys, as plainly as could be, that the poor little nestlings were hers, her own, and all she had, that it would break her heart to lose them, that they would die, she know they would, without her brooding and feeding, and that anybody who would take them from her was a robber and murderer, and meaner than a hawk; yet those unaccountable boys carried the nest away, birds and all, and actually threw stones at the old sparrow too. Of course the little chicks died, just as the mother-bird said.

Now Tom declares that he didn't mean any harm; he only wanted to tame the young sparrows. Dick says he couldn't tell what the old thing was chattering about, and Harry guesses that they are not the only boys that plague birds.

No, Harry, you are not; for every day after school little Ben Topstone goes by with his gum-elastic sling, shooting pebbles and gravel stones in every direction; and woe be to the bird that comes within range of his little catapult. Only yesterday he pelted away for half an hour at the blue-birds in the grove, till at last one poor bird fluttered down with a broken wing.

Yet we cannot so much wonder at Ben, for his big brother John, now almost a man grown, goes ont with his gun and kills bobolinks and swallows, and even wrens; and once he actually shot a humming-bird, just for practice, he said. Ah, John! that is a very bad sort of practice, and teaches Ben bad practices too.

But the birds have not monopolized all the cruelty in the world, by any means. There are four-footed beasts that have wrongs to complain of. Fortunately for the dogs, the boys have a wholesome dread of them, which has prevented their taking too many liberties with them, though a small dog has now and then been seen with a skillet or coffee-pot tied to his tail, under circumstances that cast suspicion on the boys of the neighborhood.

As to cats, they have a standing account against boys, and it is a wonder that they can meet one anywhere and not scratch his eyes out. The way in which their ears and tails are pulled, and they are chased and *scatted*, and stoned, and hunted by dogs, all through the malice of boys, is pitiful enough. Perhaps malice is too strong a word for most of these pranks, but it is not half strong enough for others. For instance, a certain boy—no matter for his name, he'll know who is meant—a certain boy was seen, the other day, dragging a poor little kitten through the street by a string tied around her neck. What do you think of that? And he dragged it till it was dead. What do you think of that?

Beasts of burden are apt to have a prejudice against boys, and it is not hard to guess why. If there is one thing that a boy likes to do, it is to use a whip; and he is seldom able to find an animal that completely agrees with his notions on the subject. There are few oxen or horses, or even donkeys that like to be whipped—for the same reason that few boys like to be whipped—because it hurts. Give yourself a few smart blows with the lash, and you can tell something how it feels to the animal. Try various whips in this manner, and if you can find one that is so made that it feels good to be hit with it, then use it freely; but don't strike an animal with one of those whips that hurt.

And right here we find the principle that will guide us in all our treatment of animals. Try to think how you would feel if you were in their place, and treat them as you would wish to be treated.

And there is another principle, and a higher one, which comes in right here too. The same dear Lord that made us made all the living creatures about us, and he loves them, and thinks about them, and cares for them; and when they are hurt he is grieved. He knows where all the sparrow nests are, and how many birds are in them, and when they are hungry or cold, and when they are stolen away. He knows when the poor horse is tired, and when his skin smarts under the whip. There is not a dog so poor, or a kitten so wretched that God does not care what becomes of it. No, there is not a fish in the sea, or a fly in the air, or any tiniest thing anywhere that he does not watch and love. For his sake, then, my dear boys, and for our own, let us love all living things too; and whatever people say of us, don't let us give them reason to say that boys are cruel.—*Sunday School Scholar.*

The Great Clock at Strasbourg.

A clock is a wonderful sort of thing, isn't it, children? There it stands, ticking away all the time, its tiny hands pointing to every hour and minute as they pass, with an exactness which makes it seem like a living being. Indeed, I don't believe a person could be so exact and faithful as a clock, for men get tired, and clocks never do.

But wonderful as the clock appears that stands on your mother's mantel, or in the corner of grandmother's hall, it is nothing compared with some others I have seen.

Think of a clock as large as the front of the house you live in, and that will tell not only the hours and minutes of the day, but the days, weeks and months of the year, like an almanac; that tells all the movements of the sun, moon and planets, and many other things besides.

This clock is in a great, splendid church in the city of Strasbourg. Strasbourg was a French city until a few months ago, when the Prussians, who you know have been at war with France, conquered and took possession of it. Before the city was given up to them, the Prussians fired a great many balls and shells into it, and some of them hit the church, but the clock was not hurt. Oh, how glad the people have been, all through Europe and America, that it was not injured; for it is one of the wonders of the world!

I will tell you about it. First notice the dial plate, where, as in every clock, we tell the time of day. Over this dial you see a bell, and on each side of it the image of a little boy as large as your baby brother. One of these little fellows has a mallet in his hand, and when the full hour arrives, he strikes with it on the bell. The other holds an hour glass, which he turns over at the same moment.

Above the dial is a larger circle, which tells the motions of the stars, and next over that, one which shows the changes of the moon. Just above this you see an alcove in which is a grim, ugly-looking figure called Father Time. He has a bell in one hand and a scythe in the other, which, I suppose, is meant to show that when the right time comes he cuts down every living being.

There are four figures that pass before this old Father Time, one each quarter of an hour. These represent the four stages of life. The first is a little child, the second a fair youth, the third a grown-up man, and the fourth an old person.

Above this alcove is another, in which you see a number of figures. The central one is our Savior, and every day at noon the others, which are meant for the twelve apostles, march slowly past it and bow, while the holy image lifts its hands in blessing upon them. And, as the last one goes out, a monstrous cock, which you see perched on the pinnacle of the clock at the left hand, slowly flaps his wings and crows three times. The crowing is as natural as life, and is so loud that it can be heard outside the church.

You see on the clock many images besides, but they are only for ornament. I have explained all those that have motion and meaning. And all these are moved by machinery which is arranged at the back of the clock, where there are large, comfortable rooms. Stairs at the right hand lead up into those rooms, and there the workmen are always busy keeping all parts of the machinery in repair. It took three hundred years to make this great clock perfect as it now is. At one time it stopped, and fifty years went by before any one was found who knew enough to put it in order again. It took a very wise head, I am sure, to find out how to do this, and it must take wise heads and skillful hands to keep it going.

When any of you go to Europe, it will be worth while for you to journey by way of Strasbourg, that you may visit the clock; and you must remember to be there just before twelve, that you may be ready to hear it strike that hour, when you will see the whole variety of movements which I have described. The apostles only take their walk once a day, and at that hour.

And it is only then that the cock crows. So, if you want to see the whole performance, be sure to be there at twelve o'clock.—*Gospel Banner.*

Girls Away From Home.

A young lady is a sort of walking advertisement of her mother. Seeing the one, you can imagine very nearly what the other is—I mean in essentials. There will be little points of difference, and great contrasts perhaps in temperament, but in the main a girl is what her mother makes her; and in the broad principles which underlie character, the one will be the other's counterpart.

It seems to me that this is a thought to make one very careful. It is a great responsibility to be another's representative. Always remember that strangers are judging your mother by what you do and say. If you are selfish and inconsiderate, they form a low estimate of your mother's courtesy. If, on the other hand, you are polite, courteous and unselfish, they will think highly of her.

Never write on a subject without having first read yourself full on it; and never read on a subject till you have thought yourself hungry on it.—*Richter.*

The Farm and Garden.

How to Make a City Garden.

Take barrels and bore holes around the middle, and one hole large enough to admit the nose of your watering-pot. Fill the barrels with stones as high as the rows of holes, and fill in with good, rich, fine earth to the top, in which plant cucumbers, melons, squashes, tomatoes, etc. One barrel will be enough of each kind.

Be sure to have one flat stone lean over the large hole, where you will pour in water until it runs out of the holes you have made, and which will prevent the earth from filling this large hole up. Range the barrels around your yard, and plant your seeds. Keep the barrels filled with water up to the holes, and you have all the requisites for rapid, healthy growth—air, heat and moisture. You can raise all the vegetables you will need, in the greatest perfection, and they will last until late in the autumn, as they can easily be covered on frosty nights. Cucumbers and tomatoes may hang over the barrels, cutting them off when they reach the bottom. Melons may be tied to the wall-fence. The stones have an important service in holding up the earth, and absorbing the heat during the day, which they give out at night, keeping the water at an even temperature. You will be astonished at the result if you have never tried it.—*Prairie Farmer.*

Potash.

The use of this product in agriculture has been increasing rapidly during the past few years, and the article is becoming one of considerable commercial importance, while the natural supply is being developed in practically exhaustless quantities. Vast deposits have been opened at the Starsporth Salt Works in Germany, the magnitude of which may be inferred from the fact that at the present time more potash is being furnished from these mines, where a dozen years ago it was not supposed that a ton could be produced, than from the wood-ash sources of the whole world, thirty thousand tons of the murinte of potash having been manufactured there during the year 1870. The surface salts (which hold the potash) at these mines are capable of supplying millions of tons. It is probable that the salt mines of this country will be found, upon careful examination, to contain potash, and we may confidently look for the rapid cheapening of this useful product. The exports of ashes, pot and pearl, from the United States for the fiscal year 1870–71 were 13,169 hundred weight, valued at $103,249; in 1869–70, 22,030 hundred weight, valued at $256,339; and 1868–69, 20,686 hundred weight, valued at $161,731.

How Long Can a Mule Live?

A correspondent of the *Country Gentleman* says that Mr. Daniel Munro, of Elbridge, has a mule reputed to be sixty years old, the evidence of which is considered good. "We interviewed Old Peggy last fall. With her mate, a frisky thing of only twenty or so, she was drawing a steamer of three and a half tons. She was getting a little gray about the head. Did not like going with the steamer at first—brayed against it; but they turned on the steam whistle, and she was silenced. She was claimed to be as strong, hearty and obstinate as ever, and could stand as much sawing on the bit and pounding over the head, when she didn't wish to back a load. She was also active, as I was assured, with the kind permission to try for myself by tickling her in the flank, and see her 'strike out from the hip, right or left.' In fact, her prolonged experience had apparently tended to lessen rather than increase her respect for mankind."

The Orchard.

It is a question in dispute among fruit growers whether the fall or spring is the better time to plant out an orchard. Our own experience is in favor of fall planting, where the ground has been well prepared and the trees carefully planted. Were we going to plant an orchard we should do so in October, just as confidently as we would in November, and more so than in February or March.

This is a good time for root-grafting peaches, plums, pears and apples; also for planting the seeds of almost all fruits. Let care be taken not to plant the seeds too deep. The oaks of the forest plant their seeds shallow.

Apply to the bearing fruit trees a mixture of ashes, bone dust and woods earth, forking it in round the roots in a circle of a couple of feet from the stem. Keep a continual lookout for the borer, and when found ku-klux him instantly, even though martial law has been proclaimed.—*Southern Farm and Home.*

Effects of Underdraining.

Experiments in underdraining land were made in Scotland, for the purpose of determining the effect on the temperature of the soil, compared with that of the same vicinity which was not drained. The result was that the draining raised the temperature one to five degrees, equal to a removal of the land from one hundred to one hundred and fifty miles south. This is an important consideration connected with compact, heavy soils, whose retentiveness of water renders them cold and comparatively inert with respect to vegetation. The draining of land involves a very considerable expense, but its increased productiveness soon repays this, besides assuring increased profits for the future. So says a correspondent in the Boston *Watchman and Reflector.*

To Pull Stumps.—Cut the largest roots of the stump after digging round it, lay one end of a log thirty-five feet long and nine inches thick against the stump, fasten it there with a chain, attach a yoke of oxen to the other end and pull away. The stump, being the fulcrum, is bound to come. Draw round in a circle and twist it out.

MISCELLANEOUS.

ARE YOU GOING EAST OR NORTH?

Take the Iron Mountain, and Chicago and Alton Railroads,

THE ONLY ALL-RAIL ROUTE FROM all points South to

CHICAGO.

The only line running the Pullman Palace Cars from all points South to St. Louis and Chicago.

Passengers by this line arrive in Chicago *one hour in advance* of all competing lines, and avoid 25 miles of steamboat transfer, and the annoying changes of cars incident to other lines. For all points in the Northwest, St. Paul, Milwaukee, or all points in the Canadas, New York, Boston and all Eastern cities, this is the pleasantest and most direct route. Parties going East via this line can lay over in Chicago and visit the Burnt District, and resume their trip at their leisure. Fare as low as by all other routes. Tickets to be had at all ticket offices in the South.

W. R. ALLEN,
General Ticket and Passenger Agent.
Iron Mountain Line, St. Louis.
JAMES CHARLTON,
General Ticket and Passenger Agent.
Chicago and Alton Line, Chicago.
D. A. FREER,
my30 4m Southern Traveling Agent.

LOUISVILLE AND CINCINNATI SHORT-LINE R. R. connections are 5½ hours QUICKER to Eastern cities than any other Rail Line from Louisville, and 19 hours in advance of the River route. This is the only line making Baltimore in 26 hours, Philadelphia in 27 hours, Washington in 27 hours, New York in 30½ hours, Boston in 35 hours.

Southern Fast Line, daily, except Sunday	*Leave.* 7.50 A.M.	*Arrive.* 8.05 P.M.
Cincinnati Express, daily	3.55 P.M.	12.40 P.M.
Cincinnati Night Express, daily, except Saturday	10.40 P.M.	5.00 A.M.
Lexington Mail, daily, except Sunday	6.00 A.M.	6.35 P.M.
Lexington Express, daily, except Sunday	2.30 P.M.	10.30 A.M.
Frankfort Accommoda'n, daily, except Sunday	4.55 P.M.	8.15 A.M.
Shelbyville Accommod'n, daily, except Sunday	3.55 P.M.	10.30 A.M.

Sleeping car on 10 40 P. M. Round-trip tickets to Cincinnati and Covington at reduced rates. Ticket Offices—Depot, Third and Main streets, Galt House, Louisville Hotel and Willard Hotel. Telegrams to secure sleeping car berths to Eastern cities will be sent free.

S. S. PARKER,
General Passenger and Ticket Agent.
J. E. GUNPERLING,
my16 3m Superintendent, Louisville, Ky.

THE UTICA STEAM ENGINE CO.

H. DUDLEY COLEMAN, Agent, NO. 9 UNION STREET, New Orleans.

Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent.

H. DUDLEY COLEMAN,
No. 9 Union street,
mh21 6m New Orleans, La.

CRESCENT MUTUAL

INSURANCE COMPANY.

TWENTY-THIRD ANNUAL STATEMENT.

New Orleans, May 18, 1872.

The Trustees, in conformity to the charter, submit the following statement of the affairs of the company on the thirtieth of April, 1872:

Fire premiums for the year	$194,069 44
Marine premiums for the year	61,350 64
River premiums for the year	183,299 36
Total	$438,718 44
Earned premiums, less reinsurance and return premiums	358,153 65
Net profits	79,823 81

The company has assets to the amount of $732,129.40.

The Board of Trustees resolved to pay interest at SIX PER CENT. CASH on all the outstanding CERTIFICATES OF SCRIP, to the legal holders thereof, on and after the second Monday in June next.

They have also declared a SCRIP DIVIDEND OF THIRTY-THREE AND ONE-THIRD PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1872, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
HENRY V. OGDEN, Secretary.

TRUSTEES.

Samuel H. Kennedy.	John Phelps.
C. T. Buddecke.	P. H. Foley.
A. G. Ober.	A. Thomson.
E. H. Summers.	B. Newgass.
P. N. Strong.	Victor Meyer.
Joseph Bowling.	E. J. Gay.

Je20 6t S. B. Newman.

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Bible and Publishing House.

NEW ILLUSTRATED FAMILY BIBLE.

The Cheapest and Best Bible published. LARGE PRINT, Beautiful Bindings, more than *two hundred* Engravings.

THE CHRISTIAN HARMONY,

a new and choice collection of Sacred Music, based on system of seven-shaped character notes. Any one can learn to read music, and sing in one-fourth the time required by the old methods. Address

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OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board: $40 per month, $10 per week, and $2 per day. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 tf

HARDWARE, STOVES, ETC.

KURSHEEDT & BIENVENU,

IMPORTERS AND DEALERS IN

Plantation and Builders' Hardware,

MARBLE, MARBLEIZED SLATE

AND IRON MANTLES,

Grates, Hearths and Fire Bricks,

NO. 114 CAMP STREET, NEW ORLEANS.

my2 1y

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant Is Fully Guaranteed.

H. HALLER,
No. 49 Camp street, New Orleans,
Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER,

In the States of Louisiana, Texas and Mississippi. oct9 1y

G. W. W. GOODWYN,
No. 52 Gravier Street,
DEALER IN

Stoves and Tinware of All Kinds.

While he is prepared to furnish, at the lowest rates, Cooking and Heating Stoves of all the various styles and patterns sold in this market, he makes a specialty of the following, to wit:

Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

GROCERIES—GLASSWARE.

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SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.
A. THOMSON & CO.,
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GOLDEN SIRUP.—A superior article of pure Louisiana from the Crescent City Refinery. A. THOMSON & CO.,
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REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.
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LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.
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—IMPORTERS OF—

CHINA, CROCKERY AND GLASS,

55.....CAMP STREET.....55

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Country dealers supplied with ASSORTED CRATES or from SHELF upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

112 pieces best English Ware..... $15

Our Stone China Dinner and Tea Set, No. 2, contains

158 pieces..... $25

Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 pieces best French Ware..... $30

Our French China Dinner Set, No. 2, contains

166 pieces..... $45

Our French China Dinner Set, No. 3, contains

255 pieces..... $65

A large variety of the best SELF-SEALING FRUIT JARS always on hand.

Sole agents for the celebrated BLANCHARD CHURN. The best churn made.

The most complete stock of HOUSE-FURNISHING GOODS in the South.

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187 CANAL STREET.

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THOS. A. ADAMS, first Vice President.
THOS. ALLEN CLARKE, second Vice President.
CHARLES J. LEEDS, third Vice President.
SAM JONES, Jr., Treasurer.

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L. F. Generes.	Parke Urquhart.
George Jones.	John G. Gaines.
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Six per cent. interest on deposits.
my30 3m

SCHOOLS AND COLLEGES.

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FEMALE INSTITUTE,

JACKSON, TENNESSEE.

REV. A. W. JONES, D. D., PRESIDENT.

THIS OLD AND POPULAR INSTITUTION is most favorably located at the junction of the Mobile and Ohio and Mississippi Central railroads, in the healthy, intelligent, refined and religious community of Jackson, and furnishes all the advantages of a first-class Female College. The best professors and teachers employed. The discipline mild, firm and parental. The course of study thorough and extensive. The library large and valuable. The chemical and philosophical apparatus ample and appropriate. The buildings and grounds well arranged, commodious and beautiful. The conveniences and accommodations in all departments complete, excellent and satisfactory. The attention to the health, manners and comfort of pupils constant and faithful. For more than seventeen years no young lady has died within the walls of the institute, while the cases of severe sickness have been few.

Fall session begins on the FIRST MONDAY IN SEPTEMBER, and the opening address and concert on the following Tuesday evening. Spring session begins on the fourth Monday in January. Commencement day, the second Wednesday in June.

TUITION.

Collegiate department	$25 00
Music and use of piano	30 00
Latin and French, each	10 00
Board, washing, etc	90 00

Other charges moderate. Payments one-half in advance. For particulars address the president, or

Jy11 4m PROF. A. B. JONES, A. M.

EMORY AND HENRY COLLEGE,

VIRGINIA.

THE FALL SESSION of this institution begins on the FIFTEENTH OF AUGUST next. One Hundred and Fifteen Dollars will pay all the necessary expenses of a five-month session, including board, tuition, fuel, room-rent, washing and contingent fees. Payments are required in advance, except for board, which is $13 per month, and payable monthly in advance. If you will consult the Bishops of the Methodist Episcopal Church South, and her ministers generally, our alumni and students, or the professors of the University of Virginia, who have authorized this reference, you will be assured that we are offering excellent opportunities for a thorough collegiate training, surrounded by healthful, moral, religious influences. If you desire a catalogue, or any additional information, address

E. E. WILEY, President,
je20 4m Emory P. O., Virginia.

GREEN FARM HIGH SCHOOL,

NEAR BIRMINGHAM, ALA.

REV. F. M. GRACE, PROPRIETOR.

THE FIRST SESSION of this School will begin on the FIRST MONDAY IN AUGUST, 1872, and will continue forty weeks, with a recess of one week at Christmas. The cost of board and tuition will be $20 per month, or $200 per annum. The course of study will embrace all branches usually taught in schools and colleges, and will be adapted to the end the student has in view.

The school is private property, but will be conducted in the interest of the Methodist Episcopal Church South.

The buildings and grounds are ample for a private boarding school, and are located in a most beautiful and healthful situation. Boys will be treated with paternal kindness, and the younger pupils will receive especial attention. On Saturday before the opening of the session the proprietor will meet his pupils at Birmingham with private conveyance to the school.

Correspondence is solicited, and circulars will be sent on application to the President at Birmingham, Alabama. For references he respectfully gives his former pupils in the Southern States. Je13 2m

HOMER COLLEGE.

THE EXERCISES OF THE TWELFTH scholastic year of Homer College, begin on the first Tuesday in September, 1871. The term is divided into a short Fall Session and a long Spring Session, with a Christmas Vacation of two weeks.

FACULTY:

Rev. J. E. COBB, President and Professor of Mental, Moral and Commercial Science.
J. W. NICHOLSON, A. M., Professor of Pure and Mixed Mathematics.
A. C. CALHOUN, A. B., Professor of Languages.
E. M. CORRY, A. B., Tutor in Physical Science.

TERMS—IN ADVANCE:

Tuition for Fall Session	$16 and $20 00
Tuition for Spring Session	24 and $30 00
Incidental fee (per session)	1 50
Board (per month)	15 00

Students admitted at any time in classes already formed, and charged until the end of the session.

A course of study as full and thorough as that of any college in the land, an ample corps of instructors, a complete library and apparatus, recently purchased and adapted to the present demands of science and learning, the sure prospect of a permanent endowment, now in progress, an eminently healthful location, a surrounding community intelligent and refined, invite the patronage of the Southwest to Homer College.

For further particulars, address
REV. J. E. COBB,
President Homer College, La.
W. F. MORELAND,
se21 tf President Board of Trustees.

CENTENARY COLLEGE

OF LOUISIANA.

THE SESSION OF THIS COLLEGE WILL begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address
PROF. A. R. HOLCOMBE,
se10 1y Jackson, La.

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All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no30 1y

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Office—680 Magazine Street,
Between Philip and First sts., New Orleans.

Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. Je29 1y

Scientific.

LIVING TOADS IN ROCKS.

There is no question that living toads are sometimes found imbedded in limestone. Prof. Worthen, of the Illinois Geological Survey, suggests the following explanation: There was a cavity in the rock which the toad entered for the purpose of making it its winter home. Water, surcharged with lime, flowed over it, and a deposit of limestone was formed of sufficient thickness to imprison the toad. In brief, the deposit of limestone is formed in the same manner that stalactites and stalagmites are. That it is impossible for a toad to remain for years in such a situation is certain. A writer in "Land and Water," commenting on a story that has been circulated in England of late, that a living toad was found twenty-four feet below the surface, in a bed of hard clay that must have been formed more than a thousand years ago, says:

Is it not much more likely that the toad tumbled into the place from the earth above, or had been carried there by some one who desired to have a little fun out of such believers as one of our correspondents and others who can swallow such nonsense as that toads can live for a thousand years and more without food or air, not to speak of the enormous pressure of thousands of tons of mineral weight pressing on their frail bodies?

Some short time ago a paragraph went the round of the papers saying that a live toad was found in a solid igneous rock, which must have been millions of years formed, before the living races of reptiles were created, and as this rock was of course carbonized by excessive heat, the toad must have not only lived before he was created, but crept into a place hermetically sealed, lived through millions of years, and cared nothing whatever for being roasted alive! That toads and their cousins, the frogs, can endure surprisingly long fasts—for months sometimes—especially if allowed the privilege of living in a damp place, I admit. They also are known to live to a comfortable old age—about fifty years—when permitted to pass life in a gentle, do-nothing sort of style; but that they can live for hundreds of years under twenty-four feet of soft clay is most improbable, nay impossible. I need not remind you, sir, of the experiments carried on to prove this by the late Dr. Buckland, but as it may be new to many of your readers, and of interest, I will relate them here.

He (Dr. Buckland) placed twelve toads separately in twelve holes cut in blocks of soft limestone, and also a like number of toads in twelve blocks of hard, flinty sandstone. Each of the twenty-four cells was covered with a plate of glass, over which a slate was placed, and each cover firmly cemented to its own stone. The imprisoned toads thus secured, were buried three feet deep on the twenty-sixth of November, 1825. At the same time four toads were deposited in holes cut in the heart of an apple tree, the opening being securely plugged up. Four others were also placed in a plaster-of-paris bowl, and completely covered with a lining. The thirty-two reptiles were examined on the tenth of December, 1826. Mark the result. On that day every toad in the hard stones, all in the tree, two in the plaster-of-paris, and all the small ones in the soft limestone, were dead. The remaining two in the plaster-of-paris were dying, but several in the pervious stones were in tolerable health, and of these, two were actually fatter than when placed in the holes.

It is, however, believed that some water had filtered through the more porous stone, and insects had certainly penetrated into one cell. The surviving toads were placed in their respective holes for another year, and at the end of that period all were dead. Another experiment was tried by a French naturalist, who inclosed three toads in close boxes for eighteen months. At the end of that time one was dead, and the others in a dying state.

Dr. Macartney buried a toad in a vessel, covered with a slate only, a foot deep in the ground. At the end of a fortnight the creature seemed all right, and as plump as before. He then inclosed the same toad in an air-tight vessel, and buried it; in a week the animal was dead, and even much decayed.

Dr. Shaw is of opinion: "That a toad may have occasionally 'latibulized' in some part of a tree, or fissure of a rock, and have been in some degree overtaken or inclosed by the growth of the wood, or shifting of the stone, and so be obliged to continue in the situation, without being able to effect its escape, may perhaps be granted; but it would probably continue to live so long only as there remained a passage for air, and for the ingress of insects, etc., on which it might occasionally feed; but that it should be completely blocked up in any kind of stone or marble, without either food or air, appears entirely incredible."

Such accounts must be received with a large allowance for the natural love of the marvelous, the surprise excited by the sudden appearance of the animal in an unsuspected place, and the too frequent neglect of minute attention at the moment to the surrounding parts of the spot where it was discovered. Well, indeed, may Mr. Bell exclaim: "To believe that a toad inclosed within a mass of clay, and other similar substances, shall exist wholly without air or food, for hundreds of years, and at length be liberated alive, and capable of crawling on the breaking up of the matrix, now become a solid rock, is certainly a demand upon our credulity which few would be ready to answer."

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Advances made on consignments to T. Tupper & Sons, Charleston, S. C.; Williams, Hirnle & Co., and Leverich & Co., New York. no2 1y

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je6 2m

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GEORGE STROUD,
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158, 160, 162 and 164 St. Charles st.,
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A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter as well as by a visit to the city.
Designs and Sketches furnished on application. ap25 3m

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Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. ap25 3m

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PORK PACKERS,
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We solicit orders from the trade for goods in our line. oc26 1y

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PURE COIN SILVERWARE.
Watches and Jewelry carefully repaired. Every article sold fully guaranteed.
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FAMILY GROCER,
NOS. 95 AND 97 CAMP STREET,
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Supplies carefully put up for families moving over the Lake. my30 3m

Carpet Warehouse—17 Chartres Street.
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Importers and dealers, at Wholesale and Retail, in
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Floor Oil Cloths, Table and Enameled Oil Cloths,
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Brocatelles, Cotelenes, Terries, Reps, Lace and Nottingham Lace Curtains, Haircloth Ticking, Springs, Buriaps, Step Covers, etc.
no23 1y A. BROUSSEAU & CO.

THE MITCHELL & RAMMELSBERG
FURNITURE COMPANY,
Manufacturers and dealers in all kinds of
Furniture, Mattresses, Looking Glasses,
ETC., ETC.,
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have the largest and best assortment of FURNITURE of any house in the city.
Please give us a call before purchasing elsewhere. my23 1y

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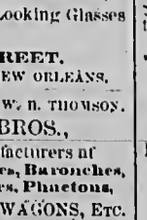
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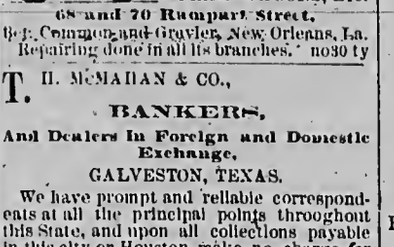
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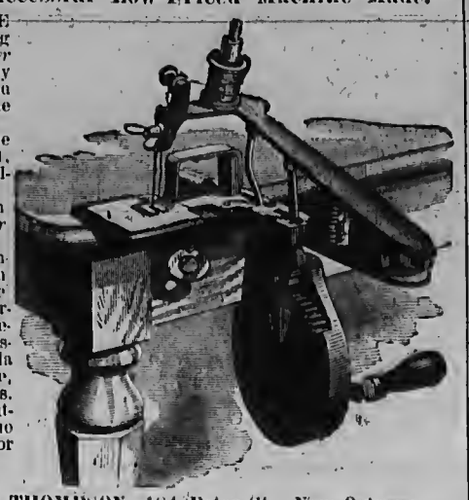

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been seasonable, but not unusually warm, with daily showers. The previous worm reports have been confirmed, and on Saturday were more serious, since which we have heard less complaint on the subject, except from the Red river, where they are apparently increasing. The condition of the crop, and the copious rains at this point, render it by no means improbable that these pests may prove highly destructive; but thus far nothing has occurred to cause more than some uneasiness, and it is hoped that a timely spell of hot, dry weather will remove all cause for apprehension. There can be no doubt, however, that they have appeared in sufficient number, at many points in the cotton districts, to excite some fears of their future ravages.

The river is 10 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the twelfth instant:

Louisiana and Mississippi.....bales..	274
Arkansas.....	12
Total.....	286

On Saturday the only sale reported was 23 bales pickings, and nothing transpired to indicate any variation in prices. There was, however, a limited inquiry, without success, for small lots at inside rates. On Monday there was no apparent change. The business was confined to 72 bales, mostly pickings, taken by one broker, furnishing no basis for quotations. We again noticed, however, some inquiry—rather more than on Saturday—at previous rates, but the buyers either found factors asking above their limits, or in the limited stock on sale were unable to find the kinds wanted. On Tuesday the market was at a stand-still until the latter part of the day, when 170 bales changed hands at prices showing a falling off of ⅛@¼c., factors yielding in accordance with the decline of ¼c. at New York and 1-16d. at Liverpool, and accepting offers which they would have previously refused.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 952,499 bales, against 1,424,389 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,241,141 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 52,168 to France, and a decrease of 887,137 to Great Britain, and of 334,323 to other foreign ports.

We quote:

Good ordinary.....	20½ @ 20½
Low middling.....	21½ @ 21½
Middling.....	22½ @ 22½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.	25,323
Arrived past three days.. 286	
Arrived previously.....1,049,521	
Waste and damaged cotton, samples, etc..... 14,939—1,064,740	
	1,090,069
Exported past three days. 2,629	
Exported previously.....1,074,076—1,076,705	
Stock on hand and on shipboard..	13,364

SUGAR.—On Tuesday there was a good demand, when 300 hhds., in the sheds and on the landing, sold to dealers at 9⅛@9⅜c. for fair, 10⅛c. for good fair, 10⅝c. for fully fair to prime, and 11c. for strictly prime. Demarara sugar is retailing in the sheds at 10¾@11c. ℔ lb. Of city refinery, yellow clarified is selling on orders at 11¼@11½c., white 12¼@12½c., crushed and powdered 13@13¼c., cut loaf 14@14¼c. ℔ lb.

MOLASSES.—The receipts were sold at 30c. ℔ gallon for poor cistern bottom, and 50@52½c. for fair. City refinery is jobbing at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ℔ gallon for golden sirup.

CORN.—On Tuesday 3,300 sacks sold at 58@60c. for mixed, 72@73c. for white, and 75c. for fancy white.

OATS.—On Tuesday 2,550 sacks sold at 38c. for inferior, in second-hand bags, 42@43c. for prime St. Louis, and 44@45c. for choice Galena.

BRAN—Has continued dull, with a fair supply, at about previous prices. On Tuesday 650 sacks sold at $1.07½ @$1.10 ℔ 100 lbs.

PORK.—On Tuesday the market was quiet but firm, with mess held at $13.25 ℔ bbl., and no sales excepting 750 bbls. on private terms. It is retailing at $13.75 ℔ bbl.

BACON.—On Tuesday the market was quiet but firm, with a light stock on hand. There were sales of 60 casks at 6⅜c. for shoulders to arrive, and 8¾c. ℔ lb. for clear sides on the spot. Shoulders are quoted at 6⅜@6½c., clear rib sides 8¾c., clear sides 9¼c. ℔ lb.

HAMS.—Choice sugar-cured continue scarce and in demand, and command full prices. On Saturday 100 tierces sold, in lots, at 14½@14¾c. ℔ lb. On Monday and Tuesday small sales were made to the trade at these prices. Favorite brands of choice sugar-cured hams command readily 14¾@15c. ℔ lb. in small lots.

DRY SALT MEAT.—There is none in first hands. There have been some small receipts which were consigned to dealers, who are retailing shoulders at 6¾c., and clear rib sides at 7½c. ℔ lb.

LARD.—On Tuesday only small or job sales were made. A lot of 20 tierces kettle-rendered sold at 9c. ℔ lb.

BUTTER.—The stock is only moderate, with a better demand.

BEEF.—The stock is light, with only a moderate local demand. Texas mess commands $11.50@$12, extra mess $12.50 ℔ bbl., and $9 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western is scarce, and selling at $15.50 @$16. There is very little Northern here; it commands $17 ℔ bbl.

MONETARY.

Gold opened on Tuesday at 113½@ 113¾, (against 114¾ at New York,) and closed at 113¾@114, (against 114½ at New York.)

The sales of silver were confined to $600 in American half dollars on Tuesday at 108.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ℔ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ℔ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ℔ bbl:		
Western	— —	— —
Coal, ℔ ton:		
Anthracite	12 00	13 00
Western, ℔ bbl	— —	80
Corks, ℔ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ℔ lb:		
Havana (currency)	— —	— —
Java	25	27
Cordova	— —	— —
Copper, ℔ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ℔ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ℔ ton	— —	14 00
In sacks	— —	18 50
Dyes, ℔ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ℔ lb	1 40	1 60
Madder	15	18
Eggs, ℔ dozen:		
Western	15	20
Feathers, ℔ lb	80	90
Fish, ℔ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ℔ bbl	13 50	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ℔ lb	4½	5½
Flour, ℔ bbl:		
Double extra	6 00	— —
Superfine	5 00	5 50
Fine	4 75	5 00
Fruit, ℔ lb:		
Prunes	10½	13
Currants, new	9½	10
Almonds, soft shell	17½	18½
Almonds, shelled	30	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ℔ bag	18	— —
Hay, ℔ ton:		
Primo	26 00	— —
Choice	28 00	— —
Iron, ℔ ton:		
Pig	54 00	55 00
Country bar, ℔ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	6½	8
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	9
Castings, American	5½	6
Lead, ℔ 100 lbs:		
Pig	— —	9 50
Bar, ℔ lb	8½	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ℔ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	33	45
Calf skins, ℔ dozen	42 00	70 00
Texas, rough, ℔ lb	24	28
Lime, ℔ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	4 50	— —
Lumber, ℔ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ℔ M	3 50	4 25
Laths	2 50	3 00
Moss, ℔ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ℔ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ℔ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ℔ gallon	68	73
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	98	1 00
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ℔ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ℔ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13	13½
Pulverized	13	13½
Teas, ℔ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ℔ box:		
Block	— —	— —
In plates, I. X	18 25	18 50
In plates, I. C	16 00	16 25
Leaded plates, 1. X	17 25	17 50
Leaded plates, 1. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, July 16, 1872.

Texas beeves, choice, ℔ head	$50 00	@	55 00
Texas beeves, 1st qual, ℔ head	35 00	@	45 00
Texas cattle, 2d qual, ℔ head	20 00	@	28 00
Texas cattle, 3d qual, ℔ head	14 00	@	18 00
Western beeves, ℔ lb. net	10	@	13
Hogs, ℔ lb. gross	4½	@	6
Sheep, first quality, ℔ head	5 00	@	6 00
Sheep, second qual., ℔ head	3 00	@	4 00
Sheep, third quality, ℔ head	2 00	@	2 50
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ℔ head	7 00	@	10 00
Yearlings, ℔ head	8 00	@	12 00

Special Notices.

Notice.

The delegates to the Seashore District Conference, which is to convene on Thursday, the first of August, at Moss Point, East Pascagoula circuit, will be furnished transportation on Wednesday and Thursday, from East Pascagoula station to Moss Point, free of charge.

U. B. PHILIPS.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves. It is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Union Springs District Conference.

The District Conference for the Union Springs district, Alabama Conference, will be held in Troy, Alabama, July 31 and August 1–4, inclusive. The opening sermon will be preached on Wednesday night, July 31, by Rev. Elisha Phillips, of Fort Deposit, Alabama. A full attendance is earnestly requested, as ample accommodations will be made for all.

J. W. SHORES, P. E.

Eufaula District Conference.

The District Conference for Eufaula district, Alabama Conference, is to be held at Clayton, commencing August 8.

JAS. L. COTTEN, P. E.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1–4. Bishop Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Natchez	July 13, 14
Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Millsdale and Sanflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Pontchatoula and Livingston	July 6, 7
Summit and Magnolia	20, 21
Holmesville	27, 28
Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

Wayne circuit, at Scott's chapel	July 6, 7
Shubuta circuit, at Quitman	13, 14
Enterprise circuit, at Concord	20, 21
Enterprise station	27, 28
Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Tranquil	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brandywine, at Sarepta	July 6, 7
Scotland, at Sweet Water	13, 14
Pleasant Valley, at Pleasant Val'y	20, 21
Burtenton, at Zion	27, 28
Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Spr'gs mission	Sept. 7, 8

The District Meeting will be held September 5, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E. Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

East Feliciana, at Oak Grove	July 13, 14
East Baton Rouge, at Black Water	20, 21
Jackson	27, 28
Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Pearlington ct., at Pearlington	July 6, 7
White Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon circuit, at Shiloh	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorsville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

Winona, at Winona	July 6, 7
Greenwood and McNutt	13, 14
Valden, at Midway	20, 21
Durant, at Spring Hill	27, 28
Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Bethel, Attala county, Mississippi, beginning on Friday, August 2, embracing the first Sunday in August.

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 16, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 29, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining—that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, nothing doubting, and the Master will be there.

The new Methodist church in Kosciusko will be dedicated on Sunday, July 14.

W. P. BARTON, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Greene, at Palmetto	July 6, 7
Demopolis	26, 21
Forkland, at Watson's chapel	27, 28
Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

St. Francis street	July 6, 7
Citronelle	13, 14
St. Stephen's, at Simms' chapel	20, 21
Eastern Shore	27, 28
Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Elliagton	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Uniontown station	July 6, 7
Choctaw Corner circuit, at Choctaw Corner	13, 14
Peachtree circuit	20, 21
Selma station	27, 28
East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Oak Ridge and Prairie Mer Rouge, at Oak Ridge	July 13, 14
Waterproof, at Tensas chapel	Aug. 3, 4
Wesley and Jordan, at Jordan	10, 11
Lake Providence, at Illawarra	17, 18
Bastrop, at Island Desaird	24, 25
Floyd and Delhi, at Midway	31, Sept. 1
Oak Grove, at Oak Grove	7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Bœuff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—THIRD ROUND.

Franklin (protracted meeting)	July 24–31
New Iberia	Aug. 3, 4
Bayou Bœuff	10, 11
Opelousas	17, 18
Plaquemine Brulee	24, 25
Couleo Croche	31, Sept. 1
Abbeville	Sept. 7, 8

I hope to spend at least five days at each quarterly meeting.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet street	July 7
Cadiz street, Louisiana avenue and Carrollton	14, 21
Quarterly Conference at Louisiana avenue, Monday night	22
Algiers and Thibodaux—preaching at Houma	28
Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	10
Plaquemine	Sept. 1
Moreau street	15
Baton Rouge	28, 29

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Minden circuit, at Pine Grove	July 13, 14
North Bossier, at Red River	20, 21
South Bossier, at Cotton Valley	27, 28
Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Athens	17, 18
Bisteneau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

N. M. SKIPWORTH, P. E.

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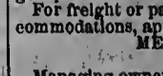

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VOL. XVIII. NEW ORLEANS, THURSDAY, JULY 25, 1872. NO. 30.

NEWS OF THE WEEK.

DOMESTIC.

New York, July 17.—Panama papers of July received. The steamer Hessler, with Agassiz and party, arrived at Panama June 25. The frigate Saranac arrived on the twenty-ninth. Minister Thomas sailed from Panama for Lima, Peru, July 5. Instructions have been received at Aspinwall by the American consul to retain the steamer Edgar Stewart there until further orders are received. Central American advices state that thirty-nine Capuchin friars were ejected from their convent in Guatemala under an escort of soldiers, and their property confiscated by the government. The Jesuits are also being expelled from Salvador.

The United States exploring party had nearly finished the survey of the route for the Inter-Oceanic Canal by way of the Sappoa river, and would return to the United States the latter part of June.

San Francisco, July 18.—The mayor of Yeddo, Japan, dined with the alumni of the State University this evening. He made an official visit to the mayor of San Francisco to-day.

The mail stage between Dallas and Canon City, Oregon, was stopped by highwaymen yesterday. The robbers, three in number, obtained about $15,000 from the mail bags.

Montgomery, Ala., July 20.—The damage by the late flood in this State will reach $5,000,000. The waters in central Alabama are higher than ever before known. Houses along the streams were swept away by scores. Cotton and corn on the highlands were badly damaged by heavy rains. The cotton crop of the State is cut forty thousand bales short by floods, rains and other causes.

FOREIGN.

London, July 17.—An influential meeting of Roman Catholics was held here last night, the Duke of Norfolk presiding. Resolutions were adopted protesting against the action of the Italian government toward the papal authorities, and condemning the recent law passed by the German Parliament for persecuting the Jesuits.

London, July 18. — Dispatches from Port Said announce the arrival there and subsequent departure for England of Stanley, the hero of the Livingstone search, accompanied by a son of Dr. Livingstone.

The British agent at Geneva has presented a demurrer, praying that the tribunal exclude the cases of the Tallahassee, Chicamauga, Sumter, Nashville, Retribution, Boston, Sallie, Jeff. Davis, V. H. Jay and Music. Pending the decision, each side presented a process containing the essence of the argumentative portions of the case and counter case. A summary of the American argument and statement in the case of the Florida was presented to-day.

Geneva, July 18.—Preliminaries are settled, and the board has finally decided to take up the case of each ship seriatim.

Prof. Montague Bernard arrived to-day. Roofs and balconies of hotels are again decorated with flags and streamers.

Madam, July 19, 4 A. M.—At midnight last night the carriage of the King and Queen was fired upon by a party of assassins. The King and Queen, who were the only occupants of the carriage, escaped uninjured. One of the assassins was killed by an attendant, and two were captured. The royal family are now at the palace receiving the congratulations of the populace.

The tranquillity of the city is undisturbed, although when accounts of the affair began to be generally circulated there was much excitement, and crowds gathered in the neighborhood where the attack had been made. By four o'clock in the morning almost the entire population of Madrid was hastening through the streets.

Their majesties remained self-possessed during the scene of excitement which ensued upon the attack and the brief conflict with the assassins. When quiet had been in a measure restored, they proceeded to the palace, where they are now receiving members of the ministry, civil and military authorities of the city, and deputations from the people. All classes are enthusiastic in rejoicing over the failure of the murderous attack.

Madrid, July 19, evening.—The King and Queen assisted at a Te Denm at the royal chapel to-day. The King subsequently walked through the streets, and was cheered with enthusiasm by the people. All classes are hastening to show their loyalty and sympathy for the dynasty.

A crowd to-day attempted to take the assassins out of jail and shoot them, but a strong police force prevented them from doing so. Judicial inquiry is actively progressing into the circumstances of the attempted assassination. There is no doubt but that all those connected with the crime will be dealt with according to the utmost rigor of the law.

London, July 20.—Advices from St. Petershurg state that the cholera epidemic is gradually making its way from the Eastern provinces, and is steadily gaining a foothold in the central and western portions of the empire. Moscow is now suffering from its ravages, and the disease there has assumed a most malignant form.

The proportion of deaths to recoveries is placed at eight to one. This terrible fatality has created a panic among the inhabitants, and thousands of the better classes are fleeing into western Europe. At St. Petershurg a few sporadic cases have appeared. The authorities are taking most rigid precautions to cut off communication between the capital and the infected districts.

Geneva, July 22.—The claims for damages caused by the vessels Boston, Sallie, Jeff. Davis, Joy and Music have been dismissed by the arbitrators. The demurrer of Great Britain concerning the other vessels is overruled. The case of the Florida was concluded to-day. The decision, it is believed, awards $2,600,000 damages for her depredations. The board took up the case of the Alabama to-day.

London, July 23.—In the House of Commons this evening there was some discussion upon the subject of the arrival of French Communists in England, during which a significant question was put to the government by Sir Robert Peel. After alluding to the fact that Germany had expelled the Jesuits, he asked the premier whether the government intended to enforce the section of the Roman Catholic relief act of 1829, which provides for the banishment from England of all members of the Society of Jesus.

Mr. Gladstone, in reply, said the subject was an important one, and must be taken into serious consideration by the government. He added that although the law in question has now been enacted nearly half a century, no steps had yet been taken for its enforcement.

WHAT OUGHT WE TO DO?

What ought we to do? is a question that we should put to ourselves very often. You will, perhaps, like to hear the questions which Susan put to her sister Patty.

"Patty, come here," said Susan, "for I want to ask you some curious questions that my mother has been asking me. What ought we to do in March, when the wind blows?"

"What ought we to do? Why, to hold our bonnets fast, that they may not be blown away."

"Yes; but that is not the answer. I will tell you what it is; we ought to 'love one another.'"

"Very true; but I did not think of that."

"Now for another question. What ought we to do in April, when the showers fall?"

"Why, to put up the umbrella, or run under a tree, or into the house."

"You have not given me the right answer now. This is the right answer: We ought to 'love one another.'"

"That is just the same as the other."

"Yes, it is; and now for my last question. What ought we to do when May comes with the spring flowers?"

"Why, to 'love one another,' I suppose."

"You are right, Patty. Let the month be what it may—whether the wind blows, the showers fall, and the flowers spring or not, just the same. Every month of the year, and every hour of the day, we ought to keep the commandment of the Savior—'Love one another.'"

Bridget came up to her mistress and asked for a needle and thread. "Do you want it fine or coarse?" asked the lady. "Sure an' I don't know, mum," said Bridget. "What do you want it for?" said her mistress. "Well, mum, the cook has jist towld me to sthring the beans, an' sure an' I want a needle an' thrid for that."

A loving wife, on the decease of her husband, sent the following telegram to a distant friend: "Dear John is dead. Loss fully covered by insurance."

THE FLOODS IN ALABAMA.

We give some extracts from the country papers, referring to this great calamity.

Several days ago the Warrior river, which had been down for many weeks at low water mark, began to rise. Yesterday morning, when it became stationary, it had risen sixty-two feet and six inches at our wharf.

Such a freshet, at this season of the year, is without precedent in the memory of the oldest inhabitant, or in the history of the country, since the year 1819, when, as tradition tells, a similar rise in the Warrior occurred.

The flood of waters soon overflowed the river banks and inundated the bottoms for miles on both sides of the main channel. In consequence, the growing crops of corn and cotton have been entirely submerged, the water rising to the depth of forty or fifty feet over many of the finest plantations. The loss which has thus been inflicted upon the planting interest of the county is immense. Some idea of the nature and extent of the loss may be inferred from the following facts: The Warrior river, pursuing a somewhat sinuous course south of the city, runs a distance of about fifty miles to its point of exit, from this county into the county of Greene. The alluvial bottoms, lying on both sides of it, have an average aggregate breadth of about three miles, are extremely fertile, and are mostly under cultivation. The crops of the present year, both corn and cotton, growing upon these river plantations were all in good condition, were generally laid by, and were the finest that have been grown upon them during the last thirty or thirty-five years. The average yield of corn was estimated at fifty bushels per acre, and the yield of cotton, it was thought, would have been immense. Over all this alluvial belt the deluge of water has swept for several days to the depth of many feet above the top of the growing crops, which have thus been engulfed in a watery grave, and either totally destroyed or damaged beyond the possibility of even the minimum yield of the shortest crops ever grown upon the same lands in former years. The consequent loss to the owners of these fine river plantations is immense. Sober estimates, by the best informed persons with whom we have conversed upon the subject, place the aggregate loss for Tuskaloosa county alone at one-half a million of dollars. The calamity is truly an appalling one. — *Tuskaloosa Times, July* 17.

A correspondent of the Tuskaloosa *Times*, writing from Little Sandy, Tuskaloosa county, July 16, says:

"I write to say that the destruction on the Warrior river is complete. One vast sea of water rests quietly over our destroyed crops. Being perfectly familiar with all the plantations on the river, from Tuskaloosa to the county line, I have carefully enumerated the probable number of families, both laborers and farmers, on said plantations, and find that there are five hundred and sixty families left destitute! Averaging the families at five each, we have twenty-eight hundred souls whose all is swept away. How many there are above Tuskaloosa that are sufferers I will not attempt to say; but some are, I know—enough to swell the present figures considerably."

Our afflicted people have a new calamity to bear in the freshets now prevailing throughout the valleys of the Alabama, the Tombigbee, and their tributaries. It is to be hoped that the estimates of damage done are exaggerated, but, with all allowance, it must be fearful.

A private letter just received from Camden, Wilcox county, written on the seventeenth instant, says:

Such an overflow has not been known by the oldest citizen at this season of the year. Planters are ruined. Thousands of acres of cotton and corn are under water. In some instances planters have lost their entire crop.—*Mobile Tribune, July* 20.

We learn that the late heavy rains have been very damaging to many of the railroads. One embankment, fifteen feet high, on the Mobile and Montgomery railroad, below the Perdido, we are told, was badly broken, and the stone masonry of a culvert even was moved by the tremendous force of the water. In consequence of the damages to the road, trains have been very irregular for the last three or four days.—*Greenville Advocate, July* 18.

The river is receding very rapidly. The green surface of the lately submerged lands is beginning to appear here and there, but it is somewhat soiled with mud. It is thought by some of our best-posted friends that the loss resulting from the late freshet throughout the State will approximate $4,000,000.—*Montgomery Advertiser, July* 19.

For the Advocate.

Young Men's Christian Association of New Orleans.

Mr. Editor: This institution, which was organized about a year ago, under many discouraging circumstances, with a membership of about one hundred young men, has accomplished wonders. It now numbers nearly five hundred members, about one-half of whom are members of some evangelical church in this city. It has a library numbering more than one thousand volumes, and, besides this, some two hundred leading newspapers (fifty-eight of which are dailies) on file, all of which has been opened to the public free of charge. The rooms are open day and evening, Sundays excepted.

Religious services have been held at the Charity Hospital, Parish Prison, Workhouse, and Boys' House of Refuge every Sunday, and these services have been conducted by laymen—with an occasional exception—who have distributed Bibles, tracts and religious newspapers among that class of people who are generally considered beyond the reach of church influence.

The association does not pretend to take the place of the various churches in any field of labor, but to *prepare* work for the church in reclaiming young men, and promoting their spiritual, intellectual and social condition by placing before them attractions which ennoble and fit them for the great battle of life. Especially is the young stranger cordially welcomed into their midst—a first-class boarding house, with Christian associations, sought out for him, and, if necessary, steps taken to procure him employment; thus lessening the chances of such an one being led into dens of infamy and habits of vice, especially if he be from the rural districts.

The rooms occupied by this association are at 82 Camp street, up stairs, where he who desires can go and realize the usefulness of this organization.

To carry on this work, and do it successfully, requires no small amount of the "needful," a large proportion of which must come from outside parties, as the dues from members are quite small—being only two dollars per year. Last year several of our prominent merchants and business men gave liberally of their means, promising to give the same amount for two succeeding years, and yet the amount subscribed falls short of the estimated expense for the current year. The association now appeals to those who have not yet assisted in this work to give what they can toward its support, pledging themselves that they will make the best use of all the means intrusted to their care, believing that thereby not only will the result be a blessing to the city of New Orleans, but an honor to the cause of Christ. Books are open for subscriptions at the following places: W. C. Shepard & Co., Camp street; Wason & Nelson, 171 Gravier street; M. M. Greenwood & Son, 189 Gravier street; J. L. Dunnica & Co., 50 Tchoupitoulas street, and at the rooms of the association, 82 Camp street. Subscriptions may be sent by mail to the general secretary, Box Q, paper department, New Orleans post office. The association desire to express their deep gratitude for the liberal contributions made by their friends during the past year, and hope that as "in the morning they have sown seed, they will not in the evening withhold their hands."

Contributor.

The idealess way in which many people converse reminds us of two Dutchmen, living opposite each other, who had for years been in the habit of smoking by their door-sides in silence.

Said one: "What sort of wedder you tink it will be to-day, neighbor?"

The other, after two or three hasty puffs, replied:

"Well, I don't know; what sort of wedder you tink it will be?"

The first, somewhat nettled:

"I tink it will be such wedder as you tink it will be."

The other, acquiescingly:

"Well, I tink so too."

For the Advocate.

HISTORY OF "AN ARTICLE."

Mr. Editor: Not long since you requested your correspondents to furnish contributions to the Advocate. I instantly determined to forward a letter for publication. But what to write about was the question.

SIMON PETER

was the first subject suggested. Not the first Simon Peter we read of, and the so-called founder of the papacy, but our laborious and efficient Bible agent.

Rev. S. P. Richardson visited Greenville not long ago, and preached so well, and labored so successfully for the Bible cause, that we concluded it would be well for us and our people if he could call about once a month, and take up collections for the Bible or some other good cause.

COMMENCEMENT

was the next theme I picked up to print an article upon. But contributions to the *Advocates* on this subject are so common at this season of the year that they have very decidedly declined in value.

Right here your correspondent paused to indulge in brief exultation. Why have we occasion for so many "commencement" articles in our church papers? Plainly, because we have so many excellent institutions of learning under the patronage of our church. Think of the list of noble and pious men at the head of these institutions—Arbogast, Cunnyughain, Price, Hargrove, Wilson, McVoy, Larrabee, Tarrant, Henry Moore, Cox, Connor, Belvin, Allen Andrews, C. G. Andrews, O. L. Smith, and Mills and Ross, and a host of others, with whose names I might fill a whole column of the Advocate. I am far from being the first who has looked upon the great and good men of the church of God with admiration and exultation. We praise the name of God for this glorious fecundity of her who is "the mother of us all." Of Zion it shall be said that *this* and *that* man were born in her (Psalms lxxxvii, 5)—not imported, not begged for, not bought, not made in theological molds—thank God, *born in her!* I have the honor to be one of the trustees of noble old Centenary Institute at Summerfield, Alabama, and desired greatly to be present at its commencement exercises; but duty made it absolutely necessary that I should be at the

TUSKEGEE FEMALE COLLEGE.

Unfortunately these two colleges held their examination and commencement exercises at the same time. This should be avoided in future, if possible.

Tuskegee Female College had its most brilliant commencement last week. A multitude of people attended upon its exercises. The spacious chapel and galleries were packed and overflowed. A throng of citizens, who had known President Price from his early childhood, seemed determined to catch the last eloquent sentence that fell from his lips, and bid him a tearful farewell. His sermon on Sunday was just such an one as we all expected—strong as an apennine, fruitful as the summer tropics. It should be printed, as a solemn, emphatic protest against some of the evils peculiar to our times. On Wednesday twelve young ladies, after reading excellent compositions, which everybody could hear, received the diplomas, to which the president pronounced them well entitled. In his address to the graduating class the speaker manifested a desire to avoid the pathetic. The feelings were natural and proper to such an occasion, and the circumstances gathered force from the effort to restrain them.

The retiring president announced that the institution he was leaving was flourishing and prosperous. He declared it to be well organized and well officered, and abreast of the very best institutions of our land. He commended his successor, Rev. Henry D. Moore, as a gentleman every way worthy of their confidence and esteem.

PROF. SCHNEIDER,

who was in charge of the music department, gave us the very best music we ever heard on such an occasion. This gentleman excited our wonder. He is small of stature and of ruddy complexion; seems to be endowed with limitless perseverance and patience. We heard him play, and play well, on so many instruments that we came to the conclusion that he knew the whole of music. His pupils, by the performance of the most difficult pieces, gave assurance that he could impart his knowledge to others. Prof. Schneider is a musical prodigy, and, unlike most prodigious men, he is a scholarly gentleman beside.

One of the pleasantest features of the occasion *to us* was the number of

PREACHERS PRESENT.

Morgan C. Turrentine, who has passed his threescore years and ten. Straight enough to lean a little the other way, and young enough to delight in all the things that are lovely and of good report.

William A. McCarty, presiding elder of the district. Genial and young-looking, yet slyly delighting in the name of "grandfather."

John Motley, looking decisive and critical, carrying abundance of sunshine inside of him. One of the best lovers of the church, and one of its most liberal supporters.

E. S. Smith, pastor of the church in Tuskegee, by whose goodness, popularity and energy the church building, begun many years ago, is about to be carried forward to completion. Bro. Smith labors literally with his own hands about the church building. He is carpenter, bricklayer, hod-carrier, anything, everything. He received many reproofs for his bad example to pastors. Who is in danger of following it?

Dr. Isaac Spangler was there, and put me to reasoning upon an old, bothersome question, namely, What amount of influence does a man's name have upon his life and habits of thought? Were Dr. Green and Dr. Spangler to meet and scintillate, even disease and sorrow must forget their power to annoy.

George W. F. Price, John Wesley Rush and William M. Motley were school-fellows and playmates in Tuskegee many years ago. It was refreshing to see them forget their intervening years. John W. Rush has come lately from Columbus, Mississippi, where he preached the commencement sermon.

All these preachers were child-like, and had not lost the power of growth. "Grow," says the word of God; and woe to that man of whom it may be said: He has gotten his growth. Happy they who can, in child-like simplicity, adapt themselves to all the circumstances in which the providence of God may place them.. J. Barker.

Greenville, Ala., July 5, 1872.

FROM THE WORK

Demopolis District, Alabama Conference.

Mr. Editor: Bro. T. S. Abernathy has just closed a protracted meeting at Jefferson, in the bounds of his circuit, the results of which were sixteen accessions to our church and some twenty-five conversions. A striking feature was the number of adults converted. Only two of the whole number were children, the rest being grown, and several of them heads of families. Bro. Abernathy, though feeble from the infirmities of age, retains all the fire of former days, and works with a zeal worthy of the cause which has inspired his course for nearly fifty years.

From most of the charges in this section I hear good reports. Bro. Mangum is running well at Uniontown. Bro. Brown is, from all reports, doing well at Dayton and Spring Hill. I saw Bro. McCann, of Green circuit, a few days ago, and he is hopeful. From Talladega, in the North Alabama Conference, I learn that Dr. Oliver is conducting a protracted meeting with promise of much good. Dr. Hamilton was expected to assist. Bro. Patton, of Belmont circuit, has suffered much from personal and family afflictions, which have to some extent interfered with his success. The sympathies of the church are with him. Our presiding elder, Dr. Cox, is all that goodness and zeal can make any man, and is, of course, efficient and beloved. The church at this place is in a healthful condition, and before long I hope to report great things from the Lord.

R. B. Crawford.

Demopolis, Ala., July 12, 1872.

Not Adapted.—During the war a lady, passing from cot to cot through the wards of a hospital, was shocked to hear a soldier laughing at her, and turned to reprove him. "Why, look here, madam," said the soldier, "you have given me a tract on the sin of dancing, when I've both legs shot off."

"Your Master is Out."—"Walter," said a big boy, going into a shop, "your master is out; now give us a handful of raisins."

"My Master is always in," said Walter. The all-seeing God was Walter's Master. Always try to remember that you are in his sight; it will help to keep you from sin.

The Christian Advocate.

THURSDAY, JULY 25, 1872.

THY KINGDOM COME.

BY JEAN INGELOW.

Thy kingdom come,
I heard a seer cry: "Thy wilderness,
Thy solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for him their balm: and he shall yield
The grandeur of his speech to charm the field.

"Then all the soothed winds shall drop to listen,
(Thy kingdom come.)
Comforted waters waxen calm shall listen
With bashful tremblement beneath his smile;
And Echo ever the while
Shall take, and in her awful joy repeat
The laughter of his lips (thy kingdom come);
And hills that sit apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty about the dewy plain,
And valleys round about.

"And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer, shout, and make the welkin ring,
And tell it to the stars, shout, shout and sing:
Her cup being full to the brim,
Her poverty made rich with him.

"Her yearning satisfied to the utmost sum—
Lift up thy voice, O Earth, prepare thy song.
I shall not yet be long.
Lift up, O Earth, for he shall come again,
Thy Lord; and he shall reign, and he *shall* reign—
Thy kingdom come."

For the Advocate.

FROM A HOME TRAVELER.

MR. EDITOR: The Blue mountain route proved very desirable in passing from the din and dust of the city to the cool mountain heights of Virginia; and while here in a sequestered vale, beautified by all that makes nature lovely, I will recount a few of those objects which were most conspicuously presented to my eyes. There was little of note seen, until the cars rolled within the boundaries of Tennessee, save large levels of cultivated fields exceedingly promising to the hopeful farmer, and herds of cattle quietly feeding in the pastures. But when Chattanooga was reached a marked change was everywhere seen. Mount Lookout loomed up before our vision in sublime grandeur, and called from our party a long breath of admiration. From neighboring ranges the fresh wind seemed to blow from our skirts every breath of Louisiana's heated clime, and at once we were exhilarated. It would be hard to express the emotions called forth while we passed through the Switzerland of America, gazing with wonder at the overhanging cliffs and rising mounts, and involuntarily realizing to a degree the power of their Creator.

We landed at Emory, at which place the Emory and Henry College is situated. This institution takes its name from two of America's most distinguished sons—Bishop Emory, remarkable for his profound and extensive erudition, and Patrick Henry, Virginia's soul of oratory. Dr. E. E. Wiley, of the Holston Conference, is its president. The college is under the auspices of the same Conference. We arrive in good time for the commencement exercises, and during the interim used our time in viewing the surroundings. The main building is a large antique brick house, capable of accommodating upward of one hundred and fifty students. Dormitories on the east side can take about one hundred students, and, together with the homes of neighboring farmers, three or four hundred students can find quarters here.

The curriculum is advanced, including, in the classics, a mastery of the principles from the alphabet to the best authors. In mathematics there is almost a university course. The natural sciences are extensively studied, theoretically and practically. The laboratory and apparatus are good; the mineral specimens are excellent in their variety. Modern languages are made a specialty; the ancient Hebrew is also taught. The moral science course is immediately under Dr. Wiley.

Turning from the interior, we were agreeably astonished at the magnificent campus, which gracefully slopes from the college hill to the embankments of the railroad. Away to the east are boarding houses, and above one of them the society halls are built. These are elegantly furnished; in fact offering a great contrast to the ungarnished attire of the *alma mater*. We would not be flattering, we think, if we should pronounce the literary societies the best we have ever seen. In Virginia they have no equals, and in America, we venture, no superiors. After this tramp we found a cool spring of limestone water, and here we quenched our thirst. This water is admirably beneficial to growing youth, its lime supplying a continual accretion of bone.

Commencement exercises were heralded by a brass band tuned to those martial airs which always excite the nerve of our youth. Under a large pavilion the representatives of the college lifted up their voices to Apollo's praise and the honor of the college, for never did eloquence burn more than upon the lips of the speakers. Among them we too felt that our Southland is a land of orators, not of those alone who by labor cultivate this God-sent gift, but of that native talent which spontaneously flows, shaped in such manner as to gain the applause of all listeners. An award of medals and the benediction closed the entertainment.

And now one word. Why is it that our Southern youth still patronize Northern institutions—those very institutions which have given birth to and promulgated doctrines subversive to Southern interests? Black in their Abolitionism and bloody in their hate, Northern institutions of learning have cultivated those voices which first sounded the death-knell to Southern liberty and prosperity, and even now they harbor that element which would, if possible, degrade our glorious institutions. It is hard to believe that Southern youth do, by patronizing these institutions, give passive encouragement to this spirit. As long as we virtually acknowledge the inferiority of our schools by patronizing Northern institutions, we may expect a delay in the establishment of a national literature. Our religion, people and manners are in many respects unlike those of our Northern neighbors, and for Southern youth to imbibe that training, more intolerable than any other to our institutions, is wrong, emphatically wrong.

We have schools of learning in our land officered by Southern talent and energy, and any Southern man who spends his thousands at Northern schools is recreant to the interests of his country. Is there any university in America superior to the University of Virginia? Can you find a more perfect academical course? Are the professions taught any better anywhere? What university stands higher than it in the estimation of European universities, and where is a more perfect scholar sent out than the master of arts of Virginia's university? We have good colleges—the Centenary of Louisiana, the Southern University of Alabama, the Oxford of Mississippi, and scores of others, all which can give three or four years' good mental training to the young, thus preparing them for our university schools, if desired. Southern institutions depend on Southern patronage for their sustentation. Let us give it them. P. P. W.

SHARON SPRINGS, VA., July 9, 1872.

For the Advocate.

REFLECTIONS ON OUR MISSIONS.

MR. EDITOR: Is it true, in our practice, that we as a church sustain our avowed missionary character? Does the offering of *fifteen cents* per member for such purposes correspond to the assumption? And is this manifest display of covetousness a becoming evidence, on our part, of the gratitude we express in view of the daily gifts of good from a Heavenly Father? How shall we be able to reconcile our omissions in this particular, and clearly and righteously answer for our prodigality in things of less essential importance? There are questions demanding reflection and solution at the same time. With some, reflection, I am aware, is a stranger, but in such cases a mere suggestion at times opens a field for the exercise of thought, and this leads to action. May God inspire us to think and act wisely. Perhaps, were the volume of thought now put forth by the teachers of all kinds in the church less diffusive, and directed to points of prime value rather more, the membership would be more compacted in every aggression upon the kingdom of darkness. The field is too grand for ordinary minds to grasp, as now presented. We have a grand central university, local colleges, high schools for districts, foreign and domestic missions, book houses, papers, reviews, magazines, church buildings, parsonages, various church meetings and conferences, besides the purely local work of stations and circuits, to engross the mind, and these diverse matters necessarily cause the mind to wander and dissipate. Now there can be no doubt as to the evil which such a combination has produced. It has tended to create sectional feeling, to empty some Conferences and fill to overflowing others, to breed a hungering for desirable stations and comfortable *et ceteras*, to the drawing of unchristian distinctions between brethren, and thus leading the mind of the church from her true mission to a too large imitation of the fashion of the world. If history teaches one lesson well, it is this: that when singleness of purpose is overlaid with a desire to grasp everything, failure ensues. But in a religious point of view this voracious disposition to endeavor all, leads to a perfect emasculation of spirituality in the mass of believers, and builds up a beautiful structure to outward appearance, but inwardly it has no fragrance of holiness.

Are we not verging in that direction? From articles in your paper it would seem that some sound-minded brethren are so disposed to think. Then look at the home truth put forth by our missionary secretary. By the side of his statement we read of stately churches being built, and the rich tones of the organ intended therefor, of the liberal allowance of the pastor, and of many other similar evidences of profusion. But the stern voice of truth speaks none the less loud over omission of the grandest Christian act—the preaching of the gospel to every creature. It may be laid down as a safe maxim that in proportion to the missionary spirit of a church will be her spirituality, and the converse will hold good where this spirit is wanting. There is one important fact to be observed in connection with this idea, viz.: this missionary spirit must not express a desire to proselyte, but a desire to have the human heart new-created in Christ Jesus. Twenty years has dwarfed the earnestness of the church to the vision of many. The æsthetic has surmounted the plain but solid style; centralization peeps out from several loop-holes; disproportion in support is catching the Argus eye of the outside world, without any super-amount of labor being involved; luxuriousness of style, both in living and dress, has taken the place of simplicity; recondite and ornate preaching pushes to the wall the modest delivery of the gospel, and the pure stream of salvation is tarnished by contact with the muddy waters of the world's streamlets.

Would a little heart-work be amiss amidst the unnatural commingling of elements so entirely antagonistic, and would not the church shed a more healthful influence by a serious regard to her Master's injunctions than by her present too close following of the ways of the world? No outward reformation will answer. There must be deep internal consciousness of delinquency in duty, and a soul-earnest purpose to be faithful to our high trust before the rekindling of the heavenly fire, and a Christ-like love combine to move us in the way of God. We must harmonize our ways to his ways, and then shall we experience a rebaptism of the Holy Ghost. The dead wood must be pruned out, else the whole body will droop and sicken. Let us begin in time, lest delay cause the evil thing to corrupt the whole mass. The *doing* of our Heavenly Father's *will* is the only way leading to heaven.

INDAMORA.

CALCASIEU, July, 1872.

For the Advocate.

THE PRESIDING ELDERSHIP.

NO. III.—ITS TRIALS.

These are not appreciated by those who have not given the subject some careful thought; indeed, by none except those who have had more or less experience in the office.

Of course it cannot be expected that in this brief paper I should enumerate all those trials. We will only consider a few of them.

1. It is a trial to the presiding elder to be so often, and for such long-continued seasons, from home. This may be said of almost all our itinerant ministers who do their whole duty in preaching and in visiting pastorally among their charges, but it is particularly true of the presiding elders, and, I might add, of all our beloved and honored Bishops. The districts are generally large, both as regards territory and the number of appointments in them; and such is the poverty or indifference of our people that they have not generally purchased or built district parsonages. On account of the latter fact, some of our presiding elders have to live beyond the bounds of the district which they serve. Now, in order to travel through those several districts and discharge all the duties of the presiding eldership, these honored fathers and brethren must necessarily be from home a great deal—from two-thirds to ten-twelfths of the time, and sometimes perhaps more than the latter. I am fully willing to admit that this is nothing more than our fathers endured, and it is very laudable, and, verily, these honored ones shall have their reward by and by, when the great Master shall call the laborers and give them their hire; but the point which I make here is, *there is great and sore trial in all this.* I know of no other class of men who endure such trial, unless it be that class of unfortunate sinners, of monomaniacs, who are bewildered and blinded by the god of this world! Yet I would not compare ministers of the gospel to these, for they are actuated by higher and nobler motives. Of all the men I have ever known, none appreciate home more fully than do ministers. In their estimation "there is no place like home," though it be but the humble home of a minister of the gospel. It is the place where loved ones abide. There are gathered a thousand precious interests. All these, like so many golden cords, constantly and strongly twine about the man of God to hold him there. But no! He must not stay. His duty is far away in his widespreading district. Ah! it is no wonder, as he turns to leave and speaks the word "farewell," the silent tear wells up from his noble heart and steals adown his manly face!

2. It is a trial to the presiding elder to be deprived of opportunities for and means of study. One of our Bishops once made this remark to me; "Our young men who are on circuits and stations ought to esteem and use their opportunities for study; if they do not, they will regret it by, and by if they ever get to be presiding elders and Bishops. They ought to out-preach any other class of our ministers, and," said he, "I believe they do, not even excepting the Bishops." On conversing further with him, I found out that, according to his experience and observation, the high officials of the church have very little time to prepare for the pulpit. "We are compelled," said he, "most generally to fall back upon our old sermons, and the result is, before we are presiding elders and Bishops very long we become comparatively very poor preachers. And," he continued, "this is very unfortunate for both Bishops and presiding elders: the people who go to hear us preach expect more than they do of other preachers." Then, according to the Bishop's view, and according to my own, the presiding elder is constantly subjected to a very great trial, in that he is seldom permitted to enjoy frequent and undisturbed study amid his books at home.

3. It is a trial to the presiding elder to endure the fatigue and exposure of so much travel. He is nearly always going, seldom stopping even a day to rest, and he is therefore obliged to be exposed to all kinds of weather,

"Cold, heat, and moist and dry."

How can he keep from becoming weary? If he goes by rail, he gets weary of the music of the wheels and the whistle. If he goes by private conveyance, the up and down hill, and across the valley and the plain, soon become monotonous to him. So, along the weary way he would sink down and give up in despair but for the fire of the Lord which is burning in his brain, in his heart, and in all his very bones, that constantly and powerfully impells him onward in his great mission of love and salvation. It is then the faithful presiding elder lifts up his voice and sings:

"The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears to save,
To snatch them from the gaping grave!

"For this let men revile my name;
No cross I shun, I fear no shame:
All hail reproach, and welcome pain;
Only thy terrors, Lord, restrain.

"My life, my blood, I here present,
If for thy truth they may be spent:
Fulfill thy sovereign counsel, Lord:
Thy will be done, thy name adored.

"Give me thy strength, O God of power,
Then let winds blow, or thunders roar,
Thy faithful witness will I be:
'Tis fixed; I can do all through thee!"

4. It is a trial to the presiding elder to fill his place as he should in the Bishops' Cabinet. If he is not a good man—a conscientious and holy man—he should not dare to enter there! If he is a good man he certainly will feel it to be a great trial to be there! He is burdened with a great and overwhelming responsibility. In his hands, to a very large extent, are the itinerant preachers of his district, and the preachers of the Conference, with their wives and their precious children. Beside all these, he has in those hands the interests of the charges which are in his district and all those of the entire Conference. He is the Bishop's adviser in regard to the pastors and the charges. That Bishop is, perhaps, a stranger, but the presiding elder, with his fellow-presiding elders of the Conference, knows the men and all the fields of labor. The Bishop must have the information which the presiding elder can give. Without it he could not proceed in making the appointments. Then, the presiding elder is almost entirely responsible for the Bishop's work! If he does his duty well his hands, his skirts and his heart will be free from "the blood of souls;" but otherwise, *woe be to the presiding elder!* This is, perhaps, the greatest trial of the presiding eldership. O that Heaven may ever help every one who is in that high and holy office!

And now, in conclusion, I would urge a few considerations in regard to the presiding eldership:

First. That there is no more important and efficient office in our church.

Second. That we who are pastors should show our high estimate of it by interesting the entire church in it, so that we may raise them up to a high standard of liberality, by which every district may have a suitable parsonage for the presiding elder, thereby relieving him, as far as possible, of some of the peculiar trials of his office.

Third. That every district should ever extend to its presiding elder sympathy and co-operation amid all his self-denying and arduous labors.

Fourth. That we should always offer up our ardent prayers for the presiding elder. Amen!

A PASTOR.

SPEAKING of the dividing of the Red sea, Talmage says: "The billows reared as God's hand pulled back upon the crystal bits."

For the Advocate.

A QUESTION OF DISCIPLINE.

MR. EDITOR: Has a preacher a right to allow a member of our church, under report of immorality, to withdraw from the church without a regular trial?

I propose the above interrogatory for the purpose of eliciting a reply from you or some one else.

The Discipline, chapter 6, section 5, page 130, gives specific directions as to the manner in which a member reported guilty of some crime, expressly forbidden in the word of God, shall be brought to trial. But these directions were evidently given under the presumption that the accused denies the charge. In that case I do not think a preacher has a right to vary a hair's breadth from the rule. The object of a trial is to establish the guilt or innocence of the accused; and when this object is attained by the confession of the offender, it appears to me absurd to go through the formalities of a trial to ascertain what we knew before. But when the accused not only acknowledges his crime, but also requests the privilege of withdrawing from the church under a sense of unfitness, may not the preacher allow it by the law of the church? Your correspondent believes he may, provided he publicly announces that the offender has withdrawn, so that the world may no longer hold the church responsible for his conduct. This course is the easiest and speediest way of disposing of cases of this sort. The church is vindicated, and all the ends to be attained by a regular church trial are accomplished in a more satisfactory manner. But it is thought by some that proceeding in this way lets off the offender too lightly. I confess that I cannot see any practical difference between expulsion and withdrawal. In both cases the guilt of the offender is established as the cause of the expulsion or withdrawal, as the case may be. One withdrawn from the church sustains precisely the same relation to the church and the world as if he had been expelled. In fact it is virtually expulsion.

In conclusion, Mr. Editor, will you oblige your correspondent, and others too, perhaps, by giving your views on the subject of this communication? D. G. W. ELLIS.

DEKALB, MISS., July 8, 1872.

[NOTE BY EDITOR.—What appears to be the easiest and speediest way in dealing with the case may not be best. Withdrawal does not in itself carry presumption of guilt or immorality, or of church censure; and the interest of the church may demand a regular trial and expulsion. Where the guilt is open and confessed, the ordinary and right course, we judge, would be to bring the offender to trial. A member has the right to dissolve his connection with the church by voluntary withdrawal, but as the consent of the church is necessary, this cannot be given under circumstances calculated to injure the church.]

For the Advocate.

Hermeneutical Canons to Aid the Bible Student.

1. The divine character must never be impeached.—Gen. xviii, 25.

2. Human accountability must never be removed.—Rom. xiv, 12.

3. No interpretation involving a contradiction must be allowed.

4. Literal texts must be explained by literal ones, and figurative Scripture by figurative. See this violated.—John viii, 51, 52.

5. The simple should explain the obscure, and not the obscure explain the simple.

6. That sense is to be preferred which is the most simple, natural and consistent.

7. When an absolute or unlimited sense is impossible or absurd, it must be limited or modified.—Second Thess. iii, 10.

8. The figurative sense must be adopted when a literal one is absurd or impossible.—Matt. xvi, 12; Luke xiv, 26; Gen. xli, 26, 27; Rev. i, 20.

The following rule, as applicable to prophecy, has been suggested by the Rev. S. D. Baldwin, in his work on Dominion, page 106, and may be found useful:

"Whatever legitimate sense of the text is fulfilled is the correct one, when there is a perfect coincidence of events between the prophecy and its fulfillment." J. A. SPENCE.

IT WAS A SAYING of the first Napoleon that every man should make his opportunities—his chances. But as a general thing, while ten men watch for chances, only one makes chances; while ten men wait for something to turn up, only one turns something up; so while ten men fail, one succeeds, and is called a man of luck, and the favorite of fortune. There is no luck like pluck, and fortune most favors those who are most indifferent to fortune.

ONE reason that the world is not reformed is because everybody would have others to make the beginning, and thinks not of himself.

For the Advocate.

Reminiscences of the Alabama Conference.—No. I.

MR. EDITOR: After a lapse of some thirty-eight years, it may not be uninteresting to some of your readers to read a sketch from one who then enjoyed and participated in the labors of the young but rapidly-growing Alabama Conference, especially as he was blessed with the privilege of organizing some little portion of that very interesting field of labor, and may be the only one living who can give something like a correct sketch of the organization of our church in the particular region to which he refers in the following remarks.

At the Annual Conference held at Tuskaloosa, fixing the appointments for the year 1834 (I write wholly from memory,) I was appointed preacher in charge of the Choctaw mission, located west of the Tombigbee river, with R. L. Kennon and William Wier as the junior preachers. R. L. Kennon's appointment was merely nominal, as he was preparing to settle in Sumpter county. Bro. Wier and myself were of the same age in the ministry, yet in years and attainments he was greatly my superior. His health, however, was feeble, and it was supposed that he could not travel so extensively as was necessary in the organization of this very inviting field.

The footprints of the Choctaw Indians were scarcely washed from the sand until such a tide of emigration poured into that country as I have never seen elsewhere, from North and South Carolina, Alabama, Tennessee, Mississippi, etc.; and as a general thing they were emigrants of the very best class for intelligence, wealth and moral worth. There had been some churches formed in Sumpter county the previous year, and as Bro. Wier had a large family, and was rather feeble, by mutual consent he confined his labors to the more thickly-settled portions of Sumpter county for a large portion of the year, coming to my aid at more distant points only on particular occasions. Indeed we both labored in this circumscribed field until the winter rains subsided, as there were no roads or bridges; nothing but the Indian trail or the emigrants' scattered blaze to direct the traveler.

Livingston, the county site of Sumpter, was headquarters. It had grown in a few short months to be a village of respectable proportions. Prominent among the membership at this place was Seaburn Mimms, Henry Potts, Bro. Boyd, a prominent lawyer, and others. By the time spring had fully opened we had organized churches pretty much all through that region of country situated between Noxubee and Sookanatchee rivers. Patton's Hill was a place of some importance. Here the Presbyterians were respectable in number and influence. Connected with our church at this place, as prominent members, were Dr. Patton, Thomas Webb and others.

The excellency of a superstructure depends upon the solidity of its foundation and the durability of its timbers. Gainesville was not noted for Methodism in the early settlement of the place. Churches were located at Jones' Bluff, in the Shropshire settlement, on the road from Livingston to Demopolis.

I was invited to a settlement down in the fork of Bigbee and Sookanatchee. Here we had a few scattered members. In my visits to this community occasionally I felt a little concerned, as it was located near a notorious family by the name of Magrew. Some two or three of this family were in the habit, when they caught a fellow alone, to make him dance for their amusement, and sometimes the dance was protracted until it became quite a burden. I was informed they were not very partial to Methodist preachers, and I could not tell but it might come to my turn some time; and having no practice nor skill in this particular exercise, and in principle opposed to it, I frequently debated in my mind my policy in case the crisis came. But I was fortunately, however, saved from the experiment. About this time quite an incident occurred with Bill Magrew, the most notorious among them. He owned a ferry on the Bighee river, and Bill was passing a family across the river. When about midway Bill ordered the traveler to take to the water or die. The wife slipped to the back part of the wagon and drew out an old musket, cocked and presented it, and told Magrew to take to the water. He hesitated. He caught her eye. She touched the trigger, and he took to the water. Matched for once! J. MATTHEWS.

CHAPPELL HILL, TEXAS, June 12, 1872.

A LITTLE BOY, after watching the burning of the school house until the novelty of the thing had ceased, started down the street saying: "I'm glad the old thing's burned down; I didn't have my jography lesson, nohow!"

MEN live half the year by deceit and by art; by art and deceit men live the other part. Who gives this *bad character* of mankind? MAN.

The Christian Advocate.

THURSDAY, JULY 25, 1872.

[illegible] CURIOSITY.

The following is taken from the *Gentleman's Magazine*, of London, for 1792. It is interesting as a literary curiosity, and on account of its unaffecting simplicity.

Like as the damask rose you see,
Or like the blossom on a tree,
Or like the dainty flower of May,
Or like the morning of the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had;
Even such is man, whose thread is spun,
Drawn out and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, and man he dies.

Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew of May,
Or like an hour, or like a span,
Or like the singing of a swan;
Even such is man who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The swan near death; man's life is done.

Like to a bubble in the brook,
Or in a glass much like a look,
Or like a shuttle in a weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
Even such is man who lives by breath,
Is here, now there, in life and death.
The bubble's out, the look's forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The water glides, man's life is done.

Like to a blaze of fond delight,
Or like a morning clear and bright,
Or like a frost, or like a shower,
Or like the pride of Babel's tower,
Or like the hour that guides the time,
Or like the beauty in her prime;
Even such is man, whose glory lends
His life a blaze or two, and ends.
Delights vanish, the morn o'ercasteth,
The frost breaks, the shower hasteth,
The tower falls, the hour spends,
The beauty fades, and man's life ends.

Like to an arrow from the bow,
Or like swift course of water flow,
Or like that time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole;
Even such is man, whose brittle state
Is always subject unto fate.
The arrow's shot, the flood soon spent,
The time's no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life is done.

Like to the lightning from the sky,
Or like a post that quick doth hie,
Or like a quaver in a short song,
Or like a journey three days long,
Or like the snow when summer's come,
Or like the pear, or like the plum;
Even such is man who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey's so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

Prof. Park on Extempore Preaching.

EXTRACTS FROM AN ARTICLE IN THE BIBLIOTHECA SACRA.

RULES FOR EXTEMPORARY PREACHING.

The direction more fundamental than any other is, cherish an earnest religious spirit. A minister's expressions must be the fresh outflowings of his own heart, or they will not reach the hearts of others. A man must live behind his sermon; not a professional man, but a real breathing man of God.

This general rule comprehends many specific ones. Among them are the following:

"Think more of doing good than of doing well. His effort should be to make his sermon as useful as, amid all its unfitness, he can make it, and thus to acquire a kind of relative, while he despairs of an absolute, perfection. But in order to do this he must think more of his subject and less of himself; more of making other men Christians, and less of making himself a perfect orator. Volumes of homiletics are compressed into that hackneyed saying of John Milton: 'True eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.'"

Cherish a deeper interest in the approval of God than in that of man. A felt harmony with the Framer of our spirits is like a hand of music cheering us onward in our discourse. The loudest plaudits of a congregation are less enlivening than the still small voice of conscience as it anticipates the decision: "Well done, thou good and faithful servant."

Do not imagine that a few mortifying failures prove your unfitness for free speech. The example not only of Demosthenes, but of other eminent men, may encourage us to persevere in an exercise which balks our hopes at first. A minister will not extemporize well unless he be humble enough to use imperfect powers, and hopeful enough to make his two talents four, and his five talents ten.

Continue the practice of elaborate writing as an aid to the practice of extemporary preaching. Foreign critics say of Americans that we begin the culture of speech-making before we "begin the culture of thought;" we "dissolve instead of crystallizing truth in words;" we "do not regard a word as a thing too precious to be squandered." When a man is devoting all his energies to the writing of one exact and well-proportioned discourse, he is preparing himself for numerous extemporary addresses; is excavating a dam which will result in turning a thousand spindles.

Discipline your mind rigidly in such exercises as will be of immediate advantage to your sermons. He who preaches extempore ought to be a solid thinker, able not only to look over a subject easily, but also to look into it and through it. If he not only knows the truth, but also knows that he knows it, he will go forward like a man treading on firm ground, and will avoid that vacillating spirit which betrays itself in incoherent language.

Study the Bible with especial care. Arrange for yourself in a logical or rhetorical order the more important proof-texts. Commit them to memory in their fitting relations. They are, and they give, intellectual and moral wealth.

Study the truths of theological science. Form for yourself a syllabus of them. Express each of these truths in terse, suggestive language. Repeat that expression often, and engrave it on your memory. Let a single brief paragraph be such as will intimate the nature and relations of the truth, as a single bone intimated to Cuvier the whole anatomical structure of the animal to which it belonged.

Persevere in the habit of reading religious truth in the book of nature, in the secular sciences, in the useful and fine arts, in history. There are "sermons in stones," in water-wheels, in noble actions, in wars, in shipwrecks. Pictures are in sermons, and sermons in pictures.

It is said that a minister must know something of everything. If he knows nothing except theology, he does not know theology. A man who is merely a preacher will be a lopsided one.

Accustom yourself to speak extempore in an orderly and apposite style on the more difficult themes of sermons. If you can manage hard themes in private, you can manage easy themes in public. Daily express your thoughts on some doctrine or duty, explaining the nature of it, the reasons for it, the objections to it.

The minister must discipline himself also in the art of expression. We may reasonably expect that he will be as diligent as the statesman is in gaining a command of his mother tongue. Lord Mansfield not only translated all Cicero's orations into English, but also translated the English orations into Latin.

In his system of parochial visitations the minister learns as well as teaches; he finds every parlor in his diocese a school for himself; he forms the habit of unfolding his thoughts and emotions when they are needed, of using those plain Saxon words which are fitted to touch the hearts of plain men.

Make a special as well as a general preparation for each one of your extemporary sermons. Before you begin to preach be sure that you are able at once to decompose your subject by analysis, and instantly recompose it by synthesis.

Strive to regulate yourself, so that in preparing and delivering your discourse your mind may work naturally and easily.

While preparing and delivering your extemporary discourse, keep your mind sacredly under the influence of your subject. The true orator lets the idea come out; the declaimer tries to say something smart or sublime. Let the preacher keep himself under the power of his subject, and his phrases, if we may borrow a simile, will fall over that subject as drapery over a statue, and will adapt themselves to its distinctive outlines, as the drapery rises and falls with the protuberances and depressions of the body which it clothes.

A soldier lay dying in the hospital. A visitor asked him: "What church are you of?" "The church of Christ," he replied. "I mean, of what persuasion are you?" then inquired the visitor. "Persuasion?" said the dying man, as his eyes looked heavenward, beaming with love to the Savior; "I'm persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus."

How to Obey.—Do it at once. Never wait to be told a second time.

Do just what you are told to do. Do not try to have your own way, even in part.

Do it cheerfully. Do not go about it in a surly, cross, peevish way. Don't fret and grumble, and talk back. Only cheerful obedience can be pleasing to God and man.—*Congregationalist.*

At a school concert the parson, who prided himself on the quickness and cleverness of his little ones, said: "Boys, when I heard your beautiful song to-night I had to work hard to keep my feet still. Now what do you think was the matter with them?" The answer came with great promptness: "Chilblains!"

ON MINISTERIAL LIBRARIES.

My Dear Paul: I think it a very good plan for a young minister to form a ministerial library, and to begin early in life to do it, though, as I said in my last, I should begin by amassing not books, but a library fund. Whether this course is pursued or not, whether, that is, you spend your capital or only your interest for books, there are certain principles to be pursued in their purchase. To buy books is one thing; to organize a library is another. The latter is an operation requiring time, skill, patience. *A true library is always a growth*, and growth requires time. Most ministers are in a hurry; the consequence is their library is crude; indeed it is not a library at all—it is a mere collection of books.

Advice as to individual books is of very little use. But there are certain principles which I think are of universal application. Here are some of them; I do not attempt to exhaust the subject.

1. *The foundation of a good library is a good collection of reference books.* First comes the Bible and a concordance, of course; next a good dictionary, Webster's or Worcester's unabridged, with perhaps Roget's Thesaurus and Crabbs's Synonymes. The minister's instrument is language, and he ought to have good facilities for its study. Next, I suppose, comes a good commentary or commentaries. It is the part of wisdom to get what your people are not likely to have. They will have "Barnes," and "Owens," and perhaps "Scott," and "Matthew Henry." Seek sources not open to them—"Alford," or "Wordsworth," or "Olshausen," or the "Speaker's Commentary," or possibly "Langs," which one will depend in part on a principle indicated below. One good commentary on the original tongue is better than half a dozen common ones, which the minister shares, practically, with his people. Next comes a good Bible dictionary, then an encyclopedia—Zell, Appleton or Chambers, each has its advantages; then an atlas, and then special cyclopedias on science, art, mythology, theology, etc. A man who has spent $100 wisely in books of reference has a better library, with fewer books, than the man who has expended double the amount in a miscellaneous collection of books that he either never reads, or that are used up in a single reading. In the formation of a library the first thing is to get *tools.*

2. *Get books that you have read rather than books that you want to read.* The value of a book depends not on what it contains, but on what effect it produces on the mind; and no man can tell with any certainty what effect a given book will produce on the mind till he has tried it. This rule does not apply to books of reference, but it does to books for reading, and especially to all that class of books whose office is to stimulate rather than to inform the mind. Many a reader finds himself in the predicament of young David when he tried on Saul's too cumbrous armor; he essays a piece or course of reading which some wise man has recommended to him, and cannot do anything with it, because it does not fit his stature. I have known men pore for weary hours, unprofitably, over Plato, because Ralph Waldo Emerson recommends his philosophy to the student. Find out what books are of use *to you;* get such as you have proved. Be chary of buying unknown books. It is on this principle I would advise you to act in getting a commentary. Do not get what some other scholar recommends, but what on personal examination proves suggestive and valuable to yourself.

3. *Give your library a broad scope and a diversified character.* A minister's library ought not to be purely professional. Such libraries are apt to abound in treatises on theology; and technical theology is just the thing which above all others the common people care least about. Make up the greater part of your professional library in helps to the interpretation of the Scriptures. Add to it books on the topics which interest your parishioners. If you are in a manufacturing town take the *Scientific American*; if in an agricultural parish, the *Agriculturist.* Know, at least in theory, the things which concern your people's daily life. I once went through Henry Ward Beecher's library. Side by side with his Alford and his Smith's Bible Dictionary were Kent's Commentaries and Copeland's Medical Dictionary. A broad library makes a broad man.

4. *Get food for every faculty.* Feed the reason, but also feed the observation, the affections, the spiritual nature, the imagination. Read some good fiction. Dr. Payson was a great reader of the best novels. Henry Ward Beecher is a student of Walter Scott. It will be worth your while to read and reread the Pilgrim's Progress. Learn to paint word pictures by studying the works of word painters. Especially look out carefully for good memoirs, and eschew bad ones. A good biography, one that really lets you into the inner life of a Christian man, a Chalmers, a Lyman Beecher, a Hamilton, a Payson, a Martyn, a Harlan Page, is next to their living company. The power of the pulpit is not learning, nor rhetoric, nor imagination, nor elocution, but spiritual power. And chiefest in your library, worth more than commentary or encyclopedia, are those books which experience points out to you as possessing the power to quicken zeal and hope and faith and love in your own soul.—*Rusticus, in Christian Weekly.*

Bismarck's Law Against the Jesuits.

A Berlin letter of June 22 to the London *Times* treats of Bismarck's latest bold movement in pressing through the German Parliament the bill for the expulsion of the Jesuits. The bill abolishes the convents and other establishments of the order on German soil. It extends the same veto to all other orders and religious sects connected with the Jesuits, leaving to the government to determine which these societies are, and it confers on the administrative authorities the right, not, indeed, to expel the Jesuits, as at first proposed, but to assign to them localities where alone they may reside. The latter clause will, of course, have the same effect as expulsion, for no Jesuit will allow himself to be banished to the Danish frontier, to live under surveillance among a party of Protestant people. The blow struck will be felt by more than the three hundred avowed Jesuits, and perhaps three thousand other monks and congregationalists connected with them resident in Germany.

The correspondent says that the Jesuit law will be taken as a hint, by the Catholic clergy at large, that if they continue agitating in favor of Ultramontane candidates for Parliament something worse will ensue. It will serve to advise the whole ecclesiastical retinue that if the Pope goes on defending all possible and impossible enemies in preference to William the First, he must expect no quarter in return.

By a decree of the minister of education, school brothers and sisters of a Catholic order, expressly established for filling the youthful mind with the deepest Roman love, are to be gradually dismissed from Prussian elementary schools.

The semi-official *Nord Deutsche Zeitung* states that the Pope's position having been entirely changed by recent dogmatic enactments, revised to absolute supremacy over kings and governments, none of his successors can be allowed to exercise even spiritual functions in Germany, unless recognized by Germany.

THE DECLINE OF RACES.

The London *Builder* says: "As a matter of history there seems good reason for the opinion that races of men, like their predecessors in the animal kingdom, have passed through the phases of infancy, maturity and decline; race replacing race, but no declining people ever regaining their earlier vigor. In what quarter to look for the hope of the present age it is not easy to say. Marks of decline meet us everywhere. In the most martial and most cultured of European nations the very general use of spectacles betrays an enfeebling of the reflective nervous system. In France stature has been reduced many inches in consequence of the wars of the first empire and other causes; nor is it the physical man alone that shows marks of extreme degradation of type. In Italy very widespread disease saps the brilliant beauty which yet lingers in certain narrowly-limited districts. In England the prosperity of dentists, and other symptoms easy to indicate, tell of anything but a vigorous vitality, especially in the young. In Australia the English race has bloomed into a new and delicate beauty; but it is as fragile as it is attractive. In America the hard, pained, drawn expression of the native Red Indian tribes has been communicated, without intermixture of blood, to the descendants of the European immigrants. Of the one ancient race, which, in its own Syrian country, still possesses some relics of its former beauty, the European representatives do not give any very hopeful promise. No human beauty is historically more famous than that of the royal and sacerdotal line of Judah, of Benjamin and of Aaron; but the prohibition of iconography, which formed part of the ancient law, and which is reflected by that of Islam, has left us altogether without the means of forming any adequate idea of that wonderful grace that was equally admired in the East and in the West, that was found fairest among the women of Persia, and that made Herod the Great tremble lest Mark Antony should behold the children of Antigonus."

A sarcastic lady says the only thing which keeps Lent is her best silk umbrella.

RELIGIOUS INTELLIGENCE.

The Rev. Thomas Drew, late of Shepton Mallett, England, has come with a colony of English Congregationalists to Wyliesburg, Charlotte county, Virginia.

Episcopalians have started another German church in New York, on Fifty-eighth street. It is a handsome chapel, but fails to attract an audience. On a late Sunday the audience consisted of two, including the sexton.

There are said to be in Switzerland 1,556,000 Protestants, against 1,084,655 Catholics. The Catholics have gained ground so rapidly even at Geneva, the old cradle of Calvinism, that they now number in that canton no less than 47,857, against 43,606 Protestants.

The Congregationalists and Methodists in Buckland, Massachusetts, have temporarily coalesced. The Congregationalists furnish the meeting house and the Sunday school teachers, while the Methodists contribute a ministry and Sunday school superintendent.

A Conference of Protestant ministers at Dusseldorf adopted resolutions of sympathy with the Alt Catholics, offering them the evangelical churches, marriage and burial offices, etc. They also passed a resolution to try and bring about a better union of the different kinds of Protestants.

Rev. Charles Howard Malcolm, who defends the open-communionists in the Baptist Church in this country, says he has letters from many parts of the United States, from Maine to California, revealing a great crowd of witnesses in favor of the Lord's table being free to all the Lord's people.

Mohammedans in Syria can now become Christians without molestation. On the portions of Mount Lebanon where Roman Catholics are in power, there is no toleration for Protestants. Papal priests recently cruelly scourged back into their church a community of simple-minded Christians who had been under Protestant instruction six months.

Late English advices say that the decision of the privy council of the Anglican Church appeal case of Rev. Bennett, Vicar of Rome, has created widespread interest. This decision declares that the doctrine of the real presence in Eucharist is true, and not a Romish error. Rev. Bennett taught this doctrine and his conduct was sustained. Trouble is predicted in the church from this decision.

Moravian.—The Society of the United Brethren for Propagating the Gospel claims to be the oldest foreign missionary society in the country. It was organized at Bethlehem, Pennsylvania, in the year 1787, and was incorporated in the following year (1788.) Its special aim was the support of missions among the Indians. The female missionary societies in the congregations at Bethlehem, Nazareth and Litiz are each more than fifty years old.

The "Church of England Balance Sheet" shows that the average annual receipts of the Church of England are £10,154,152, of which £2,000,000 are from ancient endowments, and £2,400,000 from endowments acquired since the Reformation. The annual voluntary contributions amount to £5,400,000. Four hundred thousand pounds sterling are given every year for the relief of the poor, £500,000 to foreign missions, and £650,000 goes toward church building and consecration.

The Presbyterian Church of England has flourishing missions in China and India. During last year 13 English missionaries labored in the former country, assisted by 41 native evangelists and 14 teachers. Amoy, Swatow and Formosa were the districts occupied, in which 380 new members were added to the churches, making a total of 1,367 members in the Christian community of about 6,000. Unusual activity and success have characterized the missionary efforts in Formosa. In India steady advance has been made; and in Bengal much improvement is reported in the organization, order and efficiency of the native ministry, from whose assistance greater progress has been obtained than ever before. About $50,000 is expended in support of this society's operations.

During the last year there has been a great falling off in attendance on Hindoo and other ceremonies in India. Formerly the rites in connection with the car of Juggernaut was attended throughout Lower Bengal by hundreds of thousands of persons, accompanied by the most degrading practices of heathenism. Now these gatherings are composed of a comparatively small number of persons and are marked by little enthusiasm. At Hurdwar, the gate of the god Hari, a place particularly holy in the estimation of all Hindoos, lately our missionaries were reproached by the Brahmin priests for spreading the Christian religion and drawing away their followers. As this is the sacred source of Hindooism, whatever is done there is felt throughout the land; and, if the priests are alarmed, the people cannot fail to know the cause.

One of the most wonderful transformations, or new creations, of the present century has taken place in the Fiji Islands. At a recent meeting of the Baptist Missionary Society in London, Rev. W. Wilson, of these islands, said: "Thirty-seven years ago Fiji was an entire blank; not a book, a chapel, a church or a Christian man in it, and God's name was never pronounced, except perhaps by a castaway sailor, and then not in the most proper fashion. They now had 104,000 converts, and 22,709 members in full church communion; they had 47,240 in their Sunday schools and 590 chapels; and this work had been accomplished in thirty-seven years." Who, after this, can have the boldness to say that Christian missions have accomplished nothing, or less than the same amount of labor at home?

Church Accommodations.—It is well to know what are the accommodations for religious worship provided by the chief religious bodies of the country. The last census gives them thus: Baptist, regular, 3,997,116; Baptist, other, 368,019; Catholic, 1,990,514; Congregational, 1,117,212; Episcopal, 991,051; Lutheran, 997,332; Methodist, 6,523,209; Presbyterian, regular, 2,198,908; Presbyterian, other, 499,344. The value of the church property owned by these denominations is: Baptist, regular, $30,229,221; Baptist, other, $2,878,877; Catholic, $60,985,566; Congregational, $25,069,698; Episcopal, $36,514,549; Lutheran, $14,917,747; Methodist, $69,854,121; Presbyterian, regular, $47,828,732; Presbyterian, other, $5,536,524. It must be borne in mind that very many Catholic churches have several distinct congregations during Sunday. The total number of church edifices is 63,074.

Rev. James Everett has recently deceased in England, at the age of eighty-eight. He caused that disruption which led to the foundation of the Wesleyan Free Church. His ability attracted the attention of Dr. Adam Clarke, and he became the friend and confidant of Southey, the poet. He had a fine library of about six thousand volumes. One curious volume he bequeathed to the British Museum, viz.: the first copyright copy of "Clarke's Commentaries," which he had interleaved so as to make twenty-eight volumes, and inserted in it valuable portraits of great men, amounting to between two and three thousand in number. He also had in his house one of the strangest museums, made up of religious relics. But the chief objects of his collections were John Wesley's inkhorn and umbrella, some of Catherine Parr's hair, a scarf of Joanna Southcott's, a piece of the granite of Mount Sinai, broken off by Dr. Clarke's nephew, a canister of prepared meat taken out of the arctic regions by Captain Parry, left in the wreck of the Fury, Robert Burns' drinking cup, Jack Shepard's lantern, and an immense number of autographs.

Old Catholic.—The programme of the Roman "Old Catholic" Committee has been published in the *Esperance de Rome.* It asks earnestly and emphatically for a reform of the church, which, it says, "has been obstinately denied us," and expresses the conviction that such reform is possible only by going back of the division of the East and West, and resting on the basis of the first eight Christian centuries. The following expresses the doctrinal position of the committee: "Firmly attached to the faith which Christ and his apostles established in the church, we accept, together with the Holy Scriptures, all traditions of a divine origin, and all the legitimate decrees of the Catholic Church. But we reject, in the most absolute manner, all human traditions which have mingled with the deposit of revelation, and the misuse of authority whereby it has been sought to maintain and impose them. We do especially reject the Council of the Vatican, as having lacked both liberty and the ecumenical character, and the dogmas which it decreed we reject as being the consecration of all the errors and abuses previously introduced into the Church Catholic." After saying that "nothing could move us to separate ourselves from the Catholic Church for the purpose of founding a new sect; we acknowledge the lawful authorities which represent that church; but, at the same time, we assert our right and our duty to resist arbitrary and *a fortiori* iniquitous decrees, which can in no wise bind the conscience of a Christian," the programme recommends that arrangements be made "for the assembling of a truly free and ecumenical council, and for the choice of pastors faithful to the ancient faith, and to that spirit of charity and liberty which should reign in the Church of Christ.

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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TELLING EXPERIENCE.

It is a point of importance that truly awakened and converted people have an experience. It is something usually as well defined as any great sorrow or joy, and remains as a present feeling and realization of divine things. A type of Christianity, in which religion is a mere routine and development of prescribed forms and doctrinal opinions, has no experience. It has a personal history, an epoch of sacraments, and the recognition of some definite outward relation to ecclesiastical authority and rites, but there is nothing which can be properly called experience. Experience is the sum of our awakenings, our conviction of sin, the penitential travail, the effort and the victory of faith, and the vicissitudes and progress of holiness in the soul. A living gospel develops these elements of experience wherever the heart is brought under its sway, and demands them as the result and fruit of its application to the conscience. Religion, when it becomes a matter of regeneration and assurance, and of daily conflict and prayer, is at once intensely personal and real. God has done something great and marvelous in the believing soul. The new creature is there, wherein old things are passed away, and all things are become new. It is not fancy or mere imagination—"a cunningly-devised fable" palmed off upon the mind—but an experience. This is a characteristic of vital piety, that it has an experience—a well-defined consciousness of the inward work of the Holy Spirit, and a clear apprehension of the nature and grounds of its hope.

The telling of experience usually follows its possession. This is the tendency of the converted soul: to seek utterance for the new-born emotions, and to tell the story of love and grace. David craved a fitting audience when he exclaimed: "Come and hear, all ye that fear God, and I will tell you what he hath done for my soul." The prophetical books abound in passages of an experimental character, and the New Testament, especially the Epistles, are full of the same thing. Paul's noblest defenses—the finest specimens of eloquence in literature—are but little else than the simple relation of his experience. The duty and the utility of telling are for subsequent reflection; but the first and almost irrepressible desire is to follow the example of the Gadarene, and to publish "how great things" Jesus has done unto us. The early disciples seem to have yielded freely to this afflatus of their first love. The wonderful works of God, and praising God, were constantly upon their tongues. Doctrines were not formulated then, the written gospels scarcely existed, and every convert was a witness and exponent of the truth. It is remarkable how strong this disposition to tell the experience is when a revival influence prevails. True, there are many silent Christians who never speak of their personal feelings and exercises, but it is often owing to the repression of the Spirit that is in them, or to the predominance of wrong views, and a timidity which controls what it does not altogether destroy. They do not speak, but they would give the world if they could. The desire is strong in them, but the expression is held back by a reserve which is full of unrest and dissatisfaction. The fire burns within, there is a longing for utterance, but the word never reaches the lips.

It is evident that God designs that Christians should tell their experience. It is good for themselves as a means of grace, and they are strengthened and refreshed by it. It has especially the effect of enabling them to reach clearer and more definite views of their own spiritual condition, and of detecting those defects which call for correction. There is hardly any other means which so mellows, deepens and strengthens the spiritual life. Not to talk of our religion is to miss of blessings which nothing else can secure. But as helpful and instructive to others, telling experience must be highly estimated. What it expresses is the net result and crystallization of all gracious influences. It is the gospel as felt in the individual life, and as exhibited in all its manifold and varied operations. A genuine experience of converting power, though told in rough words and with stammering tongue, has more of edification in it than the most elaborate sermon. These unwritten biographies, these spiritual monologues, are among the richest treasures of the church and the world. The aggregate of this kind of testimony to the present operations of a supernatural life and power in the hearts of men, is the strongest refutation of materialistic infidelity. Thousands and millions of people, constantly appealing to their own experience in proof that Christianity is a supernatural realization of divine things, is no insignificant fact.

It is, however, a necessity of the religious life, especially of the church life; and the churches which provide best for the expression of experience are likely to be most prosperous and aggressive. In accounting for the progress of Methodism, we are surprised that more stress has not been laid upon this peculiar feature in her economy. To have an experience, and then to tell it, are points equally insisted on. Men and women are alike participants in the love-feasts and class meetings, the almost exclusive object of which is the relation of experience. By these institutions the telling of experience has been kept prominent as the duty and privilege of all believers, and they have in this way kept up the spirituality of the church. Any decline in their interest and observance is an omen of sad import. Our love-feasts should never be omitted from the stated meetings of the church, and the classes where they have been neglected should by all means be restored. Religion is a heartfelt experience of divine power in man, and the expression of it is both a duty and a necessity. We have briefly developed the idea with a view to its bearings upon the individual conscience, as an essential element of practical piety, and also with the ulterior purpose of bringing out the vital importance of our experience meetings. We put the whole matter into the single statement: that religion is an experience, and that this experience should be told. We must keep sharply, persistently to both of these points—have it and tell it. The work of God in the soul must be powerful and assured, the love of Christ a flame, and the believer himself a ready witness to the marvelous light into which he has been called.

WE HAVE RECEIVED the annual catalogue of Central College, Missouri. This institution appears to be under good headway, and with a promising future.

QUESTIONS.

Our respected correspondent who sends us an article from an Episcopal paper, on Methodist Tendencies, has our thanks. The most of the article is made up of caricatures and lies, and is, on the whole, not deserving of serious notice. Methodism will go on all the same with her class meetings and revivals, preaching the gospel to the masses and saving the people, while this dignified little sect of rather less than two hundred thousand members barks and snarls like a poodle after a railroad train. If it were not for Methodism and her revivals the Protestant Episcopal Church would be in a bad way for both preachers and members. Gathering so much of their life and substance from us, they ought to be more respectful. But how can bigotry and decency go together?

The same correspondent writes:

Will you inform me whether the views of Bishop McTyeire, as set forth in a sermon on the Intermediate State, published in the Methodist Pulpit South, are considered orthodox, especially these words: "No one has yet been saved in heaven; no one sent to hell."

We believe our church has uttered no opinion on the subject. There are those who harmonize with Bishop McTyeire, and those who reject his views. We cannot meddle with a Bishop in such high matters; only we would suggest that the novelty of his views lies more in their expression than in their real import. It is, we apprehend, more a difference in the meaning of words than of things. The intermediate state, as distinguished from the final consummation, is comprehensible. It precedes the resurrection and the last judgment, and is by these circumstances different from the ultimate and completed glory, and the final perdition of the ungodly. Whether the terms heaven and hell shall be reserved in their application to the state following the resurrection and the judgment is a matter of taste. Words, rather than doctrines, are involved. Dead sinners are in torment, even as the rich man was while his brethren were alive on earth, and it is of little consequence by what name their state is designated. There is doubtless a hell before the resurrection, and a greater hell afterward. The dead in Christ are with the Savior. So Paul seems to believe when he affirms his desire "to depart and to be with Christ," and declares his willingness "to be absent from the body and to be present with the Lord." Now we know where Christ is, and it is fair to infer that the righteous dead are with him in heaven. We may call this intermediate glory Paradise, but it is heaven in such measure as is possible before the resurrection and the final awards. The broader terms of *sheol* and *hades* embrace the distinctive conditions of happiness and of misery, and the states of heaven and hell, as existing prior to the judgment.

Dr. Summers has an inquirer on nearly the same subject, and we are glad to give our readers his clear and authoritative views. The doctor answers his interrogator as follows:

A correspondent informs us that he heard a Methodist preacher state that at the resurrection of Christ all the holy dead were raised and carried with him to heaven, and that before that their spirits were kept in an intermediate state; but now all at death go immediately to heaven or hell. He wants our opinion about this. It is nothing but the popish notion of a *Limbus Patrum*—a *terra incognita*, like purgatory. Not a particle of inspiration favors this conceit. When Abel died his spirit went to paradise—a figurative name for heaven; so Enoch and Elijah, only they carried their bodies with them, changed and glorified, of course. The spirit of Jesus, accompanied by that of the penitent thief, went to the same place at death, and that of Jesus returned and took his body thither at the ascension. Thither all the departed faithful are—"absent from the body, present with the Lord," who, we know, "is gone into heaven." They are of course in an intermediate state, and in one sense are not yet made perfect, because they have not their glorified bodies and their final crowns, which will be awarded them all together "at that day." There never was a time when "the spirits of them that departed hence in the Lord" did not "live with him"—"with whom the spirits of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity"—and where they await their several crowns, which will be given them by God at the resurrection, after which they shall "have their perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory."

PRESIDING ELDERS.

A correspondent from the Alabama Conference sends us a brief communication, taken from the St. Louis *Advocate*, on the presiding eldership, with a request to publish. We give the most of it, as follows:

But as to the *men* we want for the office, your correspondent is right. We do not want effete functionaries here; neither do we want drones or drum-heads, however young or capable, if the capability be not used.

For the sake of Methodism, give us no district presidents who are too dull for station work. That has been our habit in some instances. Please tell our Bishop presiding this fall not to make any man presiding elder *simply because he has been presiding elder for years before*. We have been ridden to prostration by them—some of them. Will the Bishop also please put no man on a district who has *not been an active, industrious, conscientious pastor*. If he is *dull*, put him under a live presiding elder, who may quicken him into life, or else report him to Conference as too slow to do the work of an evangelist. Give us efficient presiding elders, and the work will go forward. Let our presiding elders be men who have, as pastors, edified the church, built houses of worship, founded schools, secured parsonages, collected moneys and converted men to God.

It is right that these statements, representations and complaints should be heard, and we presume that our Bishops have heard them often enough. Some mistakes will occur under the most vigilant administration. The office in question has several sides, and an average effectiveness in *all* of its functions is doubtless the desideratum. Then the Bishops have the material before them—the circumstances of families, the general demands of the work—and they cannot always do as they would wish in the selection of men for the position. The best that they can do for the whole work may create some local friction, and sometimes bear the appearance of an inexcusable blunder. We want the first order of ability and effectiveness in the presiding eldership, but neither the Bishop nor his advisers are always to be blamed where this is not realized.

WE NOTICE that Rev. J. M. Pugh, of the Mississippi Conference, and recently president of the female college at Sharon, has accepted the presidency of Marvin College, Waxahachie, Texas. We shall regret Bro. Pugh's departure from his old Conference, but we are glad that our Texas friends have secured him for the important institution over which he is to preside. We see from the circular that the college has a full and able faculty. Dr. F. Olin Dannelly is professor of natural science.

THE ADVERTISEMENT of Randolph Macon College, which appears in our present issue, will call the attention of our readers to one of our oldest and best institutions. The worthy president, Dr. Duncan, is so widely and favorably known that the college needs no further indorsement. This college has turned out many of the most distinguished men of the times, and is still doing a noble work in the education of young men. Mr. James Harrison, A. M., son of our brother, J. P. Harrison, of New Orleans, is the professor of ancient languages.

OUR READERS, who are seeking for a first-class college for girls, will not fail to notice the advertisement of Martha Washington College, which appears this week. The representations made by Dr. Cunnyngham and President Jones can be relied upon. For economy, healthfulness and high grade of instruction this institution stands among the first in the land.

THE SOUTHERN FIELD AND FACTORY for July is an excellent number.

WITH many readers, brilliancy of style passes for affluence of thought; they mistake buttercups in the grass for immeasurable gold mines under ground.

SOUTHERN UNIVERSITY.

Besides what Bishop Keener wrote about the commencement at Greensboro, here is what Dr. Winfield says in the columns of the *Western Methodist*:

Sunday morning, June 30.—Beautiful day; large crowd. Ask Dr. Summers about the sermon. The doctor himself was to have preached at eight P. M., before the class of young ministers attending the University, but the preacher in the morning stole his thunder, and the thunder in the evening with the rain kept us all at home. Doctor, you owe us that sermon. I will not write of the commencement exercises *in extenso*, as others have promised. The exercises were all pleasant and on the best model, excepting the sermon, of course. The two literary societies had a magnificent programme, and it was well executed. The address before them by Hon. David Clopton, on Communism, was really grand and truly Christian. The speeches of the graduating class I never heard excelled. All of them were so fine I will draw no invidious distinction, only to say that the one on the Divinity of Beauty was truly sublime; but then it could not be otherwise, as Dr. Mitchell says the young man's father always attends Quarterly Conference. The Baccalaureate of Dr. Andrews was excellent—could not have been better. The *ex tempore* talk of Bishop Keener was as apples of gold in pictures of silver. A pleasant social gathering on Wednesday night, and another happy commencement of the Southern University was over. Our University is happily located. Although the breath of war has swept away the large fortunes of the citizens of Greensboro, they still have a splendid competency, and know how to dispense an elegant hospitality. A more refined people is nowhere to be found. My stay was very pleasant indeed. I am much indebted to the noble president and his family. It was a constant treat. All vied to show a live Arkansas man a little kind attention. Tell Dr. McFerrin ours were magnificent dinners, but they were not prepared for a *Bishop*—oh! no. Arkansas and Nashville were the order of the day. Altogether, it was a time of rich intellectual and social enjoyment—a beautiful picture to gild the walls of memory! A full chapter of the University next week.

BALANCED MINDS.

How to acquire and sustain a well-balanced mind is a question of vital importance to all, especially to professing Christians. Without this state of mind there can be but little true happiness. To be thrown off our balance is like a bird by storm-winds driven from its native shore, away out over the bosom of the restless ocean, where there is no place of rest; to fly on weary wings from point to point, in the vain search for some place of repose and shelter from the raging elements. It is to walk perpetually over the quicksands that threaten to swallow us at every step, and keep our minds in a state of ceaseless torture. It is to be perpetually expectant and still disappointed of the things anticipated. It blinds despair with hope, and flings a dash of bitterness in every cup of joy.

All manner of troubles, in all manner of shapes, come to those whose minds are unsettled, unbalanced—all arising from the fact that such persons have failed to take heaven's receipt for the cure of their disease. And what is that receipt? Here it is: "Trust in the Lord with all thine heart, and lean not unto thine own understanding." It is simple, it is plain, but it is a sure cure for the ills referred to. As an assurance of the validity of this prescription, it is said: "Happy is the man that maketh the Lord his trust." Again: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Again: "They that trust in the Lord shall be as Mount Zion, which cannot be removed." How long will men suffer affliction with an infallible remedy before them? Yet the want of a well-settled, well-balanced mind is one of the sorest evils among men. Restlessly they search for the cure, when to every one there is a God-given remedy—an unwavering trust in the goodness and mercy of God.—*Raleigh Christian Advocate.*

THE sixth annual catalogue of the Kentucky Wesleyan University makes a hopeful exhibit of patronage, and presents a curriculum and organization most satisfactory. The president, Rev. B. Arbogast, A. M., is a man of broad culture and large experience. The University is located at Millersburg, Bourbon county, Kentucky, a most healthful and beautiful region.

GOD has so made the mind of man that a peculiar deliciousness resides in the fruits of personal industry.—*Wilberforce.*

PREACHERS AND SINGERS.

The children of this world are more liberal in their generation than the children of light. Many excellent ministers labor a whole year for two or three hundred dollars, which a singer or a player will pocket in one night. Madam Patti is to have $8,000 a month for singing at St. Petersburg next season; Miss Nilsson $7,000, and Madam Volpini $4,500. Miss Nilsson has just been paid $1,000 a night for twelve nights at Drury Lane, and Madam Patti has $600 a night at Covent Garden. Madam Paulina Lucca is to have $7,000 a month in gold, and a benefit, for singing in the United States during the coming season, and Mademoiselle Fioretti, the *danseuse*, is to have $5,000 a month at the Scala theater, Milan. It may be said that the latter sing and play for this world, and the former preach and pray for the world to come. True, but the laborer is worthy of his hire, even in this world—and so hath the Lord ordained. Churches must see to this. Indeed, all classes of people are interested in the institutions of Christianity, which relate to both worlds, and which cannot be maintained without a class of men set apart to this work. What would our civilization be worth without Christianity? And where would Christianity be without the church and ministry?—*Nashville Christian Advocate.*

DO NOT SEND MONEY BY MAIL.

The uncertainty and irregularity of the mails render it impracticable for the Publishing House to take any risk on money sent in this way. Every day complaints reach us that orders have been sent for books or periodicals that have not come to hand.

In one instance five letters were written and mailed at a leading railroad town within twelve hours of Nashville, not one of which ever found its way to our House.

Brethren, sometimes thinking that we are careless or indifferent, failing to receive replies from us, decline further correspondence, and thus leave the matter unexplained. All orders addressed to us, and which reach us, are promptly filled, or explanations sent; so that if any one sends an order, and should not hear from it, he may know that it has been lost on the route.

Send money only by post office order, draft, in exchange, or by express. (*Do not, in any instance, send money in registered letter, as this is a notice to any dishonest postmaster along the route.* Where a preacher cannot procure post office order, draft or exchange on any of the Northern, Western or Southern cities, or cannot send by express, then let him order what he wants; whether periodicals or books, and retain the money until he can forward it in the way specified.

In all orders, will brethren please append the name of the Conference to which they belong to their names?

A. H. REDFORD, Agent.
NASHVILLE, TENN., July 13, 1872.

WEEK OF PRAYER.

It is recommended by the Bishops of the church that the week of August 11–18 be observed for special religious services throughout our communion—the Friday included, as a day of fasting.

The following objects are set forth, upon which our prayers and supplications may be united:

That the Lord would send more *laborers* into his vineyard.

For his blessing upon our institutions of learning, and the conversion of the young.

For the increase of his kingdom among men.

DEATH OF THE REV. CHARLES R. JEWETT.—Dr. Haygood, who returned last week from Georgia, gives us the sad intelligence of the death of the Rev. Charles R. Jewett, of the South Georgia Conference. He had been in feeble health during the year. He passed away in peace, July 10, at the home of his father-in-law, Mr. Howard, eight miles from Macon. He was one of the most effective ministers of the Georgia Conference.—*Nashville Christian Advocate.*

WHILE there is much misery and sin in the world, a man has no right to lull himself to sleep in a paradise of self-improvement and self-enjoyment, in which there is but one supreme Adam, one perfect specimen of humanity, namely, himself. He ought to go out and work—fight, if it must be, wherever duty calls him.

WESLEY'S ADVICE ON PRAYER MEETINGS.—"Let the prayer be very short—a few minutes—and frequent intervals of singing; and let different persons pray for different things."

IF MEN would but hate themselves as they do their neighbors, it would be a good step toward loving their neighbors as they do themselves.—*M. Laurin.*

Married.

On the tenth of July, 1872, by Rev. R. A. Davis, Mr. CARTER H. BRADLEY to Miss ELLA DAVIS, eldest daughter of Rev. J. S. Davis, of the Louisiana Conference, all of Caldwell parish, Louisiana.

Raleigh *Christian Advocate* please copy.

Obituaries.

GEORGE A. REGAN was born in Kentucky, May 25, 1818, and died in Perry county, Alabama, May 15, 1872. He retired at night in his usual health; before morning the summons came, and his spirit left its tenement of clay. He probably died of apoplexy, or something of that sort. His wife knew nothing of his death until morning. He seems to have died during his sleep, without a struggle. Although called away thus suddenly, and without leaving a dying testimony, we trust he was ready. He joined the church when a young man, and those who knew him best testify that he led a consistent Christian life. He was the only member of the church at Hamburg that would pray in public. Having stayed with him on Saturday night before his death, I learned that he had been neglecting family prayer for some time, and I urged him to recommence it. His wife tells me that he did so on Monday night.

When he was but a child his father removed from Kentucky to Alabama. In 1842 he married Miss Nancy Morris, by whom he had four children—three sons and one daughter. These are all grown. His wife died in the early part of 1859, and in December of the same year he married Miss Mary Y. Stilwinder, who is now left a widow with five children of her own.

Bro. Regan was a member of the Masonic fraternity, and was buried with Masonic honors. The burial service of our church was read by Bro. J. Bancroft.

W. A. MONTGOMERY.

DIED, near Pattersonville, St. Mary parish, Louisiana, June 8, Mrs. MARY M. KNIGHT, in the ninetieth year of her age.

She was raised and educated in the Church of Rome, and she continued nominally a member of that church until her sixty-fourth year. In the year 1847 she embraced religion and joined the Methodist Episcopal Church South, of which church she continued a faithful and acceptable member until her death. Her great age and her many infirmities prevented her attending the house of God for several years before her death, but at her special request the sacrament was frequently administered to her at her home. She frequently expressed her astonishment at the strange providence of God that left her so infirm and useless an inhabitant of earth so long, while multitudes were called away in the midst of health, strength and usefulness. But when reminded that her prayers were yet needed in behalf of the church, she cheerfully acquiesced, adding that if her prayers could be of any benefit, she was willing to live to pray for the church. And her last years were truly devoted to the great work of pouring out her soul in prayer to God for the church. Who can tell to how great an extent these prayers have already been answered, and will yet be answered, in the conversion of her numerous descendants from the errors of Romanism to Protestant Christianity?

Her final sickness was rather the result of extreme age, and the failing of the powers of nature, than any particular type of disease. The silver cord was loosened; the wheel was broken at the cistern. The dust returned to dust, and the spirit went to God who gave it. Her dying testimony to the supporting grace of God was clear and decided. Her children have abundant assurance that their loss is her infinite gain.

G. BRIGHT.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending July 20, 1872:

A—D Appleton & Co 3 lots, W R Alexander, American Tract Society, Edwin Alden 2 lots $12, F Alexander.

B—James F Blackman, Mrs T W Briscoe $2, John Buchanan, G D Bustamente, W P Barton, Brown & Jukes, Burg, Warren & Co, J W Boswell, Bigbow & Main, D A Ballard, Miss Kate Baymard, W E Ballard $2.

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ROBT. J. HARP, Publisher.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Sherman House, No. 1 West Twenty-Sixth street, New York.

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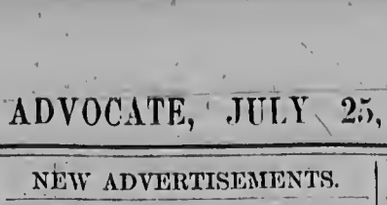

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PARISH OF ORLEANS,

CITY OF NEW ORLEANS.

BE IT KNOWN that on this twentieth day of June, in the year of our Lord one thousand eight hundred and seventy-two, and of the Independence of the United States of America the ninety-sixth, before me, ANDREW HERO, JR., a Notary Public in and for the Parish of Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons, residents of this city, whose names are hereto subscribed, who declared that, availing themselves of the provisions of the Statutes of Louisiana relative to the organization of CORPORATIONS in this State, they have covenanted and agreed, and do by these presents covenant and agree, and bind themselves, and those whom they represent, to form themselves into a corporation for the objects, and under the stipulations, regulations and obligations following, to wit:

ARTICLE FIRST.

The name and style of this corporation shall be THE CONSOLIDATED PORTABLE GAS-LIGHT COMPANY OF NEW ORLEANS.

ARTICLE SECOND.

The domicile of this Association shall be the city of New Orleans, in the State of Louisiana, and its object shall be the manufacture, sale and use of Carburetted Hydrogen Gas, and the manufacture and sale of Gas Machines; and the sale of the right to use said machines in the States of Maryland, Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Arkansas and Florida. The company shall also have power to purchase patent rights for the manufacture, use and sale of other gas machines than those now owned by them for the above-named States, or for any other States for which they may acquire patents.

ARTICLE THIRD.

The said corporation shall have and enjoy succession by its corporate name for the period of twenty five years; shall contract, sue and be sued. It shall hold, receive, purchase, sell and otherwise convey, as well as mortgage and hypothecate, under its corporate name, property, both real and personal, movable and immovable; shall name and appoint such managers, directors and officers as its interest or convenience may require; it shall make and establish such by-laws, rules and regulations for the proper management of its business and affairs as may be necessary and proper, and shall possess generally all such powers and privileges as are given by law to corporations. All legal processes shall be served on the president of the company. The company shall have a seal with such device as the Board of Directors may determine.

ARTICLE FOURTH.

The capital stock of this corporation shall be Fifty Thousand Dollars, divided into five hundred shares of One Hundred Dollars each, two hundred and forty shares of which are to be declared full-paid and transferred to the present owners of the patent rights and franchises which are to form the basis of the operations of this Association; and are to be in full payment for the transfer to the company of all such rights and franchises. Ten per centum of all other stock subscribed shall be paid at the time of subscription; ten per centum more within thirty days; and ten per centum more within the next thirty days, making in all thirty per centum of subscription to the capital stock to be paid in cash within sixty days from date of subscription. The remainder may be called for by the Board of Directors in installments not to exceed ten per centum within any thirty consecutive days.

All installments called for shall be paid within ten days after due notice be given thereof, and any neglect or refusal to pay the same shall forfeit to the corporation the entire stock of such delinquent stockholder, together with the amount paid thereon and all accumulations, interest or benefit thereto belonging; provided, that the Board of Directors may extend said payments for a term not exceeding sixty days, upon the payment of interest thereon at the rate of eight per cent. per annum.

ARTICLE FIFTH.

The capital stock of this corporation may be increased to ONE HUNDRED THOUSAND DOLLARS, or any part thereof, whenever deemed necessary by the Board of Directors, and they shall have the right of fixing the time and manner of paying the same; provided, that subscriptions to any increase of the capital stock shall be open first for ten legal days to those already stockholders, pro rata, on the amount of stock owned by each, and if not all taken up, then secondly to the stockholders at will for three legal days, after which any remaining stock may be open for public subscription.

ARTICLE SIXTH.

Dividends may be declared by the Board of Directors, either annually, semi-annually or quarterly; provided, however, that where the amount of such dividend may exceed the rate of ten per cent. per annum on amount paid up on stock, all such excess of ten per cent. per annum shall be credited upon any unpaid balance of the subscribed stock, until such subscribed stock shall have been declared full-paid.

No certificate of stock shall be issued until the same shall have been declared by the Board of Directors fully paid up, and no transfer of less than one share of the capital stock shall be made on the books of the Association.

ARTICLE SEVENTH.

The powers of the corporation are vested in the Board of Directors, consisting of six stockholders, (three of whom shall form a quorum for the transaction of business,) who shall be elected annually on the second Tuesday in June, beginning with the second Tuesday in June, 1874, by the stockholders, at such place in the city of New Orleans as may be selected, after ten days' advertisement in one of the daily newspapers published in the city of New Orleans, or by special notice to each stockholder; said Directors to hold office for one year, or until their successors are elected. The fiscal year of the company shall end on the thirty-first of May of each year, and the newly-elected Board of Directors shall take their seats on the first Monday in July following.

Any stockholder shall be eligible as a Director who may own five shares of the stock of the Association, and who is not a delinquent subscriber to the stock of the company.

All elections of Directors shall be by ballot, and held under the superintendence of a committee of three stockholders, to be appointed by the Board of Directors. Every owner of stock shall be entitled to one vote for each share of stock owned by him, her or them; provided, that no one shall be entitled to vote on any share or shares that have not stood in his, her or their names on the books of the Association for sixty days prior to any such election; also, that no one shall be entitled to vote at any election of stockholders who has not paid up all the installments called for by the terms of the charter or by the Board of Directors.

Proxies may vote when the authority is in writing. A plurality of the votes cast shall be sufficient to elect.

ARTICLE EIGHTH.

No stockholder shall ever be held liable for the contracts or faults of this corporation in any further sum than the unpaid balance due to the Association on the shares owned by him; nor shall any mere informality in organization have the effect of rendering this Charter null, or of exposing a stockholder to any liability beyond the amount of his stock.

No transfer of any stock not full-paid shall be made without the consent of the Board of Directors.

ARTICLE NINTH.

Any modification, additions to, or any changes in this act of incorporation may be made or the corporation may be dissolved by two-thirds of the stock represented and voting at any meeting of stockholders called for that specific purpose; provided due notice shall have been given of such meeting as provided in Article Seventh.

ARTICLE TENTH.

At the expiration of the term of this act of incorporation, or at its earlier termination, as provided in the preceding article, the affairs of the Association shall be liquidated, its debts and all other liabilities paid, and the balance of its funds, if any, shall be divided pro rata among the stockholders; all to be done under the supervision of a Board of three Commissioners, to be appointed by the Board of Directors, who shall continue to act until the business of the Association shall be entirely closed and liquidated; and in the case of the death of either one or two of them, the survivor or survivors shall act.

ARTICLE ELEVENTH.

The Board of Directors shall elect annually, at their first meeting, a President and such other officers, clerks or agents as shall be necessary to carry on the operations and objects of the corporation for such time as they may choose; they shall fix the salaries of all officers and the amount of security to be required from each. The Board shall also have the power to fill vacancies caused by the death, resignation or insolvency of any of its members.

The following-named persons shall constitute the first Board of Directors, and they shall hold their seats until the first Monday in July, 1874, or until their successors shall have been elected and qualified in accordance with the provisions of this charter, viz.: John L. Hamilton, Fergus Hathorn, Robert M. Walmsley, Henry N. Soria, John Lawrence Gubernator and Joseph Walker Champlin.

THUS DONE AND PASSED, in my office, at New Orleans aforesaid, in the presence of George Cenas and Paul A. Conand, witnesses, both of this city, who hereunto sign their names with the parties and me, the said Notary, the day and date aforesaid.

Original Signed: J. L. Gubernator, F. Hathorn, E. C. Palmer & Co., C. L. Walmsley & Co., and others.

GEO. CENAS.
P. A. CONAND.
ANDREW HERO, Jr.,
Notary Public.

I, the undersigned Recorder of Mortgages, in and for the parish and city of New Orleans, State of Louisiana, hereby certify that the within act of incorporation was this day duly recorded in my office, in Society Book No. 8, Fo. 757.

NEW ORLEANS, June 22, 1872.
[SEAL.] (Signed)
C. BARCANTEL, Deputy.

I certify the above and foregoing to be a true copy of the original act extant in my Current Register.

In faith whereof, I grant these presents under my signature and the impress of my seal of office.

NEW ORLEANS, June 22, 1872.
ANDREW HERO, Jr.,
Je27 5t Notary Public.

The Child's Corner.

THE RAIN CONCERT.

Millions of tiny rain-drops
Are falling all around;
They're dancing on the house-tops,
They are hiding in the ground.

They are fairy-like musicians,
With anything for keys,
Beating time upon the windows,
Keeping time upon the trees.

A light and airy *treble*
They play upon the stream,
And the melody enchants us
Like the music of a dream.

The deeper *bass* is sounding
When they're dropping into caves,
With a *tenor* from the zephyrs,
And an *alto* from the waves.

Oh! 'tis a shower of music,
And Robin don't intrude.
If when the rain is weary
He drops an interlude.

It seems as if the warbling
Of the birds in all the bowers
Had been gathered into rain-drops,
And was coming down in showers.

The blossoms all are bathing
In the liquid melodies,
Breathing thanks in sweetest odors,
Looking up into the skies.

TO THINK ABOUT.

NURSERY JINGLES.

Love me—I love you—
Love me, my baby;
Sing it high, sing it low,
Sing it as it may be.

Mother's arms under you,
Her eyes above you;
Sing it high, sing it low;
Love me—I love you.

Baby cry,
Oh! fie,
At the physic in the cup;
Gulp it twice,
Gulp it thrice,
Baby, gulp it up.

Rossetti's "Sing-Song."

In the Lighthouse.

The lighthouse I am going to tell you about stood on a heap of rocks nearly a dozen miles from the nearest land. All around, about there were other rocks, sometimes just showing above the sea like porpoises, but oftener quite buried by the billows that boiled over them. In very fine weather the top of the lighthouse rocks was above water, and the keepers could ramble about in the little space round the foot of the lighthouse, taking care not to tumble off, just as if they had been walking on a table. They could fish then for the cod and haddock and lobsters that might sometimes be found in the cranny-creeks through which the fierce cross-currents generally rattled about loose big blocks of rock as you might rattle about mere marbles; or they could take a shot at a seal, a gull, a gannet, or a puffin. But for the most part, the wild waves roared over the foundation of the lighthouse, sending their spray in a curve over its lantern; sometimes surging up bodily scores of feet, and threatening to stave in its windows, in spite of the stout storm-shutters and the double glass. Weltering waters, flying foam, rain, hail, snow, seabirds, hurried along like scraps of white paper; a rare ship struggling hard in its distress to give as wide a berth as possible to the dreadful rocks, the shooting gleam and trembling glimmer of their warning light—these, sometimes for weeks together, were the only outside sights which the lighthouse-keepers beheld during the dark day and the darker howling night. They were as cut off from any other human creatures as if they had been planted on a burnt-out volcano in the moon.

When the two keepers, of whom I am about to write, first went to the lighthouse, they were very friendly together. By day they fished and shot, and cooked and ate, and drank and smoked, and scrubbed and scoured and burnished in perfect harmony. At night they cheerfully relieved each other in their turn-and-turn-about four-hours' watches. It was exceptionably fine weather. For a whole week a day did not dawn on which they could not see the distant land; they had a visit from a party of pleasure-takers; white sails flecked the unwontedly blue sea in unusual abundance. Every day at low tide the causeway leading to the landing-place could be seen, and the keepers could descend, backward like bears, the metal ladder, fastened to the solid granite basement of the lighthouse, which led from their "front door" to their "play ground." They were new to each other, and so each had a fresh listener to his old yarns, and fresh yarns to listen to. They did not feel imprisoned; and when worse weather came, so long as it was not bad enough to threaten to keep them on the rock beyond their time, they still continued friends. For out-at-sea lighthouses now-a-days four keepers are employed, who shift in turn, so that there are always three on the rock and one on the land; but at this lighthouse two men went on duty at the same time for a spell of six weeks. But seven weeks, eight weeks, passed, and Jackson and Graham were still confined to the rock. The winds howled ceaselessly, the wild waters roared on without a moment's lull, dashing against the lighthouse as if they were determined, though it was founded on a rock, and itself made of thousands of tons of rock cunningly cemented and clamped together with metal, to sweep it before them in ruin. Massive as it was, it sometimes seemed to give a little shiver, as if it feared secretly that its enemies might possibly prevail. Day in the lighthouse was almost drearier than the night, for at night the flashing star at the top of the tower cheered and warmed the blackness, but not a blink of sunlight could be seen throughout the whole of the gray, wild day, and yet the storm-shutters had always to be kept closed. The ninth, the tenth week passed, and Jackson and Graham were no longer friends. Each snapped when the other called him to take his watch at night. "You have waked me too soon," each said, and each would have liked to add: "I must slumber again." By day they snarled at each other when they were obliged to be together, and when they were not they sulked in different rooms; taking the trouble to climb up and down ever so many ladders, on the wrong side, so to speak, in order to get as far as possible out of each other's way. They had nearly a dozen floors between them to choose from, and when in sing bed-room and a cozy sitting-room were included among these, it certainly did seem very absurd that one man should go and growl to himself in the coal-cellar and the other in the oil-scented lantern—not only very absurd, but also very wicked. Still, something worse was to come. When fourteen weeks had gone by, and the lighthouse-keepers were still utterly cut off from the land, these two men, instead of doing their best to cheer themselves by doing their best to cheer each other, grew to hate the sight of each other's faces, the sound of each other's voices, even the very creak of each other's boots. Jackson wished that he could get rid of Graham, and Graham had the same wish about Jackson. It seems strange, doesn't it? but when people, who do not belong to one another, are *compelled* to keep one another's company exclusively day after day, they are almost sure, after a time, to begin to dislike one another, unless they put great command on themselves and try very hard to be cheerful and polite. Of course it is very sad, as well as very silly, that people should behave so, but so they *do* behave; and now you will understand how it was that Jackson and Graham felt toward each other as they did.

And even worse still came: The winds and waters still rushed, ever raving, past the lighthouse that defied them proudly in spite of its secret shiver. Nearly four months had gone by, and still the keepers had had no communication with the shore. Provisions were wasting away, and each kept a jealous eye on the other to see that he did not take more than his share. Dark thoughts began to flit through their minds. Each wished that he could get rid of the other *anyhow*, and each, knowing that he wished this, took secret precautions that *he* might not be got rid of anyhow. When both were awake, they watched each other furtively, but with a ceaseless, ferocious vigilance, out of the corners of their eyes. Each, before he went to sleep, barricaded himself in his bed. The weather showed no signs of abatement. "How long could things go on as they were going?" each of the silently savage men began to ask himself, and to excuse himself for the wicked answer he silently gave himself by saying silently that he was only thinking of doing to the other what the other was thinking of doing to him.

Though the two keepers had come to hate each other so, neither neglected his lighthouse duties. Jackson one day saw the ragged, straggling vanguard of a great army of mist galloping in from windward, and went out on the balcony to make sure that the fog-bell was not too rusty to do its duty. He was almost carried off his feet by the wind, and as he clung to the iron rails, some evil being whispered, and yet so as to be heard in the midst of all that rushing roar: "Call up Graham to help you, and then—you can swear the wind did it, and you'll have food enough left to last till you're relieved, and you'll be able to do your duty all the same, because if you rest all day you'll be able to watch all night." Jackson was struggling back to the doorway in obedience to this wicked whisper, when the wind dashed two blown-away land-birds at his feet. In another instant they would have been blown out to sea again, had not Jackson, though he *was* thinking of treacherously murdering his comrade, instinctively caught them in his hat. As he did so he noticed that one covered the other with its wings. They were little teachers. Jackson's heart gave a wince, as if it had been stabbed; and with the birds in his hand he went down to Graham, and confessed the evil thoughts that he had had, and Graham confessed the evil thoughts that *he* had had; and then the men clutched hands and vowed that, whatever might happen, each would be true to the other.

All day long the fog bell tolled, and all night long too, as the reconciled keepers sat together watching the flashing light which the dense mist blurred. But an hour or two after dawn the mist rolled away, and the sunshine sparkled brightly on the still swollen but subsiding waters. The wind had gone down, and before noon the little yawl with their "relief" had arrived. Before evening Jackson and Graham had landed, taking with them the little teachers. They took charge of them turn-and-turn about in their cottages, and—still continuing mates—carried them back to the lighthouse in joint charge when they returned to their home in the wild sea. The birds sang there as merrily as on shore, and the men blessed the little peacemakers.—*Good Words for the Young.*

HOUSEKEEPERS' DEPARTMENT.

SIMPLE AND SURE CURE FOR INFLAMMATORY RHEUMATISM.—Two ounces sulphur, one and a half ounce gumguiacum, two nutmegs, pulverized, sifted and put in twelve ounces sweet sirup. Take a teaspoonful every night before retiring to bed. Mix up well before taking. Should the above affect the bowels, take less. One-half mixed at a time might cure some persons.

TOMATO SOUP.—Take bones, or bits of meat left from any dish, and boil well to extract all nutriment, then strain; or if you have none on hand, take a rich stock, put in cabbage, carrots, parsnips, or any other vegetables you like; boil till well done, then add the tomatoes—a dozen fresh, or half a can of winter tomatoes; boil twenty minutes, then strain and serve hot.

REMEDY FOR CHILLS AND FEVER.—G. W., Macon, Georgia, writes the *Rural New Yorker* that he has cured cases of two or three years' standing with two doses, given on separate days, of (for an adult) one tablespoonful of mandrake or May apple (*Podophyllum peltatum*) root. He says: "Grind it in a coffee mill; clean the mill with corn-meal; it can be made into pills with a small amount of flour." Those afflicted should try this remedy.

The Farm and Garden.

Vines Over a Cottage.

One of the greatest improvements to a small cottage is the prevalence of vines clambering over it so as to almost entirely conceal its outline. For this purpose nothing can be better than the American ivy (*Ampelopsis*) and golden-vined honeysuckle (*Lonicera aurea reticulata*,) closely intertwined, so that during the autumn months the effect of the golden and crimson foliage is beautiful beyond description. Over the front of the house, especially if there should be a porch, the effect will be heightened by a ramp ant-growing clematis, either *C. Vitalba*, the European Travelers' Joy, or *C. Virginia*, our native Virgin's Bower. The abundance of pure, white, fragrant bloom on each of these, aided by a dense mass of foliage, is productive of good results.

The prairie roses, owing to their entire hardiness and free-flowering habits, are also worthy of due consideration as cottage runners; but there is an air of stiffness and primness about them which never harmonizes so well with their surroundings as do the vines before mentioned. When the cottagers of America are willing to receive a lesson in floriculture from the Paisley weavers of England, we may then date an era of progression which is sadly needed through our land to-day. The few hours spent during the evening or early in the morning on a bed of choice flowers will return compound interest in pleasure on a capital invested in labor; and my reputation for veracity will never be questioned when I state that, when men are once induced to feel an interest in plants, it increases with their years, so that rarely is it ever forsaken.—*Journal of Agriculture.*

Clean and Dry Stables.

A horse will endure severe cold weather without much inconvenience, so long as he is furnished with a dry stable. But require him to stand on a wet and foul floor, and his health will soon begin to fail. Horses often suffer from cold feet and legs. A great many stables have damp and wet floors. Few men who handle horses give proper attention to the feet and legs. Especially is this the case on farms. Much time is spent of a morning in rubbing, brushing and smoothing the hair on the sides and hips, but at no time are the feet examined and properly cared for. Now, be it known that the feet of a horse require more care than the body. They need ten times as much, for in one respect they are almost the entire horse. All the grooming that can be done won't avail anything if the horse is forced to stand where his feet will be filthy. In this case the feet will become disordered; and then the legs will get badly out of fix; and with bad feet and bad legs there is not much else of the horse fit for anything. Stable prisons generally are very severe on the feet and legs of horses; and unless these buildings can afford a dry room, where a horse can walk round, lie down, or roll over, they are not half so healthy or comfortable to the horse as the pasture, and should be avoided by all good hostlers in the country.—*Vermont Farmer and Recorder.*

Limerick and Belfast Hams.

These hams are cured in the following manner: They are cut fresh from the pig, with the hip bones left in them, and are placed on a flagged floor, and front of the second ham resting upon the shank of the first, and so on until all are placed; they are then sprinkled with strong pickle from a watering pot, and a small quantity of salt is shaken over them. Next day the hams are taken up, well rubbed with salt, and laid down as before, when saltpeter is shaken over them in quantities proportionate to their size; they are left so for two days, and then taken up and rubbed as before, when they are laid down again, according to the space they have to fill—from three to six hams in height, with layers of salt between. After six days the hams are reversed in the piles—that is, those that were packed on the top are put at the bottom. They then remain for six days longer in the pile, when they are considered cured. They are then taken up and washed, and hung up to dry in the air. When they are to be smoked they should be placed in a house made for that purpose, and smoked—in Belfast with wheaten straw and saw-dust, in Limerick with peat or turf.

CERTAIN CURE FOR FOUNDER.—As soon as you discover that the horse is foundered, take him to the nearest branch or stream of water and tie him standing in the water nearly up to his belly—his head being so high that he cannot drink. If the weather is warm, let him stand in the stream several hours; then take him out, rub his legs thoroughly to promote circulation, and again tie him in the water, if he is still lame. By repeating this process two or three times the horse will be effectively cured. If the weather is cold when the horse is foundered, the horse must not be allowed to stand in the water more than about twenty minutes at a time; he should be taken out and legs rubbed diligently till they become dry and warm, and the circulation of the blood made active, and this process must be repeated till the horse is cured, which will be generally within twenty-four hours. This remedy will cost nothing, can do no possible harm, and will, in every instance, cure if the disease has not been of too long standing. Don't be afraid to try it.—*Rural World.*

TO KEEP FLIES FROM HORSES.—One of the simplest means of keeping flies from annoying horses or cattle is to take a bunch of smart-weed, bruise it so as to make the juice exude, and rub the animal thoroughly with this bunch of bruised weed, especially upon his neck, legs and ears. Neither flies nor other insects will trouble him for at least twenty-four hours. If preferred, an infusion may be made by steeping the weed, and the liquid applied with a sponge.

MISCELLANEOUS.

ARE YOU GOING EAST OR NORTH?

Take the Iron Mountain, and Chicago and Alton Railroads,

THE ONLY ALL-RAIL ROUTE FROM all points South to

CHICAGO.

The only line running the Pullman Palace Cars from all points South to St. Louis and Chicago.

Passengers by this line arrive in Chicago *one hour in advance* of all competing lines, and avoid 25 miles of steamboat transfer, and the annoying changes of cars incident to other lines. For all points in the Northwest, St. Paul, Milwaukee, or all points in the Canadas, New York, Boston and all Eastern cities, this is the pleasantest and most direct route. Parties going East via this line can lay over in Chicago and visit the Burnt District, and resume their trip at their leisure. Fare as low as by all other routes. Tickets to be had at all ticket offices in the South.

W. R. ALLEN,
General Ticket and Passenger Agent, Iron Mountain Line, St. Louis.
JAMES CHARLTON,
General Ticket and Passenger Agent, Chicago and Alton Line, Chicago.
D. A. FREER,
my30 4m Southern Traveling Agent.

LOUISVILLE AND CINCINNATI SHORT-LINE R. R. connections are 5½ hours QUICKER to Eastern cities than any other Rail Line from Louisville, and 19 hours in advance of the River route. This is the only line making Baltimore in 26 hours, Philadelphia in 27 hours, Washington in 27 hours, New York in 30½ hours, Boston in 35 hours.

Southern Fast Line, daily, except Sunday	Leave. 7.50 A.M.	Arrive. 8.05 P.M.
Cincinnati Express, daily	3.55 P.M.	12.40 P.M.
Cincinnati Night Express, daily, except Saturday	10.40 P.M.	5.00 A.M.
Lexington Mail, daily; except Sunday	6.00 A.M.	6.35 P.M.
Lexington Express, daily, except Sunday	2.30 P.M.	10.30 A.M.
Frankfort Accommoda'n, daily, except Sunday	4.55 P.M.	8.15 A.M.
Shelbyville Accommod'n, daily, except Sunday	3.55 P.M.	10.30 A.M.

Sleeping car on 10 40 P. M. Round-trip tickets to Cincinnati and Covington at reduced rates. Ticket Offices—Depot, Third and Main streets, Galt House, Louisville Hotel and Willard Hotel. Telegrams to secure sleeping car berths to Eastern cities will be sent free.

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General Passenger and Ticket Agent.
J. E. GUNPERLING,
my16 3m Superintendent, Louisville, Ky.

Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent

H. DUDLEY COLEMAN,
No. 9 Union street,
mh21 6m New Orleans, La.

CRESCENT MUTUAL INSURANCE COMPANY.

TWENTY-THIRD ANNUAL STATEMENT.

NEW ORLEANS, May 18, 1872.

The Trustees, in conformity to the charter, submit the following statement of the affairs of the company on the thirtieth of April, 1872:

Fire premiums for the year	$194,069 44
Marine premiums for the year	61,350 64
River premiums for the year	183,299 36
Total	$438,718 44
Earned premiums, less reinsurance and return premiums	358,153 65
Net profits	79,823 81

The company has assets to the amount of $732,129.40.

The Board of Trustees resolved to pay interest at SIX PER CENT. CASH on all the outstanding CERTIFICATES OF SCRIP, to the legal holders thereof, on and after the second Monday in June next.

They have also declared a SCRIP DIVIDEND OF THIRTY-THREE AND ONE-THIRD PER CENT. on the earned premiums entitled to participate for the year ending April 30, 1872, for which certificates will be issued on and after the first Monday in August next, free of government tax.

THOMAS A. ADAMS, President.
HENRY V. OGDEN, Secretary.

TRUSTEES.

Samuel H. Kenaedy.	John Phelps.
C. T. Baddecke.	P. H. Foley.
A. G. Ober.	A. Thomson.
E. H. Summers.	B. Newgass.
P. N. Strong.	Victor Meyer.
Joseph Bowling.	E. J. Gay.

je20 6t S. B. Newman.

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NEW ILLUSTRATED FAMILY BIBLE.

The Cheapest and Best Bible published. LARGE PRINT, Beautiful Bindings, more than *two hundred* Engravings.

THE CHRISTIAN HARMONY,

a new and choice collection of Sacred Music, based on system of seven-shaped character notes. Any one can learn to read music, and sing in one-fourth the time required by the old methods. Address

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je27 6m Philadelphia, Penn'a.

OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board: $40 per month, $10 per week, and $2 per day. Apply to the subscriber by mail at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Donnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 tf

HARDWARE, STOVES, ETC.

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IMPORTERS AND DEALERS IN

Plantation and Builders' Hardware,

MARBLE, MARBLEIZED SLATE AND IRON MANTLES,

Grates, Hearths and Fire Bricks,

NO. 114 CAMP STREET, NEW ORLEANS.

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THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant Is Fully Guaranteed.

H. HALLER,
No. 49 Camp street, New Orleans,
Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER,

in the States of Louisiana, Texas and Mississippi. oc19 1y

G. W. W. GOODWYN,
No. 53 Gravier Street,
DEALER IN

Stoves and Tinware of All Kinds.

While he is prepared to furnish, at the lowest rates, Cooking and Heating Stoves of all the various styles and patterns sold in this market, he makes a specialty of the following, to wit:

Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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PURE LOUISIANA SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.

A. THOMSON & CO.,
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GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery. A. THOMSON & CO.,
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LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs. A. THOMSON & CO.,
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CHINA, CROCKERY AND GLASS,

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Country dealers supplied with ASSORTED CRATES or from SHELF upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

112 pieces best English Ware..... $15

Our Stone China Dinner and Tea Set, No. 2, contains

158 pieces..... $25

Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 pieces best French Ware..... $30

Our French China Dinner Set, No. 2, contains

166 pieces..... $45

Our French China Dinner Set, No. 3, contains

255 pieces..... $65

A large variety of the best SELF-SEALING FRUIT JARS always on hand.

Sole agents for the celebrated BLANCHARD CHURN. The best churn made.

The most complete stock of HOUSE-FURNISHING GOODS in the South.

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Six per cent. Interest on deposits.
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SCHOOLS AND COLLEGES.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA,

WILL BEGIN ITS TWENTY-THIRD ANNUAL Session

SEPTEMBER 10, 1872.

Than this no college ranks higher. The president, Rev. W. A. HARRIS, is aided by twenty teachers and officers. System of teaching thorough, and based upon the plan of the University of Virginia. English Science and Literature are taught by experienced graduates of our first universities and colleges. French is taught by a native master of the language; Music by six professors and teachers, among whom are two of the most distinguished vocal teachers of the South. Great attention paid to the special training of the voice.

This is one of the healthiest climates in the world. Its marked effect is the rapid promotion of the physical health and vigor of our pupils. Those who come here from the South, with feeble constitutions, chills and climatic diseases, are entirely restored.

Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

It is intended by over one hundred boarding pupils, from the States reaching from Maryland to Texas. jy18 6t

MEMPHIS CONFERENCE FEMALE INSTITUTE,

JACKSON, TENNESSEE.

REV. A. W. JONES, D. D., PRESIDENT.

THIS OLD AND POPULAR INSTITUTION is most favorably located at the junction of the Mobile and Ohio and Mississippi Central railroads, in the healthy, intelligent, refined and religious community of Jackson, and furnishes all the advantages of a first-class Female College. The best professors and teachers employed. The discipline mild, firm and parental. The course of study thorough and extensive. The library large and valuable. The chemical and philosophical apparatus ample and appropriate. The buildings and grounds well arranged, commodious and beautiful. The conveniences and accommodations in all departments complete, excellent and satisfactory. The attention to the health, manners and comfort of pupils constant and faithful. For more than seventeen years no young lady has died within the walls of the Institute, while the cases of severe sickness have been few.

Fall session begins on the FIRST MONDAY IN SEPTEMBER, and the opening address and concert on the following Tuesday evening. Spring session begins on the fourth Monday in January. Commencement day, the second Wednesday in June.

TUITION.

Collegiate department	$25 00
Music and use of piano	30 00
Latin and French, each	10 00
Board, washing, etc	90 00

Other charges moderate. Payments one-half in advance. For particulars address the president, or

jy11 4m PROF. A. B. JONES, A. M.

EMORY AND HENRY COLLEGE,

VIRGINIA.

THE FALL SESSION of this Institution begins on the FIFTEENTH OF AUGUST next. One Hundred and Fifteen Dollars will pay all the necessary expenses of a five-month session, including board, tuition, fuel, room-rent, washing and contingent fees. Payments are required in advance, except for board, which is $13 per month, and payable monthly in advance. If you will consult the Bishops of the Methodist Episcopal Church South, and her ministers generally, our annual and students, or the professors of the University of Virginia, who have authorized this reference, you will be assured that we are offering excellent opportunities for a thorough collegiate training, surrounded by healthful, moral, religious influences. If you desire a catalogue, or any additional information, address

E. E. WILEY, President,
je20 4m Emory P. O., Virginia.

GREEN FARM HIGH SCHOOL,

NEAR BIRMINGHAM, ALA.

REV. F. M. GRACE, PROPRIETOR.

THE FIRST SESSION of this School will begin on the FIRST MONDAY IN AUGUST, 1872, and will continue forty weeks, with a recess of one week at Christmas. The cost of board and tuition will be $20 per month, or $200 per annum. The course of study will embrace all branches usually taught in schools and colleges, and will be adapted to the end the student has in view.

The school is private property, but will be conducted in the interest of the Methodist Episcopal Church South.

The buildings and grounds are ample for a private boarding school, and are located in a most beautiful and healthful situation. Boys will be treated with paternal kindness, and the younger pupils will receive especial attention. On Saturday before the opening of the session the proprietor will meet his pupils at Birmingham with private conveyance to the school.

Correspondence is solicited, and circulars will be sent on application to the President at Birmingham, Alabama. For references he respectfully gives his former pupils in the Southern States. je13 2m

HOMER COLLEGE.

THE EXERCISES OF THE TWELFTH scholastic year of Homer College, begin on the first Tuesday in September, 1871. The term is divided into a short Fall Session and a long Spring Session, with a Christmas Vacation of two weeks.

FACULTY:

Rev. J. E. COBB, President and Professor of Mental, Moral and Commercial Science.
J. W. NICHOLSON, A. M., Professor of Pure and Mixed Mathematics.
A. C. CALHOUN, A. B., Professor of Languages.
E. M. CORRY, A. B., Tutor in Physical Science.

TERMS—IN ADVANCE:

Tuition for Fall Session	$16 and $20 00
Tuition for Spring Session	24 and $30 00
Incidental fee (per session)	1 50
Board (per month)	15 00

Students admitted at any time in classes already formed, and charged until the end of the session.

A course of study as full and thorough as that of any college in the land, an ample corps of instructors, a complete library and apparatus, recently purchased and adapted to the present demands of science and learning, the sure prospect of a permanent endowment, now in progress, an eminently healthful location, a surrounding community intelligent and refined, invite the patronage of the Southwest to Homer College.

For further particulars, address

REV. J. E. COBB,
President Homer College, La.
W. F. MORELAND,
se21 tf President Board of Trustees.

CENTENARY COLLEGE

OF LOUISIANA.

THE SESSION OF THIS COLLEGE WILL begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address,

PROF. A. R. HOLCOMBE,
se10 1y Jackson, La.

Scientific.

DREDGING off the mouth of the Rio Doce, in a depth of three thousand feet of water, Count Pourtales brought up a number of deep-water shells, including two beautiful species of *Pleurotoma*, identical with species found near Florida and the Barbadoes, and with them a new mollusk, allied to the fossil *Pecten paradoxus* of the lias of Germany. The living animal possesses the same distinct and prominent radiating ribs rising on the inner surface of the shallow valve, to which the fossil owes its specific name; and from this structural peculiarity both are regarded as belonging to a new genus of a distinct type.

About forty miles east of Cape Frio another fulfillment of the expectations of Prof. Agassiz was met with in a very curious crustaccan, which in general appearance closely resembles *Serolis*; with this marked difference, however, that the thoracic rings are much more numerous and the abdomen is much smaller. Its resemblance to the Trilobites is unmistakable and very striking. The head stands out from the thoracic regions like the buckler of Trilobites, together with a similar facial suture across the cheeks, and the presence of a hypostome of the mouth. The large reniform facetted eyes, recall those of *Calymene*; and were it not for the presence of antennæ which project from the lower side of the anterior margin of the buckler, in two unequal pairs, and ally the specimen to isopods, these resemblances would amount to an absolute identity of structure. For this new crustacean, which comes so closely to a recovery of the extinct Trilobites, and which combines so many of those characteristic structural features of other independent groups which he first distinguished under the name of "synthetic types," Prof. Agassiz proposes the name *Tymocaris Pierci*, in honor of Prof. Pierce, of the coast survey.

LOST RIVER, in Orange county, Indiana, is so named from the fact that it has no outlet, but disappears in the ground about seven miles from Lancaster. The well of the Louisville, New Albany and Chicago railroad at that place, which is forty feet in depth, having failed to supply any longer, it was determined to dig another well about one-fourth of a mile south of the present tank. Mr. John Zahn, master mechanic of bridge construction, and in charge of water-tanks, located the well by the superstitious forked peach stick, and proceeded to have it dug. At the depth of eighteen feet the men struck water, which came up through the gravel with such force that further digging had to be abandoned. Four pumps were placed in the well, and pumping has been going on for several days, so as to enable the masons to wall up the well, but so far the work has not been successful. It is believed that the rush of water is from the bed of Lost river, which disappears in the ground about seven miles from that point.

A GERMAN WRITER shows that a great variety of colors and dyes can be readily developed from common plants, mostly by obtaining a strong decoction of them. The blueberry, when boiled down, with an addition of a little alum and a solution of copperas, develops an excellent blue color. The same decoction treated with a solution of nutgalls gives a dark brown; while with alum, verdigris and sal-ammoniac, various shades of purple and red can be obtained. The juice of the elderberry treated with alum affords a good blue. The berries of the privet, when over-ripe and boiled in a solution of salt, yield a scarlet. The seeds of the common burning-bush, when treated with sal-ammoniac, produce a beautiful purple red; currant-juice, mixed with a solution of alum, gives a bright red; the bark, treated in the same way, affords a brown. Yellow can be obtained from the bark of the apple-tree, the box, the ash, the buckthorn, the poplar and the elm, when treated with alum. A bright green is furnished by the broom-corn.

SELF-REGISTERING EARTHQUAKE INDICATOR.—Erkmann has laid before the Natural History Society of Prussian Rhineland and Westphalia a plan of a self-registering apparatus for recording earthquakes, which, although somewhat complicated, is said to be not without its merits. The principal objects of this apparatus are, first, to record the exact hour and minute in which an earthquake has taken place at any given point; second, to determine the number and duration of the oscillations of the pendulum, and the relative force of the earthquake; third, from the difference of time at different stations, to determine the velocity of the propagation of the wave; fourth, to ascertain the duration of the earthquake, as also its beginning and ending, and whether acting by shocks in waves and radii; fifth, to indicate the shocks that without its agency would be inappreciable, and thus determine the absolute frequency of this phenomenon.

IT IS STATED that tobacco in any form may be used with great advantage against snakes of all kinds. By pouring a decoction of it in suspected places they are driven away, and this fact is known to both the natives of Hindostan and to those of North and South America. If it can be administered to them it is certain death.

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AIKEN & WATT,
Cotton Factors and Commission Merchants,
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O. P. HARRISON, New Orleans.
J. L. DUNNICA & CO.,
FLOUR, PRODUCE AND PROVISION
COMMISSION MERCHANTS,
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oc22 1y

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FURNITURE COMPANY,
Manufacturers and dealers in all kinds of
Furniture, Mattresses, Looking Glasses,
ETC., ETC.,
103 and 105 Camp street, cor. Poydras,
Moresque Building, New Orleans,
have the largest and best assortment of FURNITURE of any house in the city.
Please give us a call before purchasing elsewhere. my23 1y

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J. THOMSON & BROS.,

Manufacturers of
Carriages, Baronches, Baggies, Phaetons,
SPRING WAGONS, ETC.
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Bet. Common and Gravier, New Orleans, La.
Repairing done in all its branches. no3n 1y

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All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

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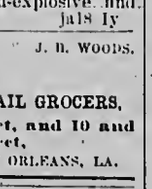
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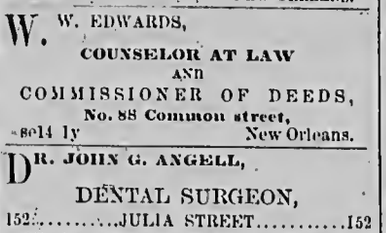
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THE BECKWITH SEWING MACHINE.
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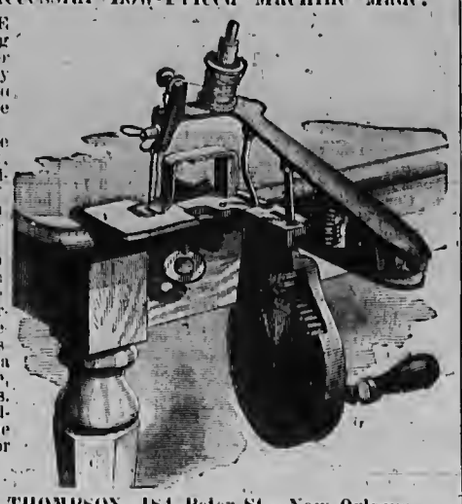
PRICE, $10, Including Hemmer, Guide, four Needles, Bottle of Oil and Can.
The First and Only Successful Low-Priced Machine Made.

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Its SIMPLICITY adapts it to all capacities. Every machine is *fully warranted for Two Years.*
Full directions for running the machine, hemming, tucking, hem-stitching, etc., accompany every machine.
Parties in the city wishing to purchase a machine can see one in operation at Mrs. Robertson's, dress maker, corner of Camp and Julia streets, up stairs, over the cigar store, and where they can leave their orders.
Single machines sent to any address, carefully boxed, with all the equipments, on receipt of $10. For full particulars send for circular.
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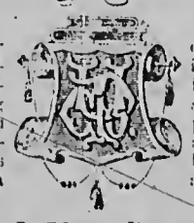
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has continued showery. The accounts from Mississippi of worms and excessivo rains nre assuming a much more serious character, and those from parts of Louisinna, northern Texas and Arkansas are also discouraging, while the reports from Alabama show disasters from tho floods in the tributaries of the Alabama which are almost without precedent. It is estimated there that the crop has heen cut off 40,000 bales by these calamities, and, whether this be oxaggerated or not, it is manifest that there must be a large falling off. From middle and southern Texas, on the contrary, wo hear of none but the most favorable reports. Worms havo appeared there also, hut the plant is so much ndvnnced, and its foliage so tough and matured, that they cause hut little uneasiness, and the prospects aro thnt the yield will be largely in excess of last yenr.

The river is 11 feet 6 inches below high water mark.

COTTON.—Tho following are the arrivals since the nineteenth instant:

Louisiana and Mississippi.....bales..	281
Mobile.....	71
Florida.....	2
Texas.....	11
Total.....	365

On Satnrday the only sale reported was 75 bales, taken for Liverpool, at —. On Monday 78 bales changed hnnds, including 75 to one buyer at 20½c. for striet good ordinary, nnd 20½c. for n trifling lot of low middling, for which, however, no order of nny magnitude could have been filled at less than 21c. On Tuesday 192 bales were taken by two buyers at 19c. for strict ordinary to good ordinary, 19½c. for good ordinary, and 20½@20¾c. for low middling. A high style of low middling, approximting if not fully striet, was offered at 21c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mohile, Florida and Texas,) are 953,014 bales, against 1,428,169 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,247,324 bales. In the exports from the United States to foreign countries, as compared with the snme date last year, there is an increase of 51,057 to Frnnce, nnd a decrease of 898,836 to Great Britain, and of 334,875 to other foreign ports.

We quote:

Good ordinary.....	19½ @ 20
Low middling.....	20½ @ 21

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	765	
Arrived previously.....1,056,148		
Waste and damaged cotton, samples, etc.....	14,939—1,065,472	
		1,090,795
Exported past three days.	3,187	
Exported previously.....1,078,983—1,082,170		
Stock on hand and on shipboard..		8,625

SUGAR.—On Tuesday the market was dull, and the sales from first hnnds were confined to 10 hhds. yellow clnrified nt 11c. for first and 10c. for second. There were also resales of nearly 100 hhds. on the basis of the foregoing prices. Of city refinery, yellow clarified is selling on orders nt 11¼@11½c., white 12¼@12½c., crushed and powdered 13@13¼c., cut loaf 14@14¼c. ₱ lb.

MOLASSES.—A few bbls. thin and inferior were received from plantation and sold at 15c. ₱ gallon. City refinery is jobbing at 30c. for inferior, 40c. for common, 50c. for fnir, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden sirup.

CORN—Has been in fair supply, with a moderate demand, at nbout previous prices. On Tuesday 4,500 sacks sold at 59c. for yellow mixed, 60c. for yellow and yellow mixed, and 70@71c. for white mixed, and 72c. for choice white.

OATS—Have been in good supply on the landing, with a fair demand at about previous prices. On Tuesday the sales embraced 4,500 sacks at 40c. for ordinary St. Louis, 40½@41c. for prime St. Louis, and 43c. for choice Galena.

BRAN—Has been in fair supply, and the demand being limited, prices ruled a little in favor of buyers. On Tuesday 1,000 sacks sold at $1.05@1.07½ ₱ 100 lbs.

PORK.—On Tuesday the market was quiet but firm. Mess was held at $13.25@$13.50 ₱ bbl., with offers of $13.12½ refused. 200 and 100 bbls. mess sold nt $13.25 ₱ bbl.

BACON.—On Tuesday the snpply was light and prices were higher. Shoulders were held at 7c., clear rib sides 9¼c., clenr sides 9½c. ₱ lb. The sales embraced 125 casks, in lots, at 9½c. for clear rib sides on the spot, 9⅜@9½c. for clear sides on the spot, and 9¼c. for clear sides to arrivc.

HAMS.—Choice sugar-cnred have continued scarce nnd in demnnd at full prices, and command 15@16c. ₱ lb. readily. There have been sales to the trade at these prices. On Saturday 100 tierces sold, in two lots to arrive, at 15c. ₱ lb. On Monday 55 tierces choice sold, to arrive, at 15¼@16c. ₱ lb.

LARD.—Keg lard is scarce and in demand, and higher, while tierce continues in moderate supply and fair demand for small lots.

BREAKFAST BACON.—The market is firm, with a fair supply, though there is not much demand. Western is quoted at 10¼@10½c. ₱ lb. Some 85 boxes were sold on Monday at these prices. Northern commands 11½c. ₱ lb.

BEEF.—The stock is light, with only a moderate local demand. Texas mess commands $11.50@$12, extra mess $12.50 ₱ hbl., and $9 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western is scarce, and selling at $15.50 @$16.

MONETARY.

Gold opened on Tuesday at 114⅛@114⅜, (against 114⅜ at New York,) and closed at 114¼@114½, (against 114⅝ at New York.)

The sales of silver embraced $4,000 in American half dollars on Saturday at 107½, and $3,500 on Monday at 108, and 500 Mexican dollars at 3 and 5 ₱ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivntors, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 00	14 50
Spades	7 00	16 00
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	80
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Brazlers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	10	18
Feathers, ₱ lb	80	90
Fish, ₱ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	4½	5½
Flour, ₱ bbl:		
Double extra	5 12½	5 62½
Superfine	4 75	5 00
Fine	4 50	4 75
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9½	10
Almonds, soft shell	17½	18½
Almonds, shelled	30	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	18	— —
Hay, ₱ ton:		
Prime	26 00	— —
Choice	27 00	28 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	6½	8
Sheet	7	8½
Boiler	7½	8½
Nail rods	— —	9
Castings, American	5½	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	33	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	4 50	— —
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	68	73
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ₱ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21¼
Pimento	12	12¼
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10½	11½
Havana, brown	10¼	11
Crushed	13	13½
Pulverized	13	13¼
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₱ box:		
Illock	— —	— —
In plates, I. X	18 25	18 50
In plates, I. C	16 00	16 25
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, July 23, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	10	@	13
Hogs, ₱ lb. gross	4½	@	6
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Camp Meeting.

There will be a camp meeting held at Carthage, Jackson district, Mississippi Conference, commencing on Thursday before and embracing the second Sabbath in September. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within ten or twelve miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend.

J. M. WEEMS, P. C.

Camden District Conference.

The Camden District Conference will be held at Georgiana, on the Mobile and Montgomery railroad, fifteen miles below Greenville, Alabama, August 21-25. Rev. M. E. Butt will preach the opening sermon on Wednesday night, August 21. The chairmen of committees are as follows: Denominational Education, S. A. Pilley and William Stott; Sunday Schools, M. E Butt and P. H. Saffold; Books and Periodicals, Nell Gillis and W. W. Drane; Missions, S. F. Pilley and W. G. Perry; Finance, T. M. Williams and F. C. Johnson; Parsonages, J. L. Skipper and Jere. S. Dudley; State of the Church, J. M. Scott and A. R. A. Purifoy; Temperance, D. J. Wright and J. M. Johnston. Let each of the above-named prepare a report for his committee. By resolution of the last District Conference, all preachers in charge are to have written reports, on separate slips of paper, for all the committees, on the first day of the session.

D. M. HUDSON, P. E.

Notice.

The delegates to the Seashore District Conference, which is to convene on Thursday, the first of August, at Moss Point, East Pascagoula circuit, will be furnished transportation on Wednesday and Thursday, from East Pascagoula station to Moss Point, free of charge.

U. B. PHILLIPS.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves, it is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Union Springs District Conference.

The District Conference for the Union Springs district, Alabama Conference, will be held in Troy, Alabama, July 31, and August 1-4, inclusive. The opening sermon will be preached on Wednesday night, July 31, by Rev. Elisha Phillips, of Fort Deposit, Alabama. A full attendance is earnestly requested, as ample accommodations will be made for all.

J. W. SHORES, P. E.

Eufaula District Conference.

The District Conference for Eufaula district, Alabama Conference, is to be held at Clayton, commencing August 8.

JAS. L. COTTEN, P. E.

Seashore District Conference.

The District Conference of the Seashore district, Mississippi Conference, will be held at Moss Point church, East Pascagoula circuit, August 1-4. Bishop J. C. Keener will preside. All the preachers on the district are expected to attend, and make full and exact reports. The local preachers and lay delegates are also expected.

C. F. GILLASPIE, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Natchez	July 13, 14
Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Hildale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Pontchitonla and Livingston	July 6, 7
Summit and Magnolia	20, 21
Holmesville	27, 28
Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Yazoo City sta. and Silver Creek mission	July 6, 7
Madison circuit, at Vernon	13, 14
Sharon ct., at Thornton chapel	20, 21
Yazoo circuit, at Tranquil	27, 28
Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brandywine, at Sarepta	July 6, 7
Scotland, at Sweet Water	13, 14
Pleasant Valley, at Pleasant Valley	20, 21
Burtenton, at Zion	27, 28
Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Sp'gs mission	Sept. 7, 8

The District Meeting will be held September 5, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E. Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

East Feliciana, at Oak Grove	July 13, 14
East Baton Rouge, at Black Water	20, 21
Jackson	27, 28
Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Hond's camp ground	31, Sept. 1

The District Conference for the Woodville district of the Mississippi Annual Conference will begin on the twenty-fifth of July, at half-past seven o'clock P. M., in the town of Jackson, Louisiana. Opening sermon by President Andrews. Brethren on their arrival will call at the Methodist church. Full written reports will be expected from the pastors, as the Discipline directs.

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Brandon circuit, at Shiloh	July 6, 7
Hillsboro circuit, at Good Hope	13, 14
Forest circuit, at Carr's church	20, 21
Philadelphia ct., at Philadelphia	27, 28
Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Italeigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

Wayne circuit, at Scott's chapel	July 6, 7
Shubuta circuit, at Quitman	13, 14
Enterprise circuit, at Concord	20, 21
Enterprise station	27, 28
Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

SEASHORE DISTRICT.—THIRD ROUND.

Pearlington ct., at Pearlington	July 6, 7
White Plains ct., at Little Biloxi	13, 14
Ocean Springs ct., at Handsboro	20, 21
West Pascagoula circuit, at Mt. Pleasant	27, 28
East Pascagoula circuit, at Moss Point	Aug. 3, 4
Greene mission	10, 11

Our District Conference will be held at Moss Point, commencing on Thursday, the first day of August.

C. F. GILLASPIE, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Greene, at Palmetto	July 6, 7
Demopolis	20, 21
Forkland, at Watson's chapel	27, 28
Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

St. Francis street	July 6, 7
Citronelle	13, 14
St. Stephen's, at Simms' chapel	20, 21
Eastern Shore	27, 28
Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

Uniontown station	July 6, 7
Choctaw Corner circuit, at Choctaw Corner	13, 14
Peachtree circuit	20, 21
Selma station	27, 28
East Selma station	Aug. 3, 4
Reubert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

Winona, at Winona	July 6, 7
Greenwood and McNutt	13, 14
Valden, at Midway	20, 21
Durant, at Spring Hill	27, 28
Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Bethel, Attala county, Mississippi, beginning on Friday, August 2, embracing the first Sunday in August.

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 16, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 23, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining—that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, nothing doubting, and the Master will be there.

The new Methodist church in Kosciusko will be dedicated on Sunday, July 14.

W. P. BANTON, P. E.

LOUISIANA CONFERENCE.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Oak Ridge and Prairie Mer Rouge, at Oak Ridge	July 13, 14
Waterproof, at Tensas chapel	Aug. 3, 4
Wesley and Jordan, at Jordan	10, 11
Lake Providence, at Ilawarra	17, 18
Bastrop, at Island DeSalrd	24, 25
Floyd and Delhi, at Midway	31, Sept. 1
Oak Grove, at Oak Grove	7, 8
Lind Grove, at Lind Grove	14, 15
Shelly Island, at Bonff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—THIRD ROUND.

Franklin (protracted meeting)	July 24-31
New Iberia	Aug. 3, 4
Bayou Bonff	10, 11
Plaquemine Brulee	24, 25
Coulee Croclie	31, Sept. 1
Abbeville	Sept. 7, 8

I hope to spend at least five days at each quarterly meeting.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Carondelet street	July 7
Cadiz street, Louisiana avenue and Carrollton	14, 15
Quarterly Conference at Louisiana avenue, Monday night	22
Algiers and Thibodaux—preaching at Houma	28
Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	16
Plaquemine	Sept. 1
Morgan street	15
Baton Rouge	28, 29

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Minden circuit, at Pine Grove	July 13, 14
North Bossier, at Red River	20, 21
South Bossier, at Cotton Valley	27, 28
Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Athens	17, 18
Bistineau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

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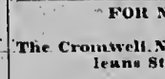

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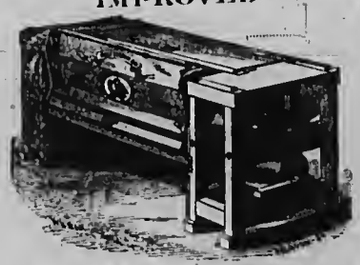

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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NEWS OF THE WEEK.

DOMESTIC.

Washington, July 24.—The Marquis de Noailles was to-day introduced to the President by the Secretary of State, and delivered his credentials as minister plenipotentiary of the French Republic.

New York, July 25.—About eight o'clock last night a fire broke out in the carpenter shops of the Erie Railroad Company, near the shore end of the long dock, in Jersey City, of which the shops formed the eastern end. Some workmen state that the fire was occasioned by fires left unbanked in the blacksmith shop when the men left at six o'clock. Another account says a barrel of oil exploded—cause unknown. Still another account locates the commencement in the carpenter shop, where evidences were first discovered. Over five hundred workmen are thrown out of employment. The machinery amounts to $177,000, the locomotives to $345,000, the buildings to $80,000. The conflagration was witnessed by probably thirty thousand people. All the books and papers in the shops were destroyed.

The loss of the Erie buildings in Jersey City last night, by the latest estimate, is placed at $800,000, fully covered by insurance in thirty different companies.

San Francisco, July 29.—Advices from Japan say that the Mikado avoided a difficulty about the presentation of foreign ministers by consenting to both parties standing during reception, which satisfies the English minister. The first party so presented was Admiral Jenkins, of the United States navy.

Disaffection and threatened revolt is reported among the Chinese troops at Foo Chow.

The crews of two Lechn vessels that were wrecked on the coast of Formosa were massacred by the natives.

New York, July 30.—A heavy fire is raging at Hunter's Point. Over seven vessels have been destroyed by the flames, and tugs are engaged in towing others away. The conflagration has caused a panic among the people at Hunter's Point. The Standard Oil Works were entirely consumed by three o'clock.

Washington, July 30.—Mr. Sumner has written to a number of citizens who addressed him. Mr. Sumner declares for Greeley.

Selma, July 30.—The army and boll worms have appeared in large numbers, and are doing much damage to the black lands west of Selma. The crop will be short.

Jefferson, Tex., July 30.—A fire broke out, at three o'clock this morning, in the upper part of Freeman's Hall, totally destroying the building and the two entire blocks bounded by Market, Vale and Austin streets and the bayou. Some twenty business houses were destroyed, including the St. Charles Hotel. The total lose is estimated at $150,000. Supposed incendiarism.

FOREIGN.

Matamoras, July 24.—General Rocha telegraphed from Monterey, this afternoon, that President Juarez had died on the night of the eighteenth instant, from an attack of apoplexy, which had seized him at five o'clock P. M. of that day, and directed that the flags of the government should be placed at half-mast. The news was received by all classes with astonishment, and was not credited until it was confirmed by a second dispatch from General Rocha.

The presidency of the republic will devolve upon Lerdo de Tejada, the chief justice of the Supreme Court, until Congress shall order an election to fill the vacancy. Tejada, until recently, was secretary of foreign affairs in President Juarez's cabinet, but lately has been in opposition to the government, and regarded as sympathizing with the revolutionists, although remaining in the City of Mexico and taking no active part with the insurgents.

St. Petersburg, July 24.—The cholera is abating in virulence. The deaths the past week are as follows: St. Petersburg, one hundred and twenty-six; Moscow, thirty-two; Odessa, eighty-four.

London, July 27.—Mademoiselle Christine Nilsson was married at Westminster Abbey to-day to M. Ronseand, of Paris. The nuptials were witnessed by an immense assemblage of people, including many of the aristocracy and well-known artists.

Matamoras, July 29.—A special dispatch of the twenty-eighth says: An official communication was received here to-day, via Tamplco, from the minister of war, Metfia confirming the report of the death of President Juarez, on the eighth instant, of heart disease. Lerdo de Tejada was immediately inaugurated.

Brussels, July 29.—The *Independence Belge* states that the awards of the Geneva Tribunal of Arbitrators, in cases of the privateers Florida and Alabama, will together amount to £1,500,000.

Madrid, July 29.—The statement that the government intends selling the property which it has seized, belonging to persons engaged in the Cuban insurrection, is to-day denied.

Another band of Carlist insurgents has been defeated, with the loss of eight killed and thirty wounded.

Rome, July 29.—The Pope will shortly issue an encyclical, declaring the Society of Armenian Catholics to be separated from the Church of Rome, and placing them under the ban of major excommunication.

MR. GLADSTONE.

Dr. Cuyler, in the New York *Observer*, gives us a sketch of the British premier as he appeared at home!

On Tuesday morning I spent a most interesting and delightful half hour with the Hon. Mr. Gladstone, at his residence in Carlton House Terrace. The premier lives very handsomely in a stately old mansion, well adorned with paintings and sculpture. He receives his guests with much of the affable dignity of Daniel Webster. I wish that I dare to report the noble utterances of the great statesman during his conversation on the unhappy controversy now raging between the two nations. It was not only the utterance of a true statesman, but of a true Christian. I have had the good fortune to converse freely with some of the most eminent men of Britain and America; but no one of them ever so impressed me by his simple grandeur of bearing, of speech and of pure moral purpose as did William E. Gladstone. He has a warm heart withal, and large, loving sympathies with the poorest and lowliest.

Some time ago a poor street-sweeper, while sick, told his minister that he had been "visited by Mr. Gladstone!" "*What* Gladstone?" inquired the rector. "Why," replied the sick man, "the *only* Mr. Gladstone. I used to sweep his crossin'; and one day he missed me, and he hears that I am sick, and so he comes and sees me and prays with me." With *such* a man we can safely trust any negotiations on any great question of moral right.

This morning I had the honor of breakfasting with the premier; the other guests being the venerable Dean Ramsay, of Edinburg, and the Rev. Newman Hall, and Prof. Talbot, of Oxford. The impression produced in my first impression was deepened when I saw the great statesman in the familiar freedom of his own happy home. He unbent into the most lively playfulness, and a cozier chat I never enjoyed around a breakfast table. After breakfast came in the official dispatches from Geneva. The premier read them and said to me: "Everything looks well. I do not see what can possibly hinder the happy settlement of all our difficulties."

Mrs. Gladstone is not only a lady of most genial and attractive manners, but is thoroughly devoted to labors of love among the poor. Her "pet" institution of charity is a hospital for convalescents near Woodford. This she visits every week. She often goes to see the poorest sufferers in the old "city" end of London, sometimes leaving fresh flowers, as well as material aid, in the room of suffering. From no woman in England have I heard more noble utterances of devout and tender Bible religion than from the wife of the British premier. They have a large family, one of the sons being an Episcopal clergyman. As I left the mansion, this morning, I met the Duke of Argyll in the hall, paying his usual morning visit to the head of the government. The real ruler of England is not in Windsor Palace. He is in Carlton House Terrace; and God grant that he *may long be there!*

The poor woman who complained that her photograph was very homely, was told to come again with a handsome face.

The Iowa House of Representatives has passed a bill totally abolishing the death penalty, by the vote of 66 yeas to 22 nays.

MOUNT STERLING HIGH SCHOOL.

Mr. Editor: Let us speak of what we are proud—our school. The commencement sermon was preached on Sunday, the twenty-third ultimo, by Rev. Mr. Kirvin, of Marengo. Seldom has it been our pleasure to listen to a better sermon. His subject was "Wisdom," and he handled it as one who had "studied to show himself approved a workman, rightly dividing the word of truth." As a minister he is up with the spirit of the times and the progress of the age, and wields a heavy sword in defense of truth and piety.

The examination of pupils continued Monday and Tuesday. We have attended many similar exercises, conducted on various plans, but never one more fair—one that gave greater satisfaction to the public and to patrons; one that did more honor to teachers and more credit to pupils. It was an eminent success—a success that places this school among the very first of our Southern high schools.

On Tuesday evening, at half-past seven o'clock, the largest and most fashionable audience that we have ever seen in Choctaw met in the Methodist church of the village. The hum and bustle of the large crowd was finally stilled by the introduction of the first speaker of the evening, Mr. —— Taylor, late of Mobile, who addressed the audience in an eloquent style on the "Philosophy of Labor."

Happy was he in the choice of his subject, happy in its treatment, and proud he should be of the applause and compliments won from his appreciative listeners.

The second speaker was Prof. S. S. Mellen, the principal of the school, whose high character as a speaker secured him profound attention under the most unfavorable auspices. His theme was "The Teacher." In this field he was perfectly at home, and well and beautifully did his discourse demonstrate the fact. He took its dimensions with the hand of a master, and in his strides after truth he exposed with the boldness of sincerity the vice and ignorance too often found in this arena, but held out in eloquent periods the virtue and merit of the true teacher.

Wednesday was the great day. The young ladies read compositions, and the boys and young gentlemen delivered extracts and original speeches. The compositions, so far as we could hear, were good in matter and correctly read; the extracts well spoken, and the original speeches in good taste and handsomely delivered.

At the close of this exhibition the chairman of the examining committee read their report, in which they passed the highest encomiums on the school and faculty, and commended it to the patronage of the public.

Captain S. T. Prince was then introduced, and although the audience had been seated four hours, they seemed chained in fixed attention during his address on the two words—Time and Duty. Captain Prince is a young gentleman of brilliant parts and of unusual promise—a rising pet of the people of Choctaw, one of whom we are justly proud. His address on this occasion was pregnant with the soundest advice to his young countrymen, and although highly practical in its application, it was draped in the richest garlands of polished rhetoric, heightened in eloquence by the commanding person and graceful bearing of the orator.

All these exercises were appropriately interspersed with delightful music, under the direction of that highly gifted and most accomplished lady, Mrs. V. M. West, whose services and exquisite taste, on this occasion, will ever be remembered by a grateful community.

A sumptuous dinner was then spread for the vast crowd, of which all partook with a hearty good relish.

Dinner being over, Captain Woodie Stone, in command of the steamer Virginia, invited the young people to repair to Tuscahoma and participate in an excursion up the river to Tompkinsville. This festivity was managed only as Captains Woodie and Frank can manage such entertainments. They are always doing something to make themselves more and more beloved by the people along the Bigbee and Warrior. Long may their crafts plow our Southern waters, and our river friends extend to them that patronage that their genial manners and kind hearts entitle them to.

The Mount Sterling High School is located at Mount Sterling, a beautiful and healthful village in Choctaw county, Alabama, four miles from Tuscahoma Bluff, on the Bigbee river. It was taught this year by Prof. S. S. Mellen, assisted by Mr. V. M. West. Prof. Mellen is too well known to need any introduction at our hands. A thorough scholar, with an experience of thirty years, and the testimony of the faculties of nearly every college in the South as to the standing of his applicants, is a higher commendation than anything we might say.

We are sorry to say that Mr. West has found it necessary to remove to Mississippi. He is a scholar and a Christian gentleman, deserving the confidence and patronage of any community. He and his accomplished lady carry with them the love and best wishes of this community. Prof. Mellen has secured the services of Mr. Moody for the next scholastic year—a young gentleman whose attainments and character will do honor to any faculty with which he may be associated. Yours truly, A.

Mount Sterling, Ala., July 1, 1872.

SHARON FEMALE COLLEGE.

Mr. Editor: The subject of female education ought to attract, and is attracting, the attention of the country generally, and ought universally, as *all* are interested in it.

This old college, since 1836, has been sending out its pupils, instructed by the thousands, to bless and elevate society. They are to be found in nearly every State in the South, and in the Northwestern and Northern States. Her graduates have been successful as teachers. May her halls long be the gathering place for the daughters of this land, and may they go forth from them instructed, learned, moral and religious, to be blessings to the world and church.

The examinations and commencement exercises at the close of the last session, July 16, 17 and 18, gave evidence of the diligence, application, energy and faithfulness of teachers and pupils. Rev. J. M. Pugh, the president, is an earnest and persevering and successful educator. He deserves success, and his untiring application will secure success. The examination in the usual English branches was thorough and satisfactory, especially the senior class in the higher mathematics. That class of young ladies will make an impression on the circles where they may move and live. Three young ladies graduated and received the degree of mistress of English literature, viz.: Misses Mattie E. Holliday, Mary J. O'Leary, Emma M. Wiggins. The examinations passed by these young ladies gave evidence of thoroughness on their part. Their essays on commencement day were rich, and called forth the admiration and praise of the crowd—not by vociferous noise, but the smiling face, beaming eye, and words of praise—afterward. The literary address of the Rev. J. J. Smylie was appropriate, and pleased every one. Loud calls for its publication were made, but he declines.

This community is moral, and the large majority of old and young here are members of the church; only three or four persons are not connected with the Sunday school. It is one of the most healthy localities in the State. It costs less to educate a young lady here than in any school in the State, and as thorough scholars are made here as can be made of the material anywhere. Patronage ought to flow to this school.

The commencement exercises gave universal satisfaction, and sent all home in a fine good humor. Those from a distance said they had not witnessed one so grand and impressive anywhere before.

One Present.

Mr. Henry Bergh, president of the New York city Society for the Prevention of Cruelty to Animals, has protested against muzzling dogs during the summer, however great the heat may be. He says that the muzzle is a cruel instrument at such times, for dogs can only perspire through the open mouth. It is a relic of an old superstition that hydrophobia is caused by the heat, whereas careful observation by the veterinary surgeons of France, and other competent authorities, proves that canine madness is most prevalent not in the hottest but in the wettest seasons, and the summer months are just the period of the year when it is least common. From the records kept at the famous veterinary school of Alfort, near Paris, it appears that twice or three times as many cases occur in April, November and December as in June, July and August.

FROM THE WORK.

Castor Circuit, Louisiana Conference.

Mr. Editor: The good Lord is again visiting this part of the work with revival seasons. At all the appointments the church has been greatly blessed. Our second quarterly meeting has just closed, and was a time of power. Bro. Scott, presiding elder, was at his post, and long, long will the people of Pine Grove remember this his first visit among them. On the Louisville circuit, which was added to Castor at the last Conference, we have built a new, neat and well-arranged house of worship, and I think that Louisville, so long a terror to itinerants, will soon take her place alongside the first circuits in the Conference. The local preachers are rendering us great assistance. We have received into the church, to date, thirty-one, and we have just commenced a series of meetings with the most encouraging prospect.

J. W. Hearn.

Brookline, July 10, 1872.

Kosciusko, Mississippi.

Mr. Editor: Kosciusko has now the most beautiful church in Mississippi, so far as I know. We dedicated it yesterday, in the presence of a great multitude of deeply-interested friends. This beautiful house has been built this year, at a cost of $3,400, *and paid for by the good people of Kosciusko and vicinity.* Not a dollar collected abroad; not a cent raised on strawberry suppers, fairs, sociables, raffles or otherwise. It was built by the building committee, greatly aided and stimulated by the pastor, Rev. A. P. Sage, whose taste, tact, industry and skill are equal to any church building enterprise, if he only had Bro. John C. Lucas to carry out his plans. When we reached here on Saturday we found a debt of $1,500 to be provided for before the church could be dedicated on Sunday. That was a dark cloud, but it had its silver lining: Bishop Keener was expected hourly. We knew his herculean powers in such trials, and felt quiet, till a dispatch came informing me he could not come. I felt a chill at my heart; the clouds thickened, the rain came, and I felt gloomy. The Sabbath came, and though there was a sad disappointment—no Bishop—clouds threatening, the people filled the beautiful temple. We preached as best we could for a Bishop. We then made a statement of the case. We wanted $1,500, and proposed to take up $500 of that in $100 subscriptions. The building committee took several shares at once, and in a few minutes' $600 were raised on the hundred-dollar proposition. We then fell to $50 and to $25, then to $10 and $5, until we had more than we called for, and omitted the hat collection, that would have increased our receipts a few hundred more. On the twenty-five dollar call nearly all the young gentlemen contributed. It was the heartiest and best collection I ever witnessed. Our Presbyterian brethren, in addition to giving us the use of their house while ours was building, contributed freely, one brother giving $150.

For the benefit of others, let me tell how this beautiful church was built. The builder, Bro. J. C. Lucas, was backed up by a good committee, who resolved to have a good church, and, if need be, divide the expense of building among themselves. That is right—if men want a house for the Lord, let them resolve to have it. They felt assured, if they built such a church as the good sense and taste of the community approved, this good people would divide the burden with them. So they completed the work in the best style of the builder's art, fenced in with a neat oak fence dressed for the painter's brush, which will be applied at once. In the meantime the community have not been annoyed by suppers, fairs, raffles, etc.—no begging allowed under any pretext. When the building was completed every one saw it was just what was wanted, and when asked to pay the expense of building, you see the committee were not mistaken in the generosity of the community. They not only cheerfully paid the $1,500 due, but say that if any more is needed to add any finishing touches to fence, yard, etc., to call and get it. God bless this people. When the railroad reaches this point, which it is expected to do in 1873, Kosciusko, with its health, good society, churches and schools, will be one of the choice spots of Mississippi.

W. P. Barton.

Kosciusko, July 15, 1872.

The new bridge across Lake Champlain measures one thousand eight hundred feet in length—one-third of a mile.

CAMP MEETINGS.

Mr. Editor: The committee appointed by the Jackson (Mississippi Conference) District Conference, to consider the propriety of having and locating a district camp ground, met in Canton, Mississippi, on the nineteenth of July, 1872.

From the lights before them, owing to the territorial extent and peculiar shape, and other circumstances connected with the district, they did not deem it advisable to attempt to locate a district camp ground, but recommended that at least three camp grounds be located for what seemed to be the three divisions of the district, viz.: One at a spring north of the Stokes place, in Madison county; one at a spring north of the Pond, on the Benton and Yazoo City road, in Yazoo county; and one near Bolton, in Hinds county. The first would serve for the gatherings of preachers and people from Camden, Thomastown, Carthage, Sulphur Springs and Sharon circuits, and Canton station; the second for Yazoo circuit, Yazoo mission, Mount Olivet circuit, Yazoo City station, and Silver Creek mission; and the third for Brownsville, Raymond and Madison circuits, Jackson station and Canton station, if they may so desire.

The chairman of the committee was requested to publish these items in the New Orleans Christian Advocate.

H. H. Montgomery,
Chairman of Committee.

Camp Meeting, Crystal Springs, Miss.

Mr. Editor: Please announce that a meeting will be held at the new camp ground established in Copiah county, within three-fourths of a mile of Crystal Springs, beginning September 12.

Ample accommodations will be made for the members of the District Conference and visiting ministers, and others.

There will be a public boarding tent on the ground, furnishing the best meals and lodging at moderate charges. Besides, ample space will be left for those who desire to come in their own wagons, at their own charges.

Please accept a special invitation for yourself and the publisher of the Advocate, Bro. Harp, to be present and take part with us in our contemplated feast of tabernacles.

The time of holding the Crystal Springs quarterly meeting has been changed to September 14 and 15, to coincide with the time of the district meeting.

W. E. M. Linfield.

Rev. Messrs. Carson and Whisner.—We have been requested by our worthy and honored brethren, says the Baltimore *Episcopal Methodist*, to publish the following card, which will explain itself:

"We, the undersigned, members of the Committee of Investigation in the case of Dr. Huston, in view of the confusion in the mind of the church and public, produced by conflicting statements in the newspapers in regard to the verdict of the committee, and because our signatures to the verdict seem to be the cause of this conflict, deem it due to truth to make the following explanation:

There *was* a division of the committee upon some of the accusations, in which *we* were in the *minority*, and we signed the verdict of acquittal as the statement of a *fact*, that 'the charge is not sustained, as *no one* of the *specifications* has been sustained' by a *majority* vote of the committee.

Thos. E. Carson.
P. H. Whisner."

NO CAMP MEETING.

For good reasons there will *be no camp meeting* at Black Hawk, Mississippi. But the District Conference for Yazoo district will meet at Black Hawk, as formerly announced. Brethren, be prompt.

W. P. Barton, P. E.
K. A. Jones, P. C.

July 23, 1872.

Carthage Circuit, Jackson District, Mississippi Conference.

Mr. Editor: Unforeseen obstacles, and such as lie beyond the control of myself and those interested, have recently appeared, which make it impossible for us to hold our camp meeting. Yours truly, etc.,

J. M. Weems.

Carthage, Miss., July 28, 1872.

The Golden Key.—Begin every day with prayer. It is the golden key that unlocks heaven to pour down blessings on you.

End every day with prayer. It is the same golden key that locks you up under heaven's protection.

The Christian Advocate.

THURSDAY, AUGUST 1, 1872.

NO NIGHT THERE.

No night shall be in heaven—no gathering gloom
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

No night shall be in heaven—no dreadful hour
Of mental darkness, of the tempter's power;
Across these skies no ominous clouds shall roll,
To dim the sunlight of the happy soul.

No night shall be in heaven—no cause to weep;
These eyes no more their mournful vigils keep;
Their fountains dried, their tears *all* wiped away,
They'll gaze undazzled on eternal day.

No night shall be in heaven—no sorrows reign,
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there,
No weary days, no winter of despair.

No night shall be in heaven—but endless noon;
No fast-declining sun, nor waning moon;
But breezes ever *fresh* with love and truth
Shall brace the frame with an immortal youth.

No night shall be in heaven—no parting there
From "darlings" whom our hearts hold dear;
In that happy home "pleasures banish pain,
And death hath no more power to reign."

No night shall be in heaven—but night is here:
The night of sorrow and the night of fear;
We mourn the ills that now our steps attend,
And shrink from others that may yet impend.

No night shall be in heaven—O had I faith
To rest in what the faithful witness saith,
That faith should make these hideous phantoms flee,
And leave no night *henceforth on earth to me!*

For the Advocate.

SPIRITUAL DEATH.

Mr. Editor: In order to get at the merits of the subject, we will take the sentence from Ezekiel xviii, 4: "The soul that sinneth, it shall die." These were the words of the Prophet Ezekiel when addressing himself to the house of Israel. We regard it as the word of God, divinely spoken through his prophet. The grand idea with him seems to be to persuade the children of Israel to turn from their wickedness back again to the service of God. He speaks to them a prophecy yet to be fulfilled. The occurrences of every day taught them that they must die, which was only a verification of the mandate that long before had emanated from God. But he also endeavors to impress upon them that the death of the body was not all the death there was to die, and hence he tells them that the soul shall die; that there was a dark, mysterious, unrevealed future yet to be opened and awaiting the soul, and that sin inevitably would be the death of that soul.

Then, again, in Hebrews ix, 27 we have: "And as it is appointed unto men once to die, but after death the judgment." This seems to me to mean that the body of man, which was made of the dust of the ground, and which is subject to decay, is to die. This body is the tenement or house of clay in which lies concealed or imbedded what we understand by the soul. The one was created from the dust of the ground, the other was the breath of God.

Philosophy for long ages sought to give materiality to the soul of man, and, writing up their determination in regard to its existence, gave it a residence in the head; its special seat beneath the base of the brain, resting upon the sphenoid bone. But anatomy, in all its dissection, has never been able to find but two kinds of matter in the head different from other portions of the human system, and even then its appendages ramify through the entire system, according to the demand for the same; and yet no vestige of a soul. If left entirely to anatomy the soul of man would never have been discovered, or determined an existence. But physiology, enlightened by divine inspiration or holy writ, has revealed a new existence and offered to man a new destiny. Upon the tombs of the ancients was written, "Death is an eternal sleep;" but engraved upon the tombstones of moderns we find, "We rest in hope."

The Bible has revealed to us the fact that there is a living, vital principle that does not become extinct at the death of the body; neither does it roam through boundless space—no spot on which to rest—nor does it habilitate itself with the body of the brute, and still live on, roaming the vast expanse, eating the grass, and wet with the dew of heaven, as was Nebuchadnezzar, but which returns to the God who gave it. From this living principle emanates thought, will, judgment, etc., the attributes of the mind, which are only the channels of communication, while the mind itself has been aptly termed "the window of the soul."

But death—what is it? It is sometimes of great comfort to contemplate the end of all material existence. We look out upon the genial spring, when every breath of air bears new life to all created nature; and while we hear the joyous note of the little songster as he welcomes the first rays of the rising sun; the little daisies just bursting into bloom, giving back a sweet fragrance as a note of praise and thanks to the Creator; the world around you breathing through its gorgeous vitality notes of praise—it is then the soul of man would catch the inspiration of nature, and in silent reverence praise his God. But this smile of nature cannot last, and before the summer is past, the leaves that have played and laughed and frolicked in every breeze, whether a calm or a terrible storm, have heard the still small voice, and are preparing for decay. The hidden and mysterious vitality of nature declines slowly from the high noon of existence, and one by one the little leaves are robed in gorgeous splendor and brilliant hues, that tell only of departing glories. The sighing breezes and the melancholy murmur of the falling leaf only tell of the cold grave of winter just beyond. The falling leaf in nature tells us that the hour is coming when we shall hear the still small voice, and must obey its summons. We tread the leaves beneath our feet, just as future generations will walk in our silent dust, and man of to-day will be but the atom of to-morrow. Such is death, physical death, the end of that which was in material essence.

This, however, is not the end of man, for he is composed of two material personages, wrapt in unity—the one mortal, the other immortal. He is not the product of chance, for chance knows no law, and has not the power of creation, and all around and about him manifest that all things were made by an unerring Hand and governed by unchanging laws. But the Bible tells us that God made man of the dust of the ground and breathed into him the breath of life, and he became a living soul. Here we see that the body of man—that mortal part—was first made, and when made it was devoid of life. It was but a mass of earth molded with the impress of God upon it. But there was no light that as yet had broken through the inception of time which could penetrate his mortal vision, until God breathed upon him the breath of life. And we might here pause, and, as we wonder in thought over this mighty creation, ask, What was this life? Life is an essence, an ethereal existence, the substance of another world. It is here clothed in form, made subject to time for a period, and amenable to its laws, but ever on probation. Still it holds a conscientious knowledge that it is an immortal essence, an inhabitant of eternity. When we remember the song of the poet,

> "'Tis not all of life to live,
> Nor all of death to die,"

and

> "There is a death whose pang
> Outlasts the fleeting breath,"

we naturally conclude, as it is immeasurable, impassable, imponderable, that it must be the soul itself. Its origin was not of earth, for the inanimate clay, in all its artistic beauty, laid motionless until moved by the breath of God. Oh! what a moment when the eyes first opened to the grandeur of Omnipotence—when the rays of ethereal light spread before it the panorama of creation in all its glory, in all its grandeur and sublimity. Man, the child of innocence, the heir of heaven, was taught of God the words, sentences and very language of heaven. He had no other companion, and God was his instructor. Hence we are ready to exclaim: Light! light! God is light, and this light is the life of men.

From this we conclude that life is that material essence which bears the nearest affinity to God, and which can never die. We see man created a little lower than the angels, and enshrined within his frame is that spiritual essence which the Bible calls a living soul. Thus created, he was placed in the Garden of Eden, in a state of blessed purity. Not a breath but that of heaven playing upon his brow, and not a thought akin to sin as yet had ever enticed his soul; but in the Garden, where all was light and life and love, he seemed essentially happy, for he was walking in companionship with his God.

But long prior to this date we learn that there had been a mighty contest in heaven, and from it had been banished one who, formerly an angel of light, was now the ruler of hell, and known as the Devil. Full of all subtilty, he is watching this hallowed spot, the Garden of Eden, and when opportunity offers he invades its sanctuary, implants the first poisoned arrow in the heart of man, and makes him a rebel in the eyes of God. A heart that had never before pulsated but with love and joy to God is now filled with sorrow, throbbed with pain, and for the first time was wrapt in moral darkness. Man here lost his holiness—or, what is synonymous, his spirituality—but still retained his identity of body and spirit. Purity had fled, and impurity had taken its place in his soul. Ashamed, he hid when he heard the sound of the footsteps of God in the Garden, and but slowly answered to his name when called. No longer pure, no longer holy or angelic, he dreaded the searching eye of him who saw the depths of his depravity. And yet, though fallen from his high estate, though banished from the Garden of Paradise, though wrapt in the habiliments of sin, a seared conscience, a blighted faith, with a curse resting upon him—yet he was not spiritually dead, for his sighs, his sorrows, his tears, as he passed the gate, entered heaven as a prayer, and hope of yet regaining his lost estate still lingered in his soul. Not dead spiritually, or else the promise would be unavailing—that "the seed of the woman should bruise the serpent's head." Not dead spiritually, or else no good thought could ever find access to his soul, and no good deed ever make an impress upon his being. He is a wicked man, a man not justified before God, but still possessed of a spirit-essence that is susceptible of holy influences, or else the death of Christ is of no effect. But, thanks be to God, who giveth us the victory through our Lord and Savior Jesus Christ, like Peter he has fallen, like Peter wrapt in sorrow, he may shed tears of repentance, throw himself behind the propitiation made for sin, and be justified by a living faith, washed and made clean by the blood of Christ.

The spirit of man is as a young and tender plant that by nature is crooked—distorted and ungainly from sin. As this rough, ugly plant may be cultivated, pruned and nursed to a perfect tree, so the spirit, that is clothed with iniquity, may be clothed with righteousness, and brought from dead works to the service of the living God.

From the writings of the fathers, as also from the sacred desk at the present day, we learn that conversion is a turning to God. Naturally the soul is in the service of the Devil, and there is no good thing in it. Life, as a muddy stream, is gliding on to its destiny in sin. When converted, this stream has reversed its course, and is running toward the temple and city of our God.

If the soul was spiritually dead there would not have been vitality enough about it ever to have turned; and to say that it can be converted is to admit that it may be not only impressed, but that this impression has aroused a latent biotic force, that admits of growth and expansion.

In Hebrews ix, 14 we have: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." In other words, regenerate, purify, cleanse the spirit, or, as rendered, the conscience. Works are dead here, and not the spirit.

In the writings of St. Paul to the Corinthians we have (First Cor. xv, 45, 46:) "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." Does this show that anything like spiritual death existed in Adam? Does it not, on the other hand, show that the spirit existed or lived, ready to be operated upon by influences to its purification? What do we understand by the expression, "that which is natural," for this was the first part created? It meant the body, which was, like all material essence, subject to natural laws; such is rise, progress and decay. But when we reflect upon the latter part of the verse, "that which is spiritual," we can only conclude that it had direct reference to the soul, which does not possess an attribute of matter, which is subject to no natural law, neither can be; but which is immortal, which came as the breath of God, which cannot die, but must return to God.

Man was here placed by God, after his fall, in a probationary state, and that in this state he might have a chance of seeking the purification of his soul, as none but the pure in heart can see God. The soul alone can glorify him in the eternal world; and as the body is created subject to natural laws, so the soul is alike subject to spiritual laws, and these laws are the commands of God, obedience to which will be productive of eternal or spiritual life, and disobedience will result in eternal death, or death to that spirit, or spiritual death.

We turn again to Ezekiel xviii, 4: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." Here is direct reference to spiritual death. There is no qualification but one—"that sinneth"—and the result is death. Death to what? Not to the body, for we know that the penalty of death is already inflicted upon it; and as there is no other part of man but a living soul upon which it can operate, we draw the natural conclusion that it is the soul that must die.

Here we pass the limits of time and enter upon the eternal world, and, as a natural consequence, draw near that distant future, freighted with such terrible anticipations—the general judgment of God—in which all, both the quick and the dead, shall appear before God: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. Then there must be a resurrection of the dead before there is spiritual death.

We learn here, in this state of probation, that the wages of sin is death; but for the good there is life and peace.

We learn from the Bible "that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption."—Hence it is necessary that these vile bodies of ours shall be changed to meet the mighty change that awaits them on the day of final accounts.

Romans vi, 16–22: "What fruit had ye, then, in those things whereof ye are now ashamed? For the end of those things is death." Not death to the body, we again say, for in the next verse we have: "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." So we see that it not only establishes that spiritual death is here referred to, but also that spiritual death and eternal death are one and the same, for we have everlasting life as the reward for holiness of life, and the end of every wicked spirit is everlasting death, or eternal death.

Then we conclude that the spiritual body appears at the resurrection, and, when judgment has been rendered, some enter into life, while others (the wicked) "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This is spiritual death. Prince.

For the Advocate.

Disadvantages of Neglecting to Cultivate the Habit of Vocal Prayer.

My Dear Brethren: The first disadvantage of not learning to pray orally, whenever and wherever it is your duty to do so, is personal. The refusal is a great loss to yourself. If you will not take up the cross you cannot enjoy the advantages of bearing it. By your neglect you deprive yourself of a large share of the sensible favor, presence and love of God. I have known many brethren who, in other respects, were good and useful members of the church, but they would neither pray in their families nor in the social meetings of the church, and I have generally found them with a becloaded evidence of their acceptance in Christ, without much spiritual enjoyment, and only a vague, unsatisfactory hope of heaven. Their general complaint has been: "My leanness, my leanness; woe unto me!" Many brethren have constant leanness in their souls, who might be fat and flourishing if they would only enter heartily upon the discharge of this public Christian duty.

In the next place, the man who neglects to pray in his family loses the greater part of his exemplary influence over his household. There is seldom much family religion of a decided character found under his roof. His children either go off with the gay and wicked world, or go into some other branch of the church, having but little to attract them to the church of their only half religious parents. The power of family religion, properly exemplified, is great, often all-controlling, over the susceptible minds of children; but this holy influence you lose by neglecting family prayer, with its usual attendant of reading the Holy Scriptures.

Furthermore, Christian men are expected, as a matter of course, to be praying men, and you are liable to be called on at all suitable times and places to lead in prayer. When you incidentally spend the night with praying families, they will expect you to lead their family devotions; or if you fall in with a prayer meeting—especially where your non-praying habits are not known—you are liable to be called on by the brethren to take your part in the exercises; or you may be called on suddenly to pray for the sick and dying; but if you have never cultivated the habit of extemporaneous prayer, you have to subject yourself to the mortification of asking to be excused, and your brethren to the disappointment of having asked in vain for your expected Christian services. You are liable to sickness and death in your family. How would you feel if one of your dear children, dying, perhaps, without hope in Christ, should entreat you, in nature's last struggle, to kneel at the bedside and pray that they might be forgiven and saved, and you constrained to decline from the fact that you had never prayed orally in your lives? In case of the death of that child, could you ever forgive yourself for such neglect? Just such cases have occurred. On my first circuit, a young man, who had been piously raised but had never embraced religion, lived with a sister and brother-in-law, who were members of the Presbyterian Church, but neither of them had ever prayed vocally in their family or elsewhere. This young man had a most violent and dangerous spell of sickness. He thought he was going to die, and felt wholly unprepared for it. He called on his brother-in-law, in his great extremity, to pray for him, but not a word could he utter; he had no experience in oral prayer. His physician, who had been brought up among the Scotch Presbyterians, but had never professed religion or attempted a public prayer, came in, and the young man turned his desponding eyes toward him and entreated him to pray for him. The doctor felt that it was a case of extremity, and that the best remedy that could be applied would be to relieve his patient of that exhausting anxiety about the salvation of his soul; and having been taught the obligation and advantages of prayer, he fell on his knees and offered up the best oral prayer at his command; and surely God was in that prayer! The young man soon became calm; felt a sweet assurance that God, for Christ's sake, had pardoned his sins; passed the crisis, and came out of that sickness a new creature in Christ Jesus, and for more than forty years lived an exemplary and useful member of the Presbyterian Church. But how few of our non-praying brethren would do as this non-professing doctor did! And how many would shirk their duty as the brother-in-law did, and risk all the consequences!

Finally, brethren, unless you learn to pray in your families and with your fellow-Christians, I fear you will never be worth much as spiritual, working, useful members of the church. In some places our church is already literally dying out for the want of praying men and women. If the pastor happens to be sick or absent, the prayer meeting must be called in, for no one will be there to lead the meeting. If God favors the congregation with an outpouring of his awakening Spirit, the jaded pastor has to lead all the singing and praying and talking to the penitents, for the members stay away off yonder and will not come to his relief. He commences a protracted meeting and has a most encouraging prospect, but, having all the work to do, he breaks down and is compelled to quit in the middle of a brightening prospect, just for the want of a few working men and women to relieve him from an overshare of singing and praying. O brethren, I fear your skirts will be red with the blood of souls unless you do better. Generally where the members do their whole duty in this important matter of prayer there is a constant increase in the church. I heard a beloved minister say, not long since, that he was pastor of a church once for eighteen months, at which there was an increase in the membership at every regular church meeting, which he attributed to the fact that every man in the church prayed in public, and every female took her part in the ladies' prayer meeting, and the minor children kept up a regular children's prayer meeting every week. O! if we had such praying churches generally, instead of having those little spasmodic revivals only now and then, and which too often result in no permanent good to the church, we might have a steady increase of truly converted souls until the millennium. O brethren, I believe if we would "pray everywhere, lifting up holy hands, without wrath and doubting," we would soon have such a revival all over this country as even the Methodists of the present generation have never seen. Then let us pray.

J. G. Jones.

Port Gibson, Mississippi.

Speaking of the cosmopolitan character of New York, the *Post* of that city says: "There is a Norwegian community and a Swedish community and a Polish community in this city, to say nothing of a Russian church and of a Swiss military and charitable organization. And, besides all this, we have a Welsh place of worship, where a clergyman from Grythblwrylid can preach in his native consonants to the exiles from the banks of the flowing Ap-Llogllwrygwith or from the breezy heights of Wrythwgglbydidodd."

"When a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection that it is not myself that he slights, but my old and shabby hat and cloak, which, to say the truth, have no particular claim to adoration. So, if my hat and coat choose to fret about it, let them; but it is nothing to me."

If man or woman wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having something to do and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Prof. Upham.*

"Who's there?" cried a patrol to a passing figure, one dark night. "It's I, patrol; don't be afraid," kindly replied an old colored woman.

For the Advocate.

Reminiscences of the Alabama Conference.—No. II.

Another church was organized on a large creek called Bodka, on the road leading from Gainesville out west. Here Rev. Obediah Lovelady, a local preacher of precious memory, had settled with a large family, all members of the church; and, like Abraham, wherever he journeyed his first business was to erect an altar to his God. He soon collected his scattered neighbors, and erected a rough log house, that served for both church and school purposes. Bro. Lovelady was a characteristic man, fond of frontier life, and a great hunter. In the chase of the deer and bear he took great delight. He was also a successful farmer, and was passionately fond of fine horses. With all, his devotion to his God, and the church of his choice, was without abatement. Almost every Sabbath found him in some surrounding settlement, feeding the lambs of the flock and calling sinners to repentance. He was a lovely and sweet-spirited man. He was the father-in-law to Rev. Leroy Massengale, of the Alabama Conference. There will be many in the great day who will rise up and call him blessed. I will here relate an incident which I received from him. At one time, while his corn was in roasting ears, a large bear commenced depredating upon it. He prepared a potion of brandy and honey, and placed it at the point of crossing. On his next visit to the field, as he passed, he emptied the contents of the bowl, took his bait of corn, but on his return, the brandy having taken effect, cuffy was unable to recross the fence. Early in the morning Bro. Lovelady paid him a visit, found him rolling about apparently in a very fine humor, took hold of his paw, congratulated him, and after some little ceremony dispatched him.

About this time we extended our labors into Lauderdale county, Mississippi. Here some interesting settlements had been formed from lower Mississippi. These people were remarkable for their morality and religion. We gathered up the scattered sheep that were without a shepherd, and organized some promising societies. About the line of Sumpter and Lauderdale counties a settlement had been formed on a beautiful body of land. The settlers were in moderate circumstances, yet industrious and enterprising. They had, by mutual consent, designated their respective portions of land, and opened their little farms, and very soon provided a place for preaching. They were mainly Presbyterians and Methodists. We proposed to organize all into one church, and take them under our pastoral care until such time as they could have access to the church of their choice. This was readily assented to, and our association with them was very pleasant.

In the meantime a wealthy man by the name of Shaw came up from lower Mississippi and located himself in the midst of them, and spread out quite a farm, stating to them that he was abundantly able, and that when those lands came into market he would buy them, without doubt. Fortunately for them, however, before these lands came into market the pre-emption law passed, and they had the privilege of dividing the fruits of his toil among themselves.

About this time an incident occurred with the writer which he has not forgotten. There still remained a few scattered Choctaw Indians in this region of country. They held a ball-play at Patton's Hill, at which time the cholera broke out among them, and began to spread through the community. I was passing, and heard that it was in the family of my special friend, Bro. Webb. I paid them a visit, found one member of the family dead, and others struggling with the disease. As soon as their family physician found a moment of time, he asked what I was doing there, and advised me to leave immediately. I took his advice, and had traveled but a little distance before I began to feel the symptoms of the disease. I called and dined with an old Presbyterian friend, and endeavored by all possible means to banish all thought of it from my mind, but in vain. I mounted my horse and rode some ten miles to my friend, Bro. Lovelady's. Unfortunately for me, I found him perusing a treatise on the premonitory symptoms of cholera. He asked me to read for him, and as I read I could feel all the symptoms. I spent a restless night, ashamed to divulge my true state. Early in the morning I mounted my horse, and rode some twenty miles out of hearing of the disease, and in a short time found entire relief. I have written this to show the power of imagination upon my youthful mind, inspired by the suggestions of an old physician, in whom I had great confidence; and I have believed ever since that if I had remained in the midst of the excitement I would have been the subject of it, and death the result. J. Matthews.

Chappell Hill, Texas, June 22, 1872.

The Christian Advocate.

THURSDAY, AUGUST 1, 1872.

A ROSE OF JUNE.

There never was a fairer May,
A sweeter month of flowers,
For well I marked it every day,
Its sunshine and its showers.
I saw the wind-flowers speck with white
The woodlands and the hills;
I saw the garden-plots grow bright
With golden daffodils;
And round the bloomy apple trees,
That brushed my lattice-pane,
I heard the humming honey-bees
Sing many a soft refrain.

Yet, "wax and wane with speed," I cried,
"O mellow moon of May,
And usher in the summer-tide
I long for every day!
For when the honeysuckles shed
Their sweetness through the air,
And when the roses white and red
Go climbing everywhere,
A bud of hope will bloom at last,
And you shall see, O Moon,
Upon my happy, happy breast
The fairest rose of June!"

And so the young May moon grew old,
For seasons wax and wane,
And heed the happiness they hold
As little as the pain.
One morning when the east was red
With promise of the day,
I looked, and lo! upon my bed
The dainty blossom lay.
A rose of June, beyond compare—
For ah! what roses blow,
With dimpled cheeks and golden hair,
And violet eyes below!

And never yet was rose of June
That blossomed all the year;
But mine—ah, you shall see it, Moon!—
As lovely will appear,
When winter wraps the frozen fields
In burial robes of white,
As when the radiant summer yields
Her treasures of delight.
Nay, more—when all the flowers are dead,
And all the seasons o'er,
My rose will lift a fearless head,
In amaranthine bloom arrayed,
Beyond the shining shore!

A DAY IN THE ISLE OF WIGHT.

BY THEO. L. CUYLER, D. D.

One hundred and seventy years ago good Isaac Watts looked out from his window in Southampton across the Solent, at the verdant shores of the Isle of Wight. The beautiful landscape suggested to him those two lines of his immortal hymn on a Christian's dying hours:

"Sweet fields beyond the swelling flood
Stand dressed in living green."

To-day they are as green and as welcome to "tired eyes" as they were when Watts loved to gaze on them. At each previous visit to Europe I have failed to see this far-famed isle. So this morning I set off with my friend, Wells, of Chicago, on a pilgrimage to the scenes of Legh Richmond's labor. The Queen has a summer palace on the island at "Osborne," and Tennyson's home is a shady villa—called "Faringford"—on the chalk cliffs of the western shore. But neither queen nor poet has thrown such a charm over the Isle of Wight as a plain, godly parish minister, who lived there seventy years ago, and wrote two short stories about two poor and humble girls! Legh Richmond immortalized himself in immortalizing them. I would rather be the author of the "Dairyman's Daughter" than of all the essays of Macaulay or all the romances of Walter Scott. It will *weigh more* at the day of judgment.

We crossed from Portsmouth in a little steamer to the pretty town of Ryde. Osborne House was in full view. Graceful yachts were skimming the waters like swans. Up in Portsmouth harbor lies Lord Nelson's stout old battle-ship, the "Victory." She is dear to Englishmen as a bit of the "true cross" to a papist; and Nelson is the ideal British hero. He was coarse but plucky, and smelled of the *brine*.

From Ryde we took a cozy little railway train to Brading, only four miles off. This was Legh Richmond's residence; but the house in which he wrote his famous tracts has been pulled down. The village is a quiet, drowsy one, with cheerful pots of geraniums and roses in almost every cottage window. The English surpass us in the universal culture of flowers, especially among the poorer classes. For example, we went to the little thatched cottage in which "Little Jane" lived and died—the very spot in which Richmond so often visited the gentle, pious child whose story he has written. It is in a by street, and was only a cabin covered with straw. But the profusion of flowers and creeping vines made it positively beautiful. From the cottage we went to the church in which Legh Richmond preached. It is a fine old Norman structure, built before America was discovered. In the quiet graveyard and close to the church wall is a plain white headstone, on which is carved:

"SACRED TO THE MEMORY OF
LITTLE JANE,
who died on the 30th of January, 1799, in the fifteenth year of her age.

"Ye who the power of God delight to trace
And mark with joy each monument of grace,
Tread lightly o'er this grave, as ye explore
The short and simple annals of the poor.

"A child reposes underneath this sod,
A child to memory dear, and dear to God;
Rejoice, but shed the sympathetic tear—
Jane, the 'Young Cottager,' lies buried here."

While we were going about Brading, in search of some vehicle to carry us to Arreton, we spoke to several children in the street about "little Jane;" and they all seemed familiar with her, as if she had been their own sister. How strange that, at the end of almost a century, a poor child who died at fifteen, in an obscure cottage, should be the best remembered person in a whole community. Noblemen have been buried with pomp and parade in that island many a time; but the peasant-girl alone is unforgotten!

At length, after a long search, we succeeded in finding a basket-chaise and pony, and a very bright lad to drive us over to Arreton, which lies five miles away, in the heart of the island. Oh! what a delicious ride was that ride in the basket-wagon. The sun was as bright as if it shone from an American sky. The June air was soft and balmy. The rich green hedgerows—pride and joy of the English landscape—were in the early bloom of the hawthorn. And poppies and the golden broom (or "whins") flamed brightly among the verdure. Occasionally we passed a picturesque cottage; and occasionally, from a high ground, we caught a glimpse of the distant and breezy blue sea. Over this delightful road Legh Richmond used to trot with his pony, on his way to visit the Dairyman's Daughter. Richmond was lame, and an old man said to me: "I often used to help him get on his pony, when I was a boy at Arreton."

After riding five miles through the bewitching landscape, our lad said to us: "Yonder is the cottage." It looked precisely as I expected. By the roadside stand three elms; and under them, a few feet back from the road, is a lowly-thatched cottage, which is the perfect picture of rural taste and neatness. I trembled lest some intrusive *showman* might be there to *exhibit* the relics, and to sell us photographs, and then wait for his fee. How thankful I was to find one sacred spot in Europe into which this impertinent intermeddler has not thrust his ugly presence. Not a single creature was visible. We knocked at the cottage door, and a young girl opened it. We entered a neatly-furnished room—the room in which Richmond held those memorable conversations with Elizabeth, when "the sands of time were sinking and the dawn of heaven broke." The young girl said but little to us; and we were thankful. She showed us no relics, and we asked to see none. The spot was too sacred to be turned into a museum of curiosities. We stepped out of the door silently. Over one-half of the front of the cottage a rose was climbing, and it was in full flower. Just above the roses was a little arched window, standing open. That was Elizabeth's room. From that lowly chamber her glorified spirit soared away to her Father's house in the heavens. We looked up at it until the tears came into our eyes.

Getting into our wagon, we rode on to Arreton, over the very road by which the funeral procession passed along, while the hymn was sung so sweetly in the still Sabbath air. How touchingly Legh Richmond describes that rural funeral. I used to weep over it when I was a boy.

We found the village almost deserted; the people were off at their work. The church-yard gate stood open. The church is about five hundred years old, with a low tower. Richmond's pulpit and the dairyman's pew are still there. Not a living creature was to be seen as we entered the sweet, green burial-ground. How glad we were. By a sort of instinct we found our way among the tombstones to one not far from the church. It is a plain white marble stone, of the precise shape most common in our own country burying-grounds. On it are these words:

IN MEMORY OF
ELIZABETH WALLBRIDGE,
THE 'DAIRYMAN'S DAUGHTER.'
Who died May 30, 1801. Aged 31.
"She, being dead, yet speaketh."

A few lines of respectable poetry follow this beautiful inscription. They might have been omitted. On the green sod were growing the cheerful white daisies. No costly monument, no profusion of flowers; only pure white daisies over the ashes of this gentle Christian girl, whom we all love and shall *look for* in heaven. Yes, it is true "*she speaketh*," and has spoken to millions in all tongues and nations. The "Dairyman's Daughter" will be speaking yet when the millennium dawns; and her one endless theme is: JESUS CHRIST AND HIM CRUCIFIED. *Independent.*

LONDON, ENG., June 15, 1872.

SWEET to think that the eye of the Lord is upon us, to deliver our soul from death. It seems to me, as a nurse keeps her eye upon her child, lest it should destroy itself, or as a keeper keeps his eye upon his poor lunatic, "the Lord is thy keeper." Then unbelief jumps up and says: "How do you know all this is for you?" Then I do not know what to say but: "My Master told me so."

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

The Veteran Preacher of Georgia.

It is more than sixty years since I first listened to a Methodist sermon. It was preached by a young, spare man, with sallow complexion, and black eyes and hair. I remember the gleam of his eye, and the deep, startling tones of his voice—his earnest and fervent manner; and only yesterday, in the Baronne Street (New Orleans) Methodist Church, I listened to an old man, upward of eighty years of age, preaching the ordination sermon of four new Bishops of the Methodist Church. It was he to whom I had first listened; the eye was still brilliant, the face still sallow, but wrinkled now, the voice and manner still fervent and earnest, and the great mind, though not the same, still powerful. It was that venerable, good man, Lovick Pierce, the father of the great and eloquent Bishop. What has he not seen! what changes, what trials, what triumphs! Generations before his eyes have passed into eternity; the little handful of Methodist communicants grows into a mighty and intelligent body; thousands of ministers are heralding her tenets all over the Protestant world—mighty in learning, mighty in eloquence—yet none surpass the eloquence, the power and the purity of Lovick Pierce.

When I first heard him, Bishop Asbury, James Russell and he were nursing the seed sown by John Wesley and George Whitefield a little while before, upon the soil of Georgia. All but Pierce have long been gathered to their fathers, and have rested from their labors. He still remains, bearing his cross in triumph, and still preaching the Redeemer to the grandchildren of those who first welcomed him and united with him in the good work of his mission. How much his labors have done to form and give tone to the character of the people of the State of Georgia none may say; but under his eye and aid has arisen a system of female education which has worked and is working wonders throughout the State. He has seen the ignorant and untaught mothers rear up virtuous, educated and accomplished daughters; and, in turn, these rearing daughters and sons, an ornament and an honor to parents and country. Above all, he has seen, and sees, a standard of intelligence, high breeding and piety pervading the entire State. The log cabin gives way to the comfortable mansion, the broad fields usurping the forest's claim, and the beautiful church building pointing its taper spire up to heaven, where stood the rude log house, and where first he preached. He has lived on and watched this growing moral and physical beauty, whose germs he planted, and whose fruits he is now enjoying in the eighty-fourth year of his age, still zealous, still ardent and eloquent, and a power in the land. Should these lines ever meet his eye, he will know that the child whose head he stroked as he sat upon his knee, the youth whom he warned and counseled, loves him yet, now that he is wrinkled, old and gray.

From parents such as I have described, and under the teaching of such men, grew up the remarkable men who have shed such luster upon the State of Georgia.—*The Memoirs of Fifty Years, by W. H. Sparks.*

OVERWORKED BRAINS.

The following article, written by Dr. R. T. Trall, for the Philadelphia *Evening Star*, will interest our readers:

That funniest of the funny poets, Oliver Wendell Holmes, M. D., calls the human brain a seventy-year clock. I do not see where the pun comes in, unless it be considered comical for beings so highly organized as the genus homo to be continually running their brains to ruin in all sorts of ways. And there is a weeping as well as a laughing side to this view of the subject.

A majority of the human brains that are born do not run five years; only one-fourth part run a quarter of a century, and less than one in a hundred take a note of time for seventy years. Occasionally, however, some brain will work on and work well for more than a hundred years. Humboldt, for example, at the age of ninety-five, was working his brain as vigorously on his great "Cosmos" as he worked it seventy years before.

Now the capacity of the brain to run and to endure is to be measured by its greatest achievement, not its shortest duration, and I am inclined to think that brain labor cannot be excessive, that the brain organ knows nothing of fatigue, wear and tear, exhaustion, etc., which are so frequently ascribed to it by "hard-thinking" persons. Indeed I regard the whole hue and cry about overworked brains, excessive mental activity, too much head for the body etc., as veritable humbug.

The brain is a mass of nervous convolutions, soft, pulpy, exceedingly mobile, and composed of more than seven-eighths water. Its molecules really float in water, so as to have the greatest possible freedom of motion with no appreciable friction. A million drops of water might be placed in a vessel and shaken up and tumbled against each other forever, without the least friction or wear, as in the case with the drops whose aggregate constitutes the ever-rolling ocean. The brain is nearly exempt from abrading friction. And the organ of mind should be so.

Moreover, the brain has nothing to do with constructing and repairing the vital machinery—it has no supplying or depurating functions; hence is not liable to obstructions, as are all of the merely vital organs. It is simply the organ of external relations. Its function is simply the recognition of actual subjects, this recognition being manifested in thought and feeling, or intellection and affection.

Through the nervous chords—its telegraphic channels—the mind transmits its influence to the muscles, thus inducing all voluntary motions. The mind recognizes objects through the media of the senses—seeing, hearing, smelling, tasting and feeling. Is it hard work to see, hear, etc.? No; the brain never tires. But all parts of the living body, except the brain, may be overworked or underworked, or otherwise misused or abused and destroyed.

Brains are especially protected from friction by their semi-fluidity, and from adverse external influences by a bony wall. There is no inlet except through the nerves, and no way to hurt them except by mechanical injuries from without or bad blood from within. If the body is well cared for the brain will run regularly and keep good time till the last breath. There are living to-day men and women who, at fourscore years, are wielding their pens as easily, and perhaps more effectively, than they did fifty years ago. Witness William Cullen Bryant and Sarah J. Hale.

Those who perform much brain labor, and die young, do not damage their brains. They only destroy their bodies. If they maintain the normal vital conditions they cannot hurt the brain by any amount of work it can be made to do. I have had many supposed cases of softening of the brain to treat, and I invariably found the difficulty to be hardening of the bowels. The nutritive channels were clogged, or the outlets of the body were obstructed; some organs were overloaded with blood and others were deficient; hence the balance of the circulation was destroyed, and the wear and tear of the vital machinery, not of the brain but of the supplying and depurating organs, were very great and sometimes speedily fatal.

Show us the person who complains of mental weariness, and I will find in him a torpid liver, obstructed kidneys, a dyspeptic stomach, constipated bowels, or an inactive skin. If the brain-worker does not sleep enough, nor exercise enough, nor eat enough, or if he eats too much, or takes improper food, his digestive organs run down, and the clock-work of the brain, having no way to reconstruct the machinery through which it receives impressions and transmits volitions and impulses, is obliged to cease work.

The moral is, in brief: keep the body in health, and the brain will take care of itself, work it all you can.

GRANDMOTHER'S STAFF.—What do you think it was? A gold-headed cane? No, indeed. Grandmother was too poor to have anything like that. Why, her best Sunday-go-to-meeting gown was a faded delaine, and her woolen shawl was worn almost threadbare. Yet, poor as she was, she wouldn't have given her staff for all the gold-headed canes that ever were made. It was an odd sort of a staff, too—a sort one does not see very often. It was nearly five feet high, and had a head for all the world like that of a wide-awake, sunny-faced boy of fifteen. I had to look twice before I could believe my eyes; and while I was looking, I heard a brave young voice say: "Keep tight hold of me, grandmother; there's such a crowd to-day."

But the best of it all was, that while he seemed very proud of grandmother, keeping her arm in his all the way down Broadway, he didn't seem one bit proud of himself. Grandma was proud, though—of her staff.—*Hearth and Home.*

A ROOM with pictures in it, and a room without pictures, differ by nearly as much as a room with windows and one without. Nothing, we think, is more melancholy, particularly to a person who has to pass much time in his room, than blank walls; for pictures are loop-holes of escape to the soul, leading it to other scenes and other spheres.

A NEW YORK Bohemian, speaking of the price of meat, said that "beef was never so high since the cow jumped over the moon." Now this is pure humor, and the author of it laughs with everybody and laughs at nobody.

RELIGIOUS INTELLIGENCE.

A RELIC of St. Monica, mother of Augustine, was lately brought to Algiers from Rome, and set up for veneration in the church of Notre Dame d'Afrique.

THE Church of God, or Winebrenarians, as they are generally called, have closed their third triennial convention, which was held at Mount Carmel, Illinois. They are not making any appreciable advance as a denomination.

THE Swedenborgian Church has held its fifty-third annual convention in Boston. About two hundred delegates were in attendance. They have nineteen societies in Massachusetts, and in Ohio, Illinois and Minnesota about ten each.

THE Baptist Home and Mission Sunday schools in Chicago number 8,507 scholars. There are in addition about 1,500 scholars in Bible classes, a large portion of them adults—all employing a corps of between five and six hundred teachers.

THE Wesleyan Methodists have opened a college in Melbourne, Australia. The buildings are very extensive, and cost, as far as they have gone, $50,000, and a much larger sum will be required to finish them according to the original plan. The course of instruction is on the university plan.

JEWS COMING TO CHRIST.—There is a great religious awakening among the Jews in Germany. They come in crowds to hear the gospel, and listen with attention to the message concerning Christ as the Messiah. May we not hope that this awakening will result in their conversion to Christ?

THE remains of the Jesuits who were murdered in Paris during the Commune are now working miraculous cures. The last cure reported is that of a boy suffering from a serious nervous malady, "and physicians were in vain." He made a *Novena* (nine days' devotion) to the holy Jesuit martyrs, and the malady was gone.

TWO NEW PAPERS have been established on the Continent of Europe in the interest of the Old Catholics—one, the *Renovation Religieuse*, at Brussels, under the control of Canon Mouls; and the other, the *Iglesia Espanola*, of Madrid, organ of the "Free, Catholic and Apostolic Church of Spain," edited by the Abbe Aguayo y Molina.

CHINA.—Great prosperity has attended the English Presbyterian mission in Formosa, China. A revival influence is largely enjoyed, and the converts go in bands of six or seven to different parts of the island to hold religious meetings. The fourteen chapels in Formosa are all self-supporting but three. The work of God there is great and glorious.

AT THE RECENT London yearly meeting of Friends it was announced that by arrangement with the London Missionary Society, a district in Madagascar as large as the English county of Norfolk had been left under the superintendence of Friends. Mr. Sewell, one of the missionaries of the Friends returned from Madagascar, had, with the permission of the government, brought home two native lads to receive an English education.

THE London *Watchman* brings the sad news of the death of Rev. Elijah Hoole, Sr., secretary of the Wesleyan Missionary Society. Dr. Hoole was in the seventy-fifth year of his age, and had served the church as a minister for over fifty years. He spent five years as a missionary in Madras. For thirty-eight years he served as one of the missionary secretaries. He took the liveliest interest in all mission work, and one of his last expressions was: "Thank God, we have got a footing in Rome."

THE Archbishop of Canterbury, in presiding at the annual meeting of the Society for the Propagation of the Gospel, mentioned that it has been calculated that a sum of £777,256 is collected annually throughout the United Kingdom for missionary purposes. To this sum the Church of England societies contribute £327,695; Nonconformist societies, £259,951; and the rest is contributed by societies jointly carried on by members of the Church of England and by Nonconformists.

SOUTH AFRICA.—Rev. Dr. James, at the recent anniversary of the Wesleyan Missionary Society, in Exeter Hall, London, said that within the last six years the increase in those districts occupied by the Wesleyan Society had been fifty per cent., while the increase at home during that time had been but five per cent. In 1865 our membership there was eight hundred. To-day it is nearly thirteen hundred. Should not the church at home be aroused to greater activity by the extraordinary success attending its labors in foreign fields?

AT THE Wesleyan district meetings held in May of each year, the returns of numbers in society are collected. The last returns received by us include all the districts with the exception of North Wales and the Isle of Man, and show a decrease of about three hundred. The decrease affects some of the old centers of Methodist power; thus Cornwall shows a falling off of 48 and Newcastle of 312; Leeds shows a gain of 250, Manchester of 213, Liverpool of 213, Macclesfield of 140, and Bedford and Northampton of 101. Thus the manufacturing North is, on the whole, the most prosperous part of the Wesleyan field.—*Methodist.*

IN A missionary journey through the Wuchang district of China, Rev. D. Hill, of the Wesleyan Missionary Society, was met on the banks of the Yangtoze creek by a deputation of three men from a distant country village, Kai Lin, requesting him to come to their homes to give the people Christian instruction. Some of them had obtained a little catechism, and its reading had awakened a strong desire for a further knowledge and explanation of the truths of the gospel. As representatives of the others, therefore, they begged him, at least, to give their village a visit. Mr. Hill, though most deeply impressed with these men and their message, was compelled to tell them he could not go, bidding them give all attention to reading, and not neglect to pray until the Lord should send them a Christian teacher. This is only one of many indications that the prayers of the church for the opening of the land to the preaching of the gospel are answered faster than it is sending men to proclaim that gospel of salvation.

ROME AS IT IS.—At a public meeting in London, a few days since, Mr. Henry Lee, of Chester, spoke as follows of the change which has taken place since the Pope was relieved of his temporal care of the place: "The other day I was at Rome. My guide was an old Garibaldian soldier. I said to him: 'Tell me what was the condition of Rome before the Italian government got possession of it.' He replied: 'We had forty thousand (?) French troops marching about the streets; we had forty generals to control them, and we were armed to the teeth in every public highway, and before every public palace.' 'But,' I said, 'are the Italians satisfied with the present state of things?' He answered: 'Look about you; we have now only twelve hundred troops, and most of them are raw recruits, going about unarmed.' I saw the soldiers moving about the streets without any weapons; and the conclusion I drew, from what I saw and heard, was that the Roman people are very well satisfied with the change which has taken place, and are ready to receive instruction very different from that which they have received in past days."

ONE of the most remarkable instances of rapid missionary success in late years has just occurred in the Island of Formosa, off the coast of China. Two races inhabit the island, the aborigines and the Chinese, among the former of which the great change has taken place chiefly. Dr. Maxwell, a medical missionary of the English Presbyterian Church, opened a dispensary, which brought people from all quarters in search of healing, to the hearing of the gospel. Two of those who heard the preaching of these truths, on returning to their native place, cast away their idols, kept the Sabbath, themselves became preachers of salvation through the cross of Christ; and now, as the result of this simple means, from six to seven hundred of their people assemble regularly to listen to their preaching of Jesus. In like manner the entire work has been introduced and carried on by native agency. A soldier, who had come to the dispensary to be treated for opthalmia, at length became a convert, and a zealous laborer in his neighborhood. In a short time a chapel was built, and now a congregation of above fifty persons assembles there for Christian worship. A little girl, who had also been a patient, by taking home her hymn book and by learning and continually singing verses, spread the knowledge of the new way of life. Another convert was wont to travel sixteen miles to attend Christian service, until he found means to erect a chapel in his own neighborhood, which is now filled by a flourishing church and assembly. One of the most encouraging features of the movement is the self-sustaining as well as self-originating character. Out of fourteen chapels that have thus far been erected, only three were built or assisted by funds of the mission. So great is the gratitude and joy of the people that they freely devote one-tenth of their earnings for the spread of the gospel, in systematic beneficence. The native churches also have adopted a system of united prayer for the extension of Christ's cause over the whole island, for particular stations, for the brethren at Amoy, and for Christians in England—a system daily growing in organization and power. *Independent.*

FRIENDSHIP requires action; love requires not so much proofs as expressions of love. Love demands little else than the power to feel and to requite love.—*Jean Paul.*

The Christian Advocate.

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WEEK OF PRAYER.

It is recommended by the Bishops of the church that the week of August 11–18 he observed for special religious services throughout our communion—the Friday included, as a day of fasting.

The following objects are set forth, upon which our prayers and supplications may he united:

That the Lord would send more *laborers* into his vineyard.

For his blessing upon our institutions of learning, and the conversion of the young.

For the increase of his kingdom among men..

A WEEK OF PRAYER.

The Bishops, in their recommendation of the week of prayer, have indicated the objects. First among them is "that the Lord would send forth more laborers into his vineyard." The warrant for prayer on this subject is made clear by the Savior's language: "The harvest truly is plenteous, hnt the laborors are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." It is in a peculiar sense God's prerogative to send preachers. Something more than his providence is invoked, because they are to he moved by the Holy Ghost to this calling. The object comes, therefore, within the scope of prayer as few others do. It is prayer that the voice of the Spirit may he lifted up, and that his luminous rays may shine to this particular purpose. It is an instructive circumstance that while Jesus was moved with compassion hy the fainting sheep, and the plenteous harvest with its few laborers calls for immediate relief, he sends his disciples directly in prayer to the Lord of the harvest. Naturally enough they might have gone ont seeking and sending such as they could find, or of calling a school together for instrnction in the work. But this they are neither commanded nor permitted. It is God's business, and he will not give his glory to another. This is the first and the essential means for replenishing the ranks of the ministry—prayer to God for this special thing, that he will send out laborers, that he will move such as ought to go, and qualify them for their duties. Praying for more preachers has this singular and important significance, that they nre directly called and sent of God, and that no intermediate agencies can meet the condition or set it nside. The dependence upon God is of this primary and spiritual nature. Not such as we realize in an overruling Providence, and in the direction and government of secondary causes, wherein our own endeavors may be an important factor in the process, hut of this immediate character in which God must not hefore the church can take n single step. If teachers, stewards and trustees are needed, they can he made at will; if agents, editors or other officers are demanded, we have hut to choose them as we can; if churches nre required, we may rise up and build; hut if preachers are wanted, we must appeal directly to the Lord of the harvest. Herein we cannot move until God moves. We must wait till God gives us the preachers, whatever we may do for them or with them afterward. However great the destitution, it is only these men, divinely called and ponetrated with a sense of it in their own souls, that are needed. No others are likely to do the hard and rongh work which is to be done, or to make these sacrifices which the ministry demands. Before the church lays her hands upon a man, both the church and the man himself must he well persuaded that he is called of God. Perhaps the object of prayer for more laborers may include the deeper and more effective conseeration of those who have already assumed the ordiuation vows. There is oecasion for thought and prayer in this direction. In reference to this whole subject we hope that there will he much fervent prayer, and a good deal of clear and forcible preaching.

Another object indicated is: "For his hlessing upon our institutions of learning, and the conversion of the young." We are glad to find this recommendation, and that our church is called to pray for her schools. It will be well to make mention of them by name, and to give such information as shall enable the people to pray intelligently. If we can get them to praying for them, they will he led to appreciate the value of education, nnd to give as well as pray for our struggling and impoverished colleges. By making them the special object of prayer they are raised at once to their true position as vitally related to the welfare of the church and the country. The outpouring of the Holy Spirit upon the students is, of course, to he made prominent. Our colleges and schools have been wonderfully blessed in this respect during the last few years. We might mention Homer, Centenary, the Southern University, Randolph Macon, Emory, Emory and Henry, and many of our female colleges in this connection. The young men and women who go forth from these academic halls, more than others, are to make their mark in history and upon society, and it is most important that their learning should he consecrated to Christ. The conversion of these thousands of students should lie near to the heart of the church. Hundreds of believing parents, whose hoys and girls are away at school, will join most feelingly in this prayer. Most appropriately is the conversion of the young connected with prayer for the institutions of learning. Whether in these institutions or out of them, the conversion of the children is the object of prime solicitude. In no other wny can the world he saved, and in no other way can the judgments of God he kept back. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." In all the modern movements for the religious care of the yonng there is this turning of parents and of children to each other. It is a movement without which the direst of curses will smite the earth. The conversion of the young! It is something to he prayed for as for nothing else. The church must get near to God, near to the heart of Jesus, and be filled with the Holy Ghost, in urging her plea for the children. As much as we have felt and done for them, parents, teachers and preachers are yet to see this subject in a light absolutely startling and overwhelming.

The last object of prayer is: "For the increase of his kingdom among men." Besides the general import of this language, it would not be amiss to make the reference more pointedly to the cause of missions. We shall he all the hetter for directing our prayers to objects away from home. No church can shut itself up in a local field and prosper spiritually. The spirit and obligation of the great commission must be felt, and the love of Christ must constrain to labor and pray for the salvation of those who are "nfar off." It will be an occasion for heart-searching and honest self-examination concerning the measure of our duty and the extent of its performance. This week of prayer shonld have the effect of quickening the missionary spirit, of enlarging the operntions of the church in this direction, and of greatly increasing our liberality in the snpport of hoth foreign and domestic missions. But in praying for the increase of the kingdom there should be a direct effort for the reviving presence of the Holy Spirit in all our congregations, and for the immediate conversion of souls. It is not too much to believe or expect that, if the week of special services be generally observed, a sweeping revival of religion will he inaugurated which shall kindle the whole church into a blaze. It is the auspicious season, the set time to favor Zion. Why should not the Pentecostal power come upon us, if with one accord we pray for it? It is with a full persuasion of the availability of prayer, and with all these precious interests dear to their hearts, that our chief pastors have indicated the time and its objects. We appenl to preachers and people to make their preparations, and to come up to the help of the Lord against the mighty. Come with consecrated hearts, come with a strong faith, come expecting that God will fulfill his promises. Bring all the fithes into the storehouse, and open your hearts, while God opens the windows of heaven. "His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain upon the earth."

The Anti-Jesuit Bill, recently passed by the German Parliament, is an event of considerable significance. The hill abolishes the convents and other establishments of the order on German soil. It does not, however, directly expel the Jesuits, but confers on the administrative authorities the right to assign them the localities where they may reside. They are thus placed under the control of the civil government, so that their power for mischief-making may be counteracted. At one time or another the order has been expelled from nearly every civilized country of the world, and so great was the pressure that in 1773 Pope Clement the Fourteenth issued the famous hrief, *Dominus ac Redemptor noster*, by which the snppression of the society in all the States of Christendom was declared. The order was restored hy Pius the Seventh, in 1814. The history of the Jesuits in their crafty wiles and intermeddling with the political affairs of the nations, and the almost universal suspicion and detestation which they have excited even in Catholic countries, are sufficient to hrand them as enemies of mankind. At present they govern the Roman Church, and the infallihility dogma is the latest spawn of this monster of error and iniquity. The principals of Jesuitism are arrayed against religious and civil liberty, and the grand objective point is the supremacy and universal dominion of the Pope. While their power is waning in Europe, and especially in those countries but recently nnder their control, they are more than ever aiming at the control of American politics, and to shape the affairs of the United States. The New York *Observer*, remarking upon the action of the German Reichsrath, gives the following pertinent paragraph:

The action of the German imperial government—expelling the Jesuits, and putting down the political power of Romanism—is one of the grandest indications of enlightened statesmanship and advancing liberty. The existence of any other government is impossible where Romanism is in the ascendant; and as at the present time the Jesuit Society governs the Romish Church, it is simply a question of life or death with any political government, when it debates the expediency of allowing these enemies to guide its affairs. Bismarck is alive to this fact, and in laying the fonndations of the mighty empire of the nge, he acts wisely in clearing out these monsters of iniquity, whose hatred of civil and religious freedom is only equaled by their craft, cunning and cruelty. They overshot the mark when they engineered the Vatican Council into the farce of infallibility, and then their star set, to rise, we trnst, no more. They lost Italy then. France fell away. Spain is gone. And now that Protestant Germany gives them notice to quit, we may expect that free America will enjoy their augmented labors.

Our weapons to fight them are not carnal, hut they are mighty and will prevail.

It is also heldly proclaimed that Germany has set down its feot that the next Pope shall be n man who will wholly withdraw from polities, and confine himself to the affairs of his spiritual kingdom. To this end the powers of Italy, Spain and Austria are united with Germany, and France will probably join the Holy Alliance, whose object is to make the next Pope mind his own business.

AFTER THE MEETING.

The following note, from one who signs herself "Camp-Meeting Sister," is exceedingly suggestive and encouraging. We suppose the New Orleans district camp meeting, held near Biloxi, in June, is the occasion alluded to. From all we can learn, these after-fruits and gleanings of the vintage have been more abundant than the immediate harvest. The haskets of fragments are still being gathered, and promise to overrun the original feast. At several of our appointments lately we have heard the testimony, in love-feast and at the communion, of those who first hegan to seek and follow the Savior at the meeting on the sea-shore. At Ocean Springs and other points quite a revival influence continues. The wind of God thus blows the good seed far and wide, and it continues to spring up and wave in golden sheaves. But here is our Camp Meeting Sister's note:

Mr. Editor: Please say, through the Advocate, to the dear brethren and friends of the camp meeting, that my mother, for whom they there prayed, though not converted on the twenty-seventh, has since made peace with God and joined the church. I ask this in compliance with their request.

"Let us patiently endure,
And still our wants declare:
All the promises are sure
To *persevering* prayer.
Till we see the perfect day,
And each wakes up a spotless saint,
Pray we, every moment pray,
And never, never faint."

SOUTHERN SCHOLARSHIP.

Under this head the *Christian Observer*, noticing the recent alumni dinner at Baltimore, says:

For many years it has been fashionable in some of the Northern colleges to sneer at the Southern students as a roystering set, who were of no account as scholars, and could hardly he endnred for their immoralities. Dr. James McCosh, the Scotch-Irish president of Princeton, is of a different opinion. At a dinner given by the alumni of that college, in Baltimore, recently, Judge Mason, at the close of an eloqnent speech, thanked Dr. James McCosh, the president of the college, who sat at his right, for the honor of his presence, and called upon him to respond to the toast: "Princeton, Present and Future."

The venerable and distinguished president was warmly received, and after expressing in cordial terms the pleasure he felt in meeting the association upon such a happy occasion, he proceeded to state at considerable length the present condition and prospects of their venerated Alma Mater, giving an account well calculated to satisfy the most ambitious of her sons.

In alluding to the devotion to duty and study which had chnracterized the students at Princeton during the past year, he states that of the sixty students from the south of the Potomac, not one had given him a moment's care, and that not one was immoral. He further said that during last session the sixty students from the South took more honors than the three hundred from the North. The first three honors at the late commencement at Princeton were carried off hy young men from the South; and three of the other nine honors also fell to the lot of Southerners.

Rev. T. Moody reports a fine meeting at Jordan river, an appointment recently taken into the Penrlington circuit. Twenty-four members have been received there recently, and a new church, the first ever undertaken, is nearly completed. Two hundred persons came forward for prayer on Sunday, the twenty-eighth instant.

From the Richmond *Christian Advocate* we learn that Rev. B. H. Johnson, of the Virginia Conference, is dead. He was in the regular work thirty-four years.

LETTER FROM IRELAND.

Mr. Editor: It is one hundred and three years since Methodism held its first Conference in Ireland, and since then its growth has been the most rapid and marvelous of any religious movement of ancient or modern times. Indeed, to those who look upon us from a purely philosophical, psychological or worldly standpoint, its success is an inexplicable phenomenon. To those, however, who are acquainted with the method of its operations, and the inspiration and source of its power, its progress is not so amazing after all; and yet it has been such as to cause the most boastful of its sons to exclaim: "Not unto us, O Lord, but unto thy name be the praise."

The Conference assembled this year in Dublin, and has just closed its deliberations. Last year it held its sessions in Belfast, and among the ministerial visitors who looked in upon its deliberations was the excellent and able Mr. Tudor, now of your city, who won a very high place in the esteem of at least one eminent member of the Conference with whom he had some intercourse. This year several members of the Methodist Episcopal Church visited the assembly, as did also two or three from Canada. When the Conference was constituted, the president, Dr. J. H. James, delivered a felicitous address, after which he introduced his companions from England, the Revs. John Farrar, John Rattenbury, E. E. Jenkins and Gervase Smith.

There were two vacancies in the Legal Hundred, occasioned by the retirement from active work of the Revs. James B. Gillman and John Saul. The Rev. James Hughes was chosen on the ground of seniority, and the Rev. Gibson McMillen by nomination. All the ministers in *full connection* voted, although an attempt was made by the Rev. Wallace McMullen to restrict the voting to ministers of ten years' standing and upward. Some of the members of the Conference are exceedingly conservative, and fear any modification or change in the constitution of the body.

The preparatory committees, which meet prior to the assembling of Conference, may he said to transact all the financial business of the connection, the Conference seldom if ever interfering with their decisions. These committees are composed of laymen and ministers. Their deliberations were marked with great unanimity, and evinced, on the part of the laymen, a deep and growing interest in the welfare of the denomination. All the funds are in an efficient condition, and every department of the work is healthy and prosperous. The college has succeeded more during the past year than during any previous year of its existence. Dr. Robert Crook, the principal, although succeeding so eminent a man as William Arthur in its presidency, has every reason for congratulation at the progress which has been made during his year of office. And he has been unanimously re-elected president, and all the other officers have been re-elected also.

The representatives who were chosen to attend the English Conference are the Revs. W. P. Applebe, LL. D., Wallace McMullen and Gibson McMillen. Two ministers died during this year. A fourth general missionary has been appointed. Seven or eight circuits asked for additional ministers, but the Conference could not respond affirmatively to all. The openings are in excess of the men and means. Methodism in this country never had finer prospects for usefulness than now, and if it could increase the number of its ministry so as to enter every opening, great indeed would he its achievements.

The assembly protested against denominational education as tending to hand over the education of three-fourths of the children of Ireland entirely into the hands of the Romish priesthood, and thus entailing a great evil upon the country. The General Assembly of the Irish Presbyterian Church passed a similar resolution. Altogether the Conference has been one of the most interesting and harmonious ever held.

The Primitive Methodist Conference for this year has just been held at Yarmouth, England. It reports an increase in the membership of the body, but not so large as in former years. The connectional editor, the Rev. James Macpherson, was elected president, and the Rev. Samuel Antliff secretary. This body has been the most successful of all the minor branches of the great Methodist family. Its ministers have been men of one work, mighty in prayer and indefatigable in effort, and their labors have been eminently owned of the Head of the Church.

The death of the Rev. James Everett, whose expulsion, with Samuel Dunn and William Griffith, from the English Wesleyan Conference in 1849, cost the Wesleyan body the loss of one hundred thousand members, is an event which has been widely chronicled. Mr. Everett was a peerless hunter-up of relics, and had a large and unique collection. He was the intimate friend and biographer of Adam Clarke, and the confidante of Southey. Many of the distinguished *literati* sought his friendship and valued his acquaintance. He wrote the life of Sammy Hick, and was the biographer of William (Billy) Dawson. These two works have made his name familiar to Methodists throughout the world. He was a trenchant, caustic and vigorous writer, and brilliant, as well as strong and severe. He reached the patriarchal age of eighty-eight, and died with Christian hope and trust. No history of Methodism can ever he written without his name occupying a prominent place therein, and the future historian who will impartially review the troublous times in which he was compelled to take a conspicuous part will not hold him responsible for their disaster, hut will affiliate much of that responsibility upon the act of the Wesleyan Conference, which expelled him and others from its communion.

Hibernicus.

Belfast, Ireland, July 1, 1872.

Death of the President of Mexico.—Benito Juarez is reported to have died on the eighth of July. He was descended from pure aboriginal stock, and horn in humble circumstances in 1807. In 1857 he was appointed by Comonfort president of the Supreme Court of Justice, and in 1858, hy the withdrawal of Comonfort, Juarez, by virtue of his office, became president of the republic. Juarez was n Liberal, and represented the policy which opposed the encroachments and intolerance of the Church of Rome. His death, in a political and religious point of view, is an event of importance, and may prove a calamity to that already distracted country. It is too soon as yet to predict what the result will be. His successor is Lerdo de Tejada, the president of the Supreme Court of Justice, but his policy and ability are yet to be developed. He was supposed to be in heart with the revolutionists and opposed to Juarez.

We have had occasion, from time to time, to notice that model school for boys, the Baton Rouge Collegiate Institute, over which about the best educator in the South, Prof. W. H. N. Magruder, presides. It is only needful for the merits of this institution to be known to insure for it an overwhelming patronage. We have heretofore spoken of this school as a model of excellence, and we are more and more convinced that it is truly so. It is the Rugby of the Southwest, and fortunate are the boys who have the advantages which it affords. Prof. Magruder has never made any charge for tuition for the sons of our preachers. For particular information let our readers refer at once to the advertisement which appears this week.

The advertisement of Marvin College, Waxahachie, Texas, appears this week. As noticed last week, Rev. J. M. Pugh, a leading member of the Mississippi Conference, and president of the Sharon Female College, has accepted the presidency, and will leave about the middle of August for his new and responsible post of duty. It will bo seen that Marvin College is ably officered, and that the terms for board and tuition are remarkably low. Bro. Pugh will he reluctantly surrendered hy the institution over which he has recently presided, and hy his brethren of the Mississippi Conference. We wish him abundant prosperity and usefulness in the field to which he has been called.

We regret to learn that Rev. William C. Chamberlain, a valuable and estimable local preacher, died recently nt Ocean Springs, Mississippi. An obituary will be furnished us for publication shortly. Bro. Chamberlain's end wns eminently peaceful—so we are informed by his son, the Rev. C. Chamberlain, of the Mississippi Conference, who was with his father in his last hours.

The cataloguo of Mansfield Female College, for the present year, is the handsomest yet issued by this institution, and presents a most gratifying exhibit of its condition, past history, and the management and course of study.

The pleasantest things in the world are pleasant thonghts; and the greatest art in life is to have as many as possible.

Married.

In the Methodist church in the city of Montgomery, Alabama, July 16, 1872, by Rev. H. Urquhart, Mr. HENRY HOBBIE and Miss LEONORA JACKSON, daughter of J. W. A. and M. E. Jackson.

At St. Stephen's, Alabama, by the Rev. H. Urquhart, July 24, 1872, Dr. LAFAYETTE STULER and Miss GEORGIA PELHAM, daughter of J. A. Pelham.

Obituaries.

MRS. CORINNE J. BAKER, wife of Andrew J. Baker, of Duck Hill, and daughter of Colonel Walter G. Kearney, of Madison county, Mississippi, died, at her late residence, April 16, 1872.

Many things conspire to make this death peculiarly afflicting. Mrs. Baker was taken away in the twenty-third year of her age, and in the fourth year of her married life; she was the oldest child of her parents, and leaves an affectionate husband, and two little daughters, the youngest about nine months old. What an aching void has been made in the hearts of her loved ones! How irreparable the loss to her children!

The circumstances of her life, and her peaceful death, serve much to mitigate these afflictions, and bid the weeping ones to "sorrow not, even as others who have no hope."

Her life was spent pleasantly and profitably. She was liberally educated and plously nurtured. Well endowed mentally, of attractive personal appearance, and blessed with temporal advantages, she was deservedly popular. Going with her husband to Duck Hill after their marriage, among elder strangers, she very soon gathered around her many warm friends, and came to be regarded as a bright ornament to society. Her great delight seemed to be to beautify her home and make her friends happy.

She became a Christian when quite young, and never lost sight of her duty. She seemed to think she would die, even after the crisis of her disease was thought to have passed, but expressed no fears of death, and requested her mother to read to her the sacred Scriptures.

May the consoling influence of the Holy Spirit be felt upon the hearts of the bereaved parents and disconsolate husband; and may the loss of a mother's tenderness and care be compensated, in his own way, by their loving Heavenly Father, to the dear helpless little ones.

C. G. ANDREWS.

WE MENTION affectionately the name of SUSAN A. HOLLINGSWORTH, wife of J. T. Hollingsworth, and daughter of Horatio Gates and Mary Shaw O'Neal; born in Middletown, Maryland, August 10, 1808; died suddenly, June 22, 1872, at her home near New Iberia, Louisiana.

But four brief days had elapsed since death had flung his unerring shaft, and Mrs. Caldwell, the daughter, is the victim; now the fond wife and mother is suddenly cut down. O inexorable death!

Sister Hollingsworth professed religion at the age of fourteen or fifteen; lived at Fredericksburg eight or ten years; moved to Washington City in 1846; married Bro. Hollingsworth in 1854, went to his home in Madison county, Mississippi, and from thence to the place of her death, three years ago. These data will furnish to her numerous friends, at her several places of residence, the means of reviewing her life. She kept in the closest identity with the church of God, carrying and giving in her certificate of church membership, observing the ordinances, enjoying the benefits and doing her part in bearing the burdens imposed on her by her profession. The Sunday school work, and attentions to the poor and destitute, was a prominent trait of character wherever she lived, until for the past seven years, she was severely afflicted with rheumatism, and for a long time so sorely as to be unable to walk.

The high esteem placed upon her for intelligence, earnest piety and gentleness is manifested in the contributions in her album, by many of the good and excellent with whom she had been in association.

Her children—and only hers by marriage—regarded her as a natural mother.

We might eulogize the virtues of Sister Hollingsworth, but no valid panegyric would exalt her in the estimation of those who knew her, nor add to her glory in the world of spirits. "Her *works* do follow her." To us, what a fragrance in her memory!

With the afflicted family we bow in meek and humble submission to a wise and merciful Providence, responding, in the language of Christian faith: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord!"

THOMAS B. WHITE, Pastor.
Baltimore *Episcopal Methodist* please copy.

WE ARE called upon to chronicle the death of JAMES E. FULLER, only son of Mrs. Mary H. Fuller, which occurred in St. Martinsville, Louisiana, after an illness of nearly three weeks, May 9, 1872, aged twenty-four years.

Jimmie, as he was familiarly called, was a noble young man, possessed of many excellent qualities—genial-spirited, confiding, high-toned, friendly, and ever actuated by a high sense of moral obligation. Though a pilot of one of our Teche steamers by profession, yet he was noted for his good morals. His praise is in the mouth of his compeers, showing that even in that business a man can exemplify and illustrate the power of early education and wholesome religious influence. To his fellow-craftsmen this is a warning, and stands forth as an example that one can pursue the honorable and legitimate occupation of pilot, and "fear God and keep his commandments."

Sister Fuller is certainly bereft, and calls forth our sincerest sympathies. Her husband, the late Captain E. W. Fuller, of notoriety as captain of a gunboat in these waters during the late war, died in Christian triumph, on Johnson's Island, a prisoner of war—another trite exemplification of that hymn-line, full of Christian theology:

"A thousand ways has Providence
To bring believers home."

Jimmie was the only help and stay of his widowed mother; his father took great comfort in this fact. God often takes away the props on which we lean, that we may lean more strongly on him.

About two years ago Jimmie was baptized in the church, since which his life has been consistent—hesitating to be regarded as a member of the church, feeling the sacredness of the obligation.

It was my painful pleasure to visit and converse with him a few days previous to his death. He was much engaged in prayer, and gave the most hopeful evidence that he was setting his house in order. We are warranted in believing that he "sleeps in Jesus;" and such "will God bring with him; therefore comfort your hearts."

At his request he was buried by the "church and the Masons." Rest on,

"Till he shall bid thee arise,
To hail him in triumph descending the skies."

T. R. WHITE, Pastor.

OUR AGENT FOR LONDON AND LIVERPOOL.—Robert Babington, Esq., will represent the claims of the CHRISTIAN ADVOCATE during the season in London and Liverpool, and other parts of the United Kingdom.

BOOTS AND SHOES.—We take pleasure in again calling attention to the advertisement of our neighbor, William Hogan. We advise our friends to call at 99 and 101 Camp street, and examine for themselves his stock and prices of boots, shoes, trunks, valises and bags before purchasing.

TEAS.—We have no hesitation in recommending the teas of J. W. Platt & Co., 102 Camp street, corner of Poydras. We have never purchased tea from any other house since they went into business, and can say they have given perfect satisfaction. See their advertisement elsewhere.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Jul, 27, 1872:

A—American Tract Society 2 lots, C G Andrews 2 lots, F Alexander $1.25, American Sunday School Union, A Friend to the Advocate.

B—A G Brown, John W Boswell, A A Butte, D P Bradford, J E Benning, Barnes & Wilkinson.

C—Robert Carter & Bros, John F Cook $20, C W Carter, E H Cushing.

D—R A Davis, Thos F Dixon, W C Digges 50 cts, M DuBose, W B Dennis, A Dowling, C B DuBose $9.80.

E—Edw J Evans & Co, Elliot, Binkeslee & Noyes, John W Elliot $6.

F—James D Flowers, W H Foster, E N Freshman.

G—C LeG Goodrich, W J Gorham $7.50, H B Graham & Bro.

H—J Hamilton, W B Hines, H G Horton $1.90, R K Hargrove $15, W Harrington, W H Hogen, W W Hurst, P Howard, F A Hutchinson & Co, M C Hoffmnn, J W Hearn, D M Hudson, T Wallnes, J H Holland $1, W A Harris, E Hill, E J Hale & Son.

J—H F Johnston, Seba Johnston.

L—J B Lippincott & Co, W S Leak, Lyerly, Woolverton & Co, A C Littlejohn.

M—H H Montgomery $5, M J Monlteth, John Mathews $15, Mrs M S McCauley, Chas McArthur, J S Meek, Geo W McMillan $7.50, Jas M McKee 3 lots, D Merchant, J W Merchant $1, J Z T Morris, N P Moore $10, W H N Magruder, C & G Merriam, S H McMasters.

N—Jos D Newsom, National Temperance Society, Thos Nelson & Sons, A H Nicholson, John C Newberry $4.

P—Price, Williams & Co, Pittsburg Paper Manufacturing Co, Ira W Porter $2, S F Pilley, C Pope, Powers Paper Co, Pierce & Terry.

R—E E F Ross 2 lots, A D F Randolph, R H Rosberry $1.50.

S—E W Simmons $10, R F Shelton, Geo S Scofield, H L Smith $1, G S Sandell $10.

W—Worthington, Dustin & Co, W H Wetherby $8, J L Wright $11, Wilson, Winkle & Co. Mrs Anna Watson $5.

ADVOCATE PRESS FOR SALE.—Our press is too small. Our present size, 21 by 33 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful Hoe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issue*, and call or send a competent judge on Mondays or Wednesdays to see it in motion, if you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Sherman House, No. 1 West Twenty-Sixth street, New York.

BUSINESS NOTICES.

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bucha or Sarsaparilla. Sold by druggists. jy18 fy

Dr. William H. Tutt—*Dear Sir:* In my young days I was rather wild, and became the victim of a loathsome disease. I was treated by an eminent physician, and thought I was cured. After moving to this State I was horrified at finding that the disease was making its appearance again, in a secondary form. Ulcers formed in my mouth and on different parts of my body. I also became afflicted with severe rheumatism. I employed different physicians, and used various patent medicines for months, all to no purpose. During a visit to Jacksonville I saw your Sarsaparilla and Queen's Delight, and concluded to try it. I have taken a dozen bottles, and believe that the poison is entirely driven from my system. I intend continuing it, however, to make a sure thing of it. At the request of your agent, I send this to you. You are at liberty to use it as you like. Yours respectfully, JOHN H. GUILFORD.
MILLVILLE, FLA., Sept. 22, 1860. aug 1t

LIVER COMPLAINT AND BILIOUSNESS. Dr. Tutt's Liver Pills exert a direct and powerful influence on the Liver, and will with certainty relieve that important organ from disease, and restore its normal functions.

Dr. Tutt's Hair Dye is Sold Everywhere.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 ly

Mrs. Whitcomb's Sirup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 ly

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.
jy18 ly

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.
Branch office—33 CAMP STREET.
A. P. CLEVELAND,
fc8 ly General Agent.

Caution—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

Whitworth Female College,
AT BROOKHAVEN, MISS.

THE CONTINUED SUCCESS OF THIS INSTITUTION is one of the best evidences of its merit. During the past term there were in attendance two hundred and twenty-nine pupils.

The members of the Faculty—eleven in number—are selected on account of their ability *to teach*.

Prof. ECKHARDT, Music Director, has few equals.

Madame JULIUS, a Parisian lady of eighteen years' successful experience as a teacher, has been engaged to take charge of the French and Ornamental Department.

The very best care is taken of our pupils, both as to health and manners. *Fires are provided for all.*

No extravagance in dress is allowed.

The good health of Brookhaven is proverbial. Pupils from the miasmatic regions of Louisiana and Mississippi find this as healthful a school as can be found anywhere.

The charges are believed to be lower than in any school in the Southwest where similar advantages are afforded. Only from $230 to $265 for all expenses, excepting music, French and the ornamental branches.

No expense is spared in purchasing the most approved apparatus, maps, charts, etc., and all necessary school furniture.

Brookhaven is located on the New Orleans, Jackson and Great Northern Railroad, 128 miles from the city.

Catalogues sent free on application to
aug 6m REV. H. F. JOHNSON, Prest.

COLLEGIATE INSTITUTE,
AT BATON ROUGE, LOUISIANA.

THE EXERCISES OF THIS SCHOOL will be resumed on

Wednesday, the Second of October next.

For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.

aug 6m W. H. N. MAGRUDER.

MARVIN COLLEGE,
WAXAHACHIE, TEXAS.

THE NEXT SESSION OF THIS SCHOOL will open on the FIRST MONDAY IN SEPTEMBER, 1872, under the supervision of Rev. J. M. PUGH, President.

COLLEGIATE DEPARTMENT.

Rev. J. M. PUGH, A. M., Professor of Moral Science and Biblical Literature.
Mr. E. F. YEAGER, A. B., Professor of Languages.
Rev. F. OLIN DANNELLY, Professor of Natural Science.
Mr. JOHN E. BISHOP, Prof. of Mathematics.

PREPARATORY DEPARTMENT.

Rev. JAMES B. SHAW, Principal.
Mrs. ANNIE E. GASS, Assistant.

MUSICAL DEPARTMENT.

Mr. F. H. LINDEN, Professor of Music.

PRIMARY DEPARTMENT.

Rates of Tuition—Four Months.

Primary class	$8 00
Preparatory	12 00
Higher	16 00
Collegiate	20 00
Music on piano	20 00

A small fee will be required of each student in the musical department for the use of instrument.

Every student will be charged from date of entrance till the close of session, except when providentially hindered, and all bills are due when the student enters.

Ministers' children (who are not our pastors) received free of charge.

We hope the friends of the College who have heretofore patronized this school, and others, will add us in building up a school of high grade by sending their children and wards to this College, guaranteeing them as favorable privileges as at any other school in the State.

Board can be had for $14.50 per month.
F. P. RAY,
President Board of Trustees.
JAS. E. SMITH, Secretary. jy11 1m

TEAS FREE OF DUTY.
GREAT REDUCTION IN PRICE.

J. W. PLATT & CO.,
102 Camp street, corner of Poydras.

RECEIVE THEIR TEAS direct from the importers, and furnish the public consumers in any quantity desired, with one small profit only added on Cargo Prices in New York, or about one-third less than store charge for similar goods at fashionable retail stores. Housekeepers who wish to reduce the cost of their household stores will please notice the following Price List, which includes the finest Teas imported:

IMPERIAL (Green,) 50 cts., 80 cts.; Choice, $1 per lb.; Extra choicest, $1.25 per lb.
YOUNG HYSON (Green,) 80 cts.; Choice, $1; Extra choicest, $1.25 per lb.
GUNPOWDER (Green,) Choice, $1.25; Extra choicest, $1.50 per lb.
OOLONG (Black,) 50 cts., 80 cts.; Choice, $1; Extra choicest, $1.20 per lb.
ENGLISH BREAKFAST, 50 cts., 75 cts.; Choice, $1; Extra choicest, $1.25 per lb.
JAPAN (Natural Leaf,) Choice, $1; Extra choicest, $1.20 per lb.
ORANGE PEKOE (Black,) Extra choicest, $1.50 per lb.
MIXED (Green and Black,) 50 cts., 75 cts.; Choice, $1; Extra choicest, $1.20 per lb.

We recommend our Extra Choicest Teas as the best in market. Special prices to wholesale buyers. aug 1m

WILLIAM HOGAN,
Manufacturer of and Dealer in
BOOTS, SHOES, TRUNKS, VALISES AND BAGS,
FRENCH AND AMERICAN.
Also Agent for the EMPIRE SEWING MACHINE,
99 AND 101 CANAL STREET,
aug 3m New Orleans.

AGENTS WANTED FOR THE
ILLUSTRATED
HISTORY OF THE BIBLE
By Wm. SMITH, LL.D.
AUTHOR OF SMITH'S BIBLE DICTIONARY.

It contains over 250 fine Scripture Illustrations and 1,105 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the Inspired Word.

AGENTS WANTED.—Send for circulars and see our terms and a full description of the work. Address
NATIONAL PUBLISHING CO.,
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Uniform Lessons for 1872.

FOR TEACHERS.—*The Sunday School World* contains the explanations and studies prepared by Rev. John Hall, D. D., for teachers.

SCHOLARS' PAPER.—With the text of the lesson, and suggestive helps for the study of it; and questions at the foot of each page, to be answered in writing by the scholar.

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Price of each Lesson Paper of four pages, at the rate of 75 cents per 100 copies for one month, or $3 per 100 copies yearly.

☞ Catalogues of the Society's publications and sample copies of its periodicals furnished gratuitously on application at the Depository of the
AMERICAN SUNDAY SCHOOL UNION,
aug 3m 1122 Chestnut st., Philadelphia.

NEW ADVERTISEMENTS.

CENTENARY COLLEGE,
JACKSON, LOUISIANA.

THE NEXT TERM OF THIS VENERABLE INSTITUTION OPENS ON THE FIRST MONDAY IN OCTOBER, 1872.

FACULTY.

Rev. C. G. ANDREWS, A. M., President, and Professor of Mental and Moral Science, Political Economy and International Law.
Rev. A. R. HOLCOMBE, A. M., Professor of Mathematics and Adjunct Professor of Natural Science.
G. H. WILEY, A. M., Professor of Ancient and Modern Languages.
T. S. JONES, M. D., Professor of Natural Science.
———, Principal of the Preparatory Department.

CHARGES.

Tuition, per session of forty weeks, in College	$60 00
Tuition, per session of forty weeks, in Preparatory Department	40 00
Contingent expenses	5 00

A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

BOARD.

Board, including lodging, washing, lights and fuel, can be had in the best of families for $20 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a new Reflecting Telescope (focal distance, seven feet,) a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, Steam Engine, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

BUILDINGS.

The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of 7,000 feet.

PREPARATORY DEPARTMENT.

In the Preparatory Department students are fitted for regular college classes, or may obtain a thorough English or commercial education.

ITS FACULTY are men of experience and success in teaching.

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Rev. J. A. Godfrey, Clinton.	Hon. A. K. Farrar, Adams county, Miss.
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Rev. R. J. Harp, New Orleans.	Rev. John A. Ellis, Meridian, Miss.
Hon. J. G. Fuqua, Baton Rouge.	B. H. Moss, M. D., New Orleans.
T. F. Collins, Esq., East Feliciana.	Josiah D. Nettles, Esq., East Feliciana.
Rev. J. L. Forsythe, Jackson.	Wilmot H. Goodale, Esq., Baton Rouge.
Rev. L. Parker, D. D., New Orleans.	Rev. C. G. Andrews, Jackson, La.
D. C. Harder, Esq., Clinton.	

THE BEST ROUTE to the college is to leave the Mississippi river at Port Hudson, take the Clinton and Port Hudson railroad to Midway station, report to Captain F. A. Haynes as a steamer for Centenary, and he will convey you to the college, a distance of seven miles; 50 cents for single passengers, or one and a half where several are together. Address
aug 6m C. G. ANDREWS, President, Jackson, La.

AGENTS WANTED TO SELL THE
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HISTORY OF THE BIBLE
By Wm. SMITH, LL.D.
AUTHOR OF SMITH'S BIBLE DICTIONARY.

It contains over 1,100 fine Scripture Illustrations and 1,105 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the Inspired Word.

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A MAGNIFICENT SQUARE PIANO, Seven Octave, solid Rosewood frame, beautifully carved, front board Pearl inlaid, having been made to order by a first-class maker, will be sold at ONE-THIRD COST PRICE within next thirty days.—Address
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THREE YEARS IN A Man-Trap. By T. S. ARTHUR, is now ready. It is a *thrilling* recital of a three years' life in a city dram-shop, *shows up* the vile deceptions practiced in barrooms, and is the *most powerful* work of the kind ever written—is certain to have *an immense sale*. Apply for an agency, and *make money*.
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MAILED FREE to any address on receipt of price, send to
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WANTED.—A Gentleman and his Wife (both graduates) desire to secure first-class positions in some Seminary or Academy. Would not object to the control of some large Public School. They have had years of professional experience, and understand the most approved methods of Normal School management. Testimonials and references furnished. Address TEACHERS Fort Calhoun, Washington county, Nebraska, until August 15. je27 6t

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As an *Invigorator, Liver Corrector and Blood Renovator* is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers after and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is *permanent and lasting*.

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

WE CHALLENGE THE WORLD

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WORLD'S TONIC AND BLOOD PURIFIER.
Price, $1 or Six Bottles for $5.

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Agents WANTED FOR THE LIGHT OF THE WORLD. A GRAND and popular Repository of Religious Knowledge. Agents sell 100 per week. A splendid quarto, with 200 magnificent Illustrations on STEEL and WOOD. Agents who sell this can have a prospectus free of our *Pictorial Home Bible*, published in English and German. Address at *once*, to secure terms and territory, WM. FLINT & CO., Savannah, Ga. my9 3morow

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BANKER AND EXCHANGE DEALER.
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feb1 6m

NEW ADVERTISEMENTS.

WESLEYAN FEMALE INSTITUTE,
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SEPTEMBER 19, 1872.

Thus this no college ranks higher. The president, Rev. W. A. HARRIS, is aided by twenty teachers and officers. System of teaching thorough, and based upon the plan of the University of Virginia. English Science and Literature are taught by experienced graduates of our first universities and colleges. French is taught by a native master of the language; Music by six professors and teachers, among whom are two of the most distinguished vocal teachers of the South. Great attention paid to the special training of the voice.

This is one of the healthiest climates in the world. Its marked effect is the rapid promotion of the physical health and vigor of our pupils. Those who come here from the South, with feeble constitutions, chills and climatic diseases, are entirely restored.

Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

It is attended by over one hundred boarding pupils, from the States reaching from Maryland to Texas.

EXTRACTS FROM TESTIMONIALS.

From the Baltimore Conference.

The teachers are efficient and faithful; the pupils are studious, healthy and happy. No college for our daughters ranks higher.

From Mrs. (General) John B. Floyd.

* * * If I had daughters to educate, and were going to Europe to remain until they had completed their collegiate course, I know of no gentleman I would select before Mr. Harris, nor any family than his I would prefer to leave them with, feeling satisfied that they would not only be thoroughly and properly educated, but raised to suit my ideas of refinement and taste.

From Judge John N. Headeon, M. A., University of Virginia.

I regard the Wesleyan Female Institute, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State.

From Hon. John B. Baldwin.

The Wesleyan Female Institute is managed by a gentleman who is, by character, capacity and experience, admirably adapted to its position, and is surrounded by influences which make it, in all respects, a most desirable place for the care and education of the daughters of Christian parents.

From Prof. William E. Peters, LL. D., of University of Virginia.

* * * The sterling worth of Prof. Harris as a man, his Christian character, his devotion to duty, and his mature scholarship, as also his successful experience as a teacher, furnish ample assurance that young ladies committed to his charge will enjoy advantages of moral and intellectual training rarely found.

From Rev. William E. Mmassey, D. D.

* * * From personal knowledge I believe that, as the president of a female college, Rev. William A. Harris has no superior; indeed, within the purview of my acquaintance he has no equal.

From Rev. S. S. Roszell, D. D.

We believe, conscientiously, and as confidently affirm, that this is the best *home school* for the daughters of our church with which we are acquainted.

From Bishop E. M. Marvin, D. D.

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music, advantages are offered of very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE COLLEGIATE YEAR.

Board and tuition in the Collegiate course, $270. Music and other extras moderate.
For catalogue of fifty-four pages address
REV. W. A. HARRIS,
jy25 2t Staunton, Virginia.

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The Illustrated Christian Weekly,

NOW IN ITS SECOND YEAR, IS THE

ONLY ILLUSTRATED

Religious Weekly published in the country. It is unsectarian in its character, and has been warmly welcomed by Christian people everywhere. Its illustrations are not excelled by any secular publication, while the reading matter is carefully prepared by eminent writers of various denominations.

Send for Specimen Copy.—Two Dollars a Year.

Agents wanted in every community. Liberal terms to Sabbath schools.

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Publishers,
je27 7teow5p 150 Nassau st., New York.

JOSEPH GILLOTT'S
STEEL PENS,
OF THE OLD STANDARD QUALITY.
TRADE MARK: JOSEPH GILLOTT, Name and Design Warranted. Or Descriptive and Numbered.

The well-known Original and Popular Nos.
303 ..... 404 ..... 170 351,
having been assumed by other Makers, we desire to caution the public in respect to said imitations. ☞ ASK FOR GILLOTT'S.
JOS. GILLOTT & SONS,
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OCEAN SPRINGS.
Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board: $10 per month, $10 per week, and $2 per day. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Ross, Esq., New Orleans.
WM. C. CHAMBERLIN.
Apru. 20, 1872. ap25 1t

AGENTS WANTED for the Autobiography of HORACE GREELEY. A new Illustrated edition, now ready. Get this, the only edition written by himself and indorsed by the *Tribune*; and our 1872 CAMPAIGN MANUAL for all parties, just out; price, $1.50. One agent sold 80 in three days. Splendid Steel Portraits of Greeley, also of Grant. $300 a month made selling the above.
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The Child's Corner.

GRANDPAPA'S SPECTACLES.

BY ELIZABETH SILL.

Grandpapa's spectacles cannot be found;
He has searched all the rooms, high and low, round and round;
Now he calls to the young ones, and whist does he say?
"Ten cents for the child who will find them to-day."

Then Henry and Nelly and Edward all ran,
And a most thorough hunt for the glasses began;
And dear little Nell, in her generous way,
Said: "I'll look for them, grandpa, without any pay!"

All through the big Bible she searches with care,
That lies on the table by grandpapa's chair;
They feel in his pockets, they peep in his hat;
They pull out the sofa; they shake out the mat.

Then down on all-fours, like two good-natured bears,
Go Harry and Ned under tables and chairs,
Till, quite out of breath, Ned is heard to declare,
He believes that those glasses are *not* anywhere.

But Nelly, who, leaning on grandpapa's knee,
Was thinking most earnestly where they *could* be,
Looked suddenly up in the kind, faded eyes,
And her own shining brown ones grew big with surprise.

She clapped both her hands; all her dimples came out;
She turned to the boys with a bright roguish shout:
"You may leave off your looking, both Harry and Ned.
For there are the glasses on grandpapa's head!"

The Nursery.

The White Rose-Bush.

BY REV. J. D. STRONG.

How do you think you would feel, little reader, were you to come back to your birthplace after twenty years' absence? Probably just as I did, when I wandered by a half-wild path into the old burying-ground. Like most homes of the dead in country places, it had been badly neglected. The fence was half broken down; bushes choked the paths; weeds and tall grass grew on the graves; the grave-stones were leaning, and many of them broken; the flowers that grief and love had planted on the little mounds were cramped and half hid; and the whole seemed so neglected and lonely, and it was so difficult for me to find the old places, that I turned with a sort of half shudder away.

Just then I saw a small white rose-bush struggling up through the rank growth of grass, and stopped to look at it. It had five buds, and one full-blown flower, and it seemed to be so fragrant with love for the little darling that slept below, that I kneeled down and began to tear away the grass to see the name on the head-stone. But the letters were all overgrown and hid with moss. I cleaned it away with my knife, and read:

"TABITHA EMILY."

"BEAUTIFUL IN LIFE—LAMENTED IN DEATH."

These words told me that the little rose-bush had stood there a generation and a half, wrestling with the winds and snows of winter, and shedding sweet odors on the air in summer, as a beautiful emblem of a mother's love. They took me back more than forty years, to a bright spring morning when my mother carried me in her arms to that spot and then planted the little rosh-hush on the grave of my favorite sister.

I was but two years and a half old, and she five, when she died; yet I remembered her so distinctly that I could almost see her again, as I knelt by her grave. All the little things we had said and done to each other, though I had not thought of them for years before, rose up instantly like beautiful pictures before me. The little white rose-bush had marshaled them all in order, and sent them trooping through my memory like a glorious procession of angels in a dream; and there, in the tall grass by the small head-stone, I lived them over again. We again walked hand-in-hand in the meadow for blueberries and buttercups; we gathered the wild cherries and plucked the cowslips, and made grass chains and dandelion whistles; we played school, built coh-houses, arranged cupboards of broken crockery, had dollies' feasts, and cooked dirt pies in our little stone oven; we dressed puss up in the baby's night-gown; we put spectacles on old Rover's nose, and then rolled in the grass, and laughed to see how grave and wise and deacon-like he looked.

But the little prayer meeting we used to hold on the Sabbath came back freshest of all; and the very tones of that dearly-loved and long-remembered sister seemed to be again in my ear, as she plead in a low but earnest voice that God would "take care of her baby brother and make him good!" Those prayers, though out of infant lips, have certainly been answered, and have done more to mold the character and shape the life of that brother than all the influences of later years.

And then she was so good while she lived! and it was so sweet to remember how kind and gentle and loving she always was! I could not recollect one naughty word or deed she ever said or did. The little hands, that were so cold and stiff down there in the grave at my feet, had never struck me; the little blue eyes, now closed forever under those clods, had never flashed on me in anger; the little face beneath that grass-tangled turf had never scowled at me in hate and passion; the little tongue, now so still down there in the ground, had never called me a hard name; and the lips that were turning to dust under that white rose-bush had never pouted, nor mocked, nor reviled me, nor uttered an unkind word that I could remember.

It made me very happy, and I said: O! that all brothers and sisters could see this rose-bush as I see it to-day, and could understand as I do what they are now doing to each other! and could feel as they will feel, by and by, when they come back from long absence and stand by the graves of their lost ones! for then, I think, they would treat each other very differently from what they now sometimes do.

BROTHERS AND SISTERS.—Some brothers and sisters are unkind to each other. It is a pity they should ever be so. The story is this: Which Rose-Bush?" teach them that it is better to be kind and loving. I am sure it will be a good story to remember. The moral of it is: "Be kind."—*The Child at Home.*

Swallowing Fifteen Cows.

"Swallowed fifteen cows!" said Bertie in astonishment, looking up from her play. Her ears had caught the words in a conversation that was going on in the room.

"Yes," answered her brother. "He drank them all up."

"Drank fifteen cows! I don't believe it," answered the little maiden firmly.

"He sold them and bought whisky and beer with the money," explained her Aunt Katy.

"Oh, oh, that was it. I see now. Well, it is funny."

"No, not funny, dear, but sad," said Aunt Katy. "The man had a wife and two little children, and he sold the milk from the fifteen cows and bought them food and clothing. But now, having swallowed the cows, as we were saying, his wife and children go hungry and cold, and he, a poor, miserable drunkard, is in the almshouse. Isn't it dreadful to think of?"

The children looked very sober.

"You'll never catch me drinking up fifteen cows, nor one either," said George very positively.

"I don't know as to that," replied Aunt Kate. "The man we were talking about was once a little boy like you, with a healthy taste for food and clear, cold water. As to ever swallowing a cow, much more fifteen cows, such a thing never entered his head. But you see what he came to be at last. How was it? He began by taking a glass of ale or beer, or a little wine at parties now and then. This corrupted his pure taste and gave him an unnatural thirst, which only strong drink could satisfy. After ale and beer came whisky, rum and brandy; and the more and oftener he drank the more his thirst increased, until he became a poor, miserable drunkard.

So, you see, George, that no man can tell what he may come to. May be, instead of swallowing fifteen cows, you will get down, one of these days after you become a man, forty or fifty cows, and a house into the bargain."

"Now, aunty, this is too bad!" exclaimed George. "You know I will not."

"So hundreds and thousands of little boys might once have said, who, now that they are grown to be men, are drunkards. There is only one way of safety."

"What is that, aunty?" asked the boy, looking up with serious eyes.

"It is the way of total abstinence, as we call it—the only way of safety for boys or men. If you never drink a drop of intoxicating liquor you will never be a drunkard. If you depart from this rule no man can say to how low a depth of wretchedness and degradation you may fall. The worst drunkard in the land was once a pure and innocent boy."

"I'll never swallow oven a calf!" exclaimed George, starting up and speaking with great earnestness.

"Touch not, taste not, handle not the unclean thing," said Aunt Kate, "and all will be well with you. But indulge ever so little in drinking as you grow to manhood, and none can tell into what a great deep of hopeless ruin you may fall."

Up There.

Jane was going to bed. A dear little sister used to sleep on the snow-white pillow beside her. Where was she now?

"Mamma," asked, Jane, "who do you think Fanny sleeps with now in heaven?"

"There is *no night there*," answered her mother.

"Mamma," asked the little girl, "does a soul have eyes to see with? Will Fanny *know* us when we come?"

"The Bible tells us that we shall see as we are seen, and know as we are known," replied the mother.

"We shall see then," said the little girl; "but our eyes will not be crying eyes, will they, mamma?"

"No, my child. God will wipe away all tears," said her mother. As she spoke a small tear stood in her own eye, but it quickly went away. Little Jane saw it, and said within herself: "God wipes away mamma's tears *now*."

"There will be nothing to hurt in heaven, and no *dark*; will there be?" asked the little one.

"No, my child, for the glory of God lightens it, and the Lamb is the light thereof."

"And what dress shall we wear?"

"Jesus has a dress for all his little ones," said mamma; "the beautiful garments of righteousness. They are white and shining."

"And I must keep it so nice, mamma."

"Yes, my child; an unkind word will spot it; a sinful thought will stain it; but there is no sin in heaven; and it is the beauty of heaven that we shall not want to do or to think a wrong thing."

"And we shall not keep wanting things," said little Jane, thinking, perhaps, of the rocking-horse and the candy, and the big doll of Emma's which she could not have.

"No, my darling," said her mother, taking her little girl in her arms; "for we shall be *satisfied* when we awake in his likeness."

"Then, mamma," said little Jane, "we must not want Fanny back, but think most of going to her."

O yes, it will be so precious to meet our darling ones in heaven!—*Heavenly Tidings.*

TWENTY-FIVE or thirty years ago Rev. Charles G. Finney, now president of Oberlin College, was carrying on a series of revival meetings in some Eastern city—Boston, we think. One day a gentleman called to see him on business. Mr. Finney's daughter, perhaps five years old, answered his ring.

"Is your father in?" asked the stranger.

"No," replied the demure maiden, "But walk in, poor dying sinner! Mother can pray for you."—*Hearth and Home.*

The Farm and Garden.

Motherhood.

She laid it where the sunbeams fall
Unscanned upon the broken wall,
Without a tear, without a groan,
She laid it near a mighty stone
Which some rude swain had haply cast
Thither in sport, long ages past,
And time with mosses had o'erlaid,
And fenced with many a tall grass-blade,
And all about bid roses bloom
And violets shed their soft perfume.
There, in its cold and quiet bed,
She set her burden down and fled;
Nor thing, all eager to escape,
One glance upon the perfect shape
That lay, still warm and fresh and fair,
But motionless and soundless there.

No human eye had marked her pass
Across the linden-shadowed grass
Ere yet the minster clock calmed seven;
Only the innocent birds of heaven—
The magpie, and the rook whose nest
Swings as the elm-tree waves its crest—
And the lithe cricket and the hoar
And huge-limbed hound that guards the door,
Looked on when, as a summer wind
That, passing, leaves no trace behind,
All unapparelled, barefoot all,
She ran to that old ruined wall,
To leave upon the chill dank earth
(For ah! she never knew its worth)
'Mid hemlock rank, and fern, and fog,
And dews of night, that precious thing!
And there it might have lain forlorn
From morn till eve, from eve to morn;
But that, by some wild impulse led,
The mother, ere she turned and fled,
One moment stood erect and high;
Then poured into the silent sky
A cry so jubilant, so strange,
That Alice—as she strove to range
Her rebel ringlets at her glass—
Sprang up and gazed across the grass;
Shook back those curls so fair to see,
Clapped her soft hands in childish glee;
And shrieked—her sweet face all aglow,
Her very limbs with rapture shaking—
"My hen has laid an egg, I know;
And only hear the noise she's making!"

From "Fly Leaves."

Transplanting Turnips.

In addition to various hints on turnip culture, recently published in these columns, we advise a trial of *transplanting* the young roots from a seed-bed to the field, after the manner of transplanting cabbages, sweet potato draws, etc. It is often very difficult, during the very hot and sultry weather of July and August, to get a good "stand" of turnips in the open field, and with ordinary preparation and management. By using a properly made seed-bed, however, and availing ourselves of all the advantages of shade and water, we can always get an early start of young turnips; and while these are growing we gain time for a more thorough plowing, pulverizing and manuring of the field into which they are to be transplanted.

By the middle or last of July the field should be all ready, with plenty of manure in flat and broad drills, and only waiting a good shower of rain. When this comes, take up the young turnips carefully, cut off most of the tap-roots with a sharp shears, dip the roots into a grout or batter of water, woods earth and a little fresh cow-manure, and set out precisely as you do strawberry plants, sweet potato draws or onion sets—planting from eight to fifteen inches in the row, according to the size of the variety.

The young turnips may be transplanted at any time after the appearance of the rough leaf; and if carefully performed, as we describe, the result cannot fail to be satisfactory.—*Our Home Journal.*

Jute.

"I deem it almost as great an acquisition to the country as cotton itself. It yields one of the cheapest fibers which nature produces. It is raised in India, and, I presume, can be raised here, for less than one-half the cost of hemp, and for one-fourth the cost of cotton. It has been produced in India for one cent per pound of fiber. It is woven not only into gunny cloth and gunny bags, but enters largely into carpets and many kinds of tissues. In India jute has been constantly gaining upon cotton. England has imported from India, of this article, more than one hundred and twenty million pounds in a single year; and we last year imported more than nineteen million, which cost more than $3,000,000, and sold at the South for $5,000,000. It is used there chiefly to envelop cotton."

The above statements from the Agricultural Bureau reports are, I suppose, correct, says a correspondent of the *Southern Farm and Home.* If so, they exhibit an immense outlay by our people for which there is no necessity. We can certainly raise all the jute we need to manufacture our bagging, for less than one-fifth of the sum we now pay.

The culture of jute and its management are almost the same as of hemp, and the machinery and the process of manufacture into bagging and gunny cloth are simple and inexpensive. Why, therefore, do not some of our people make an experiment in jute raising?

Barren Pear Trees.

A correspondent says he has a number of dwarf pear trees, large enough to bear, which, up to the present time, have not even bloomed; and he asks us what he shall do with them. It is a difficult question for us to answer, with the meager facts before us; but we would suggest root-pruning, if the trees have produced an extra growth of wood, and are over-luxuriant. If, on the contrary, the soil is thin and poor, it is advisable to give the ground around the trees a good top-dressing of compost of ground or broken bones, ashes, woods mold and a little charcoal. Root-pruning, to induce fruitfulness, is simply performed by digging, with a sharp spade, a shallow trench all around the tree, and cutting off all the surface or superficial roots. This trench may be directly under the extremities of the branches (or even a little nearer to the body of the tree,) and should be filled up as soon as the roots are cut off.

Few soils, however, are too rich for the pear or quince stock; and we imagine that our friend's trees need a supply of proper food instead of "short rations." Shall he glad of a fuller diagnosis of the case.—*Our Home Journal.*

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NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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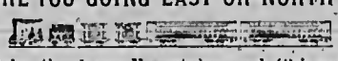

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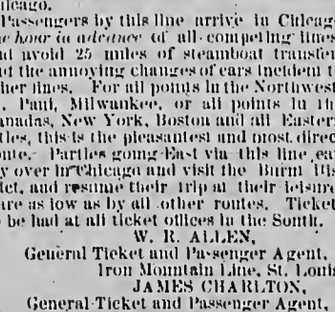

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Scientific.

A Physiologist, Haring, having asserted that the heaviest requirement on the memory is laid by the demands of the pianist's art, Prof. Schmidt determined to count the notes played by a famous performer, Herr Rubinstein, from memory alone, and found them to number sixty-two thousand nine hundred and ninety, thus fully justifying the physiologist's assertion. Not satisfied, however, with this problem, he proceeded to calculate the amount of pounding actually performed, by taking an Austrian silver kreutzer for a dynamometer, and finding how many were required to strike a key on Herr Rubinstein's piano by the pressure of their weight. Twenty-four were necessary, equivalent to two and one-fifth Troy ounces. The force, therefore, actually exerted by the pianist in playing the piece of sixty-two thousand nine hundred and ninety notes amounted to nine thousand five hundred pounds. Another piano, of slightly harder touch, but one on which Herr Rubinstein would have played without noticing the difference, would have required a pressure of eleven thousand eight hundred pounds, or nearly six tons!

Tattooing Among the Japanese.—We are so accustomed to associate tattooing almost entirely with the natives of New Zealand and the Indians of North America, that it comes to us almost as a new fact, to learn what a high standard the art of tattooing has reached among the Japanese. There we find men who make it their business to tattoo others, and these "professors of tattooing" are artists of no mean power, "for no India rubber or ink-eraser can possibly take out a false line once imprinted, and they invariably, in the 'printing in,' improve upon the drawings previously made." The bettoes or Japanese grooms will frequently have depicted on their skins not only perfectly-drawn pictures of birds, reptiles, beasts and fishes, but also representations of whole scenes, often from some old legend or history. A very common device is the red-headed crane, the sacred bird of Japan, depicted standing on the back of a tortoise; and this is emblematic of woman's beauty treading down man's strength. The designs are pricked in by a needle, and two or three colors are used.

A superior fiber for ropes, cordage, etc., is found in New Zealand flax, a species of *Phormium*, which, with a material derived from a kind of *Agave* Aloe from Yucatan, competes with Manilla hemp, and would probably supersede it if it could be obtained in greater quantity. Leaves of from one to two years' growth are taken from the plant, and then stripped of their outer layer by being passed through rollers with projecting beaters, revolved with great speed, without injury to the inner fiber. This is then thoroughly washed and bleached; afterward, when dressed by the barrel-scutch, for the purpose of burnishing the fiber, it is baled for the market. *Phormium* increases by branching underground stems, which, as soon as rootlets appear, may be removed and transplanted. Plants growing on high, dry ground afford the best material. Its average value in England at the present time is $110 per ton.

Gigantic Roots.—Mr. Finlayson, a botanist attached to an embassy from the Governor-General of India to the Court of Siam, visited some of the Shican islands, on the coast of Cochin China. On one of them he discovered a species of *menispernum*, that puts all potatoes or beets into the shade on this side of the globe. One root weighed one hundred and fifty pounds; a second three hundred and fifty, and a third four hundred and seventy-nine pounds. The last measured nine feet and a half in circumference.

The stalk, communicating with light and air, was only about half an inch thick. Two-thirds of those monster roots were out of the ground. They were elephantine yams, of a farinaceous character, slightly bitter, but tolerable food rightly prepared. Several specimens were carried to the botanical garden in Calcutta. The native name is pai-pun-chang.

A New Yorker has invented an apparatus, which can be attached to ships, which is of such a nature that when the keel of a vessel strikes any very cold stratum of water an alarm is sounded. Thus if the ship is approaching an iceberg a seasonable warning is given. The exact temperature of the water below the vessel will be exhibited by this instrument at all times.

Sponges.—The sponges of commerce are mostly obtained from the Mediterranean and the Bahmas. At the port of Nassau about thirty thousand pounds are gathered annually. The French and Austrian governments have begun to raise the sponge artificially, and the experiment has been pronounced not only successful, but very profitable.

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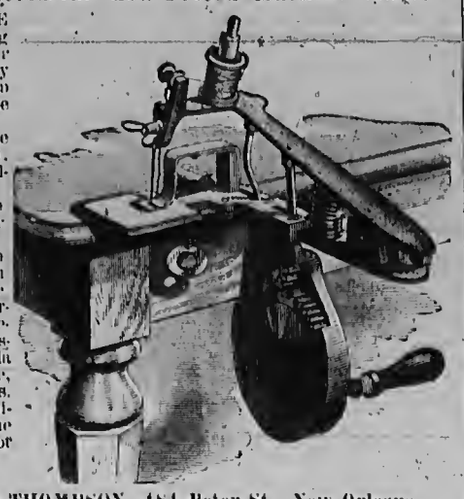

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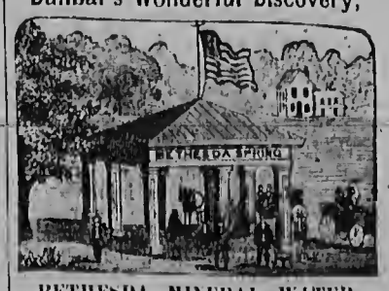
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been warm, with occasional showers. We hear of nothing decisive from the country. At the latest accounts the worms were numerous in localities where few or none had been previously seen, but we have no accounts of any serious injury from them yet. The damages to the crop in Alabama are now said to have been not at all exaggerated. The general tenor of the correspondence from Louisiana, Arkansas and Mississippi indicates a liberal yield, unless cut off by the caterpillars or contingencies later in the season.

The river is 10 feet 7 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-sixth ultimo:

Louisiana and Mississippi.....bales..	181
Lake.....	1
Arkansas.....	20
Alabama and Tennessee.....	52
Texas.....	1
Total.....	255

On Saturday we did not hear of a sale, nor did we notice any inquiry. On Monday two buyers came forward and took respectively 21 and 47 bales at 19c. for stained, 20c. for low middling, and 20¼c. for strict. At the opening there was hardly a bale on shipboard not cleared, and none reported as going aboard or engaged for shipment. On Tuesday the sales embraced 193 bales, taken by one buyer, at 18½c. for clean stained, and 20c. for strict low middling.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 953,448 bales, against 1,432,910 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,255,748 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 51,122 to France, and a decrease of 897,690 to Great Britain, and of 334,875 to other foreign ports.

We quote:

Good ordinary.....	19 @ 19¼
Low middling.....	19¾ @ 20

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	255	
Arrived previously.....1,050,713		
Waste and damaged cotton, samples, etc.....	14,939	1,065,907
		1,091,230
Exported past three days.	274	
Exported previously.....1,082,428		1,082,702
Stock on hand and on shipboard..		8,528

SUGAR.—On Tuesday the receipts from plantation were much larger than usual, and comprised 189 hhds. The market was dull, and only about 50 hhds. of the receipts were sold, on the landing, at 9⅞c. for fully fair, and 11¼c. for strictly prime to choice. Some 60 hdds. sold, in the sheds, at 10@10¼c. for good fair, 10½c. for fully fair, and 11¼@11½c. for yellow clarified. Of city refinery, yellow clarified is selling on orders at 11¼@11¾c., white 12¼@12½c., crushed and powdered 13⅛@13½c., cut loaf 14@14½c. ₱ lb.

MOLASSES.—On Tuesday some 40 bbls. were received from plantation, but only a few barrels thin reboiled were sold at 57½c. ₱ gallon. City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden sirup.

CORN.—The supply is only moderate, but there is not much demand, and prices have ruled a little in favor of buyers. On Tuesday the sales were confined to 1,000 sacks, in lots, at 58c. for mixed, and 66@67c. for white mixed.

OATS—Have been in fair supply, but have not met with much demand. On Tuesday 3,000 sacks sold at 42½c. for St. Louis, and 42@43c. for choice Galena.

BRAN—Is in good supply, but the demand is very limited, and the market is dull and easier for buyers. On Tuesday 650 bags sold, in lots, at $1.02½@$1.05 ₱ 100 lbs.

PORK.—The market has been quiet but steady and much firmer, and although there has not been much demand, prices have advanced fully 25c. ₱ bbl. On Tuesday 200 bbls. mess sold at $13.62½, and 150 at $13.75 ₱ bbl. It is retailing at $14 ₱ bbl.

BACON.—On Tuesday the market was in light supply and very firm, with a good demand. Shoulders were quoted at 7¼, 7⅜@7½c., clear rib sides 7⅝c., clear sides 9⅞@10c. ₱ lb. There were sales of 200 casks, in lots, at 7¼c. for shoulders, to arrive, and 7¼@7⅜c. on the spot, 9¾c. for clear rib sides, and 9⅞c. for clear on the spot.

HAMS.—Liberal receipts have weakened the market, and choice sugar-cured are now quoted at 15¼@15½c. ₱ lb. There have been sales to the trade at these prices. On Monday 300 tierces choice sugar-cured sold, to arrive, at 15¼c. ₱ lb., and 10 on the spot at 15½c.

DRY SALT MEAT.—There is none in first hands. There are only a few shoulders remaining in the hands of dealers, who are retailing them at 6¾c. ₱ lb., and sides at 7¼c. for clear rib, and 8½c. for clear sides.

LARD.—On Tuesday the receipts were a little larger than usual, and 275 tierces refined sold, in two lots, at 9¼@9½c., and 75 kegs refined, in two lots, at 10⅞@11c. ₱ lb.

BEEF.—There is a fair supply of Texas, with a small stock of Western and Northern. We quote Texas mess $11@$12, extra mess $12.50 ₱ bbl, and $9 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western $14@$15 in bbls., and Northern $15.50@$16 for bbls., and $9 for half bbls.

BREAKFAST BACON.—The market is firm, with a fair supply, though there is not much demand. Western is quoted at 10¾@10¾c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114⅛@114¾ (against 114¾ at New York,) and closed at 114⅝@114½ (against 115 at New York.)

The sales of silver embraced $2,300 in American half dollars on Saturday at the advanced rate of 108½.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 50
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	60
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	2 70	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	18 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	10	18
Feathers, ₱ lb	80	90
Fish, ₱ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	4½	5½
Flour, ₱ bbl:		
Double extra	5 75	6 25
Superdne	5 25	5 37½
Fine	4 75	5 00
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	10
Almonds, soft shell	17	18½
Almonds, shelled	30	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	18	— —
Hay, ₱ ton:		
Prime	25 00	— —
Choice	27 00	— —
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	6½	7
Sheet	7½	8
Boiler	8	9
Nail rods	— —	8
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	28
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	4 50	— —
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 50	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	68	73
Coal oil, in barrels	26	28
Coal oil, in cases	31	34
Linseed, raw	90	92
Sperm	95	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	85
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ₱ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	12½	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	18 25	— —
In plates, I. C	16 00	— —
Leaded plates, I. X	17 25	— —
Leaded plates, I. C	15 00	— —

CATTLE MARKET.

NEW ORLEANS, July 30, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	10	@	13
Hogs, ₱ lb. gross	4½	@	6
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Camp Meeting.

There will be a camp meeting held at Mount Zion, on the Hynesville circuit, seven miles north of Homer, Louisiana, commencing on Thursday, August 22, and embracing the fourth Sabbath in August. It will be a joint meeting between Homer and Hynesville circuits. People and preachers are earnestly requested to attend. The preachers will be provided for in every way with accommodations. There will be a boarding tent on the ground for transient visitors; board at reasonable rates.

N. A. CHAVENS, P. C., Homer circuit.
JOHN A. MILLER, P. C., Hynesville circuit.

[The above notice would have been published before this, but for the neglect of the writer to state the time of holding the camp meeting.]

Camp Meeting.

There will be a camp meeting held at Carthage, Jackson district, Mississippi Conference, commencing on Thursday before and embracing the second Sabbath in September. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within ten or twelve miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend.

J. M. WEEMS, P. C.

Camden District Conference.

The Camden District Conference will be held at Georgiana, on the Mobile and Montgomery railroad, fifteen miles below Greenville, Alabama, August 21-25. Rev. M. E. Butt will preach the opening sermon on Wednesday night, August 21. The chairmen of committees are as follows: Denominational Education, S. A. Pilley and William Stott; Sunday Schools, M. E. Butt and P. B. Suffold; Books and Periodicals, Nell Gillis and W. W. Drane; Missions, S. F. Pilley and W. G. Perry; Finance, T. M. Williams and F. C. Johnson; Parsonages, J. L. Skipper and Jere. S. Didley; State of the Church, J. M. Scott and A. R. A. Purifoy; Temperance, D. J. Wright and J. M. Johnston. Let each of the above-named prepare a report for his committee. By resolution of the last District Conference, all preachers in charge are to have written reports, on separate slips of paper, for all the committees, on the first day of the session.

D. M. HUDSON, P. E.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves. It is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Eufaula District Conference.

The District Conference for Eufaula district, Alabama Conference, is to be held at Clayton, commencing August 8.

JAS. L. COTTEN, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Milldale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tanglipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Springs mission	Sept. 14, 15

The District Meeting will be held September 14-15, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E. Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Tremon circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 16, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 29, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining—that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, nothing doubting, and the Master will be there.

W. P. BARTON, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. UNQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Caddo circuit, at Friendship	Aug. 17, 18
Mansfield circuit, at Forest Grove	24, 25
Kenchie circuit, at Bell Bower	31, Sept. 1
Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Coushatta Academy	21, 22
Minny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Kisatchie	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Bethlah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Waterproof, at Tensas chapel	Aug. 3, 4
Wesley and Jordan, at Jordan	10, 11
Lake Providence, at Illawarra	17, 18
Bastrop, at Island Desaird	24, 25
Floyd and Bethel, at Midway	31, Sept. 1
Oak Grove, at Oak Grove	7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Bceuff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Bayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—THIRD ROUND.

New Iberia	Aug. 3, 4
Bayou Boeuff	10, 11
Plaquemine Brulee	24, 25
Contee Croche	31, Sept. 1
Abbeville	Sept. 7, 8

I hope to spend at least five days at each quarterly meeting.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	16
Plaquemine	Sept. 1
Morgan street	13
Baton Rouge	28, 29

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Athens	17, 18
Bistineau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

N. M. SKIPWORTH, P. E.

MISCELLANEOUS.

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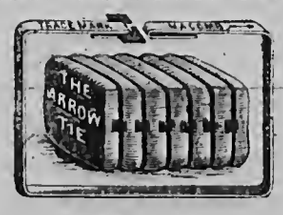

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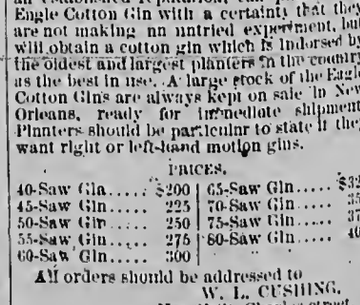

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VOL. XVIII. NEW ORLEANS, THURSDAY, AUGUST 8, 1872. NO. 32.

NEWS OF THE WEEK.

DOMESTIC.

WILMINGTON, N. C., Aug. 1.—The State election to-day was one of the most quiet that has been held in this city for years. A large vote was polled, and the utmost exertions were made by both sides.

WASHINGTON, Aug. 2.—The Department of Agriculture to-day commenced the distribution of several superior varieties of fall wheat to all States and Territories adapted to its growth. This distribution will be completed during the current month, thus giving ample time for sowing in all the localities where winter wheat is cultivated. A large distribution of rye will follow this distribution of fall wheat. The department has made an arrangement for an early distribution of vegetable and grass seeds to its correspondents and others in the South.

RALEIGH, N. C., Aug. 4.—Official and partial returns have been received from seventy-five counties, which reduce the Conservative majority to some two thousand. The remaining seventeen counties are mostly small, and will not materially change these figures. The Republicans concede the State by from fifteen hundred to two thousand majority. There is still intense interest felt in the result, as the Democrats are slow to believe in a victory until the fact is established. The rejoicing in the State will be great as soon as the positive returns will exhibit the election of the Democratic ticket.

DENVER, COLORADO, Aug. 4.—Reliable parties here state that diamonds and other precious stones, exhibited in San Francisco, were brought from some point south of this place and taken through to San Francisco. It is said they were found near the northern line of New Mexico and Arizona. In confirmation of this story, a party in San Francisco are telegraphing their friends in Denver, asking how far from Denver are the diamond fields. But it seems impossible to give the desired information.

CINCINNATI, Aug. 5.—Eight hundred German Catholics held a meeting to-night and passed resolutions of indignation at the expulsion of the Jesuits from the German empire. The meeting was addressed by Father Leopold, one of the expelled Jesuits, who is now settled over a church in this city. They resolved to send copies of their resolutions to Emperor William and Count Bismarck.

NEW YORK, August. 6.—The *Tribune*, by authority, says: The lately published reports that Chief Justice Chase is in a very critical condition, that he is suffering from a complication of disorders, and even so grave have been the stories that he is fast losing his intellect through softening of the brain, are alike unwarranted and wanton.

BALTIMORE, Aug. 6.—The very latest dispatches from Republican sources in North Carolina, received here to-day, claim Caldwell's (Republican) election by about fourteen hundred majority. These telegrams are based mostly on official returns. The Republicans also claim four Congressmen. The New York *World*, to-day, thinks Caldwell is elected. The *Herald* says official returns are necessary to decide. The *Tribune* believes that Merrimon (Conservative) is elected by thirteen hundred majority.

There were eleven deaths from smallpox in this city last week. The disease is rapidly abating.

MONTGOMERY, Aug. 6.—The first bale of new Alabama cotton received by A. & H. Strassburger, of Montgomery, and which was raised by B. W. Bryant, of Lowndes county. It weighed five hundred and seventy pounds and brought sixty cents per pound, and was shipped to Proskour & Co., Mobile.

FOREIGN.

MATAMORAS, MEXICO, Aug. 1.—The military authorities to-day announced that a general amnesty had been proclaimed at the City of Mexico, embracing all engaged in the recent revolution, and restoring them to their civil and political rights.

Congress has ordered a general election for President of the republic to occur shortly.

LONDON, Aug 1.—The Prince of Wales visited the American fleet yesterday. It was a grand affair. Lieutenant Fred. Grant was invited to participate, but was absent. General Sherman inspected the fleet.

BERLIN, Aug. 1.—Three cases of Asiatic cholera have occurred in this city.

LONDON, Aug. 5.—Lord Hatherly, Lord High Chancellor, has resigned in consequence of failing eyesight.

A dispatch from Suez reports that two thousand Egyptians are advancing on Abyssinia with a view to conquest.

The Emperor Kazazi is marching to meet them, but it is thought his defeat is certain, and Magdala will eventually fall into the hands of the invaders.

FROM THE WORK.

Rocky Springs Circuit.

MR. EDITOR: On Friday, the fifth of July, we began a protracted meeting at Steel's chapel, which lasted for ten days, during which time Bros. J. A. B. Jones, presiding elder, R. Trippett and D. A. J. Parker preached and worked fervently and faithfully. During the meeting twenty-five joined the church, about twenty-five were baptized, and fourteen or fifteen converted, leaving there a membership three times its original strength, warm and zealous for the cause. Indications are good over all the circuit for a general revival. I expect to send in some good reports very soon.

Yours, H. R. SINGLETON.
JULY 25, 1872.

North Alabama Conference.

MR. EDITOR: I am thankful that I can inform you that the Holy Spirit is at work on this circuit. I have just closed a meeting, which terminated, I think, in great good to the church, and also to many who were in the broad road to ruin. This meeting was held at Four Mile church. It continued ten days and nights. The prevailing doctrine in that community is of the Calvinistic sort—the very hardest kind. The Holy Spirit attended the ministry of truth, and melted the hardened shell. Sinners flocked to the standard of Jesus, and forty or more found mercy and pardon. I have never witnessed brighter conversions in all my life. Many backsliders were reclaimed, both among Methodists and other denominations. Thirty-two joined the Methodist Episcopal Church South. A few others will follow soon.

R. G. RAGAN, P. C.

P. S.—One of the converts had to be immersed. Twenty-seven received baptism according to the apostolic mode. R. G. R.

ALEXANDRIA CIRCUIT, July 26, 1872.

Opelousas District Conference, Louisiana Conference.

MR. EDITOR: Conference convened July 18, and closed its business sessions on the twentieth. Representation of lay and clerical members rather small. Those present entered into the spirit of the business heartily, and express great satisfaction at being present. Passed under careful review all the interests of the church in our district bounds. The presiding elder filled the chair to the entire satisfaction of all.

The report on finance was gratifying and encouraging for these hard times.

The report on missions was able, replete; would have passed muster on a greater occasion.

The report on education was not as satisfactory as desired. Schemes inaugurated by wise theorists a year ago, at the District Conference, have been but a partial success, as the originators, by transfer, removal, etc., have not stayed to see "whether it would work." How well for men to *execute* themselves what they plan. The hearty and unanimous vote was to take no "backward step" on this important interest.

The report on the spiritual state of the church, observances of the ordinances, etc., was searching, and contained these words: "The spiritual condition of the church may be safely proclaimed as 'improving;' 'experimental religion predominates in almost every congregation.'"

The report on Sunday schools was very gratifying indeed. Over one thousand children are in attendance at twenty-four schools, with one thousand seven hundred and fifty volumes in libraries—a handsome forward movement since the last district meeting.

Preaching twice every day—Sabbath four times; love-feast, preaching and Sunday school celebration in the afternoon; preaching at night.

Best of all, God was with us, and was pleased to pour out the Holy Ghost as in the day of Pentecost. We sat together "in heavenly places in Christ Jesus." The word preached was owned and honored; the slain of the Lord were many; conversions were gradual and instantaneous; not a few—twenty-three set to their seal that the Lord is true, and were enrolled with the sacramental host. The meeting continues. O, it was a time of mellow religious enjoyment! It was like the scenes of twenty-five years ago.

Crops of corn, cotton, cane, peas, potatoes, etc., greet the eye, all through the country, in more promising luxuriance than for many years. The heart is filled with gratitude at these expressions of a bountiful and beneficent Providence.

Vermilionville, where the meeting was held, is a beautifully located inland town of say fifteen hundred inhabitants (a Roman Catholic population,) where the New Orleans, Mobile and Texas railroad is crossed by the old Opelousas railroad, projected before the war. Both roads are now being constructed. The former will, it is believed, be completed to Vermilionville by winter, and will be the great thoroughfare from New Orleans to Texas. It will open up this fair and lovely prairie to commerce and trade, and these beautiful and fertile lands will be sought by emigrants. Vermilionville has a flattering prospect to become a large inland city. Such is human calculation and expectation.

Our church and doctrine are well planted and rooted here. It is now faithfully served by Bro. Clegg, in connection with another church in the country.

Delegates: T. H. Lewis, David Riggs, G. G. Zenor and Rev. R. S. Isbel. Alternates: Dr. J. D. Saint, Dr. William M. Richardson, R. S. Wilkins and Rev. Joseph Knight.

By order of the Opelousas District Conference. T. B. W.,
Secretary pro tempore.
NEW IBERIA, LA., July 24, 1872.

CAMP MEETING.

MR. EDITOR: In accordance with the resolutions adopted at the last Brookhaven district meeting of the Methodist Church, a camp meeting will be held near Crystal Springs, beginning on Wednesday, September 11. It has been fixed at this date in order to take advantage of moonlight nights for the occasion.

The camp ground is conveniently situated and easy of access, being within the corporate limits of Crystal Springs and less than a mile from the depot. Ample arrangements will be made to preserve good order.

Fine springs of excellent water, for which the vicinity is noted and from whence the town takes its name, are convenient to the ground.

A large and substantial preaching shed is already erected and the adjacent ground thoroughly cleaned off.

The camp meeting will be on the self-supporting plan, which has been tried with such great success at the different camp meetings held throughout the South last year.

A public boarding tent, kept by an experienced caterer, will be on the ground, and meals will be furnished at reasonable rates; sleeping accommodations will also be provided.

Ample spaces reserved for those who wish to erect their own tents. Those who desire to tent are requested to make known their intention promptly, in order that lots may be set apart for them. There is abundant room for all who may apply, but the committee desire an early notification.

A number of distinguished preachers from this and other Conferences are expected to be present to aid in the services.

A cordial invitation is hereby extended to all persons who may desire to attend. The camp-fires which in former days burned brightly in old Crystal Springs, and rendered that famous camp ground a place of resort for great numbers of Christians, are about to be rekindled. The co-operation of all who can help to make the meeting a success is earnestly desired.

Fresh meats will be supplied tenters from our market, daily, at reasonable rates.

Any further information on the subject can be had on application by mail or in person to

I. J. HENKINGTON,
Chairman of Committee.
CRYSTAL SPRINGS, July 24, 1872.

THE LIBERAL STATE CONVENTION is in session in this city. Committees of conference have been appointed between the different parties, but no results have been reported up to Wednesday morning, the time we go to press. It is to be hoped that the honest men of Louisiana will unite to save the State from utter ruin.

AFTER Father Taylor, the Boston pulpit eccentricity, had lost the use of one arm by paralysis, he was met by a friend who inquired how he was. "Famously," the sailor-preacher replied; "sculling to heaven with one arm!"

THE PROPERTY QUESTION.

The Baltimore *Episcopal Methodist*, speaking of this matter as existing in the bounds of the Baltimore Conference, says:

The question of ownership, as to church property within the bounds of our Conference, has not been legally decided, except in a few cases. There are a few other cases now in litigation. We claim to have a legal right to all the property held and used by us, and much more now held and used by the Methodist Episcopal Church. This is, however, a question which can only be decided by legal process, or by compromise, the latter of which is infinitely preferable.

The Nashville *Advocate* asks the New York *Methodist* to point out any instances in which Southern Methodists have possession of church property belonging to the Northern Methodist Church. The *Methodist* answers thus:

"We have already done this very fully. In the *Methodist* of November 4, 1871, we said: 'In the old Baltimore Conference they (the Southern Methodists) have taken possession of nearly all our property in four entire districts—the Lewisburg, Rockingham, Roanoke and Potomac, and part of the fifth, the Winchester. We have heard the number of churches, large and small, really owned by us, but held by them, estimated at five hundred. Added to these is an excellent seminary property at Staunton, Virginia, which, as far as we know, has never been legally transferred.' We believe the facts in these cases are well authenticated. We are surprised that the Nashville *Advocate* should be ignorant of them."

This is quite a summary way of putting in claims. It reminds us somewhat of the manner in which DeSoto laid claim to the Mississippi river and its large and fertile valley, in the name and by the authority of the sovereign of Spain. It is rather amusing to see a solitary man, standing in the Father of Waters up to his waist, his impotent arms raised toward heaven, and, with a voice that does not ripple the flowing current, or stir a leaf or startle a beast of the surrounding forests, proclaim his sovereign monarch of all he surveys not only within the limits of his visual range, but of his imagination also. And yet the New York *Methodist* cannot claim the church property in the valley of Virginia by virtue of a similar plea. It belongs to Southern Methodists by right of discovery, of purchase, of improvement, of possession and of equity; and if by right of law, it is for the courts to determine. As to the "excellent seminary property at Staunton, Virginia," according to its charter, which we have examined, neither the Northern nor Southern Baltimore Conference—neither the Northern nor Southern Methodist Episcopal Church—has any legal right to it. These are facts "well authenticated," and "we are surprised that the New York *Methodist* should be ignorant of them!"

CORRECTION.

The following note explains itself:

MR. EDITOR: I see that in an obituary over my signature, in the ADVOCATE of July 25, the name which I intended for Ryan is printed Regan. I regret this, though I suppose it is my fault. W. A. M.

MESSRS. G. & C. MERRIAM, the publishers, recently filled an order for sixteen copies of Webster's Unabridged, from Colombo, capital of the Island of Ceylon, in the East Indies. During May they had two orders from Japan, one of eighty and one of thirty-six copies; also one of twelve copies from Constantinople; ninety-nine copies also went to the China and Japan market in April, from San Francisco. Webster's Speller keeps up its sale of nearly one million copies per annum. The actual number for the past year was 979,204.—*Springfield Republican, June 5.*

DEAN STANLEY lately said, in a sermon to the printers of London, that once architecture was the press, and told great thoughts to the world in stone; but now the press was architecture, and is building up the world of ideas and usages.

LITTLE SUSIE went out to play, and soon came in and said "she had been helping God." When asked what she had been doing, she replied: "I found some flowers almost blossomed, and I blossomed them."

BOOKS AND PERIODICALS.

KINGS OF ISRAEL AND JUDAH: THEIR HISTORY EXPLAINED TO CHILDREN. By the author of "Peep of Day." New York: Carter & Bros., 1872.

The plan of this work is excellent, and well carried out. It is a book calculated to entertain and instruct persons of any age, and is specially adapted for the use of teachers and parents in teaching children. The volume is handsomely bound and illustrated, and is a work of decided value.

THE SOUTHERN REVIEW for July is worthy of its name, and not inferior to any number of the past. We have thus far found time to read only Apostolical Succession; Southern Voices, A Survey of the Churches, and Hume's Philosophy. These articles are all first-rate. The book notices are thoughtful and suggestive, but there is not enough of them. We hope that Dr. Bledsoe has had a final settlement with Dr. Wheden, and that he will not feel called upon to turn aside from his higher and to us more congenial work in future. This number contains the following articles: I. Apostolical Succession; II. Southern Voices; III. A Survey of the Churches; IV. Hume's Philosophy; V. Hon. A. H. Stephens on the Late War; VI. Romance of Real Life; VII. London and its People; VIII. D. D. Wheden, D. D.; IX. Notices of Books.

THE METHODIST QUARTERLY REVIEW of July has the following articles: Homer and his English Translators; Richard Rothe; the Higher Educational Institutions of New England; Conservation, Correlation and Origin of the Physical, Vital and Mental Forces; Is God Cognizable by Reason? the Republic of Liberia, Its Status and its Field. The editorial department of the Review is voluminous and able, as usual. Dr. Wheden is rather high-church as a Methodist, and constitutionally radical in many ways, but withal a good commentator and review editor.

STEPPING STONES is a little book for the young, by the author of "Village Missionaries, or to Every One his Work." The work is revised by Dr. Haygood, and issued by our Southern Methodist Publishing House at Nashville, Tennessee. The volume is bound and printed in beautiful style, and contains seven delightful stories. Send for it at once. For sale at our Depository, 112 Camp street, New Orleans.

WALKING WITH GOD: THE LIFE HID WITH CHRIST. By Samuel Irenæus Prime. Published by Anson D. F. Randolph & Co., New York. A profitable little book, and elegantly bound. For sale by R. J. Harp, at the Depository, 112 Camp street, New Orleans.

THE GALAXY for August has: The Egyptians at Home; My Life on the Plains; the Rev. Charles Kingsley; Was St. Peter ever at Rome? James Gordon Bennett's Scintillations, and other articles, besides Scientific Miscellany, Current Literature, the Galaxy Club, and Nebulæ.

GOOD WORDS FOR THE YOUNG for July is most relishable, and the best of hot weather reading, for even grown folks. The Swans, the Nightingale's Nest, Butter Cups and Daisies, Innocent's Island, and the Deserted Ship are some of the articles.

GOOD HEALTH for August is a very readable and instructive number. It contains: The Unconscious Action of the Brain; Poisons and their Antidotes; Preparing for the End, and many other articles of merit.

THE SOUTHERN MAGAZINE for August contains Dikesborough Tales; the Light of the Plains; Adventures of a Cordova Colonist; General Lee's Report of the Battle of Gettysburg; Notes of the War, and other articles.

THE UNIVERSITY MONTHLY for June and July, a double number, is replete with valuable articles. The illustrated article on Four Odd Beasts is most curious and instructive.

PHILIPS' SOUTHERN FARMER for August is full of agricultural information adapted to the season and climate. Published at Memphis, Tennessee. Price, $2 per annum.

BRAINARD'S MUSICAL WORLD for July, besides the usual quantity of literature and music, has an eight-page extra devoted to the Boston Jubilee.

ARTHUR'S LADIES' HOME MAGAZINE and the Children's Hour for this month are fresh and beautiful, and more abundantly illustrated than usual.

DR. HAYGOOD has the Sunday school papers for August well filled with choice matter. The Magazine, Visitor and Little People are all unusually fresh and instructive.

THE SCIENCE OF HEALTH for August has a number of trenchant articles on topics of interest.

PERSECUTION OF THE SOUTH.

From a strong article in the Baltimore *Episcopal Methodist*, under this heading, we make the following extract:

There is no record of Roman vengeance, nor of Russian and Austrian vindictiveness, more loathsome and horrible than that which the triumphant party in this war has visited upon the South. And we doubt whether there is any as mean, cowardly and contemptible.

Whatever conquerors have done to the vanquished in the Old World, whether in ancient or modern times, has been done openly and promptly. Even Spain, cruel as she is, strikes as the rattlesnake strikes, with an instant and fatal resentment. When "Vae Victis" was the watchword of old times or modern despots, it meant the vengeance of lions, not of cats. But mark the contrast of the sneaking, whining, pusillanimous and wicked ultraists that wield the sceptre of this part of the American continent. When Lee and Johnson surrendered, they were granted soldierly and generous terms, and assuming those to be the key-note of the Northern disposition, the future seemed to have elements of consolation.

But, alas, all that was only the rainbow in the morning, which all sailors regard as an indication of coming bad weather. As soon as Radicalism found out how thoroughly exhausted the South was by the contest, it set itself to work to glut its malice and hatred with a deliberation and ingenuity which threw completely into the shade the inventive genius of the Spanish Inquisition. It did not venture to put to death even the "head traitor," Jefferson Davis, but it hung a poor old lady from Maryland on the foul and false charge of being privy to the assassination of Abraham Lincoln; it choked to death poor Wirtz on the equally groundless allegation of killing Federal prisoners, and it visited upon Davis in his cell such vile indignities as only the basest and most ignoble of mankind know how to visit upon the fallen objects of their envy and their hate. From that time out it has subjected the South to a living death, now protracted through seven mortal years, with no signs of abatement. Their State governments have been given over to the worst white men of the North—evil beasts, so venomous and sickening that even Northern society could not bear them upon its foul stomach. The negro slaves of the South have been placed over the heads of their masters, not because of the degradation to which their elevation would reduce the Southern people, and the political power it would give their oppressor. Encouraged by their sudden liberation and enfranchisement, these savages have run riot with the property of the South, and even, horrible to relate, white women have been subjected to a fate worse than death, and when Southern men formed associations to defend their homes, Ku-Klux bills were passed by Congress to hunt them down, and send them to penitentiaries, where many of them now are, innocent and good men, wearing the garb and doing the work of felons. This horrible work has lately been renewed in North Carolina, where deputy United States marshals are said to be about to start out to make arrests under the enforcement act. They are reported to have two or three hundred names on the black list. This is the inauguration of a fresh campaign against a miserable and helpless people. What kind of Union is this?

METHODIST EPISCOPAL CHURCHES, NORTH AND SOUTH.—This valuable book is now out of press and offered for sale.

Every Methodist, North and South, should *buy it, read it* and *preserve it.* It is a reprint from the *Southern Quarterly Review*, and is a work of great historical value.

It is a neat little volume, bound in cloth; price, sixty cents, with usual discount to the trade.

Address orders to Southwestern Book and Publishing Company, 510 and 512 Washington avenue, St. Louis, or to Logan D. Dameron, president and manager.

OBITUARIES will be found on the second page.

The Christian Advocate.

THURSDAY, AUGUST 8, 1872.

MIDSUMMER.

BY R. W. EMERSON.

Around this lovely valley rise
The purple hills of Paradise.

O, softly on yon banks of haze
Her rosy face fair Summer lays.

Becalmed along the azure sky,
The argosies of cloud and lie,
Whose shores, with many a shining rift,
Far off their pearl-white peaks uplift.

Through all the long midsummer day
The meadow-sides are sweet with hay.
I seek the coolest sheltered seat,
Just where the field and forest meet—
Where grow the pine trees tall and bland,
The ancient oaks austere and grand,
And fringy roots and pebbles fret
The ripples of the rivulet.

I watch the mowers as they go
Through the tall grass, a white-sleeved row;
With even strokes their scythes they swing,
In tune with merry whetstone's ring;
Behind the nimble youngsters run
And toss the thick swaths in the sun;
The cattle graze, while, warm and still,
Slopes the broad pasture, basks the hill,
And bright, when summer breezes break,
And green wheat crinkles like a lake.

The butterfly and humble-bee
Come to the pleasant woods with me;
Quickly before me runs the quail,
The chickens skulk behind the rail.
High up the lone wood-pigeon sits,
And the woodpecker pecks and flits;
Sweet woodland music sinks and swells,
The brooklet rings its tinkling bells,

The swarming insects drone and hum,
The partridge beats his throbbing drum,
The squirrel leaps among the boughs,
And chatters in his leafy house;
The oriole flashes by, and look!
Into the mirror of the brook,
Where the blue-bird trims his coat,
Two tiny feathers fall and float.

As silently, as tenderly,
The dawn of peace descends on me.
O this is peace! I have no need
Of friend to talk or book to read—
A dear Companion here abides;
Close to my thrilling heart He hides;
The holy silence is His voice;
I lie and listen, and rejoice.

For the Advocate.

LETTER FROM WILBRAHAM, MASS.

"Oh, Nature! all thy charms supreme!
Whose votaries feast on raptures ever new!
Oh! for the voice and fire of seraphim,
To sing thy glories with devotion due!"

Mr. Editor: None but those who have witnessed the sudden transition of a cold winter in the North, into spring and summer, can tell the fascinating charms of its lovely landscapes, or appreciate fully their unrivaled beauties. The woodlands, so fresh and inspiring with the melody of birds—its slopes carpeted with the richest of verdure, and meadows radiant with beauty; its purling streams, rocks, and small cascades chiming in sweet music as they flow, overshadowed by dense trees of exquisite loveliness; lakelets which appear like Oriental gems set around with pearls from reflected light, amidst the flashing rays of a vivifying sun, which bring forth vegetation as if touched with a magical wand—everything is redolent with life and motion.

The last year was one of a long season of drought; people suffered in many parts for the lack of water. Wells and springs were dried up that never were known to have been before. Even in this village a bucket of fresh water was highly valued as a gift from a friend. This scarcity was followed by a winter of severe cold—not much snow, but the ground was frozen to a depth perfectly astonishing. Even late in May, when people were digging ditches, ice some feet below the surface was found in cakes. Evergreen trees in the forest, in some places, were killed with the cold, and looked as if the fire had passed over them in the forests and yards. The roots of the grass also were in many fields partially destroyed, making the prospects of fodder for the stock dubious. The winter grain was in some places thinned out, so that farmers are doubtful of their crops, though looking very fresh to the eye.

All along the rich Connecticut valley the attention of farmers seems to be called to the interest of raising tobacco, as much as the South for the cultivation of cotton.

FISK HALL.

I attended a reunion of the alumni at the anniversary of this institution—those who were students at its foundation, their locks now whitening with years. The name of its first principal still lingers around its walls, with whom we associated in the female department. There is something in a name, connected with consecrated learning in a holy life! For his was

"A noble aim,
Faithfully kept, is a noble deed,
In whose pure sight all virtues doth succeed."

Dr. Fisk was one who consecrated his time, talents and education entirely to the service of the cause of Christ; and we have heard him say, had he power to live over his brief life again, it would be to make all learning practical, which was within his grasp, more than he ever had done before. The Greeks were not far out of the way when they compared a consistent character of wisdom and goodness to the harmony of music—felt but not explained. We have heard him say that some people carried about them an atmosphere quickly inhaled—one to inspire confidence in its hallowed influence, or repel by a haughty reserve. He was peculiarly gifted with the pure and good, for his presence was calculated to disarm even his enemies.

It was our privilege to become acquainted with his domestic and social life, and there was no detracting from his benevolence in any department of public or private life. He was peculiarly fond of children, although having none of his own. He used to say there would be no heaven without children. He had a remarkable faculty in subduing obstinate tempers in boys. He would often take them in his room alone, and by kindness and affection win them over to obedience.

Although dead, he still lives in the hearts of those who survive him, and the generations who enjoy the fruits of his labors. That little academy, with its terraced walks, and trees we saw planted, is now surrounded by lofty shades, which almost conceal its walls; and another more capacious, named for him, stands along its side. We may well say, with the prophet: "Despise not the day of small things." Look at that little building! Half a century ago a small group of scholars—about thirty—made up the number. Since it has sent out its hundreds, who may be traced in their footsteps around the globe—ministers, bishops, teachers, and others of every department of practical life. We witnessed a revival of religion, while there, that swept through the whole school, and scarcely any left who did not acknowledge and feel the divine power. The school has increased year after year. The village is beautiful with its spacious amphitheater of hills, its lovely shady walks, and level play grounds, many buildings in tasteful forms—a magnificent boarding house, well arranged with every comfort. The rough old unfinished church of ninety years ago gave place to a more modern one many years afterward, which we saw dedicated by Dr. Fisk. Now a splendid Gothic building has substituted its place. The exercises of the last day of the school were held in this edifice. The facilities of the educational department have improved in everything—music especially, and the modern languages. Ladies are taking a high position. About a dozen were graduates, and three of them have been admitted to the University of Middletown, Connecticut, for a regular classical course. One is a young lady from Nashville, Tennessee, only fifteen years of age. She performed an overture of Rossini's without a mistake—kept up her musical attainments with her Greek and Latin and other branches required.

S. B. T.

For the Advocate.

Reminiscences of the Alabama Conference.—No. III.

Spring had now fully opened. Leaving Bro. Wier to cultivate the field already organized, I began to extend my field of operations. At Jamestown—afterward called Warsaw—a few Methodists had settled; among them a local preacher by the name of Henry Johnson. Here a class was organized. In this neighborhood quite a community of Protestant Methodists had located, embracing the families of the Stantons, Liddles and Horns, with Dr. Horn as their pastor. The settlements formed in this region were mainly on the Bighee and Noxubee rivers. We formed a small society at Fairfield, on the Bighee, and also one at Cookville, on the Noxubee river. Between Cookville and Macon we formed an interesting church at the house of Bro. Cheatham. In a short time these people gave place to the more wealthy emigrants, and the preaching place was on the farm of a Mr. Harrison.

We crossed over Noxubee to a settlement located on a large creek, called Warhalock. Here a Bro. Scott, with his mother-in-law, Mrs. Jack, had settled. Mrs. Jack was a lady of fine culture, of deep and uniform piety; in a word, she might be considered the very embodiment of those noble traits that adorn the female character. Another society was organized on a creek called Shookalock, and connected with which was Judge Hardiman, a man of prominence in the community. Near this locality Christopher Callaway commenced his ministerial career, which afterward proved so successful in the Alabama Conference. At Macon, the county seat of Noxubee, quite a Methodistic influence centered at an early day, which grew and strengthened with the tide of population. The success of a church depends very much upon the materials of its first organization. Here lived Messrs. Foot, Burman, Callaway and Macon. Here also lived and died that inestimable lady, Mrs. Macon. She was a member of the first Methodist church that was formed in Columbia, South Carolina. Possessing a strong native intellect, which was well cultivated, a firm constitution, with long and large experience, a piety and energy that knew no abatement, there was no estimating the extent of her usefulness in the church of her choice.

About midsummer, finding my field of labor so much enlarged, and new fields constantly opening before me, I made application to my presiding elder, Rev. E. B. Levert, for additional aid, which he soon furnished me in the person of D. N. B. Sullivan. Bro. Sullivan was a single man, of fair educational advantages, a good preacher, and able to do any amount of work. Of this companion of my youth I had lost sight until I came to Texas. Here I learned that he came to Texas in 1838, taught in Ruterville College two years, and joined the Conference in 1840. He filled several important appointments, and died in Houston, in great peace, in the year 1847.

We arranged the appointments already located, and Bro. Sullivan took charge of them, and I moved forward to seek out and organize other churches in this widespread field. I found a settlement located on a large creek, called Ishooka. Here I organized a class in the house of a Bro. Rodgers, on the hill near where Larry Walker's mill was afterward located. I penetrated into Winston county, and found a settlement located on a creek called Nanawarier. Here I formed a society in the house of Uriah Davis, afterward known as the Murff settlement. Here a fine and living church existed for many years. Here Dr. Avery, of the Louisiana Conference, and James McLeod, of the Alabama, and subsequently of the Texas Conference, were licensed to preach and recommended to the traveling connection.

From this point I made my way to Louisville, the county seat of Winston county. Here we formed a church. Among the early membership of this church was M. T. Colier, Uriah Davis, Dr. Evans, etc. I heard of a settlement in Choctaw county, made my way to it, found an opening, and organized a society, which I believe has been perpetuated to this day. It was known as the Crawford settlement. There many a precious soul was born to God.

After visiting a few scattered families in Choctaw county I made my way to Octibbaha county, striking the waters of Trimcane. Here a few families were located; but there being no opening for success, I sought a more inviting field, and made my way to Starkville, the county seat of Octibbaha.

J. MATTHEWS.

CHAPPEL HILL, TEXAS, July 3, 1872.

For the Advocate.

MY FIELD IN LOUISIANA.

Mr. Editor: When I left Mobile last winter, after hearing Bishop Pierce in his magnificent portraiture of St. Paul as a preacher, the only image that rose before me was a man of colossal stature, lifting a sword with both hands, his face toward the wilderness—"he hummed the songs of old." And all along, while parting with dearest friends, or hurried along the lines of travel, or on that mighty river, still the arguments of the preacher fell upon my heart, "as a hundred hammers fall upon the red son of the furnace." I suppose there is an ideal in the mind of every man, which, if ever reached, he never wishes to be repeated.

Under the influence of these glowing realities I reached and entered upon the field of labor assigned to me in Louisiana, and you will be prepared to imagine the amazement with which I viewed the situation when I present to you a description of this country, its resources and wants, extending from Cotile, on Red river, to Washington, on the Catableau, a distance of one hundred miles in length, and from Alexandria to Calcasieu river, a distance of thirty miles in breadth.

Here we have within these limits more than a million acres of the finest lands I ever saw. Only think of ten thousand acres in one unbroken front, and this a red loam twenty feet deep, and sure to last through all coming time. These lands, when properly tilled, will produce two thousand pounds of good sugar, or five hundred pounds of lint cotton, per acre, and with high farming the yield may be doubled. When you consider the fact that the owners of these lands are offering to furnish land well inclosed, with good houses and good cisterns, together with necessary farming implements and stock to work the land, forage for the stock, etc., all this; and then one-half the yield to the laborer, you must see at once that the inducements to immigration are very great indeed.

As to health, my observation has been that there are fewer deaths here than in any other region of my knowledge. In fact many persons, since the settling of this country, have attained to the advanced age of one hundred years, and there is now a living instance of a man in health, one hundred and twenty-six years old.

We have also a most wonderful variety of soil, from the high pine land to the rich loam and alluvial, so that the most fastidious may be suited. There is a great desire among the resident citizenship for an influx of population. I may safely say that within these bounds there is ample room for fifty thousand additional workers. It is the almost universal opinion of quite a number of intelligent gentlemen residing here, who have lived and traveled in the far-famed Texas, that this is a much better country than that. Although cotton and sugar are the staple growths here, yet such is the nature of our delightful climate and seasons that almost any of the productions of North America may be grown successfully here. In evidence of its adaptation to the growth of fruit, I have often seen, while traveling through this region, from twenty to thirty acres in a body well set with the finest wild grapes, which, as stated by these who have long lived here, when fenced, even in the pine woods, without clearing, will yield large profits. A gentleman right at my side now tells me that near this point there is in one body two or three hundred acres of high, black, sandy land, in the pine woods, well set with wild grapes. And I am assured, furthermore, by those who have made the proper tests, that wine made from this grape is not inferior in either quality or quantity to that made from the best cultivated grape.

I am told that on the little farms of this pine region there is often grown a bale of cotton per acre; and surrounding these small farms there are thousands of acres of public lands, which wait the coming of the people.

The lumber resources of this section are inexhaustible; and I often find myself, charmed by the beauties of nature, wandering far from any road, and, forgetful of time and distance, pause to think of the many beautiful homes the future will reveal. From these resources, developed and undeveloped, I now proceed to set forth the wants of this country; and, as before intimated, we want numbers. Only think of this vast region of four thousand square miles, abounding with streams of limpid water, whose lapse is quiet and noiseless as the travel of a star, and there is not one local preacher of our connection in all its bounds, while the whole country would hail with pleasure the coming of such men. To show the interest felt on this point, a gentleman of undoubted integrity proposes to give, rent free for one year, to any local preacher who will come and settle among us, thirty acres of as good land as Bayou Boeuf affords, with good residence and out-houses needed. This land will produce forty bushels of corn per acre, and not a root or stump in it. "Let him that heareth say come."

We have nine regular appointments on this circuit of one hundred and fifty miles, and loud calls for more. We have several new houses of worship in process of erection, and there would be more if there was any one to preach to the people. Our membership is steadily improving in numbers and in interest, now embracing some of the best citizens of the country. My coming among these people, so far as I can judge, has been appreciated beyond my most sanguine expectations. I am equally welcomed by Methodists, Baptists, Christians and Catholics. Our congregations are ascending beyond the years that are past.

As though impressed with the importance of multitudes, the brethren resolved, at our last quarterly meeting, to have a great camp meeting this fall, which, if held, will be the first for many years south of Red river.

Should any parties wish to know more of this country, let them address me at Cheneyville, Rapides parish, Louisiana.

Very truly, S. H. COOPER.

BAYOU BOEUF AND SPRING CREEK CT., July 10, 1872.

A GOOD IDEA.—The *Methodist Recorder* has the following sensible paragraph: "We generally omit from items of church news, obituaries, etc., such ejaculatory sentences as 'May the Lord bless such and such a brother, place or enterprise.' Our reason, we think, is orthodox and Methodistic. Prayers should be sent direct to the Lord. If they stray around by way of a printing office, they lose significance and spirituality. The brethren who have missed answers to certain petitions may attribute the fact to the wrong direction."

PEOPLE talk of originality. What do they mean? As soon as we are born the surrounding world begins to operate upon us, and so on to the end; and, after all, what can we truly call our own but energy, power and will? Could I point out all I owe to my great forerunners and cotemporaries, truly there would remain but little over.—*Goethe.*

ANY ONE can drift; but it takes prayer, religious principle, earnestness of purpose, constant watching to resist the evil of this world, to struggle against the tide.

RELIGION is an insurance against fire in the next world, for which truthfulness and honesty are the best policies.

AS A SHOEMAKER makes shoes, and a tailor coats, so should a Christian pray. Prayer is the Christian's business.

Obituaries.

HATTIE CORNELIA FLUKER, infant daughter of William L. and Sarah E. Fluker, was born in Wilcox county, Alabama, October 9, 1871, and died of cholera infantum, July 21, 1872. Weep not!

"For what you now deplore
Will rise in full, immortal prime,
And bloom to fade no more." ***

MISS EMMA REBECCA EDWARDS, daughter of W. S. and E. A. Edwards, was born in Sumpter county, Alabama, April 19, 1853, and died May 21, 1872, aged nineteen years, one month and two days.

Miss Emma's parents were both members of the Methodist Episcopal Church South. She made no outward profession of faith in Christ until a day or two before her death, at which time she expressed full assurance of peace with God and great joy, earnestly entreating those left behind to meet her in heaven. May her entreaty be heeded—they not delay, but be useful while living.

ROBERT RANDLE.

DEPARTED THIS LIFE, on the twenty-ninth of November, 1871, VICTORIA M., wife of J. B. Thompson, and daughter of Simeon and Mary Duke, of Jasper county, Mississippi, in the twenty-third year of her age.

She professed religion and joined the Baptist Church in 1863, and on the twenty-ninth of November, 1868, she became the happy and blooming bride of her now disconsolate and heart-broken husband, to whom she was ever an affectionate and dutiful wife. For some months previous to her death she often remarked to her husband and friends that she would not remain long in this vale of tears were bright. Home was the theater of her sweetest enjoyment. Her only aim was to make the home hearth the happiest spot on earth. She leaves a devoted husband and two sweet little children and many friends to mourn her loss.

It was our sad privilege to be with our dear sister in her last moments, and listen to her song of praise; and when she saw the angel of death approaching she submitted with Christian fortitude.

A FRIEND.

MRS. ELIZA ANDREWS, daughter of the late Thomas Jackson and Frances Richardson, was born in Sumner county, Tennessee, August 31, 1840. Her father moved to East Feliciana parish, Louisiana, in 1807. She was married to Mr. John Headry in 1821, and had four sons, three of whom survive her. Mr. Hendry died, and she remained a widow until 1840, when she was married to Mr. Elisha Andrews, by whom she had one child. She removed with her husband from East Feliciana parish to St. Helena, where she lost her husband in 1861. She joined the Baptist church at Hepsibah in 1831. The better part of her life was spent in the service of her Savior. With a religious experience ever bright, cheerful and earnest, she made her home attractive even to the irreligious. She died, singing and shouting praises to God, at the residence of her daughter, Mrs. W. L. Thompson, March 26, 1872, of typhoid fever, after a painful illness of five weeks. The announcement of her death sent a pang of sorrow to many hearts, and called forth expressions of sympathy from a large circle of friends and acquaintances.

ONE WHO LOVED HER.

TRIBUTE OF RESPECT.

In the Methodist Episcopal Sabbath school of Brandon, Mississippi, on Sunday, May 19, 1872, the following preamble and resolutions were unanimously adopted:

WHEREAS, Our Heavenly Father hath in his wisdom taken from the walks of life one of the scholars of this Sabbath school, CHARLES DERRY RICHARDSON; and though we mourn his loss to us, to his family and to the world, yet we are consoled by the hope that one so pure in heart, so amiable in temper, so obedient and affectionate to parents and sisters, and so exemplary in his walk and conversation, is now enjoying the happiness in heaven which he had been taught in this school to believe was reserved for those who loved and served God. We knew him well. He had no enemy. All loved and respected him. And though he has gone from us never to return, we feel it to be our duty, as it is a melancholy pleasure, to bear public testimony to his moral worth, and to express our feelings at his loss; therefore,

Resolved, That in the death of Charles Richardson this school has lost one of its former scholars, whose exemplary life and character were conspicuous, and endeared him to the hearts of all connected with this school; that his fond parents have been deprived of a devoted and obedient son, his sisters of an affectionate brother, and the community of a youth of rare promise for future usefulness in the active pursuits of life.

Resolved, That we tender the bereaved family our sincerest sympathy in their irreparable loss.

Resolved, That these resolutions and preamble be preserved in the records of this school, and a copy be furnished the Brandon *Republican* and NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that a copy be sent the family of deceased.

JOSEPH WILSON, Superintendent.
P. E. WILLIAMS, Secretary.

THE REV. ALONZO D. BARLOW was born in Charleston, South Carolina, November 23, 1812, of French Huguenot parents. They died when he was but a boy, yet not before they had him dedicated to God in holy baptism. They were strong and staunch Protestants. They left wealth, but, as is often the case, the orphan never received any of it. For a time he lived with a gentleman in Key West, Florida, whose confidence in young Barlow led him to commit large business interests and money into his hands, sending him to Cuba frequently to carry out his plans. But after two or three years his health failed, and he returned to Charleston, where he was apprenticed to learn a trade, in which he excelled and to which he was devoted. To be true and faithful in all he undertook was his motto. While there he was led to join a Methodist Sunday school, and was soon led to a Methodist prayer meeting. Soon he was awakened to a sense of his condition as a sinner, and was led to seek salvation by faith in Christ, which occurred in his sixteenth year. The change realized was great, the work accomplished thorough, the evidence clear and distinct. They called him "the praying Barlow."

He went to New Orleans about 1842, and thence to Madisonville, Mississippi, about 1834. Here he labored at his trade and made money—at least had much due him when the financial crash came in 1840. That swept everything away and left him involved with debt. He availed himself of the benefit of the bankrupt act, but afterward paid every old debt. Industry, attention to business and economy, under the blessing of God, secured to him prosperity pecuniarily, so that he had accumulated a handsome property when the late war broke out. The results of that swept all, or nearly all, away, and reduced him to poverty. The greatest regret to him was that now he could not do for the church and cause of Christ as he had been able to do when he could command money. The poor and needy, too, failed to receive assistance from him as they had received in the years of his prosperity. Yet so far as self-denial or an extra effort could enable him to render them assistance, they received it. Many have had cause to call him blessed, because it is more blessed to give than to receive.

As a local preacher he labored as there were openings—mostly in such places as the regular pastors could not visit on Sundays—and was successful in bringing the people to Christ, and to organize churches, where regular pastoral services have been kept up. Not so logical as hortatory in most of his preaching—earnest and fervent—the people were moved to action under his labors. It was a matter of deep regret to him that he did not enter the regular pastoral work soon after he felt it to be his duty to preach. He was ordained deacon by Bishop Paine in December, 1847, and elder by Bishop Capers in November, 1853.

He died in Canton, Mississippi, June 5, 1872. During his sickness he expressed himself as being perfectly happy and resigned to the will of God, and longing for the *home above!*

We feel that the world and church are poorer by the loss of such a man. He gave us a good life and a good example. May we live the one and follow the other.

H. H. MONTGOMERY.

DEPARTED this transitory life, at his residence in DeSoto, Clark county, Mississippi, May 8, 1872, after a severe illness of four days, ROBERT MCGEWAN, Sr., aged sixty-five years, nine months and thirteen days.

The subject of this brief memoir was born in the State of Georgia, but moved with his family to Mississippi when he was quite a young man. His home, for many years after he came to this State, was near Columbus, Lowndes county. In January, 1853, he removed to Clark county, Mississippi, and settled on a beautiful farm some nine or ten miles northwest of DeSoto, where he remained till a short time previous to his death.

Our brother was a farmer all his matured life, and a most excellent one too. Being possessed of a large share of intelligence and native good sense, he did a large and thriving business up to the close of the late war. Since that time he has not been so successful, and, becoming wearied and disgusted with a business he could not make profitable, nor even self-sustaining, he sold out his beautiful plantation and removed to DeSoto, from whence, in a few brief months, he removed to his home in heaven.

Robert McGowan was for more than forty years a professor of religion, and an earnest, zealous member of the Methodist Episcopal Church. He lived a blameless, orderly, exemplary life; so much so that the tongue of slander never dared assail his Christian character. He loved very dearly the church of his choice, and gave liberally of his means to support her cherished institutions, and make successful her benevolent enterprises. Another most beautiful characteristic of his was that he was a great lover of peace, and was always trying to promote it in the neighborhood where he lived, in the church to which he belonged, and between individuals of his acquaintance. He was emphatically a peacemaker, for whenever dissensions would arise among his neighbors or his brethren he never failed to put forth all his energies and influence to reconcile the contending parties.

He was happy at home, and had a happy family. His chief delight was to see his family and all around him happy, and he used every exertion in his power to make them so. He was an affectionate husband, and a most kind and indulgent father. Nevertheless, he ruled well his own house, and trained his children so as to make them feel that they were made for wise and noble and useful purposes. He enforced the lessons he taught them by his own example. The result of his family training is, that most of his children are members of the church and highly esteemed citizens of the country. The younger ones, not religious, promised him on his dying bed that they would join the church and strive to meet him in heaven.

The sickness that carried our dear brother to his long home was of short duration. He was attacked early on Saturday morning, and died the following Wednesday about six o'clock. From the first hour of his attack it was palpable that his dissolution was at hand. He felt it, and he told his family he was conscious he never should recover. As fast as his strength would enable him, he arranged all his temporal affairs, gave his dying blessing to his family, and summoned all his energies for the final struggle. The writer talked with him, prayed with him, and observed him closely almost up to the last hour of his life. He prayed earnestly, talked coherently, and met death intrepidly. He was often heard to repent, during his last hours, that most touching couplet that closes one of Mr. Watts' most beautiful hymns:

"Here, Lord, I give myself away;
'Tis all that I can do."

He leaves a devoted wife, seven surviving children, and a great many relations and friends to mourn their irreparable loss.

Affectionately inscribed to his memory by
HIS PASTOR.

DIED, in Jackson, Mississippi, June 16, 1872, MRS. LOLA HINES, daughter of Samuel and Elizabeth Lumly.

Sister Hines was born in Salisbury, North Carolina, August 26, 1841. She was converted and joined the Methodist Episcopal Church South in April, 1861, under the pastorate of Rev. Whitefield Harrington, and was married to Bro. H. H. Hines on the twenty-sixth of May, 1867. Ever since she joined the church she has been a devout and consistent member. She loved the doctrines and discipline of the Methodist Church, though reared in the Presbyterian fold. While there was no bitterness in her heart toward other denominations of Christians, she was deeply devoted to every interest of the church of her choice. She was punctual in the discharge of her Christian duties, faithful and constant in her attendance on the means of grace when not prevented by ill health and family cares, an attentive listener to the word preached, and a practical Christian in the private walks of life. As a daughter, wife and mother she was scrupulously conscientious and exemplary. But how cold our words seem when we attempt a portraiture of her Christian character. A feeling of profound sorrow and sympathy shrouds all our hearts and has pervaded the entire community since last Sabbath evening, at half past five o'clock, when the death of this most estimable Christian lady was announced.

Her pastor visited her several times during her illness, repeatedly prayed with her, and always found her calm and hopeful; but not until Saturday, the fifteenth of June, was her case deemed critical. She then had a hemorrhage from the stomach, and all night grew rapidly worse. On Sunday morning she sent for her pastor, who went immediately in her bedside, and found her evidently dying. She looked up, and, recognizing him, remarked: "Bro. H., I am almost home, and I have sent for you to tell me just what I am to do. I have always tried to live so that I should be prepared for this hour. I have hope, but my way is not as bright as I wish it to be. I want to know for certain about the future." Said he: "You can do nothing now but *trust* your blessed Savior for what you wish. Commit yourself entirely to him, and believe his promise that he will not forsake you now." Her pastor again repeated to her: "If you, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." She closed her eyes and prayed audibly for a few moments, and such a giving up of soul and body, for time and eternity, into the hands of a loving Savior, we never heard. She then remarked that for two years past she had read that sweetest and most consolatory of chapters—the fourteenth of St. John's gospel—every day, with other chapters, and this had comforted her heart.

From that time all fear was banished, all darkness fled. Certainty took the place of doubt, and her soul was filled with peace. She was full of the glorious hope of soon being in heaven, passed the solemn word of exhortation from one to the other of her weeping friends and relatives as they stood around her, and admonished them to meet her in heaven. About eleven o'clock she remembered that her little babe, about nine months old, was not baptized, and desired that it should be attended to. It was done at her bedside. She gave his name, Claude Eldridge, in a clear, firm voice. What a scene! and what a prayer of consecration went up to the throne that day from that dying mother's heart. She gave him to her husband and sister, with the charge to train him right and take care of him. Calm as the summer eve she passed away, quietly waiting until her change came; and when interrogated by her weeping husband, each time gave the calm assurance that all was right. Her faith failed not, and just before she breathed her last she lifted her hand, and, pointing upward, exclaimed with rapture in her every feature: "Home! Heaven! Happiness!" The church is poorer, the community has lost one of its brightest ornaments, but heaven has another accession to the pure and blood-washed throng in glory.

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Salisbury (North Carolina) papers please copy.

The Christian Advocate.

THURSDAY, AUGUST 8, 1872.

WAITING BY THE RIVER.

I am waiting by the river,
And my heart has waited long;
Now I think I hear the chorus
Of the angels' welcome song;
Oh, I see the dawn is breaking
On the hill-tops of the blest,
"Where the wicked cease from troubling,
And the weary are at rest."

Far away beyond the shadows
Of this weary vale of tears,
There the tide of bliss is sweeping
Thro' the bright and changeless years;
Oh! I long to be with Jesus,
In the mansions of the blest,
"Where the wicked cease from troubling,
And the weary are at rest."

They are launching on the river
From the calm and quiet shore,
And they soon will bear my spirit
Where the weary sigh no more;
For the tide is swiftly flowing,
And I long to greet the blest,
"Where the wicked cease from troubling,
And the weary are at rest."

BURNING BIBLES IN ROME.

BY A CATHOLIC.

In this age of civilization, in this century of intelligence, in this day of Christian charity, and in this year of our Lord 1872, we still burn Bibles in Rome. By "we" I do not mean Christians of the Holy Catholic Church; but *Roman* Catholics. I personally repudiate and abjure Romanism as applied to Catholic faith and religion—therefore wash my hands of this crime; yet I must in duty hold up the sacrilege to the execration of indignant Christians, bowing in shame while they heap the sacred ashes burning upon my head, as well as others, as being of the household of the faithless.

This recent burning of Bibles took place at Frescati, the nearest town and summer resort of the Romans, which lies across the Campagna, in the lap of the Alban Hills, a half hour's ride by the train; and is, religiously speaking, held by the Jesuits. But the people of the town have manifested a great desire during the last year to possess and read the Bible, and the Protestant missionaries and ministers have given away and sold many hundred copies among them. Of course this was not long in coming to the knowledge of the priests, who have their party in charge and everybody in surveillance; and Bible hunting was soon made a specialty. When a sufficient number was found, a bonfire was made in the yard of the cathedral, the priests lighting the fire. It was a significant fact that the sacred pile was crowned by a portrait of the King, which altogether meant: Thus perish the persecutor of the church and the sum of all heresies—Victor Emanuel and the Bible!

An English Protestant minister of Rome, the Rev. Mr. Wall, being told of the sacrilegious act, went in person to see with his own eyes what he could scarcely believe from hearsay; and saw the smouldering pile and gathered up the fragments of the burnt word of God. It is this gentleman who had given me the facts, and also a burnt page, which I find to be from Matthew x, 15, 16: "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents and harmless as doves."

Now, we do not believe that these misguided and bigoted priests meant to insult God by this shameless act of destroying his holy word; but they meant to show their hatred of all Christian attempts to let the world know anything of him except what they choose, and what is indorsed by their party and their Pope, and printed by their infallible printing presses, and neither their party nor their Pope indorses the Bible, except with commentaries that condemn it! Nor do we attempt to deny that these Bible-burners are actuated by the same spirit that burnt such as I am—an accuser of priestly atrocities and papal heresies—three hundred years ago. It is the same old spirit that went "mad with zeal" in the Savior's time; and later on, inoculated with the Roman virus; developed into spiritual hydrophobia, and even now it cannot bear the sight of the living water.

And no one knows what papal infallibility and the *Syllabus* mean who can doubt but that their founders and framers would force us to repentance, if they could—if not with the fagot and thumbscrew, at least with the tender arm of civil law, and prison walls, with bread and water. They dare not, because they cannot. Advancing civilization, science and culture, national unity and international harmony, with the Oriental and Anglican schisms and the Luther's Reform, and, over and above all, the spreading of the word of God, has slowly but surely changed these things; and we can to-day, thank God, live and move, walk the streets unmolested, sleep undisturbed, assemble for prayer, and read our Bible in Rome! But it was not a hundred years ago that we could not do these things—not fifty, nor five, nor two years, until the twentieth of next September!

There was one consoling episode connected with this Bible burning that we cannot omit to record, as it shows that even in the darkest crimes of superstition and bigotry the public sentiment of justice is not entirely obliterated. The boys of the streets, the ragamuffins of Frescati, being witnesses of the impious act, and feeling something of the sentiment of abhorrence and condemnation of sacrilege that must be inherent in every baptized child, stoned the priests that lighted the fire. There is hope for that town. Those poor, ignorant, ragged boys of Frescati will vote some day; and they will never forget the Bibles and the portrait of their King that they saw burnt in the yard of the cathedral by the priests!

It is only now and then that the hidden contest that is raging between light and darkness comes to the surface of society and takes on the form of a battle or an event. Yet the great combat is going on and increasing daily; and one of the most important of the great silent conflicts that is stirring the dominion of Rome is the conflict of the Rosary and the Bible. Time will tell which will be the victor, and which the guide of life and the consolation of the soul—the ten thousand times ten thousand *Ave Marias* repeated on strings of beads, or the reading of the word of God.

The Protestant ministers have become embarrassed, in turn, not knowing what to do with the rosaries, relics, scapulars, unprofitable books, and the various other objects that make up the *petite devotion* of many Catholics, which have been given up to them by persons convinced of the uselessness of these things. One of the missionaries, possessing a large stock of these "religious objects," asked my advice as to their disposition. I told him, whatever he did, not to burn them, as bonfires were bad precedents; and that it seemed to me the best thing to do, for the persons who scrupled about returning these objects, would be to give or send them back to their priests, simply and respectfully saying that they had no further use for them. All things should be done in a respectful manner. Charity, charity! As I rewrite this last blessed word I put the test to myself. Perhaps I was a little too indignant against those priests that burnt the Bibles, and a little too glad that the boys threw stones at them. If I was, may God and the priests and the boys forgive me; but, nevertheless, the act was ignoble, infamous and sacrilegious! I am sorry for the priests who burnt those Bibles. I am sorry for the people who gave them up. I am sorry for Rome. I am sorry for the church. I am sorry for myself.

But as the blood of the martyrs is the seed of the church, so the flames of those Bibles burnt in Rome, while they reveal the thick gloom that prevails here, will help to dispel the darkness of Italy and enlighten the world; and their ashes, borne by the winds of heaven, will enrich the seed that is being sown broadcast throughout the earth, and the fruit shall be better and more abundant. God grant there may be harvesters enough to gather it in.—*Independent.*

ROME, ITALY, June 5, 1872.

HASTE AND HEALTH.—It is not at all wholesome to be in a hurry. Locomotives have been reported to have moved a mile in a minute for short distances. But locomotives have often come to grief by such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry generally have to do things twice over. The tortoise beats the hare at last. Slow men seldom knock their brains out against a post. Foot races are injurious to health, as are all forms of competitive exercise; steady labor in the field is the best gymnasium in the world. Either labor or exercise, carried to exhaustion or prostration, or even great tiredness, expressed by "fagged out," always does more harm than the previous exercise has done good. All running up stairs, to catch up with a vehicle or ferry-boat are extremely injurious to every age and sex and condition of life. It ought to be the most pressing necessity which should induce a person over fifty to run twenty yards. Those live longest who are deliberate, whose actions are measured, who never embark in any enterprise without "sleeping over it," and who perform all the every-day acts of life with calmness. Quakers are proverbially calm, quiet people, and Quakers are a thrifty folk, the world over.—*Dr. Hall.*

Oh! when our sun is setting, may we glide,
Like summer evening, down the golden tide;
And leave behind us, as we pass away,
Sweet, starry twilight round our sleeping clay!

AT THE Yarmouth mills, in Maine, brown paper is made from spruce logs in twenty-four hours.

STEALING SERMONS.

We do not refer to that wholesale thieving, of this description, which is habitually committed in the attendance at the sanctuary of persons who, abundantly able to bear their fair pecuniary share of the necessary expenses of public worship, wholly decline to contribute the same; but to that retail form of the vice which is now and then practiced by the preacher himself. An illustration comes to us just now from Australia, where a Presbyterian minister has been cited before the proper church court on the charge of "preaching sermons other than his own composition." It is not, we grieve to say, very long since complaint of the same offense was made against a person occupying a Congregational pulpit much nearer home than Australia.

Over and above being wicked, stealing sermons is about the meanest and most unprofitable species of larceny. To appropriate without credit a discourse no better than the thief could write himself, would be an offense so motiveless as to be incredible in the case of a sane man. While to pilfer one that is decidedly above his own average is—as a pure piece of policy, waiving its moral aspect—a weakly, irrational act. Will he keep on cribbing, and so every Sunday broaden the chances of detection? or will he drop back to his own level, and so confirm the suspicions which his great flight was calculated to excite?

The kind of talk with which we have sometimes heard a defense of this crime attempted is sickeningly silly.

"A man is excusable for giving the best he can to his congregation." Yes, the best *he* can. But his congregation could hire a schoolmaster to read the most eloquent sermons ever printed for a tenth part of what they pay; and they have covenanted with their pastor to do his own best, and not another man's.

"One is bound to preach what he thinks will do the most good." Yes, but at the same time a Christian man ought to know that to tell a lie as many times as there are words in a sermon, which is what a minister practically does who undertakes to preach another man's discourse as his own—is not a procedure reasonably calculated to do the most good in the domain of morals and religion.

"If judiciously selected, it is not at all likely to be found out; and it will be a great treat to the people." The latter may be true. Most likely it would be; for the habitual efforts of that style of intellect which lacks the power to conceive of the decalogue as operative upon ministerial conduct, would not be likely to be of a very high order. But the fact is that such a theft is very apt to be found out, indeed providentially apt to be.

But all that needs to be said upon such a subject surely is to stigmatize its essential immorality. People do expect their ministers, having availed themselves of all reasonable previous aid, to give them in the pulpit their own thoughts in their own language. And to fail to do this is dishonest in the minister. He wants to cheat his hearers into thinking he is more clever than he is. He tries to stand on a false pretense, in the very act of warning from all falsehood—for this all true preaching must be.

We did once know a minister who put in another plea than any above noted, for preaching one of Mellville's sermons. He said he was too lazy to write one of his own, and so copied a "Golden Lecture" *verbatim*. His statement staggered our faith. We would rather write three new sermons than to copy one—looked at merely as an act of manual labor, and from the standpoint of laziness. We asked him why he didn't dodge the labor of copying, and read from the printed leaves. He replied that "it wouldn't look well from the galleries." Which remark shed all the light we cared to have upon this man's own inward conviction of the real morality of the procedure.—*Congregationalist.*

WHAT IS RITUALISM?

We propose to state exactly what Ritualism is. We shall not here discuss its right or its wrong, its wisdom or its folly; we shall merely state it. It is the worship of Christ, God and man, on the altar, under the forms of bread and wine. The purpose of all the ceremonial, which has created so much discussion, so much scandal, so much confusion in the church, has been to introduce that worship. The question of Ritualism is not a question of the manner of worship, but of the object of worship. Having decided on the object, the manner necessarily follows—all the decorations of the altar, all the dresses, all the gestures, have reference to the object of worship. It is claimed that our communion service is only truly celebrated with reference to that object—Christ under the form of bread and wine. Some while since, in some communications in the New York *Herald*, a writer on the Ritualistic side, professing to speak for the party, took exactly the line of argument and explanation we have taken here. It was written to show that the Ritualists were not children nor fools; that they were not undergoing "persecution" for the sake of a candlestick or a stole; that in themselves these were trifles; what people ordinarily understood by Ritualism—the forms only—was only folly; that the real thing was underneath, and the ceremonial only its outward symbolism, and that that thing was the adoration of God under the form of bread and wine. The whole defense of Ritualism, then, as a means of adding to "the glory and beauty" of divine service, as an increase of solemnity or dignity to such service, was only for the sake of gaining toleration for the time. The real question is the question of eucharistic adoration, of introducing a specific sort of worship, which is certainly new to churchmen of this generation. The ceremonial has all its value from reference to the object. Ritualism, we repeat, then, is the worship of God under the form of bread and wine on the altar. "Eucharistic vestments," candles, prostrations, genuflexions, elevations, bowings and turnings to the altar, all grew up in the first case around that worship, and are its expression. That worship gives them all their meaning now, and this is the declaration of those, both in England and America, who have the right to speak for the "Ritualistic party." The introduction of that worship is the purpose of that "party."—*Church Journal, New York.*

WANTING ADVICE.

Thus saith the *Christian Union*: It is very pleasant and profitable to receive letters, giving the ripest views of people of elegant leisure on the proper method of conducting a journal. Probably the failure of almost all the unsuccessful papers may be traced to the lack of *advice*. We have reaped inestimable advantages from this friendly intervention. When we were informed that the *facetious* features of our paper were not in the least funny, we were enabled through this valuable suggestion to commit that entire department to a gentleman who has taken a full course in one of our first theological seminaries, and no further complaints on that subject are forthcoming.

We hope to accomplish the same improvements in the matter of *style*, which occasionally exercises the pure mind of some correspondent from the remoter districts. It is a mere question of time and a more perfect acquaintance with the wishes of our subscribers. All styles are alike to this editorial staff. Our steady gait is Milton's prose, but we are quite willing to drop, in a friendly way, into the once popular methods of Macaulay, Washington Irving or Charles Lamb. Of course all these cannot be given in any single issue. The gentleman who does the Johnsonese was furloughed to play the big drum at the Boston Jubilee, and the Addison man has gone a-fishing for the summer. The Carlylist and the Browningonian, too, are not allowed outside the Puzzle department. Still, much can be done with those who remain. Let us have light. Advice is what we want. One hundred and twenty-nine thousand nine hundred and fifty subscribers still to be heard from. Keep on writing.

IN A CERTAIN Western village once lived a cordwainer, whose fault-finding properties had won for him a cognomen of "Old Growler." Opposite his shop was the store of a merchant, who enjoyed getting off a joke at the expense of his surly neighbor. So one morning, when a stranger came into the store in search of a pair of boots and found none to fit, the obliging shop-keeper informed him that may be "Old Growler" across the way could fit him with a pair. Over the way he went, and asked: "Mr. Growler, can you fit me to a pair of boots?" The cordwainer, irate at thus being trifled with, instantly sprang to the door, and applied his own boot to the person of the offender with such force as to effect his speedy exit from the room, at the same time mildly inquiring: "*How does that pair fit?*"

FORETHOUGHT.—Mamma: "Well, Johnny, I shall forgive you this time, and it's very pretty of you to write a letter to say you're sorry." Johnny: "Yes, ma; don't tear it up, please." Mamma: "Why, Johnny?" Johnny: "Because it will do for next time."—*Judy.*

THE EDITOR of a country paper, having received a bank note detector, returns thanks, and modestly asks for some bank notes upon which to test its accuracy.

ON RECEIVING the decoration of the order of St. Stanislus from the Czar of Russia, the artist Bierstadt simply remarked: "Huz Czar!"

RELIGIOUS INTELLIGENCE.

A BAPTIST CHURCH of sixteen members was organized at Salt Lake City on May 1. It is served by the Rev. Sewall Brown, who is also pastor of a church at Evansville, Wyoming Territory.

THE General Synod of the Reformed Church in America (Dutch,) lately in session in Brooklyn, appointed a committee to consider the subject of union with the Southern Presbyterian Church.

IN HOF the unusual sight was seen of a Catholic priest ministering before a Protestant altar, of a Protestant organist playing, and a choir of both confessions singing the service of the mass.

THE recent Primitive Methodist Conference of Canada established the salaries of married ministers as follows: Besides house rent, part furniture, and children's allowance, in cities, $650; in towns, $550; and in country stations, $450 and their fuel.

THE Canada Presbyterians have a mission at Prince Albert settlement on the Saskatchewan, where are one hundred and sixteen persons. The morning service, in English, is attended by about seventy persons. They appear to be of mixed race, as it is said that much progress has not been made with the pure Indians. The mission property is estimated at $5,000.

CHRISTIAN TRAINING.—The Moravians, who select their mission fields among the most hopeless people, are successfully carrying on Christian labors among the aborigines of Australia. Their religious services and Sunday schools are well attended, and the people are abandoning their evil customs and superstitions, and beginning to practice the habits of civilized life and industry.

WATER PROVIDED.—The *Moravian* states that after many discouragements and great difficulties, the building of the cistern for the use of the Hospital for Lepers, at Jerusalem, has been completed. During the dry season water, which is an especial necessity in such a hospital, can only be obtained there at high prices. The hospital is full of lepers, several of whom are Christians.

LIBERAL EDUCATION.—One-fifth of the students of the graduating class at Dartmouth College, New Hampshire, or fourteen out of sixty-nine, are Roman Catholics. This mingling of Protestant and Romanist young men, not only in our public schools, but in the more advanced institutions of learning, cannot fail to liberalize the mind, and to break down the narrow and bitter prejudices which, if fostered, lead to bigotry and sectarian hate.

AT THE recent union meeting of the three religious societies of Harvard College, Rev. Edward E. Hale said that the two greatest miracles of modern times are the grand success of the Methodist movement which saved Protestantism to the world, and the American Board of Foreign Missions, which is fulfilling Christ's command to preach the gospel to every creature; both of which movements originated in the consecration of college students.

BRITISH BENEVOLENCE.—*Christian Work* for June gives the income for the past year of the leading benevolent societies that have recently held their anniversaries, making an aggregate of £1,450,000, or $7,250,000. The two leading publication societies, the British and Foreign Bible Society and the Religious Tract Societies reported $1,530,000; 11 foreign missionary societies, $3,218,700; 11 home missionary societies, $1,060,000; 6 Colonial, Continental and Jewish missions, $409,000; 8 educational societies, $536,000, and 26 miscellaneous societies, $497,000.

IT IS SAID that there is no place on the globe where Jews live where the gospel is not preached, and the gospel among them has secured many trophies. Of 30,000 Jews living in London, 2,000 are members of Christian churches. Of 18,000 in Berlin, 2,000 are said to be converted; in the University, three years ago, 28 were Christian Jews. The total number of Jews in Europe is reckoned at 3,431,700, and of these 20,000 are reckoned as Christian converts. In the Episcopal Church in England 100 ministers are said to be of Jewish birth.

THE experiment of founding a boarding place or home for young women, tried recently by the Women's Christian Association of Philadelphia, has proved a success.—Nearly forty young persons enjoy its benefits, and it is self-supporting. An eating-house, with reading room and facilities for rest, was opened under the auspices of the association on the fourth of June. This building also has accommodations for women coming to the city as strangers, and needing a temporary home, and also an employment department, where persons wishing situations may find them, and persons wishing to employ such may be a[illegible] to do so.

ACCORDING to the *North German Gazette*, there are in Prussia 97 religious orders of men and congregations, containing in all 1,069 members. Of these there are 11 houses of the Jesuits, with 160 members; and 5 houses of Redemptorists, with 69. In Bavaria there are 71 convents, composed of 1,045 members; and in the Grand Duchy of Hesse Darmstadt 4, with 29. The entire number of female orders and associations in Prussia is 626 establishments, with 5,586 religious, or about 1,800 above the number in 1865. Bavaria has 188 establishments, with 2,533 members. The convents of males are mainly under the control of superiors of Italian nationality, though there are a number with French superiors.

IN SCOTLAND there is still a small but steady body of the old Camerenians, honored for its adherence to the Covenant. This synod includes about 7,000 communicants. The late synod reports an advance in contributions and a small increase in membership during the year. One of the discouraging features is that the young people are strongly inclined to unite with other denominations. It must be said, to the credit of this synod, that in proportion to its numbers, it does more in foreign missionary work than any other branch of the Presbyterian Church. At its last meeting action was taken condemnatory of the treatment of George H. Stuart, by the Reformed Presbyterian Synod of the United States in 1869.

ACCORDING to the *World*, Prince Kassa, of Abyssinia, successor of the famous Theodore, has recently written a remarkable letter to the *Homeward Mail*, ostensibly addressed to the English government and people, in which he complains bitterly of the annoyances to which he is subjected by the intrigues of the Roman Catholic clergy, acting under French influence. He says they impede the collections of his taxes; harbor his enemies, and, though he has several times given them orders to leave his country, "it is all of no use; they will still force their religion on his people and teach them to look to them as their king." He complains, too, that Mr. Munzinger, the French consul at Massowah, had written him a letter, in which he says: "If you do not let the Roman Catholic priests teach their religion in your country, you know that I took the English troops to Magdala and destroyed King Theodore and all his people; and you, if you do not like to receive the Roman Catholic priests, you shall be destroyed, like King Theodore."

SINCE the Pope's present troubles commenced it is said that he has received from Italians alone contributions amounting to over thirty millions of francs. A Dublin paper says that 985,500 francs were collected for the Pope in June and July; and, as these figures are given by the president of the "Society of Catholic Youth" in Italy, it would appear as if this enormous sum came from that country alone. The same paper, the Dublin *Crusader*, attributes the defeat of the proposed amendments to the Swiss constitution, the clerical gains in the recent Belgian elections, and the clerico-Carlist rising in Spain to the action of associations. Bismarck had best be stirring, if such be the might of Catholic religious unions. In the light of these facts we may, perhaps, be able to see dimly the meaning of Pio Nono, when, in a speech recently addressed to the German Literary Club, of Rome, he said, after complaining of Bismarck's action against the bishops and the Jesuits: "Let us pray to our Father in heaven that the stone may fall which will complete the overthrow of the Colossus."

FOREIGN MISSIONS.—The last meeting of the Board of Managers, says the New York *Christian Advocate*, was one of unusual interest. The reinforcement of India was ordered, and two active men are to go to the relief of our hardly-pressed band of missionaries. In addition, two will be sent to India, with directions to stop, until otherwise ordered, with Bro. William Taylor in Bombay. The office and the board were most hearty and entirely unanimous in the judgment that the church could not delay in entering the door so suddenly and strangely opened. Cheering reports come from some parts of our Scandinavian missions. Indeed, in our organized missions abroad there are signs of prosperity which ought to cheer the hope and strengthen the faith of the church. Bro. Hall writes from Kin Kiang, China, that the door has been opened, that a number of converts appear well established, and await anxiously baptism and admission into the church. Among these are some of the literary class, who, if faithful, will prove of great service to the infant church. There is also a flourishing school, and the Lord gives the cause favor in the eyes of [illegible] Esq., [illegible]ple of the city. Brother and [illegible]aldwin expect soon to leave [illegible] Celestial Empire; they will [illegible]e of the Western Conference on the route, and we hope Bro. Baldwin will be called upon to bear a hand in the anniversaries. They will sail from San Francisco, October 1.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, AUGUST 8, 1872.

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ROBT. J. HARP, PUBLISHER.

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The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates:

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to all ministers of the gospel, traveling or local, and widows of deceased traveling preachers.

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to any person forwarding to us four new yearly subscribers with EIGHT DOLLARS.

WEEK OF PRAYER.

It is recommended by the Bishops of the church that the week of August 11–18 he observed for special religious services throughout our communnion—the Friday included, as a day of fasting.

The following objects are set forth, upon which our prayers and supplications may be united:

That the Lord would send more *laborers* into his vineyard.

For his blessing upon our institutions of learning, and the conversion of the young.

For the increase of his kingdom among men.

A QUALIFICATION TO BE USED.

Parents have in themselves one of the best and most available qualifications for the guidance and discipline of their children. The secret of much wisdom is in recalling accurately and truly what they were themselves in the different periods of their childhood life. They may take it for granted that their children are very much as they were at the same age. It is through their own experience that they are to obtain the clearest insight of the character and dispositions with which they have to deal. Let the mother bring back her girlhood, and she can then understand the daughters growing up around her. Let the father brighten up the memories of his boyhood, and he can then comprehend and minister to the boy natures under his roof. Parents can go back to the root of their own earliest consciousness, and revive the mental and religious states, the first impressions and emotions which stirred the soul. They can travel over again the days and years of their childhood and youth, and thus reproduce in their own minds and hearts precisely what is going on in the thoughts and feelings of their children.

By this retrospective process they will know the heart, the entire nature of a child, and he put in intelligent sympathy with the young. Going back in their own history, the inner life, the good influences of the Holy Spirit, the wrong tempers and propensities, and the entire development of their early years will pass before them. The effects of certain methods of training and instruction will stand out in bold relief, and with sadness, it may be, they will see where their own parents and instructors made the most serious mistakes. They will recall periods in their earlier childhood wherein proper instruction and encouragement would have led them, with little knowledge of sin and no love of vice, to a genuine and hopeful religious experience. But they were not understood, the yearnings of the childish soul after God were not apprehended, and the first and sweetest flowers of piety were crushed. In this way they can best estimate parental influence—its defects and its excellencies. The withering and death-dealing power of harsh words, ill-governed temper, and correction administered in the heat of irritation and passion, will appear. Likewise the baneful consequences of all uncharitable and censorious talk. The effects of a right example, of consistent piety, and of a just and discreet discipline will be brought out even more clearly than when their benign influences were first shed upon them. Without these recollections of themselves there must ever be a vast gulf between parents and their children. There can be no true knowledge of the child's character, capacities and wants where parents ignore their own past history and experience; and, what is still worse, they are utterly incapable of sympathy with the young.

The power to put themselves in the place of their children is the golden rule in the art of training. Without this power to enter into the workings of the mind, the weakness and imperfections of the conscience, the disordered tempers, and the peculiar temptations and passions of childhood and youth, parents are wanting in the most important of qualifications. It is, however, a guide which they do not always invoke. Many seem to have forgotten that they were ever children, and the precious lessons which they ought to have gathered from this most accessible volume of experience are altogether lost. They know nothing but their mature selves, and their views of the child are necessarily distorted and false. Their management and training, without the light which a recollection of their own childhood affords, are full of the most serious errors. The Israelites knew the heart of a stranger, because they had been strangers themselves in Egypt; but there are parents who know not the heart of a child, though they have been children. The patience, considerateness and sympathy which this knowledge alone can supply are lacking. So far from being able to become young, they cannot remember that they ever were so. They know of children only what they see and hear—their outward and phenomenal nature; but nothing of the real nature—the hidden springs and intrinsic elements of child character. Eye hath not seen, nor ear heard. This knowledge enters not into the heart save through the recollection of ourselves. We must go back and restore the past, especially the inward life — the thoughts, feelings and spiritual impressions, and analyze them with care. It will perhaps require patient attention and effort, but the results will pay a thousand fold.

In the father's dealings with his sons it would be of advantage for him to remember just what he was at their age, what were his thoughts, pleasures, aspirations and dangers. Only thus is he prepared firmly, wisely and tenderly to guide them through the swift and perilous rapids of youth. When the mother watches with natural solicitude over her daughters, it would help her, far more than mere books or advice, to restore the inner-life portrait of her own girlhood, and to read in that the revelations of their real character and wants. The parents' childhood and youth are in this view essential preparations for the parental relation. The memory of them supplies the knowledge and sympathy which they need; but this memory may be a book unread and neglected. The text may be perverted, and, like holy writ, be wrested to disastrous results; but it is nevertheless true. The thoughtful Christian parent will gain only good. Errors and blunders in his own raising will be avoided, and he will be more likely to take a healthful and hopeful view of those whom it is his lot to bring up "in the nurture and admonition of the Lord." Neither will the application lead to laxness or indifference in discipline; but while government is divested of passion and weakness, it will be directed and controlled by intelligence and love.

PAYSON SAYS: "When we meet in heaven we shall see how little we knew about it on earth."

REFRESHING TESTIMONY.

The following paragraphs, taken from Episcopal sources, exhibit a hopeful and gratifying tendency, and administer a wholesome and timely rebuke to high church folly. The *Episcopal Record* administers as follows to the "crack-brained chivalry" of certain ecclesiastical Cervantes:

Of all the cants that are canted in this canting age, the most truly ridiculous is the cant of churchmanship. That mainly and unobtrusive preference for the ecclesiastical economy beneath which their religious hopes and principles have been nurtured, in which very sensible people sometimes indulge, although not always in good taste, is ever worthy of being treated with respect. But this church canting never. It is simply ridiculous, and ought always to be met with a quiet indifference. It is that in which our juvenile theologists, whether in petticoats or pantaloons, invariably indulge whenever they undertake to enlighten the world upon such topics. They are alike in this respect, whether æsthetical young gentlemen in our seminaries or sentimental boarding school misses, who have just left their mammas, it matters not. Sexes make no difference, except that the critic who wears crinoline is usually more romantic, and the one in broadcloth somewhat more warlike in his tendencies. The latter never speaks of "the church" as if it were what the article declares it to be, "a society of faithful *men*," but some female divinity, to whom worship is to be paid. They generally do it too in the style of the celebrated Knight of La Mancha, who, when speaking of his fair one, "del Totoso," always began with rhapsodies concerning her peerless beauty, and ended with a challenge to all men either to acknowledge her superiority or to meet him in mortal combat. Oh! for the advent of some ecclesiastical Cervantes to put the cap and bells upon this folly, and laugh it out of the church! We trust, however, from the late Glengarry manifestations and other things, which have since happened in the same line, that the age of crack-brained chivalry is passing away.

An illustration of these remarks may be found in a little book which appeared a good many years ago, and lately reappeared, we believe, in a new edition called "Fewell" (whatever that may mean,) by one of the professors at Nashotah. We do not pretend to so much virtuous self-denial as would have enabled us to read the whole book. We have seen enough of it, however, to be able to assure any concerned that neither its spirit nor its literature is particularly calculated to command respect.

Church and State, in an article on Comparative Piety, gives utterance to such sentiments as these:

We have put the question many times to church people, What, in your opinion, are the spiritual fruits of your church, as compared with those of other denominations? And the reply, as a rule, has been, "We think they compare favorably," while in no instance have they given it as their opinion that the advantage is in their favor.

Now, put the same question to members of other denominations, and we believe the reply will be: "We not only think that the spiritual fruits of our own will compare favorably with those of the Episcopal Church, but we think them superior."

Is this, then, the inference? The churchman shall glory in his church, but is less positive about the fruits, while others are confident of the fruits, and say less about the church. How is this? Is it that honest judgment which each, in the consciousness of its weakness, passes upon itself? This we may not decide; but we think it at least a misfortune, if the church is more certain about its ritual and worship than about Christian lives.

In our opinion, churchmen owe it to themselves to say less about the church till they can speak more confidently of Christly lives; less about apostolic succession and more about apostolic piety. We can afford all things sooner than have men question that.

Churchmen often express a wish that members of other Christian bodies—is that the word?—know more about the church. Do they know that these self-same "bodies" sometimes wish that churchmen knew more about religion? We would devoutly wish, indeed, that each knew more about the other, for then they should find much to admire and to inspire a mutual confidence; but certain we are that there is no throwing stones at the sects, which are not likely to be thrown back with as telling effect.

For ourselves we feel disposed to welcome the good fruits whenever we find them. If they are more abundant in our church, we are heartily glad; if not, we should love to do what we may to make them more so. In this bad world we should welcome the figs, even if grown on thistles; but we have it on high authority that figs are not produced in that unnatural way.

That the Episcopal Church is an instrument of usefulness and power should never be questioned, and could never be questioned by those who know its history; but if there is a basis of truth in the remark that its religion is more a matter of form than piety, the church should bestir itself to prove it false.

We are glad to find such plain and evangelical views prevailing in this quarter. Some weeks ago we were called to notice the scurrilous misrepresentations of a bigoted high church organ. It is gratifying to know that there is a leaven of a better sort at work in the Protestant Episcopal Church. May it spread until the whole becomes a new lump, and until the unclean spirit of exclusiveness shall be altogether cast out.

THE SOUTHERN UNIVERSITY.

We take the following extract from a communication written to the *Southern Argus* by Rev. D. C. B. Connerly. After a glowing and graphic description of the recent commencement exercises at Greensboro, Bro. Connerly says:

Thus closed the exercises of the commencement of the great Southern University, the general "make up" of which entitles the occasion to be styled a success.

The college lacks an audience room, which is a great annoyance to speakers and hearers. What a pity that when any one has a job to execute only once in a life, or for an age, that he does not make that job a good one. The same money expended on that room, wisely directed by some one understanding acoustics, might have erected a hall whose very resoundings would have been eloquence itself. The greatest drawback to the University is that which cramps the whole South—impecuniosity. With an endowment such as she ought to have, and with four more such teachers and workers as Drs. Andrews and Summers, Jr., Profs. Moore and Casey, she would rise to the dignity and power of a great University—a position she can never reach without money and work and patronage; but which three last she ought to have. The faculty, for the number engaged, is a strong team, and they pull well together.

The society of Greensboro, for refinement and high morality, is unsurpassed. The town is accessible by rail in one direction, and soon will be in another. The Southern University is the pet of thousands of Methodists; it has been the recipient of nearly or quite a quarter of a million of dollars; it has been the subject of countless prayers; and yet for all these things she does not have the sympathy and the students that her friends think she ought to have. What is the matter? Nothing but the poverty of our people. When they get rich, our colleges will then be filled to overflowing.

Your correspondent hopes to see the day when all the colleges, especially those that take boys into them before they are prepared, will have as many students as they desire. As things now stand, we have too many colleges and not enough grammar schools or academies.

Bidding good-by to our Greensboro friends, scores of visitors returned in high glee to Selma, where we all rested, and then soon parted, each taking his own road home.

KENTUCKY METHODISM.

Bishop Wightman has recently ended a tour of visitation in Kentucky. From his letter in the Nashville *Christian Advocate* we make the following extract:

I cannot allow myself to suppose that the Methodist Church in Kentucky is equal in point of efficiency and weight of influence, and consecration of property to the cause of Christ, to her advantages and the means she commands. It would be pleasant to believe that by the "effectual working in the measure of every part," all the agencies she controls were doing the best and utmost in them to edify the church and extend the spiritual kingdom of the Redeemer. But I think there would be no mistake in affirming that after a sharp struggle of some few years with prevailing and boastful forms of error, the Wesleyan theology occupies to-day a position it never before held in the country. There can be little doubt that on the part both of the ministry and membership, the hold on the great spiritual elements of the gospel, not only as matters to be embraced intellectually, but to be realized in a constant and joyous experience, is as firm as ever. Let any one attend a District Conference love-feast, and he shall hear a testimony as distinct and pronounced, as to the power and comfort and hopes of spiritual religion as ever. I think, too, that the decided tendency of the pulpit is in the direction of plain, earnest, spiritual preaching, rather than the handling of those themes which involve airy speculation, or which affect the imagination more powerfully than the conscience.

I was delighted to make the acquaintance, in all parts of Kentucky, of laymen of princely spirit—true and firm in their attachment to the church, ready to devote time and influence and money to the service; men who would have graced any period of Christian history, and been the worthy representatives of the highest excellence of Christian character. And as to the women, I have seen nowhere a manifestation of such deep interest in the operations of the church as among the ladies of Kentucky. At the Annual Conferences and at the district meetings they attended in crowds. Our civilization is safe, our Christianity is safe, so long as the women of the country are pure, intelligent, pious.

A SUGGESTION.

MR. EDITOR: Among the subjects recommended by the Bishops for our consideration during the week of prayer is: "God's blessing on our institutions of learning." Every one will at once see the wisdom and propriety of this recommendation; and all the congregations should most religiously remember this important, this *vital* interest during that week.

Now the suggestion is this: That on Sunday, the eleventh instant, this subject be made the theme of pulpit discourse, and that the people be asked to contribute the encouragements of money, as well as the benefits of prayer. I do sincerely hope that in the two Alabama Conferences, at least, the occasion will take this practical shape.

In this State we have five colleges, one male and four female, and, from what we see in the papers, I reckon there are perhaps seventy-five or eighty non-paying pupils in regular attendance. Most of these are, doubtless, young preachers, and the sons and daughters of itinerants. Greensboro alone, it is said, has twenty-one. The tuition of these young men and women was once provided for by endowments. But the endowments were lost in the war. Now is it right to let that tuition go unpaid? Can the schools carry such loads? Ought not the church to assist the professors to bear this burden? And, above all, should the preachers, who themselves are the largest beneficiaries of the labors of these professors, stand back on their dignity and refuse to ask the church to aid in this thing? Are there not laymen enough in Huntsville, Athens, Tuscumbia, Decatur, Tuskaloosa, Talledega, Opelika, Tuskegee, Auburn, Eufaula, Union Springs, Greenville, Milton, Mobile, Demopolis, Uniontown, Dayton, Selma, Prattville, Montgomery, Wetumpka, and other towns and neighborhoods, to pay all this tuition and never feel it? There are men who will give $25, or $50, or $100 each, for a number of years, no doubt, if approached properly. And there are churches which would take stock in such an important enterprise. Come, brethren, let us see what we can do. Our children are in these colleges, or will be there soon. Let us appeal to the individual members, and to the congregations. And let the subscription embrace a series of years. It will be *good* to pray for the institutions of learning, but it will be better to both *pray and give*. Let all do so on the eleventh.

ALABAMA.

IT IS ONLY NECESSARY for us to mention that Centenary College has an advertisement in the ADVOCATE, where our readers will find all the information they can wish concerning this well-known institution. The preachers of the Louisiana and the Mississippi Conferences especially will, we doubt not, bestir themselves in sending forward students for the approaching session. President C. G. Andrews has approved himself as the very man for the place, and inspires universal confidence and love.

FROM A STATEMENT made by Dr. Redford in the last Nashville *Advocate*, it appears that a clerk in the postoffice, and also W. P. Hill, one of the employes of the Publishing House, have been detected in the act of abstracting letters and money from the mails of the Publishing House.

WE THANK the brethren for their kind invitations to attend District Conferences, camp meetings and other occasions of interest. That we do not come is not for lack of desire, nor that we do not appreciate these manifestations of courtesy. With the duties of editing the ADVOCATE, and the work of the district on us, we have scarcely a day to devote to other engagements. Bro. Harp, with the business department of the paper and his book agency, is also so fully occupied that he has rarely an hour to spare. It is a matter of regret with us that we cannot circulate more within our patronizing Conferences. But for the present this necessity of staying at home is laid upon us. We hope our friends will accept this explanation, and have an eye to the interests of the ADVOCATE, all the more because we cannot be with them to look after this matter in person.

MANSFIELD FEMALE COLLEGE, located at Mansfield, DeSoto parish, Louisiana, is the property of the Louisiana Conference. We learn that a considerable sum has been raised to be expended in apparatus and other desirable improvements. President Stuart is devoting himself with untiring industry and energy to the interests of the college, and we bespeak for it a large patronage from our friends in Texas and Louisiana. The contemplated railroad from New Orleans to Shreveport will pass through Mansfield, and place this fine institution in a position to meet the wants of a larger field than ever. For information refer to the advertisement in another column.

BY REFERENCE to the advertisement of Whitworth Female College, our readers can inform themselves about the terms and general appointments of one of the most successful schools in the South. The location, at Brookhaven, Mississippi, on the Jackson railroad, is eminently healthful and easy of access. It is one of the few schools which is in the right place to command patronage. President Johnson, with his corps of teachers, is prepared to do full justice to the education of those who are intrusted to his care.

THE fall session of the Tennessee Female College opens on September 5. It is a school of fine character, salubriously located at Franklin, Tennessee, and most effectively officered. President Hargrove has had large experience, and will give satisfaction. See advertisement and send for circulars.

ATHENS, ALABAMA, is a pleasant and salubrious place. Among its chief attractions is the Female Institute, of which Rev. J. M. Wright is the worthy president. See advertisement for particulars. The next session opens on the first Monday in September.

WE OBSERVE that the Tuskaloosa Female College has increased its faculty to eighteen professors, teachers and matrons, and that President Larrabee has every assurance of opening this fall with an unusually large attendance of students.

BISHOP MCTYEIRE left for the Pacific coast July 22. The Nashville *Advocate* says:

The Bishop has succeeded in getting good reinforcements for the Pacific work. We sample, as follows: The Rev. E. E. Hoss, of the Holston Conference, whose departure we have noticed; the Rev. T. L. Moody, of the Tennessee Conference, and the Rev. E. J. Dawne, of the Arkansas Conference—three capital workmen—will follow in time to take work in the Los Angeles and Columbia Conferences, respectively. Two others are expected to follow, whose names will be reported in due time. Prof. Arnold, of Virginia, is to take charge of Corvallis College, Oregon.

REV. LOVICK PIERCE, D. D.—We learn from Bro. Howard Key, says the *Southern Christian Advocate*, that Dr. Pierce is quite ill at Union Point. He was very feeble during the whole commencement exercises at Emory, and started on Thursday for the Bishop's residence, known as Sunshine, but was taken so violently ill on the cars that he was compelled to stop at Union Point. Dr. Pierce thinks that his days are numbered, and that there is no probability of his recovery from this attack. Let the churches commend him in prayer to the grace and loving guardianship of our Heavenly Father.

AN EXPERIENCE LETTER.

MR. EDITOR: "How forcible are right words!" I am led to employ this quotation by a perusal of your article on "Telling Experience." I have read it with much interest and pleasure, and, I hope, with profit. In regard to my own experience, it has been a rapid growth within the last few months; though for many years I have been connected with the church, living a Christian life, and having some measure of faith, though little to that which I now enjoy. I feel that now nothing is too difficult for me to do for the sake of Jesus. I can trust him with my dearest interests, and I have daily proofs that he answers my prayers.

For years I have attended class meeting, and must bear testimony to the fact that it has been of great benefit to me. But it has been heretofore a great effort for me to relate my experience. Indeed, looking at experience in the light in which you place it, I had none to relate, though I might always have told of the continued goodness and mercy of God to me. Now I love to think of this mercy and goodness, and speak of it to my Christian friends. There is such a thing as being satisfied with present good, but it ceases to be good if we do not strive to increase it; and talking about it to others is one great means of obtaining more, and of showing us our own hearts, that "they are deceitful above all things, and desperately wicked." But our knowledge of this, and our striving against the evil that is in us, show that we are not satisfied with our present state, but that we are striving for greater knowledge in the divine life. Our conflicts are evidences of our steady advance, for they prove that we are not "at ease in Zion."

In reading the life of Mrs. Fletcher I have been surprised to know that one who had renounced and endured so much for the sake of her religion, should constantly deplore her little faith. I could not understand it then, but now I do. One who had been the most popular of our novelists, who wrote a very beautiful retrospective chapter in the life of a school boy, when he first went to school the head boy seemed to be at so immense a distance as to be ever unattainable by him. But he was encouraged to make the effort, and by industry and perseverance he at last reached that advanced state. Let us act so too, pressing forward steadily, placing in the storehouse of heaven those fruits that make us like our great Master, so that when we enter there we may not be as strangers. H.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
Columbia....	Albany.....	Aug 14	McTyeire.
Western...?	Nebr'a City.	Sep. 4	Pierce.
Illinois .:...	Rushville..	Sep. 4	Marvin.
Kentucky...	Harrodsb'g	Sep. 4	Kavanaugh
Missouri...	Mexico...	Sep. 11	Pierce.
Pacific.....	Gilroy.....	Sep. 18	McTyeire.
W. Virginia.	Parkersb'g.	Sep. 18	Kavanaugh
W. St. Louis.	Nevada C'y.	Oct. 2	Pierce.
Louisville...	Lebanon....	Oct. 2	Marvin.
Indian Miss..	Ocmulgee..	Oct. 2	Wightman.
Holston.....	Chattano'a.	Oct. 2	Doggett.
St. Louis....	Arcadia....	Oct. 16	Pierce.
Arkansas...	Hendonville.	Oct. 16	Wightman.
Tennessee...	Nashville..	Oct. 16	Doggett.
Los Angeles.	Los Nietos.	Oct. 16	McTyeire.
N. W. Texas.	Belton.....	Oct. 23	Keener.
White River.	Augusta....	Oct. 30	Wightman.
Trinity.....	Sul. Springs.	Nov. 6	Keener.
Memphis....	Somerville..	Nov. 20	Wightman.
N. Alabama.	Tuskaloosa.	Nov. 20	Doggett.
East Texas..	Tyler.....	Nov. 20	Keener.
Virginia....	Petersburg	Nov. 20	Paine.
N. Georgia..	Atlanta....	Nov. 27	Marvin.
N. Missis'ppi.	Corinth....	Nov. 27	Kavanaugh
Little Rock..	Pine Bluff.	Dec. 4	Wightman.
Texas.....	Bryan.....	Dec. 4	Keener.
N. Carolina..	Raleigh....	Dec. 4	Paine.
S. Georgia...	Thomasv'le.	Dec. 11	Marvin.
Mississippi..	Brandon...	Dec. 11	Kavanaugh
Alabama....	Eufaula....	Dec. 11	Doggett.
West Texas..	Victoria....	Dec. 18	Keener.
S. Carolina..	Anderson..	Dec. 18	Paine.
Louisiana..	N. Orleans.	Jan. 8	Pierce.
Florida.....	Fernandina.	Jan. 8	Marvin.
Baltimore...	Baltimore..	Mar. 6	Paine.

THE Baltimore *Episcopal Methodist* says: "We are pained to announce the illness of Dr. Thomas E. Bond. For some weeks past the doctor has been quite indisposed, and we learn from his cousin, Mr. James Birkhead, that his condition is considered somewhat critical by his family. He is with his family in Harford, where he receives every attention that the tenderest affection can bestow. The prayers of the whole church will be made in his behalf. May our covenant-keeping God remember him for good, and long preserve his valuable life to his family and the church."

BISHOP VANDERHORST, of the Colored Methodist Episcopal Church in America, died in Charleston, South Carolina, July 18. He was sixty-four years of age.

HAPPINESS is like manna—it is to be gathered in grains, and enjoyed every day. It will not keep, it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within side them.—*Martyria.*

BLESSED are they that are ignorant, for they are happy in thinking that they know everything.

TO BE happy is not the purpose of our being, but to deserve happiness.—*Fitche.*

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Aug. 3, 1872:

A—Edwin Alden $45, Applegate, Pounsford & Co, D Appleton & Co, Phillip Allen.

B—M C Blackburn, Geo W Baynard $13.50, Lizzie W Bickham, W S Brown, Barnes & Wilkinson, A H Batte $5, C J Brown.

C—Wm J Carlton 2 lets, Wm C Conant, C W Campbell $15, F L Constantine, Robert Carter & Bros, L Carley, E H Cushing, B Clegg, C W Carter, S C Collins, H Copeland, N A Crawford.

D—J R Drake, Robert Daniel, J T Daves, Geo J Dicks & Son, L D Dameron & Co, A Dowling $5, A S Dickinson, B W Dunn, W B Dennis.

E—W F Ensterling $4.80.

G—H B Graham & Bro 2 lets, S L Guice, Gould & Lincoln, C R Godfroy $25, T C M Goliand $5, Griffin & Hoffman, Thomas A Green.

H—E J Hale & Son, A C Hundley, W C Halsip, S A Hayden, J H Holt, Jas H Houston $8.45, J W Hearn, Hitchcock & Walden.

I—Robert S Isbell $1.50.

J—Mrs A R James $2.50, Jesse R Jones 80 cts, J W Johnson $4.25.

K—Mrs S B Kent, John C Kittrell, Wm Killebrew.

L—H P Lewis $1, A C Littlejohn 2 lets, Lee, Shepard & Dillingham.

M—N P Moore $25, J Gorton Miller $10, M A McBride, A E Martin, Mrs R Muse 25 cts, Z Mumford, J M Mason, Mrs M J Monteith $4, A H Mitchell, J W Martin $5, W W McGuire, Jas W Medlock.

N—Jos D Newsom $20, "No Name," R A Neblett.

P—Powers Paper Co, Wm A Pond & Co, Jas S Parker, L Prang & Co.

R—A H Redford 3 lets, J H Redding, Jas Robertson, E E F Ross 2 lets, W C Robinson, Geo P Rowell & Co, G Z Russell $3 currency and $22.50 gold, John Ritchie, A Riser.

S—A A Stoddard, Jas Strong Jr $2.70, W R Smart 2 lets, A J Smith, H R Singleton, Geo S Scofield, C B Stuart, Smith Paper Co, Scribner, Armstrong & Co, A Shepherd.

T—J B Tallis, M W Trawick, E J Taylor.

U—J P Underwood $6.40, Union Mutual Life Insurance Co.

W—Thomas B White $6.90, T P Walden, Horace Waters, M H Wells, R S Wilkins $6, J E Wilkinson, J S White $11.25, J M Weems, A R Winfield 2 lets $50, J C Wooters & Co, J L Wright, J M Wright.

ADVOCATE PRESS FOR SALE. — Our press is too small. Our present size, 29 by 43 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful Hoe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issues,* and call or send a competent judge on Mondays or Wednesdays to see it in motion, if you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Bingham House, corner of Eleventh and Market streets, Philadelphia.

OUR AGENT FOR LONDON AND LIVERPOOL.—Robert Babington, Esq., will represent the claims of the CHRISTIAN ADVOCATE during the season in London and Liverpool, and other parts of the United Kingdom.

THE COMMERCE OF NEW ORLEANS.—Messrs. Louis J. Bright & Co., publishers of the *Price Current*, will issue their customary annual statement on Saturday, the thirty-first instant. These yearly resumes of our cotemporary have acquired an enviable reputation in commercial and financial circles, throughout Europe and America, on account of their conceded correctness, ability and impartiality. Commercial houses are requested to hand in orders for the quantities they may desire for transmission to their friends and customers, and communications should be addressed to the New Orleans *Price Current*, Nos. 129 and 131 Gravier street. See advertisement elsewhere in this week's ADVOCATE.

UNIVERSITY OF VIRGINIA.—The reputation and high standard of this great Southern University is attested by the fact that to graduates of the academic department of the session of 1871-72, ten professorships have been offered by colleges and universities; that the students of the medical school obtain high positions in the competitive examinations of the United States Naval Board and city hospitals, and by the professional position attained throughout the country by its graduates in the schools of law and engineering.

WE CALL the attention of persons going North to the advertisement of the Bingham House, corner of Eleventh and Market streets, Philadelphia.

Married.

By Rev. P. Howard, at the residence of Mr. Jesse Ross, on the eighteenth of July, Mr. L. W. WYLIE and Miss MINERVA ROSS, both of Warren county, Mississippi.

By the Rev. J. L. Wright, on the twenty-fourth of July, 1872, in Girard, Louisiana, Mr. GUSTAVUS A. NATIONS and Miss MARY EMMA EDDINS, all of Richland parish, Louisiana.

By the same, at the residence of Dr. McLeroy, July 28, 1872, Mr. WILLIAM M. JONES, of Caldwell parish, and Mrs ELIZA JANE GRIFFIN, of Richland parish, Louisiana.

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* ja11 1yeow

BUSINESS NOTICES.

The Blessing of the Age.—No more Sick Headache, no more Dyspepsia, no more Indigestion, no more Piles, no more Chills, no more Liver Complaint, no more Jaundice, no more Pain in the Back, no more Kidney Disease, no more Costiveness, no more Heartburn. TUTT'S VEGETABLE LIVER PILL is a certain guarantee against all these distressing complaints.

ATLANTA, June 29, 1869.

DR. WILLIAM H. TUTT—*Dear Sir:* I am a tailor, and, from want of exercise, lost all appetite, and what little I did eat soured on my stomach. I bought some of your Liver Pills from Redwine & Fox, and have been entirely relieved by them. My appetite is good, and I digest what I eat. I now sleep sound at night, which I had not done for months. WILLIAM J. FERRILL.

au8 1t

Dr. Tutt's Hair Dye is Harmless.

Mrs. Whitcomb's Sirup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114, Paydras St., New Orleans.

ja18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,

fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

MANSFIELD FEMALE COLLEGE,

Mansfield, DeSoto Parish, La.

THIS INSTITUTION, ENTERING UPON its Eighteenth Year, well supplied with Apparatus and other educational aids, and employing the most approved methods of instruction and government, will commence its Fall Session for 1872 on WEDNESDAY, the Twenty-fifth day of September, with a full corps of accomplished Teachers. For catalogues, with all particulars, address

CHARLES H. STUART,

au8 2m President.

ATHENS FEMALE INSTITUTE,

AT ATHENS, ALABAMA.

IS UNDER THE PATRONAGE OF THE North Alabama Conference. The next session will open on

The First Monday in September.

Our arrangements are all complete. A corps of able Teachers, a full course of study, thorough drilling and strict discipline have secured us gratifying success.

Board and tuition in Literary Department, one year, $210.

REV. J. M. WRIGHT,

au8 2in President.

UNIVERSITY OF VIRGINIA,

CHARLOTTESVILLE.

THE SESSION COMMENCES ON OCTOber 1. The institution embraces an Academic Department, and Departments of Law, Medicine, Engineering and Agriculture. For catalogues apply to WM. WERTENBAKER, Secretary of the Faculty, P. O. University of Virginia. CHAS. S. VENABLE, Chairman of the Faculty. au8 1m

ANNUAL STATEMENT

OF

The New Orleans Price Current.

OUR CUSTOMARY ANNUAL STATEment of the

COMMERCE OF NEW ORLEANS

will be published on SATURDAY, AUGUST 31. Special attention will be paid to the preparation of the LETTER-SHEET ANNUAL STATEMENT. It will be printed with large, clear, new type, ordered expressly for the occasion, in a compact and convenient form for transmission, and wholly free from irrelevant matter.

We solicit orders from Merchants generally, as well as from our friends and patrons, and we shall be prepared to furnish them with any number of our Newspaper or Letter-Sheet editions they may require for their correspondence, with their business cards or private circulars prominently inserted, if desired. For those who do not deem it necessary to write a private circular, we have a form that will answer every purpose.

Communications should be addressed to the "NEW ORLEANS PRICE CURRENT, Nos. 129 and 131 Gravier street," and our friends will facilitate us by handing in orders at their earliest convenience.

Very respectfully, etc.,

au8 1t LOUIS J. BRIGHT & CO.

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MANUFACTURERS OF

Thomas Worsley's Celebrated Fancy, Shaving and Toilet Soaps,

Also J. D. SMITH & CO.'S world-renowned Pearl Powders, Lily Whites, Rouges, etc.,

NO. 114 ARCH STREET, PHILADELPHIA.

All goods warranted. au8 3m

BINGHAM HOUSE, PHILADELPHIA,

Corner of Eleventh and Market Sts.

CARLIS DAVIS, PROPRIETOR.

This popular Hotel being centrally located and accessible by street cars from all depots, makes it a desirable stopping place for travelers. It will be conducted in the same liberal manner as heretofore, it being the intention of the proprietor to maintain the reputation it has always enjoyed, of being in all respects a first-class hotel.

Terms, $3 a day. au8 tf

TARRANT'S SELTZER APERIENT.

Quick Transit—The Question Settled. While engineers and capitalists are laying their heads together to send us through space with bird-like swiftness, it may be well to state that the *quickest possible transit* from a state of debility and despondency to a condition of health and vigor is secured by the use of

Tarrant's Effervescent Seltzer Aperient.

This most refreshing and delightful of thirst quenching beverages is a positive specific for dyspepsia, feverishness, an overflow of bile, constipation, nervous weakness, sick headache, and all disorders of the digestive, secretive and excretive organs. The true article is procurable at all drug stores. au1 2t

NEW ADVERTISEMENTS.

CENTENARY COLLEGE,

JACKSON, LOUISIANA.

THE NEXT TERM OF THIS VENERABLE INSTITUTION OPENS ON THE FIRST MONDAY IN OCTOBER, 1872.

FACULTY.

Rev. C. G. ANDREWS, A. M., President, and Professor of Mental and Moral Science, Political Economy and International Law.

Rev. A. R. HOLCOMBE, A. M., Professor of Mathematics and Adjunct Professor of Natural Science.

G. H. WILEY, A. M., Professor of Ancient and Modern Languages.

T. S. JONES, M. D., Professor of Natural Science.

——— ———, Principal of the Preparatory Department.

CHARGES.

Tuition, per session of forty weeks, in College	$60 00
Tuition, per session of forty weeks, in Preparatory Department	40 00
Contingent expenses	5 00

A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

BOARD.

Board, including lodging, washing, lights and fuel, can be had in the best of families for $20 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a new Reflecting Telescope (focal distance, seven feet,) a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, Steam Engine, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

BUILDINGS.

The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of 7,000 feet.

PREPARATORY DEPARTMENT.

In the Preparatory Department students are fitted for regular college classes, or may obtain a thorough English or commercial education.

ITS FACULTY are men of experience and success in teaching.

BOARD OF TRUSTEES.

Rev. Bishop J. C. KEENER, D. D., President, New Orleans.

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Rev. R. J. Harp, New Orleans.	Rev. John A. Ellis, Meridian, Miss.
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T. F. Collins, Esq., East Feliciana.	Joshua D. Nettles, Esq., East Feliciana.
Rev. J. L. Forsythe, Jackson.	Wilmot H. Goodale, Esq., Baton Rouge.
Rev. L. Parker, D. D., New Orleans.	Rev. C. G. Andrews, Jackson, La.
D. C. Hardee, Esq., Clinton.	

THE BEST ROUTE to the college is to leave the Mississippi river at Port Hudson, take the Clinton and Port Hudson railroad to Midway station, report to Captain F. J. Haynes, as a student for Centenary, and he will convey you to the college, a distance of seven miles, for one dollar for single passengers, or one and a half where several are together. Address

au1 6m C. G. ANDREWS, President, Jackson, La.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENNESSEE.

Rev. R. K. Hargrove, A. M., President.

FALL SESSION FOR 1872 opens on Thursday, SEPTEMBER 5.

Its organization and equipment are complete, and its facilities of the highest order. It will not substitute *graduation* for *education.*

Not one of its hundreds of pupils, for sixteen years past, has ever died in attendance on it.

Board and Collegiate Tuition, including French and Latin, one year, $220. To Itinerant Ministers, literary tuition *free*, and board on *special* terms.

Circulars sent on application. au1 2m

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HISTORY OF THE BIBLE

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AUTHOR OF SMITH'S BIBLE DICTIONARY.

It contains 213 fine Scripture Illustrations and over 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the inspired Word.

Send for circulars, and see our terms and a full description of the work. Address

NATIONAL PUBLISHING CO.,

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BY JULIA M'NAIR WRIGHT.

The most thrilling and powerful book ever written on this subject. It presents a *startling array of facts*, and contains revelations never before made public.

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A MAGNIFICENT SQUARE PIANO, Seven Octave, solid Rosewood frame, beautifully carved, front board Pearl inlaid, having been made to order by a first-class maker, will be sold at ONE-THIRD COST PRICE within next thirty days. Address

PIANO, care ADVOCATE Office,

jy18 1m 112 Camp street.

FOR SCHOOL BOOKS,

MAILED FREE to any address on receipt of price, send to

ROBT. J. HARP, Agent,

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For Churches, Schools, Fire Alarms, Farms, etc. FINE-TONED, WARRANTED, LOW-PRICED. Descriptive circular sent free.

BLYMER, NORTON & CO.,

664-694 W. Eighth st., Cincinnati, O.

ja25 26teow

LOOK TO YOUR CHILDREN.

The Great Soothing Remedy!

25 CTS. MRS WINSLOW'S SOOTHING SYRUP FOR CHILDREN. 25 CTS.

MRS. WINSLOW'S SIRUP. Cures Colic and Griping in the Bowels, and facilitates the process of Teething. Subdues Convulsions and overcomes all diseases incident to Infants and Children. PRICE, 25 CENTS.

MRS. WINSLOW'S SIRUP. Cures Diarrhœa, Dysentery and Summer Complaint in Children of all ages. Relieves pain, weakness or exhaustion in 15 or 20 minutes, giving tone and power to the system. PRICE, 25 CENTS.

It is the Infants' and Children's great Soothing Remedy in all disorders brought on by teething or any other cause.

Be particular to call for MRS. WINSLOW'S SIRUP, and take no other.

Prepared by the GRAFTON MEDICINE CO., St. Louis, Mo. Sold by druggists and dealers in medicine everywhere. jy25 1yeow

BUY ME AND I'LL DO YOU GOOD

DR. HENRY'S ROOT & PLANT PILLS.

By cleansing the blood and arousing the liver and secretive organs to a healthy action, Dr. Henry's Root and Plant Pills cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice, and other kindred complaints arising from a low state of the body, or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price, 25 Cents a Box.

Prepared by the GRAFTON MEDICINE CO., St. Louis, Mo. Sold by druggists and dealers in medicine everywhere. jy25 1yeow

AGENTS WANTED for the Autobiography of HORACE GREELEY. A new illustrated edition, now ready. Get this, the only edition written by himself and indorsed by the *Tribune;* and our 1872 CAMPAIGN MANUAL for all parties, just out; price, $1.50. One agent sold 80 in three days. Splendid Steel Portraits of Greeley, also of Grant. $300 a month made selling the above.

E. B. TREAT, Publisher,

jy25 1m 805 Broadway, N. Y.

A GRADUATE OF SOME EXPERIENCE, who can teach all the branches usually taught in Female Colleges, desires a situation. Prefers a select school in some village or good neighborhood. For information address REV. S. P. RICHARDSON,

jy6 3m Summerfield, Alabama.

NEW ADVERTISEMENTS.

COLLEGIATE INSTITUTE,

AT BATON ROUGE, LOUISIANA.

THE EXERCISES OF THIS SCHOOL will be resumed on

Wednesday, the Second of October next.

For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.

au1 6m W. H. N. MAGRUDER.

UNIVERSITY OF LOUISIANA,

MEDICAL DEPARTMENT,

NEW ORLEANS.

FACULTY—A. H. CENAS, M. D., Emeritus Professor of Obstetrics.

JAMES JONES, M. D., Professor of Obstetrics.

T. G. RICHARDSON, M. D., Professor of Surgery.

SAMUEL M. BEMISS, M. D., Professor of Medicine.

STANFORD E. CHAILLE, M. D., Professor of Physiology.

FRANK HAWTHORN, M. D., Professor of Materia Medica.

JOSEPH JONES, M. D., Professor of Chemistry.

SAMUEL LOGAN, M. D., Prof. of Anatomy.

E. SOUCHON, M. D., Demonstrator of Anatomy.

The Thirty-fifth annual course of instruction in this Department will commence on Monday, the eighteenth of November, 1872, and terminate on the second Saturday of March, 1873. Preliminary Lectures on Clinical Medicine and Surgery will be delivered in the amphitheater of the Charity Hospital, beginning on the eighteenth of October, without any charge to students. The Anatomical rooms will be opened at the same time.

The members of the Faculty are Visiting Physicians and Surgeons to the Charity Hospital, where more than six thousand patients are annually treated, and give instruction daily at the bedside of the sick. The practical advantages thus offered to students are unsurpassed.

FEES.—For all the Lectures, $140; Matriculation, $5; Practical Anatomy, $10; Graduation, $30. Payment required in advance.

For further information address

T. G. RICHARDSON, M. D.,

jy25 1m Dean.

TEAS FREE OF DUTY.

GREAT REDUCTION IN PRICES.

J. W. PLATT & CO.,

102 Camp street, corner of Poydras,

RECEIVE THEIR TEAS directly from the importers, and furnish them to consumers in any quantity desired, with one small profit only added on Cargo Prices in New York, or about one-third less than the usual charge for similar goods at ordinary retail stores. Housekeepers who wish to reduce the cost of their household stores will please notice the following Price List, which includes the finest Teas imported:

IMPERIAL (Green,) 50 cts., 80 cts.; Choice, $1 per lb.; Extra choicest, $1.25 per lb.

YOUNG HYSON (Green,) 80 cts.; Choice, $1; Extra choicest, $1.25 per lb.

GUNPOWDER (Green,) Choice, $1.25; Extra choicest, $1.50 per lb.

OOLONG (Black,) 50 cts., 80 cts.; Choice, $1; Extra choicest, $1.20 per lb.

ENGLISH BREAKFAST, 50 cts., 75 cts.; Choice, $1; Extra choicest, $1.25 per lb.

JAPAN (Natural Leaf,) Choice, $1; Extra choicest, $1.20 per lb.

ORANGE PEKOE—Black—Extra choicest, $1.50 per lb.

MIXED (Green and Black,) 50 cts., 75 cts.; Choice, $1; Extra choicest, $1.20 per lb.

We recommend our Extra Choicest Teas as the best in market. Special prices to wholesale buyers. au1 1m

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99 AND 101 CANAL STREET,

au1 3m New Orleans.

S. COLLINS & CO.'S

PRINTING INK.

Office and Depot—26 Frankfort Street,

jy25 6m NEW YORK.

AGENTS WANTED FOR THE

ILLUSTRATED

HISTORY OF THE BIBLE

By Wm. SMITH, LL.D.

AUTHOR OF SMITH'S BIBLE DICTIONARY.

It contains over 250 fine Scripture Illustrations and 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the inspired Word.

AGENTS WANTED. Send for circulars and see our terms and a full description of the work. Address

NATIONAL PUBLISHING CO.,

au1 1m Philadelphia, Pa.

AGENTS WANTED, everywhere, for

The Home of God's People.

The grandest and most successful new book out. It contains nearly 200 magnificent Engravings. $2,500 per annum can be made by any energetic male or female agent in taking orders for this valuable, fascinating and popular work. Our circulars (sent free) will convince you of this, give you our terms, full particulars, etc.

QUEEN CITY PUBLISHING CO.,

my30 5meow Cincinnati, Ohio.

JOSEPH GILLOTT'S

STEEL PENS,

OF THE OLD STANDARD QUALITY.

TRADE MARK: JOSEPH GILLOTT, Or Descriptive Name and Designation Warranted.

The well-known Original and Popular Nos.,

303 ..... 404 ..... 170 351,

having been assumed by other Makers, we desire to caution the public in respect to said imitations. ☞ ASK FOR GILLOTT'S.

JOS. GILLOTT & SONS,

jy25 1y 91 John street, N. Y.

OCEAN SPRINGS.

Summer Resort.—Board at the Seaside.

THE SUBSCRIBER has taken the MORRIS HOUSE, at Ocean Springs, which has just undergone a thorough repair, and will be open to boarders who wish to enjoy a pleasant home, good bathing, fresh sea air, and luxuriate on fish and oysters during the heat of summer.

Terms for board: $10 per month, $10 per week, and $2 per day. Apply to the subscriber by mail, at Ocean Springs.

Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.

APRIL 20, 1872. ap25 tf

WANTED.—BY A SINGLE LADY OF this city, a thorough graduate in the Collegiate course, with the best references, a SCHOOL, or a situation in a school. Would not object to a situation in the country. Address "LETTER A," Advocate Office, 112 Camp street, New Orleans. jy25 1m

The Child's Corner.

BESSIE AND THE HENS.

'Twas a busy Monday morning,
And baby Bessie's mother
Tried to find a place for Bessie,
Where she wouldn't be a bother.

So she took a new clothes-basket,
And put the baby in it,
And set it just outside the door,
In her own sight each minute.

And then she sprinkled crumbs and corn
All around about the basket,
And called the hens to help themselves,
Prince, Pet and old Nantasket.

And baby Bess enjoyed the fun,
Till trouble came to dash it;
She reached too far to grab Pet's tail,
And over went the basket!

Away flew Prince and Pet and Nan,
Almost in fits of terror;
While Bessie screamed and mamma ran,
And Kate cried: "Worra! worra!"

The hens came back to eat the corn
When all the noise was ended;
But Bessie sat in mamma's lap
Till her small heart was mended.

Youth's Companion.

Your Kid Gloves.

BY OLIVE THORNE.

In the first place, they're not kid, probably, but lambskin. Or, if they're extra nice three-button gloves, from Paris, they undoubtedly grew on the back of a colt.

I don't know as that's anything against them. I don't see why the skin of a lamb isn't as pretty as the skin of a kid; and colts, for all I know, have as good skins as either of them.

You see there are not kids enough in the whole world to supply the glove-makers, and that's why they make war on lambs and colts.

I'm afraid there wouldn't be many coltskin gloves if they came to America for skins. We are too fond of horses to kill colts for their skins. But they get them easily from Tartary, for the people of that country eat their colts, as we do lambs.

Besides kids, lambs and colts, sheep-skins are made into gloves in Germany and Italy, and sold in America for kid. They have the advantage of being cheap, so that Bid can buy gloves for a dollar that look as well at a distance as yours that cost three dollars.

But whether sheep, kid, lamb or colt, the skins have to go through several operations before they are put into snug packages of one dozen pairs of gloves.

In the first place, they are collected from the ends of the earth, and sent to the glovemaker—we'll say in Paris, since all gloves profess to come from that city.

The first operation in the factory is to remove the hair. If it was a common skin for shoes it would be taken off with lime, but delicate skins require a different method. So it is soaked in water and Indian meal. What that does to it I'm sure I don't know, but when the meal is well beaten out, the hair comes off with perfect ease.

The skin has next to be cut down a little thinner, and it is then ready to be colored. For this operation it is laid right side up on a large, flat stone, while the color is put on with a brush—painted, as you may say. That's why gloves, of whatever color, are always white inside.

When the color is dry the skin is ready to cut out, and that is a very funny operation.

The glove-cutter has a steel frame, shaped like a pair of open hands, and all around the outside of the frame is a sharp edge. Having laid the prepared skin on this frame, he takes up a club—a droll club it is too, all stuffed and padded so as to be soft—and with it he gives the stretched-out skin one blow. The sharp edges of course cut, and the glove is ready for the sewer. The strips for the inside of the fingers are cut from the edges of the skin. Then they are tied up in bundles of a dozen pairs, and sent out to be sewed.

This is done in the country, by women at their own homes. Perhaps you have noticed—you girls, I mean—that when your glove rips you can never sew it so nicely as it was at first. That is because the woman who first sewed it had a very ingenious little machine to help her. This machine is a sort of a clamp, that holds the edges of the seams together, with little notches for every stitch. The sewer puts her needle in every notch, and she can't get it uneven and clumsy.

After being sewed they go back to the dealer, who puts them up in the packages you've seen in the shops, a dozen different colors in a package.

There are—for ladies—ten different sizes made. The smallest is five and three-eighths, and the largest is eight, though the larger numbers are not sent to America. In fact, we use the smallest gloves made.

Do you know how to tell what size of glove you need? Take a tape-measure and measure your hand around the knuckle. The number of inches and quarters of an inch that it measures is exactly the size of the glove—that is, if it is five inches and three-quarters around, you want gloves No. 5¾.

There's one little thing I want to tell you girls, privately, and that is, nothing makes a young lady's hand look worse than a glove too small. When the palm of the hand is squeezed double, and the first button don't come down fairly on to the wrist, it looks like—well, you'll think it's vulgar—but it does look like a stuffed sausage, and the wearer looks like a weak-minded girl.

A Savior for All.

A friend, who is with me, has been telling me of a class of little boys he teaches at Philadelphia, on Sunday nights. One evening a newspaper boy met him in the street, and said: "O, captain, I'm mighty glad to see ye. There's poor Billy, he's so badly, and so wants to see ye." My friend went with the little boy and found Billy lying on some rags in the corner of a wretched room, very ill. Billy was so delighted when the captain went in! The room was dark, and Billy, with a feeble voice, said: "I's here, captain—I'm mighty glad to see ye." My friend was filled with pity for him, and asked him if he could send him a nurse, or some medicine, or some nice food. "No, captain, it wasn't that I wanted ye for. I wanted to ax ye two questions. The first is, Did you tell us the other night as how Jesus Christ died for every feller?" "Yes, I did; for Jesus Christ tasted death for every man." Billy then said: "I thought so. Now, I've another question. Did you tell us as how Jesus Christ saves every feller that axes him?" "Yes," said my friend; "for every one that asketh receiveth." Billy replied, with a very feeble but happy voice: "Then I knew that he saves me, because I axes him." My friend paused to wipe away the tears that gushed from his eyes, and then bent down to speak to the boy. But Billy's head had dropped back on the pillow of rags, and his happy spirit had gone to Jesus. He is there at the feast; and "yet there is room"—room for every one that asks—room for you.—*Newman Hall.*

An Allegory.

Once or twice a little leaf was heard to cry and sigh, as leaves often do when a gentle wind is about. And the twig said:

"What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would pull me off and throw me on the ground to die."

The twig told it to the branch and the branch told it to the tree.

And when the tree heard it it rustled all over and sent word back to the leaf:

"Do not be afraid; hold on tightly, and you shall not go off till you want to."

And so the leaf stopped sighing, and went on singing and rustling. And so it grew all summer long till October. And when the bright days of autumn came, the leaf saw all the leaves around becoming very beautiful. Some were yellow, and some were striped with colors. Then it asked the tree what it meant. And the tree said:

"All these leaves are getting ready to fly away, and they have put on these colors because of their joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it. And when it was gay in colors, it saw that the branches of the tree had no colors in them, and so the leaf said:

"Oh, branch, why are you lead-colored, and we golden?"

"We must keep on our work clothes," said the tree, "for our work is not yet done; but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fence, among hundreds of leaves, and it never waked up to tell us what it dreamed about.

The Hindoo Boy's Prayer.

A missionary tells us that he was once walking in his garden, when a poor Hindoo boy, who belonged to the mission school, came after him, and, in a very gentle voice, said:

"If you please, sir, make me a Christian."

The missionary was quite surprised by what he heard, and said to the little heathen boy: "I cannot make you a Christian, my dear child, but God can. You must ask God to forgive your sins for Jesus Christ's sake, and to send his Holy Spirit to live in your heart."

Not a long time after the same little boy came to the missionary, and said, with a soft voice and a sweet smile on his face:

"The Lord Jesus Christ himself has come to live in my heart."

"How is that?" asked the kind missionary.

"I prayed," said the boy, "as you told me; and I said: 'O, Lord Jesus Christ, if you please, make me a Christian.' And he was so kind as to hear me, and to come and live in my heart ever since."

A simple and touching story of the love of Christ to a poor little heathen child! Can all our readers say they have ever made such a prayer in such a spirit as this poor Hindoo boy? And can they say that Christ lives in *their* hearts? If he does, then they will be like Christ in their temper and conduct, and be trying to please and honor him in every way they can.

A BIT OF ADVICE FOR BOYS.—"You are made to be kind," says Horace Mann, "generous, magnanimous. If there is a boy in school who has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenance how much better it is than to have a great fist."

AT NEWBURY, ENGLAND, a gentleman recently made a wager of $5,000 that at eight o'clock on a particular evening he would sit down to a dinner in a well-woven, well-dyed, well-made suit of clothes, the wool of which formed the fleece on the sheep's backs at five o'clock that same morning. The sheep were shorn; the wool washed, carded, stubbed, rove, spun and woven; the cloth was scoured, fulled, tended, raised, sheared, dyed and dressed; the garments were made. At a quarter past six he sat down to a dinner, at the head of his guests, in a complete drab-colored suit, thus winning his wager, with an hour and three-quarters to spare.

A DEVOUT MAN can never be called unfortunate. In the most trying circumstances he has within his breast a source of inexhaustible consolation.

The Farm and Garden.

Clover at the South.

"W.," writing from Milner, Georgia, to the *Southern Farm and Home*, says:

"The most inevitable doubter as to the possibility of raising clover in the cotton States would be fully persuaded and abandon the controversy if he could see the clover patches in all their present luxuriant growth in the counties of Monroe, Pike and Spalding, in this State. Captain Lampkin's clover, near Forsyth, is as fine as any I ever saw in Virginia, Maryland or Kentucky, and will, I doubt not, yield from three to four tons of cured clover to the acre. It is now (May 1) considerably over knee-high all over the patch, and stands as thick as it is possible for it to stand. The land is not naturally rich, and the sun is about as hot in Forsyth as it is in any part of the cotton belt. I wish all who say that "clover is no account for the South," and who buy Northern hay when fodder "gives out," would come and see this clover. It would prove to them that they do not know as much as they think they know, and might possibly induce them to spend a little of the money they now pay for bales of Northern weeds and brush in raising an abundance of fine clover hay of their own. One example of this kind is worth a dozen book farmers. Here is proof positive that clover can be raised successfully at the South, and that it will pay handsomely. If anybody doubts, let him write to Captain Lampkin, and he will satisfy him."

This reminds us of an interview we had, a few days ago, with a scientific friend from Woodville, Mississippi, in reference to this subject. He said that for some years past he had been experimenting with the grasses, and the result had satisfied him that in many soils throughout the South clover can be grown more successfully than in Ohio. On his farm, near Woodville, he has raised clover five feet long, without special manuring.

We would admonish farmers that it is useless to sow clover on sandy soils, or any soil without thorough previous preparation. The ground must be deeply broken and thoroughly comminuted by frequent plowings and harrowings, and when the seed is sown the surface should be rolled. On clayey soils, with a sufficiency of lime, and with the preparation we have indicated, clover is as certain and as remunerative in the cotton States as in any other section of the Union.—*Rural Southland*

Preserving Seed-Cane.

It is generally stated that the seed of sugar-cane is running out. Who is in fault? If an advertisement appears in the papers about some extraordinary seed corn, cabbage, melon etc., off goes an order for it; you will not plant your nubbins of corn, but you will go on your cane field and pick all the nubbin—*red cane*—two, three and four years old stubble, which has no substance in it, and which remains from four to six months in the ground—in windrew—then you are astonished that the cane has run out. The real or pure cane, in my opinion, is the striped or ribbon cane; after five years of trial on the same land, and all circumstances alike, the yield of the ribbon cane has been five hundred pounds more to the acre than the red cane, and the price of the sugar has been one-half cent more for ribbon cane than the red. The ribbon cane, having no coloring matter in it, is easier cleared and bleached than the red.

I have always been successful in saving seed-cane in wind-row on the following plan: In cultivating the cane you intend for seed it should be the very best rattoon, one year, clear middles, not too deep, and then before cutting down the cane; and when you do cut, cut *in* the ground and get some of the roots—the more the better; take a subsoil plow and run two furrows in the middle, about six inches apart, to create an underdrain, and your cane will not become water-logged; then put your cane down, not too thin in the row, and do not cover very heavy; enough dirt on top so that after the first rain the tops will be just covered about an inch, but let plows, by all means, follow close up to the knives; the quicker covered the better.

I use one right and one left-hand mold-board plow, running two furrows on each side, but not too heavy, and then pass the hoes to close up all uncovered places; dig your crop drains, with a spade, one foot deeper than the cane.

This is my practical experience. I hope some scientific man will not come out with big words and crush me in my argument.—*R. M., in Our Home Journal.*

AS THE seeds of plants ripen, they should be gathered, properly dried, and put away safely in a glass jar or tin box, for another year. To preserve seeds liable to depredations of insects, such as peas, beans, etc., the best plan is to put them in bottles, in which a small piece of cotton, saturated in spirits of turpentine, has been placed, and then corking up tightly; the fumes of the turpentine will kill the eggs and larva of the insects. In all cases select seed from the best plants, well developed and matured.

Sow Rutabagn turnips—sow as early as possible this month; make a succession of sowings. They are not apt to make large roots if planted after July. Rutabagas require heavy manuring.

Cabbage seed may still be sown for winter cabbage. Some early variety of corn may yet be planted for late "roasting ears." Keep down and kill all weeds in the garden; it will save trouble and expense next season.—*Field and Factory.*

AN ILLINOIS correspondent says: "Soak doubtful seed-corn in chloride of lime and it will come. If you soak seed-corn in tar water, in which a little copperas has been dissolved, the gophers and crows will give it a wide berth."

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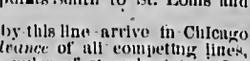

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A REMARKABLE PHENOMENON, resembling yet surpassing the "afterglow" of the Alps, or the rich hues of Italian or Grecian hills, following sunset, is described by H. Burkhart Jezler, in *Poggendorff's Annalen*, as witnessed by himself on the Brazilian coast. It is well known that twilight lasts but a short time in the tropics. But there, after heavy rains or storms, thoroughly purifying the air and leaving a perfectly clear sky, about a quarter of an hour after sunset, as darkness begins to reign, and stars of the third magnitude become visible to the naked eye, then, he says, daylight brightens up again, and the whole western heaven beams with a clear light, as though illuminated anew by an invisible sun. At first this light appears to undulate, and to cause every object on which it falls to tremble in like manner. It is not white alone, nor of one color only; the rays of all the colors of the spectrum stream down, wherever the eye may turn, in continual variation. Dark blue, purple and gold, light green and scarlet intermingled with violet, come and go in wonderfully quick succession, by whose rapid movement trees or shrubs or blades of grass seem to be animated with new, strange life. Soon this action grows less; the hasty change of color ceases; the western sky, which hitherto has shone in a misty irradiation, in a glimmer of white, green and golden brightness, clears up; and a glow of color combining every shade of red and yellow breaks forth, and floods the landscape a golden light, somewhat as it would appear if viewed through a golden-colored glass, yet modified by the shades of the various objects it embraces. The dark woods shine in bluish green, the nearer bushes gleam in lighter hue, the meadows shimmer in greenish gold, the trunks of trees and roofs of houses light up in reddish yellow. Distinct shadows are cast wherever their objects may be sketched by horizontal lines of projection on an adjacent background. At length darkness gradually gathers on the western-turned declivities of the hills, and night returns over the earth, as a faint yellow, and at last a faded white halo lingers behind in the west, the waning of the brilliant display, and anon wholly disappears.

The duration of the trembling light of ever-changing colors varies from eight to ten minutes; the steady glow of orange-red colored radiance lasts from thirty to forty minutes, with the strength of daylight. The natives call this evening glow *Arrebol*. A conjectural explanation of its causes is attempted in the *Annalen* by the observer, with optical drawings; too long and abstruse, however, for statement here.

SLEEPING FLOWERS.—Almost all flowers sleep during the night. The marigold goes to bed with the sun, and with him rises weeping. Many plants are so sensitive that they close their leaves during the passage of a cloud. The dandelion opens at five or six in the morning, and shuts at nine in the evening. The goats' beard wakes at three in the morning, and shuts at five or six in the evening. The English daisy shuts up its blossom in the evening, and opens its "day's eye" to meet the early beams of the morning sun. The crocus, tulip and many others close their blossoms at different hours toward the evening. The ivy-leaved lettuce opens at eight in the morning, and closes forever at four in the afternoon. The night-flowering cereus turns night into day. It begins to expand its magnificent sweet-scented blossoms in the twilight; it is full-blown at midnight, and closes, never to open again, with the dawn of day. In a clover field not a leaf opens till after sunrise. Those plants which seem to be awake all night have been called "the bats and owls of the vegetable kingdom."

THE CURIOUS ATMOSPHERE OF NEVADA.—A Nevada paper, speaking of the rarity of the atmosphere of Virginia City, says: "Persons arriving from places near the level of the sea, who at home are rapid walkers, soon find themselves brought up with a round turn, and either raise blood or bleed at the nose. Little brisk walking is ever seen in the city. People do not seem so active as they really are, for the reason that they have been compelled to adopt a gait which, if not lazy, is at least rather leisurely. Hot weather is felt more severely and is much more debilitating than at the sea level. When the thermometer marks eighty degrees in this elevated region, the air is of much less value than it is at the sea level under the same heat. Pigeons that fly very strongly in California are almost like unfledged birds when brought here.

AN OSWEGO special states that a phenomenon occurred in Lake Ontario a few days ago, when the water rose two feet and then fell. Fish came to the surface, and there were other indications of a submarine earthquake.

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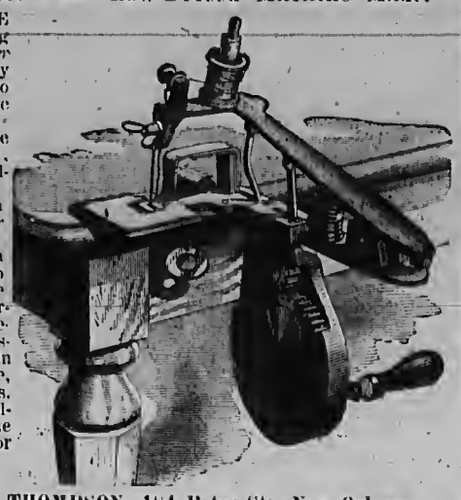

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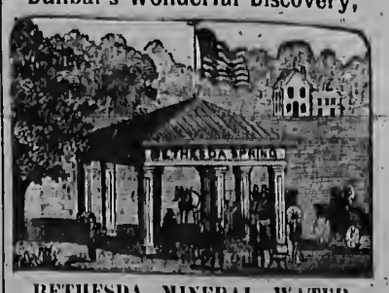

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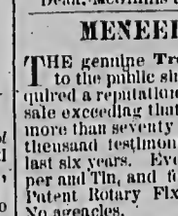
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and warm, highly favorable to the maturing crop, and furnishing abundant facilities to the initial pickings. In our last report we noticed the receipt of two additional bales of new crop from Texas, making, inclusive of the two bales which passed in transit through the city, five bales Texas up to Friday evening, and none from the Mississippi valley, against three of the former last year. The receipts since include six bales Louisiana and Mississippi, per Ouachita Belle on Sunday, the fourth instant, and three on Monday. The first receipts of new crop from the Mississippi valley this year have been on the same day as last year, August 4.

The river is 9 feet 8½ inches below high water mark.

COTTON.—The following are the arrivals since the second instant:

Louisiana and Mississippi.....bales.. 121

On Saturday not a sale was reported, except 2 bales new crop at auction, which brought 19¼c. On Monday 1 bale new crop, classing middling, sold at 21½c., and 24 bales at 18½c. for good ordinary, 19¼c. for low middling, and 19½c. for middling. On Tuesday the business embraced 112 bales, including 95 for the North, at about previous rates, the advantage, if any, being on the side of the buyer. Good ordinary to low middling sold at 19c.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 953,647 bales, against 1,436,892 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,263,205 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 51,122 to France, and a decrease of 901,998 to Great Britain, and of 334,875 to other foreign ports.

We quote:

Good ordinary	18¼ @ 18¾
Low middling	19¼ @ 19¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	121	
Arrived previously	1,051,048	
Waste and damaged cotton, samples, etc	14,939	1,066,108
		1,091,431
Exported past three days.		
Exported previously	1,083,951	1,083,951
Stock on hand and on shipboard..		7,480

SUGAR.—On Tuesday 20 hhds. were received from plantation, 10 of which were yellow clarified and sold at 11½c; 10 are white clarified and are yet unsold. Some small resales were made by dealers in the sheds at the foregoing prices. Of city refinery, yellow clarified is selling on orders at 11¼@11¾c., white 12⅛@12¾c., crushed and powdered 13⅛@13¼c., cut loaf 14@14¼c. ℔ lb.

MOLASSES.—There is little or none coming in from plantation. Some 52 bbls. poor and thin, received on Monday, sold at 27½c. per gallon. City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ℔ gallon for golden sirup.

CORN.—The supply is good, the demand is limited and prices have ruled in favor of buyers. On Tuesday 4,000 sacks sold at 57c. for yellow and yellow mixed, 60c. for white mixed, and 66@67c. for white.

OATS—Is now in good supply on the landing, and the demand is fair, but at prices about 2c. ℔ bushel easier for buyers. On Tuesday 1,500 sacks sold at 40@40½c. for St. Louis, 42c. for choice do., and 44c. for choice Galena.

BRAN—Is in good supply, with only a fair demand, and prices have ruled in favor of buyers.

PORK.—The market has continued dull, with mess offering at $13.50 ℔ bbl. and no demand, though a lot of 50 bbls. mess sold on Saturday at $13.62½ ℔ bbl. It is retailing at $13.75@$14 ℔ bbl.

BACON.—On Tuesday the demand was active and the market was firm. The sales embraced 350 casks, comprising 175 casks to arrive, at 7¾c. for shoulders, 9½c. for clear rib sides, and 10c. for clear sides, and 200 casks, on the spot, at 7¼@7⅝c. for shoulders, 9¼c. for clear rib sides, and 10c. for clear sides, a lot of 10 casks commanding 10¼c. ℔ lb.

HAMS.—The market is in fair supply and firm, and good brands of sugar-cured are in demand. On Tuesday a lot of 25 tierces choice sugar-cured sold at the railroad depot at 15½c., and 10 tierces on the spot at 15¾c. ℔ lb.

LARD.—On Tuesday the market was firm and unchanged, with small sales to the trade. A lot of 50 kegs refined sold at 11c. ℔ lb.

CHEESE.—The supply is good. Western is selling at 13¼@14½c. ℔ lb., the latter price for small selections of choice factory. New York cream commands 16@17c. ℔ lb.

DRY SALT MEAT.—The light receipts coming in are consigned to dealers, who are retailing shoulders at 6¾c. ℔ lb., and sides at 7½c. for clear rib, and 8½c. for clear sides. On Saturday a lot of 20 casks shoulders sold on the landing at 6¼c. ℔ lb., and on Tuesday 20 casks shoulders sold on private terms.

BREAKFAST BACON.—The market is bare of choice, and some Western expected by the railroad is offering at 12c. ℔ lb. On Saturday and Monday 23 boxes, some in large boxes and some poor and thick sides, sold at 10¼c. ℔ lb. Northern is retailing at 12¼@12¾c. ℔ lb.

BEEF.—There is a fair supply of Texas, with a small stock of Western and Northern. We quote Texas mess $11@$12, extra mess $12.50 ℔ bbl., and $9 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western $14@$15 in bbls., and Northern $15.50@$16 for bbls., and $9 for half bbls.

MONETARY.

Gold opened on Tuesday at 114⅝@114⅞ (against 115¼ at New York,) and closed at 114⅝@114⅞ (against 115¼ at New York.)

The sales of silver have been confined to retail lots.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 00
Cream crackers	11 00	12 00
Bricks, ℔ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ℔ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ℔ bbl:		
Western	— —	— —
Coal, ℔ ton:		
Anthracite	12 00	13 00
Western, ℔ bbl	— —	60
Corks, ℔ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ℔ lb:		
Havana (currency)	— —	— —
Java	25	27
Cordova	— —	— —
Copper, ℔ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ℔ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ℔ ton	— —	13 00
In sacks	17 00	17 50
Dyes, ℔ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ℔ lb	1 40	1 60
Madder	15	18
Eggs, ℔ dozen:		
Western	14	16
Feathers, ℔ lb	80	90
Fish, ℔ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ℔ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ℔ lb	4½	5½
Flour, ℔ bbl:		
Double extra	5 75	6 00
Superfine	4 50	— —
Fine	4 00	4 25
Fruit, ℔ lb:		
Prunes	10½	13
Currants, new	9	10
Almonds, soft shell	17	18½
Almonds, shelled	30	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ℔ bag	18	— —
Hay, ℔ ton:		
Primo	26 00	— —
Choice	28 00	— —
Iron, ℔ ton:		
Pig	54 00	55 00
Country bar, ℔ lb	— —	— —
English	5½	7½
Swedes, assorted	8½	9½
Hoop	6½	8
Sheet	7½	8½
Boiler	8	9½
Nail rods	— —	9
Castings, American	5½	6
Lead, ℔ 100 lbs:		
Pig	— —	9 50
Bar, ℔ lb	8½	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ℔ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	39	45
Calf skins, ℔ dozen	42 00	70 00
Texas, rough, ℔ lb	24	26
Lime, ℔ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	4 50	— —
Lumber, ℔ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ℔ M	3 50	4 25
Laths	2 50	3 00
Moss, ℔ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ℔ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ℔ lb	14	18
Wrought, English	14	18
Oils:		
Lard, ℔ gallon	68	73
Coal oil, in barrels	28	28
Coal oil, in cases	31	34
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ℔ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21¼
Pimento	12	12¼
Sugar, ℔ lb:		
Havana, white	13	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13¾
Pulverized	13½	13¾
Teas, ℔ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ℔ box:		
Block	— —	— —
In plates, I. X	18 25	— —
In plates, I. C	16 00	— —
Leaded plates, I. X	17 25	— —
Leaded plates, I. C	15 00	— —

CATTLE MARKET.

NEW ORLEANS, August 6, 1872.

Texas beeves, choice, ℔ head	$50 00	@	55 00
Texas beeves, 1st qual, ℔ head	35 00	@	45 00
Texas cattle, 2d qual, ℔ head	20 00	@	28 00
Texas cattle, 3d qual, ℔ head	14 00	@	18 00
Western beeves, ℔ lb. net	10	@	13
Hogs, ℔ lb. gross	4½	@	6
Sheep, first quality, ℔ head	5 00	@	6 00
Sheep, second qual., ℔ head	3 00	@	4 00
Sheep, third quality, ℔ head	2 00	@	2 50
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ℔ head	7 00	@	10 00
Yearlings, ℔ head	8 00	@	12 00

Special Notices.

Camp Meeting.

There will be a camp meeting at Providence church, five miles east of Sparta, Louisiana, commencing on Friday evening, September 13, 1872. The people are requested and invited to come in their wagons, provided to take care of themselves. The brethren and friends will please meet me at the place appointed, to select the place for their tents and prepare the ground, on the third day of September. Ministerial brethren are especially invited.

PHILIP ALLEN, P. C.

Camp Meeting.

There will be a camp meeting at China Grove, Dale county, Alabama, commencing on Friday before the second Sunday in September. The itinerant and local ministers of the Methodist Episcopal Church South are respectfully invited.

A. S. DICKINSON, Pastor.

To the Preachers of the Camden District, Alabama Conference.

DEAR BRETHREN: Please inform me, at your earliest convenience, of the number and names of the delegates and local preachers for whom we may look at our ensuing District Conference, that we, having due notice thereof, may govern ourselves accordingly.

J. L. SKIPPER.

GEORGIANA, ALA., July 29, 1872.

Camp Meeting.

There will be a camp meeting held at Mount Zion, on the Haynesville circuit, seven miles north of Homer, Louisiana, commencing on Thursday, August 22, and embracing the fourth Sabbath in August. It will be a joint meeting between Homer and Haynesville circuits. People and preachers are earnestly requested to attend. The preachers will be provided for in every way with accommodations. There will be a boarding tent on the ground for transient visitors; board at reasonable rates.

N. A. CRAVENS, P. C., Homer circuit.
JOHN A. MILLER, P. C., Haynesville circuit.

[The above notice would have been published before this, but for the neglect of the writer to state the time of holding the camp meeting.]

Camden District Conference.

The Camden District Conference will be held at Georgiana, on the Mobile and Montgomery railroad, fifteen miles below Greenville, Alabama, August 21-25. Rev. M. E. Butt will preach the opening sermon on Wednesday night, August 21. The chairmen of committees are as follows: Denominational Education, S. A. Pilley and William Stott; Sunday Schools, M. E. Butt and P. B. Saffold; Books and Periodicals, Neil Gillis and W. W. Drane; Missions, S. F. Pilley and W. G. Perry; Finance, T. M. Williams and F. C. Johnson; Parsonages, J. L. Skipper and Jere. S. Dudley; State of the Church, J. M. Scott and A. R. A. Purifoy; Temperance, D. J. Wright and J. M. Johnston. Let each of the above-named prepare a report for his committee. By resolution of the last District Conference, all preachers in charge are to have written reports, on separate slips of paper, for all the committees, on the first day of the session.

D. M. HUDSON, P. E.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves. It is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—THIRD ROUND.

Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Millsdale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Springs mission	Sept. 14, 15

The District Meeting will be held September 14-15, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E. Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

The District Conference will convene at Forest, August 16, at nine o'clock A. M. All the members, both elect and ex officio, will please be on time, as important business will come up on the first day of the conference. Dear brethren, as prominence is to be given to religious exercises at our District Conferences, let us make this a subject of special prayer, that it may be "a refreshing time from the presence of the Lord."

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.—THIRD ROUND.

Marion circuit, at Toomsuba	Aug. 3, 4
Paulding circuit	10, 11
Clarke circuit	17, 18
Meridian station	31, Sept. 1

WM. B. HINES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—THIRD ROUND.

Kosciusko and Bethel, at Bethel	Aug. 3, 4
Black Hawk	10, 11

There will be a camp meeting at Spring Dale, Attala county, Mississippi, beginning August 18, embracing the third Sunday in August.

The District Conference of the Yazoo district, North Mississippi Conference, will meet in Black Hawk, Carroll county, Mississippi, August 29, embracing the first Sunday in September. The Black Hawk camp meeting will begin at the same time and place. All who can are cordially invited to attend these camp meetings, the ministerial brethren particularly. Our camp meetings are expected to be largely self-sustaining—that is, all attending will provide for themselves and their invited friends. We found this plan a good one last year. Let us come up in the spirit of prayer, nothing doubting, and the Master will be there.

W. P. BARTON, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Fistwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Caddo circuit, at Friendship	Aug. 17, 18
Mansfield circuit, at Forest Grove	24, 25
Keachie circuit, at Bell Bower	31, Sept. 1
Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Coushatta Academy	21, 22
Minny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Kasatchlo	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Beulah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Waterproof, at Tensas chapel	Aug. 3, 4
Wesley and Jordan, at Jordan	10, 11
Lake Providence, at Illinwarra	17, 18
Bastrop, at Island Desaird	24, 25
Floyd and Delhi, at Midway	31, Sept. 1
Oak Grove, at Oak Grove	7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Bœuff Prairie	22, 23
Wilsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—THIRD ROUND.

New Iberia	Aug. 3, 4
Bayou Bœuff	10, 11
Plaquemine Brulee	24, 25
Coulee Croche	31, Sept. 1
Abbeville	Sept. 7, 8

I hope to spend at least five days at each quarterly meeting.

B. F. WUITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	16
Plaquemine	Sept. 1
Moreau street	15
Baton Rouge	28, 29

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Atheas	17, 18
Bistineau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

N. M. SKIPWORTH, P. E.

MISCELLANEOUS.

Formerly WOOD & MANN.

These Engines are so well and favorably known that a description of them here is not deemed necessary.

They are EQUALED by FEW, SURPASSED by NONE, perfect in workmanship, complete in appointments, safe, simple and substantial. Every boiler is practically tested before leaving the factory. By the use of a CIRCULATING WATER BOTTOM around and underneath the furnace, which lessens the

RISK FROM FIRE,

they are particularly adapted for GINNING COTTON. Engines of all sizes, at prices which challenge comparison for equal size of steam cylinder and measurements of boiler. A full stock of these Engines will be kept constantly on hand by the undersigned, who has been appointed general agent.

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FOR THE VERY BEST AND

Latest Improved Sugar Machinery,

consisting of CANE MILLS, Evaporators, Clarifiers, Grates, Doors, Skimmers, etc., also CIDER MILLS, and the celebrated COTTAGE FRUIT DRYERS, address, for Price List and Catalogue,

SOUTHERN MANUFACTURING CO.,
je20 2m Nashville, Tenn.

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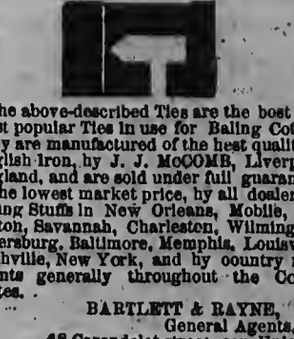

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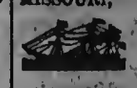

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, AUGUST 15, 1872. NO. 33.

NEWS OF THE WEEK.

DOMESTIC.

Baltimore, Aug. 7.—Special dispatches of a reliable character, just received here, admit that Caldwell, Republican, has carried North Carolina by fifteen hundred to two thousand majority, and the entire Radical State ticket has been elected.

The Democrats have about fifteen majority, on joint ballot, in the Legislature.

Louisville, Aug. 9.—The Southern Baptist Theological Seminary will be located here. Atlanta, Chattanooga and Nashville competed actively.

Raleigh, Aug. 9.—The city is quiet at last. Caldwell's majority will be some twelve or fifteen hundred. All of the official returns are not yet in. The Democrats demand that the matter shall be contested before the Legislature, in consequence of the alleged frauds in many sections.

Galveston, Aug. 10.—Reports from different sections of the State represent the cotton crop as suffering severely from drought, and it is estimated that only half a crop will be made in some sections in consequence.

New York, Aug. 11.—A Belize, Honduras, letter of the twenty-fourth instant states that the schooner Lizzie Webster, from New Orleans, was wrecked on the Island of Cosamel. The inhabitants discharged the cargo, one-third being seized for the Yucatan government, one-third taken by the inhabitants for salvage, and the remaining third was stolen by the natives. The latter also stole all the clothing and everything else belonging to the passengers—some fifteen in number, including three ladies and seven children. When last heard from they were entirely destitute, and no vessel could be obtained at Belize to go to their succor, on account of the outrageous Mexican laws.

New York, Aug. 12.—Dr. Lowell Mason, Jr., the well-known musical composer, died at Orange on Sunday, aged seventy-one.

New York, Aug. 13.—A private telegram from Rome to Archbishop McCloskey announces the appointment of the Right Rev. William Henry Elder, Bishop of Natchez, to be Archbishop of Baltimore, to succeed the late Archbishop Spaulding. Bishop Elder is a native of Baltimore, where he was born in 1817.

Some excitement was caused among the residents of Staten Island at the arrival, yesterday afternoon, of a Spanish war ship with yellow fever aboard. A strict quarantine is to be maintained, so the scourge will not reach the city.

FOREIGN.

City of Mexico, Aug. 3, via Havana.—The cabinet is still unchanged; Gomez Palacios is spoken of as foreign minister, and Romaro and Rubeo for the treasury. No regular nomination of President has yet been made. The revolutionary chiefs are laying down their arms to accept of amnesty. Negrete, Arahparrita, Jose Postillo and Mariona Gonzales have accepted pardon and arrived at the capital. It is the general belief that Lerdo de Tejada will be elected to the presidency with but little opposition. The country is becoming pacified. Roads are safe, and confidence is being restored.

St. Petersburg, Aug. 7.—A dispatch from Nijni Novgorod states that a great conflagration is now raging in that city. The fire broke out in that quarter of the place where the annual fair is being held, and has already destroyed a great quantity of valuable goods.

Madrid, Aug. 7.—The cabinet has submitted to the King a series of resolutions for the abolition of slavery in the Spanish dominions.

Bealin, Aug. 7.—The *Provincial Correspondence* considers the approaching meeting of the emperors of Germany, Russia and Austria a guarantee of peace for Europe. It adds that it is the purpose of Germany to maintain and strengthen the bonds between Austria and Russia, for whose friendship she prepared the way.

Geneva, Aug. 8.—The arbitration tribunal met this afternoon at half-past twelve o'clock, and, after a session of two and a half hours, adjourned to meet again on Wednesday next. Several of the arbitrators and counsel are suffering from indisposition caused by excessive toil and disagreeable weather. The object of the court in adjourning for so long a period is to give the members sufficient time for the special study of a number of points involved in the cases which have come before them. It is confidently hoped the labors of the tribunal will be brought to a satisfactory conclusion by the fifteenth of September.

Brussels, Aug. 8.—Owing to the prevalence of rinderpest in Germany and Russia, the Belgian government has issued orders prohibiting all importation of cattle from those countries.

London, August 10.—Parliament prorogued. Queen's speech read by commission. It rejoices that the controversy over indirect claims was composed by the spontaneous declaration of the arbitrators. Perfect harmony between England and the United States was announced. The French government has desired further correspondence upon the termination of the commercial treaty of 1860.

London, Aug. 13.—A special dispatch from Madrid to the London *Times* says: King Amadeus has not, as reported by telegraph from that city, signed the decree providing for the gradual abolition of slavery in Cuba and Porto Rico. The document which he has signed is simply a code of rules providing for the enforcement of law.

He insisted upon the Cortes making preparation for the gradual emancipation of the slaves in Spanish colonies.

State Liberal Convention.—The State Liberal Convention of Louisiana adjourned on Saturday, the tenth instant. The following is the ticket:

Governor, D. B. Penn, of Orleans; Lieut. Governor, John S. Young, of Concordia; State Auditor, James Graham, of Orleans; Secretary of State, F. E. Dumas, of Orleans; Superintendent of Public Education, J. W. McDonald, of Caddo; Congressman at Large, General George A. Sheridan. The Executive Committee was authorized to make a coalition, if possible, within the next thirty days.

CONFERENCE REGISTER.

Conferences.	*Place.*	*Time.*	*Bishops.*
Western.....	Nebr'a City.	Sep. 4	Pierce.
Illinois	Rushville..	Sep. 4	Marvin.
Kentucky..	Harrodsb'g.	Sep. 4	Kavanaugh
Missouri..	Mexico ..	Sep. 11	Pierce.
Pacific.....	Gilroy.....	Sep. 18	McTyeire.
W. Virginia.	Parkersb'g	Sep. 18	Kavanaugh
W. St. Louis.	Nevada C'y	Oct. 2	Pierce.
Louisville..	Lebanon..	Oct. 2	Marvin.
Indian Miss.	Ocmulgee..	Oct. 2	Wightman.
Holston.....	Chattano'a.	Oct. 2	Doggett.
St Louis...	Arc dia..	Oct. 16	Pierce.
Arkansas ..	Bentonville.	Oct. 16	Wightman.
Tennessee.	Nashville.	Oct. 16	Doggett.
Los Angeles.	Los Nietos.	Oct. 16	McTyeire.
N. W. Texas	Belton..	Oct. 23	Keener.
White River	Augusta...	Oct. 30	Wightman.
Trinity.....	Sul. Springs.	Nov. 6	Keener.
Memphis...	Somerville	Nov. 20	Wightman.
N. Alabama	Tuskaloosa.	Nov 20	Doggett.
East Texas.	Tyler	Nov 20	Keener.
Virginia....	Petersburg	Nov. 20.	Paine.
N. Georgia	Atlanta	Nov. 27.	Marvin.
N. Miss'ppi.	Corinth	Nov. 27.	Kavanaugh
Little Rock.	Pine Bluff	Dec. 4	Wightman.
Texas.....	Bryan, ...	Dec. 4	Keener.
N. Carolina	Raleigh....	Dec. 4	Paine.
S. Georgia...	Thomasv'le.	Dec. 11	Marvin.
Mississippi .	Brandon ...	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11	Doggett.
West Texas.	Victoria	Dec. 18	Keener.
S. Carolina	Anderson	Dec. 18	Paine.
Louisiana .	N. Orleans.	Jan. 8	Pierce.
Florida ...	Fernandina.	Jan. 8.	Marvin.
Baltimore....	Baltimore ..	Mar. 6.	Paine.

From the Missionary Secretary.

To the Juvenile Missionary Society, Craps Street German Church, New Orleans, Louisiana:

My Dear Young Friends—It is with pleasure that I learn that you have sent to Dr. Redford, our treasurer, a contribution to the cause of missions. This will help to teach and instruct in the doctrines of Christ the children of the Chinese, the Indians and poor people, who have no Sabbath and no Bibles and no preaching. How happy will they be when they learn of Jesus and of a happy world where all the good meet after death! I remember your school when we met in the "mass meeting" at your city during the last Conference. Your sweet songs are fresh in my memory.

I thank you for your generosity, and pray God's blessing upon your school. J. B. McFerrin, Sec.

Mission Rooms,
Nashville, Tenn., August 1, 1872.

God Loved Me.—Some years ago two gentlemen were riding together, and as they were about to separate one addressed the other thus:

"Do you ever read your Bible?"

"Yes, but I get no benefit from it, because, to tell you the truth, I feel I do not love God."

"No more did I," replied the other, "but God loved me."

This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened unto his soul at once the great truth that it is not how I loved God, but how much God loves me.

The Vernon *Standard* (Jackson parish) reports the death at that place of the Rev. Philo Calhoun, a Presbyterian minister, formerly of Virginia, and late of Texas.

FROM THE WORK.

Paulding Circuit, Mississippi Conference.

Mr. Editor: I have just closed my first protracted meeting on the Paulding circuit, Mississippi Conference. This meeting was held at Shady Grove church, in the northeast corner of the circuit. I held the meeting seven days without other ministerial help. It resulted in the conversion of eighteen souls, seven accessions to the church, a number of backsliders reclaimed, and the church greatly revived.

J. H. Holland, P. C.

Hickory Grove, July 28, 1872.

Rayville Circuit, Louisiana Conference.

Mr. Editor: I just wish to say that at the session of our (Lake Providence) District Conference, which was held in Rayville, July 18–22, the good Lord greatly blessed us, and powerfully manifested his presence in the awakening and conversion of souls. Thirteen joined the church. The entire membership, together with the preachers and members of the conference, were greatly refreshed. We are enabled to report the spiritual condition of our work good, and are hoping to bring to the Annual Conference a more cheering report than has ever gone up from this work. Pray for us. Your brother in Christ,

James L. Wright.

July 30, 1872.

Revival on East Pascagoula Circuit.

Mr. Editor: Our District Conference began on the first day of August, at Moss Point, and God was pleased to meet with us. A most gracious revival of religion sprung up, which has continued for ten days, and is likely to continue several days longer. There has been no waning of interest since the commencement of the revival. God meets with us every time we come together. Some very remarkable cases of conversion have taken place, and some twenty-six have been added to the church. Such a revival has not occurred at this place for many years. Bishop J. C. Keener was with us from the second until the sixth day of the meeting. Our best time has been at morning service, when the young converts tell their experience.

E. J. Taylor.

Moss Point, August 10, 1872.

Waynesboro, Wayne Co., Mississippi.

Mr. Editor: I have been requested by Bro. James Shanks, preacher in charge of this circuit, to make a report of a revival of religion in the church at this place. The meeting commenced on Saturday night, July 20, and continued until the next Friday, resulting in eleven conversions and sixteen accessions to the church. The meeting left us with a revival influence such as has not been felt for years at Waynesboro. Some of our most prominent and influential citizens were received into the church and baptized. It was indeed gratifying to see the interest manifested by the people. They all came to church, and were orderly and attentive. In short, Mr. Editor, it was truly a good meeting, and we hope to see and feel the effects of it many days hence.

Yours, etc., John West.

Demopolis District, Alabama Conference.

Mr. Editor: Deeply impressed with the truth that our God was able and willing to save souls, and to purify the heart of his people, I began a meeting on Saturday, the twenty-seventh of July, at Chestnut Grove, Cuba circuit. We experienced much at our meeting, in rich and sweet enjoyment of God's presence, in deep convictions and bright conversions. Ten were added to the church, and one by letter, and the membership greatly revived. Many resolved to seek a higher religious life and purity of heart. O! let us pray the great Head of the Church to fully prepare his servants in heart and with tongue to preach the great gospel "in demonstration of the Spirit and of power." "That their (our) faith should not stand in the wisdom of men, but in the power of God."

George Bancroft.

Toomsuba, Miss., August 2, 1872.

Hamburg, Alabama.

Mr. Editor: After several years of religious dearth in the church at this place, the Lord has again revived his work. Religion was at a very low ebb among all denominations. The fires were well-nigh extinguished upon God's altars. There were very few to stand up for God in opposition to the great wickedness prevailing. We have just held a meeting here of thirteen days' continuance, which resulted in twelve or fifteen conversions. Of this number only a few will join our church, the most of them being children of Baptist parents. But we rejoice in their conversion, let them join what church they may. Several of them were children of quite a tender age, but we doubt not the genuineness of the work of grace in most of their hearts. We hope they may not be left outside the church because of their tender age. We trust that the good work thus begun will continue until many of the large number of young men in the community shall be induced to consecrate themselves to God. W. A. Montgomery.

August 2, 1872.

Castor Circuit, Louisiana Conference.

Mr. Editor: The second Quarterly Conference for Castor circuit was held at Pine Grove church, on Saturday and Sabbath last, at which the great Head of the Church was present in much power. Sinners were awakened, mourners converted, and the membership greatly revived and strengthened. It was truly a time of refreshing from the presence of the Lord. While partaking of the emblems of the broken body and shed blood of the Savior, many were happy, and were made to cry aloud in accents of praise and thanksgiving. Our worthy and efficient presiding elder, Rev. S. S. Scott, was present, taking an active part in the exercises. The meeting, which continued but two days, resulted in ten accessions to the church, with many mourners at the altar, whom we hope to gather into the church before the summer passes and the harvest ends. Some thirty members were added to the church on the circuit during the last quarter, while unto a revival spirit pervades the work. J. B. L.

Indian Village, La., July 3, 1872.

Lake Providence District Conference.

Mr. Editor: The Lake Providence District Conference, Louisiana Conference, met a Rayville, July 18, 1872, Rev. J. T. Daves, presiding elder, in the chair. All the preachers were present but one. The delegates elected to the Annual Conference are: J. Harvey Brigham, H. P. Wells, W. W. Campbell, William Ditto. Alternates: F. H. G. Taylor, H. W. Drake, William Keller, J. B. Beard.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

There are eleven circuits in this district, and one thousand and twenty-five members of the church. There have been two hundred and forty-two additions to the church this year. Class meetings are held in but three of the circuits; prayer meetings in all of them except four, and with good effect. Daily family prayers are held in about one-third or one-fourth of the Methodist families of the district.

In seven circuits the sacrament of the Lord's Supper is never administered except on quarterly meeting occasions. The members of the church very generally avail themselves of every opportunity of receiving the holy communion.

We have substantial reasons for believing that in six circuits out of eleven there are one or more members of the church who drink ardent spirits as a beverage, and some of them to intoxication. While this is a most humiliating fact, it is gratifying to know that the evil has not the frightful proportions which it had a few years since, and that it is being cured. This improvement has been the result of the combined influence of a higher state of religious life and experience, and of the persistent and earnest agitation of the subject by the preachers and at the District Conference. Five years ago there could hardly be found a dry goods or grocery merchant, in the church or out of it, who did not keep ardent spirits for sale and gratuitous distribution to customers. At present we can hear of but four members of the church who sell it, and not one who keeps it free for all customers. This is a decided improvement.

Our Sun of Righteousness has risen upon us with healing in his wings. Zion beholds the brightness of his rising. She hails him as her Lord.

O! brethren of the Lake Providence district, our souls should magnify the Lord, should exult with unspeakable joy while we behold the sword of the Spirit assert its ancient power to kill and to make alive. Thrust in that sword! It is of heavenly temper keen. Thrust in that sword, brethren, into the recoiling ranks of the already vanquished foe. Give no quarter, make no compromise! Wound to heal, kill to make alive! Brethren, the Bible, the gospel—a preached gospel—is the power of God unto salvation. It is mighty and must prevail.

B. F. Alexander.
J. M. Dieffenwierth.
W. C. Currie.

Selma District, Alabama Conference.

Mr. Editor: This district embraces a territory between the Alabama and Bigbee rivers, from the junction to the Alabama Central railroad. It is favored with the rich bottom lands of the two rivers, many long and large creeks, and a large part of what is known as the canebrake or black belt of Alabama. One would suppose, from the above description, that surely we are well to do in finances. The time has been when a large part of this country abounded in mules, cotton bales and money. But things have changed. Many of the people have died, others have moved away, and the wealth is, to a large extent, gone. As an instance of the fact, the present Orrville circuit was formerly a second-class station, and two or three nice little circuits, filled by some of our strongest ministers, such as J. L. Cotten, J. T. Heard, W. P. Harrison and others. We did expect large things financially in our district this year, but things look rather gloomy at present. The recent rains have caused a great overflow on the river and creek lands, making all low lands a total loss; and now the cotton worms are destroying all the high-land cotton.

The spiritual work is progressing very nicely. We have learned that nearly every work in the district has been visited with a revival of religion. Souls have been converted to God, and we trust that the Lord will do great things for us before the close of the year. We are headed by a presiding elder for the times. By the way, we have old Centenary Institute, at Summerfield, in our district this year. Some of us were highly favored with a visit to the commencement. Surely the Lord has done great things for that community and for the country through that place. Why is it that our good people do not send their sons and daughters to our own schools, and have them brought up in the way that they should go, that when they are old they will not depart from it? This would be much better than to be forever uneasy about the moral condition of their children, and after they have returned home to feel like they are estranged from their early training.

J. F. Evans.

Orrville, Ala., August 2, 1872.

Woodville District Conference.

Mr. Editor: The District Conference of the Woodville district, Mississippi Conference, met at Jackson, Louisiana, July 26, 1872. The presiding elder, Rev. James L. Forsyth, in the chair.

The reports of the pastors as to the spiritual condition of their respective fields of labor showed that while there were a few faithful and zealous members on every circuit and at every station, the general state of piety was far below the Bible standard. Preaching was generally well attended, but social meetings and family prayer much neglected. As to Sunday schools, several more were reported than at the District Conference of last year. The system of uniform lessons has been adopted in some of the schools, giving entire satisfaction wherever used. As to finances, the reports showed a great want of system in the financial affairs of the different charges. With one or two exceptions, the preachers have not received one-half the amount assessed for their salary. Houses of worship are mostly in good condition, while of the five parsonages reported, two are very much in need of repair.

The Committee on Missions, in their report, recommended the forming of the following missions: Homochitto mission, to consist of the following appointments, to wit, Walker's school house, Homochitto chapel, Little Springs, Vernon and Sharon; Buffalo mission, to consist of Smyrna, Pioneer church, Friendship, Hopewell, Mount Carmel and Pleasant Hill; Fort Adams mission, to consist of Fort Adams, Pinckneyville, Percy's Creek and Laurel Hill.

The Committee on Education recommended, in their report, the East Feliciana Female Seminary, under the supervision of Mrs. Wall and Mrs. Dunbar, and the Millwood Female Institute, under the charge of Mr. S. S. Norwood, to the support and patronage of the connection, as promising much for the cause of female education. The committee specially called the attention of the conference to the interests of Centenary College, as being the most important of all the educational agencies under the patronage of the church. The following resolutions, appended to the report, were adopted with the report:

Resolved, That every member of this conference make it a point of duty to see every parent or guardian within the sphere of his influence who has a son or ward likely to attend college, and recommend Centenary College to his patronage.

Resolved, That each of us will use his best influence to get persons within his reach to contribute to the repairs of the college.

A motion was made and carried that every member of this conference be an agent for Centenary College, and that a central committee of three be appointed to correspond with these agents, and that President Andrews represent this matter to the Annual Conference. K. A. Cross, J. A. Godfrey and R. D. Norsworthy were appointed the central committee.

The following resolutions were adopted:

Whereas, dancing, theater-going, social dram-drinking and drunkenness are wrong, contrary to the spirit of Christ's teaching, and to the rules of the Methodist Episcopal Church South; therefore, be it

Resolved, That every pastor and official member, as well as every other Christian, ought to feel bound to drive out these evils from the church, and that the pastors of this district renew their pledge to cleanse the church from these evils, so far as may be possible.

Resolved, That the wearing of gold and costly apparel, and the non payment of debts, are in the same category and subject to the same discipline.

Rev. J. A. Godfrey, of the Clinton circuit, reported the loss of three worthy members by death during the past year; of one of whom, Rev. Isaac Wall, he says: "Bro. Wall passed from his well-filled place in the church militant to his reward in the church triumphant on the thirteenth of February last. He was a faithful local elder. His term in the ministry was thirty-six years. For many years he was an efficient steward in the church, a true man in all his relations, beloved by all who knew him—a man of great Christian charity to all mankind."

Resolved, by the conference, That we receive the intelligence of the death of Bro. Isaac Wall with profound regret, feeling that in his death the church has sustained the loss of a faithful minister and godly member.

J. D. Nettles, W. Griffin, W. G. Longmire, and J. E. Jagers, local preacher, were elected delegates to the Annual Conference. Isaac Pipes and J. D. Roberts alternates.

Woodville was selected as the place for holding the next District Conference.

By resolution, a vote of thanks was tendered to the citizens of Jackson for their generous hospitality to the members of the conference during its session.

G. H. Wiley,
B. W. Sewall,
Secretaries.

THE PRIMITIVE PROCESS.

Referring to an estimate that the Methodist Episcopal Church requires eight hundred new recruits annually to fill the itinerant ranks, the *Methodist* says:

One thing is clear enough, namely, that we cannot expect this great but needed reinforcement from our theological schools. We must keep up, or rather restore, our old recruiting method, by graduating our young men through the orders of licensed "exhorters" and "local preachers," into the traveling ministry. This was the primitive process, and it filled the ranks of the itinerancy with the mightiest men that ever stood in the American pulpit. We need the theological school. We recommend every young candidate to go to it, if he can. But we soberly believe that that day will be disastrous to Methodism when we come to rely exclusively upon our training schools for our ministerial supplies. Let us beware of any such Procrustean policy. It is alike incompatible with the genius and the prospective needs of Methodism.

The *Advocate*, of Homer, says that the first chair ($25,000) of Homer College has been endowed, and several thousand dollars received on the second. It will now be easy, the *Advocate* says, to raise $25,000 more.

Rev. C. F. Evans has organized a temperance society at Monroe.

The Christian Advocate.

THURSDAY, AUGUST 15, 1872.

THE OLD COUPLE.

They sat in the sun together
Till the day was almost done,
And then, at its close, an angel
Stepped over the threshold stone.

He folded their hands together,
He touched their eyelids with balm,
And their last breath floated upward
Like the close of a solemn psalm.

Like a bridal pair they traversed
The unseen, mystical road
That leads to the Beautiful City,
Whose Builder and Maker is God.

Perhaps, in that miracle country,
They will give her lost youth back,
And the flowers of a vanished spring-time
Shall bloom in the spirit's track.

One draught of the living waters
Shall restore his manhood's prime,
And eternal years shall measure
The love that outlives time.

But the shapes they left behind them—
The wrinkles and silver hair—
Made sacred to us by the kisses
The angel imprinted there—

We'll hide away in the meadow,
When the sun is low in the west,
Where the moonbeams cannot find them,
Nor the wind disturb their rest.

But we'll let no tell-tale tombstone,
With its age and date, arise
O'er the two who are old no longer—
In their Father's house in the skies.

For the Advocate.

AN EVIL UNDER THE SUN,

Mr. Editor: In your issue of July 11 appears an article under this above caption, which, as a Methodist, a subscriber to the Advocate, and a life agent, I desire briefly to notice. I do not propose to take up this article seriatim, but casually and at random, as a whole. In the wealthy and beautiful parishes of "Avoyelles and St. Landry" the fences are all rebuilt, their fine lands in cultivation, "churches are being organized, and houses going up," and "everything looking prosperous," and all this is being done "without money." "Nothing but *time*, and no money," says this correspondent. Surely this fabled land must contain that wonderful city, discovered by some mountain-lost explorer among the tropics, which was seen from a distance, but never approached, whose dazzling spires and gorgeous palaces were surrounded by mountains, and guarded by impassable barriers from all but the "elect" who were penned up in it. There is only one discrepancy. This astonished traveler failed to go as far as your correspondent, for he did not assure us that all this splendor had risen from chaos without money. *In regard* to the hard names applied to life agents, and their manner of descending upon the devoted parishes of "Avoyelles and St. Landry," I deem it of no consequence to comment. The children into whose hands the Advocate may fall will doubtless find more interesting if not more *wonderful* stories than his in such books as the Arabian Nights or Baron Munchausen. As a class, the life agent is the peer of any intelligent, humane, Christian gentleman; if not, he is the wrong man for the place, and should remove to "Avoyelles" or "St. Landry," where strange fellows, in broadcloth and circus wagons, are smart enough to get all the money of those kind but unsophisticated people, very much to the annoyance of *somebody*, whose claims and merit are unacknowledged by these devotees to life assurance. He says: "It is the greatest imposition ever placed on an enlightened people. It takes all the money from the South to the North, paralyzes all industry, and kills energy."

The growth of life assurance has been much more rapid at the North than in the South, and its vast influence for good among the masses has been felt and acknowledged by the ablest and best men of the country, to an extent to which we may hardly hope to attain for many years to come. Its progress in the South has been almost exclusively confined to the most cultivated, refined and wealthy portion of our citizens; yet its benefits are most peculiarly adapted to the poor, and will be eagerly embraced by this large class of our people whenever they shall have been educated up to the standard of a full comprehension and appreciation of this humane institution. This is the field of labor for the life agent, and we trust the day is not far distant when Christian gentlemen will not be found on the side battling with ignorance and superstition, against progress and Christian humanity. Of course we expect to have stumbling blocks placed in our way by the improvident, ungodly and vicious; but we confidently expect the aid of the wise and good, whose judgments are not beclouded with superstition and prejudice. The general prosperity of the masses of the North, as compared with the stringency of the money market in the South, is one illustration of the influence of life assurance among a people. It is a conceded fact, by men of the most experience and largest business knowledge, that the insured man is more industrious, temperate, prudent, thrifty and reliable than the uninsured. His responsibility is greater, and his vigorous manliness is called more into play. Lord Lyndhurst, late Lord Chancellor of England, said: "A policy of life assurance is always an evidence of prudent forethought; no man with a dependent family is free from reproach if not assured." The late Bishop Hawks, of Missouri, said: "Since manhood reached me, I have kept on my life a perpetual assurance; and I think my duty to those dependent upon me would be undischarged if it were not so." We should not be jealous of the thriftiness of the Northern masses. Science, the offspring of intelligence, is lending its strong arm to the brain-muscle of an active, industrious people, who are not only thriving themselves, but are becoming the greatest insurance people on the globe, thus looking as well to their posterity as to their own selfish gratification. It is no fault of the North that Southern capital seeks investment in her thrifty enterprises. New York and Massachusetts especially have from the first sought to provide every protection in their power to persons insuring in their companies, until it amounts to a moral impossibility to suffer loss through negligence or positive dishonesty of company officials, through what is known as a "reserve fund." This guarantee is far better than is afforded by any other form of security known among financiers. I am not familiar with life assurance in the parishes of "Avoyelles and St. Landry," but can state from statistics around me that more than $100,000 have been paid to the widows and orphans of deceased policyholders, within the scope of my own observation, within a few years, where the aggregated amount of premiums paid during the same time does not approximate this amount. This is, of course, exceptional, and could not occur at the North, where so many are insured. It is a well-known fact that self-imposed or voluntary taxation is less burdensome than when imposed by legislation. The comparatively small amounts raised among the masses in the form of premiums, though inconsiderable atomically considered, have become in the aggregate huge masses of operative capital in the hands of able financiers, to be returned in such amounts and under such circumstances as to render the greatest amount of good to the most needy, at the most critical period of the recipient's life.

Here are some of your correspondent's facts (?) contrasted with the estimates of actuarial tables, which are the basis of all life assurance. He says: "Sixty per cent. of all policies are forfeited for nonpayment of premiums; fifty per cent. of all companies fail. The life of a policy is fifteen years; majority die in first three years." The most liberal estimates give forty-five per cent. of lapses; but among the more recent and improved forms of life policies the lapses fall far below this, and in a mutual company all amounts derived from lapses but swell the amount of dividends, to be returned to those who are too prudent to let their policies lapse. Up to 1870 the failure of a company of any character was unknown among American life companies, and, as yet, in no single instance has it occurred to the injury of policyholders in any State where local legislation requires that companies doing business in said State shall provide a reserve fund sufficient to protect the policyholders. We look for some failures among young companies just struggling into existence, where there is such powerful competition for business; but it will never occur, where any reasonable amount of work is done, if the principles of life assurance are strictly adhered to—if agents do not allow themselves to work up bad subjects for the sake of new work and commissions; if companies, for the sake of business, do not depart from the tabular estimates of respectable actuaries, and venture among the dangers of reduced premiums, and excessive commissions or salaries to agents and officers. I affirm that there is no such thing as failure to a purely mutual, all-cash company under such legislative restraints as are imposed on life companies in New York and Massachusetts. The ambiguity of the above statement, in reference to the "life and death" of a policy, is unanswerable. He says: "Who will insure us against insurance?, for it is worse than fire and sword—the greatest evil that curses the earth." He seems to lay considerable stress on Bishop Marvin's laconic "No." I doubt very much if this decisive monosyllable of the good Bishop's is a pet rejoinder of his to the logical arguments of all life agents; but if it be, it is no detraction from his great and meritorious life to say that he has often said wiser things. Wise men have often before differed, and I subjoin the opinions of a few eminent men who differ in their views from your correspondent on the subject of life assurance. Right Rev. Dr. Hawks, late Bishop of Missouri, says: "I claim that life assurance is not only a humane, but I might almost say a Christian institution." Right Rev. Dr. Potter says: "Life assurance may be employed advantageously for the benefit of families and of individuals of all classes of society, as well as for those in moderate circumstances. All may, by the exertion of a little forethought and a small outlay, protect their families from want, independently of any charitable aid." Dr. Cumming says: "The assurance of life is one of the most Christian things I know; for what is it? It is taking the load that would crush one family, and spreading it over twenty thousand families; so that a mere drop lights upon each, instead of the overwhelming torrent falling upon one." Another eminent man says: "Life assurance confers on the world a mixed benefit. It stimulates and encourages habits of prudence and self-denial, presents the ready means of putting them in practice, assists in providing for the widow and orphan for sickness and old age, and gives, meanwhile, a feeling of confidence, security and independence. These would be works for the philanthropist, if they were not, as happily they are, the labors of the man of business." And thus I might go on quoting the opinions of such men as Prof. Draper, the late Dr. Nicholas Murray, Prof. de Morgan, N. P. Willis, Rev. Dr. Farley, Rev. R. S. Storrs, Rev. Andrew Marship, Rev. Henry Ward Beecher, Rev. Albert Barnes, Dr. Farr, Bulwer, Lord Brougham, and a thousand others of like character, wisdom and piety; but I desist, feeling that I may have said more than the occasion deserved.

T. G. Fowler.

Uniontown, Ala., July 25, 1872.

For the Advocate.

CHILDHOOD.

God bless the children! How my heart swells as I watch the ever-varying expression of their fresh, innocent faces, and listen to the sweet prattle of the little tongues, never weary of asking questions! Ah, those questions! How careful we should be in answering them! Do we think, when we turn them away with an impatient word or look, of the responsibility devolving on us to foster and expand the little minds so eager for information on the many mysterious things opening before their gaze?

The influences that are to mold their future lives—are they the kind to fit them for future usefulness? Is every word and act an endeavor to inculcate strict moral integrity, a firm, unswerving determination to fight bravely the battles of life?

Too often the home, from which are to issue influences for weal or woe that will extend through future generations, is the scene of bitter recrimination, and careless, sinful example, that makes reflective minds shudder to see young, plastic lives surrounded by so tainted an atmosphere—to see the innocent suffer for the guilty! It is a difficult task, the rearing of those immortal beings—to blend amusement with instruction, to ward off present ills while training the shrinking spirits to a future endurance of them. Ah, me! as I see them trip gleefully along life's highway, how my heart yearns to shield their young heads from coming ills, or at least warn them to prepare for struggles that are inevitable. But it cannot be, and I turn reluctantly away, trusting them to "our Father," and earnestly praying that the baneful example of thoughtless parents may be overruled by his tender, loving protection. And these unhappy consequences must follow while so many uncongenial, hasty marriages are entered into—persons with their fancy captivated by personal attractions, without considering the attractions of mind and soul; without preparing themselves or the rearing and culture of the little ones who may be intrusted to their care—their judgment immature, self unrestrained, rush headlong into marriage, God's most sacred, fearfully responsible institution. And the results! After a few short months the total want of congeniality, and the bear and forbear that is willing not to expect perfection, spreads a yawning gulf between a pair bound by the holiest ties. With these examples surrounding their daily paths, is it surprising that so many men and women are sent out into the world with every evil passion paramount—the gratification of self deemed the object of existence, with no recognition of the duty that we owe God and society? Oh! that those who are entering the threshold of manhood and womanhood would consider the *true* aim of existence—that we were not placed here simply to gratify our selfish desires, but that to every one has been appointed a work to do; character to form that will be firm to do **and dare *all things!* or the morality and well-being of mankind; remembering that; he natures they have molded will be transmitted on and on, and through indefinite ages will thrill a current of weal or woe they have promulgated!**

Little Beverly.

To have freedom is only to have that which is absolutely necessary to enable us to be what we ought to be and possess what we ought to possess.

For the Advocate.

STATISTICAL TEACHING.

Mr. Editor: A careful survey of the general recapitulation of the General Minutes, just published, teaches some very important lessons. In these Minutes it is shown that in the Methodist Episcopal Church South there are six hundred and thirteen thousand members, not counting the preachers; and seven thousand nine hundred and forty-five preachers, making an average of *one preacher* to every *seventy-seven members*. Also, as you proceed from the East to the West, the ratio of preachers to the members increases. Thus, in the Baltimore Conference there is one preacher to every eighty-two members; in Little Rock, one preacher to every fifty-nine members; and in Los Angeles, one preacher to every twenty members.

During the last Conference year the total increase in white members was thirty-nine thousand three hundred and twenty-two, making an average of nearly *five members* to every preacher; but if you count only the traveling preachers, it makes an average of a little over *thirteen* to the preacher. The total number baptized—sixty-four thousand five hundred and ten—shows an average of *eight* to a preacher, or, counting the itinerants, *twenty-two* to every preacher.

While the grand total of success gives occasion for thanksgiving to the Father of Lights, yet we have reason to re-examine our spiritual armor, and readjust our panoply for the battle, and in one united, solid front move forward to conquest and victory, which shall far outstrip anything of the kind in all the past. Just think of what might be accomplished by *seven thousand* faithful, working, untiring preachers of the gospel! If these would make an average of only twenty converts and accessions to our church, it would swell the ranks of success in the grand total to *one hundred and forty thousand* during the present Conference year.

Another item these Minutes show is quite important, and that is this: There is an average of one preacher in charge of every two hundred and fourteen members, and yet there are many Methodist families into which the pastor has not entered for years. In such instances the attachment grows weaker and weaker for the church of their choice, and the pastor is chargeable with neglect of duty, and in the judgment day will be held to a fearful account.

A. Dowling.

Ozark, Alabama.

For the Advocate.

FRATERNITY.

Mr. Editor: This question, which it now becomes our duty to meet, seems to excite some comment among our church papers. For one I am ready to meet it with open hands. If there are difficulties which the justice or piety of our Northern brethren could not meet, let that not be in our way. If they have our property without title, and will not give it up or pay for it, why let us make them a good and sufficient title to the same. We need not fear to occupy the magnanimity of the Sermon on the Mount. It cannot place us wrong at the tribunal of history. It cannot deprive us of power, nor hinder the work of God in our midst. Some piety has a sublime indifference to the fears and servile jealousies, which nervously scrutinizes the misconduct or questionable fairness of others. They make us an overture. If not on a solid basis of heartfelt fraternity, let us put it there. Let us provoke them to love and good works.

In the settlement of any difficulty one party must always be more or less magnanimous. And this is expected of the most religious. Let us have mercy, and not sacrifice. The truth of the matter is, as the North has been incapable hitherto of making this overture for Christian fraternity, we ought long since to have opened their way by that charity which covers a multitude of sins. You cannot make a man or community more effectually see and forsake their errors than by a sublime contrast in spirit and conduct. Give them the property—make out the titles. We can better afford to give than they can to take and hold. Layman.

The Judgment.—In the Bank of England is a curious machine, into which sovereigns are poured, like grain into a mill. As they pass on, one by one, all that are light weight are thrown to one side, those of full weight to another; so that the distinction is made with unerring certainty. So will it be at the last day. No sin will pass the Great Judge undetected. He knows the secrets of all hearts. Whatever has lain undiscovered by men will stand forth in naked reality then. Counterfeit Christianity and spurious philanthropy will be exposed.

The Astor House, New York, boasts of an old gentleman who registered his name on the books of the hotel the first day it opened, and has been there ever since, a period of nearly thirty-four years.

For the Advocate.

Reminiscences of the Alabama Conference.—No. IV.

On my first visit to Starkville there was but one board cabin—the beginning of a town, and the nucleus of a town. This was the property of a Bro. Hogan, who afterward contributed very much toward the building up of a large church in this place. Near Starkville there had been a missionary station among the Choctaw Indians for many years, under the supervision of the Presbyterian Church; and one of the families engaged in that noble work, by the name of Bardwell, was still there. We collected the few families of the community under a dense shade, a few paces north of where the brick church was afterward located, and preached to them. My pulpit was a stump, and my congregation were seated on a few rails arranged for their accommodation. At an early day a community was located here, which I have never seen excelled for intelligence, morality and religion. For several years there was not a drinking establishment in the whole township.

I here relate an incident that occurred in the history of our labors in this place. The Rev. John G. Jones, of the Mississippi Conference, was once presiding elder of a district embracing this appointment. He commenced a quarterly meeting at Starkville, and very soon there were evident signs of revival. The work first broke out among the families of our Methodist people, but soon extended to the families of our Presbyterian and Baptist friends. A young Presbyterian minister by the name of Bardwell, who had just returned from Andover, a regular theological graduate of that institution, was installed pastor of the church in that place. At the commencement of the meeting he took his seat in the back part of the church, and in every way gave evident signs of an indisposition to cultivate friendly relations. The work continued to spread, until within a few days quite a number of the children of Presbyterian and Baptist families were at the altar for prayer. Mr. Bardwell now fully waked up to the interest of the occasion, came forward and requested Bro. Jones to turn over the meeting into his hands a few days, as he saw many of his people were interested, and supposed we were not likely to succeed with them as he might be able to do. Bro. Jones informed him that when we were through we would let him know. He (Bardwell) stepped about midway into the aisle, and announced a regular meeting, to commence the next day, in the Presbyterian church. A Baptist gentleman by the name of Outlaw, a college mate of his, advised him to recall his appointment at the earliest date, which he did. He returned to our church; we invited him to take part with us, which invitation he accepted. At the close of our meeting we numbered one hundred and thirteen conversions. With Mr. Bardwell and our Baptist friends we made a liberal division. St. Paul says: "Knowledge puffeth up." We have recorded this incident to show the undue importance some attach to an educated ministry. Mr. Bardwell was a Christian gentleman of irreproachable character, of fair literary and, we suppose, theological attainments, yet he was not very successful in winning souls to Christ. The accessions to his church from this meeting, with one of similar results at a subsequent meeting held at the same place, were all the accessions he received to his church from actual conversion for several years.

Another church was organized near the Robinson road, on Noxubee river. Here W. W. Browning had settled. He was a tower of strength among the laity of our church wherever he lived. He heard of and sought for the missionary, carried him to his rude log cabin, and made him welcome to all the comforts he could bestow, and cooperated with him in every way to foster and build up the church organized in his community. He did not labor in vain, for here many a soul was born to God. Some eighteen years since Bro. Browning moved to Texas and settled at Chappell Hill. Here he contributed largely to the educational and religious interests of our church. On the twenty-eighth of June, of last year, he passed away to his reward. A better friend I perhaps never had, living or dead. Our communion was sweet in his departing moments. We shall meet again.

J. Matthews.

Chappell Hill, Texas, July 10, 1872.

There are eight pin factories in the United States, whose annual production is 2,000,000 packs, each pack containing 3,660 pins, a total of 6,720,000,000 pins. One manufacturer's agent in Boston, says the *Bulletin*, sells every six months from 700 to 1,000 cases of pins per week, each case containing 672,000 pins.

Conscience.—Matthew Henry used to say: "How sweet it is to have the bird in the bosom sing sweetly."

Obituaries.

Martha Jane, daughter of Young D. and Margaret Allen, was born in Claiborne parish, Louisiana, March 21, 1846. She professed religion and joined the Methodist Episcopal Church South at an early age. She lived a consistent, faithful Christian life, and died in the above-named parish and State on the fourteenth day of July, 1872, aged twenty-six years, three months and twenty-three days.

Her disease was consumption, being the third daughter that the deeply-afflicted parents have lost with this much-dreaded disease. It is indeed sad thus to bury child after child, till the trunk stands nearly stripped of all its branches. But in the death of Sister Mattie the bereaved parents, relatives and friends have a great consolation. When she was approaching the margin of the river of death she called for her stricken parents and told them not to weep for her; that she was ready to go and be with Jesus, where she would suffer no more sorrow or pain. With great calmness she made distribution of her things among the family, told them how she wanted to be dressed for her burial, gave directions concerning her funeral, made all arrangements for her departure as one going on a journey, and then calmly fell asleep in the arms of her blessed Savior, as a summer's sun setting behind the waters of a beautiful calm lake, unobscured by a single cloud. Hers was truly the death of a triumphant Christian.

"They die in Jesus, and are blessed;
How kind their slumbers are;
From sufferings and from sins released,
And freed from every snare."

John A. Miller.

George Washington Ramsey, Sr., was born in Jackson county, Georgia, June 15, 1810. When three years old his parents moved to Ray county, Tennessee, where they resided until he was eighteen years of ago. He then went to Morgan county, Alabama, and ultimately settled in St. Clair county, Alabama, where he lived until the fall of 1871, when he moved to Shelby county, Texas, where, on the twenty-third of April, 1872, he breathed his last.

Bro. Ramsey professed religion at Summerset camp ground, during October, 1833, and joined the Methodist Episcopal Church, and when the division took place, in 1844, he went with the Methodist Episcopal Church South, remaining a faithful and zealous member of the same until death. He was married, January 27, 1835, to Miss Ann Taylor, with whom he spent a happy life. When he moved to himself, after his marriage, the first thing he did was to take his Bible into his house and set up the family altar, which was never taken down during his life. As a consequence of this his children are all members of the Methodist Episcopal Church South, except the baby, a little boy.

As a class-leader and exhorter Bro. Ramsey was excelled by few. He held these offices in the church for a period of twenty-three years. He was peculiarly at home in a revival. Here he was a man of power, and many times has the writer witnessed glorious results from his exhortations. Sinners would fall and cry aloud for mercy, and then, when Bro. Ramsey would go to them and tell them of Jesus, of the blood which cleanseth from all sin, and try to show them, in his peculiar way, how to believe, they would rise and shout the praises of God, and tell what God had done for them. He was a man "full of the Holy Ghost and of power," and we expect to strike hands with him in the eternal city of God.

He gathered his family and friends around his bedside, and told them that he had no fear of death, and said: "Tell Bro. Mountain that I have kept the faith, and therefore there is a crown laid up for me." Thus passed away, in perfect peace, one of the pillars of the church militant. R. F. Mountain.

Ashville, Ala., July 4, 1872.

A very large circle of friends will hear with deep regret of the death of our brother, B. J. Harrison, who departed this life, in this place, July 7, 1872, aged fifty-nine years.

Bro. Harrison was born in Orangeburg, South Carolina. He was consecrated to God in infancy, in baptism, by Rev. J. M. Mellard, known to many in this State. Having enjoyed opportunities for more than ordinary culture in his native State, our brother moved to Alabama, and settled in Valley Creek (now Summerfield) in 1832, where he continued to reside until within two or three years of his death. Some time after settling in Valley Creek he was deeply awakened to a sense of his sinful state, at a camp meeting held near that place. He did not find peace during the meeting, but shortly after its close, while riding along the road, he experienced a gracious change, light and peace flowing into his soul in a manner that filled him with wonder and joy. He soon united with the church, of which he continued an esteemed and valued member until called hence. His integrity, intelligence and uniform consistency made him many friends, and won for him the respect of a wide circle of acquaintances. His intelligent piety early secured him the office of a class-leader; this office he held in the same class some twenty-five years. From that class a large number preceded their leader to the skies, and not a few of them choice spirits, to meet and be with whom in heaven will be a glorious privilege. He was also superintendent of the Sunday school for nearly thirty years. For about twenty-eight years he was a trustee of the Centenary Institute, and for much of that time he was both secretary and treasurer of the board, and thus watched its varying fortunes for a long period. Thus he "served his generation, according to the will of God," in various offices and manifold duties. A year since he was elected by the regents commissary of the University of Alabama; his residence in this community had won for him many friends and general respect. Early last winter his health began to show signs of failure; unfavorable symptoms at length developed into a case of fatal dropsy. What he suffered through the last three months of his life cannot be told; but his sufferings were all borne without murmuring. His prayer often was, "Lord, give me patience;" and that prayer was wonderfully answered.

Bro. Harrison was not naturally a demonstrative man; his emotional nature, even in religion, was in subjection to his judgment and sense of propriety in regard to himself; to the overflow and outbursts of religious joy in others he offered no opposition. His views of divine truth were intelligent, clear and strong; his sense of religious obligation and duty was strong and scriptural; his attachment to the church and its institutions was uniform and intelligent, and the faith and hope that was in him sustained him in the end.

During the first weeks of our brother's sickness his spiritual sky was not clear. He did not realize a nearness to Christ, nor did he find that power and earnestness in prayer that he desired. But on occasion of a visit to him, during religious exercises, the cloud parted, and the sunlight of heaven streamed into his soul, and he broke forth with praise to God. He was all tenderness, love and joy; and henceforth the "clouds returned" no more "after the rain." He remarked to me that he never gave way to his feelings in that manner before. Afterward he was expressing his surprise at that visitation to his wife (and few have been blessed with such,) when she remarked: "I had been praying for that very thing." "Ah!" said he, "that explains it." In his language, on different occasions, was of the most striking and triumphant character. He often repeated the text: "The blood of Jesus Christ, his Son, cleanseth us from all sin;" "I feel that my heart is washed, cleansed from all sin." On another occasion he said: "I do feel so happy, so sweetly, but fear to give way to my feelings." Said he: "I have no wish or desire of my own." He was perfectly submissive to the will of God. He remarked: "I leave my family with perfect confidence in the hands of God." Thus, amid the sufferings of a sinking body, fearfully afflicted, did grace gloriously triumph, and our brother was "more than conqueror." His bereaved family mourn deeply their loss, but their mourning is illuminated by more than hope. "All is well." Servant of God, well done. J. Hamilton.

Tuskaloosa, July 22, 1872.

The Christian Advocate.

THURSDAY, AUGUST 15, 1872.

THE THOUGHT OF GOD.

The thought of God is like the tree
Beneath whose shade I lie,
And watch the fleet of snowy clouds
Sail o'er the silent sky.

'Tis like that soft, invading light
Which in all darkness shines,
The thread that through life's somber web
In golden pattern twines.

It is a thought which ever makes
Life's sweetest smiles from tears;
It is a daybreak to our hopes,
A sunset to our fears.

Within a thought so great, our souls
Little and modest grow,
And, by its vastness awed, we learn
The art of walking slow.

The wild flower on the grassy ground
Scarce bends its pliant form,
When overhead the autumnal wood
Is thundering like a storm.

So is it with our humbled souls,
Down in the thought of God,
Scarce conscious, in their sober peace,
Of the wild storms abroad. *Faber.*

THE POPE'S LAST LETTER.

It is claimed by Catholic publicists, and by the Pope, in his letter of June 16, addressed to Cardinal Antonelli, that the cause of the papacy is identical with that of stable government the world over. Protestantism, they assert, negativing, as it does, the principle of authority in religion, saps the very foundation on which government rests, and leaves every man free to conspire and rebel against the powers that be on any ground that he may himself regard as sufficient to justify his enterprise. Catholics, however, whose religion recognizes in the Pope the authorized expounder of God's law and the supreme judge of controversies, are supposed to await his decision before they rise against their prince; and Catholic governments, too, are supposed to be confined within the limits of law and justice, and restrained from despotic acts, by the fact that the supreme pontiff has the right of revising their decrees, and of annulling them when they are contrary to the divine law, or when they trench upon the rights of the subjects. On this supposition we might expect to find in Catholic countries the rights of the subject and the prerogatives of the crown justly balanced, and, as a consequence, tranquillity and security, prosperity and contentment, the order of the day.

Let us see how the case stands. Italy is a Catholic country; yet, according to the Pope himself, Italy is a pandemonium, where religion is persecuted and outraged in every way, and the most sacred rights of person and property set at naught. The head of the Catholic Church, were he to go out into the streets of Rome, "would witness impious and revolting scenes, and be exposed to insult." France is another Catholic country; yet France is a moral volcano, whose fires may break forth at any moment, and involve religion and society in ruin. Spain has the name of being the most Catholic country of Europe; but what advantage civil order and government in that distracted country derive from the Catholic religion it is difficult to perceive. It is needless to go over the entire list of Catholic countries in Europe and on this continent. The fact is indisputable that social and civil order is in a very disturbed state in them all. Nor do we find that in our own country those who enjoy the Pope's infallible guidance are model citizens, as with their advantages they ought to be. They are hardly eminent, to say the least, in their respect for law and order; and within the past few days we have seen a section of them commended for their law-abiding and peaceful disposition, simply because bitter experience had taught them, a year before, that their comporting themselves like mad bulls was not to be tolerated. In short, look the world over, and it will be seen that the claim the Pope makes of his being the bond of social order and public tranquillity is the absurdest pretension conceivable.

We do not assert that the Catholic religion is accountable for all this disorder; but we do assert that its practical working does not produce those blessed results which are so arrogantly claimed for it. No religion could have a better opportunity for exerting its best influences than the Catholic Church had for hundreds of years in Italy, Spain, France, etc. If social order is insecure in those countries now, the Catholic Church might as well candidly admit that she is powerless to maintain it. At least, she can never again be in a position to mold the people anew. She has been weighed in the balance and found wanting; and, as she cannot be reformed, she must give way.

It is an old observation that a theory which appears to stand the severest tests will break down when reduced to practice. An absolute despotism, as it is the simplest, cheapest and most effective, ought to be the best form of government. But in practice it is found necessary to limit power. So in the present case. The position of the Pope as head of the Catholic Church would appear to favor order and liberty; but it is found to have no such effect. Indeed, it has a contrary effect. Catholic rulers, in rejecting the arrogant claim of the Pope, throw off all restraint and grow despotic; and Catholic peoples, from being the passive subjects of authority in spirituals, become passive, supine and pusillanimous in civil life.—*Independent.*

THE PRAYER OF THE RIGHTEOUS.

The "personal magnetism" whereby one man is enabled to move another man or masses of men to his will certainly loses nothing by the refinements of education and gentle manners, but can as certainly exist without them. If definable in words at all, it probably means a strong, self-reliant individuality in thought and in action, having its effect as much through originality of manners and unconventional association of ideas as through any exceptional higher resources. Novelty and energy of character combined always have a strong attraction and influence for the masses of mankind, whether in politics, the pulpit or business; and when they are directed to a self-indicating moral purpose, the most polished intellect may be affected by them no less surprisingly than the rudest. Illustration of such magnetic power is found in what the Albany *Argus* tells in this wise: Years ago the late well-known jurist and statesman, Mr. John Van Buren, then a resident of the above-named city, extended private hospitality to a young English nobleman, at that time traveling in this country. His guest had the reputation of being a rather wild specimen of foreign aristocracy; and, not without regard to this fact perhaps, the son of the then President of the United States persuaded him to go one Sunday to a Bethel church not far from the present site of the Delavan House, where preached with great effect an eccentric exhorter called the Rev. John Miles. Formerly a common sailor, and a very hard character at that, the preacher in question had a pulpit style in which the quaint, grotesque and sublime were strangely commingled; and, ungainly as was his aspect, and uncouth his demeanor and voice, there was a certain tremendous power about the man that few minds could either analyze or resist. Conducting his English friend to the rude aquatic tabernacle in which this earnest natural genius held his crowded conventicles, Mr. Van Buren took occasion to introduce him to the preacher before the latter mounted his pulpit, thinking, perhaps, that Mr. Miles might be thereby induced to refrain from some of the embarrassing personalities wherewith he was wont at times to apply his discourse to his hearers. If this was the intention, it availed not, however; for the opening prayer of the meeting was pointedly and particularly in behalf of the President's son and his titled companion. Then came a characteristic sermon on what the exhorter styled "Salvation's Express Train;" and, wild and extravagant as it was, it yet appealed to the imagination with a power moving the whole congregation alternately to despair and joy. When descending from his pulpit, at the termination of this effort, the ex-sailor shook hands with both Mr. Van Buren and the Englishman, saying to the latter, as they departed: "My prayers shall follow you, young sir." On their way home both host and guest exhibited a seriousness of aspect of which they were by no means unconscious; and the latter confessed, almost with irritation, that the "rant of that sanctimonious mountebank" had produced upon him an effect which he could not shake off. The feeling seemed to pass away at last though, and John Miles to be forgotten; but here is the sequel: A citizen of Albany, now traveling in Europe, writes thence that, having passed a Sunday recently and attended church in Manchester, England, the peculiar excellence and earnestness of the sermon which he there heard induced him to seek an interview with the officiating clergyman. Happening to mention, in the ensuing conversation, that he came from Albany, the capital of New York, he was greatly surprised to hear the reverend gentleman affirm, with signs of strong emotion, that his own first sensibility to sacred things had been developed within him by a sermon delivered in that city. The same speaker then related all the above story; for he was no other than the young nobleman going with Mr. Van Buren to the Albany Bethel, and had resigned title and fame to become a minister of the gospel. "All my religious training and preparation for the ministry," concluded he, "date from that sermon by the American sailor-preacher; and my only wonder is that Mr. Van Buren was not also made a preacher by it." Here was a highly-educated, keen and experienced man of the world, who had listened unmoved, if not contemptuously, to the most eloquent utterances of the greatest pulpit orators in the world, yet changed the course and spirit of his whole life at the ungrammatical prayer and rambling exhortation of a foreign itinerant.—*The World.*

THE HEALTH OF OUR GIRLS.

On this subject Jennie June has the following sensible remarks:

All that women can ever be they must work out for themselves, and they must commence with the body first. It is idle to expect great achievements from the present race of girls and women; they are physically incapable of it. They fall at once under the pressure, or live short lives, broken by incessant struggles with pain and poverty of body.

All the efforts for the education and advancement of women will be comparative failures, because they commence wrong—they try to achieve a result with inadequate means. Instead of taking the puny, sensitive, nervous, high-strung girl, and trying to make a Greek professor of her, they should rescue her as a baby from her cambric and her "bassinet," put her in warm clothing and a comfortable bed, and have her fed on mother's milk, instead of condensed poison, biscuit-powder and arrowroot.

Boys would be very apt to share the fate of girls if they were left at home; but, fortunately for them, at the close of babyhood their pathways diverge; boys are sent to boys' schools, military training schools, and institutions where physical culture is part of the general system of education. Moreover, when at home they are allowed to run, jump, exercise their limbs and strengthen their lungs, unimpeded by caution or clothing, and thus they escape the puny fate of their sisters, and acquire, at least, some degree of hardihood and manliness.

But girls, from the time they can speak, are taught to subdue all outward manifestation of power and force as vulgar—to control and regulate voice, manner and action by a certain conventional standard—to place the highest value upon dress, and the appearance of beauty and amiability; but to despise realities—to be helpless, instead of helpful—to neglect and discourage the use of the faculties, instead of endeavoring to stimulate and encourage them—to embody, in short, as little of the true genius of womanhood, in their own persons, as possible, and, while endeavoring to get all the good out of the world that they can, to give as little back as the nature of things will allow.

How often we hear it said that there are no children now-a-days, and especially no little girls; and how sadly, bitterly, shamefully true it is! So long as we have no children, no girls, we shall have no women—only such abortions as a stinted physical and moral growth naturally produces.

The folly which controls girls in infancy is exhibited in another form as they approach womanhood. At an age when nature demands plenty of fresh air and exercise, they are immured within four walls, and fastened down to text-books, the cramming from which, in nine cases out of ten, is a merely mechanical process, which fits them for nothing, and is never dreamed of as being applied to any practical purpose. The technical part of their "education," so called, is dropped with their school-clothes; not one in twenty could answer a class question six weeks after leaving school, and they will contemptuously speak of a schoolmate who is a conscientious student as doing it probably because she has "got to teach."

In one city in Hungary, out of a population of 70,000, 48,000 are unable to read and write. In Archangel, Russia, only 1 in every 1,166 of the inhabitants can read and write! In Belgium, in the town of Roulers, out of 13,774 inhabitants, 9,849 are totally illiterate. In the factory districts of Belgium, out of 1,000 workmen only 100 can read and write, and of the rest only 50 can read; and of 130 French officers, recently prisoners of war at Konigsberg, Prussia, 17 could not write their names. Out of every 100 children between the ages of 6 and 13 there attend school in Saxony, Prussia and Wurtemberg, 96 to 99; Switzerland, 95 to 96; Bavaria and Denmark, 89; France, 78; Sweden, 97; Netherlands, Belgium and England, 75 to 77; Mecklenburg, 64; Austria, 51; Spain, 46; Italy and Poland, 35; Greece, 29; Portugal, 14; Turkey, 11; Russia, 6.

That was a sly old Scotchman who, on marrying a very young wife, was rallied by his friends on the inequality of their ages. "She will be near me," he replied, "to close my een." "Weel," remarked another of the party, "I've had twa wives, and they *opened my een.*"

"In the absence of globes, how do you illustrate the shape of the earth to your scholars?" asked a committee of a school teacher. "I shows 'em my head," was the reply.

YOUR BOY'S GUESTS.

Every right-minded home-mother regards it as a matter of importance to make her home agreeable for her husband's guests. If a gentleman is expected for dinner, there is sure to be the best linen on the table, and something more than the ordinary meal prepared. She takes pride and pleasure in making her parlor bright, and her guest's room as comfortable as is in her power.

But how many mothers take pains to make it pleasant for her boy's guests? It is an excellent thing for a boy to have his boy friends, when they are children of good principles and behavior; and it is a lasting blessing to a boy when he has a mother who encourages such intimacies. It is a very easy thing to do. A kind, pleasant word of welcome when he comes will make him at once feel at home. A little pains should be taken to bring out the stereoscope or book of engravings for his amusement, and permission given your boy to take his toys into the parlor for the time. If he likes, a little addition to the table fare—all these trifles make your boy's heart glad, and endear to you the heart of the stranger. O how it chills and sours a child's heart to have mother frown on his friends! How it angers him to be scolded in their presence! Such a course is like sowing the wind, and you will surely reap the whirlwind.

The course of a boy thus treated will be down, down. Far better have him choose his friendships under your eye, and enjoy the companionship of his associates in your parlor, where you may join in the conversation, and cheer and instruct by your pleasant lessons. There is nothing a boy loves so well as an intelligent, talking mother. She may regard it as a great compliment when he coaxes for another half hour at evening with "let's talk a little longer, mother."

Your boy will have associates; if not by your permission, he will by stealth; and companions thus chosen will hardly fail to lead him to destruction. Is it not better to take the trouble to make home pleasant for him and his friends rather than to run such fearful risks?—*Lutheran Observer.*

Circulation of Religious Newspapers.

The *Evening Post* of this city, says the New York *Methodist*, has gathered from the Census Bureau at Washington some most valuable facts illustrative of the growth of journalism in our country. The following table will show some of the aggregates; the papers are classed according to their objects.

	No.	Circulation.	Average.
Political	4,328	8,778,320	2,028
Agricultural	93	770,752	8,072
Societies	81	257,080	3,173
Financial	122	690,200	5,657
Literary	502	4,421,935	8,808
National	20	45,150	2,257
Scientific or professional	207	744,530	3,596
Religious	407	4,764,358	11,706
Sporting	6	7,500	12,250

Thus the religious press, which is a late growth, has attained a total circulation of more than half that of the political press. Its average is, however, much greater, being 11,706 to 2,028 for the political press. Next to the religious come the literary papers, with an aggregate of 4,421,935 circulation. According to the *Post*, the total circulation of dailies in the United States is 2,606,547; of weeklies, 10,591,743. The weekly press is, therefore, that with which the American people are most familiar, and is, perhaps, that which does the most for their education. The great power of the New York *Tribune* in its weekly edition.

As persons are less careless of personal cleanliness and tidy apparel, they are infallibly and necessarily less of the angel, more of the animal; more under the domination of passion, less under the influence of principle. Said a poor servant girl: "I can't explain what change religion has made in me, but I look more closely under the door-mat, when I sweep, than I used to." Intelligence, culture, elevation, give purity of body as well as purity of sense and sentiment. Where you see a neat, tidy, cleanly, cheerful dwelling, there you will find a joyous, loving, happy family. But if filth and squalor, and a disregard for the refining delicacies of life prevail in any household, there will be found in the moral character of the inmates much that is low, degrading, unprincipled, vicious and disgusting. Therefore, as we grow in years, we ought to watch eagerly against neglect of cleanliness in person and tidiness in dress.—*Hall's Journal of Health.*

When Harriet Martineau visited America a number of the wise men and women of the East were assembled to welcome her in a certain house not many miles from Boston. One of these Magi, on approaching the star, was so bewildered by the unlooked-for presentation of her ear-trumpet as the only mode of access that he horrified himself by the utterance of a most *malapropos* speech. "Madam," said he, "have you observed how charmingly our birds sing?"

RELIGIOUS INTELLIGENCE.

The Jesuits in England.—In the House of Commons, July 23, there was some discussion upon the subject of the arrival of French Communists in England, during which a significant question was put to the government by Sir Robert Peel, member for Tamworth. The right honorable baronet, after alluding to the fact that Germany had expelled the Jesuits, asked the premier whether the government intended to enforce the section of the Roman Catholic relief act of 1829, which provides for the banishment from England of all members of the Society of Jesus. Mr. Gladstone, in reply, said the subject was an important one, and must be taken into serious consideration by the government. He added that though the law in question was now nearly half a century old, no steps had yet been taken for its enforcement.

The Free Church of Scotland has now occupied Constantinople as a mission station to the Jews for twenty-seven years, and, next to Pesth, it is the most important of the fields in which it has labored for the lost of Israel. The large number of conversions and the high character of the converts, especially within the last three years, has been very marked. There has been a work of the Spirit with power, and an evident blessing on the mission. Rev. Mr. Tomory has lately met with even unexpected success in the promptitude with which his appeals in Scotland were responded to, for a fund of $20,000 to enlarge the mission premises. He has every encouragement for believing that a further sum of $10,000 will be readily supplied for placing this mission fully in position to meet the demands of the work. The extensive suburb Hasskeny is almost wholly populated by Spanish Jews.

The following testimony of the Moravian Brother Stephan, missionary at Engotini, in South Africa, may be commended to the consideration of those who have not yet settled the old question, Which should be introduced first among a heathen people, Christianity or commerce, as a civilizing agent?. "We are privileged to see some fruits of our labor, and it is encouraging to see one heathen after another first begin to attend the church, then clothe himself decently—a sure sign that he has received an impression from what he has heard—and at last request baptism. Even the features become gradually transformed as the poor heathen opens his heart to the reception of the gospel. Changes of this kind are, of course, more commonly to be seen in heathen kraals than at the mission stations, where outward conformity to the rules and observances of the community is not unfrequently attained without the preliminary change of the heart."

The passage by the German Reichsrath of the bill authorizing the exclusion of the Jesuits from Germany, recently referred to by us, is only a part of a great movement which Prince Bismarck appears to be carrying on with his accustomed energy, and thus far with his accustomed success. It is difficult for any one to tell what is the ultimate purpose of so astute a statesman as Bismarck, but every public step looks toward the final disestablishment of the Roman Catholic Church in Germany. The result, if this is indeed his purpose, must be either the establishment of a recognized Protestant Church as the State church, or the adoption of the American principle of the complete separation of Church and State, and the subordination of the former to the latter; and this policy would be more in accordance both with German institutions and the German mind. Among the steps already taken in this direction are the bill authorizing the expulsion of the Jesuits, the order requiring one of the Romish bishops to retract an excommunication pronounced against certain of the "Old Catholics," a cutting off of another bishop from all State support because of his disregard of State authority, the opening of certain Romish churches to "Old Catholics," notwithstanding their revolt against the Pope, and the taking of the supervision of education out of the hands of the clergy. Within a year a quiet but radical revolution has been wrought, and already Germany is largely free from the control of the Pope of Rome; so much so, indeed, that it would take comparatively little to sever the State from all connection with the church.

Madagascar.—At the anniversary of the London Missionary Society, Dr. Mullens, the secretary, presented the report of the society, which was a document of great interest. We gather from it the following cheering facts respecting Madagascar: The great wave of spiritual life which broke upon the central provinces of the island two years ago continues in full force. In 1869 no less than 16,000 persons joined the Christian community, and the members of the church increased from 7,066 to 10,546. In 1870 the increase was 78,752 persons, including 10,405 members. During the last year the increase was 63,000 persons, including 18,000 members. In three years the total addition has been 258,000 converts, including 32,000 members. In few things have the Malagozy converts shown stronger determination than in their resolve to provide numerous and suitable places for Christian worship. Chapels have sprung up in all directions; every village which contains any number of converts has its house of prayer, and recently considerable care and taste have been expended upon them. Almost the entire cost of these buildings has been borne by the people themselves. The two thousand native evangelists who aid the English missionaries in instructing their numerous congregations, prove themselves faithful and effective ministers of the gospel. One of the most important agencies maintained by the mission is the Theological Institution. It has been at work four years, and has been very useful in securing a native ministry of a superior order. Its number of students has been forty during the year. The wonderful success which has attended the Madagascar mission is almost without a parallel in the history of the Christian church.

South Sea Missions.—The triumphs of Christianity in the South seas may be seen in the following extract from Dr. Mullens' report, above referred to: "From the Pearl islets in the east, away to the Loyalites in the west, all the groups, great and small, have the gospel provided for them. Apart from our own present spheres, the Wesleyan brethren are receiving a blessing in the Fijis; the Presbyterian brethren have taken charge of the New Hebrides, and the Episcopalians of the Solomon Archipelago—both, alas since ruined by the kidnappers. The French government and their Communist convicts bar the way in New Caledonia. But New Guinea is ready; and at length, after careful thought and preparation, under manifest protection and blessing from above, in July last the mission was commenced upon its shores. The Revs. A. W. Murry and S. McFarlane, with eight native missionaries, opened their commission of mercy on Darnley Island, on the Islands of Tauan and Saibai. The commencement of this mission has imparted new life to the whole of the older missions. Everywhere native preachers and students are offering their services. The field is ready for missionaries from both the Eastern and Western stations; while wise readjustment will at once place English missionaries of experience at command, to reside in the midst of the native brethren. What shall hinder us from establishing, within five years, a very large band of missionaries in useful stations, at a small additional cost to the society? while a new land, grand in its mountains, its broad rivers, its vast forests, its rich resources, and its manly people, shall, as the years go by, be won for him who 'will have all men to be saved and come to the knowledge of his truth.'"

Few places claim our interest so strongly as the early home of our Lord; so that it cannot fail to be a matter of joy to every Christian heart to know that Nazareth is the center of a flourishing Protestant mission. Among its population of four thousand persons Rev. Mr. Zeller, sent out by the Church of England Missionary Society, is laboring with great encouragement. His congregation has of late so increased in number as to require the building of a new church edifice, which was dedicated by Bishop Gobat on the first of October last and may fairly claim to be the first Protestant and church in Palestine proper. It is most prominently situated, and by its architectural beauty forms the most attractive building of the town. On every side greater liberality of mind and freedom of action are succeeding former bigotry and fear, and evince throughout the community a kindlier disposition toward the pure gospel than ever before. Still, very many are known to be convicted by the truth who have not yet the courage to profess it openly. A class of young men are under training to become teachers. A ladies' school, primarily an orphanage, contains twenty-three boarders, and poorly accommodates one hundred day scholars. Besides, this city, which eighteen centuries ago rejected our Savior and his teachings, has become a mission center of his gospel, sending out Christian laborers to several of the villages around, in which evangelical communities have sprung up, that maintain regular Sabbath services and support their own schools.

If you would be well with a great mind, leave him with a favorable impression of you; if with a little mind, leave him with a favorable impression of himself.—*Coleridge.*

He that would make real progress in knowledge must dedicate his age as well as youth, the latter growth as well as the first fruits, on the altar of truth.

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THE DEMONSTRATION OF THE SPIRIT.

It is a hopeless business to attempt to argue men into the kingdom of heaven. Tho utmost array of Christian evidences is easily resisted whilo the mind is under the power of darkness. Few, if any, reach conversion through the discussions of science, and the refutation of falso philosophy. Tho world by wisdom knew not God, and it is safe to assert that by wisdom it never will know him. Astronomical discourses may have their uses as wielded by the ponderous intellect of Chalmers, and the exposure of scientific infidelity subserves a purpose as unfolded by McCosh and others like him; but eloquence, learning and logic are in themselves powerless to open tho blind eyes, and to turn men "from darkness to light, and from the power of Satan unto God." The apostles were comparatively in the dark until the Spirit was given. Christ was to be glorified in the world by the Spirit. By receiving and telling he was to demonstrate all. "No man calleth Jesus Lord but by the Holy Ghost." It is tho Spirit's office to "reprove the world of sin, and of righteousness and of judgment." The truth as it is in Jesus must be presented, Christ himself must be set forth crucified before the eyes of the ungodly; human depravity and sin, the purity and obligations of the moral law, and the great facts of accountability and judgment must be clearly and forcibly exhibited; but all must be taken up and applied to the heart and conscience by the Holy Spirit. Beyond the conclusions of reason, and the proofs and evidences of mere reasoning, is this divine power of conviction and apprehension.

The things of the Spirit of God are spiritually discerned, and the enticing words of man's wisdom can never make them intelligible to the natural man. He can comprehend the geography, history and grammar of the Bible as well as the holiest saint; but when we come to matters of faith, and other deep things of God, he is utterly in the dark. After the preacher has delivered the message, the Spirit must tell it over again by another process than that of the human agent. There is a demonstration of persuasive words, of human wisdom, of argument, eloquence and science; but there is this other—the demonstration of the Spirit. One way to secure the latter is to feel the absolute necessity of it for all practical and saving results. "Not by might nor by power, but by my Spirit, saith the Lord." The self-sufficiency and vanity of the preacher, and his reliance upon mere human art, may grieve the Spirit, and deprive his ministry of the divine presence and power. Where reliance is placed in the wisdom of man, the demonstration of the Spirit will be wanting. Another way to have the demonstration of the Spirit is to place ourselves in accord and harmony with the processes of the Spirit in his operations upon the souls of men. The Spirit's office is to take and tell. He must have gospel truth, the doctrines of the gospel, the things of Christ, that he may wield and apply them. Let the book be about geology, and the Spirit has no particular business with it. Let the sermon be occupied with popular science, literature and philosophy, and there will be nothing for him to take and tell. He is to reprove the world of sin, of righteousness and of judgment; but if these matters are scarcely hinted at, there is nothing in his line for him to do. He is to take of Christ's things and show them—demonstrate them, make them luminous, glorify; but if Christ is covered over with rubbish, and only incidentally brought to view, there is little for him to receive or to apply. We have heard some sermons, and read some, so out of accord with the economy of the Spirit that we could see no point in them for his peculiar co-operation.

The Spirit must have a text, as well as the preacher; but while the preacher may preach about anything, the Spirit must have Christ for his theme. The nearer and more direct the better. He may get something out of "the Seven Stars and Orion," and other fanciful and far-fetched spiritualizations, but he would choose the plainest and strongest declarations of Scripture. If tho subject has nothing in it of Christ and salvation to be demonstrated, instead of hovering about the sermon, and carrying the words to the hearer's conscience, he will take his flight. How different where the song, the prayer, the sermon are deeply spiritual and full of the aroma of the cross! There the Spirit finds arrows tipped with blood and feathered with flame to send home to the heart. There he has something to receive and to show. A man reads a work purporting to prove Christianity true, but his skepticism remains; he reads a tract red hot with the positive truths of the gospel, and is convinced. He hears a sermon full of all lore, of faultless elocution, and argumentative to the last degree, but there is no spiritual insight given; he hears some illiterate bungler—earnest, devout and simple—crying, reiterating, and revolving as a wheel upon its axis: "Look unto me, and be ye saved, all the ends of the earth;" and he looks and is saved. The Spirit's demonstrations are connected with the truth to be demonstrated, and with the hearts and consciences of men. It must be truth congenial to his mission, and in the direct line of human salvation. Whatever other demonstrations may do in arresting attention and exciting thought, his alone opens the eyes, and rends the vail from the heart.

It should be our reverent care and concern to labor in sympathy and in intelligent harmony with this office of the Holy Spirit. If this divine Demonstrator be not with us, "the vail remains untaken away," and no effort of ours can dispel the vapors which enshroud the Sun of Righteousness. The argument, learning and eloquence which are permeated with love and full of Christ, the Spirit delights to honor and wield; but he is grieved and quenched by all that is irrelevant and meretricious. Above all, he loves to put his seal upon the simple, direct and positive declarations of gospel doctrine and promise. He is at once the teacher's teacher and the hearer's hearer. He is mouth and wisdom to the one, and ear and understanding to the other; but the lips must be touched by his coal, the ear must be opened by his breath. The demonstration of the Spirit! Let us never get away from this secret of power, and let us beware of all expedients which even *tend* to beguile us away from this precious and vital truth of God.

Thought engenders thought. Learn to think, and you will learn to write; the more you think, the better you will express your ideas.

MORE ABOUT THE PROPERTY.

We observe from a report made by a special committee to the Jonesboro District Conference, East Tennessee, that the Northern Church still holds our church property, within the bounds of that single district, to the amount of $23,600. Dr. Summers, in the Nashville *Advocate*, makes some statements and explanations which should be kept in mind. He says:

Their papers still reiterate the assertion that we hold a great deal of their property in Virginia. They know, or ought to know, that we do no such thing. The Baltimore Conference, after the session of the General Conference of 1860, resolved to adhere to the Southern Church, on the basis of the Plan of Separation, on a certain contingency; that contingency took place, and at the session of that Conference in 1866, by formal vote, it adhered to the Southern Church, and brought with it, of course, its property, according to the provisions of the Plan. This was done in good faith—as all the world knows, or ought to know. Their action was not in the least affected by the contrary action of a recusant part of the Conference, which, by the fortunes of war, had been, to a great extent, cut off from their Virginia brethren. *Our* Baltimore Conference complains that the Northern body, calling itself by that name, holds property belonging to the former—which we recognize as the true, genuine, legal old Baltimore Conference, and as such it was recognized by our General Conference of 1868. If our brethren in Maryland and Virginia hold a stick or a brick which belongs to the Northern Church we are not aware of it. But let any unprejudiced party look into the history of the case in Tennessee, Louisiana, etc., and it will be seen that, when the accident of war put us in their power, Northern bishops, preachers and courts took from us property to the value of hundreds of thousands of dollars, a great part of which they still hold in their possession, and would have held the rest if they had not been forced in some places by law and public opinion to surrender it to its lawful owners. We challenge a fair and honest investigation of these matters.

THE POLITICAL CHURCH.

Several of our Northern religious exchanges are very much exercised at this time about the political situation. The New York *Christian Advocate* has opened somewhat under cover, but it is plain that the battery is on the side of the administration. The *Independent* devotes more space to the support of Grant than to several other things. Bishop Haven, in a late number of the *Independent*, takes Charles Sumner in hand, and launches out boldly into the deep of the pending campaign. While reading the following extract, remember that he is about the youngest and freshest of the new lot of Bishops, and the one whose home is to be at Atlanta, Georgia.

The time has come when the party that has done this work asks a continuance of power. Its ambitious enemies have beguiled certain of its former supporters from their steadfastness, and are now seeking his co-operation. They go to him with plausible words. They promise equality and fraternity with the negro, open courts, open schools, open churches, open inns, and equality in all places of public resort. They mean no such purpose; they carefully exclude their promises from the reports of their conversation. They hate the party that has conquered—its ideas and its managers. They will drive out those ideas with their managers, so surely as they elect their candidate for the presidency. That body of unrepentant men cast nearly three million of votes in 1868. The friends of the slave, of liberty and of Union cast only a little over three millions—hardly a quarter of a million difference. If that quarter of a million is taken away from Grant and given to Greeley, it will still be the two and three-quarter millions that elect the latter and that will control his policy. Samson could as properly have expected to have been elected king of the Philistines after they had flattered him into their power as Sumner to control these Philistines if they succeed in his capture. They will mock at his pleas. They will hang and slay. The negro of the South will have to hide himself from his murderous foe, or crouch at his feet in revived servility and a more hideous slavery. Their white brothers will have to abandon their posts or refrain from putting forth their just powers for their improvement. The church will feel the blow, and her broad and busy work for the elevation of that country will all be staved.

OUR NEW HOUSE.

The last Nashville *Advocate* contains a well-executed wood-cut of the new Publishing House as it is to be when completed. A very imposing and beautiful structure indeed, and something worthy of a great and enterprising denomination. Among the list of contributors Louisiana stands about the lowest. True, we have our own House to pay for, but can we not do this and something more? Dr. Redford says:

We take pleasure in presenting to our friends an engraving of the new Publishing House in our paper of this week. The building is rapidly progressing, and, when completed, will be the most imposing structure of the kind we have seen in this country, North or South. It presents a front on the public square of one hundred and sixteen feet, and runs back two hundred and twenty-four feet to the river. The entire cost of the House will be about $110,000, which, together with the stonework that did not require to be taken down, will make the building alone worth $150,000. The ground on which the House will be erected is valued at about $100,000, thus making the property, when the House is finished, worth not less to the church than $250,000. To aid in the erection of this magnificent edifice we have received liberal contributions from many portions of the church, while other sections remain unrepresented. There is not a congregation in our widespread connection that will not be glad to contribute something toward the completion of this work; and thousands of our people who, as yet, have made no investment in it, will regard it as a privilege to send us something. In the meantime the work will go on. Who will help us?

So far as we can learn, the week of prayer is being generally observed by special services. Our city churches are open every night, and thus far the congregations have been large, and a deep spiritual interest is manifested. On Monday night, the occasion of the regular quarterly love-feast at Felicity street, we were exceedingly gratified by the large attendance, and by the prompt manner in which the time was improved. This charge, in spite of the heated term and the large number absent from the city, is in a lively and prosperous condition. We have come to regard the love-feast as about the best gauge of religion among the Methodists.

We notice that John McTyeire, son of the Bishop, has been elected to the chair of Greek and Latin in Arcadia College, Missouri. We feel a double interest in this event, as General L. M. Lewis, the president, was at one time a valued and popular member of the Louisiana Conference, and young Prof. McTyeire is a native of New Orleans. Many of our city readers will remember John as a child, and rejoice with us in the useful and honorable career upon which he has entered. This mention will elicit many prayers and good wishes from the friends and acquaintances of his childhood.

We deeply sympathize with our friend and brother, Dr. E. D. Beach, and his stricken household, in their sore bereavement. Mrs. Beach died on the ninth instant, near Warm Springs, North Carolina. Her death was caused by the upsetting of a stage coach in which the family were being transferred from the railroad station to the Springs. She lived but a few moments after the accident occurred. Her remains were brought home, and the burial took place on Tuesday last. Sister Beach was a member of the Carondelet Street Methodist church of this city—a most estimable lady and exemplary Christian.

Dr. Lovick Pierce.—We are rejoiced to learn that the health of this venerable minister is improving. Bishop Pierce, in a note to Dr. Mitchell, of August 3, says:

My father is up—feeble, but improving. *He has gone to a district meeting.* I have enjoined him not to preach for awhile.

We are pained to learn that Mrs. Catherine A. Chatfield, wife of Rev. G. W. Chatfield, of the Mississippi Conference, died July 13, 1872. An obituary is furnished, and will appear soon.

Obituaries will be found on the second page.

THE NEW CHURCH IN GALVESTON.

Our brethren in Galveston are enlarging. The corner-stone of the new church was laid, with appropriate ceremonies, on the third instant. *Flake's Bulletin* gives the following account of the occasion:

The corner-stone of the new St. James Methodist Episcopal Church South, the foundation of which has just been completed at the corner of Postoffice and Fourteenth streets, was laid with appropriate ceremonies on Saturday evening. A convenient platform had been erected at the northwest corner to accommodate the officiating ministers, a company of singers and the Sunday school organ. Between two and three hundred persons witnessed and participated in the ceremonies, among the number the venerable Mr. Ayres and wife, who arrived home from Mississippi on Saturday morning.

After the singing of an appropriate hymn, Rev. Dr. Bunting made the opening prayer; and Rev. Mr. Johns, editor of the *Christian Advocate*, read the Scripture sentences. Dr. Walker then made a brief but earnest and eloquent address, referring to the interesting event which had brought them together; the many fine churches which Galveston had erected in her brief but prosperous career as a city, and predicting a brilliant commercial future for the city, if she were true to herself. He compared Texas, and her unmatched climate and soil, with France, less in territorial extent and sustaining a population of forty millions of people. Texas, when her railroads are completed, and her surface crossed in all directions by the iron track, could easily sustain twenty millions. Illinois had seven thousand miles of railroads, and Texas, in proportion to her territory, would have forty thousand. But all this commercial and social prosperity would be of little avail if religion and morality were neglected. He drew a beautiful view of the future mission and usefulness of the new church in its saving power for good upon every class destined to be brought under its influence; spoke of the present and prospective facilities for reaching the place from distant parts of the city, and finally thanked the venerable friend who sat near, a witness of the devotions, but unable to hear him, who had already contributed $7,000 toward the enterprise.

A second hymn was sung, and a list of articles and documents to be deposited was read by Rev. J. M. Wesson, who deposited the box in the place prepared for it, and laid the stone above.

The substantial and appropriate corner-stone was cut in marble, lettered and generously presented to the church by William A. Allen, of Center street.

The box of tinned copper deposited contained the following articles:

1. The names of all the presiding elders of the Galveston district, and all the pastors of the Galveston station, from 1840 to 1872.
2. A brief history of the Methodist Church in Galveston and the Sabbath school, from their organization to the present year.
3. The names of the present presiding elder, pastor, trustees of the St. James church, the Sabbath school superintendent, and Brother David Ayres, the first donor to the church.
4. A London edition of the New Testament Scriptures.
5. A hymn book of the Methodist Episcopal Church South.
6. A copy of the Discipline, containing the doctrines, the ritual and government of the Methodist Episcopal Church.
7. One copy each of the Texas, New Orleans and Nashville *Christian Advocates*.
8. One copy each of the Galveston *News* and the *Bulletin*.

A closing hymn and benediction closed the interesting exercises.

The first story will be carried up and roofed for present use for the Sunday schools, and the edifice will be entirely completed as soon as practicable. It will be one of the finest church edifices in the State, and an ornament to the city.

A LEGAL INIQUITY.

It is in no partisan spirit that we notice the existence in our midst of one of the basest and most demoralizing institutions. The evil of a legalized State Lottery in Louisiana is absolutely beyond calculation. It strikes at the very roots of honesty and industry, and affects the material welfare of the country even more disastrously than the enormous and direct taxation to which our oppressed people are subjected. The perpetrators of this outrage upon civilization and good morals deserve the contempt and indignation of all good citizens. Such a piece of legalized gambling as this Lottery is is worse than any pestilence. Thousands and perhaps millions of hard-earned money is being annually squandered by the dupes and victims of this most enticing and deceptive temptation. It is educating the rising generation to become a community of gamblers, and leading them into all vice and dishonesty. We copy from the *Picayune* some statements on the subject, which our people should carefully consider.

Nothing more exactly marks the misery of the times in which we live than the existence of laws in this commonwealth encouraging gambling and lotteries.

The article of the constitution of Louisiana of 1864, licensing the last of these most heinous offenses against society, is not found in the constitution of 1868, but the evil thus silently ignored in our present fundamental law we find now more rampant than ever in this community. It exists by virtue of the act of the Legislature, found at page 24 of the act of 1868—a law which even Governor Warmoth declined to approve, but which, not having been returned by him to the house where it originated, within the prescribed period, became a law without his approval.

This law is entitled "An act to increase the revenue of the State," etc. By article 5, section 1, it provides that the corporation shall pay $40,000 annually to the State, to be credited to the educational fund, being otherwise exempted from all other taxes or licenses. In other words, the State gets for authorizing the establishment of the Louisiana State Lottery Company $40,000 annually for twenty-five years.

Thus to plant an evil principle, corrupting the youth of our city and State, destroying all incentives to industry—that robs honorable toil of its fruits—that, in a word, saps the very morals of society, the State requires a douceur in the shape of $40,000 for educational purposes. Better, far better for us to have no schools, no means of educating our youth, if such advantages are to be purchased at so dear a rate. Few States of the Union permit, on any terms, this species of gambling, and it is more than fifty years since lotteries were forbidden in England, under heavy penalties.

Again, the law creating this gambling shop is a piece of hypocrisy from beginning to end. Under the plea of "preventing the withdrawal from the State, and the loss of many millions of dollars" by the sale in Louisiana of "Havana, Kentucky, Madrid, and other lottery tickets," and hereafter to protect the State against such withdrawal and loss, the statute gives to certain individuals the right to withdraw from the people of the State and to their loss and impoverishment the very millions referred to. It creates a wretched monopoly, for the enrichment of a few, to the impoverishment of a whole people, and all under the above special plea, and the still more hypocritical one of "raising a fund for educational and *charitable* purposes for the citizens of Louisiana." Among the many laws destructive to our prosperity as a people, enacted during the past four years, this is the worst because of its insidious character and its thorough iniquity. The poor wife in her want and misery may curse the cause of her poverty and privations; the widow dependent on her boys for subsistence may curse the thief that robs her of the wages of their industry; but what cares the wealthy monopolist for the misery of these people? Is he not engaged in the patriotic purpose of raising a fund for the education of the people, and for *charitable* purposes?

We say nothing here of a power which permits the wholesale traffic in a game of hazard as a monopoly to a certain party, and alone to sell to the people, under its own auspices, Louisiana State, Havana, Kentucky, Madrid and other lottery tickets, by the sale of which last, under the law, "millions of dollars have been withdrawn from and lost to the State."

It becomes the public press, nay, all citizens, to raise their voices loudly against this crying sin, this subtle poison, that so cankers the morals of the rising generation. It is one of the ills that the present evil times and the corruption of the hour has brought upon our people.

We deeply regret, says the *Western Methodist*, to hear of the death of the Rev. A. T. Scruggs, Jr., son of the Rev. A. T. Scruggs, of the St. Louis Conference. Last fall he was admitted on probation in the North Mississippi Conference, and appointed to Iuka circuit; but in a short time his health, long feeble, failed altogether, and he was obliged to give up his charge. He died, in great peace, August 1, at the residence of his brother-in-law, Mr. George Halo, near Mount Pleasant, Mississippi. He was a lovely young man, of deep piety, and his death is greatly lamented by a wide circle of relations and friends. We hope some one will furnish an obituary notice for publication.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Aug. 10, 1872:

A—D Appleton & Co 3 lots, Adams, Blackmar & Lyon, American Sunday School Union N Y, Daniel F Ashford $30, C G Andrews, W F Alexander.

B—Hornce Bishop, Lovi Beeman $8, Wm N Bonner, Irn L Beebe & Co, Bigiow & Main, T S Bidgood, W P Barton $3.50, Barnes & Wilkinson $139.14, J Bancroft.

C—S C Collins, S H Cooper, C W Carter, John T Cameron, Miss Clarn F Church, Wm J Carlton 2 lots, Thomas Cameron, Robert F Clement, J W Cooley, J C Caldwell, J E Crans.

D—Dndd & Mead, C B DuBoso $28, W D Dennis $1.25, Rowland Dny $4, W B Dennis, Thos F Dickson $13, John V Doalphan, B D Dashiell $22.50.

E—3 C Ellis $3.25, W C Enochs.

F—Jas M Franklin $2, E A Flowers $2, J R Ferguson, T F Freeman, H Walter Featherstun $6.85.

G—J C Garrigus, T & R Gordon, H B Graham & Bro.

H—F A Hutchinson & Co, W W Harding, E L Hill, H H Hines, R H Harris.

J—H F Johnston 2 lots.

K—C Keener.

L—A Lagare, G L Liverman $7, B F Larrabee $20, A C Littlejohn 3 lots, Lee, Shepard & Dillinghnm, W R Lewis, J B Lippincott & Co, Henry P Lewis $25, B Lnulis Jr, A W Lake $37, Limfenmeyer & Bro, H W. Lay.

M—Wm H Mayo, J A Morris, M C Manly, H G McGhee 25 cts, D L Mitchell $12, A H Mitchell $1, Mrs E A Moore, William Meyer, John C Murphy $3.75, Mrs M J Montleth, T A McMullen, W A Montgomery.

N—No nnme $5, Geo F Nesbitt & Co, Pres G Nash Jr.

P—Mrs M Kate Powell, S F Pilley Pierce & Terry $35.99, R T Parish, Powers Paper Co, John E Potter & Co, A Purviance Jr. Pott, Young & Co.

R—A H Redford, E E F Ross, A D F Randolph, J K Randall, S R Robertson $5.50.

S—J W Schermerhorn, Scribner, Welford & Armstrong, H L Smith, Mrs A A Staples 50 cts, H A Spangenberg, C W Smith.

T—Benjamin T Tauer.

W—John Wilkinson $16, John F Winn, F White, T B White, R S Wilkins 50 cts, J C Welch, J W Weems $4.25, A W Williams, Jas G Worley, S White & Co, D J Wright, S G Williamson.

Z—George Zarrows.

ADVOCATE PRESS FOR SALE.—Our press is too small. Our present size, 24 by 42 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful Hoe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issue*, and call or send a competent judge on Mondays or Wednesdays to see it in motion, if you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

Mr. E. E. F. Ross, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Bingham House, corner of Eleventh and Market streets, Philadelphia.

WESLEYAN FEMALE COLLEGE, MACON, GEORGIA.—The above-named institution, we believe, is the oldest chartered female college in the world, and in the extent of the course embraced in its curriculum, and the thoroughness of scholarship to which its graduates have attained, it takes rank second to none of its junior sisters. Indeed the average of its alumni will compare favorably with the alumni of the first male colleges in the country. It has been our privilege to attend several of its examinations and commencements in past years, and we may safely say that we have never attended any which gave more complete satisfaction. See advertisement in another column.

NEW LIVERPOOL LINE OF STEAMERS.—The Liverpool and Mississippi Steamship Company deserve the thanks of the entire community interested in the commercial development of New Orleans, and the cities of the Mississippi valley, for their enterprise and indomitable energy in building up the trade which employs their line of splendid steamers, running direct to Liverpool.—Direct importation is an indispensable necessity to our commercial independence. See advertisement elsewhere.

WE INVITE ATTENTION to the advertisement of Messrs. William Gregg & Co., published in the ADVOCATE. The new Wilson sewing machine is represented as equal to any of the first-class machines. It is twenty dollars cheaper, and is warranted to purchasers for five years. Rev. J. D. Adams informs us that his wife has been using one for several months, and says that it possesses all the good qualities claimed for it.

WOMAN'S FRIEND.—Those of our readers who are desirous of procuring a really good washing machine are directed to the advertisement, in this issue, of the Woman's Friend Washing Machine—a machine of small cost, but of great capacity and merit.

Married.

July 16, 1872, at the residence of William C. Currie, by the Rev. W. F. Alexander, Mr. JAMES H. DILFOIL, of Madison parish, Louisiana, to Miss KATE L. CURRIE, of Carroll parish, Louisiana.

In Rondo, Lafayette county, Arkansas, July 29, 1872, by Rev. James A. Anderson, at the residence of Captain M. W. Edwards, the bride's brother, Rev. R. PARVIN, of the Louisiana Conference, and Mrs. M. J. WHEAT, of Rondo, Arkansas.

On the first of August, by the Rev. U. B. Phillips, Mr. DAVID M. YATES and Miss MARY L. HILL, of Moss Point, Jackson county, Mississippi.

On the ninth of August, at the parsonage, by Rev. U. B. Phillips, Mr. EMERY S. SANFORD and Mrs. ERSEY C. THOMAS, of Moss Point, Jackson county, Mississippi.

BUSINESS NOTICES.

A Stubborn Fact.—There is scarcely any disease in which purgative medicines are not more or less required, and much suffering might be prevented were they more generally used. No person can feel well while a costive habit of body prevails; besides, it soon generates serious diseases, which might have been avoided by a timely use of cathartic medicines. For this purpose DR. TUTT'S VEGETABLE LIVER PILLS are confidently recommended; they are mild, safe, prompt and uniform in their action. They contain no mercury. Persons may eat and drink as usual, and they may be taken at any time.

MILLEN, BURKE CO., GA., Oct. 28, 1869.

DR. WILLIAM H. TUTT—*Sir:* We have been engaged for some time in selling your preparations, and it affords us pleasure to say that in every instance they have given perfect satisfaction. We can more particularly speak of your Sarsaparilla, Liver Pills and Pain Alleviator, as being all they are represented to be, having used them in our own families with marked success; and would advise every family to keep a supply on hand, as they may be the means of saving many dollars in doctor's bills, and alleviating much pain and suffering. Very truly yours,

au15 1t GRAY & DANIEL.

Dr. Tutt's Hair Dye Imparts a Natural Color.

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

jy18 1y

The Equitable Life Assurance Society, New York,

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

MRS. M. G. BROWN'S

CELEBRATED

POOR RICHARD'S

EYE-WATER

derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "An ounce of *prevention* is better than a pound of *cure*."

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the reviving power is impeded. This is what causes the bloodstreaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head,
Prevents ugliness and pains in the head,
Opens and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks,
Removes all inflammation,
Cures all kinds of headache,
It penetrates through the eyes into the gums
And preserves the teeth,
Gives the sweetest breath,
Opens the gates for rivers
To pass from the head into the system.

POOR RICHARD'S EYE-WATER
Cures tan, freckles and grubs,
Is clear and beautiful,
Same taste as the tear.

POOR RICHARD'S EYE-WATER
Restores the memory, brightens the intellect.

Price, Twenty-five cents per bottle. Sold by druggists. E. J. HART & Co., Wholesale Agents,
73 75, 77 and 79 Tchoupitoulas street, New Orleans.

☞ Inclose ten cents to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, for Mrs. M. G. Brown's pamphlet of sixty-eight pages, giving a synopsis of the *Cause, Cure and Prevention of Disease*: worth mines of gold to both sick and well. au15 1y

Wesleyan Female College,
MACON, GEORGIA.

THE THIRTY-FIFTH ANNUAL SESSION will begin OCTORER 7, 1872.

For catalogues, containing full information, address

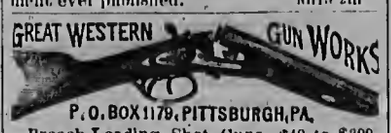
REV. E. H. MYERS, D. D., President, or
C. W. SMITH, Secretary of Faculty.
au15 2m

WANTED.—A NO. 1 PROFESSOR OF Ancient and Modern Languages, graduate of the University of Heidelberg, who can come well recommended, desires a SITUATION in a College or other institution of learning. Address, for further particulars, ADVOCATE OFFICE,
au15 3t 112 Camp st., New Orleans.

NEW ADVERTISEMENTS.

SMITH, ENGLISH & CO.,
BOOKSELLERS AND IMPORTERS,
(ESPECIALLY OF THEOLOGICAL BOOKS,)
No. 710 Arch street, Philadelphia.

S., E. & Co. have on hand the best and most complete assortment of THEOLOGICAL BOOKS for sale in the country. Send for Complete Classified Catalogue, 25 cents, or with Alphabetical Index 50 cents—the best guide to purchasers in this department ever published. au15 2m



P. O. BOX 1179, PITTSBURGH, PA.

Breech-Loading Shot Guns, $40 to $300. Double Shot Guns, $8 to $150. Single Guns, $3 to $20. Rifles, $8 to $75. Revolvers, $6 to $25. Send stamp for Price List. Army Guns, Revolvers, etc., etc., bought or traded for. au15 1yeow

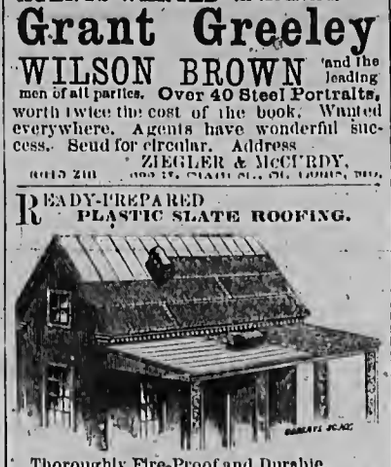
AGENTS WANTED—for the Lives of

Grant Greeley

WILSON BROWN and the leading men of all parties. **Over 40 Steel Portraits,** worth twice the cost of the book. Wanted everywhere. Agents have wonderful success. Send for circular. Address

ZIEGLER & McCURDY,
au15 2m 602 Chestnut St., St. Louis, Mo.

READY-PREPARED
PLASTIC SLATE ROOFING.



Thoroughly Fire-Proof and Durable.

Adapted to any style of roof steep or flat. Can be applied by any one. Its cost on the roof is less than shingles in nearly every section of the country, and the water from it is of the best quality. Sample sent on application to

EDWARD THOMPSON, Manufacturer,
je27 6m 184 Peters street, New Orleans.

THE GREAT
HOUSEHOLD REMEDY.

As an *Invigorator, Liver Corrector and Blood Renovator* is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels langnor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excessor overtaxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is *permanent and lasting.*

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The Child's Corner.

CROSS AND CROWN.

BY O. N. ALLEN.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

The consecrated cross I'll bear
Till death shall set me free,
And then go home my crown to wear,
For there's a crown for me.

Upon the crystal pavement, down
At Jesus' pierced feet,
Joyful, I'll cast my golden crown,
And his dear name repeat.

And palms shall wave, and harps shall ring,
Beneath heaven's arches high;
The Lord that lives, the ransomed sing,
That lives no more to die.

O precious cross! O glorious crown!
O resurrection day!
Ye angels, from the stars come down,
And hear my soul away.

Coals of Fire.

"O, *please* don't ge that way, mamma, not that way!"

"Well, don't tug so at my hand, dear. Why den't yon wish to go down this street?"

"Why, Caspar lives in that brown house, you know."

"Yes, I know it; but what of that, Bessie?"

"O, he makes faces at me, and jumps out from behind things, and says 'Boo!' very loud."

"But he never hurt you, did he?"

"No; but it makes me jump and scream sometimes."

"Well, don't scream, then. If you stop jumping and screaming, I am pretty sure Caspar will stop teasing; and really, Bessie, it is too foolish for a little girl as old as you are to be so afraid of nothing at all."

"O dear!" cried Bessie, almost in tears. "If you could only be a little girl again for about five minutes, mamma, and have a big, horrid boy spring out at you"—

"I think if I were that little girl," interrupted her mother, "I should walk straight along, and try not to mind him. Caspar isn't a bad boy at all, only mischievous, like many other boys. He doesn't wish to make you really unhappy, dear, I am sure; and if any one should tell him that it was unkind, I think he would stop."

"No, he is very cruel," said Bessie decidedly. "His eyes are so big and black, and he snaps them hard at me, and—and—sometimes I almost hate him."

The last words were said in a very low tone, for Bessie knew they were naughty. Her mother answered gravely:

"I am sorry to hear you speak so. It is a dreadful thing to hate anybody. Perhaps you won't dislike Caspar so much when I tell you something about him."

Bessie hung her head and was silent, and her mother continued:

"Caspar's mother died when he was quite a little child, and I don't think he can remember her at all. She was a good woman, and would have taught Caspar to be gentle and kind. His father is hardly ever at home, you know, and so he sees very little of him; and I am afraid that Mrs. Brown, who keeps house for them, does not take the care of them she might, and is anything but kind to them. Since he was quite small he has run wild about the streets, with hardly any one to teach him any good. Strong boys do not know how easily little girls are frightened, or how very much they suffer from fear. If they did, I am sure most of them would stop teasing, for it really is very cruel sport."

"I *am* sorry for Caspar now, mamma; but really it doesn't make me like him very much."

"Do you wish to know what will make you like him, Bessie?"

"Why, will anything, mamma?" asked the little girl, her eyes opened wide with surprise.

"Perhaps so. You can try and see, at any rate. It is a way I have seen tried a good many times, and it generally turned out very well."

"O, do tell me, please, mamma; I want to like him, very much."

Bessie's mother took no notice of the last part of her speech, but went on:

"When you dislike persons for being unkind to you, or, indeed, for any other reason, the best plan is to be kind to them—to go out of your way to do them some kindness. It will probably make you feel more gently toward them, and may very likely make them kinder to you."

"Yes, that would be grateful; I can understand that," said Bessie, "but not how it can make me like them any better."

"Well, dear, the best way to understand it is to *do* it, and then see what happens afterward. Will you try, darling?"

"I don't think I shall have a chance," said Bessie doubtfully. "I don't like to go very near him."

"There, we got by his house some time ago," said her mother, "and didn't even have a sight of him. How foolish it would have been to go round by the other street. We should not have gained anything by being cowards."

The next morning Bessie had nearly reached school in safety, when she heard from the other side of the hedge an unearthly screech, which nearly made her hair stand on end. Though she really could not help starting a little, she remembered her mother's good advice, and only walked a little faster toward the school house. Caspar could not come near to trouble her in school-time, for the two children were in different classes; and, besides, the teacher was too good and strict to let the scholars play teasing tricks upon each other.

When recess came the little boys and girls took down their luncheon-baskets before going out to play; but Caspar wandered about the room, with his hands in his pockets, whistling.

"Eat your lunch quick, Caspar," said another boy, "or we shan't have time for that game of ball."

"I shan't keep you waiting long," replied Caspar. "I haven't a scrap of lunch to-day; so I'm ready whenever you are."

"Why, what did you do with it?"

"O," said Caspar carelessly, "Mrs. Brown got angry with my dog this morning, and said he stole some meat off the table, so I couldn't have any lunch. I didn't see why, exactly, but it's no matter; I shall only have a better appetite for dinner, I suppose."

Just as he said this he caught sight of Bessie, who was leaning over her desk, holding out to him a sandwich in one hand and a pear in the other. As he looked toward her, the timid little girl grew frightened at her own boldness, and drew back quickly. Caspar did not understand her motion, and thought she meant to tease him by holding something out and then taking it back. So, running up to her desk, he roguishly snatched away the pear, and ran around the room, at last coming back and holding it just out of her reach, pretending to take bites out of it, and saying:

"Don't you wish you could get it?"

"I meant it for you in the first place, and the sandwich too," said Bessie, quite offended; "but I did think you'd take 'em politely, and not snatch like a—a—*animal*."

Caspar dropped the fruit as if it had been hot.

"I don't want your poor little pear," said he, looking thoroughly ashamed. "I'm sorry, but I thought you were only trying to bother a fellow."

"O, but you must take it," Bessie said eagerly. "I have had all I want, really and truly."

Caspar looked for a moment, with longing eyes, on the sandwich, which seemed very much nicer than the stale scraps with which Mrs. Brown usually favored him. Then he shook his head, and turned to go away; but Bessie was too quick for him. She suddenly raised the sandwich to his lips, and he had to put up one hand to keep it from falling. Then she put the pear into his other hand, and ran away as fast as she could, rather frightened at what she had done, to tell the truth, but rather glad too.

Part of the way to and from school lay through a field, and through this field ran a brook. This brook was just too wide to step or jump over, but a plank was laid across it, which the children used as a bridge. On this particular afternoon Bessie was a little behind the rest of the children, and when she came to the edge of the brook all the others had crossed over. But, just as she was going to follow them, a naughty, rude boy, on the other side, pulled away the plank, and left her with no way of getting across. Fortunately, at this very minute, Caspar happened to turn round, saw poor Bessie's plight, and came running toward her. It did not take long to put back the little bridge, though he got pretty well splashed in doing so; and then he helped Bessie across as carefully as if they had always been the best of friends. All the other children had gone, so they walked along together, neither speaking for a minute or two; but at last Caspar said:

"You were good to give me your lunch to-day, Bessie. What made you do it? I know I'm rather ugly to you sometimes. What did make you, any way?"

Bessie was rather confused at this question, and twisted and untwisted the handle of her bag before she could say: "I thought, may be—my mother said—you see"—and then she got very red in the face, for she was too kind-hearted to tell him about her talk with her mother, and did not know what else to answer. But Caspar spoke instead:

"Well, I know why, if you don't. It's because you're a jolly, good-natured little thing, and I think you'd keep house for us a lot better than Ma'am Brown—give me plenty of doughnuts and all that sort of thing. Well, I won't howl at you over the fence any more. I s'pose you don't like it much, do you?"

"O, thank you," said Bessie gratefully; "and if you'd please not make that dreadfulest kind of a face you did yesterday!"

"Well, you must tell me which one, so I can be sure to remember," said Caspar, in whom the torturing spirit was not entirely conquered. "Was it this one?"

But Bessie turned away with such evident horror that he was quite penitent, and readily promised never to do it again; and by the time she reached home she could tell her mother that she did almost like Caspar.

As the plan had turned out so well on this occasion, Bessie was ready to try it on many others, and it succeeded well with everybody, the more so as she never made a parade of her good nature, but was always a modest, humble girl.—*Children's Magazine.*

HOUSEKEEPERS' DEPARTMENT.

TO BAKE A TURKEY.—Follow the directions for baking fowls, and allow from two to two and a half hours steady baking for a common sized young turkey; serve with a brown gravy. All roast fowls should be served with dressed vegetables, currant, grape or cranberry jelly, and a baked pudding or pie.

TO BONE FOWLS FOR FRICASSEES, CURRIES AND PIES.—First carve them entirely into joints, then remove the bones, beginning with the legs and wings, at the head of the largest bone; hold this with the fingers, and work the knife carefully around it. The remainder of the birds is too easily done to require any instructions.

TO BOIL A GOOSE.—After it is well dressed, singe it thoroughly. Have ready a dressing prepared of bread crumbs, seasoned with pepper, salt and butter, with the addition of two finely-chopped onions, a little sage, and more pepper than would be used for turkey. Fill the body and close it firmly; put it in cold water, and boil it gently an hour, if tender; if not tender, longer; serve with giblet sauce. The onion can be omitted if not relished.

ANTIDOTES.—A standing antidote for poison by dew, poison oak, ivy, etc., is to take a handful of quick-lime, dissolve in water, let it stand half an hour, then paint the poisoned parts with it. Three or four applications will never fail to cure the most aggravated cases. Poison from bees, hornets, spider bites, etc., is instantly arrested by the application of equal parts of common salt and bicarbonate of soda, well rubbed in on the place bitten or stung.

The Farm and Garden.

Preparation of Manures.

The best gardeners pursue a system something like this: A trench is prepared, two or three feet deep, and large enough to hold what manures may be wanted. In the bottom of this trench a layer of muck, grassy turf, ashes, anything and everything capable of being decomposed, is laid down say a foot deep. On the top of this a thick layer of stable manure, two or three feet deep, then another layer of muck, gypsum, etc. In this way it remains until more manure accumulates around the stables; it is then carried and deposited in another layer, with a layer of the other materials on the top. The manure should always be saturated with moisture, and trodden down firmly to hasten its decay; and if an occasional load of night soil could be mixed with it, all the better. The layer of muck and other substances being always placed on the top, the last layer of manure absorbs the evaporations of the heap, and hastens the decay of all. When stable manure is thrown down and left uncovered, a dense steam will be seen to rise from it; and this is the very evidence of it escaping to be lost; and if it be thrown down in a heap *dry*, it will immediately burn—that is dry rot. Its enriching ingredients all pass off by evaporation, and nothing is left but its ashes, so to speak.

When the heap has accumulated for four or five months as described, the whole should be turned over, completely mixed, and filled up in a compact, firmly-trodden mass, where it will undergo further decomposition, and in a short time become like *paste*. Adjoining every manure heap there should be an excavation, to receive its liquid drainage, in order that it may be saved, and either applied in the growing season, in a liquid state, diluted with water, or thrown over the heap.—*Barry's Fruit Garden.*

A New Use for Cats.

A correspondent of *Land and Water* writes: "It often appears to me that people, for the most part, are not aware of the great use cats are to us. Of course we know of their use with respect to mice and rats; but do we generally know of the invaluable help they can give us in protecting from birds our garden fruit and flowers? The late heavy rains, this spring, have given us the promise of abundance of strawberries, and in the South, at least, the bloom is magnificent. To keep off the birds, how simple, how certain, how small is the cost of a cat on a small chain sliding on a wire, and giving the animal the walk up and down the whole length of the strawberry beds. A knot at each end of the wire readily prevents the cat from twisting round the post which supports the wire, and a small kennel placed in the middle of the walk affords her shelter and a home for her kittens. In large gardens a second cat is required; and the young ones, in their frequent visits to each other, greatly assist in scaring away the birds. I have for more than thirty years used, and seen used, with perfect success, this easy method of protecting fruit; and the very same plan is equally good in keeping hares and rabbits off flower beds. After the first few days cats in no way dislike this partial restraint, and when set quite free, after a few weeks' watching, they will of their own accord continue on guard. The kittens, more especially, attach themselves to this garden occupation, and of their own accord become the gardener's best allies."

Mowing Strawberry Leaves.

It is not uncommon for our strawberry plants to wither and die out in the latter part of summer; and one remedy for this is thus set forth in a late report of the Massachusetts Horticultural Society: "The principal practical point developed was the advantage of mowing down the leaves after the crop is gathered. This operation appears to be analogous in principle to heading down a tree. The plant having finished the work of the season, and being about to commence a new one, a salutary stimulus is given to it by removing the old and useless, and perhaps fungus-eaten foliage. We may add that one of the most successful growers of strawberries in this State says that, in his opinion, the practice of mowing off the vines, after taking off a crop of fruit, is the most important advance in strawberry culture that has been made for twenty-five years. He further says that no one can afford to raise strawberries on the annual system when the new method becomes established."

If, in addition to mowing off the tops (without cutting the crowns,) the whole ground is covered thickly with chopped straw or forest leaves, the plants will be still more effectually protected from our scorching suns, and will come out fresh and strong immediately after the fall rains.—*Our Home Journal.*

The Goober and the Peanut.

A correspondent of the *Rural Carolinian*, writing from Waldo, Florida, says:

An article in your December number confounds the *pindar* (peanut) with the *goober*. The former has two kernels; the latter only one; and they differ widely in foliage and habit of growth. I inclose three specimens of the *goober*. Some of our planters cultivate patches of it for their hogs. These eat it readily, but prefer the peanut. The goober can be cultivated much closer together than the peanut, and the yield per acre is larger. Last year I planted twenty hills, one goober to a hill. The yield varied from forty-three to one hundred and twenty-eight in a hill. Goobers may be drilled, or they may be planted in hills sixteen inches apart.

IT IS probably safe to say that after the crops are housed or stacked, at least ten per cent. of them become the prey of rats and mice.

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NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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Scientific.

SAWING WOOD WITHOUT A SAW.—Dr. George Robinson, of this city, has invented a process of cutting wood by passing a galvanio current over a platinum wire in sufficient quantity to raise its temperature to a red heat. He has found that gently pressing a piece of wood against a red-hot platinum wiro, especially when aided by a slight sawing movement, the wood was divided in any required direction as by a handsaw, and, of course, without any effort of skill or appreciable expenditure of musoular power. The *Scientific American* says: "By arranging the wire with handles or other means, so as to guide it readily, the lumber, whether in trees, logs or planks, may be cut easily as desired. There is here, therefore, a simple and easily applied force, which, in a child's hands, may be employed to fell trees, divide them into logs, and, in short, perform all the operations of the saw and the ax. The surface of the wood where thus divided is, of course, slightly charred, but the black layer is very thin, and for many purposes not disadvantageous, as it is known to preserve timber. The battery employed need only be of the simplest character, as quantity, and not intensity, of current is required." *Rural New Yorker.*

ANCIENT DENTISTRY.—Dr. Reid, of Terre Haute, in a paper upon ancient dentistry, says: "Among the ancients great success was obtained in this art. Casselius was a dentist in the reign of the Roman triumvirs, and gold was used for the filling. But nearly 500 B C. gold was thus used, and gold wire was employed to hold artificial teeth in position, and it does not seem then to have been a new art. A fragment of the tenth of the Roman tables, 450 B. C., has reference to preventing the burial of any gold with the dead except that bound around the teeth. Herodotus declares that the Egyptians had a knowledge of the diseases of the teeth and their treatment 2000 B. C. In Martial, Casselius is mentioned as either filling or extracting teeth; but he specified that he would not polish false teeth with tooth powder. Lucian mentions an old maid that had but four teeth, and they were fastened with gold. These facts cover a period of six hundred years."

THE ENGLISH GOVERNMENT have been making some interesting experiments with gun-cotton of late, and on April 25 two martello towers on the Sussex coast were blown down, one with two hundred pounds of gun-cotton, the other with four times the quantity of gunpowder. The first explosion, effected by the agency of gunpowder, emitted a slow, sullen and upward-darting roar. The second, effected by a far smaller amount of gun-cotton, was quick, sharp and instantaneous as a flash of lightning. The beams and stones of the first were thrown vertically upward; the shattered fragments of the second were dispersed laterally over the sand. The extreme rapidity and tremendous force of the gun-cotton seemed to forbid the slow projection into the air of the disintegrated tower. In the first case it seemed as though the work of devastation was tardily accomplished; in the second, as though destruction had descended upon the lightning's wing.

BUMBLE BEES.—The ordinary honey bee performs its work well in the fertilization of white clover, but its proboscis is not long enough to enable it to reach the nectaries of red clover. For the fertilization of red clover we must rely to a great extent upon the bumble bee.

Darwin has called attention to the intimate connection between the number of cats in a given district and the yield of red clover seed. The mice destroy bumble bees, and the cats destroy the mice; therefore the more cats the more bumble bees, and the more bumble bees the greater is the red clover yield. In order to make red clover grow more abundantly in New Zealand than it does, some enterprising gentlemen are talking of importing colonies of bumble bees from England. Then we should protect what we have, even if it does interfere with the wild pleasures of careless boyhood.

MARVELS OF THE MICROSCOPE.—A beautiful and easily produced exhibition of crystal formation may be seen under the microscope, as follows: Upon a slip of glass place a drop of liquid chloride of gold or nitrate of silver, with a particle of zinc and copper in the silver. A growth of exquisite gold or silver ferns will vegetate under the observer's delighted eye.

A FIRM in Sheffield, England, has just succeeded in rolling the largest armor plates ever made. The plates are intended to protect the turrets of the great war ship Devastation, which is being built at Portsmouth. Each plate weighs twenty-four tons, and measures twenty feet in length, nine feet in breadth, and eight inches in thickness.

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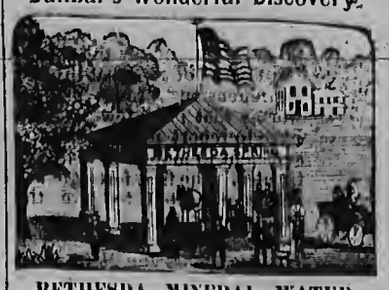
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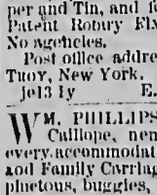
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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and warm. Our accounts from the country indicate a still greater prevalence of the worms. With the exception of ravages already noticed up the Red river and in Alabama, and some few other localities, we have heard of no great injury; but the apprehensions are as general as the worms that in a few weeks we shall have to report more serious damages, sufficient to materially reduce crop estimates. The first fortnight in September is expected to give the result, whether favorable or unfavorable. The receipts of new crop to date amount to 51 bales, embracing 21 from the Mississippi valley and 30 from Texas, against 6 last year, of which 1 from Louisiana and 5 from Texas.

The river is 10 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the ninth instant:

Louisiana and Mississippi.....bales..	66
Mobile	4
Texas	30
Total	100

On Saturday the sales embraced 81 bales, mostly picking lots, but including 21 bales low middling at 21¼c. On Monday 105 bales changed hands at 18c. for good stylo good ordinary, 19¼c. for good style low middling, the same for strict, and 19½c. for strict low middling to middling, which was also accepted for 11 bales new crop, same grade. On Tuesday one buyer took 9 bales, and another 81, of which 26 were new crop. The prices paid were about the same for old and new crop, and showed no quotable change. Strict ordinary to good ordinary sold at 17½c., strict low at 19⅝ and 19½c., the latter for new crop, and middling to strict middling, new, at 19½c.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 953,824 bales, against 1,439,666 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,270,905 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 48,697 to France, and a decrease of 906,532 to Great Britain, and of 334,875 to other foreign ports.

We quote:

Good ordinary	18 @ 18¼
Low middling	19¼ @ 19½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	100	
Arrived previously	1,051,289	
Waste and damaged cotton, samples, etc	14,939	1,066,328
		1,091,651
Exported past three days.	15	
Exported previously	1,084,903	1,084,918
Stock on hand and on shipboard..		6,733

SUGAR.—On Tuesday there were no receipts from plantation, but there were dealers' sales, in job lots to grocers, of about 100 hhds., in the sheds, at 9⅞@10c. for fair, and 10⅛@10¾c. for fully fair not refilled. The stock in the sheds is diminishing considerably. Of city refinery, yellow clarified is selling on orders at 11¼@11¾c., white 12¼@12¾c., crushed and powdered 13⅛@13¼c., cut loaf 14@14¼c. ℔ lb.

MOLASSES.—There is little or none coming in from plantation. The previous receipts were poor and thin, and sold at 25c. per gallon. A cargo of 742 hhds. Cienfuegos, in warehouse, sold to a refiner on private terms. City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ℔ gallon for golden sirup.

CORN.—The market has been in good supply and dull, with previous prices barely sustained. The sales on Saturday and Monday were confined to 4,000 sacks at 57c. for mixed and yellow, 60c. for white mixed and 63c. for white, one or two small lots of very choice white commanding 64@65c. ℔ bushel on Monday.

OATS.—On Tuesday 1,600 sacks sold at 40@41c. for St. Louis, 42c. for choice do., and 44c. for choice Galena.

BRAN—Has been in good supply. The demand has been fair, but at much easier prices for buyers. On Saturday 1,200 sacks sold, in lots, at 92½@97½c., one or two lots commanding $1 ℔ 100 lbs. On Monday 500 bags sold at 92½@$1 ℔ 100 lbs. On Tuesday there was a fair demand, and 1,300 bags sold at 97½@98c. ℔ 100 lbs.

PORK.—There were sales of several hundred bbls. on Saturday and Monday, not reported, said to be at $13.25@$13.37½ ℔ bbl. On Monday a lot of 50 bbls. mess was reported at $13.25, and one of 25 bbls. at $13.62½ ℔ bbl. Round lots of mess are quoted at $13.25 ℔ bbl. It is retailing at $13.75@$14 ℔ bbl.

BACON.—On Tuesday the market was excited. The demand was active at advanced prices, especially for shoulders. Holders did not care to sell even at the advance, and prices were looking still higher. An offer of 7¾c. ℔ lb. was refused for a considerable lot of shoulders. The sales embraced 300 casks at 7½@7¾c. for shoulders, 10@10½c. for clear rib sides, and 10½@10⅝c. for clear sides. The market closed at 7¾@7⅞c. for shoulders, 10½c. for clear rib sides, and 10⅝@10¾c. ℔ lb. for clear sides.

CORN MEAL.—On Tuesday the market was very dull, with holders asking $3.10@$3.15 and buyers offering $3 ℔ bbl. There were sales of 800 bbls. in lots, some on private terms and the balance at $3@$3.05 ℔ bbl.

BEEF.—We quote Texas mess $11@$12, extra mess $12.50 ℔ bbl., and $7@$7.50 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western $14@$15 in bbls., and Northern $15.50@$16 for bbls., and $9 for half bbls.

MONETARY.

Gold opened on Tuesday at 114¾@115 (against 115½ at New York,) and closed at the opening rates in both markets.

The sales of silver embrace $400 in American half-dollars on Monday at 108, and $2,500 at 108¾; and $2,000 on Tuesday at 108¾.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 00
Cream crackers	11 00	12 00
Bricks, ℔ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ℔ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ℔ bbl:		
Western	— —	— —
Coal, ℔ ton:		
Anthracite	12 00	13 00
Western, ℔ bbl	— —	60
Corks, ℔ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ℔ lb:		
Havana (currency)	— —	— —
Java	25	27
Cordova	— —	— —
Copper, ℔ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ℔ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ℔ ton	— —	13 00
In sacks	17 00	17 50
Dyes, ℔ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ℔ lb	1 40	1 60
Madder	15	18
Eggs, ℔ dozen:		
Western	12	16
Feathers, ℔ lb	70	— —
Fish, ℔ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ℔ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ℔ lb	4½	5½
Flour, ℔ bbl:		
Double extra	5 75	6 00
Superfine	4 50	— —
Fine	4 00	4 25
Fruit, ℔ lb:		
Prunes	10½	13
Currants, new	9	10
Almonds, soft shell	17	18½
Almonds, shelled	30	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ℔ bag	18	— —
Hay, ℔ ton:		
Prime	27 00	— —
Choice	28 00	30 00
Iron, ℔ ton:		
Pig	54 00	55 00
Country bar, ℔ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	6½	8
Sheet	7½	8½
Boiler	8	9½
Nail rods	— —	9
Castings, American	5½	6
Lead, ℔ 100 lbs:		
Pig	— —	9 50
Bar, ℔ lb	8½	— —
Sheet	12	— —
Pipe	12	— —
Leather, ℔ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	38	45
Calf skins, ℔ dozen	42 00	70 00
Texas, rough, ℔ lb	24	26
Lime, ℔ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	4 50	— —
Lumber, ℔ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ℔ M	3 50	4 25
Laths	2 50	3 00
Moss, ℔ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ℔ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ℔ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ℔ gallon	68	73
Coal oil, in barrels	26	28
Coal oil, in cases	32	35
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 00	7 25
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	23½	24
Spices, ℔ lb:		
Cassia	40	45
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ℔ lb:		
Havana, white	13	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13¾
Pulverized	13½	13½
Teas, ℔ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ℔ box:		
Block	— —	— —
In plates, I. X	18 25	— —
In plates, I. C	16 00	— —
Leaded plates, I. X	17 25	— —
Leaded plates, I. C	15 00	— —

CATTLE MARKET.

NEW ORLEANS, August 13, 1872.

Texas beeves, choice, ℔ head	$50 00	@	55 00
Texas beeves, 1st qual, ℔ head	35 00	@	45 00
Texas cattle, 2d qual, ℔ head	20 00	@	28 00
Texas cattle, 3d qual, ℔ head	14 00	@	18 00
Western beeves, ℔ lb. net	10	@	13
Hogs, ℔ lb. gross	4½	@	6
Sheep, first quality, ℔ head	5 00	@	6 00
Sheep, second qual., ℔ head	3 00	@	4 00
Sheep, third quality, ℔ head	2 00	@	2 50
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ℔ head	7 00	@	10 00
Yearlings, ℔ head	8 00	@	12 00

Special Notices.

Debate.

Rev. D. M. Hudson, of the Alabama Conference of the Methodist Episcopal Church South, and Elder J. M. Pickens, of the Christian Church, will discuss the Subjects, Design and Mode of Christian Baptism, and probably also the question of Denominational Names and Written Creeds, in the Baptist church at Pineapple, Wilcox county, Alabama, at the southern terminus of the Selma and Gulf railroad. The debate will commence on Tuesday, September 24, 1872, at ten o'clock A. M., and continue some eight or ten days.

Camp Meeting.

A camp meeting will be held on Clear creek, Rapides parish, twelve miles north of Alexandria, on the old telegraph road to Harrisonburg, beginning on Thursday, September 19, 1872. The Alexandria District Conference will be held at the same time. All ministers, all members of the Quarterly Conferences and all friends are earnestly requested to attend and assist in the meeting.

JOHN F. WINN, P. C.
FRED. WHITE, P. E.

Camp Meeting.

A camp meeting will be held on Spring creek, thirty miles southwest of Alexandria, near Burr's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE.
S. H. COOPER.
C. KEENER.

Camp Meeting.

There will be a camp meeting on the Gaston circuit, Demopolis district, Alabama Conference, three miles west of DeSotoville, in the northern portion of Choctaw county, Alabama, commencing on Friday before the first Sabbath in October. Provision will be made for all visitors. Ministers of the gospel are cordially invited.

C. B. DUBOSE, P. C.

Camp Meeting.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, commencing on Thursday before and embracing the fifth Sabbath in September. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning.

J. H. HOLLAND, P. C.

Shreveport District Conference.

The several brethren are requested to preach on the following subjects at our District Conference, to be held at Keachie, Louisiana, commencing on Thursday, September 26, viz.:

1. On the Obligation to Support the Ministry—Rev. C. B. Smart.
2. On the Obligation and Manner of Keeping Holy the Sabbath Day—Rev. John Wilkinson.
3. On the Importance and Design of Infant Baptism—Rev. C. W. Carter.
4. On Missions—Rev. A. W. Williams.
5. On the Utility of Camp Meetings—Rev. R. Parvin.
6. On Faith or Trust in God—Rev. H. L. Smith.
7. On Experimental Religion—Rev. J. M. Franklin.
8. On Christ a Present Savior—Rev. W. D. Stayton.

JOHN PIPES, P. E.

Camp Meeting.

There will be a camp meeting at Providence church, five miles east of Sparta, Louisiana, commencing on Friday evening, September 13, 1872. The people are requested and invited to come in their wagons, provided to take care of themselves. The brethren and friends will please meet me at the place appointed, to select the place for their tents and prepare the ground, on the third day of September. Ministerial brethren are especially invited.

PHILIP ALLEN, P. C.

Camp Meeting.

There will be a camp meeting on China Grove, Dale county, Alabama, commencing on Friday before the second Sunday in September. The itinerant and local ministers of the Methodist Episcopal Church South are respectfully invited.

A. S. DICKINSON, Pastor.

To the Preachers of the Camden District, Alabama Conference.

DEAR BRETHREN: Please inform me, at your earliest convenience, of the number and names of the delegates and local preachers for whom we may look at our ensuing District Conference, that we, having due notice thereof, may govern ourselves accordingly.

J. L. SKIPPER.

GEORGIANA, ALA., July 29, 1872.

Camp Meeting.

There will be a camp meeting held at Mount Zion, on the Haynesville circuit, seven miles north of Homer, Louisiana, commencing on Thursday, August 22, and embracing the fourth Sabbath in August. It will be a joint meeting between Homer and Haynesville circuits. People and preachers are earnestly requested to attend. The preachers will be provided for in every way with accommodations. There will be a boarding tent on the ground for transient visitors; board at reasonable rates.

N. A. CRAVENS, P. C., Homer circuit.
JOHN A. MILLER, P. C., Haynesville circuit.

[The above notice would have been published before this, but for the neglect of the writer to state the time of holding the camp meeting.]

Camden District Conference.

The Camden District Conference will be held at Georgiana, on the Mobile and Montgomery railroad, fifteen miles below Greenville, Alabama, August 21-25. Rev. M. E. Butt will preach the opening sermon on Wednesday night, August 21. The chairmen of committees are as follows: Denominational Education, S. A. Pilley and William Stott; Sunday Schools, M. E. Butt and P. B. Saffold; Books and Periodicals, Nell Gillis and W. W. Drane; Missions, S. F. Pilley and W. G. Perry; Finance, T. M. Williams and F. C. Johnson; Parsonages, J. L. Skipper and Jere. S. Dudley; State of the Church, J. M. Scott and A. R. A. Purifoy; Temperance, D. J. Wright and J. M. Johnston. Let each of the above-named prepare a report for his committee. By resolution of the last District Conference, all preachers in charge are to have written reports, on separate slips of paper, for all the committees, on the first day of the session.

D. M. HUDSON, P. E.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves. It is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill ct., at Linwood (camp meeting)	Sept. 21, 22
Shubuta, at Shubuta	28, 29
DeKalb ct., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

The preachers' meeting will be held at Meridian, Mississippi, on Wednesday after the first Sunday in September. Question for discussion continued from last meeting, viz.: Will the future happiness of those who are saved be greater than if man had not fallen?

WM. B. HINES, P. E.

SEASHORE DISTRICT.—FOURTH ROUND.

Mount Carmel, at Mount Moriah	Aug. 17, 18
Williamsburg miss., at Dry creek	24, 25
Columbia, at Byrd's chapel	31, Sept. 1
Pearlington, at Jordan river	Sept. 7, 8
Ocean Springs, at Biloxi	14, 15
White Plains, at Poplar Head	21, 22
W. Pascagoula, at Mulberry Grove	28, 29
Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

VICKSBURG DISTRICT.—THIRD ROUND.

Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Mildale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Mount Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Springs mission	Sept. 14, 15

The District Meeting will be held September 14-15, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E. Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Meadville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Fistwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Caddo circuit, at Friendship	Aug. 17, 18
Mansfield circuit, at Forest Grove	24, 25
Keachie circuit, at Bell Tower	31, Sept. 1
Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Coushatta Academy	21, 22
Manny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Kasatchie	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Beulah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Waterproof, at Tensas chapel	Aug. 3, 4
Wesley and Jordan, at Jordan	10, 11
Lake Providence, at Illawarra	17, 18
Bastrop, at Island DeSaird	24, 25
Floyd and Delhi, at Midway	31, Sept. 1
Oak Grove, at Oak Grove	7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Bœuff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—THIRD ROUND.

New Iberia	Aug. 3, 4
Bayou Bœuff	10, 11
Plaquemine Brulee	24, 25
Coulee Croche	31, Sept. 1
Abbeville	Sept. 7, 8

I hope to spend at least five days at each quarterly meeting.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	16
Plaquemine	Sept. 1
Moreau street	15
Baton Rouge	28, 29

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Athens	17, 18
Homeneau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

N. M. SKIPWORTH, P. E.

DRY GOODS—CLOTHING.

D. H. HOLMES,

135.....CANAL STREET.....135

—AND—

15.....BOURBON STREET.....15

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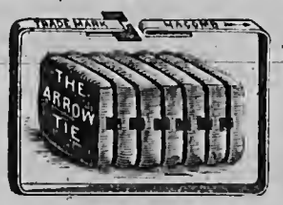

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PIANO, care ADVOCATE Office, Jy18 1m 112 Camp street.

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Built expressly for the New Orleans trade, to cross the Bar at all times without detention.

Liverpool and Mississippi Steamship Company.

First-class Powerful Screw Steamers.

ST. LOUIS, Capt. Roberts	1,823 tons.
MEMPHIS, Capt. Weeks	2,500 "
MISSISSIPPI, Capt. Lebouche	2,500 "
VICKSBURG, Capt. Pierson	2,500 "
BELGIAN, —— ——	2,150 "
TEXAS, —— ——	2,500 "
MISSOURI, (building)	2,500 "

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Steamship ST. LOUIS, August 10, 1872.
Steamship BELGIAN, August 31, 1872.

FOR LIVERPOOL DIRECT—The steamship

ST. LOUIS,

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Parties desirous of sending for their friends can purchase prepaid emigration tickets here. A reduction allowed when applied for in groups.

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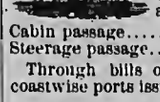
The Cromwell New York and New Orleans Steamship Line.



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Cabin passage	$50 00
Steerage passage	25 00

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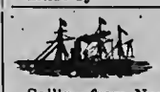

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin passage	$50 00
Steerage passage	25 00

Through tickets to Liverpool and the Continent.

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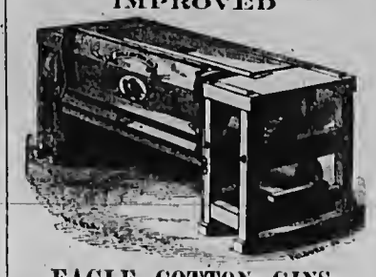
MISCELLANEOUS.

IMPROVED



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**HOMEO

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, AUGUST 22, 1872. NO. 34.

NEWS OF THE WEEK.

DOMESTIC.

New York, Ang. 14.—Thermometer 100 to 102 in the shade, the highest point this season.

San Francisco, Ang. 14.—The steamship Japan, from China and Japan, arrived to-day. She brings the following news:

Yokohama, July 22, noon.—The Mikado continnes his visits to sevsral shrines at Kioto, his former rssidsnce, Osaka and Hiago, and is now on his way to Nagasaki. He dressss in foreign style, with an ample snpply of gold hraid, and has several attendants who are similarly attired.

The natives look on in amazement at the changes inangurated through the late civil war. The country is quiet, and all sesm to acquiesce in the present state of affairs.

New York, Aug. 18.—The bark Pelayo, from Havana, and brig Baleara, from Central America, with yellow fever on board, arrived here last night. There are now twenty-eight yellow fever patients at Quarantine Hospital.

The Spanish ram Numancio is now at anchor at Southwest Spit, twenty-one miles from the city. Several additional infected vessels are expected to arrive daily. The health authorities are taking all proper precantions.

The news hy the Rising Star from Callao gives particnlars of the recent hloody revolntion in Pern, headed by Gntierrez, minister of war, who, supported by the army, on July 22 imprisoned President Balta and exacted forced loans, bnt a few days afterward was deserted by the troops, after Callao had been the scene of anarchy and street fighting. A hrother of Gutierrez being killed, another brother, to avenge his death, shot and killed President Balta in prison. Afterward Pardo, presidsnt elect, waa placed in power, and the populace hung the three brothers Gutierrez in the plaza at Lima and burned their bodies.

Advicea from Panama report that an attempt at revolntion by Jesuits and Indians in Gnatemala had been suppressed.

An epidemic similar to yellow fever is raging in Carthagsna, over five thonsand people being attacked, but there were only two hnndred deaths dnring June.

Fifteen hnndred deathe occnrred in Valparaiso, more than half from smallpox, which is raging throughout Chili and Peru.

Baltimore, Ang. 19.—It is now ascertained that the Third National Bank loses by last night's robbery about $75,000 in money and $25,000 in negotiable government bonds and other securities. Special depositors, it is supposed, will lose hetween $400,000 and $500,000 in bonds and money, the former largely negotiable.

Edmund T. Bainbridge, formerly of New Orleans, snbsequently of Louisville, and now of Baltimore, alone loses $75,000 negotiable Louisville (Kentneky) Water Works bonds, $1,000 each, from No. 9 to No. 84, speeial deposit.

Many Baltimoreans lose large amounts, bnt heing absnt, particulars cannot be ascertained.

The bank hae a capital of $600,000, and continues to pay promptly. Other hanks to-day loaned it $250,000.

No clne yet obtained to the robhers. A reward of $10,000 has been offered for their arrest.

There were twenty-three deaths from amallpox last week.

Baltimore, Aug. 20.—Rev. Dr. Thomas E. Bond, a distinguished and eloqnent divine of the Methodist Episcopal Church South, for a long time connected with the Baltimore *Episcopal Methodist*, published here, and recently an editorial writer for the St. Louis *Christian Advocate*, died yesterday, at his residence in Harford county, Maryland, aged fifty-nine years.

FOREIGN.

Berlin, Ang. 14.—By order of the German authorities the establishments of the Jesuits at Issenhsim, Alsace, have heen closed.

M. Beck, general of the order of the Jesuits, has convoked an assembly of Jesuits at Rome to consider the project of changing form in Prussia, and making as many as possible enter into the orders still suffered there.

London, Aug. 15.—The *Daily News* has a special diapatch from Florence, stating that it ia rumored there that Cardinal Antonelli has quarreled with the Pope, and threatens to resign, should the latter persevere in his policy of hostility to the Italian government; and also that Antonelli has requested clerical jonrnals to refrain from publishing the speeches of the holy father.

Brighton, Eng., Ang. 16.—At the sitting of the British Association to-day Stanley gave an account of Dr. Livingstone's travels and discoveries in Africa for the past six years. Colonel Jamss A. Grant, who explored the sonrcea of the Nile, with the late Captain Speke, from 1863 to 1865, called in question the correctness of Livingstone'a observations and conclnsions. Stanley replied, and defended the doctor, and was loudly cheered. Sir Henry Rowlinson followed and cordially acknowledged Stanley's services. At the meeting to-day Stanley was introduced to Napoleon and Engenie and the Prince Imperial.

Paris, Ang. 16.—A correspondent of the *Standard* says: The German government has intimated to M. Thiers its intention to retain possesion of Belfort, though it is willing to make a compensatory concession to France.

Geneva, Ang. 17.—The supplementary arguments of the American counsel before the Board of Arbitration have been published in pamphlet form. The arguments of Mr. Evarts cover one hundred pages; those of Messrs. Cushing and Waite are less extended.

Lonnon, August 18.—Dispatches from Belfast to noon to-day state that the disturbances there continued through Satnrday night and on Sunday, and are not yet ended. The popnlace are divided into hostile Catholic and Protestant moha. Whenever thsy come in collision there is a fight. The police arc using every effort to stop the rioting. They had been obliged to fire on the riotsrs on both sides, and many of the latter were wounded. Troopa with fixed bayonets now occnpy the principal streets and keep the mobs apart. Dragoons of the Fortisth Regiment have arrived at Belfast from Dublin. The constahulary were pouring into the city from all parts. No persons are rsported killed as yet, bnt it is impossible to obtain definite particulars.

Lonnon, Aug. 19, noon.—Dispatches just received give later news from Belfast. Rioting still continues. Four persons were killed in the atreets this morning. Much complaint is made by peaceable citizens of the anthoritiea for want of vigor in anppressing the riot.

Ruffians, with pistols in their hands, stalk throngh the city, whole sections of which are given up to the rioters. The populace are divided into two hostile mohs, Catholic and Protestant. Whenever they come in contact there is a fight.

The troops with fixed bayonets, and the police, in endeavoring to stop the disturhances, have been obliged to fire into the rioters on hoth sides, wounding a number.

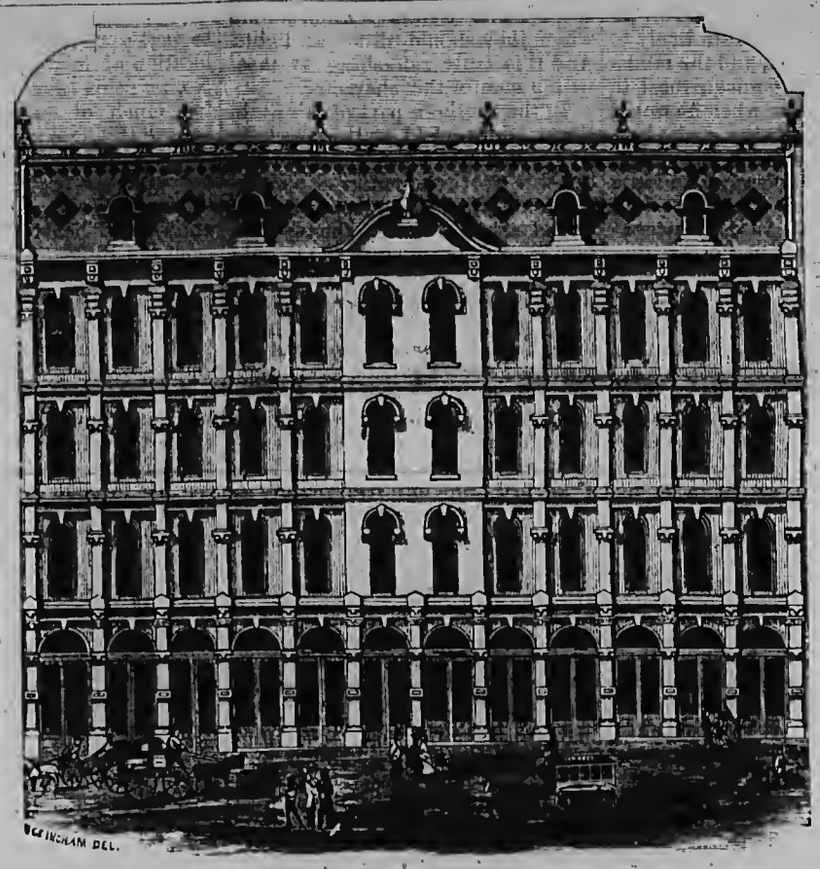
Lonnon, August 20.—Rioting in Belfast continned without abatement yesterday, despite the warning proclamation of the mayor and magistrates. The fighting was kept np by parties of rioters in varions quartera with stones, blndgeons and firearms. The magistrates began yesterday to swear in special conatables to assist in snppressing the disturbance.

A proclamation was issned by the mayor authorizing troops holding atreets to fire upon all riotous assemblages offering resistance. All atorca were closed and business was entirely snspended. Additional troops were sent for and are expected to reach Belfast to-day.

Destructive Fire at Opelousas.—On the fifteenth instant a fire at Opelonsas destroyed the brick "fireproof" store of Mesars. Block & Dupre. It was the largest and finest building in the town of Opelonsas; was hnilt in 1842, by Mr. Pandely, of New Orleans, at a cost of $18,000. Block & Dupre bonght the building three years ago from Mr. Frank Perret, of New Orleans. The store was full of goods, the larger and most valnable portion being stored up stairs and inaccessible to those who tried to save them.

Love is a nniversal master; whether clothed in magnificence or poverty, it is a species of Omnipotence. If a man have love in his hsart he may talk in broken langnage, but it will be eloquence to those who listen. It is a want of snrcharge of divine grace in the heart that makes men lean, barren and fruitless.

Two curious suicides have taken place in Paris, hoth occasioned by the remorse of the victims at having scolded their wives.



THE NEW SOUTHERN METHODIST PUBLISHING HOUSE, NASHVILLE, TENN.

FROM THE WORK.

South Bossier, Louisiana Conference.

Mr. Editor: On last Saturday, the twenty-seventh of July, the third quarterly meeting for this circuit was held at Cotton Valley church.

On Sunday many penitents came to the altar, and it was truly a refreshing season. In the morning an experience meeting and love feast were held with great solemnity and feeling, and many of the old members renewed their vows to Almighty God. The meeting was protracted for five days. The altar, to the last call for penitents, was crowded. Ten joined the church—seven by application and three by letter. Bros. N. M. Skipworth, R. Randle and John A. Miller were present and preached in the power of the gospel of the Son of God.

James Ford.

August 3, 1872.

Mississippi Conference.

Mr. Editor: The following preamble and resolutions were adopted by the Jackson District Conference, June 27–29, 1872:

Whereas, The operations of the Colored Conference and labors of their Bishops, as organized and set apart for usefulness by the Methodist Episcopal Church South, through her legally authorized episcopacy, do not as yet answer the demands growing out of the great and urgent necessities of this class of people in this district; therefore,

Resolved, That this District Conference will do all in its power, by individual exertion, to encourage these people to come into the light of gospel truth.

Resolved, That the presiding elder is hereby urgently requested to direct his co-laborers to set apart some portion of their time to be given to the colored people within the bounds of their respective charges.

Resolved, That the times and places for preaching to the colored people be left with the pastors and stewards of their respective charges.

John T. Cameron, Sec.

Bladen Springs, Alabama.

Mr. Editor: The dove of Christian triumph has at last found rest here for the sole of her foot. The slain Lamb hangs npon the cross in Bladon, and the joy of his resnrrection peals out in musical tones, according in harmony with the touching murmuring of these grand old pines. "Who dedicated our new church, built through the incomparable energy of a faithful shepherd, aided hy a noble, appreciative people? Who presented this beautiful gift to God for only hallowed purposes?" Your own home Bishop, J. C. Keener. And can we ever forget his presentation of all the glowing minntiæ that make np the life and suffering and dying of Christ? Did we not see him as he lived and loved us; as he agonized and died for ns; as he was borne from the cross by two counsslors, two angels and two women; as he walked among the dewy flowers on the resurrection morn; as he ascended to the Father without wings; as the pearly gates flew ajar; aa all the holy host made heaven ring with their ahouts of welcome? We blessed God and took courage in this hitherto neglected vineyard, in a fallen world'a heritage; and, notwithstanding the alluring pleasures of dissipatiou, in its varions forms of fascination, are still a part and parcel of our summer resort, we desired that our friends abroad should know that we have built an altar to the God of Elijah, npon whose aanctity neither Baal nor his prophets dare lay unholy hands. Only those who have been debarred these hallowed things can appreciate our rejoicing that we have now a consecrated place whsreiu to worship God, to marry our children, to baptize our babes, and to say kind words above the atill forms of onr preciona dead.

Julia Westwood.

East Pascagoula Circuit, Mississippi Conference.

Mr. Editor: We have just closed a very interesting meeting at Moss Point—said by many of the oldest citizens to have been productive of greater resulta than any they ever attended in this section of country. A new and blessed day has dawned upon us, and showers of grace have been the rcault. Thirty-four have attached themselvea to the church, most of whom were happily converted. Others were converted who will join the Baptist Church. The church haa been greatly blessed, and we now look for better times in our social meetings.

For two weeks, through heat almost intolerable, the church was crowded with respectful hearers, absorbed with one theme only—the progress of the meeting and the conversion of sinners. We were favored with the presence and labors of several distinguished preachers of the Alabama and Mississippi Conferences. Bishop Keener, full of zeal, both in the pulpit and altar, remained with us four days.

U. B. Philips.

August 16, 1872.

Greensboro District Conference, Alabama Conference.

Mr. Editor: Bishop Pierce was there all the time. He preached four times and delivered one Sabbath school address. He has great powers, hnt these are so sanctified that the Holy Ghost operates through them, and you are nnconsciona that the "diamond is shining through a golden setting." He tonched hearts—moved masses toward the mercy seat.

We have two schools geographically in the bounds of this district, and the property of the Alabama Conference, viz.: the Southern University, at Greenshoro, and the Female College, at Summerfield. Dr Andrews haa charge of the Southern University, which I look upon as "Hawthorne's man with the great stone face." It is the "mold" through which the mind of the yonng men of the church for many miles round is to be run—the great stone-face University that is to give intellectual prosperity and moral culture to all this part of our great connection. Its last session was one of its most prosperous since the war, and, with the patronage that has hitherto gone to Auhurn throwu into its halls, we may expect not less than one hundred and fifty boys next session. It is as well prepared with men and means to educate as any college in the South. Dr. Andrews stands at its helm. He is its gifted and noble president; and as great men abound and good teachers are scarce, I think it due the doctor, and the University requirss that something should be said of its chief officer. His broad forehead, solid face and manly person show that nature exerted itself when it turned out Dr. Andrews; and, as the poet saith:

"It could no further go."

He is one of the few who unites the highest acquirements with the most splendid gifts. As a teacher he is a man, every inch a man; and I hear it already said: "I intend to send my son to Dr. Andrews."

Dr. Andrews is going to give character, add fame, and spread abroad the name of this school. Energy is hnt a feeble word to expreas his character—energy guided by high culture and sound judgment; and if you have a boy to educate you need not he surprised if Dr. Andrews calls for him before the opening of the fall session.

Wm. A. Edwards.

Autaugaville, Ala., Aug. 1, 1872.

Plantersville Ct., Alabama Conference.

Mr. Editor: I will quote from my District Conference report, which was made and received a few days since: The standard of spirituality; if measured by the Bible, is much too low. Family altars are too few; not enough prayer to God, and consequently not enough faith in God, or *vice versa*, for the one promotes the other. It follows that the social meetings of the church, in which private members are expected to officiate, are very few. The attendance on preaching is very good, hnt the word preached does not seem to profit, not being mixed with faith in a large majority of those who hear it. Our Sunday school material is largely absorbed in union schools. We have but three schools. They are conducted on the uniform lesson paper system, and are doing well. The tendency to unionism and the want of a little liberality are the greatest drawhacks to the Sunday school cause on this work. The cause of education at large does not excite as much interest in the minds of the people as is due it. But we rejoice and are profonndly thankful that we have a Stonewall Institute located in our midst, which is destined to do for us a great work in the promotion of the cause of education in our country. This excellent school is presided over by the worthy and highly esteemed D. C. B. Connerly. This is eminently *the* school. A better one is not to be found in all these lands for the thorough training of boys in heart and head, for college or for business. The seventh annual commencement was witnessed by thousands—for there were full two thousand present—many of whom were literary and professional men, who were unanimous in their testimony that the occasion was one of the grandest exhibitions of thorough training which it had ever been their pleasure to witness. Our circuit is in its infancy. We have seven churches and two wayside preaching places, all of which are kept in decent order.

Plantersville circuit is beautiful for situation, and ought to be the joy of the whole country round about. It is situated along the line of the Selma, Rome and Dalton railroad, and spreads over a large portion of the beautiful and fertile valley of the Mulberry, and reaches far out into the hills on the east side of said valley—thus embracing all the natural wealth essential to a first-class circuit.

Hope had recently cheered our hearts in the prospect of a hountiful crop. Bnt the flood has come, the hubble has hnrsted, and again onr harps are on the willows. We can only say: "My sonl, hope thou in God;" and we trust that he will, in answer to the prayers of the few good men and women scattered over this conntry—and there are such—yet establish his church here.

B. F. Blow.

Plantersville, Ala., Aug. 14, 1872.

BOOKS AND PERIODICALS.

Human Anatomy, Physiology and Hygiene. A text hook for schools, academies, colleges and families. By Joseph C. Martindale, M. D. Philadelphia: Eldridge & Bro., 1872.

The work is well adapted as a text book for youth, and the author has exhibited learning and jugdment in its preparation. The engravings are numerous, and helpful to the reader and student. A valuable book for schools.

A Compendium of the History of the United States, from the Earliest Settlements to 1872. Designed to answer the purpose of a text book in schools and colleges, as well as to meet the wants of general readers. By Alexander H. Stephens. New York: E. J. Hale & Son, publishers. Columbia, South Carolina: W. J. Duffis, 1872.

The celebrity of the author, as statesman, politician and scholar, and especially as a representative Southern man who filled the office of Vice President under the Confederate government, will secure for this work an extensive circulation. The later periods, embracing the late war, and the administrations of Lincoln, Johnson and Grant, are presented from the standpoint of a Southern statesman, and are treated with truth and impartiality. The entire work displays much ability, and is the best compendium now available for the use of our schools. It is a handsome volume of 513 pages, substantially bound, and of unexceptionable typography.

Among the August magazines not heretofore noticed are Morton's Monthly Home and School, a journal of popular education; the University Monthly; the Medical Examiner, of Chicago; the American Farmers' Advocate, published at Jackson, Tennessee; the Association Monthly, published at New York, and the organ of the Young Men's Christian Association; the Science of Health, published at New York; and the American Agriculturist, a splendid number of this always popular and incomparable periodical.

From the Methodist Publishing House at Nashville we have received the General Minutes for the year 1871. Every preacher should order a copy at once, as it is a most useful work for reference, and embodies the current statistica and history of the church.

The M. E. Churches, North and South, is a neat duodecimo of 90 pages, just issued by the Southwestern Book and Publishing Company, St. Louis. It is the article, under this title, which appeared in the April number of the *Southern Review*. The article was one of such striking merit that its separate publication in this form was loudly called for. We most earnestly commend it to the careful study of our people, and to all who desire the latest and ablest exposition of a subject which is likely for some time to come to occupy the attention of the churches.

The Pilgrim's Harp is a collection of sacred music, prepared by Asa Hull, and published by Oliver Ditson & Co., Boston, and C. H. Ditson & Co., New York. It is a 12mo of 224 pages, and contains nearly all of the best hymns and music in a convenient form for social worship, for the family and the congregation. There are a good many of the latest and most popular tunes and choruses in the volume, as well as those old songs and airs which have become hallowed by time and universal use. A valuable and useful work, we think.

Demorest's Illustrated Monthly for September is a fine number. It is a publication of value chiefly to the ladies, as it contains fashion plates, cut patterns and engravings which they will find exceedingly useful.

We have received a catalogue of the University of Virginia for 1871 72. There are three hundred and sixty-five students on the roll.

The Christian Advocate.

THURSDAY, AUGUST 22, 1872.

THE BIBLE REVISERS.

A Bishop, a Dean and a Canon, they say,
Were discussing a difficult passage one day.
Said the Canon: "I rather
Agree with a Father,
And fancy I see
A profound mystery.
Which condemns, when unfolded with stringent severity,
All modern impugners of catholic verity."

Said the Dean: "It is clear
There's a knotty point here;
And I really can't say
That I quite see my way;
And so (since the Canon is wrong, I am sure)
'Tis best, as we find it, to leave it—obscure."

Says the Bishop: "To me
The solutions seem three,
Which I'll call (a,) (b,) (c.)
In favor of (a)
There is much to say;
Something for (b,)
A little for (c.)
Against (a) I find
Reasons strong to my mind,
While by stronger ones yet
(b) and (c) are both met;
So, when all the three I impartially weigh,
I'm disposed to give in my adhesion to (a.")

'Twas thus that the Canon
Patristical ran on;
'Twas thus that the Dean
Halted, doubting between;
'Twas thus that the Bishop
The meaning did fish up;
'Twas thus that Dean, Canon and Bishop, they say,
Discussed that most difficult passage one day.

Madras Times.

For the Advocate.

The Northern General Conference upon Intoxicating Liquors, Games of Chance and Worldly Amusements.

MR. EDITOR: I have no doubt you watched with interest the proceedings of the late General Conference of the Methodist Episcopal Church, and noted the various measures which were considered and adopted. That body represented a most popular and powerful denomination—a denomination to which we are closely connected in doctrine, government and history, and to the deliverances of which we must ever pay regard. Its discussions, for the most part, were conducted with dignity and ability, and its decisions seem to have been well considered, and in the main judicious. While its action was in the main conservative, yet it adopted some measures which were truly progressive in their character, and at the same time, in my judgment, admirably proper.

The use of intoxicating liquors and indulgence in worldly games and amusements constitute evils which beset and obstruct the church of God. These evils get such fast hold of men, and so fasciuate and degrade them, that they become deaf to the sounds of the gospel, and live and die unaffected by its precious truths. The church is thus greatly hindered in its work, and its extension materially prevented. Even after men have entered the sacred precincts of the church, and taken upon themselves its solemn vows, these evils cleave to them, prevent their growth in grace, destroy their Christian usefulness, and oftentimes induce their apostasy and destruction. These evils, indeed, are gigantic in their proportions, everywhere present, and lamentable in their effects upon the world and the church.

These are strong terms, I know, but they are justified by all the experience of the present and all the history of the past. No man with any power of discernment can take position in any city, village or country community, and observe for a year or two the course of things around him without being vividly impressed with the calamities resulting to Church and State from these sources. Having reached the meridian of life, having been a member of the church for more than thirty years, having lived in several States, and having never been, I trust, indifferent to the interests of my fellow-men or unobservant of passing events, it seems to me that always and everywhere these evils have been pre-eminent in their wasting effects upon the fortunes of individuals and the progress of Christianity.

The voice of the church has to some extent been raised against these evils, and efforts have been made to limit them; but the voice has often been too feeble, and the effort too unsteady and unsustained. While it has been admitted that these practices are contrary to the genius and spirit of Christianity, and to the fundamental principles of the church, there has been wanting in all denominations, I believe, a specific statute, clear, distinct and unmistakable, patent to all and reaching all, announcing the law and the penalty attached to its violation. In our own denomination the General Rules forbid "drunkenness, or drinking spirituous liquors unless in case of necessity," and "the taking such diversions as cannot be used in the name of the Lord Jesus." It will be seen that nothing is said in regard to the buying and selling of alcoholic liquors, and each individual is left to himself in determining "the case of necessity" which will justify "drinking." Moreover, the forbidding of "such diversions as cannot be used in the name of the Lord Jesus," though answering as a general rule, is not sufficiently direct and specific when certain diversions become the fashion and to a certain extent the bane of society. Formerly the question was asked in our Discipline: "How shall we guard against bribery, dancing, attending circuses and theaters, Sabbath-breaking, and the other evils forbidden in the General Rules?" and, with all due respect to the authorities over me, I must say that I do not think anything has been gained by striking it out and making no substitute for it. In the question and answers thereto the opinion of the church was definitely set forth in regard to certain baleful and insidious practices which are likely to ensnare its members, and the minister had something unequivocal to which he could refer when he would attempt to discipline those who had, in his judgment, acted in derogation of the Christian profession, and in a manner calculated to bring deep discredit thereon. As the matter at present stands, and in the existing state of the law, I presume there are many who do not regard it as in violation of the rules of the church to use or traffic in intoxicating liquors, to play at games of chance, or to indulge in popular amusements. They may have some vague idea that such things are not exactly consistent with the highest style of Christianity; yet as there is no specific statute bearing thereon, they feel at liberty to do them, and at the same time hold themselves members of the church in good standing.

I do not pretend to say that there should be a specific enactment against every evil, because that would make the code too voluminous and burdensome. The common and the better plan is to establish a limited number of general principles, definite and sufficiently comprehensive to embrace, upon a fair construction, the various offenses which it is wished to prohibit. Nevertheless, it is usual and becoming, both in Church and State, under some circumstances, to depart from this plan of legislation. When any evil is or becomes paramount and peculiarly injurious, it is often directly named and prohibited, and the whole power of the government is brought to effect its suppression. If I remember aright, in a recent age and in one or more countries, the mania for committing murder by secret poisoning became so prevalent that it was necessary to condemn it by specific statute, and to use extraordinary efforts to secure its extinction. In our Book of Discipline this principle is acted upon in the provision made against those members of the church who "endeavor to sow dissension in any of our societies, by inveighing against either our doctrine or discipline." Certainly this offense could be regarded as included under the head of "imprudent conduct," or under that of "disobedience to the order and discipline of the church;" yet, because it strikes at the very foundation of the church, and is full of confusion and heresy, it is prohibited by name and the mode of its punishment is indicated.

Further, if there are customs which are permitted by the laws of the country, which are common among people of the world, or are especially patronized in what is termed fashionable life—customs which are peculiarly fascinating and deceptive in their nature, irreligious in their tendency, or destructive in their effects, with which the members of the church are daily liable to come in contact and by which to be tempted—it seems to be the clearest dictate of reason that the church should embody its view of such customs in a special enactment for the guidance of its members and the instruction of the world, and should give such statute a prominent and permanent place in its code. This course upon the part of the church becomes still more obligatory if some of these customs are peculiarly favored by the wealthy and refined portion of worldly society, extensively prevail at gatherings where the young of the two sexes meet, and are supported by arguments which are specious in their character, and calculated to touch and influence the bright and ardent. In another article I will resume the subject.

S.

MANSFIELD, LA., July 27, 1872.

For the Advocate.

"HONESTY."

MR. EDITOR: Your correspondent, "Honesty," in your issue of July 4, touches upon a subject of vital importance to the best interests of our country and of our church. It is shocking indeed to see how demoralized our people have become on the subject of paying their debts. The moral condition of our country in every particular is deplorable, but in no point are we further gone from original righteousness than in this. Every possible pretext by which to evade the payment of just debts is resorted to even by members of the church.

I know a man who was once an acceptable member of a Christian church, a lawyer by profession, and a man of high tone, who said recently that any man was a fool who would pay a debt he could get out of paying. True, whisky is the instrument that has brought him so low, and probably when entirely free from its influence he would hardly utter such sentiments, yet all who know him know that he acts upon that principle in his dealings with his fellow-men. Perhaps the immense quantity of whisky that is consumed by our people may account for the alarming state of morals that prevails in our country.

It is highly important for those who fear the Lord to be harmless and blameless, the sons of God, without rebuke, in the midst of this crooked and perverse nation, among whom they should shine as lights. And it is truly refreshing to meet with a man of this character.

In the southern part of this State there resides an old gentleman whose record is in the Lamb's book of life, but it is worthy of notice as a striking contrast with the instance mentioned above. Before the war he borrowed the sum of $3,000 in gold from some orphan girls, which was their portion of their father's estate, then just closed up. After the war, though impoverished, he went to work and recently paid them every cent, principal and interest, *in gold*, the proceeds of several years' hard toil. Now, with a clear conscience, he is far happier than he would be if he had gone into bankruptcy, as many would have done, and thus defranded the orphan girls of their rights.

Your correspondent said something about heathen honesty. Well, I do not know much about the heathen, or how much honesty they have, but I think the above instance might be called *Christian* honesty. The old gentleman is an honored member of the Baptist Church, and I heartily wish we had our country full of such Christian gentlemen as he.

W. B. LEWIS.

FAYETTE, Mississippi.

For the Advocate.

QUARTERLY MEETINGS.

MR. EDITOR: We have recently been asked: Why is it that our Quarterly Conferences now are not such occasions as they once were? We remember when quarterly meetings were a vital power, a time of real interest to the church; but it is not so now. There may be other reasons, but doubtless the main one is that the love-feast no longer has a place in the quarterly meeting. It used to be that the presiding elder invariably held the love-feast on Sabbath morning before preaching, and usually all the membership had a spiritual, happy time, and were peculiarly fitted for the sermon and communion. All were benefited; all were blessed. To the church it was a real religious occasion. But in these latter days, the Sunday school having become a huge wheel in the machinery of the church, and by common consent having fixed on Sabbath morning as the best time to hold its meetings, without any design on the part of any one, the interests of the love-feast and that of the Sabbath school have been made to conflict. The pastor or the presiding elder, or whoever had the power, yielded it to the Sunday school. Consequently the love-feast has no place in the quarterly meeting, and it has lost that part of its vitality. You may hold love-feast on Monday night; but that is outside of the quarterly meeting, and its influence is lost to it. You may hold it on Sabbath evening; but that is an unpropitious time, and the people will not go.

Now our judgment is, after some thought and experience, that we had better come back at once to the old usage, and hold our love-feasts on Sabbath morning at all our quarterly meetings. This, so far from injuring the interests of the Sabbath school, would, we believe, be a real benefit to its efficiency. The prime object of it is to bring souls to Christ, and we hear it often lamented that so few of our Sunday school children are becoming religious; but the love-feast contributes to the spirituality of the church, and whatever adds to the piety of the church must add to the efficiency of the Sabbath school. The Sunday school would lose but little, even in point of time, by giving way to the quarterly meeting. In our stations, admitting that it could meet at no other time, it would lose but four Sabbaths out of fifty-two, and on circuits not half so much. Even that, under the system of the uniform lessons, by a little management upon the part of the superintendent, might easily be made up. Let the lessons be prepared, and on the following Sabbath let the teachers abridge their questions so as to hear both lessons recited. This will give to the children of the church, as well as others, the privilege of hearing Christian experiences, by which we are always made better. We shall insist on having our love-feasts at our quarterly meetings, as in other days, on Sabbath morning before preaching. We believe that it will advance the spiritual interests of the church, and that the Sabbath school may be benefited.

J. P.

MANSFIELD, August, 1872.

An uncomfortable death is not always a prelude to eternal woe; God sometimes undresses his children in the dark.

For the Advocate.

HEAVEN'S LOCATION.

MR. EDITOR: In the NEW ORLEANS CHRISTIAN ADVOCATE of June 20, 1872, we find an article written by J. W. H. In this article he asks this question: "May we not conclude that the glorious luminary, the center of our system of worlds, the bulk of which is estimated to be thirteen hundred thousand times larger than the earth, and so brilliant in luster that the human eye is not permitted to gaze upon his refulgence, is the location of heaven?" We answer: No, no; this cannot be so. We are too much of an old Bible fogy to believe this. We are pleased with the eloquent style of the writer, but not with his doctrine, namely, that the *material sun* is heaven. All we know about heaven is what we learn from the Bible. It teaches us that there is a heaven above, but it does not locate that heaven at any particular point in infinite space. St. Paul was caught up to the third heaven, but he does not tell us where it was. If it had been the material sun, the inspired apostle could have pointed his finger toward the sun, and said, "I was caught up to that visible sun your eyes now see, and heard things not lawful to utter," and not left the false impression on our minds that heaven is invisible. This idea of the third heaven (I mean the heaven of heavens) is taught by all the inspired writers, from the commencement of the Book of Genesis to the close of the Book of Revelation. The inspired writers speak of the sun, moon and stars as being located in the second heaven, and not in the third. The second heaven, where these planets are located, is visible; but the third heaven, where St. Paul was—where he heard those things unlawful for him to utter, where God's throne is, and where Jesus and all the saints and angels are—is invisible to mortal eye. And therefore we conclude that the visible sun is not the third heaven, nor any part of the third heaven, for there is no light of the sun there, for the Lord God of hosts himself is the light of the third heaven. Hear St. John's description of it in his Book of Revelation, twenty-first chapter. He tells us he was in the Spirit on the Lord's day. "And there came unto me one of the seven angels, which had seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and his light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man—that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it." Is this a description of the material sun? If not, the material sun is not the third heaven, nor any part of it; for St. John here describes the third heaven, where God and the Lamb are, and saints and angels dwell. The doctrine we here oppose we consider a very dangerous doctrine, and therefore we enter our protest against it.

JAMES SHANKS.

God doth plead with us all: "Give me thine heart!" Oh! let us all be quick to answer: "Father, thy kingdom come!"

Obituaries.

W. E. JEFFCOATS, was born in Lexington district, South Carolina, May 29, 1818, and moved to Alabama when six years old. He joined the Methodist Episcopal Church South at eighteen years of age, and lived a consistent member. He moved to Jasper county, Mississippi, January 17, 1872, was taken sick March 16, and died April 5, 1872. He departed this happy, and exhorted his wife to meet him in heaven, and selected his preacher and the text to be preached at his funeral, which was Proverbs xxi, 29.

DIED, at his residence in Lauderdale county, Mississippi, June 6, 1872, JAMES GREEN. Bro. Green was born in the State of Georgia, May 8, 1793. He professed religion and joined the Methodist Episcopal Church in the eighteenth year of his age, and in its communion he lived until God translated him to the church triumphant in heaven. I was acquainted with Bro. Green for thirty years; always found him the same good man, full of faith and love. But he is gone. The place that so long knew him here will know him no more forever; and we would bow with submission to God. We loved and respected him in life—we mourn him in death. We will fondly cherish his memory.

THOMAS Y. ARMSTRONG.

REV. W. C. CHAMBERLIN.

The following preamble and resolutions were adopted at the third quarterly meeting, Ocean Springs circuit, Mississippi Conference, held at Handsboro, July 20, 1872:

WHEREAS, It pleased Almighty God, in his wise providence, on July 18, 1872, to remove from our midst our beloved brother and fellow-laborer, W. C. Chamberlin; therefore,

Resolved, That while we deplore the loss we have sustained in his death, we humbly and submissively bow to the will of God, feeling assured that our loss is his eternal gain.

Resolved, That we tender to the bereaved family our most sincere sympathy and confidence, commending them to the grace of God, who is able to comfort them in all their afflictions.

Resolved, That we commend to the consideration of the brethren and friends his useful life and most triumphant death.

Resolved, That one copy of the preamble and resolutions be furnished to the family, and another copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

E. J. TAYLOR,
D. M. DUNLAP,
M. S. PARK,
Committee.

NANCY WAFER MILLER was born in Georgia, March 18, 1807. She professed religion and joined the Methodist Episcopal Church in her twelfth year, and consequently was a member of our church for more than fifty-five years. She was married to William H. Miller April 8, 1829. She moved with her parents, while young, to Claiborne parish, Louisiana, and remained in that State until 1866, when she moved with her son, W. A. Miller, to the vicinity of Rondo, Arkansas, where she remained until her death, which occurred April 4, 1872. Sister Miller's suffering was long and intense, being confined to her bed since August, 1871; yet she bore it all with Christian fortitude and patience. She was long impressed that her sickness was unto death, yet she was ready. The Master found her waiting. She longed to depart and be with the Lord. She often said God had sustained her through life, and now, when she had come to the Jordan of death, she knew he would not forsake her. It was my good fortune to be with her frequently in her last illness. She was always ready, and at times seemed impatiently anxious to depart and be with the angels. Her constant prayer was that God would give her grace to bear with Christian fortitude her great suffering. He graciously answered her prayer, for she was able to say in all things: "Thy will be done." Thus passed away this mother in Israel. May the children and friends so live as to meet Sister Miller in heaven.

JAMES A. ANDERSON.

MISS JOSEPHINE, daughter of Colonel Fluker, of Henry county, Alabama, was born April 26, 1848, and died January 7, 1872.

In her infancy she was dedicated to God and the church by baptism, and her affectionate and devoted parents were careful to perform their part in the obligations of her baptism. Consequently the principles and precepts of righteousness were deeply and firmly laid in the foundation of her character. Coming to a well-developed character in womanhood, she intelligently and fervently embraced Jesus Christ as her Savior, to the great joy and comfort of her spirit, and joined the Methodist Episcopal Church South at Andrew chapel, in Henry county, Alabama, July 15, 1865. From that time forth her life was pleasantly uniform in the pathway of heaven. So pure and exalted was her constant influence upon society that she won and held the admiration and love of all who came within the reach of her acquaintance. She was an ornament to the church, a shining light in society, and the joy and life of her father's house. She possessed an intelligent, cultivated mind, a pure and generous heart, and maintained integrity of spirit; was graceful in form, polite and courteous in manners. But noble and worthy as she was, death came, and the prayers and tears of affection and the skill of medicine could not turn him aside. On the seventh of January her saved spirit took leave of the troubles and trials here below, and entered the joys eternal.

"There shall she muse amid the starry glow,
Or hear the fiery streams of glory flow,
Or, on the living cars of lightning driven,
Triumphant wheel around the plains of heaven."

A. DOWLING.

Southern Christian Advocate please copy.

CAPTAIN W. W. RISHER, now living in Trenton, Louisiana, writes us of the death of his daughter BETTIE, a most exemplary young Christian. We sympathize with the bereaved parents, but rejoice that the dear child died in peace and assurance. We give our brother's note as better than any obituary we could write.

TRENTON, August 2, 1872.

REV. LINUS PARKER—*Dear Brother*: I have a sad request to make of you for my dear daughter Bettie. She has gone home to her reward. She was taken sick with fever on Friday last, and, after much intense suffering, quit this troublesome world on Wednesday evening, at eight o'clock. You will recollect she professed religion at the Felicity church, and she has lived a devoted Christian up to her death. Her whole life seemed to aim at but one thing—to please her Savior—and her death was in accordance with that life. She was in such pain that she said but little, and that little was without complaint, and full of confidence that all was well. She showed by her words that death had lost all terrors for her, and died with a smile on her lips. She had her lamp trimmed and oil in her vessel, and was ready to go when her Savior called. She wanted to see you again and to visit the old church; but this was denied her.

She was sixteen years, four months and six days old, and was still a scholar in the Sunday school in this place.

W. W. RISHER.

MRS. ELIZABETH REYNOLDS, the subject of this brief notice, was the daughter of William and Elizabeth Chapman, and was born in Edgefield district, South Carolina, on the twenty-second of June, 1805. In 1821 the family emigrated to Georgia, and settled in Butts county, where, on the thirteenth of November, 1825, she was united in holy wedlock with Mr. H. W. Reynolds. Thence they moved to Alabama in 1835, and settled in Marengo county, where, in 1841, they both attached themselves to the Methodist Episcopal Church. In 1847 they moved to Louisiana, and settled in Union parish, where, on the twelfth of July, 1872, she breathed her last, surrounded by her weeping husband, children and neighbors, aged sixty-seven years and twenty-two days. She was the mother of ten children, eight of whom still survive her. It may be said of her that, after serving her generation, she has fallen asleep in Jesus.

As a member of the church she was faithful in the discharge of duty, her seat in the house of God rarely being vacant. As a Christian she often rejoiced in the knowledge of pardon through Jesus Christ. Nor did this faith forsake her or grow weak at the prospect of death. When interrogated by her pastor as to her future, she replied: "I feel like I am almost home."

Her husband and children find their greatest comfort in God's revealed word: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. Wherefore comfort one another with these words."

R. T. PARISH.

Nashville *Christian Advocate* please copy.

DEPARTED THIS LIFE, April 23, 1872, SARAH C. HARDEN, in her twenty-fourth year. Sister Harden was the daughter of T. Akin, Esq., and L. A. Garlington, and was married to Bro. J. R. Harden in November, 1869. She was born in Claiborne parish, and with her parents removed to Calcasieu parish in 1859.

In the year 1866, during a protracted meeting at Sugartown, this parish, she opened her heart to Jesus, and she became a constant guest therein until summoned up higher. From early childhood she was sedate and gentle in manner, and firm in all her purposes. Her deportment during her religious life was a beautiful illustration of the power of the gospel. When called to leave earth, a kind husband and a sweet little girl, a loved father and mother, kind sisters and brothers, though borne down by intense suffering, her face, like Stephen's, was radiant with a heavenly smile. To each a kind encouragement or gentle reproof, as the case demanded, was given. Her neighbors, who kindly watched at her bedside, were urged to seek Jesus, and tears gushed forth from every eye in response to her touching appeals. As the shadows darkened in the valley, her perceptions became keener, and in nearing the haven she beheld the convoy sent to escort her home. Among the messengers of her Lord she distinctly recognized her sainted grandmother, and her soul became detached from earth. In this condition she remained until the cord was ready to part; when, like as some big hearted soldier, she shouted the note of triumph, and passed the line separating the visible and invisible with the song:

"I'm going home to heaven, to die no more."

A fragrance still lingers around the spot, though the flower that gave it forth has vanished. Blessed indeed are they who die in the Lord.

T. M.

DIED, near Forest Grove, Leake county, Mississippi, July 11, 1872, BENJAMIN F. WATKINS, who was born in the State of Georgia, December 17, 1799, and was married to Miss Mary M. E. Bell, December 31, 1822, to whom were born eight children, four of which number have hitherto gone to their reward; the remaining four still linger upon the shores of time.

Bro. Watkins embraced religion in the year 1825, in the State of Alabama; joined the Methodist Episcopal Church, and was soon called to act officially in the church as class-leader, in which capacity he continued to act during his subsequent life. He removed from Alabama to Mississippi, and settled in the county of Leake, in the year 1836, in which locality he continued to reside until the day of his death. He officiated uniformly as class-leader until July 14, 1871, at which time he was stricken with paralysis, from which he never recovered, suffering much, physically and mentally; he continued to linger until July 11, 1872. The writer has been intimately acquainted with the deceased over twenty-five years, and can say, without flattery, that as a citizen he was qualified for any official position in his country in the gift of the people; in a word, he was a good citizen, a kind neighbor, an affectionate husband and a loving father. The writer has often witnessed his devotion and zeal in the cause of God in the class room, the prayer meeting, the love-feast, and in the great congregation; and more especially at protracted and revival meetings, where his power was always felt, impacting a salutary influence to the cause of Christ. In reference to his gifts in prayer, few perhaps could excel him in revivid meetings. In this exercise there was so much good sense, so much earnestness, so much zeal and so much faith that he, like Jacob, often "prevailed with God." But he is gone. He "rests from his labors, and his works do follow him." The writer visited him often during his illness, and found him strong in the faith, giving glory to God, desiring to "depart and be with Christ."

T. D. TERRY, P. C.

MEMOIR.

Our mother, MRS. CATHERINE A. CHATFIELD, wife of Rev. G. W. Chatfield, of the Mississippi Conference, departed this life, in Newton county, Mississippi, July 13, 1872, in the fifty-sixth year of her age. She was a native of Wilkes county, Georgia, and was married, in 1834, to G. W. Chatfield, then a practicing attorney at law, and a rising young man in his profession. At the time of their marriage our father was a member of the Methodist Episcopal Church, and a short time after marriage our mother joined the church with her husband. From the date of her connection with the church until the year 1843 she was orderly and exemplary as a church member, but did not enjoy the sense of pardoned sin, and the Spirit, bearing witness with her spirit that she was a child of God. In the fall of that year she was blessed with a clear and convincing sense of her acceptance in Christ, and "rejoiced with joy unspeakable and full of glory." So remarkable was the witness, as love divine glowed in her countenance, that scores of people gathered around, some to gaze and wonder, others to rejoice with her. From that day to the hour of her death she was "steadfast in faith, fervent in spirit, serving the Lord." She has often remarked that she could as soon doubt her own existence as her spiritual regeneration.

After this great grace given to his beloved wife, our father determined to enter upon more active duties in the church; and after serving in various offices for two or three years, he entered formally upon the work of the ministry, as he had felt it his duty to do for years, even before his marriage. In this responsible work our mother interposed no obstacle, but ever encouraged him, and earnestly prayed for his success.

A short time before her decease she remarked to her eldest daughter that she would like, if she had strength, to write her personal experience, that her children might know that their mother knew what regeneration and the witness of the Spirit is, and also his sanctifying grace. Though her strength was never sufficient for this task, yet the evidence she gave in her last moments was such as no one who witnessed could doubt. And we, her children, who grew up under her training and influence, bear witness to the purity and holiness of her life. Her example was full worthy of imitation. "Her children rise up and call her blessed; her husband also, and he praiseth her."

The Sabbath before her death the venerable Judge Watts, assisted by our father, administered to her the sacrament of the Lord's Supper. Her children, her only surviving sister, Mrs. Martin, of Georgia, and a few other friends knelt around her bedside, and partook of this solemn feast with her. It was a scene rarely witnessed on earth, and verily seemed "quite on the verge of heaven." After this she witnessed the consecration, by baptism, of six of her grandchildren, who were then carried to her bedside to receive her blessing. She then took a solemn farewell of every one present, exhorting them to meet her in heaven, saying that she felt not only resigned to death, but perfectly happy. In this frame of mind she continued until death released her from suffering, when

"Faith was sweetly lost in sight,
And hope in full, supreme delight,
And everlasting love."

MARY C. WATTS AND SISTERS.

Southern Christian Advocate please copy.

The Christian Advocate.

THURSDAY, AUGUST 22, 1872.

THE MOWING.

BY CARL SPENCER.

But yesterday I passed this way,
And stopped to watch the daisies growing.
The wind, I guessed, alone had pressed
This field where now the men are mowing.
The tiptoe grass, to see me pass,
Did laugh, and like a song o'erblowing
Did float and sink the bobolink—
Heaven keep his nest amid the mowing!

But oh, what fragrance fills the air,
More dear than all the summer blowing!
These scented banks were gleaming ranks—
Ah, woeful sweet it is, the mowing!
I shut my eyes, I breathe quick sighs,
I hear the cheery labor flowing,
With bird and bee persuading me.
That naught but joy is in the mowing.

But then, alas! fair martyr, Grass,
My Saint Perpetua of the meadow,
Early and late the severing fate
Presses thee, heedless of the shadow.
In crowning hour of leaf and flower,
In pride of life, in beauty glowing,
How rich a heart was riven apart
To yield such incense to the mowing!

Ah, well I mind a soul as kind,
A life all daisy-bloom and clover;
All seemed content that it was meant
For winged things to hover over.
Till swift and keen, with fatal sheen,
She felt the sudden sharpness going,
Low as the dead she bowed her head—
"Good-by, sweet life!" Alas, the mowing!

Then all the air around was 'wre
Of odors blessing it serenely,
And after days she did upraise
A smiling face, and grew more greenly.
"The husbandman must have his plan,
Doubtless, beyond the grasses' knowing."
So spake her faith—O rare sweet breath—
How glad and sad it is, the mowing!

A moment's dread had bowed my head;
Low growth am I, of some one's sowing,
How shall I dare to climb the air,
Beneath that terror of the mowing?
But these that know its utmost woe,
Cry cheerly, "Never stint thy growing:
Not death but gain, and life amain,
Is all the meaning of the mowing."

SCOTCH HYMN.

There are blossams that hae budded,
Been blighted I' the caul'd,
An' lammies that hae perished
Because they left the fauld;
But cower ye in aneath His wings
Wha died upon the tree,
An' fathers in His bosom
Helpless weans like you and me.

In the wurld there's tribulation,
In the wurld there is wae;
But the wurld it is bonnie,
For our Father made it sae.
Then brighten up your armor,
An' be happy as ye gang;
Though your sky be often clouded,
It winna be for lang.

MR. SPURGEON AT HOME.

BY REV. THEODORE L. CUYLER, D. D.

At ten o'clock I drove out with a friend to spend an hour with Mr. Spurgeon. He resides several miles from his church, on the beautiful Nightingale road—Clapham. The road is lined with shade-embowered villas, like Clinton avenue, Brooklyn. "Helensburg House," the residence of the great preacher, is a very attractive mansion, surrounded by the most exquisite bit of garden and velvet lawn that I have yet seen in London. The grounds cover two or three acres, and were purchased by Mr. Spurgeon when this quarter of London was new and unoccupied, and the land was comparatively cheap. In time this place will be a fortune to its owner. Mr. Spurgeon's income from his Tabernacle and from his work is large; but nobly has he earned it, and generously does he use it. One of the most laborious of Christ's workers, he has a right to a beautiful home.

He greeted us in his free, cordial style, which is like my neighbor Beecher's genial manner. There are many points of resemblance between these two foremost preachers of the day; their stout, broad *physique*, their exuberant spirits, ready wit, marvelous fluency and superabounding *juices* of a manhood that seems utterly inexhaustible. Spurgeon's hair is just slightly tinged with its first gray; he is as stout as ever. "In this *flesh* dwelleth no good thing," said he playfully.

We spent a pleasant hour in his library, which overlooks the charming grounds. He showed us twelve or fifteen stately volumes of his printed sermons, besides several of his works translated into Dutch, Norwegian and German. He is now at work on a Bible interspersed with notes and helps of a peculiar kind. But the most interesting object was a small pile of his sermon preparations—each one on a half sheet of note paper, or on the back of an envelope. Only the *heads* of the sermon are committed to paper, and not one syllable more. When we asked him if he had ever written a discourse, he replied: "I would rather be hung." His usual method is to choose his text, and devote a half hour to preparing the plan and putting it on a bit of paper. *All* the rest is left to the pulpit. "If I had a month given me to prepare a sermon," said he, "I would spend thirty days and twenty-three hours in something else, and in the last hour I would make the sermon. If I could not do it in an hour, I could not do it in a month." This is certainly an extraordinary mental habit. But let it be observed, that if Spurgeon spends but a few minutes in *arranging* a sermon, he spends many days in careful, prayerful study of *God's word*, and of the richest Puritan writers on theology and experimental religion. He is all the time *filling up the cask*, so that whenever he turns the spiggot a sermon flows out in a few moments. His fluency in language has also become about perfect from long and constant practice. But never does he go to the pulpit without a mental agitation, amounting often to physical distress. "For years," said he, "I suffered so much before entering the pulpit that it often brought on violent attacks of vomiting and profuse outbreaks of perspiration. Only lately have I outgrown these fits of physical suffering."

Mr. Spurgeon took us through his beautiful grounds. In the rear of his garden he has perched up his old "Park Street" pulpit into a tree! The pulpit-stairs wind down around the trunk; and up in this eyrie he sits in a hot summer day. Like our neighbor, Beecher, he has a keen appetite for flowers. His family is small. Two twin-boys, of the age of sixteen, are at school. His invalid wife waved her hand to us as we walked through the grounds before her window. The painful illness of this devoted wife is the shadow that falls over his beautiful home. This "crook in the lot" has been a chastening, mellowing sorrow to him.

The delightful hour which I passed with Bro. Spurgeon only *increased* my estimate of him as a minister of the Lord Jesus Christ. His marvelous voice, which sweeps over five thousand auditors in the "Tabernacle," is exceedingly pleasing in conversation. As I parted from him I felt anew that there is but one Spurgeon in the world. As he stands in the loftiest pulpit in Europe, long may he continue to have all Christendom for his congregation!—*New York Observer.*

Personal Reminiscences of Old Ministers.

H. B. BASCOM.

Rev. H. B. Bascom's fame had preceded him. For a long time previous to the appointed hour of service, the large church in Greene street, on the west side of Broadway, was crowded to the outward steps.

When the second hymn, a plaintive, melodious, genuine Methodist hymn, in the minor key, had been sung by the whole congregation, Mr. Bascom arose. That first appeal, which is to the eye, was greatly in his favor. His stalwart person had a commanding presence; and as well in this particular as in the firm, compressed mouth, the simple brow, and large, searching black eyes, he bore a very striking resemblance to Daniel Webster. The expression of his countenance was thoughtful and impressive:

> —"deep on his front, engraven,
> Deliberation sat, and public care;
> His look drew audience still as night,
> Or summer's noon-tide air."

Naming his text in a voice deep but slightly husky, he proceeded somewhat tamely, I thought, although systematically, to lay down his premises, array his arguments, and marshal his proofs. While I was yet in a state of doubt whether or no his congregation were not to be treated to a merely nebulous disquisition of no particular force, and asking myself mentally whether *this* could be the man whom Henry Clay had pronounced "the greatest natural orator he had ever heard," a brilliant thought, clothed in original and eloquent expression, at once enchained my attention; and thenceforward, to the close of the discourse, I did not in the least realize that I was occupying a narrow spot in the middle of a crowded aisle—"cabined, cribbed, confined, bound in"—with the thermometer at ninety degrees. But such was the actual fact.

When once fully engrossed with his subject (the progress and effects of the Christian faith, and the arguments in favor of its promulgation,) every eye in the congregation was upon the speaker, and each heart beat quicker as the glowing thoughts dropped from his lips. His similes were vivid and striking. His impressions of nature, and the comparisons which he drew from her external aspects, were not minute and in detail—they were upon a noble scale, "taking in whole continents and seas."

Such was the character of that portion of his discourse wherein he spoke of the past ages, to whom the great volume of nature was a sealed book; who saw no God in the works of his hand; who could read the starry rhythm of the heavens, survey the towering mountains, the rivers sweeping to the main; who could hear the roar of the great ocean, and the under-trembling, far-sounding cataract, and see in all these no evidences of the power who spake and they existed, who commanded and they stood fast.

He was scarcely less effective in describing the origin and spread of the Christian faith. The good seed had been sown, and for eighteen hundred years it had, in one way or another, been producing fruit. The germ had expanded, and the tree had arisen and spread, until the nations of the world sat under its branches. Efforts had been made, in a thousand ways, to root it out and to destroy it. The lightnings of persecution had scathed it, the ax of the wicked had sought to lop its boughs, the wild boar of the forest had whetted his tusk against its time-worn trunk; yet still, in living green, it spread its inviting arms abroad, everywhere overshadowing evil with good. Kingdom after kingdom had arisen, flourished and fallen. The wrecks of dead empires—the long labors of emperors and kings, of principalities and powers—had passed away, on that deluge-flood of earthly grandeur, ever rolling onward to the ocean of eternity; yet still, afar widened the blessings of Christianity. Like the beams of the sun, each ray had radiated in separate streams of light; but they soon united, and were swallowed up in one glorious, glad effulgence, blessing all upon whom it fell, even as the common light of heaven.

These remembrances (and they are faithful, as will be attested even now by many readers of the *Methodist* who heard the discourse) can afford but little save a faint idea of the general character of one or two of his positions and illustrations. The nervous style, the infrequent but always appropriate gesture, the beaming eye, may perhaps be imagined, but they should have been seen to be realized. It may seem strange, but the snap of the thumb and finger of the upraised right hand of the speaker, at the end of one thrilling sentence, was apparently electric, as an illustration of the nothingness of opposition to the will of God in advancing the Christian religion. Its effect upon the great audience, simple as it was, was magnetic. The very hesitation which Mr. Bascom occasionally manifested in making a selection from thoughts which were pressing for utterance was in itself an essential feature of eloquence; for when the key-word unlocked the treasure, the intellectual flood rolled on with irresistible force, all the greater from having been pent up and kept back; while the speaker's language illustrated and adorned his thoughts, as light streaming through colored glass heightens the object it falls upon.

Such were my first impressions of the pulpit efforts of Mr. Bascom; and I know them to be faithful counterparts of those entertained by all who heard, on a memorable hot day, the discourse which I have endeavored to recall.

On a subsequent occasion—indeed, upon the ensuing Sabbath—at the Broadway Tabernacle, Mr. Bascom was less successful. And no marvel. He was placed before an immense auditory, as a clerical "Lion of the West," of whom wonders were anticipated. As he surged with difficulty through a dense crowd of over three thousand eager people to his place in the sacred desk, it was easy to see that the oppressive consciousness of this unexpected appreciation, or rather anticipation, almost overcame him. The discourse was a good one, but that was all; several of his illustrations were apposite and forcible, but there was not one touch of his characteristic eloquence in the entire sermon. And the result, so far as the minister was concerned, was a perfectly natural one. He was, indeed, a clerical lion; but he could not roar by contract, at so much a head for admission from his hearers. *L. Gaylord Clark, in the Methodist.*

THE PEACE OF GOD.

"The sun is very hot on this side of the boat," said a portly gentleman, who, with two ladies, was standing on the deck of a large steamboat.

"It is boiling," said one of the ladies, fretfully, raising a tiny parasol. "It will ruin my complexion; and on the other end of the boat it is blowing a perfect gale. For my part, I don't see any pleasure in it."

"Nor I," said the other. "It is hollow, like all the other so-called pleasures. I don't believe there is such a thing in the world as happiness. I would be glad to find even peace; but the more you cry 'Peace, peace,' the more you feel that there is no peace."

They were startled by a voice, saying: "O, that thou hadst hearkened to my commandments! Then had thy peace been as a river."

Turning, they saw an old man, leaning heavily on a cane, for he was evidently past his threescore and ten years. His garments were coarse and ill-fitting, though they were carefully brushed; and the ladies drew back with a dignified air. The gentleman was about to order the intruder away, but his gaze was fixed afar off, on the calm-flowing waters of the river, and they contented themselves with drawing away.

The lady who had last spoken leaned over the side of the boat, and looked for a time down into the water; then she said:

"That wasn't a bad comparison of the old fellow, about peace flowing as a river. Just think of it! Calm, but deep, never ceasing, never ending; lost only in an ocean of the same. I would give the world for such a peace as that."

"There is a river, the streams whereof shall make glad the city of God."

The old man was still gazing at the blue waters, and perhaps was speaking aloud unconsciously; but an angry exclamation escaped from the gentleman, and they walked hastily away. Meeting the captain, the gentleman said:

"Captain, why did you take that crazy man on board?"

"What crazy man, Mr. Porter? O!" as his eye followed Mr. Porter's, "that is old Father Reid. He is no more crazy than I am. He used to be a wealthy merchant, but failed. He paid his creditors in full, but he left himself penniless. He says it was a blessed day for him, for it led him to seek for rest and peace, where alone they may be found. He is the happiest man I ever saw, and I meet with a great many men in my trips up and down the river," and the busy captain bowed and passed on.

In the afternoon a thunder-storm arose, the lightning flashed, the thunder pealed, the waters foamed, while the boat shook as if it were a reed at the mercy of the storm. The passengers were terrified, ladies shrieked, and even sturdy men paled. Loud and clear, in the midst of the tumult, rose the voice of Father Reid:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the seas; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof, * * * God shall help us, and that right early."

The terror-stricken passengers almost felt as if he were a prophet, for even as he spoke the clouds broke, and though the rain still fell gently, a beautiful bow spanned the waters.

"Behold!" said Father Reid. "Behold the sign of God's promise, and he at peace;" and he quietly slipped out of the cabin, followed by Miss Porter, who grasped his hand, and asked:

"Sir, how can I obtain this rest and peace?"

He looked at her with eyes full of love and pity, and said gently:

"Jesus said: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

"I have heard that often before," said she; "but it seems new."

"Yes, it is the old, old story, yet ever new; but it is all you can do. Only trust him and follow him; then, indeed, the peace of God, which passeth all understanding, shall keep your heart and mind, through Jesus Christ."

A CORRESPONDENT of the Dundee *Advertiser*, in a recent communication, says: "There are in these days seven or eight peers of the realm who, following the example of the apostles, go about preaching the gospel to the poor. This afternoon the Earl of Dalhousie preached to an audience of over two thousand in the Agricultural Hall, Islington. His lordship's discourse was an admirable one, simple and thoroughly practical. He deplored the fact that so many thousands of British subjects never darken a church-door. If this neglect of worship continues, said his lordship, it will end in the ruin of the country and the loss of the nation's liberty. 'If the people here,' said Earl Dalhousie, 'attended church as they do in some small towns, and in the rural districts of my native country, not only would all the churches in London be overflowing, but the half of the population would be left in the streets.' The earl, in concluding his discourse, pleaded for an increase of the means of regenerating the people and a diminution of the means of degrading them, especially of the public houses. 'Talk to me of the friends of the working classes,' said he; 'those are their friends who would draw them from the public house to the house of God—who would empty the one and fill the other.' The Marquis of Lorne is to preach in the same hall some Sunday soon."

WORDS derive their power not from their number, but from the directness and intensity with which they are delivered. Max Muller says: "A well-educated person in England, who has been at the public school and at the University, who reads his Bible, Shakespeare, the London *Times*, and all of Mudie's library (*i. e.*, nine-twentieths of all the books published in England,) seldom uses more than three or four thousand words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find the word that exactly fits their meaning, employ a larger stock, and eloquent speakers may rise to a command of ten thousand. Milton's works are built up with eight thousand, and the Old Testament says all it has to say with five thousand six hundred and forty-two."

A BRAVE, brave nature meets the ills of life courageously, conquers its difficulties, and rises above them into the sunshine of happiness overhead.

RELIGIOUS INTELLIGENCE.

THE sum of $27,002.73 was collected in the diocese of New York, June 16, for the Pope.

THE Pacific *Christian Advocate* says a great revival is going on among the Nez Perces Indians.

THE Italian government has seized and appropriated for secular uses thirty-five convents and religious houses in Rome.

THIRTY-NINE Dominican and Capuchin friars, expelled from Guatemala by President Granados, reached San Francisco July 1.

THE Rev. Charles Kingsley is the new editor of the London *Good Words*, taking the place of the late Norman Macleod.

THE Presbyterians have organized a theological seminary in San Francisco, and there are four students in attendance.

IT IS SAID that the first Christian sermon delivered in Ohio was preached by the Moravian missionary Zeisberger, near New Philadelphia.

THE Swedenborgian Church recently held its fifty-third annual convention in Boston. They report nineteen societies in Massachusetts, and about ten each in Ohio, Illinois and Minnesota.

THE Protestant Episcopal Church in the United States reports an actual accession to its communion last year of 24,114, being a larger percentage upon its whole number of members than any other church.

THE English Wesleyan Missionary Society is doing a great work in converting the heathen. It has under its care in the foreign work 72,129 members. It is one of the most efficient missionary societies in the world.

A DECREE OF AMADEUS, countersigned by the new minister of grace and justice, suspends all payments hitherto made to the clergy of Spain. This is the first application of Cavour's maxim of "a free church in a free State."

AT THE stated meeting of the American Bible Society, August 1, grants were made of seven thousand one hundred and seventy-eight volumes. A statement was made by one of the secretaries, showing an interesting Bible work in the Tyrol, chiefly through the influence of a devoted young lady.

BISHOP LITTLEJOHN, in his annual address to the Episcopal Convention of the Diocese of Long Island, reported that he had, during the year, admitted seven women to the order of deaconesses, and they were engaged in the charitable institutions of the diocese, where their labors are richly blessed.

THE most advanced of the Spanish evangelical theological students at Lausanne, Jose Aquilera, has finished his course of studies, and is about to be examined for his diploma in theology. He is to be stationed in Barcelona, with Rev. Mr. Empaytaz, as assistant, preparatory to independent pastoral work.

THE Pope is said to have signed a bull regulating the action of the future conclave for the election of his successor. Ordinarily nine days are allowed to elapse between the death of one pontiff and the election of the next. This rule is now annulled by Pius, so as to allow Bismarck no opportunity to interfere.

UNIVERSALISM has declined about one-third in the number of its ministers in the United States during the last ten years; and in Massachusetts and New England they have fewer ministers than they had in 1840 or 1850; they advanced a little from 1840 to 1850, but have since fallen below where they were in 1840.

THE *Christian Observer* of July 17 says: "On last Wednesday night, in the lecture room of the First church, Louisville, the committee appointed for that purpose, reported a constitution for the Presbyterian Widows' Home of Louisville. The constitution was adopted and signed. The design is to provide a home for indigent widows, etc., a boarding place for those of good moral character, etc."

AUSTRALIA.—The Moravian mission in Australia has been very successful. The Sunday schools are well attended, and are progressing finely. Family worship is observed generally in the families of the aborigines, and their former evil habits and customs have been abandoned. Their wanderings, superstitions, horrible fights and corroborees have been given up, and the habits of civilized life and industry are now commonly practiced among them.

THE Lutheran *Observer* says: "Since the Supreme Court decided against the right of Father Stack, of Williamsport, Pennsylvania, to continue as priest in opposition to Bishop O'Hara's excommunication, and also against the right of the congregation to hold the church property, the members who side with Father Stack have resolved to organize an independent Catholic congregation, and build a church. This, we presume, will have to be an anti-infallible, or 'Old Catholic church, and if so, will be the first of its kind in America."

THE London Society for Biblical Archæology has lately received a valuable present for its library, in an ancient Pentateuch-roll, dating apparently from the tenth century. This manuscript is the only copy of the Pentateuch as used by the Aden Jews, descendants of the pre-Mohammedan inhabitants, which has reached England. The council of the society hope soon to exhibit the roll to the public, with a detailed examination of its philological and archæological peculiarities.

EXTREME RITUALISM in London is getting less money as it ceases to be a novelty. The strangers who flocked to St. Albans to see Mr. Mackonochie have disappeared, and the offertory for the last year netted only £1,119, against £2,000 for the year previous. As the services have been getting higher and the mid-day communion has been turned into a mass, several of the leading patrons have withdrawn, including the two men who gave the site and built the church.

THE *Herald* says that there are only eight rabbies in the United States who preach to Jewish congregations in the English language. These are Drs. Gutheim, Vidaver, and Rev. S. M. Isaacs, of this city; Drs. Wise and Lilienthal, of Cincinnati; two brothers Jacobs, one in Philadelphia and the other in New Orleans; and Rev. George Brown, of Evansville, Indiana. There are no young men in training to be their successors, as Maimonides College is in a languishing condition, having never received an endowment from those of the Hebrew faith, and has but three students.—*Independent.*

ENGLISH WESLEYAN CHURCH.—The statistical returns of the whole of the districts of the English Wesleyan Church have now been reported, and the result is a smaller net decrease than had been anticipated. The loss during the year, after making good all losses by deaths, removals, etc., is about 250. It is noteworthy that while London Second district, which includes a large portion of the country south of the Thames, has an increase of 309, the London First district, which stretches as far north as Cambridge, has had a decrease of 120. There has been an increase of 250 in the Leeds district, and a decrease of 312 in the Newcastle district, and of 330 in the Channel Islands.

THE Baptist cause is making very good progress in Sweden. The following is a summary of the latest reports: Associations, 10; churches, 220; pastors, 129; chapels, 40; members, 8,807; Sunday school scholars, 5,920. The First church of Stockholm has 463 members, which is the largest in the kingdom. The Nevike Association reports a membership of 2,086, while that of Stockholm has 1,720. The Stockholm Missionary Union is engaged largely in the work of publishing and distributing denominational books and tracts, besides supporting thirty-eight laborers in the mission field. There are several other unions in different parts of the kingdom engaged in a similar work.

THE meeting of the Evangelical Alliance that was to have been held in New York was postponed on account of the German and French war. It is proposed to hold it in New York in 1873, and Dr. Schaff is now in Europe to make arrangements for it. One great obstacle to be removed was the alienation existing between German and French Christians, in consequence of the war. An affecting account of this is given in the New York *Observer*, and it is stated that there is no immediate prospect of a renewal of Christian fellowship between them. Yet E. W. Hitchcock, preacher of the American chapel in Paris, informs us that Dr. Schaff, by his eloquent and Christian presentation of the case, induced the French Committee of Alliance unanimously to agree to co-operate in the meeting at New York.

ONE of the most wonderful transformations, or new creations, of the present century has taken place in the Fiji Islands. At a recent meeting of the Baptist Missionary Society in London, Rev. W. Wilson, of those islands, said: "Thirty-seven years ago Fiji was an entire blank; not a book, a chapel, a church or a Christian man in it, and God's name was never pronounced, except, perhaps, by a castaway sailor, and then not in the most proper fashion. They now had 104,000 converts, and 22,769 members in full church communion; they had 47,240 in their Sunday schools, and 590 chapels; and this work has been accomplished in thirty-seven years." Who, after this, can have the boldness to say that Christian missions have accomplished nothing, or less than the same amount of labor at home! *New York Observer.*

CHRIST has taken our nature into heaven to represent us. He has left us on earth with his nature to represent him.

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CHRISTIAN UNION.

An outward and organic union is neither practicable ner desirable. It would he a sad thing for Christianity if the whole Christian world were bound np in one grand ecclesiastical organization. Something worse than popery would be the result, and corruptions and abuses bred of numbers, wealth and power would reach unheard-of proportions. There is probably a healthful limit to denominational extension, beyond which separation and disintegration are blessings rather than evils. The existence of denominations is a standing protest against the idea of outward unity as essential to the church of Christ. This is a vital feature in the mission of sects: to combat and overthrow an error which has done more than any other to debase and corrupt the Christian religion. The essence of Christianity is not in any particular formal organization or polity, nor is unity dependent upon those outward ties and bands which bring all believers within the inclosure of a single communion.

The existence of denominations is rather conducive to peace. Families who cannot live together under the same roof may get along very well in the same neighborhood. Separation is therefore conceivably a measure of peace, and altogether in the interests of charity. Men who would be at war with each other in the same corporate society, may be on the best of terms as members of different organizations.—Outward division is far better than internal strife and bitterness. It is doubtful whether any one church will ever be able to suit everybody. This would imply an elasticity of creed and polity on the part of the church, and a perfection of knowledge, temper and charity on the part of its members, which we can scarcely hope to realize in the present world.

The unity toward which the Christian world is advancing at the present time lies more in the conviction that outward union is not essential, than in anything else. The exclusiveness and bigoted pretensions of any denomination to be the sole church of God are fast retiring before the advance of a more spiritual apprehension of the kingdom of Christ. The world is learning precisely what sectarianism, in a good sense, is designed to teach it—that the church is shut up and confined within no single inclosure, and that the truest unity is entirely consistent with denominational distinctions and boundaries. The problem of the seeker after religious fellowship is not to ascertain which of a dozen communions is *the* church, but rather to determine which of all these churches of Christ is best and most expedient for him. The unity we are approaching is the unity of the Spirit—agreement on a few great essential doctrines, with entire liberty of divergence about many things heretofore regarded as tests of religious orthodoxy. Christian charity, instead of doing away with denominations, teaches the lesson of a higher unity, in which they rather promote than hinder a universal fellowship.

Emulation among the churches will always continue, but the good time is coming when we may hope that rivalry and strife shall cease, when each shall attend to its own work, and leave the others to attend to theirs. It is a large advance in this direction when they cease to persecute, to proselyte and to defraud, and when, without jealousy, they labor in the same field, and rejoice in a mutual prosperity. The oneness of Christians in love does by no means imply their consolidation into one grand ecumenical organization. It may be expedient and even necessary that many churches should continue to maintain their separate and distinctive existence. We believe their purity and efficiency depend upon it, and that any other than a unity of faith and of the Spirit would be a calamity rather than a blessing. Circumstances of numbers and of territory alone call for separate organizations; and when we add to these the inevitable differences of opinion and conviction, the matter is practically settled. As we apprehend the subject, the notion of outward union is based on an utter misconceptien of the character of the Christian church, and is a consummation which neither truth nor charity demands.

PUBLISHING HOUSES.

Last week we called attention to the new Publishing House at Nashville, and gave Dr. Redford's description and statements concerning it. On our first page, this week, our readers will find the cut referred to, and they can see for themselves what a handsome edifice Southern Methodism is putting up in Nashville. We should be utterly ashamed of New Orleans, as but little of anything has been contributed by our people to the enterprise, were it not for the fact that they have been called upon to pay a debt resting upon our own Depository building. This building is really connectional property, held by trustees specifically for the use of the publishing agent, and the business conducted in it is that of a branch of our Publishing House at Nashville. Of the $6,000 indebtedness, we have pledges conditional upon the balance being raised, leaving about $1,500 to be secured in order to assure the liquidation of the whole amount. It is very important that this balance of $1,500 should be in hand by the first of January. Then we shall have a valuable house unincumbered, and doing a great work for Methodism in the Southwest. Our Advocate and publishing interests are seriously embarrassed by this debt, the interest of which absorbs what should go to the extension of the business, and to the improvement of the paper. Subscriptions to pay it are direct contributions to one of the most vital religious interests of the church, and we know of no object which has more urgent or superior claims. The realization of the $4,500 pledged depends upon the speedy collection of the $1,500 yet required to make up the entire sum The friends in Nashville have set us a good example in generous giving. Will not the large-hearted and the liberal-handed come to the relief at this opportune and pressing call for help? Who will respond? Let us cancel this debt, and help to build the Nashville House besides. It is one of the most permanent investments for doing good that can be made, and one that will be sowing the seed of life and salvation to the generations yet unborn. The agent, Bro. Harp, has his book ready. Send in subscriptions for both New Orleans and Nashville, and let us soon rejoice in a good thing accomplished.

We make the greater part of the evil circumstances in which we are placed, and then we fit ourselves for those circumstances by a process of degradation.

ROBELESS.

The Protestant Episcopal Church recently sent an alms-bason to the Archbishops and Bishops of the English Church. On the occasion of its presentation the venerable Bishop McIlvain was present at St. Paul's Cathedral, and somehow got mixed up in the ceremony, in a robeless state. Some of his American brethren have severely censured the Bishop for this breach of apostolic order, and for bringing scandal and reproach upon the Christian name. It was a very serious matter indeed—as bad, if not worse than heresy or crime. To appear in St. Paul's and to participate in a most solemn service in the ordinary clothes of a Christian gentleman is a most aggravated offense against vital Christianity. Where robes are so essential we doubt the validity of any excuse. It is the minister's business to have them always on, or in a budget by him. While we are disposed to think that so grave an offense is unpardonable, we give the aged prelate's explanations for what they are worth. Addressing the *Standard of the Cross*, Bishop McIlvain says:

Not expecting to be called to take any part in the ceremonial, I went in my usual dress, and was sitting with the Bishops of Edinburg and Rupert's Land in the choir, waiting the entrance of the robed procession, when the secretary of the Society for the Propagation of the Gospel requested me to follow him. I was led through the large congregation to a room in which the Bishops and the members of the Lower House were assembled. The Archbishop of Canterbury, and the Bishop of Lichfield, who was to present the beautiful gift of American fellowship, desired me to take part with the latter in the presentation. It was in vain that I pleaded my *robeless* condition. If *they* did not consider *that* a sufficient objection, it was not for me to stand upon it. But it was a little awkward; especially as the robes around me were not the usual Episcopal vestments, but the superadded scarlet of convocation. However, I took it meekly, and the Bishop of Lichfield and I walked together in the long procession through the crowded space under the dome into the choir. The Bishops of London and Winchester went to the communion table, the Archbishop to his throne. The service was that of the communion exclusively. The Bishop of Exeter preached from the pulpit under the dome. Before the offertory, when all the Bishops of the convocation, among whom, besides those already mentioned, were those of Ely, Oxford, Rochester, Landaff, Lincoln and St. Asaph, had arranged themselves on either side of the holy table, the ceremonial of presentation began. The alms-bason was carried by the Bishop of Lichfield and myself. The Archbishop and all the Bishops and congregation standing, the Bishop of Lichfield addressed the Archbishop, reading the address sent him and signed by "Horatio Potter, Bishop of New York; Samuel A. McCoskrey, Bishop of Michigan; Walter Ayrault, presbyter of the Diocese of Central New York; William Welsh, lay deputy of the Diocese of Pennsylvania, committee on behalf of both houses of convention."

Our German Work in New Orleans is in a most healthful and prosperous condition. A very important feature of it is that we are organizing a fine and growing literature for German Methodism. Largely through the enterprise of Rev. J. B. A. Ahrens, we have a semi-monthly paper, a Sunday school paper, a Sunday school hymn book, a catechism, a life of John Wesley, and, last and best of all, a German hymn book for congregational use, bearing the imprint of our Publishing House at Nashville. Last Sunday, being one of our quarterly meeting days with the German congregations, we surveyed the recent repairs put upon the Dryades Street church. Fifteen hundred dollars have been expended, and the house has been placed in perfect order from basement to spire. The main audience room is scarcely equaled in all its appointments by any Protestant house of worship in New Orleans. The walls and ceiling are beautifully frescoed, the spring cushions of the pews have been newly upholstered, and new carpets throughout. The Craps Street church, situated in the Third District, is a very handsome and spacious building, and as neat and bright as a new pin, outside and in. The congregation in Soraparu street are growing apace, the Sunday school especially increasing, and the church and parsonage are being repaired. Our German brethren are true Methodists, have lively love-feasts, and keep up the class meetings.

OUR CHINA MISSION.

The following appears in the Nashville *Advocate*:

Mr. Editor: Allow me to hand you the following interesting communication from the Rev. J. W. Lambuth, the superintendent of our mission work in China. The fields in that far-off land are already white, and the Methodist Episcopal Church South has only to thrust in its sickle and gather an abundant harvest. The church is awakening to this important work, and we hope and feel that there will hereafter be no want of means to carry or send the gospel of Christ to the millions who sit in the valley of the shadow of death. We beg the preachers and members of the church everywhere to look well to the missionary collections, that at the approaching Conferences there may be no deficiency whatever. Our appropriations for the ensuing year, though by no means equal to the demand, are larger than heretofore, and must be promptly met. Special appropriations to China may be sent to me.

A. H. Redford, Treas.

"Shanghai, China, June 24, 1872.

"*My dear Brother Redford:* I have just returned from a traveling tour in the country; have had a pleasant, agreeable and profitable trip; had hundreds and thousands from place to place as eager listeners to the glorious gospel of our Lord and Savior. I had to preach in the streets, on my boat, and on other boats; in fact, anywhere and in every place, where the people would soon flock together out of curiosity to hear the foreigner talk. The work—the great work—that is to be done in China, and yet so few to do it! You may go hundreds and hundreds of miles, and no one, or but few heralds of the cross, to tell these dying people of the love of the Savior. In looking over the great city of Hangchow, from the Presbyterian mission premises, near the summit of one of the hills of the city, I could not help exclaiming: What a vast field for missionary labor! When will the work be accomplished, and 'the heathen be given to Christ for his inheritance?' I wish our people were alive to the greatness of the work in China. I went in company with a Presbyterian missionary to Hangchow, as his field of labor. He has just arrived, and knows nothing of the work as yet in China, but he saw a good deal of the work of the Methodist Church South in America, and he remarked: 'China was the very best field for missionary enterprise;' and he went on to say: 'If there were five hundred Methodist preachers in China, the world and the church would soon hear from them.'

"Can we not have more men? We want to extend the work, and enlarge our field of operations; but we cannot do it without the men and the means. We want funds, also, for the publishing of books. I have some books ready for the press, but no tract or Bible money. All I have had printed was with my own money. We hope now in a few days to hear what the board has done. I send with this a list of a few books, which I would be glad to have you send by mail. With kindest regards from Mrs. Lambuth and myself, I remain yours, in the bonds of Christian love, J. W. Lambuth."

TRIBUTE TO W. H. DAMERON.

Felicity St. Quarterly Conference.

Whereas, It has pleased the Almighty to remove our beloved brother and colleague, William H. Dameron, from the church militant on earth to the church triumphant in heaven:

Resolved, That we bow with resignation to the decree of him who doeth all things well, feeling full confidence that what seems to us "a frowning Providence," has revealed to our brother God's "smiling face."

Resolved, That in the death of Bro. Dameron our church has lost one of its most useful members, our board of stewards one of its most efficient workers, the poor one of their best friends, the commercial community one of its brightest ornaments, and his family a husband and a father whose loss is irreparable.

Resolved, That we deeply sympathize with his bereaved family, and hereby tender to them our heartfelt condolence.

Resolved, That a copy of these resolutions be sent to his widow, his sisters, and to his brother, with the comforting assurance of holy writ that what is their loss is his eternal gain, and that though he cannot come back to them, they may go to him.

Obituaries will be found on the second page.

Centenary College.—Response No. 8.

Mr. Editor: I am glad to see that the very modest advertisement of Centenary, which found a resting place in your columns during the whole of last year, now appears in fine feather. "Before honor goes humility." President Andrews writes that twenty-five new students have already applied for admission. He also reports some very gracious answers to this week's prayer—sent, as often happens, a little in advance of the prayer. He has obtained two noble subscriptions toward the building-repairs from large-hearted citizens of East Feliciana. The exact amount and names you will hear from himself.

I also wish to report cash subscriptions obtained about the first of May last, not heretofore published. The money has been received and duly expended, as reported at the annual meeting of the trustees.

April 19—James A. Lusk	$100 00
April 25—Dr. E. D. Beach	100 00
April 27—H. J. Mullen	500 00
April 27—John A. Peel	250 00
April 27—W. W. Carre (in lumber)	175 00

There is no money on hand, and we greatly need enough to complete the original design, which the friends of the college have held steadily to during the last eighteen months, viz.: the putting the buildings in needed repair and the starting the college classes. I doubt not God will honor his people, and move their hearts toward the accomplishment of this beneficent work. Who will signal the gracious occasion of prayer which has just been enjoyed, in unison with the thousands of our Zion, by an offering of his substance—no, not an offering, but a gift? In whose soul does that divine love burn which gave a Son? or which moved the Son with infinite grace to impoverish himself that we might be rich? Shall there be only the earnest prayer for "our institutions of learning?" Does not the Judge of all the earth see as well as hear? Who will suffer the word of this exhortation: "That as there was a readiness to will, so there may be a performance also out of that which ye have."—Second Cor. viii, 11.

Yours truly, J. C. Keener.

THE EXPULSION OF THE JESUITS.

On this subject the London *Record* speaks as follows:

What do these expulsions mean? Simply this—that the Jesuit is of no country, but of one order; of no race, but of one religion; and for the elevation of that order, and for the extension of that religion he will go hand-in-hand with the direst enemy of his country, and plot at every scheme that treachery can suggest. We must have read history badly if we fail to see how often during the last and present century the wires of diplomacy and political intrigue have been pulled by the designing, mischievous, smooth-tongued Jesuit.

For a time, happily, his career has been brought summarily to an end in the new empire of Germany. The Jesuits' bill in Germany has now become law; and though it is not quite so sweeping as when it left the hands of the government, owing to modifications effected by the Reichstag, it is still a severe and wholesome measure. It abolishes all Jesuit convents and other establishments on German soil connected with the order, but it does not give the authorities of the State power to expel individual members from the country, but only at present decrees that they must live in certain places. Some so-called lovers of liberty have objected to this bill, on the ground that it interferes with the freedom of the subject. A German, though a Jesuit, it is said, is still a German, and why should he be deprived of his citizenship solely because his creed differs from that of his neighbor? In theory this is all well enough, but in practice it becomes impossible. Where the safety of the State is concerned all other considerations, even that of personal freedom, must succumb, if necessary. And the duty is all the more imperative where such personal freedom is only exercised to the detriment of national interests. The German Jesuit has alone himself to thank for the penalty the law now makes him suffer. Of two antagonistic choices he has chosen the one which renders his presence in the State as dangerous as the presence of a Catiline. Deliberately, and of his own free will, he prefers to serve Rome to Germany, and to advocate the interests of his church to those of the State. Acting as a traitor and an alien, can he wonder that he receives the punishment due to treachery and the isolation due to hostile citizenship? He has vowed death to German unity, to German Protestantism and to German policy. All the spiritual terrors of the altar, pulpit and confessional, he so well knows how to exercise, he displays to defeat the ends of Prince Bismarck, and to render null the result of the past terrible war. Though a German, he preaches disloyalty against the Emperor and the empire, and insidiously advocates the cause of France and alliance with all who will wage war against one who has cemented German Protestantism, and who is the deadliest enemy of the church. Nay, it is now asserted that an unholy union has been struck up between the German Jesuit and that terror to society—the Republican Socialist. The Republican wishes to raze the German constitution to the ground, and on its site to erect purely democratic institutions, replete with revolutionary ideas. The Jesuit wishes to exalt the church by the degradation of the political power of the nation. Though the object is different, the aim of the two is the same—destruction to national unity. Extremes meet; and atheism and popery—the most fettered superstition and the most unbridled license—go hand-in-hand to destroy nationality, progress, union and Protestantism. To suffer such a state of things to continue unchecked, is to sanction conspiracy and to encourage treachery.

ILLNESS OF DR. BOND.

It is with great sorrow that we have read the following, published in the St. Louis *Christian Advocate* of the fifteenth instant:

We announce the illness of our colleague, Dr. Bond. Our latest tidings forbid the hope of his recovery. Since last May he has reported to us being unwell, but the incidents did not create alarm, and lately we had supposed there was amendment of his health. On the seventh instant his dangerous condition was communicated to us. Several subsequent dispatches confirm and increase our fears.

The latest, just as we are closing our columns on Monday, dated on that day at Baltimore at 8.50 A. M., reports that he is "no better," and a previous dispatch had said: "No hope of recovery." By the mail on Monday a letter from his son, G. Morris Bond, Esq., reached us, dated the eighth instant, in which he writes:

"I fear that your information was only too true, and that my father's death is not far off. His disease has developed with great rapidity, and there can be no doubt now that he is suffering from cancer in the stomach."

We regret that we are not at liberty to print the letter entire. It bears testimony, as all would expect, of unmurmuring patience under constant suffering, and "perfect willingness to be at rest, and with the most beautiful trustfulness resting in peace upon the bosom of his Savior."

This intelligence fills the writer with the deepest grief, and throughout the connection will cause great sorrow. Our prayers will be offered that his life and service may be prolonged to the church.

Death of Dr. Thomas E. Bond.—A dispatch from Baltimore announces Dr. Bond's death. He died at his residence in Harford county, Maryland, on the nineteenth instant. His disease, as will be seen in another paragraph, taken from the St. Louis *Advocate*, was cancer of the stomach. In his death our Southern Methodist journalism has lost its most brilliant and versatile writer, and the church has suffered an irreparable calamity.

BISHOP McTYEIRE.

The *Pacific Methodist* says: Bishop McTyeire arrived in this city on Thursday last, looking fresh and vigorous. He had but little time for rest, if he needed it. Friday was spent in making preparation for the trip to Oregon, and on Saturday morning we bade him farewell on the deck of the Ajax, *en route* for the Columbia Conference. Dr. Sargent was his companion, and as the season is propitious we have no doubt the voyage will be pleasant.

The Bishop will remain in Oregon during the month of August. Returning to California, he will be present at the Sonora camp meeting on the second Sunday in September, the third Sunday at Sacramento, the fourth at Salinas camp meeting, and the fifth at San Francisco. Dr. Sargent will probably accompany him in this round, and we anticipate a forward movement along the line as the result of their presence and efforts.

The child who has learned to see bright, glad things in life will more easily catch the gleam of heavenly radiance, which shall shine more and more brightly.

Aim high, but not so high as not to be able to hit anything.

Ex-Governor Shorter's Death-Bed.

The *Christian Index*, of Atlanta, Georgia, contains a full and most interesting account of the triumphant death of Ex-Governor John Gill Shorter. He was a member of the Baptist Church. We extract as follows:

On Saturday afternoon he was called upon by quite a number of friends, and many of the interviews were most deeply impressive. Among others were two members of the Eufaula bar. The first to approach him was an Ex-Confederate general, and a member of the "Catholic" Church. Grasping him warmly by the hand, he said most earnestly: "Why, how d'ye, general? I'm so glad to see you;" and still holding him by the hand and looking up into his face, his eyes all bright and beaming, he continued: "I am glad to meet you in this hour. I feel and know that I am fast entering the dark valley, but my faculties are all bright and clear as a sunbeam, and there is not a single shadow across my path. And, general, when you stand upon the brink where I now stand, may you have the same support and consolation to sustain and comfort you that I now have. Oh! the religion of Jesus; it is a precious truth; it is all a *glorious fact;* no doubt about it. And the atonement of Christ, general, is broad enough for you and for me, and for all of us, to stand upon." Here the other, an Ex-Confederate captain, and a member of the Methodist Church, came forward, and, taking him by the hand, he said: "How are you, captain — my Methodist brother? God bless you. Bro. ——, I am dying; I feel it and know it, but I am perfectly resigned. I die happy, and if it were not for sundering the ties, those fond ties, that bind us to kindred and loved ones, I would prefer to die rather than to live." To a very dear Christian brother, a member of his own church, he said, half smiling: "When you left me yesterday evening you didn't expect to see me any more on this side of the river, did you?"

On Sunday, exhausted by prolonged conversations, and under the influence of anodynes, he passed into a profound and seemingly unconscious sleep. Toward evening physicians and friends all thought that we had heard him for the last time on earth, and we sat till after midnight, thinking every hour, and almost every breath, would be his last, when suddenly and unexpectedly he awoke, refreshed by his rest, and began again and talked incessantly for hours. Other subjects had occupied his mind, and nothing had been said of his faith and hope in Christ. Wishing to hear from him again on that subject, and supposing others felt as I did, and thinking, too, that this was the last expiring flicker of the dying flame, I said to him: "Governor, you recognize us all yet, and your mental faculties seem strong. Is your faith still bright?" Looking up in my face and smiling, he replied: "My faith, my faith, my Christian faith! is that what you mean? Did you ever see the sunshine?" and then after a slight pause, and with the most solemn and impressive earnestness, he added: "As sure as the sun shines, and as true as the needle to the pole, so sure is my faith in the plan of redemption and in the atonement of the Lord Jesus Christ, which will stand firm as the everlasting hills." But I must close. In recalling these almost miraculous scenes, I feel as I did while witnessing them. It was with reluctance that I lost a single sentence.

During Monday and Monday night he continued to talk at times, but very feebly and with increasing difficulty; but when roused he seemed perfectly conscious and able to talk up to the very last. On Tuesday morning he asked for the *Sunday School Paper*, and wanted to find the story of the little boy who was willing to go down into the dark cellar if his father would hold the rope. And upon that Father, and the atonement of his Son, Jesus Christ, he stayed himself amid the swellings of Jordan, and as the dark billows were going over him, he exclaimed: "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Just a few hours before his death, fatigued and tired, and worn out with the long-protracted struggle, he whispered:

"To Canaan's fair and happy land,
Where my possessions lie."

A GOOD RULE FOR TRAVELERS.—It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth an abundant harvest. You might so spend your summer among the people that they and their descendants should be better and happier, through time and eternity, for your works and your example.

IT IS EASIER to set a man against all the world than to make him fight with himself.

DEATH OF REV. N. M. TALBOTT.

This venerable minister died July 31. The editor of the St. Louis *Christian Advocate* states:

His health has been for some time past very precarious, and his death anticipated by himself and his friends. He was the oldest itinerant preacher in Missouri, after the death of Father Monroe, and his ministry abounded in industrious and self-sacrificing toil and great usefulness.

A communication to the St. Louis *Advocate* contains the following particulars:

Bro. Talbott was born March 27, 1805; entered the Kentucky Conference in June, 1825; has been forty-seven years in the itinerancy, about twenty years a missionary in the Indian Mission Conference. As some one wrote in reference to Father Monroe that he had not enough of this world's goods to pay his funeral expenses, so we have to say in reference to Bro. Talbott.

CHURCH DEDICATION.

MR. EDITOR: We dedicated a beautiful church, in Carrollton, Mississippi, on yesterday. When Rev. K. A. Jones took charge of the Black Hawk circuit he found a few scattered, dispirited Methodists in Carrollton worshiping in the Presbyterian church. Their own church had been torn down years ago, and it seemed impossible to build again; but, encouraged by a hopeful pastor, they undertook to procure themselves a place of worship. They bought the basement of the Masonic hall, and have seated it, etc., for church purposes, and when the painter and paperer put on the finishing touches, and their blinds are hung, they will have an elegant and imposing church.

There was a debt of $500 to be provided for, which the good citizens contributed cheerfully before we dedicated. Four new members joined. The church is much encouraged and strengthened every way. Carrollton is now a very good appointment. W. P. BARTON.

BLACK HAWK, MISS., Aug. 12, 1872.

Married.

By the Rev. J. L. Wright, at the residence of the bride, on Sunday, August 11, 1872, Mr. JOSEPH S. C. DUNCAN to Mrs. SARAH J. FOLK, all of Morehouse parish, Louisiana.

At the residence of the bride's father, on the evening of the eighth instant, by the Rev. J. H. Shelton, Mr. PHILIP LOMBANA to Miss ELVIRA REILY, all of Wilkinson county, Mississippi.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Aug. 17, 1872:

A—James A Anderson, D Appleton & Co, Philip Allen.

B—Horace Bishop, J W Bryan, R W Bonds, Barnes & Wilkinson, A P Block, R Bubblington, O H Brewster, W P Burton, W H Barford, N E Brady, Milton Bradley & Co.

C—Thos Cameron, Colton, Zahm & Roberts 2 lots, Jas Chambers, J E Cobb.

D—C B DuBose, Dodd & Mead, T W Dyer, R B Downer, Geo J Dicks & Sons, J P Durr, R Daniel.

E—F E Evans.

F—J R Ferguson 50 cts, John A Field $21, F G Fowler, F M Featherstun $3.

G—A D Gaskill, Gould & Lincoln, J C Garrigues, G H Guines $2, H B Graham & Bro.

H—H Hines 60 cts, E Hill, A C Hundley.

K—Knowlton Bros, C Keener.

L—A C Littlejohn 2 lots, J B Lippincott, A W Lake 75 cts.

M—J M McKee, E W Moore $2.90, J M Mason $2, Rev J Mathews $1, W S Mount, Mrs M C Martin, W A Montgomery, H D Moore $6, A D McVoy.

N—J T Newcomer.

P—D W Proctor 25 cts, W R Prather $2, A Powe $3.75, Packard & Lamptou, Powers Paper Co.

R—Wm N Raines, A H Redford 3 lots, A D F Randolph, E E F Ross 3 lots, J K Randall, S P Rice $5.

S—J H Sheldon $1.05, J W Schermerhorn, G S Seofield, A A Staples 50 cts, B L Selman, A Sanders, J D Saint, Wm Simpson $2, N M Skipworth, A G Still $18.

T—W Tucker 2 lots, C D Turner.

W—J W Watson, T B White, W N Warner 50 cts, Horace Waters, W H Wetherby, Wilson, Hinkle & Co, W S Winters, W J Williams 25 cts, Jas L Wright, E A West.

ADVOCATE PRESS FOR SALE.—Our press is too small. Our present size, 29 by 43 inches, is the largest we can print on it. The increase of business and demands of our readers require that we should part with our beautiful Hoe cylinder printing machine, which, with eighteen pounds of steam, will print from thirteen hundred to fifteen hundred per hour. *See the work, as in our issue*, and call or send a competent judge on Mondays or Wednesdays to see it in motion, if you wish to buy. We will entertain propositions from first-class manufacturers for exchange. Address

ROBT. J. HARP, Publisher.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Bingham House, corner of Eleventh and Market streets, Philadelphia.

OUR AGENT FOR LONDON AND LIVERPOOL.—Robert Babington, Esq., will represent the claims of the CHRISTIAN ADVOCATE during the season in London and Liverpool, and other parts of the United Kingdom.

IRON COTTON TIES.—*Bartlett & Rayne.* These gentlemen, whose advertisement appears in another column, it will be seen, have absorbed, so to speak, all the business in their line in this city. They are the general agents now for the Arrow, the Anchor, the Self-Fastening, and also the Wallis, the Improved Alligator and the Dunn. These, we believe, comprise all the ties of any note that are manufactured. They are made of the very best English iron, and sold under full guarantee, at the lowest market rates, by all dealers in every city in the Union, and by country merchants throughout the cotton States. It is useless for us, at this late date, to offer anything in regard to the superiority of iron over the old mode of rope in baling cotton, for it has become a fact of the past, so patent as to need no argument.

A NEW MUSIC BOOK FOR CHURCHES, called the "Advance," has just been published by S. Brainard's Sons, Cleveland, Ohio, which is sure to be popular. Send to the publisher $1.25 for a sample copy, or $12 for one dozen.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
Western	Nebr'a City	Sep. 4	Pierce.
Illinois	Rushville	Sep. 4	Marvin.
Kentucky	Harrodsb'g	Sep. 4	Kavanaugh.
Missouri	Mexico	Sep. 11	Pierce.
Pacific	Gilroy	Sep. 18	McTyeire.
W. Virginia	Parkersb'g	Sep. 18	Kavanaugh
W. St. Louis	Nevada C'y	Oct. 2	Pierce.
Louisville	Lebanon	Oct. 2	Marvin.
Indian Miss.	Ocmulgee	Oct. 2	Wightman.
Holston	Chattano'a	Oct. 2	Doggett.
St Louis	Arcadia	Oct. 16	Pierce.
Arkansas	Bentonville	Oct. 16	Wightman.
Tennessee	Nashville	Oct. 16	Doggett.
N. Angeles	Los Nietos	Oct. 16	McTyeire.
N. W. Texas	Belton	Oct. 23	Keener.
White River	Augusta	Oct. 30	Wightman.
Trinity	Sal. Springs	Nov. 6	Keener.
Memphis	Somerville	Nov. 20	Wightman.
N. Alabama	Tuskaloosa	Nov 20	Doggett.
East Texas	Tyler	Nov 20	Keener.
Virginia	Petersburg	Nov. 20	Paine.
N. Georgia	Atlanta	Nov. 27	Marvin.
N. Missis'ppi	Corinth	Nov. 27	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4	Keener.
N. Carolina	Raleigh	Dec. 4	Paine.
S. Georgia	Thomasv'le	Dec. 11	Marvin.
Mississippi	Brandon	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11	Doggett.
West Texas	Victoria	Dec. 18	Keener.
S. Carolina	Anderson	Dec. 18	Paine.
Louisiana	N. Orleans	Jan. 8	Pierce.
Florida	Fernandina	Jan. 8	Marvin.
Baltimore	Baltimore	Mar. 5	Paine.

BUSINESS NOTICES.

Scrofula is the dread disease which annually sweeps its thousands to the grave. It makes its appearance in many forms: in Consumption, Glandular Swellings, Rheumatism, Cutaneous Diseases, many of the affections with which females are troubled, etc. Perhaps no one is wholly free from its taint. The only way it can be successfully treated is through the medium of the circulation. It is a blood disease. Dr. Tutt's Sarsaparilla possesses the qualities to expel it from the system and restore perfect health. Being free from violent minerals, it may be taken with safety by old and young. The most delicate female may take it at any time.

If your child has worms, or a bad breath, or sallow complexion, or restless at night, or no appetite, or general bad health, give it Dr. Tutt's Liver Pills. It will soon be restored. au22 1t

Dr. Tutt's Hair Dye Imparts Life to the Hair.

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

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112 and 114 Poydras St., New Orleans.

jal8 1y

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General Agent.

fe8 1y

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of Imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

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Grown largely by ourselves, on our own grounds, near Haddonfield, New Jersey.

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Catalogue and Price-List furnished on application. The trade supplied on liberal terms. au22 3m

A Harvest of Diamonds has rewarded the toil of certain lucky adventurers under the burning sun of Africa; but what is the value of the rarest gem that ever glittered in crown or turban when compared with that of a medicinal remedy that cures dyspepsia and biliousness, restores the appetite, regulates the disordered bowels, and tones and invigorates the whole vital system? Science has bestowed upon the world this inestimable gift in

Tarrant's Effervescent Seltzer Aperient,

which is, to all other preparations of its class, what the diamond is among jewels, and, when foaming in the goblet of the fevered invalid, as bright and sparkling. Sold by all druggists. au22 2t

NEW ADVERTISEMENTS.

SOUTHERN UNIVERSITY.

THE NEXT SESSION OF THIS INSTITUTION will commence on

The First Wednesday in October.

It is one of the cheapest and most thorough colleges in this country. The instruction is of the highest character in all the schools of its Collegiate, Medical and Law Departments.

Board is from $10 to $16 per month.

For particulars and catalogue address Dr. A. G. Andrews or Prof. O. F. Casey.

A. S. ANDREWS, President.

GREENSBORO, ALA., July 14, 1872. au22 6t

Centenary Female College,

SUMMERFIELD, ALA.

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The Literary, Music and Art Departments are well organized and under a competent faculty.

The peculiar advantages are health, cheapness and thorough instruction.

Board and tuition, $230; if all paid in advance, $220. Club rates, $210.

For catalogue and further information address A. D. MCVOY, President.

au22 1m

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, ALA.

THE SEVENTEENTH ANNUAL SESSION begins SEPTEMBER 16, 1872. The entire expense per annum of a boarding pupil, who takes no extra study, is $250, exclusive of books. No extra charge for vocal music, calisthenics or elementary drawing. For circulars, containing full information, apply to the President,

REV. HENRY H. MOORE,
Tuskegee, Alabama.

an22 1m

HOMER COLLEGE.

THE SCHOLASTIC EXERCISES OF THE Thirteenth Annual Term of Homer College begin on the First Tuesday of SEPTEMBER next, 1872.

Tuition at the rate of $5 per month. Board from $12 to $15 per month.

Students received in regular classes only, and to the end of a session.

A Preparatory Department, under competent management, is attached to the college. Tuition, $4 to $5 per month.

For further particulars address

REV. J. E. COBB,
President Homer College, La.

By order of the Board.

W. F. MORELAND,
Pres't. Board of Trustees. an22 3m

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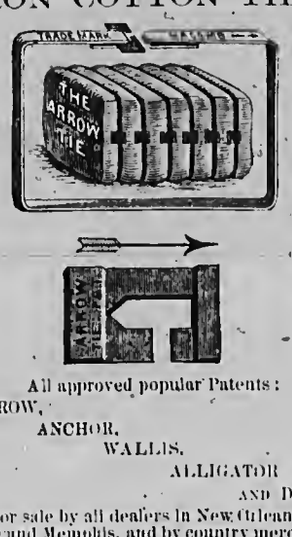

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The Child's Corner.

SERMON FOR THE BOYS.

BY ALICE CARY.

The boy who does a stroke and stops,
Will ne'er a great man be:
'Tis the aggregate of single drops
That makes the sea, the sea.

The mountain was not at its birth
A mountain, so to speak:
The little atoms of sand and earth
Have made its peak a peak.

Not all at once the morning streams—
The gold above the gray:
'Tis a thousand little yellow gleams
That makes the day a day.

Not from the snow-drift May awakes
In purples, reds and greens:
Spring's whole bright retinue it takes
To make her queen of queens.

The Tongue.

BY NEIL FOREST.

"And touched his tongue."—Mark vii. 33.

In the four chapters I have already written for you, children, I have told you about being kind, about praying, about praising God, and about fearing him. Now, in praying and praising and worshiping, we make use of a very little member. Do you know what it is?

The tongue? Yes. It's a little thing, is it not? And yet, do you know it is about the most important thing in the whole world? How should we get along without our tongues? Very badly, I think, you'll all agree. But how would other people get along without *our* tongues? Oh, that's the thing to think about!

Chatter, chatter, chatter, go the little red things all day long in children's mouths, until mamma says: "Oh! dear, little ones, *can't* you hold your tongues just a little while?" No! they can't. They try, may be, for a few minutes, but then—chatter, chatter, chatter, they go again, and never stop till night comes and the little mouths and eyes are closed in sleep.

Now, the great question is, What is all this chattering about? How have the tongues behaved themselves? Have they spoken kind, loving words all day long, or have they said sharp, cross, angry things? Have they thanked God for his goodness, or have they dared to take his holy name in vain? Have they spoken the truth always, or have they told lies?

The same tongue can do all these things.

Suppose that every night when we went to bed we had to have a sharp thorn run into our tongues for every naughty word it had said all day long. Oh, dear! oh, dear! wouldn't some of our tongues be like rose-bushes? I, for one, don't like to think about that!

But do you know that cross, angry words prick into our friends' hearts just like thorns, and sometimes, when we are very bad, we have made others' hearts as sore as our tongues would be if they were full of thorns?

Yes, and moreover, if we have dared to lie or to swear, we have wounded our own souls. Oh! we have pierced them through and through, and they are sick and so sore that nothing but the loving touch of the Great Physician can ever heal them again.

See what mischief we can do ourselves and others by using our tongues! But we can do good too. A gentle, kind word is as much like the rose as the cross one is like the thorn. We can all bring roses, sweet, lovely ones, to our friends to make them happy. And when we pray to God, or thank and bless him, that is like sunlight falling on our souls. We all love sunlight and roses better than thorns and sores, I am very sure.

Do you remember that story about the man who had an impediment in his speech and came to Jesus to be cured? He was not dumb; he had partly the use of his tongue, but he spoke in such a way as to be very disagreeable to others, I dare say, or perhaps, though he could make sounds, still his words were so indistinct that no one could understand him. Like every one who ever came to Jesus, he was cured. The Bible says that Jesus touched his tongue, and after that he spoke plainly.

What we all want and need is, that Jesus should touch our tongues. Of course I do not mean in just the way in which he touched that man's, because we know that he is no longer on earth, and we cannot go and see him as that man did, and have him lay his hand upon us.

But he is just as truly alive in heaven as he was on earth, and whatever we ask him to do that will make us pure and holy, he *will* do, just as surely as though we saw him and he were to touch us really and truly.

If we pray to him very earnestly not to let us sin with our tongues he will help us, and we shall grow careful about what we say. If we feel angry all of a sudden and are just ready to say something wicked, oh, in that moment, if we could only remember to say, "Dear Lord Jesus, touch my tongue," that wicked word would not be spoken. It only takes a moment to pray—the thought, as it passes through our hearts like a flash, is a prayer, and one that is heard. I do not mean that if we were to say those words without truly feeling them, that they would be prayer.

For here is a singular thing. Although it is capable of doing so much good and so much harm, the tongue is a silly, weak, little thing, and can't do either good or harm all by itself. It acts just as the soul tells it to act; it is servant to the soul. If the soul is wicked, the tongue is wicked; if the soul is pure, the tongue is pure; if the soul is weak, the tongue is weak.

Don't you know when the doctor comes to see you when you are sick, he always asks to look at your tongue? He can tell by its appearance what is the matter with you. If it looks one way, he says you have got the measles, and if it looks some other way, he says scarlet fever or indigestion, or something else with a long name. This is because the tongue is a regular tell tale! It tells what is the matter with the body. By looking at it the doctor can tell what ails you.

But it is by *hearing* it that others can tell what is the matter with the soul. Listen to that boy in the street—how dreadfully he is swearing! Oh, his soul is very, very sick, and his tongue tells it. Is it so sick, I wonder, because it has never been cared for by dear friends? May be. For souls and bodies both get sick for want of care. I hope some one will care for that poor sick soul! Any one who heard that wicked oath might do so by asking Jesus to touch his tongue.

Now hear that little child tell a lie because it is afraid of punishment! Oh, that child's soul is weak. It does not want to be wicked, but it is cowardly, timid, weak. See how the tongue tells what is the matter!

Do you know how those around you can help to strengthen that little soul? By being kind to it, patient and loving; by being gentle and just, never frightening it with an angry word or an unjust accusation. Children, do you know how much you can do in this way toward keeping others from sin? In time that weak soul will grow stronger if it is surrounded by love, just as a tender plant grows more and more vigorous if it is kept in the sunshine. Give the little weak souls time and love. This is what their Maker gives them when, sorry and humble, they pray for strength and to be forgiven for that sin. The Lord touches their tongues; his Holy Spirit strengthens their souls.

But what shall we say of ourselves when, after having known God's love and justice toward us, we say harsh, censorious, bitter, unkind words of others, or ridicule them to bring a laugh from thoughtless lips; when we, by our wicked words, stab an absent friend, or sit looking at one by our side with sunshine smiling on our lips, but an angry cloud in our hearts, and suddenly strike like the lightning with our tongues? What can be said *of* us? Surely, not that we have been with Jesus.

"Never man spake like this man." "And all wondered at the gracious words that proceeded out of his mouth."

What shall we say of ourselves? Why, that we are miserable sinners. But Christ died for miserable sinners. Then, sighing and looking up to heaven, let us pray for his divine touch.—*New York Observer.*

A Talk About the Birds.

In my younger days I followed the plow, and I always had a great company of birds following the plow behind me, picking up the worms and insects which I turned up. They would come close up behind me; so near, in fact, that I could take them in my hands; but that would have frightened them away.

Sometimes they would venture to alight on my plow, and take a ride through the field, and turn up their little sparkling eyes to see that I did not disturb them. Then they would fly on to an apple-tree and sing me one of their very prettiest songs. They would follow me all day long, and be there again next morning on the apple trees, waiting for me, and singing their morning song long before I went into the field to work. My neighbors complained bitterly of the birds, because they stole their cherries as soon as they were ripe, and spent some time in shooting them down and frightening them away—a bad policy, to say the best about it. But I did no such thing. I never lost a cherry, and kept on the best terms with the birds all the time. The way I kept my cherries was this. Every spring, as soon as the bluebirds came around, I would make this bargain with them. I would furnish them with a nice, pretty cottage, rent free, for them to bring up a family in, if they would take care of my cherries, and not let the other birds get at them. "Now, Uncle Tim, you are certainly telling us a yarn this time," exclaim a half dozen voices in full chorus. Not so fast, my young friends. Wait a bit, and I will tell you all about it. The way I made the bargain was this. Every spring, as soon as the bluebirds came round to look out a home for the summer months, I took a gourd, made a hole near the bottom, large enough for the birds to go in and out, and hung it up in the cherry tree; or, if I had no gourd suitable for them, I took a small box, made a hole near the bottom, and hung that in the tree.

It did not often hang long before the birds would come, take a look at their cottage, and then go to work fitting it up for their family. Now a bluebird, when bringing up a family, is well known to be the most fighting character we have among us, if he is a little fellow, and about the time cherries are ripe their cottage would be full of plump, fat fellows, and it kept both parents busy to feed so many little ones. Robins are noted for their love of nice ripe cherries any time they can get them.

Well, the robins would be watching to see when they were ripe, and as soon as they were ripe one would fly on to the tree, thinking to get a nice meal of cherries, but before he had time to pick out the ripest fruit, down upon him would pounce one of the bluebirds, knocking him off the limb, and send him off fluttering, crying and half frightened out of his wits. No matter how large the bird that came after cherries, every one went away a little faster than he came, and went away without a cherry.

I have often thought that one of those birds sat on those trees and kept watch while the other was away picking up food for the loved ones at home, but not a cherry did the bluebirds even touch.—*Christian Intelligencer.*

SIR ISAAC NEWTON was a pronounced dunce in his early school days. He stood low in his classes, and seemed to have no relish for study. One day the "bright boy" of the school gave him a kick in the stomach which caused him severe pain. The insult stung young Newton to the quick, and he resolved to make himself felt and respected by improved scholarship. He applied himself resolutely to study, and ere long stood in his classes above the boy who kicked him, and ultimately became the first scholar in the school.

GOD'S Bible promises are like golden basketsful of sweet fruit let down by golden chords from heaven.

The Farm and Garden.

About Fruit Trees.

TRANSPLANTING PEACH TREES.—In transplanting peaches, select trees of a straight, robust growth. They should be examined twice a year, in February and June, and all the grubs and worms removed; at the same time half a shovel full of lime or leached ashes may advantageously be applied to the tree.

CEMENT FOR WOUNDED TREES.—A cement, made by dissolving shellac in alcohol, has never been surpassed as a shield for covering the wounds made by pruning fruit trees. All wounds upon fruit trees should be covered with this composition.

LARGE FRUIT TREES.—If you wish to have large and rapid-growing fruit trees, save all the small roots in transplanting, give good tillage, mulch and wash with lye or soft soap.

LIME AROUND APPLE TREES.—Some farmers make it a regular practice to throw caustic lime around their apple trees in the spring and summer. Not the health of the trees only, but the fruit also will be greatly improved by its application. This application will be especially beneficial in soils where there is lack of vegetable matter. We would advise our farmers in many places to make use of lime around apple trees at least once in four or five years.

FEED THE FRUIT TREES.—It must be apparent to every reflecting person that the material round about a fruit tree which renders important aid in the production of fine fruit, of any kind, must necessarily be more or less exhausted after a vine, bush or tree has produced abundant crops for several successive seasons. For example: a large pear or apple tree will frequently yield from ten to sixteen bushels of fruit annually. Many trees have produced more than twice these quantities at one crop. After a few seasons the material that the roots must be supplied with, in order to develop fruit, will more or less be exhausted. For this reason fruit begins to fail, and the failure is often attributed to an east wind, or some mysterious atmospheric influence, when in reality the sole cause is from starvation, arising from an impoverished soil. The remedy is to feed the roots of all kinds of fruit trees with lime, wood-ashes, gypsum, chip-dirt, bones, fishes and anything that will renovate an impoverished soil. It is evident that fruit trees cannot produce fine fruit out of nothing, or out of such material as may be desirable for some other purpose.

MANURING FRUIT TREES.—Many fruit trees, which have been considered valueless, may be recovered by being manured in the fall and winter, and during warm days, when the surface of the soil is not frozen; even stimulating manures may be applied with impunity, and covered with earth. Thus, Peruvian guano or stable manure, applied in the fall, will be so divided through the soil by spring as not to injure the young spongioles from the root when they resume growth; whereas, if applied after the spring growth commences, the spangioles will be injured. Lime, ashes and other manures, appropriate to different soils and trees, may be applied in a similar manner. Peach trees should be had bare to the top of the roots at the beginning of winter, and the crops of the next year will be materially increased, while it destroys the ova of insects resident in the soil.

SPECIAL MANURE FOR GRAPES.—A manure composed of potash and of wood-ashes is the best for grapes.

Novel Farming.

The richness of the reclaimed swamp and overflowed lands in most parts of the State is proverbial. At no points are they found more so than on the "floral isles," so called, which lie along the Sacramento river. A correspondent of the *Enterprise*, writing from Twitchell Island, gives the following description of how the islands are prepared, planted, and seed "harrowed" in. The tules grow from five to ten feet in height during the rainy season. As soon as the water dries up in the spring, the tules are fired, and although they look green they burn like wild oats. After the burning is done there is a coating of ashes on the ground, from two to ten inches in depth, resembling light snow. The seed is sown on the surface without further preparation. A flock of sheep is then driven over the ground, in a compact body, by five or six men, in such a manner as to compel them to go over the whole surface. This treading serves to harrow in the grain, tramps the ashes down solid, and makes the whole surface of the ground look as smooth as an onion-bed in a well-regulated garden.—*San Francisco Bulletin.*

Liquid Manure in Holland.

In Holland liquid manure is applied to fruit trees in the following manner: An iron-shod stake of about three inches in diameter, with a piece of wood nailed on one side to place the foot on, is used to make a circle of holes just under the ends of the branches, about eighteen inches or two feet apart, and from twelve to fifteen inches deep, and the liquid manure poured into them. Then the holes are filled up again, so that the liquid cannot be evaporated, or the earth baked hard by the heat of the sun. In wet weather the liquid manure is applied alone, but in dry weather it is diluted with an equal quantity of water. The application is made about once a week, commencing at the time when the fruit is well set, and ending when it shows the first symptoms of maturity. Liquid manure may be applied to grape vines, garden vegetables, etc., in the same way.

THE *Rural New Yorker* says there is no later nor better style of keeping farm accounts than that known as double-entry book-keeping—precisely such as every man engaged in manufacturing or mercantile pursuits adopts.

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These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
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12 Butter Plates,	2 Pickle Dishes,
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12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

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———, Principal of the Preparatory Department.

CHARGES.

Tuition, per session of forty weeks, in College..... $60 00
Tuition, per session of forty weeks, in Preparatory Department..... 40 00
Contingent expenses..... 5 00

A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

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Board, including lodging, washing, lights and fuel, can be had in the best of families for $20 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 205, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Balances, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

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aul 6m C. G. ANDREWS, President, Jackson, La.

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Higher.....	16 00
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Music on piano.....	20 00

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Every student will be charged from date of entrance till the close of session, except when providentially hindered, and all bills are due when the student enters.
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THE EXERCISES OF THIS SCHOOL will be resumed on
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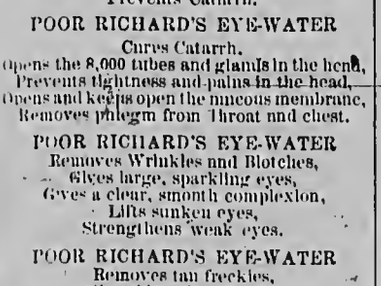

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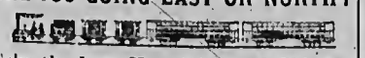

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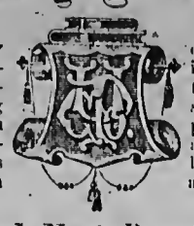

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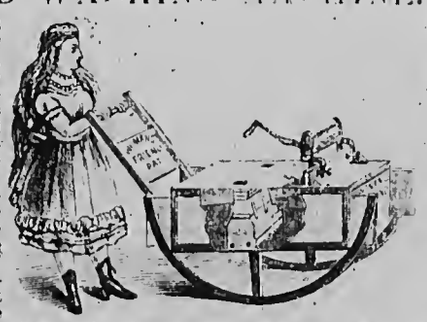

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and warm. Our accounts from the country have fewer complaints of the worms, but continue to express great apprehensions of their future ravages. The first fortnight in September is expected to indicate the result, whether favorable or unfavorable. More immediate injury is feared from the drouth, the shedding of forms and bolls, and the general effect upon the crop. The receipts of new crop to date amount to 177 bales from the Mississippi valley, and 110 from Texas —total, 287, against 9 last year, of which 4 were from Louisiana and 5 from Texas.

The river is 11 feet 5 inches below high water mark.

COTTON.—The following are the arrivals since the sixteenth instant:

Louisiana and Mississippi.s.....bales..		182
Mobile.....		1
Texas.....		86
Total.....		269

On Saturday the sales embraced 61 bales, of which 31 were low cottons, taken for a manufactory at 16c., and 30 at 19c. for low middling, and 19¼c. for strict, showing some advantage in favor of the buyer. On Monday, with more liberal receipts of the new crop, the demand improved, and 176 bales changed hands at stiffer but hardly quotably higher rates, good ordinary selling at 18c., strict low middling at 19¼@19⅝c., strict low middling to middling at 19¼@19¾c., middling at 20c., and a still better style at 20⅜c. Ordinary was sold at 16c. About 60 bales of the above was of new crop. On Tuesday the business was confined to 28 bales, including some barely low middling at 19c., and strict low middling, new crop, at 19⅝c.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 954,133 bales, against 1,442,581 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,275,158 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 45,074 to France, and a decrease of 905,036 to Great Britain, and of 334,875 to other foreign ports.

We quote:

Good ordinary.....	18 @ 18¼
Low middling.....	19¼ @ 19½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days.	269	
Arrived previously.....?	1,051,526	
Waste and damaged cotton, samples, etc.....	14,939—1,066,734	
		1,092,057
Exported past three days.		
Exported previously.....	1,085,601—1,085,601	
Stock on hand and on shipboard..		6,456

SUGAR.—On Tuesday the market was quiet but firm, with dealers' sales of 100 hhds., in lots, to grocers, at 10⅛c. for fair, and 10½@10⅝c. for fully fair. Of city refinery, yellow clarified is selling on orders at 11¼@11¾c., white 12⅛@12½c., crushed and powdered 13⅛@13¼c., cut loaf 14@14¼c. ℔ lb.

MOLASSES.—There is little or none coming in from plantation. The receipts consist of a few bbls. poor and thin, now and then, which sell at 25@30c. per gallon. Some cistern bottom sold at 55c. City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ℔ gallon for golden sirup.

CORN.—On Tuesday there was a fair demand, and 3,000 sacks sold at 57@58c. for mixed, and 65c. for white.

OATS.—On Tuesday 1,600 sacks sold at 39@42c. for St. Louis, and 44c. for Galena, showing an improvement in prices.

BRAN—Has been in good supply and dull at previous inside prices. There were sales on Saturday and Monday of 1,000 sacks, in lots, at 97½c. ℔ 100 lbs. On Tuesday 750 sacks sold at 90c. for small sacks, and 95@97½c. for large.

PORK—Has been in demand on speculation since our last review, and prices have advanced 75c.@$1 ℔ bbl. On Tuesday the market was strong, when 100 and 100 bbls. mess sold at $14.75, and the stock was held at $15 ℔ bbl. It is retailing at $15.25@$15.50 ℔ bbl.

BACON.—On Tuesday 1,100 casks sold, in lots, at 8⅛@8¾c. for shoulders, on the spot and to arrive, 11@11½c. for clear rib sides, on the spot and to arrive, 11¾@11⅞c. for clear sides, to arrive, and 11⅞@12½c., on the spot and to arrive. At the close shoulders were quoted at 8¾c., clear rib sides 11½c., clear sides 12¼c. ℔ lb.

HAMS.—The market is quiet but very firm, and choice sugar-cured are selling to the trade at 17@17½c. ℔ lb. Brands less desirable are quoted at 16@17c. ℔ lb. On Tuesday 75 tierces choice sold, on the spot, at 17½c., and 175 tierces, to arrive, at 17⅛@17¼c. ℔ lb.

LARD.—Choice continues in light supply and good demand, while inferior is dull and slow of sale. On Tuesday 84 tierces steam-rendered sold at 9½c., and 80 kegs refined at 11⅜c. ℔ lb.

DRY SALT MEAT.—The supplies coming in are small, and are mostly consigned to dealers. Dealers are retailing shoulders at 7½@7¾c. ℔ lb., and sides at 9½c. for clear rib, and 10c. for clear sides.

CORN MEAL.—On Tuesday the demand was limited, and holders asked $3.25 ℔ bbl. 300 bbls. sold at $3.05 ℔ bbl.

BEEF.—There is a fair supply of Texas, with a small stock of Western and Northern. We quote Texas mess $11@$12, extra mess $12.50 ℔ bbl., and $7@$7.50 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western $14@$15 in bbls., and Northern $15.50 @$16 for bbls., and $9 for half bbls.

MONETARY.

Gold opened on Tuesday at 114@114¼ (against 114½ at New York.) and closed at 114@114¼ (against 114⅛ at New York.)

The sales of silver embrace $1,500 in American half-dollars on Saturday at 108¼ and 108¾; and $1,300 on Monday at 108, and $2,000 at 108¼.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	4 50	6 00
Cotton sweeps.....	4 50	6 00
Cultivators, Diam. & shovel-tooth.....	7 75	10 50
Cultivators, riding.....	45 00	60 00
Cultivators, walking.....	30 00	35 00
Shovels.....	7 50	14 50
Spades.....	7 50	16 50
Axes.....	10 00	15 00
Potato diggers.....	13 50	— —
Shovel plows.....	6 00	7 00
Half do., with culters...	8 00	9 00
Manly's D. S plow.....	6 00	9 75
Corn mills, Coleman's....	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot.....	5 00	6 00
Loaf.....	— —	— —
Crackers.....	5 00	12 00
Navy.....	— —	4 00
Cream crackers.....	11 00	12 00
Bricks, ℔ M:		
Lake.....	13 00	16 00
English fire.....	— —	50 00
American fire.....	40 00	— —
Candles, ℔ lb:		
Sperm, New Redford.....	33	36
Tallow.....	16	18
Chocolate, ℔ lb:		
Cocoa.....	38	60
No. 1.....	50	52
Sweet and spiced.....	25	— —
Cider, ℔ bbl:		
Western.....	— —	— —
Coal, ℔ ton:		
Anthracite.....	12 00	13 00
Western, ℔ bbl.....	— —	55
Corks, ℔ 1000:		
Regular.....	— —	— —
Pointed.....	— —	— —
Coffee, ℔ lb:		
Havana (currency).....	— —	— —
Java.....	25	27
Cordova.....	— —	— —
Copper, ℔ lb:		
Braziers'.....	48	— —
Copper bolts.....	48	— —
Yellow metal.....	30	32
Cordage, ℔ lb:		
Manilla.....	19	20
Tarred, American.....	— —	16
Russian.....	16	— —
Cotton seed:		
Rough, ℔ ton.....	— —	13 00
In sacks.....	17 00	17 50
Dyes, ℔ lb:		
Logwood, Camp'y.....	4	4¼
Logwood, St. Domingo...	4¼	4¾
Fustic, Tampico.....	5	6
Indigo, ℔ lb.....	1 40	1 60
Madder.....	15	18
Eggs, ℔ dozen:		
Western.....	12	16
Feathers, ℔ lb.....	70	— —
Fish, ℔ box:		
Cod.....	1 40	— —
Herrings.....	35	— —
Mackerel, No. 1, ℔ bbl....	13 00	— —
Mackerel, No. 2.....	10 50	— —
Mackerel, No. 3.....	8 00	— —
Flaxseed, ℔ lb.....	4½	5½
Flour, ℔ bbl:		
Double extra.....	6 00	6 25
Superfine.....	5 00	5 25
Fine.....	4 25	4 50
Fruit, ℔ lb:		
Prunes.....	10½	13
Currants, new.....	9	10
Almonds, soft shell.....	17	18½
Almonds, shelled.....	30	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10.....	3 50	4 00
French, 10 by 12.....	3 75	4 25
French, 12 by 18.....	4 00	4 50
Gunny bags, ℔ bag.....	18	— —
Hay, ℔ ton:		
Prime.....	27 50	— —
Choice.....	— —	30 00
Iron, ℔ ton:		
Pig.....	54 00	55 00
Country bar, ℔ lb.....	— —	— —
English.....	5½	7½
Swedes, assorted.....	6½	8½
Hoop.....	6½	8
Sheet.....	7½	8½
Boiler.....	8	9½
Nail rods.....	— —	9
Castings, American.....	5½	6
Lead, ℔ 100 lbs:		
Pig.....	— —	9 50
Bar, ℔ lb.....	8½	8¾
Sheet.....	12	— —
Pipe.....	12	— —
Leather, ℔ lb:		
Sole, hemlock.....	33	34
Sole, oak.....	37	43
Harness.....	38	45
Calf skins, ℔ dozen.....	42 00	70 00
Texas, rough, ℔ lb.....	24	26
Lime, ℔ bbl:		
Western.....	1 25	1 75
Cement.....	2 50	3 00
Plaster Paris.....	4 00	— —
Lumber, ℔ M feet:		
Boards, yellow pine.....	18 00	18 00
Boards, cypress.....	25 00	30 00
Flooring, dressed.....	25 00	30 00
Flooring, rough.....	15 00	18 00
Ceiling, dressed.....	20 00	25 00
Weatherboards, dressed..	19 00	20 00
Weatherboards, rough..	13 00	15 00
Scantling.....	13 00	15 00
Shingles, ℔ M.....	3 50	4 25
Laths.....	2 50	3 00
Moss, ℔ lb:		
Country picked.....	4½	6
Clean picked.....	6½	7
Nails, ℔ keg:		
American, 4@6d.....	5 50	5 75
Wrought, German, ℔ lb...	14	16
Wrought, English.....	14	16
Oils:		
Lard, ℔ gallon.....	68	73
Coal oil, in barrels.....	26	28
Coal oil, in cases.....	32	35
Linseed, raw.....	90	92
Sperm.....	— —	2 00
Whale, refined.....	95	1 00
Cotton seed, crude.....	— —	46
Cotton seed, refined.....	60	65
Castor.....	1 65	1 85
Olive, 22@24 oz.....	6 00	6 50
Olive, 11@12 oz.....	7 00	7 25
Tanner's, ℔ gallon.....	75	85
Soap, ℔ lb:		
Western.....	5½	7
Northern.....	5½	7
Southern.....	4½	6½
Castile, genuine.....	12	— —
Castile, imitation.....	11	— —
Sardines:		
Half boxes.....	34	35½
Quarter boxes.....	23½	24
Spices, ℔ lb:		
Cassia.....	40	45
Cloves.....	19	20
Nutmegs.....	1 20	1 25
Pepper.....	21	21½
Pimento.....	12	12½
Sugar, ℔ lb:		
Havana, white.....	13	— —
Havana, yellow.....	10½	11½
Havana, brown.....	10½	11
Crushed.....	13½	13¾
Pulverized.....	13½	13¾
Teas, ℔ lb:		
Imperial.....	45	1 10
Gunpowder.....	75	1 50
Hyson.....	75	1 25
Young Hyson.....	75	1 10
Oolong.....	45	1 10
Pouchong.....	30	50
Tin, ℔ box:		
Block.....	— —	— —
In plates, I. X.....	18 25	— —
In plates, I. C.....	16 00	— —
Leaded plates, I. X.....	17 25	— —
Leaded plates, I. C.....	15 00	— —

CATTLE MARKET.

NEW ORLEANS, Aug 20, 1872.

Texas beeves, choice, ℔ head	$50 00 @ 55 00
Texas beeves, 1st qual. ℔ head	35 00 @ 45 00
Texas cattle, 2d qual. ℔ head	20 00 @ 28 00
Texas cattle, 3d qual. ℔ head	14 00 @ 18 00
Western beeves, ℔ lb. net....	1 @ 13
Hogs, ℔ lb. gross.....	4½@ 6
Sheep, first quality, ℔ head..	5 00 @ 6 00
Sheep, second qual., ℔ head.	3 0 @ 4 00
Sheep, third quality, ℔ head.	2 0 @ 2 50
Milch cows, choice, ℔ head..	80 00 @100 00
Milch cows, ℔ head.....	50 00 @ 80 00
Texas cows, with calves.....	— — @ — —
Calves, ℔ head.....	7 00 @ 10 00
Yearlings, ℔ head.....	8 00 @ 12 00

Special Notices.

Camp Meeting.

There will be a camp meeting at Hill's chapel, commencing on Friday before the fourth Sabbath in September, and continuing until the following Wednesday. Hill's chapel is in Montgomery county, Alabama, twenty-eight miles southeast of the city of Montgomery, seven miles east of Athens, five miles southwest of Pine Level, and twenty miles northwest of Troy. It is designed to make this camp ground self-supporting, and therefore, while everybody is invited, we request that all who can will come in their wagons, prepared to care for themselves. A public lot will be adjacent to the camp ground. Preachers, traveling and local, are invited.

WILLIAM A. SAMPEY, Pastor.

Camp Meeting.

There will be a camp meeting held at Indian Village, Castor circuit, Louisiana Conference, to commence on Wednesday before the first Sabbath in October, on the self-sustaining plan. Persons living at a distance, and desiring to tent, can have a tent built to order by addressing Rev. J. B. Landers, Forksville, Louisiana. A general invitation to ministers is hereby given.

J. W. HEARN, P. C.

Debate.

Rev. D. M. Hudson, of the Alabama Conference of the Methodist Episcopal Church South, and Elder J. M. Pickens, of the Christian Church, will discuss the Subjects, Design and Mode of Christian Baptism, and, probably also the question of Denominational Names and Written Creeds, in the Baptist church at Pineapple, Wilcox county, Alabama, at the southern terminus of the Selma and Gulf railroad. The debate will commence on Tuesday, September 24, 1872, at ten o'clock A. M., and continue some eight or ten days

Camp Meeting.

A camp meeting will be held on Clear creek, Rapides parish, twelve miles north of Alexandria, on the old telegraph road to Harrisonburg, beginning on Thursday, September 19, 1872. The Alexandria District Conference will be held at the same time. All ministers, all members of the Quarterly Conferences and all friends are earnestly requested to attend and assist in the meeting.

JOHN F. WINN, P. C.
FRED. WHITE, P. E.

Camp Meeting.

A camp meeting will be held on Spring creek, thirty miles southwest of Alexandria, near Burr's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE,
S. H COOPER.
C. KEENER.

Camp Meeting.

There will be a camp meeting on the Gaston circuit, Demopolis district, Alabama Conference, three miles west of DeSotoville, in the northern portion of Choctaw county, Alabama, commencing on Friday before the first Sabbath in October. Provision will be made for all visitors. Ministers of the gospel are cordially invited.

C. R. DUBOSE, P. C.

Camp Meeting.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, commencing on Thursday before and embracing the fifth Sabbath in September. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning.

J. H. HOLLAND, P. C.

Shreveport District Conference.

The several brethren are requested to preach on the following subjects at our District Conference, to be held at Keachie, Louisiana, commencing on Thursday, September 26, viz.:

1. On the Obligation to Support the Ministry—Rev. C. B. Stuart.
2. On the Obligation and Manner of Keeping Holy the Sabbath Day—Rev. John Wilkinson.
3. On the Importance and Design of Infant Baptism—Rev. C. W. Carter.
4. On Missions—Rev. A. W. Willinms.
5. On the Utility of Camp Meetings—Rev. R. Parvin.
6. On Faith or Trust in God—Rev. H. L. Smith.
7. On Experimental Religion—Rev. J. M. Franklin.
8. On Christ a Present Savior—Rev. W. D. Stayton.

JOHN PIPES, P. E.

Camp Meeting.

There will be a camp meeting at Providence church, five miles east of Sparta, Louisiana, commencing on Friday evening, September 13, 1872. The people are requested and invited to come in their wagons, provided to take care of themselves. The brethren and friends will please meet me at the place appointed, to select the place for their tents and prepare the ground, on the third day of September. Ministerial brethren are especially invited.

PHILIP ALLEN, P. C.

Camp Meeting.

There will be a camp meeting on Chinn Grove, Dale county, Alabama, commencing on Friday before the second Sunday in September. The itinerant and local ministers of the Methodist Episcopal Church South are respectfully invited.

A. S. DICKINSON, Pastor.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves. It is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FOURTH ROUND.

Mount Carmel, at Mount Moriah	Aug. 17, 18
Williamsburg miss., at Dry creek	24, 25
Columbia, at Byrd's chapel	31, Sept. 1
Pearlington, at Jordan river	Sept. 7, 8
Ocean Springs, at Biloxi	14, 15
White Plains, at Poplar Head	21, 22
W. Pascagoula, at Mulberry Grove	28, 29
Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill ct., at Linwood (camp meeting)	Sept. 21, 22
Shubuta, at Shubuta	28, 29
DeKnib ct., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

The preachers' meeting will be held at Meridian, Mississippi, on Wednesday after the first Sunday in September. Question for discussion continued from last meeting, viz.: Will the future happiness of those who are saved be greater than if man had not fallen?

WM. B. HINES, P. E.

VICKSBURG DISTRICT.—THIRD ROUND.

Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Millsdale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept. 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

JACKSON DISTRICT.—THIRD ROUND.

Monat Olivet circuit and Yazoo mission, at New Hope	Aug. 3, 4
Raymond circuit	10, 11
Brownsville circuit	17, 18
Sulphur Springs circuit, at Madisonville	24, 25
Camden and Thomastown circuits	31, Sept. 1
Carthage circuit	Sept. 7, 8

H. H. MONTGOMERY, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Springs mission	Sept. 14, 15

The District Meeting will be held September 14-15, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E.
Post Office, Hazlehurst.

WOODVILLE DISTRICT.—THIRD ROUND.

Wilkinson, at Pisgah	Aug. 3, 4
Buffalo, at Friendship	10, 11
Meadville, at Mendville	24, 25
Amite, at Bond's camp ground	31, Sept. 1

J. L. FORSYTH, P. E.

BRANDON DISTRICT.—THIRD ROUND.

Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

SELMA DISTRICT.—THIRD ROUND.

East Selma station	Aug. 3, 4
Rembert Hills ct., at Camp ground	10, 11
Orrville circuit	17, 18
Dayton and Spring Hill, at Spring Hill	24, 25
Linden and Flatwoods mission, at Spring Hill	24, 25

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Caddo circuit, at Friendship	Aug. 17, 18
Mansfield circuit, at Forest Grove	24, 25
Keachie circuit, at Bell Bower	31, Sept. 1
Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Conshatta Academy	21, 22
Manny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Kasatchie	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Beulah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Waterproof, at Tensas chapel	Aug. 3, 4
Wesley and Jordan, at Jordan	10, 11
Lake Providence, at Illawarra	17, 18
Bastrop, at Island DeSaird	24, 25
Floyd and Delhi, at Midway	31, Sept. 1
Oak Grove, at Oak Grove	7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Bœuff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—THIRD ROUND.

New Iberia	Aug. 3, 4
Bayou Bœuff	10, 11
Plaquemine Brulee	24, 25
Coulee Croche	31, Sept. 1
Abbeville	Sept. 7, 8

I hope to spend at least five days at each quarterly meeting.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	16
Plaquemine	Sept. 1
Morgan street	15
Baton Rouge	28, 29

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Athens	17, 18
Bistineau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

N. M. SKIPWORTH, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

French Camps circuit, at Liberty	Sept. 14, 15
Richland circuit, at Goodman	21, 22
Valden circuit, at Enon	28, 29
Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Rethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Koschusko and Bethel, at Kosci'ko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P. BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

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TEXAS, —— ——	2,500 "
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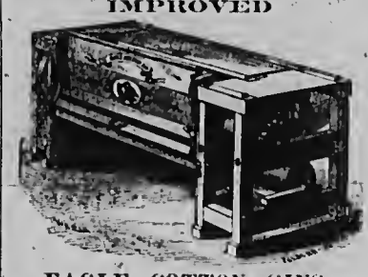

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VOL. XVIII. NEW ORLEANS, THURSDAY, AUGUST 29, 1872. NO. 35.

NEWS OF THE WEEK.

DOMESTIC.

New York, Aug. 21.—Dr. Howard, lately imprisoned at Madrid, arrived here yesterday in the steamer Alexandria.

Dr. Howard attributes his release to the efforts of the American press, to which he returns the warmest thanks. He thinks that Secretary Fish might have acted more promptly, and that the government, with all the proofs before it that he was an American citizen, might have abbreviated, or at least alleviated his sufferings.

Dr. Howard will go to Washington and present his claim, which is for a pretty round sum, including loss of medical business at Cienfuegos and property. He will not return to Cuba.

Louisville, Aug. 21.—The committee of arrangements for the grand peace reunion, to be held here September 11, report everything progressing favorably. Fifty thousand dollars have been raised here, and large numbers of sheep, hogs, cattle, etc., with vast quantities of other provisions, are being prepared by the people of the interior as contributions to the grand barbecue to be given upon the occasion.

Boston, Aug. 23.—The Executive Committee set forth their liabilities incurred for the international musical festival and peace jubilee at about $650,000; the receipts were $440,000, leaving a deficit of $210,000. To meet this and give a substantial testimonial to Gilmore, it is proposed to give a grand concert and ball on October 10, with one hundred thousand three-dollar tickets, six of which, drawn by lot, will draw the Coliseum and appurtenances.

Washington, Aug. 25.—The aggregate number of claims presented to the Southern Claims Commissioners thus far is sixteen thousand, ranging from $12 to $350,000; averaging $2,500 each. The commissioners have finally reported on five hundred and eighty cases, in which $1,600,000 were claimed.

About two hundred and fifty of them were rejected, principally from the absence of proofs of loyalty, and for the remaining three hundred and thirty cases Congress, on the recommendation of the commissioners, appropriated $3,500,000, the money having since been paid, with the exception of $15,000, which was stopped through the reports of special agents who were employed after the general report of the commissioners had been made to Congress, and who discovered reasons for withholding this amount in three or four cases from Virginia. The commissioners, three in number, now absent from Washington, have under examination five hundred claims apiece, on which they will report at their next meeting in October. In addition, five hundred other cases will also be decided.

Information has been received that agents in the South are collecting claims of persons whose property was taken for public uses or destroyed to facilitate military operations, but who cannot prove loyalty, owing to their giving aid and comfort to the Confederates. These agents are acting upon the supposition that Congress will ultimately dispense with the loyalty clause. The aggregate of such claims is already large.

Boston, Aug. 25.—The chorus of twenty-five thousand Sunday school children gave a concert, this afternoon, in the Coliseum, for the benefit of the House of the Angel Guardian.

Wheeling, W. Va., Aug. 26.—Thirty-three counties give Jacobs a majority of six thousand. Result upon constitution doubtful.

New York, Aug. 26.—The *Herald* says editorially: "It is reported on good authority that Mr. Charles O'Connor has addressed a letter to the Louisville Convention of straight-outs, prohibiting the use of his name by them for President or any other office. Mr. O'Conner states that the fee simple of the world would not induce him to accept the nomination."

The *Sun* says Charles O'Connor, in an interview with James McKenna, who asked him if he would become the candidate of the Democrats and Liberals for Governor of the State, said he did not seek the nomination, but if nominated would accept.

New York, Aug. 27.—Dr. Vandsrpool reports all fear of yellow fever dissipated. The patients, except a few of the crew of the Spanish vessel Numancia, have recovered.

FOREIGN.

Belfast, Aug. 21.—Hopes of restoration of quiet, which existed yesterday, have not been realized. The condition of the city is worse than ever. Last night the authorities were powerless against the depredators, though supported by an armed force of fully five thousand men. School houses have been destroyed, and it is with the utmost difficulty some churches are preserved from the same fate. Grave mismanagement of the authorities is suspected, and the general dissatisfaction is so great that the peaceable citizens intend to form vigilance committees for the arrest and summary punishment of the offenders.

Geneva, Aug. 22.—The work of the Tribunal of Arbitration evidently draws to a close. Counsel on behalf of the English and American governments have been more than usually busy to-day with the secretary of the court in the drawing up of a statement of the accounts between the two nations of the losses occasioned by the depredations of each of the Anglo-Confederate privateers.

All the members of the tribunal are to dine together to-morrow, and the wife of Hon. J. Banoroft Davis, American agent, will give a ball in their honor the same eveuing.

London, Aug. 24.—Several English railway companies contemplate abolishing the use of first-class carriages on their roads, and adopting the style used in the United States.

Madrid, Aug. 24.—It is known that the government has received information of an organized plan for an insurrection in the disaffected provinces of the north.

The time fixed for their uprising, by the revolutionists, is on the twenty-eighth instant.

The French government has been informed of the plans of the conspirators, and has been requested to use every precaution to prevent them from receiving aid from France.

Berlin, Aug. 26.—Great preparations are being made here for the festivities attending the meeting of the Emperors of Germany, Austria and Russia. The great day will be the seventh of September, when their majesties of Russia and Austria will be received.

In the forenoon there will be a grand military parade, in the afternoon a State banquet at the Castle, and in the evening a gala performance at the Opera House, attended by the three Emperors. This will be succeeded by a torchlight procession, and the entire city will be illuminated.

London, Aug. 26.—Reinforcements for Belfast have been recalled, the trouble there being over.

The Ex-Empress Carlotta is reported to be dying; all hope has been given up, and the last sacrament administered.

Madrid, Aug. 26.—Additional returns show that two-thirds of the successful candidates are members of the government party. The Radicals supported the government.

Bombay, Aug. 27, via London, Aug. 26.—The cholera has appeared in the valley of Cashmere, and it is reported to be raging with great violence.

Geneva, Aug. 27.—There is every reason to believe that the arbitrators have settled in principle the question of indemnity, and have fixed approximately the amount to be awarded for vessels destroyed by Confederate cruisers.

It is probable that the total amount of damages awarded the United States will be between £3,000,000 and £4,000,000.

No dependence is to be placed on reports which represent the amount above or below these extremes.

Some further claims remain to be settled.

The question of the payment of interest on the sums awarded, which has not been approached yet, will be considered on Thursday.

The Pinchback Committee has fused with the Kellogg party. The changes asseuted to (on the Kellogg ticket) are as follows:

Congressman at Large—Pinchback.

Secretary of State—P. G. Deslonde.

Superintendent of Education—William G. Brown (black.)—*Picayune, August* 28.

Definition of Ritualism.—Sydney Smith's definition of Puseyism, now Ritualism, is always good. Here it is:

"A system of posture and imposture, of circumflexion and genuflexion, of bowings to the east, and courtesyings to the west, with any amount of man-milliuery and other tom-fooleries."

Men will never know us by our faith, for that is within us; they know us by our works, which are visible to them.

ORANGEISM.

Let us briefly study the meaning of the conflict between the Orangemen and Irishmen. It is an old feud; whoever traverses Ireland finds proof that he treads on the thin crust of ashes, beneath which the hot lava is still glowing. Never shall I forget the emotions which saddened me as I contrasted the beauty of the scenery with the squalor and wretchedness of the wild Irish, dwelling in their mud cabins. As Macaulay has said: "The seventeenth century has, in that unhappy country, left to the nineteenth a fatal heritage of malignant passions. No amnosty for the mutual wrongs inflicted by the Saxon defenders of Londonderry and by the Celtic defenders of Limerick has ever been granted from the heart by either race. So to this day more than Spartan haughtiness alloys the noble qualities which characterized the children of the victors, while a Helot feeling, compounded of awe and hatred, is but too often discernible in the children of the vanquished." On the same soil dwell two populations, locally intermixed, morally and politically sundered. They sprang from different stocks, spoke different languages. The appellation of Irish was given exclusively to the Celts, and to those families which, though not of Celtic origin, had, in the course of ages, degenerated into Celtic manners. From the year 489, when St. Patrick preached among them, they had adhered to the Church of Rome. Among them resided less than a million of Calvinists, proud of their Saxon blood and of their Protestant faith. The great preponderance of numbers on the one side was more than compensated by the great superiority of intelligence, vigor, organization on the other. The Irish, as we know them and see them on our railways and canals, are not the Irish travelers might meet with in Ireland. There refinement, culture, wealth, position, knowledge, energy and perseverance confronts an aboriginal peasantry in an almost savage state. Romanism is the cause of the degradation of the Celts. Christianity is the glory and strength of the Saxon. The battle of the Boyne, which took place under the lead of William, Prince of Orange, was the authoritative declaration, on the part of Great Britain, that Irishmen, if they would be Irishmen, must permit other, if not better men to grow and thrive in their midst. It is a sad, sad story. What might Ireland not have been had the genial influence of Christianity been exchanged for the blighting curse of Romanism? The Irishman who shoots his victim from behind the hedge, who burns his dwelling and gives the children up to death in Ireland, or who, in America, fights negroes and Orangemen, is influenced as a puppet by its wire, and his every motion impelled by the unseen chain of which the last link incloses his body and soul, while the first is firmly grasped in the practiced hand of the Man of Sin, enthroned on the green hills at Rome. Glance at a few facts in Ireland's checkered history. In the year 460 a large number of Anglo-Saxons settled in Ireland. At the close of the eighth century many Norwegians and Danes sought there a home. In 1002 Brian Baru expelled the Danes, and was crowned King of Munster at Tara, and became King of Ireland. In 1152 the supremacy of the See of Rome was acknowledged. A few years afterward Adrian the Fourth conferred the sovereignty of the island on Henry the Second of England upon payment of the tribute of Peter's pence to the court of Rome. Henry the Eighth introduced the Protestant Reformation into Ireland, as he introduced it into England.

James induced many English and Scotch Protestants to settle in Ulster, where in 1641 the insurrection broke out, which swept through the island. The English planters were everywhere put to death without mercy. No fewer than forty thousand Protestants perished in Ulster alone by violence. The country was a prey to anarchy until 1645, when Cromwell appeared on the scene. He took Drogheda by storm, and delivered it up to the license of the soldiery. One after another the strongholds fell till the whole country lay at his mercy, and for the first time English supremacy may be said to have been established. Four-fifths of the whole soil was confiscated. Once more, in 1688, the Catholics took up arms. James the Second, after his flight from England, presented himself in Ireland, and was received with acclamation. An army was immediately formed, and placed under the conduct of Irish and French officers. James the Second was no match for William, Prince of Orange, as was shown at the battle of the Boyne in 1690, which broke the ex-king's success. The battle of Aughrim followed July 12, 1691, and virtually ended the conflict.

The battle of the Boyne, it will be seen from this review, was the starting point whence the new departure was made. It took place nearly two centuries ago, but its meaning never before was so thoroughly understood. The seed of God's sowing lives and brings forth fruit. Between the battle of the Boyne and the conflict in New York, last year, there are striking analogies. Both were insignificant as battles, but their results are of measureless and far-reaching importance. Now, as in the past, the savage and barbarous element resorts to the bludgeon to beat back the arm of progress. The Irish in New York declare that Irishmen who read newspapers, attend lectures, work in shops, live in pleasant houses, go to church with wife and children, with Bible or hymn book, which the ignorant Romanists can neither read nor understand, shall not be allowed. The battle of July 12, 1871, is America's answer, and is another victory of Protestantism over Romanism, of civilization over barbarism, and while year by year Irishmen who hate the Pope are compelled to see the ignorant Celt glorying in the shame of his country on St. Patrick's day, he cherishes the desire to bring out the banner of Protestantism, on which is the portrait of the Prince of Orange, that he may point the eyes of America to a higher civilization, and declare to all the world that Irishmen are not all Romanists. *Standard.*

THE GOOD OLD TIMES.

Some one having been telling of Mr. Loder, in London, who died lately leaving the enormous fortune of $75,000,000,000, and the gorgeous monument of the Rhode Island Spragues, which is to cost $100,000, and of the wondrous wealth of Stewart and other shoddy magnates and millionaires, the Richmond *Inquirer* tells us how people had big fortunes, and built fine houses, and gave dinners, and drank fine wine, and spent in other ways in the old times, ere Loder was or Stewart named. Thus it is that the *Inquirer* takes the shine out of the nineteenth century:

Why, what is Stewart, or Belmont, or the Marquis of Westminster, to Ptolemy Philadelphus, of Egypt, who amassed a little property of $350,000,000? And which of our extravagant young ladies in these boasted times ever gave her lover, as Cleopatra did, a pearl dissolved in vinegar (or undissolved,) worth $400,000? Then there was Paulina, one of the *ton* in Rome, who used to wear jewels, when she returned her visits, worth $800,000. Well, they boast of Mr. Stewart's "marble palace?" on Thirty-fourth street and Fifth avenue. We do not suppose this house, which is about the best they have in New York, cost more than half a million of dollars. Cicero, who was a poor man, gave $150,000 for his house, and Clodius paid $650,000 for his establishment on the Palatine, while Messala gave $2,000,000 for the house of Antony. Seneca, who was just a plain philosopher like Mr. Greeley, was worth $120,000,000. Tiberius left a property of nearly $120,000,000. Why, they talk about a man's failing in New York for a million, as if it was a big thing. Cæsar, before he entered any office—when he was a young gentleman in private life—owed $14,000,000, and he purchased the friendship of Quæsor for $2,500,000. Mark Antony owed $1,500,000 on the Ides of March, and he paid it before the Kaleuds of March. This was nothing—he squandered $720,000,000 of the public money—Major Hodge's defalcation being for the contemptible sum of $450,000.

And these fellows lived well. Esopus, who was a play-actor, paid $400,000 for a single dish. Caligula spent $400,000 on a supper. Their wines were often kept for two ages, and some of them were sold for $20 an ounce. Dishes were made of gold and silver set with precious stones. The beds of Heliogabulos were of solid silver, his table and plates were of pure gold, and his mattresses, covered with carpets of cloth of gold, were stuffed with down from under the wing of the partridge.

It took $80,000 a year to keep up the dignity of a Roman senator, and some of them spent $5,000,000 a year.

Cicero and Pompey "dropped in," one day, on Lucullus—nobody at home but the family, and that family dinner cost $4,000.

But we talk of population. We boast of London and New York. Rome had a population of between three and four millions. The wooden theater of Scaurus contained 80,000 seats; the Coliseum, built of stone, would seat 22,000 more. The Circus Maximus (think of it, old John Robinson!) would hold 385,000 spectators. There were in the city 9,000 public baths, those of Diocletian alone accommodating 3,000 bathers. Even in the sixth century, after Rome had been sacked and plundered by the Goths and Vandals, Zachariah, a traveler, asserts that there were 384 spacious streets, 80 golden statues of the gods, 46,097 palaces, 13,052 fountains, 3,785 bronze statues of the emperors and generals, 22 great horses in bronze, two colossi, two spiral columns, 31 theaters, 11 amphitheaters, 9,026 baths, 2,800 shops of perfumes, 2,091 prisons.

As a set-off to Mr. Sprague's "monumental tombstone," we may merely mention the mausoleum of Augustus in the northern part of the Campus Martius, consisting of a large tumulus of earth raised on a lofty basement of white marble, and covered on the summit with evergreens, as in the manner of a hanging garden, the whole surmounted by a bronze figure of Augustus. At the entrance were two Egyptian obelisks fifty feet high, and all around was an extensive grove, divided into walks and terraces.

We have not space to speak of the Forum Romanum, the Forum Julium, the theater of Pompey, the temple of Apollo, the theater of Marcellus, the Pantheon, the palace of Nero (entirely overlaid with jewels and mother-of-pearl,) the Claudian Aqueduct, the Flavian Amphitheater, the Coliseum, the Arch of Titus, the Villa of Hadrian, the Baths of Caracalla, nor the great Roman roads, straight as an arrow, paved like the streets of a city, divided by mile-stones, and having houses for travelers every five or six miles, affording uninterrupted communication from the Wall Antonius through York, London, Sandwich, Boulogne, Rheims, Lyons, Milan, Rome, Brundusium, Dyrrachium, Byzantium, Ancyra, Tafsus, Antioch, Tyre, Jerusalem—a distance of 3,470 miles.

Nor have we space to refer to Thebes, in Egypt (which had a population of 2,500,000,) and that noble palace, with its grand columns, whose cornices were inlaid with ivory mountings or sheathed with beaten gold; nor Alexandria, whose annual port dues were $6,000,000, and whose library, in an age when books were rare, contained 700,000 volumes; nor to Capua, the second city of Italy; nor to Rhodes and its 3,000 statues and 100 colossi (one of them one of the seven wonders of the world, costing $3,000,000;) nor to Antioch, with a street four miles long, perfectly level, and double colonnades through its whole length; nor to Athens and the Parthenon and the theater of Bacchus, the most beautiful in the world, which seated 30,000 persons; nor to Syracuse and its fortress, one mile long by a half mile in breadth; nor to Tyre, and Carthage, and Babylon, and Bagdad, and Memphis, and Ephesus, and Byzantium, and a hundred others.

FROM THE WORK.

Waterproof Circuit.

Mr. Editor: Our third quarterly meeting began August 4 and closed August 7. The presiding elder, Rev. Joel T. Daves, preached every day with great acceptability and with good effect.—Rev. N. S. Carnell, a local preacher, preached three excellent sermons. Four persons professed to find peace with God, and three applied for membership in the church. I would send you my quarterly report on the "general state of the church," but fear you would abridge.

Suffice it to say, I have increased the appointments on my circuit from two to four, adding St. Joseph and Cash Bayou. The latter is a Saturday appointment, on the west bank of Tensas river, in the parish of Catahoula. I do very much enjoy this week-day preaching. It is refreshing to preach to even a small number of persons who have left their daily labor, put on their Sunday clothes, and come together to engage in the worship of Almighty God, especially when you know that you have before you all the population in all the region round about for a space of ten or fifteen miles. Nor does it diminish the interest to know that the larger part of the audience are graduates of the prominent colleges and universities of the nation.

I think it likely I shall find space for additional church extension, and improve the opportunity, for I rejoice to carry the gospel to the "regions beyond."

—B. F. Alexander, P. C.

Oakdale, August 8, 1872.

Brandon District Conference.

Mr. Editor: The District Conference of the Brandon district, Mississippi Conference, met at Forest, August 16, 1872. The presiding older, Rev. F. M. Williams, in the chair.

The spiritual condition of the church was represented, upon the whole, as being good, and in many places still improving; attendance upon public worship good. The preachers in charge of the several works seem to be laboring faithfully, and trusting to God for a bountiful harvest. Class meetings too much neglected. Prayer meetings in some places well attended, in others neglected.

The subject of missions elicited the fact that there is considerable ground unoccupied, but in some places well filled by local preachers.

The Sabbath school interest is good, and in many places increasing. In some schools the uniform lesson system is being introduced with success.

The finances are in some charges very good, in others not so good; but the preachers seem to be hopeful, and believe that their claims, as well as the other claims of the church, will be met. The envelope or monthly contribution system of collection was recommended.

Prof. Rice, president of Meridian Female College, was present, representing the interests of his college.

The following delegates to the Annual Conference were elected, viz.: J. S. Halbert, J. H. Hood, A. G. Mayers and Irvin Miller. D. M. Wamack, L. M. Horton, D. A. Lingle and John Watts were elected alternates.

The following resolutions were adopted:

Resolved, That the stewards of the several charges be and are hereby requested to proceed, immediately after the adjournment of the Annual Conference, to collect quarterage, upon the basis of the former assessment, without waiting for a new assessment to be made, and that the secretary furnish each preacher in charge a copy of this resolution, to be presented to their several boards of stewards.

Resolved, That at the next meeting of this District Conference the stewards of the respective charges are hereby requested to furnish a financial report in writing, with their plan of collecting money.

Resolved, That it is the opinion of this conference that the class meeting interest of our church can be materially advanced by the pastors giving them more of their personal attention.

This resolution was unanimously adopted by a rising vote.

Resolved, That hereafter it shall be the duty of every pastor to reduce his report to writing, and hand it to the secretary of the District Conference on the first day of its session for record.

Resolved, That this conference do hereby recommend to the patronage of the members of our church the female colleges at Meridian, Brookhaven and Sharon as well deserving sustaining patronage.

Resolved, That it is the sense of this conference that we establish a district camp ground somewhere near the center of this district.

The following committee was appointed as a camp meeting committee to locate and secure the grounds, etc., viz.: W. H. Batte, James Martin, J. S. Halbert, A. G. Tadlock, Irvin Miller, L. M. Horton, W. J. Seal, Micajah Waul, Thomas Winstead, Benjamin Thompson, T. J. Fezeel, Jared Watts, Rev. G. F. Thompson and F. M. Williams. The presiding elder was requested to present this resolution to each Quarterly Conference for their adoption, and request them to appoint a committeeman to raise the funds that shall be assessed by the committee. Forest was selected as the place, and the third Monday in September the time for the committee to meet.

Religious services were given due prominence during the sittings of the conference.

Morton was selected as the place of the next meeting of the District Conference.

Irvin Miller, Sec.

The gates of heaven are low-arched; we must enter upon our knees.

The Christian Advocate.

THURSDAY, AUGUST 29, 1872.

A STREAM THAT HURRIES BY.

BY GERALD GRIFFIN.

The stream that hurries by yon fixed shore
Returns no more;
The wind that dries at morn yon dewy lawn
Breathes and is gone;
Those withered flowers to summer's ripening glow
No more shall blow;
Those fallen leaves that strew yon garden bed
For aye are dead.

Of laugh, of jest, of mirth, of pleasure past,
Nothing shall last;
On shore, on sea, on hill, on vale, on plain,
Naught shall remain;
Of all for which poor mortals vainly mourn,
Naught shall return;
Life hath his hour in heaven and earth beneath,
And so hath death.

Not all the chains that clank in eastern clime
Can fetter Time;
For all the phials in the doctor's store
Youth comes no more;
No drug on Age's wrinkled cheek renews
Life's early hues;
Not all the tears that pious mourners shed
Can wake the dead.

For all spring gives, and winter takes again,
We grieve in vain;
Vainly for sunshine fled, and joys gone by,
We heave the sigh;
Oh, ever on, with unexhausted breath,
Time hastes to death;
Even with each word we speak a moment flies,
Is born, and dies.

If thus, through lesser nature's empire wide
Nothing abide—
If wind, and wave, and leaf, and sun, and flower
Have each their hour—
He walks on ice whose dallying spirit clings
To earthly things;
And he alone is wise whose well-taught love
Is fix'd above.

Truths firm as bright, but oft to mortal ear
Chilling and dear,
Harsh as the raven's croak the sounds that tell
Of pleasure's knell;
Pray, reader, that at least the minstrel's strain
Not all be vain;
And, when thou bend'st to God the suppliant knee,
Remember me.

Cornhill Magazine.

IN MEMORIAM.

WILLIAM HALL DAMERON was born in Norfolk, Virginia, in November, 1820, and died June 20, 1872, and was therefore in his fifty second year.

He was the son of Oney S. Dameron and Alice Hardy Herbert, and was the fourth of a family of ten children—seven boys and three girls. Of these only three survive—two daughters and one son.

His ancestors, on the father's side, came from good Protestant stock in the north of England, and his mother belonged to a good old Huguenot family. She was the daughter of Hardy Herbert, a learned and zealous Methodist preacher, who died at the early age of twenty-two, but who even then had made his mark in the Virginia Conference.

The old people were Methodists of the strictest sect, and early instructed their children in the principles and doctrines of Methodism. It is not strange, therefore, that we find William Hall (so named after the eminent physician, Dr. Hall) following in the footsteps of his pious parents, and dedicating himself in the days of his youth to the service of his Maker. He became a member of the Methodist Church at the age of sixteen, and from that time till his death continued to walk in the straight and narrow road, that led him at last to life eternal. He was from the beginning of his religious career an eminent witness of the power and purity of our holy faith, as might have been expected of a scion of the noble house from which he sprung—a house whose nobility emanated not from the distinctions of earthly fame or wealth or power, but was conferred upon it by him who is King of kings and Lord of lords.

He removed from Norfolk to New Orleans in 1838, following his older brother James, who had come in 1835. He at once sought out the people of God, and cast in his lot with them at the old Poydras Street church. He became a member of Bro. Thomas K. Price's class, and was a regular attendant until he became a class leader himself, in which capacity he had, for many years, the Sunday morning class in that church. He soon distinguished himself for zeal in the cause of his Savior, and for diligent use of all the means of grace; the natural result of which was a rapid growth in spiritual stature and a large development of all the Christian virtues. The class room was the place his soul loved, and seldom was his seat vacant at the prayer meeting and the love-feast.

Not long after joining the church he was made a steward, and in September, 1850, was elected recording steward of old Poydras. In 1851, after the burning of that church, the authorities determined to sell the lots on Poydras street, and to buy the two on Carondelet, between Girod and Hevia. This was done, and the building now known as the McGehee church was erected. Bro. Dameron was one of the original trustees, the others being James A. Lusk, James Wright, John C. Henry, Thomas K. Price, W. S. Mount, H. R. W. Hill, W. G. Kendall and Joseph H. Palmer. James Wright was the first president. Their first meeting was held February 18, 1851, Bishop Keener, then preacher in charge, presiding. The board immediately took steps to commence the work of rebuilding. Bro. Dameron, H. R. W. Hill (better known as Harry Hill) and William S. Mount were appointed the building committee. The duties of this committee were very laborious, but the work was at last accomplished, after much financial tribulation. In 1856 Bro. Wright died, and Bro. Dameron was elected to succeed him as president of the board of trustees.

Bro. Dameron's first business engagement in New Orleans was as clerk in the house of St. John, Fabre & Co., clothing merchants, at the corner of Camp and Canal streets. Here he remained a short time, and then obtained a situation with Whiting & Slark, a leading hardware house (now Stauffer, Kent & Co.) In 1842 he took a position with Payne & Harrison, then beginning a cotton factorage and commission business. During this period of his life he occupied a room in the third story of the building at the corner of Camp and Canal streets, above mentioned, his brother James and Mr. Fabre being his room-mates. They afterward rented a small cottage house on Camp street, just above St. Joseph, and kept bachelor's hall, meantime having been joined by Mr. S. B. McConnica and Mr. Joh Palmer. In 1843 they removed to a house on Baronne street, near Hevia. Of the five young men forming that company, all have passed away but one. He still lives, and loves to talk of the happy times, the trials, the joys and the sorrows they passed through together in those early days. He speaks touchingly of William Dameron's sterling integrity and Christian life and firm principles, steadily refusing to participate in the frivolities and dissipation then so prevalent in New Orleans, and consenting not when sinners enticed. One thing this friend speaks of is specially worthy of notice: they never could persuade William Dameron, *under any circumstances, to enter a coffee house or drinking saloon.*

While with Payne & Harrison his industry, energy, close attention to his employers' interests and fine business capacity commended him to those gentlemen, and he was rapidly promoted, till in a few years he acquired an interest in the house. In 1861 Payne & Harrison dissolved, and Payne, Huntington & Co. succeeded to their business, Bro. Dameron being the "Co." Throughout all the financial troubles of the country this house was one of the few whose names were never dishonored by protest, but who, amid all the storms of ruin that have at different times swept over our commercial community, stood firm, meeting all their obligations, and maintaining their credit and good names untarnished. This result was due to the prudent foresight, large experience and eminent business qualifications of the gentlemen comprising the firm.

In 1844 Bro. Dameron returned to his native place and married his first wife, one of Virginia's fairest daughters—Miss Sarah Shipp, a lovely woman, and richly gifted with all the graces and good qualities that adorn her sex. She was also a deeply pious woman, and through the few years of their married life was a helpmate indeed to her husband, holding up his hands and cheering him on in the path of duty. The minister who officiated at his marriage still lives—the Rev. Dr. Wadsworth, now the preacher in charge at Montgomery, Alabama. The fruits of this marriage were three children—two dying in infancy; the other, Herbert, or "Bertie," as he was familiarly called. With the good example of his mother and father before him, Bertie at an early age joined the church. He was a child of sorrow, and during a life of suffering was a subject of much solicitude and tender care to his fond father, whose heart yearned toward his afflicted boy. He passed away, in great peace, at the early age of eighteen.

Bro. Dameron, shortly after his marriage, returned to New Orleans with his lovely bride and his sister Alice Anne (now Mrs. Abram Wright, of Port Gibson, Mississippi.) In December, 1849, his parents followed, with their two youngest daughters, Mary and Lizzie. In August, 1852, his father went to his rest, at the good old age of sixty-two years; and in May, 1855, his mother, aged sixty. His sister Mary, a sweet girl, followed her parents, in January, 1856, to that better land. These all died in the faith. In January, 1853, the darkest cloud of all passed over him—the death of his loved companion, the partner of all his joys and sorrows; her on whom he had leaned for comfort when trouble and depression weighed his spirits down. She too, his darling wife, passed through the dark waters and went up to that happy land, having been a sojourner here below for but twenty-six years. Her death was joyous, yea triumphant. This blow had well-nigh overwhelmed him, but his trust was in God, and his grace sustained him. He remained a widower until May, 1856, when he married his second wife, Miss Courtenay M. Norton, youngest daughter of that staunch Methodist, Mrs. Mary P. Norton. In his second marriage, also, Bro. Dameron was truly blessed. His wife survives him, with five children—two girls and three boys. She and her two daughters are now members of the church, and striving to "make their peace, calling and election sure" through the merits of a crucified Redeemer. Bro. Dameron was a devoted husband, an affectionate father, a kind and generous brother, a sincere friend.

Upon his return to the city, at the close of the war, he changed his membership from the McGehee church to the Elijah Steele, the latter being much more convenient for him and his family to attend. He was elected to the first vacancy in the board of stewards, and in a short time became recording steward, for which office he was peculiarly fitted by his methodical business habits. This office he held up to the time of his death.

Upon the breaking out of the war Bro. Dameron and both his partners warmly espoused the cause of the South, and upon the capture of our city by the Federal forces he went into the military service of the Confederacy. He received a commission as major, and was assigned to duty as chief commissary for the military district of Mississippi. The duties of this position, notoriously the most arduous in the service, he discharged with fidelity, and a conscientious regard for the interests of his government, and for those of the people. He dealt honestly and justly with all men. Not to dwell upon this period of his life, we merely remark that he was one of the few commissaries against whom the charge of peculation was never made, and whom the tongue of slander never assailed.

As a business man he had few equals. Cool, calm, collected, never disconcerted, the petty annoyances of business never threw him off his balance. Thoroughly acquainted with all the details and routine of business, he was systematic in all his arrangements. He knew exactly how everything should be done, and rigidly required that it should be done just that way. Yet he was affable, pleasant and considerate in his bearing toward his employes, and took much pains to instruct them on points that they did not understand. His religion was carried with him into the counting room, and he was a Christian there as well as in church.

He dispensed his charities with a liberal hand. Every benevolent enterprise received his aid. During the war the poor soldier ever found in him a friend in time of need; the distressed widow and orphan never appealed in vain to him; the Bible Society, the missionary cause, the Tract Society, the Sunday school, all received substantial assistance.

He was an ardent friend of education, and gave freely to its advancement. His house was ever a home for the preacher, to whom a warm welcome was always extended.

For years in the enjoyment of a handsome income, he gave away the greater part of it, and this was done quietly and without ostentation, in strict obedience to the Savior's injunction: "When thou doest thine alms, let not thy left hand know what thy right hand doeth."

To sum up all, he was the true type of the Christian gentleman, and long will it be, we fear, before we "look upon his like again." Repeating a question asked by Bro. Mathews at his funeral services: "What gave this man his power, his commanding influence among the sons of men?" "'Twas the religion of Jesus Christ, and nothing else. 'Twas this made him the man he was."

"Such wonders power divine effects;
Such trophies God can raise;
His hands from crumbling dust erects
Such monuments of praise."

His last illness extended through several months. Soon after his attack in February he desired his physician to tell him his exact condition. Dr. Hawthorne frankly informed him that his recovery was very doubtful. He at once arranged all his worldly matters, even to closing up his connection with his firm, and awaited with Christian resignation the change that was soon to come.

In conversation with his pastor, the Rev. John Mathews, and Bro. Parker and Bishop Keener, and his brother stewards and members of Felicity and Carondelet churches, he spoke cheerfully; said he was ready to go whenever the Master called. During his whole illness he never had a doubt of his future happiness. Naturally he desired to live. He had many ties to earth—a devoted wife, dear little children that he wished to see grown and settled in life, near friends, brothers and sisters; but he said: "The Lord's will be done." His mind was clear up to within two or three days of his death, and as the end drew near his hopes of heaven grew brighter, and the evidences of his acceptance more marked. For forty-eight hours before his death he was unconscious, and he passed quietly away, his weeping friends scarce knowing when he ceased to breathe.

In the words of Bro. William Sherry, one of the oldest members of our church, and an almost life-long intimate friend and associate: "There was little in Bro. Dameron's life to lay hold of—no angularities nor eccentricities; but he held on the even tenor of his way. His path was that of the righteous, shining more and more unto the perfect day; upright, unswerving, turning neither to the right hand nor to the left. Onward and upward was his course, until that course was lost to us in the splendors of eternal day."

The last time I heard him in love-feast it was truly heart-cheering to listen to his declarations of present peace, of living faith, and a glowing hope of immortality and eternal life at God's right hand for evermore. I did not then know how soon, how very soon that hope would be realized; but it *has been* gloriously and graciously. And while we, his earthly friends and companions, mourn his loss, yet who among us would wish him back again, to battle with the trials and difficulties, discomforts and uncertainties of this mortal life? *Not one*, I am persuaded.

May we follow him as he followed Christ, and at last be accounted worthy, through the blood of the Lamb, to meet him again, to be parted no more forever, but with him to sing the song of Moses and the Lamb before the throne of God in heaven.

Such is a feeble portrayal of the life and character of our deceased brother. May we emulate his zeal, his earnestness, his deep piety, his circumspect walk and his godly conversation, striving to live as he lived, that our last end may be like his.

JOHN G. PARHAM.

For the Advocate.

INSINCERITY.

MR. EDITOR: Some of our people seem to be strangely infatuated with the idea of fraternal relations with the Methodist Episcopal Church, and to show a good deal of impatience when any article appears in our *Advocates* against it. I wish to say that, unless the aspect and attitude of affairs shall very much change when that consummation takes place, for one I desire not to be represented in it. And why? Simply because my convictions are that the North is *utterly insincere* in all their protestations of love and good will; that it is not our good they seek, nor the good of common Methodism, but their own aggrandizement and our destruction.

"*Quid—quid, times. Danaos et dona ferentes.*" The charge of insincerity is a grave one, it is true; but what else does the history prove? Let us see.

To say nothing of what we thought was the *unlawful* deposition of Bishop Andrew from the episcopal office in 1844, and the bitter denunciations heaped upon Bishop Soule for his course in siding with our church, everybody knows that a "Plan of Separation" was in good faith agreed upon; that the North repudiated that Plan; that the South by that repudiation was forced to obtain her rights, stipulated in that contract, by an expensive suit in the United States Court. This I would call Insincerity No. 1.

Everybody knows that the North refused to receive Dr. Lovick Pierce, who was in good faith sent to bear the fraternal greetings of the South, and the lawsuit then pending was made the excuse for not receiving him. It is also an historical fact that by a decree of the court they were forced to pay us our pro rata share of the common funds, and that the payment of the money *settled the suit.* Now after this settlement why did they not seek fraternal relations? The reason given for rejecting Dr. Pierce no longer existed, and they could easily have sent messengers. But instead of this course, what do we see? Why their *Advocates* and *Quarterly* constantly perverting the meaning and intent of the Plan, denouncing the Supreme Court for its decision, abusing the Southern Church as pro-slavery schismatics, and vilifying us in every possible manner. In the face of these facts can any one believe the reason they gave for not receiving our fraternal messenger was the true one? They give that same reason to this day. And I put it down as Insincerity No. 2.

During the war they had a splendid chance of showing how they loved us. We did not expect them to fight under Confederate banners. Every Northern man who expected to take up arms against the South. But all this simply as *citizens*, not as *Methodists.* And yet as Methodists we find them persecuting our preachers, and seizing by military authority our churches. If they call this conduct the expression of love, I will be forced to set it down as Insincerity No. 3. But if they call it the expression of hate, I will put it down as *Sincerity* No. 1.

When the war closed we seemed prostrate and ruined. Here was another opportunity for the display of fraternal feelings. But what was their course?

1. They held the churches seized by military order. 2. They obtained as much other property as they could by dishonorable and fraudulent means. 3. They inaugurated a general system of "disintegration and absorption," and worked it with all vigor. Money was spent by the hundred thousand, and men employed to go to and fro in the land, seeking whom they could devour. If they call this fraternity, I shall have to set it down as Insincerity No. 4. But if they call it hate, I should write *Sincerity* No. 2.

There is one result of this policy for which we should thank them. They did disintegrate and absorb some rotten preachers we had. If we owe them any love, it is because of this deliverance and because they are our enemies.

At Brooklyn a committee on church relations suggested that they send to our next General Conference fraternal messengers, and also that commissioners be appointed to settle all property questions. They adopted the first part of the report, and rejected the second. In 1846 they *would not receive* a fraternal messenger because there were unsettled property questions. In 1872 they send fraternal messengers in spite of unsettled property questions. I am constrained to think there is something wrong in this, and so will write it down as Insincerity No. 5.

The fact is, I am afraid of the Methodist Episcopal Church, because I do not know how to take it—do not know when to believe it. You remember that our General Conference in New Orleans received a dispatch from an Annual Conference North requesting united prayer. "You pray in Louisiana for us, and we will pray in New York for you." Our people dispatched back, "All right," and dropped on their knees. But lo! before the day closed, here came another telegram, saying: "Hold! We have reconsidered, and will not pray just yet." At Chicago, in 1868, the General Conference North, with the show of a continental benevolence, resolved to receive all the Methodists of America into the ample folds of their loving embrace, if these Methodists should desire to come. The history at Memphis shows that we were not very anxious; but the proposition did charm the church of "the man and the brother." The African Zion said: "We will go;" and everybody expected them to unite last spring. Their respective General Conferences were to meet in Brooklyn and New York. But lo! there was no union. The negroes had a church of many thousands, with preachers, presiding elders and a full corps of Bishops, all in working order. Why did they not unite? Every one who has kept up with the shrewd management of the Northern Bishops and leaders, and who knows anything of negro character, is satisfied the Methodist Episcopal Church did not want to unite. If they had wanted the union they could have had it. Now there was another act of insincerity of truly sublime and gigantic proportions—Insincerity No. 6.

Mr. Editor, to plain, common-sense people the conduct of the Methodist Episcopal Church is indeed wonderful. They deny us a recognition, they denounce us as schismatics, they persecute us, they take our property, they refuse to pray with us, they work to absorb us, and then, seeing that we are neither dead nor asleep, turn right round and say: "Look here; this is all wrong. It is a great scandal for us to be as strangers. Let us be brethren. Let us forget the past. The cause is damaged. The world is talking about us." What shall I call such conduct? I do not know what to call it. But they certainly think we have more religion than the Bible teaches us to have, or that we are a herd of the most stupid asses that were ever lost in a wilderness; or they themselves are too insincere to be trusted in anything they say to us.

J. W. R.

A CLERGYMAN of the Establishment, England, an advocate of baptismal regeneration, refused to sprinkle a child because the parents were unable to pay the customary fee of two shillings. From this state of the case, the *English Independent* deduces the following logical conclusion: "A child cannot be saved unless it is baptized; it cannot be baptized unless the sum of two shillings is paid to the officiating clergyman; *ergo*, its salvation may be procured for this amount of money." And it is a legitimate one, too, though not very edifying, taking the clergyman's doctrine and his refusal to sprinkle, and exhibits in a new light the value of two shillings sterling; namely, the price of a soul!

FATHER HYACINTHE.—In a lecture by Father Hyacinthe, delivered at Rome the other day, he surprised those who heard him by the length to which he went in denouncing several of the distinctive doctrines of the Church of Rome, such as the invocation of saints; and he attacked also the celibacy of the clergy, and spoke of the doctrine of the real presence as paganism.

Obituaries.

MR. RUFUS C. ARENDAL was born in Marshall county, Mississippi, in 1839, and died of meningetis April 24, 1872, at the residence of Mr. R. B. Powel, Egypt Landing, Yazoo river, Holmes county, Mississippi. He was a worthy young man in the business and social walks of life. In the prime and vigor of manhood, he was buoyant and hopeful. His sun went down at noon. J. D. N.

CULLIN DUNKIN was born December 10, 1805, and died July 6, 1872, aged sixty-five years, six months and twenty-seven days.

Bro. Duncan was a quiet, peaceable, good citizen. When I asked Sister Duncan how long he had been in the church, her reply was: "He was born and raised in the church, and had never been out of it." He died in great peace. May his children follow him as he followed Christ. H. P. LEWIS.

HOLMESVILLE, MISS., August 9, 1872.

MARY ADA, daughter of R. B. and Mary Powel, was born in Yazoo county, Mississippi, December 10, 1852. In 1866 she joined the Methodist Episcopal Church South. She was not clear in her religious experience, and lived a doubting Christian up to the commencement of her last sickness. In its first shock she looked to a crucified Redeemer. Her doubts all vanished. Her faith took hold of the Son of God as the sure anchor to the soul. Her chief enjoyment was in song and praise. At different times she would beg those around her to sing some pious hymn, expressive of religious comfort and heavenly joy; and when the music of song filled the room her own voice was heard swelling the anthem, expressive of the sentiment of her soul.

She died April 25, 1872, of meningetis, at her father's residence on the Yazoo river, Holmes county, Mississippi, leaving an assurance of her blessed immortality beyond the grave. J. D. N.

MRS. ALICE ARENDAL, consort of Mr. N. B. Arendal, died of meningetis, at the residence of her father, Mr. R. B. Powel, on the Yazoo river, Holmes county, Mississippi, July 16, 1872. She was born in Yazoo county, Mississippi, May 14, 1849, and was married August 22, 1867. She was the mother of two children, one of whom preceded her to the land of the blessed. She joined the Methodist Episcopal Church South in 1866. For years she lived in doubt of her acceptance with God. The first shock of her last sickness was severe, and greatly prostrated her at once. For three months she lingered, the disease changing from one part of the system to another, entailing an amount and an acuteness of suffering which no human tongue could describe. But again and again was she heard to rejoice, and to thank God that he afflicted her, because these afflictions had driven her to the Savior for support, and she had found him a very present help in her time of trouble. She prayed to be delivered by death from her great pain and suffering, but expressed a willingness to endure and suffer on, if it was the righteous will of her Father in heaven that it should be so, and would still bless his holy name for having thus laid his hand upon her. With tearful solicitude she resigned her husband, her tender babe, together with all the loved ones of earth, to the God who gave them, and went down into the cold Jordan of death with a cheerful assurance of entering into that rest prepared for the people of God.

J. D. N.

MRS. MARTHA C. CRAWFORD (maiden name, Rush) was born May 11, 1811; was married to M. D. Crawford May 7, 1846; embraced religion and joined the Methodist Episcopal Church South in early life; died at Gallatin, Los Angeles county, California, June 18, 1872.

This is a record of one of the purest and best of women. My acquaintance with the family commenced in 1866, when first appointed to DeKalb circuit, at the close of the war. Sister Crawford was naturally of a kind and liberal disposition. These virtues, sanctified by divine grace, eminently qualified her for usefulness. Her great heart, throbbing with sympathy and stirred with the Holy Spirit, went out after the needy and afflicted. In her ministrations to the sick and sorrowing she beautifully exemplified that "pure and undefiled religion" which "visits the fatherless and widow in their affliction." At the same time her simplicity of character and purity of motive testified to the truth that she kept herself "unspotted from the world."

"Earth can offer no nobler monument than the grateful affections in the hearts of those who have been blessed by her deeds of kindness; nor can she have a higher eulogy than that which falls from the quivering lips of those to whom she has ministered, as they exclaim: "She hath done what she could."

Since last January her health has been surely and sadly declining. For two months preceding her death she suffered most intensely. She sought amid her sufferings him who "giveth his beloved sleep," and the God whom she had served in health made her bed in sickness.

Only a short time before she died she spoke of the goodness of God; was very happy; shouted as long as she had strength; prayed for more strength to praise him; exhorted all, especially her children, to love, serve and obey God. Leaning upon this staff, she "walked through the valley of the shadow of death, fearing no evil." Her house, while living, was the home of all; her purse liberal to the needy; her feet walked in virtue's path; her life was a success, her battle a victory, her race a crown. Her life was as clear and pure as the morning dew. She is gone—gone from earth to glory.

JAMES M. GANN.

LUCIUS ISHMAEL OGILVIE, a precious young disciple of Jesus, and a member of our church at Shreveport, Louisiana, has recently passed away from us to the saints' everlasting rest. He was the son of James B. and Lucy J. Ogilvie, and was born July 15, 1852, in Chattooga county, Georgia. His mother died when he was only a few days old. After his father's second marriage the family moved to Caddo parish, Louisiana, where the father died during and in the war. But little Ishie was blessed with a pious and affectionate stepmother, who took great pains to train him up for heaven. When only seven years of age he gave his hand to the church, but made no profession of religion until 1870. It was while at school in Oxford, Georgia, that he first gave unmistakable evidence of his entire change of heart. Immediately upon returning from school he commenced family prayer in his home. He had a holy ambition to do good—it was like fire in his bones, and had he lived there is no doubt he would have been abundant in labors. When Ishie first apprehended that the disease preying upon him was unto death he expressed himself calmly and confidently as not afraid to die. All his words and actions indicated sweet submission to the will of God. His prayers at the family altar were often burdened with strong desire to be made free from all manner of worldliness; and often, in his private devotions, he would become so earnest in his suit at the throne of grace as to forget time, holding to the horns of the altar until the blessing came. Last May he took a trip to St. Paul, Minnesota, by advice of his physician, but his health only grew worse, and he returned homeward in July, in very feeble condition, accompanied by his devoted stepmother. On the way he frequently conversed about the truths of the Bible and experimental religion with those waiting upon him, and it was evident to all that for him death had no sting, but that he looked forward to the time of his departure with hope and joy. The day before he died, as his mother was sitting by his bedside, fanning him, she noticed a smile of surpassing brightness, like a gush of glory from the third heaven, stealing over his placid countenance—supreme happiness radiated from his every feature. "What is it, Ishie?" asked the mother, bending over him to catch his faintest whisper. The dying youth gently turned toward her his large eyes, all sparkling with the very light of the glory of the Lamb of God, as he whispered softly: "Jesus!" Ah, doubtless he was beholding the King in his beauty. About eight o'clock on Tuesday, July 30, 1872, while yet the steamboat was one hundred miles from his earthly home, he fell asleep in death—this side; on the other, departed with the waiting angels for his home in heaven.

J. W.

The Christian Advocate.

THURSDAY, AUGUST 29, 1872.

EVERLASTING GLORY.

Everlasting glory
Unto Jesus be!
Sing aloud the story
Of his victory!
How he left the splendor
Of his home on high;
Came in love so tender
On the cross to die.

Yes! he came from heaven,
Suffer'd in our stead!
Praise to him be given,
Our exalted Head.
Jesus, meek and lowly,
Came the lost to save;
He, the victim holy,
Triumph'd o'er the grave.

We in death were lying,
Lost in hopeless gloom;
Jesus, by his dying,
Vanquish'd e'en the tomb!
Burst its iron portal,
Roll'd away the stone,
Rose, in life immortal,
To the Father's throne.

Christ the Lord is risen,
Sing we now to-day!
Freed are we from prison,
Christ our debt did pay!
Sing aloud, and never
Cease to spread his fame;
Triumph, triumph ever,
In the Savior's name.

British Evangelist.

WHAT IS BUDDHISM?

At lenst one-third of the human race profess to be Buddhists, hut under the general term of Buddhism nre included diverse, nnd nlmost opposite, bsliefs and practices. Many of our renders must be nware of the great diversity of statement on ths pert of the most distingnished Orientalists concerning what Buddhism is. The reeson of this diversity is that there is as great, or still greater, diversity among Buddhist writers themselves in the various countries of Asia where the different forms of Buddhism prevail. The causes of this great diversity nre various. The fonnder of Buddhism left no writings which have come down to ns; neither did any of his immediate disciples; indeed, as all Orientalists ndmit, the earliest Buddhist works extant were not written until four hundred years after Buddha's death, and there are two sets of such works; one set being written in Nepaul or Thibet, in the Sanscrit langnage, and the other in Ceylon, in the Pali langnage. These two sets of works form the basis of the two great schools into which Buddhism is divided, namely, the Northern and Southern; the Buddhists of Thibet, Mongolia, Manchuria, China and Japan being classed with the former; and those of Ceylon, Burmah and Siam with the latter.

The teachings of these two most ancient series of works differ somewhat from each other, but only to a trifling extent compared to what the expounders of each set of these works have done. The expositors, too, of the Northern school differ from each other, as do also those of the Southern. The Northern Buddhists have also added to the sacred books certain professedly historical hut really fictitious works, so that in Thibet, China and Japan there are important objects of worship and doctrines which are entirely unknown in Ceylon and other Southern Buddhist countries. In addition to all this, the so-called Buddhism of the various countries in which a system of thet neme now prevails, has been greatly modified by previous prevniling beliefs and practices, and in *each* of these countries the teachings believed in and the ceremonies followed by the great mass of the priests and people differ very much from what the more learned believe in and practice. Hence the great diversity of statement as to what Buddhism is. In fact, to the inquiry, What is Buddhism? it is necessary to reply, Do you mean the system which prevails in Thibet, or that in China, or that in Ceylon, etc.; and do you refer to the religion of the masses and the popular writers, or to that of the learned few who study the ancient writings?

According to the most ancient works, the key to the system which Sidhartha or Buddha taught is found in the "Four Sublime Verities," as his followers call them, which are: (1.) Suffering exists. (2.) It is caused by desire. (3.) It can be ended by Nirvann. (4) Nirvana can be attained by mortifying the passions and affections, and obtaining mental repose or apathy, somewhat like unto Nirvana. The meaning of this word *Nirvana* is, calm or unruffled; and the notion attached to it is that of endless or unconscious repose. It is not exactly annihilation, but *unceasing apathy*. What was taught about it, however, was so much like annihilation that many leading Buddhist writers have maintained that when Buddha died he forever ceased to be as really and truly as the light of a lamp ceases to be when its flame is extinguished. This is the testimony of the Rev. Mr. Hardy, in his most valuable work, "Eastern Monachism." Other leading Buddhists deny this, and assert that it is not a discontinuance of individuality, hut simply a freedom from all the evils of previous existence. The latter is probably the correct view, and it is certainly the one which the great mass of the Buddhists now believe in.

Of this ideal state of existence, Buddha himself is said to have spoken as follows: "It is the end of successive existence; it is very subtle; it is free from decay; it is free from delay or development of events; it is pure; it is tranquil; it is stable; it is free from death; its blessedness is great; it is uncreated or supernatural; it is free from restraint; it is free from sorrow; it is free from the evils of existence." This last phrase looks like annihilation, but the meaning undoubtedly is the same as in the first phrase, "successive existence," or, as we shall presently show, *transmigration*. Those who reached Nirvana, he said, "are few. But if any one attain the knowledge that is proper to be acquired; if he learns the universality of sorrow; if he overcomes that which is the cause of sorrow, and if he practices that which is proper to be observed, by him the possession of Nirvana will be secured."

The great body of the people in India, at the time the founder of Buddhism appeared, believed in the Brahminical doctrine of metempsychosis, and this Oriental migration embraces a much wider range than the Pythagorean with which the classical reader is familiar. Beings who are subject to its cycles not only pass through all forms of existence, from the lowest unorganized masses and shapes to the highest and most intelligent manhood, but they also descend into infernal regions and endure millions of years of suffering, and ascend to celestial regions, and become there high and glorious intelligences.

Manhood is the period of probation, and, according to the issue of that trial, is the duration of suffering or happiness while making the fearful round; nor can a person escape repenting these rounds, however virtuous he may have been. Even celestial intelligences and most blessed spirits must descend, after a greater or less duration, to run round again the awful course. This terrible doctrine hung like a black cloud over the horizon of Sidhartha or Buddha's life, and the great object of his life was to find some method by which he and others might, after a shorter or longer period, escape the interminable round—a round in which the suffering is of so immensely longer continuance than the happiness.

He flattered himself that he had solved this problem by his theory of the *Nirvana*, which, most simply defined, is *a cessation of transmigration*. He was not so much in search of a positive good, as an extrication and deliverance from evil; and even annihilation would have been a welcome doctrine to him, as it has been to many of his followers who have so interpreted his teaching concerning Nirvana. It is infinitely better to be annihilated than to transmigrate eternally. But a more correct view of his teaching is that of an eternal existence free from all the evils of previous existence. It is a very ideal and sublimated state, but one in which there is no discontinuance in individuality, and in which the individual is in perfect and unending repose. This is the cardinal doctrine of Buddhism, and the great secret of its immense success, for throughout all Southern and Eastern Asia, the great body of the people having from time immemorial believed in the migration of souls, have welcomed this promised deliverance from its awful evils. How anxious we should be to make known to these people the truth concerning the future, and to proclaim to them that life and immortality which the gospel has brought to light!—*Spirit of Missions.*

IN THE CENSUS "tables of occupation," the largest number of persons returned as of any single specified occupation is under the head of planters and farmers, 2,982,573 being reported. The number of farm laborers, 2,880,045. In addition to these classes there were returned, under the general head of agriculture, 137 apiarists, 3,603 dairy men and women, 3,689 farm and plantation overseers, 1,110 florists, 31,793 gardeners and nurserymen, 3,238 stock drovers, 6,064 stock herders, 6,614 stock raisers, 375 turpentine farmers, 2,103 turpentine laborers, 1,127 vine growers.

A HEAVENLY EMBLEM.—Remember, God does not say that "good work" is never to be impeded. He has never given promise in Scripture of an unclouded day, uninterrupted sunshine, a waveless, stormless sea. No; "the morning without clouds" is a heavenly emblem. The earthly one is "a day in which the light shall neither be clear nor dark." (Zech. xiv, 6.) But it is written: "At evening time it shall be light." The sun may wade all day through murky clouds, but he will pillow his head on a couch of vermilion and gold.

I HAVE found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us.—*Dr. J. W. Alexander.*

The Uninventiveness of Women.

A very ingenious essay, "Why Women Cannot be Turned into Men," which has lately been published by Blackwood & Sons, has for its burden the uninventiveness of women. There are two questions. Is it a fact that women are less creative or inventive than man? If it is a fact, why is it a fact? The author accepts the alleged inferiority as an unquestionable fact, and in so far but repeats the general belief; but the explanation he gives of it is less common-place. The author has imbibed the sentiments of Mr. Herbert Spencer, and treats the sterility of the feminine intellect as an hereditary product, developed by the continual non-use of their intellects by women on external nature. From the first the work of women has been of less nerve-straining character than the work of men; less has depended upon it; there has been less occasion or necessity for invention; and consequently there has been less invention. Our rude ancestors, who killed their enemies or won their dinner with flint-headed arrows, intrusted to women only the task of sewing the skins of the beasts they had killed, and themselves attended to the serious work of shaping the flints. And, as in the beginning, so has it been ever since. To man the constant strain of his faculties has been the sole condition of existence, while the hardest task ever assigned to woman was to keep her lord and proprietor in good humor. Hence man has studied, wrestled with, and subdued nature; woman has studied and conquered man. This fundamental difference in the position of the sexes has been intensified and perpetuated by the laws of inheritance, till, now-a-days, a girl is born with a relative incapacity to understand nature, and man with a relative incapacity to understand woman. Such is the argument of the pamphlet.

If it were worth while, one might question a psychological theory that rests upon an hereditary difference, not of faculty, but of the modes of using a faculty. The inventive power, whatever may be the true analysis of it, is surely the same thing, whether applied to the adaptation of a baby's dress or the manufacture of a "Woolwich infant." If it be alleged that women are absolutely destitute of originality, that they repeat merely like parrots whatever they have heard, and are abject slaves of custom, then the assertion is contrary to most people's daily experience. The examples relied on to prove the dullness of women are very insufficient. It is said that all improvements, even in household operations, are due to men. Thus for ages women ground grain; but it was man that invented the mill. From early times women had the spinning-wheel, but it was reserved for man to invent the spinning-jenny. To woman, sewing was almost entirely given up; but it was a man that invented the sewing machine. But have not men for many years been tailors? If so, the whole race of tailors must be recognized as laboring under an hereditary incapacity to invent. Then take the Chinese. It is generally stated, by as competent observers as have given their opinion of women, that the Chinese have, for several hundred years, shown an utter incapacity to improve, and have, possibly, even failed to keep up all that their ancestors did for them. Look at the Arabs. As their fathers were thousands of years ago, so are they to-day. Epochs of invention are rare in the history of the world. The progress of mechanical arts within the last few hundred years is probably without precedent in the history of the race. The reaction against the papacy, caused partly by the invention of printing and partly by the revival of ancient learning, and the discovery of new continents, have been the chief causes of that fermenting activity of man's intellect out of which all the leading mechanical inventions have come. Women certainly have done very little in this movement; but they have had as little chance. The invention of a sewing machine ought to be quite beyond the powers of any woman, for it implies an acquaintance with mechanical instruments that no woman has opportunity to obtain.

In every invention three conditions pre-exist: a thorough knowledge of the material to be dealt with, and of the ordinary mechanical contrivances, a restless activity of search, and last, though not least, accident. It is quite true that the amount of accident may be very much reduced by persistent labor, and that the happy thought comes only to the prepared mind; but the fact is that an invention is seldom due to naked genius, and almost uniformly requires patient and persevering search. Now women have no motive to invent, and everything to distract them from any such efforts. A few men, perhaps, love invention for its own sake, but nearly all try it as an Eldorado to make a fortune. Now a woman's position admits so little of improvement by any mechanical improvements about the household, that it would be ridiculous to expect her seriously to try anything new. If she keeps up to the standard of her neighbors she is quite content. She has nothing like an adequate motive to invent, and she invents very little.

That the absence of inventiveness in women, so far as it exists, is due to the want of motive and practical knowledge, and not to any hereditary incapacity, is manifest from the failure to show any characteristic differences between the minds of the sexes. The author of the pamphlet says: "Women are intensely 'personal' and 'special' in their interests, and they have, in consequence, a quicker and finer insight into the characters of the individuals they come into contact with than men, but their knowledge of collective human nature is much more limited." "In the works of women writers, while we admire the power, the acumen, the delicacy and the humor shown in their delineations, we are struck by the essential 'individualism' of their characters." Well, to go no further than George Eliot, we find an illustrious instance to the contrary. Many of George Eliot's characters are remarkably typical, and are based upon a profound analysis of the mind. "Silas Marner" is simply a psychological dissection made alive, and "Dorothea Casaubon" promises to be a yet more wonderful study. No writer of fiction in our day, neither Thackeray nor Dickens, at all approaches George Eliot for the firm grasp she displays of the general, as opposed to the individual, elements in human nature. Nor is she a solitary example. Whenever women have had opportunity, they have shown a decidedly scientific grasp of mental phenomena. The theory of the hereditary incapacity of women to invent must meet the fate of the brilliant hypothesis devised to explain why a dead fish in water weighed more than the same fish alive. The true theory was that it did not.—*London Examiner.*

OCULAR DEMONSTRATION.

In the eighteenth century Judge Powell, in England, meeting the Bishop of Gloucester, who was a firm believer in apparitions, said to him:

"Since I saw you I have had ocular demonstration of the existence of nocturnal apparitions."

"I am glad you have become a convert to truth," said the bishop; "but do you say actual ocular demonstration? Let me know the particulars."

"Last Thursday night I was suddenly awakened by an uncommon noise, and heard something coming up stairs and stalking directly toward my room. The door flying open, I drew back my curtain, and saw a faint glimmering light enter my chamber."

"Of a blue color, no doubt."

"The light was of a pale blue, my lord, and followed by a tall, meager personage, his locks hoary with age, and clothed in a long loose gown; a leathern girdle was about his loins, his beard thick and grizzly, a large fur cap on his head, and a long staff in his hand. Struck with astonishment, I remained for some time motionless and silent. The figure advanced, staring me full in the face. I then said: 'Whence and what art thou?'"

"What was the answer—tell me—what was the answer?"

"The following was the answer I received: 'I am watchman of the night, an't please your honor, and made bold to come up stairs to inform the family of their street door being open, and that if it was not soon shut they would probably be robbed before morning.'"

A PAINTING was recently discovered at Pompeii, from which it appears that even in those days men knew what good living was. Here is a neat, substantial dinner of three courses, which the painting portrays: An immense dish, containing four peacocks, stands in the center of the table, surrounded by lobsters, one holding a blue egg in his claws, another a stuffed rat, another an oyster, and the fourth a basket of grasshoppers. This tempting dish would probably answer to our "roast." At the bottom of the table are four dishes of fish, and above them partridges, hares and squirrels, each holding its head between its paws. *Entrees*, no doubt. The whole is encircled by a sort of German sausage, apparently; and then comes a row of yolks of eggs, a row of peaches, melons and cherries; and lastly, a row of vegetables of different sorts. Dessert.

INTENDED REFORMATION.—How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the *arctic* circle, and become fixed in relentlessness and eternal ice.—*John Foster.*

RELIGIOUS INTELLIGENCE.

THE Christian Brothers, or, more formally, the Brothers of the Christian Schools, have their establishments now in every department of France, in England, Austria, Prussia, Belgium, Italy, Switzerland, the Levant, Egypt, Algeria, Cochin-China, the United States, Canada, South America, and various other parts of the world. Their numbers throughout the world, at the close of the year 1871, were 9,717 Brothers, living in 1,130 establishments, teaching 2,065 schools of 6,085 classes, containing a total of 370,188 pupils, of all grades and ages, of whom 308,973 were children. They are strongest in France, where their number of Brothers is 7,704; establishments, 618; schools, 1,727; children, 247,331; total pupils, 206,946. Of these the city of Paris has 754.

THE Southern Presbyterian Church occupies thirteen States, in which we have eleven synods, fifty-five presbyteries (besides one in a foreign field,) nearly one thousand ministers, and more than fifteen hundred churches, with about ninety thousand members in the gross aggregate. Last year there was reported for the cause of sustentation and domestic missions the sum of $51,000; for foreign missions, $22,000; which this year has been doubled; and for all other purposes something nigh one million. Our foreign missions are located in China, in Italy, in Brazil and in Indian Territory. To this great cause the hearts of our people are quite open, and toward its further enlargement greater and greater efforts will, year by year, be made until there shall be nothing more to wish.—*Rev. J. R. Wilson's Address.*

IN PURSUANCE of a desire to learn how far the young in England are reached by religious influences, a clergyman addressed letters to the ministers of the Independent churches of England, to which he received 384 replies, giving statistics of churches containing 40,374 members. Of these 40,374 members there are 1,045 between the ages of 14 and 18, and 80 under 14 years of age. There is then only one member in 38½ between 14 and 18, and only one in 505 under 14. There are 12 of these churches that have an exceptionally large proportion (ten per cent.) of young members; and, omitting these, we have one member in 50 between 14 and 18, and one in 1,716 under 14. There were 191 churches, with 13,242 members, which did not have a single member under 18. Robert Mimpriss, an English authority in Sunday schools, says that the additions to the English churches from the Sunday schools in England and Scotland do not exceed one per cent. per annum.

THE *Interior* says: Several Chinamen have lately applied to the third Congregational church of San Francisco for admission to membership. Upon the question of receiving them, says the *Occident*, a wide diversity of opinion exists. The pastor, Rev. William C. Pond, having taken an earnest stand favorable to the admission of the Chinese, concluded to tender his resignation of his office if this might result in harmony. At a meeting of the society held recently it was decided by a considerable majority—we believe 48 to 38—not to accept of the resignation; but as the meeting manifested considerable feeling and excitement upon the original subject of controversy, another meeting was appointed for the following week. It is understood that a portion of the church wish to call in an ecclesiastical council for advice. The question of the admission of the Chinese is held by many of the members to be one of religious principle, and they are therefore very persistent in their views.

GOOD NEWS.—*Japan.*—A native Protestant Church was organized in Japan, March 10, under the direction of Revs. Dr. Brown and J. H. Ballagh. Nine young men were baptized on the occasion, retaining their native names. These, with two others, who were older in Christian experience, and had been previously baptized, constituted the church. One of the converts was ordained elder and catechist. The congregation consists of about thirty persons. The *Christian Intelligencer* contains a letter from Mrs. Pruyn, in which she says: "Mr. Brown, who assisted Mr. Ballagh in the examination of these candidates, said he had never during his ministry found any with clearer views of the spirituality of the Christian religion, or a better understanding of its doctrines." The correspondent of the *Observer* says that, "although the edict against Christianity is not yet repealed, the government has decided to let it stand as a dead letter, and take no notice of any who may embrace the truths of the gospel."

THE FRENCH PROTESTANT SYNOD.—It is announced that the Paris Synod has adopted the conclusions of the committee in favor of the expediency of separation of Church and State. These conclusions acknowledge that the principles of the independence of churches are inscribed in modern law; declare, moreover, that the Protestants are disposed to accept the application of the principle when the State judges it necessary, and finally recommend the churches to prepare for this change. The synod has decided to hold a second session in Paris, on November 15, and has nominated a permanent committee to represent it in its dealings with the government. The synodal address, which is to be sent to the various churches, was then read. M. Pasegaud, in the name of the Liberal party, said he would not object to the address, but accepted no part of it, because the Liberals had not accepted all the decisions of the synod. The moderator then reviewed the labors of the synod, and closed the session.

FRANCE.—One of the native preachers writes most encouragingly of the prospects of the gospel in France. What a field is opened there for the spread of truth! He says: "It is a matter of great importance, as touching the work of evangelization, that we have now perfect liberty to preach the gospel. We meet nowhere with the slightest obstacle from the authorities. Hence it is emphatically a time to sow, leaving others to reap. True, it would be both pleasanter and easier to reap; but it is not our own pleasure that we seek. What is now needed in France is an army of missionaries, preaching everywhere, going, as formerly, 'two and two' to share the fatigue, and help one another. Our motto at present ought to be: 'Let us sow everywhere.' Something will surely come of it. We should do it so much the more because we do not know whether this liberty will continue. God grant that it may. And may he have compassion upon us."

THE friends of the Turkish Mission Aid Society lately held their annual meeting in Exeter Hall, London, Lord Shaftesbury presiding. Their receipts were reported to be $10,000 in advance of the previous year. The number of cities and towns occupied was 77; preaching places, 61; pastors, 40; male teachers, 35; female teachers, 25; other helpers, including six Bible women, 45; native laborers employed in the Harpoot district, 145. A fund of $250 had been given to start a religious newspaper among the population of Turkey; and another of $2,000 for the purpose of building a church at Athens. Funds to the extent of not less than $10,000 had been placed at the disposal of the American Board—a practical proof of confidence and sympathy, as well as a gratifying example of international Christian co-operation. Resolutions were moved recognizing the favor of God on the efforts of the society, and pledging its friends to renewed exertion in its behalf. Among other speakers, Rev. Dr. Tyng, of New York, delivered an address.

THE managers of the approaching Congress of Liberal Catholics, to be held at Munich, Germany, have invited two bishops of the English Church, and one of the Episcopal Church in this country, to attend as visitors. Bishop Whittingham, of Maryland, has been selected to represent the American Episcopal Church, and it is understood that he has accepted the invitation and will attend. He became identified with the tractarian movement at Oxford University from its inception, and has ever since been regarded as one of the foremost of the prelates of the High Church party in the United States. He has also been a strong advocate for union between the Liberal Catholics of Europe and the English Episcopal Church, as the only proper solution of the struggle now going on in the bosom of the Roman communion. He is, moreover, one of the ablest of the American bishops. These antecedents and sympathies of Bishop Whittingham have undoubtedly led to his selection as the most fit person to represent the American Episcopal Church in the Munich Congress, and his counsels and influence there will be duly regarded.—*Independent.*

REV. MR. GULICK writes from Kobe to the *Missionary Herald* of a widely-extended plot to massacre all the foreigners in Japan at one time. It was originated by former retainers of the Daimios, who by political revolution have lost their rank and revenue as the military class. This purpose to exterminate the foreigners, even from the ports, was to have been put in execution on the eleventh of April. Three hundred men were arrested in Yedo by the government for connection with the plot. An English gunboat had just left for Nagasaki, others are at Yokohama, and Admiral Rogers' flag-ship Colorado was then lying at Kobe; so the ports were considered secure. There is no reason to fear, however, that such a purpose could be carried out. A few foreign residents at a distance might be cut off; but too many of the Japanese are truly friendly to foreigners to permit general success. Besides, the government is committed to sustain foreign intercourse, and would be both able and efficient to suppress such a conspiracy without delay. No anxiety is felt by the missionaries at their present residences.

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LIVES OF CHRIST.

Within a generation more lives of Christ have been written than in all the past history of Christianity. Modern thought and investigation turn especially in this direction, and Christian evidences crystallize more and more about the life and character of Jesus. Since the works of Strauss and Neander appeared, quite a library of lives has been published, devoted to the exposition and analysis of this most wonderful biography. Besides the old work of Fleetwood, and the others we have mentioned, Renan, Pressense, Hanna, Beecher, Deems and Townsend, and we know not who else, have sent out their volumes upon this subject. The result of so much independent labor and scholarship has been to establish the historical credibility of the gospel narratives, and to place the external evidences in a light defying the assaults of infidelity. It is, however, beyond the region of verbal criticism and historical verity that the most impregnable proofs of the divine character of the gospel are reached. The moral evidences are stronger and more convincing than any other. Such a character could never have been conceived and drawn by mortal man except on the assumption that it was real. Such a life could never have been sketched if it had not actually been lived. To have invented Jesus Christ would have been a greater miracle than all that is claimed to be supernatural in the entire scope of Scripture.

The fact of such a character as Christ was cannot be ignored nor explained away. There it is, drawn upon the canvas of the evangelists, and it must be accounted for. It is altogether beyond the power of human invention, and the conclusion is inevitable that Christ must have been the sinless, the unapproachable and the divine Being that the gospels have delineated. That men like Matthew and John could have constructed an ideal like this, and surrounded it with all the circumstances of historical reality, is unreasonable and preposterous. Admitting that Christ could not be an invention, all the attendant circumstances of his life are consistent, and in perfect harmony with his character. His teachings, miracles, death, resurrection and ascension are easy to believe after the reality of his life gains a firm lodgment in our convictions. It is as the great center and battle-ground of Christian evidence that these numerous lives of Christ are entitled to the study and attention of the times. After conceding much that such writers as Renan and Strauss demand as a starting point in the argument, there remains the Christ of history to be explained. Strauss, after all his mythical and rationalistic theories, is forced to admit that Christ is "the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart;" and Renan concludes his life of Jesus with these words: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus." Reluctant and partial testimony this, but significant as coming from those who have studied and written the life of Jesus to subserve the purposes of skepticism. It shows that the life of Christ is the pivot of modern religious thought, and that the main issue is now concentrated in Christ himself as the grandest and most conclusive demonstration of revealed religion.

These numerous lives of Christ indicate also that the piety of the age is turning more and more to him as the illustration and standard of practical religion. The revealing power of Christ to the Christian consciousness is being more deeply realized—Christ indwelling as the wisdom, righteousness, sanctification and redemption of the believer, and Christ as our prophet, priest and king. His life is studied as the pattern of godliness, and as the living exhibition of that purity which is to clarify every vision, and open the eyes of the soul to the beauty and glory of God. Christianity is a life, rather than a bundle of metaphysics, or a dry and rigid body of doctrinal formularies. It is a life full of the juices of humanity purged of grossness and impurity, but human and practical in its sympathy and love. The churches are coming back to the root and trunk in their doctrinal tests, and leaving the branches and twigs to such spontaneous spreading as the divine sap may give them. The main thing is vital union with the true Vine, and beyond this the branches may hang upon any trellis, so the blossoms and clusters are fragrant of the parent stem. The tendency is to cast aside the narrow shibboleth of other ages, and to make the God-man the test of fellowship. The superstitions mediations of prelacy and rituals are melting away before the life-power of faith in the Savior. There is nothing between the soul and Christ, and directness of approach and communion are the privilege and essential criterion of every genuine experience.

These lives of Christ mark an epoch in the history of religious doctrine and experience. The shepherds are coming to see and adore the infant Jesus, and the wise men, under the guidance of a most benignant star, are bringing their gold, frankincense and myrrh. These alabaster boxes of devoted learning and study only indicate the costlier treasures of love which our Christianity is pouring forth upon the person of the Savior. It is indeed a most gratifying sign of the times that Christians are casting off all other props, and are intently pressing to touch, if it may be, only the hem of his garment—that under the conviction that "but one thing is needful," they find their happiness at his feet. The scene of the transfiguration is breaking upon the Christian faith afresh, wherein the world's Redeemer stands out in radiant relief, while his divine glory lights up the entire field of truth and salvation. Here let the tabernacles be built, and here let us dwell forever.

Dr. Bond's Death.—Up to the time of going to press (Wednesday, the twenty-eighth of August) we have received no further particulars of Dr. Bond's death beyond the following paragraph from the Baltimore *Episcopal Methodist*:

He died this morning (nineteenth instant) at four o'clock. He was aware of his approaching death, and was conscious until the last. He had just called his sons to his bedside, to bid them a last farewell, and had said, "My boys—" when his heart ceased to beat, and his spirit returned to God, who gave it.

Obituaries will be found on the second page.

THE RIGHT COURSE.

Dr. Cnrry, of the New York *Christian Advocate*, noticing the little volume, the "Methodist Episcopal Churches, North and South," announces for the Northern Church a line of policy which we hold to be the only expedient course for ourselves. The true policy of the Southern Church is go forward on her work, attend to her own business, and leave other denominations to pursue theirs. The doctor rather concedes that their fraternal advances have a strategic character—a thing we have thought all the time. He says:

We doubt, however, the strategetic wisdom of the over-active wooing of some of our officials in this business. There seems to have been a lack of confidence among them in the effectiveness of a "masterly inactivity" in these matters. The true policy in the delicate business would be to let the whole thing alone *severely*. The time may or may not come when the two bodies shall be united. Whenever that consummation shall have become desirable it will not long be delayed. Peace is not to be forced, but must be allowed to grow; its production must be like an incubation, not to be hastened by ill-advised officiousness. Till the full time shall come, then, let each remain in its lot, neither Ephraim vexing Judah nor Judah despising Ephraim.

DR. LOWELL MASON.

The name of Lowell Mason is "familiar as household words" to the most of our readers. The New York *Observer* furnishes the following outline of his long and useful life:

Dr. Lowell Mason, the eminent music composer, died at his residence in Orange, New Jersey, on Sunday, at the age of eighty-one. He was born in the town of Medfield, Massachusetts, on the eighth of January, 1792. He exhibited a passion for music while yet a mere child, and began to teach it at an early age. In the year 1812 he removed to Savannah, Georgia, and during the time he lived in that city, about fifteen years, he devoted all his leisure hours to music. He published the celebrated "Boston Handel and Haydn Collection of Church Music" in 1821. He removed to Boston in 1827, and devoted himself with increased vigor to his favorite pursuit, and, associating himself with Mr. J. G. Webb, interested himself in the introduction of vocal music in the Boston public schools. Through his influence vocal music received a new impulse in Boston and New England. Dr. Mason visited Europe in 1837, and acquainted himself with all the improvements in the musical teaching on the continent. In 1855 the University of New York conferred upon him the degree of doctor of music, the first musical degree conferred by an American college. Of late years Dr. Mason has given much attention to congregational singing in churches.

Rev. Dr. Kennedy.—The acting editor of the *Southern Christian Advocate* has received the following note from Dr. Kennedy:

A note from Dr. Kennedy, dated August 14, gives us the latest information from him. He writes: "I have been here (near Blacksburg, Virginia) a week, and having recovered from the fatigue of travel, am beginning, I think, to improve. Recuperation, however, is surprisingly and painfully slow. I am sometimes exhilarated by a day or two of conscious improvement, only to be depressed and discouraged by a contrary experience of bodily and mental feebleness. I am hopeful, however, that these alternations will soon cease, and that by God's blessing I will steadily advance in the recovery of strength. I thought that before this I would have written something for the *Advocate*, but I find it impossible, as yet, to bring myself to it without producing a state of mind which is unfriendly to physical improvement."

Der Kinderfreund.—The first number of this paper is on our table. It is a four-page sheet, published monthly for the use of our German Sunday schools. The pages are about the same as those of the *Visitor*, and the print and illustrations are quite as fresh and beautiful. It is published at our establishment, 112 Camp street, and edited and conducted by our competent and indefatigable brother, Rev. J. B. A. Ahrens.

The *Christian Neighbor* states that Eugene Middleton, infant son of Bishop Wightman, died on Sullivan's Island, August 9.

We have received the Minutes of the North Alabama Conference for 1871.

THE DUTY OF PUBLIC WORSHIP.

BY J. B. WALKER, D. D.

Public worship is not only a privilege and blessing, but is a duty as well. We apprehend that there are many who profess to be, and call themselves Christians, who do not regard public worship as a duty. They allow that it is highly proper, and may be made useful, but do not feel that it is, to the extent of their ability and opportunity, an imperative obligation. And hence it is that this part of religious service is treated as a thing advisory rather than mandatory. They feel that they are entirely free in the premises to consult taste, convenience, comfort, and the like. A man, for example, who would never think of saying it is too hot to give legal or medical advice, to buy or sell, reap or sow, thinks himself excused from public worship by the simple affirmation, "It is too hot," or "it is too cold," or, in some way, it is not altogether the easiest and most comfortable thing they can do. Here self-indulgence and ease are set against the claims of public worship, and are found by those who do so to be the prevailing consideration. It is clear that this whole class place their material and temporal interests above and before their spiritual and eternal interests.

Another class attend public worship not as a duty, but purely as an intellectual treat, or esthetic pleasure; hence, before they go, they ask, "Who is going to preach?" and make their attendance entirely to turn upon the interest they may, or may not, feel in the preacher. Duty is left entirely out of the account. If they are to be agreeably entertained, they will go; if not, they will not go. Some rest their attendance upon the skill of the organist or the eloquent rendering of the choir. The obligation of public worship is thus completely ignored.

Some who profess religion, and call themselves Christians, excuse themselves from public worship on the ground that they are so little interested in this great duty that they cannot keep awake. Think of a man having a suit in court involving only $100, saying he would not attend the investigation or listen to the pleadings because he could not keep awake! Does any human creature believe that these people who cannot keep awake in public worship, or under the discussion of the grand realities of religion, would sleep in court where they had $100, or the half of it, involved? Nobody believes it.

Some, again, who profess religion and call themselves Christians, when urged to perform the duty of public worship, reply that their religion is between them and God, and that they do not recognize the duty of worship. It is only necessary to make this reasoning and practice general, to dissolve and abolish public worship altogether. We suppose the preacher has the same right to consult comfort and taste that the church members have. How odd it would sound for the pastor to say, if in health: "It is too hot to preach; I shall wait for a cooler season;" or, "I don't think I shall have a large or appreciative audience; I shall not go to church or fill the pulpit to-day."

Now we hold that public worship is directly appointed; that it is sanctified by the most ancient, venerable and holy examples; that it is almost, if not altogether, essential to public morality and the salvation of the multitude. These positions allowed—and we see not how they can be denied—public worship is not to turn upon convenience, ease or pleasure. If the weather is agreeable, we should take it joyfully, as we do when we have to engage in secularities; if the music is correctly and pleasingly rendered, very well; if the speaker is instructive and impressive, so much the more pleasant; but duty must not be made to hinge upon the pleasant and the easy. Many a vast many, duties demand self-denial and toil and discomfort; but no laborer, no parent, no teacher, no pastor or no hearty and earnest Christian can, for such reasons, put away the imperative obligations. Whatever is a duty must be discharged, and no questions asked as to its agreeableness. If the comfortable and the pleasing had always and everywhere been the rule in matters of duty, Christianity would never have had any martyrs, any missionaries, any moral heroes. Paul, Wesley, Knox, Howard, Asbury, and a host of immortal names that are the heritage and the glory of the church, would never have existed or been heard of. O, brethren, it is a want of the zeal that animated the Master and his most honored and useful servants, that makes us "frame weak excuses," almost too trifling to hear serious examination.—*Galveston Christian Advocate.*

Death is continually walking the rounds of a great city, and sooner or later he will stop at every man's door. But, after all, the shortest life is long enough if it lead to a better, and the longest life is too short if it do not.

ROMANISM AND PROGRESS.

Under this caption the *Methodist* writes as follows:

The Carlist movement in Spain is virtually a scheme of the papal church to restore the old, stagnant, corrupt Catholic state of things, by placing Don Carlos on the throne. He and his family are faithful to the priests, and the priests therefore work for them among the fanatic people. Hence the church is responsible for the ever-recurring Carlist tumults of the country, and the consequent embarrassments of the government.

The ecclesiastics were the supporters of Isabella, who, for her personal vices, was at last spewed out of the country. There being no more hope for her, they now uphold, with all their force, the desperate ventures of Don Carlos. Everywhere the Roman Church thus proves itself the support of antiquated oppression, the enemy of the patriotic men who would reform and restore their respective countries. It is so not only in Spain, but in Italy, in Austria, in France. In Mexico the priestly party has been the ruin of the nation, and is amenable for the incessant outbreaks against order and progress. They are responsible for Maximilian's accession and destruction. In like manner are they the supreme embarrassment of the South American Republics generally. There can be no liberal reform, no salutary progress, wherever they have predominance.

Even here, under our own Republican flag, these men and their organs are hardly less blatant against liberty and reform than in their most debased foreign fields. They do not hesitate to hoot at the liberation of Italy and her new and generous policy. They openly rejoice at the Carlist eruptions in Spain.

It is well that the American people should understand where these ecclesiastics stand in regard to the best liberal movements of the age. The New York *Tablet* is their leading organ. In its last number it gives nearly a column of editorial to the Carlist movement, and says:

"The reaction is already setting in; towns, and even cities, with abundance of arms and munitions of war, are falling into the hands of the Carlists, supplying them with just what they most wanted. 'God defend the right!' say we, and we know it is the heart-wrung cry of the oppressed Spanish millions, watching with yearning hearts the contest between a prince of their own royal house, endowed with the Catholic piety and the chivalric courage of the true Spaniard, and a young foreigner, forced upon the nation by Prim and the *Progressistas*, Spanish neither in blood nor in sympathies, and assuredly not in faith—and faith was wont to be, and is even now, let the enemies of religion say as they will, the vital principle of Spanish, as it is of Irish, nationality. It will be a joyful day for the Catholic world when the well-loved brother of the princely young papal zouave, Don Alphonso, is proclaimed as Charles the Seventh of Spain. Should that day arrive, it will be one of signal victory over the anti-Christian revolution, which is the plague and curse of this boasting and boasted nineteenth century."

The writer is evidently behind the times, for, long before his article appeared, the Carlists had been ingloriously defeated and dispersed; and our latest word is that Don Carlos has arrived at Geneva, escaping with the "skin of his teeth." But such an editorial, in an American paper, is a significant fact—it reveals to us the real spirit of the Catholic hierarchy among us; it shows the hollow-heartedness of all their pretenses of loyalty to our own government; it proves that they are now, as ever before, the irreclaimable enemies of popular liberty, political reform and modern progress.

NOT TEETOTALERS.

The Scotch Presbyterian preachers are not total abstinence men. The Rev. Gideon Draper was in Edinburg during the meeting of their assemblies, and he thus speaks of their bibulous ways in a recent letter to the *Methodist*:

One peculiarity I have noticed here that I did not see in connection with our General Conference at home in recent session, nor have seen attached to any of our Conferences. I wish to speak of it in a spirit of brotherly love, but plainly. It is the vast amount of malt liquors and spirits that are provided for and used by these ecclesiastical assemblies in Scotland. It seems to be the general rule, both among the clergy and laity, to partake of them copiously. At twelve o'clock at night I visited the refreshment rooms of the Assembly of the Established Church, in thirst of information (and, I beg to assure your readers, with no other thirst) I never saw a bar-room in an American tavern doing so lively a business. Two young men and one young woman were most busily engaged in dealing out not only ale and porter, but also brandy and whisky to their clerical customers. Their hands were not swift enough to meet the demand; and while intemperance is the greatest curse of Scotland, such an example, such wholesale and universal drinking of intoxicating liquors, to which all branches of the Scotch Church are more or less given, ought to be held up for public condemnation. A world's Christian sentiment ought to be created which should work a revolution here where it is so much needed.

The Nashville *Christian Advocate* says: The week of prayer, it appears, was generally observed through the connection. We worshiped at several of our churches, and found a good state of things, especially at Thompson's chapel and Tulip street, where a number were converted. Special intercession was made for our literary institutions (including Sunday schools) the last day of the octave (Sunday)—a sermon was preached on the subject at North Nashville, where we worshiped in the morning. We trust that great good will result from these special devotional exercises. But the church must be always "praying in the Holy Ghost," or it will not prosper. Bro. Winn has just handed us the following: "Our meeting at Thompson's chapel closed on Sunday night with the week of prayer—thirty conversions and thirty-five accessions."

It will be seen, by reference to the advertisement in another column, that Homer College opens on the first Tuesday of September. We are gratified to learn that the endowment of one chair of $25,000 has already been secured, and considerable progress has been made toward the endowment of another chair for a similar amount. Homer College is the property of the Louisiana Conference, and of course under its special patronage and control. Its location is in a healthy region, and most eligible for patronage from north Louisiana, east Texas and southern Arkansas. Dr. Cobb, the president, is an accomplished scholar, and possesses excellent administrative ability. This college is a valuable church institution, and, on the score of merit, is entitled to a large patronage.

The Southern University, at Greensboro, Alabama, opens on the first Wednesday in October. From all we can learn the prospects of this institution were never better, and there will doubtless be a full attendance of students. The facilities afforded for a thorough education are not excelled, and for economy we are sure that none will complain. President Andrews has filled his responsible position admirably, displaying energy and wisdom in every part of his administration. He is to be ably assisted by a competent corps of professors, among whom are such men as O. F. Casey and T. O. Summers, Jr. See the advertisement and send for circulars.

Those who are seeking a good school for girls should not fail to notice the advertisement of Roadvilla Seminary. Baton Rouge is one of the healthiest points in the South, and is one of the most convenient and accessible. Mrs. Read's school has been established for about thirty years, and the graduates who have gone out from the institution are found throughout the country, and are among the most accomplished of the land. We have frequently visited the seminary, and recommend it because convinced that it is one of our best for the education of young ladies.

Stonewall Institute, at Plantersville, Alabama, is highly indorsed by the most competent judges, and is, without doubt, a fine school for boys. The principal, Rev. D. C. B. Connerly, is devoting himself most energetically and successfully to the duties of his station. An ample advertisement appears this week, which will give such information as is needful to those who are about to choose a school for their boys.

The biographical sketch of W. H. Dameron, which appears on our second page, was prepared by direction of the Felicity Street Quarterly Conference, of which Bro. Dameron was a member. A man of his eminent piety, usefulness and long service well merits the excellent memorial furnished.

EUROPE PREPARING FOR WAR.

The London *Times* says: "The hosts of Europe are being marshaled in numbers sufficient to invade and conqner kingdoms. They are provided, at immense cost, with the full equipment and the most scientific apparatus of war; they are commanded by generals who feel, it is said, all tbe responsihilities of a campaign, and hy officers earnest to obtaiu the practical knowledge of tbeir profession; they engage in the most complicated operations, and all to prepare for that coming war which the policy of every European State assumes to be inevitahle. The Russians commenced their grand maneuvers this week, and are still in the midst of them. It is to be hoped that in their northern latitude the heats from which we are suffering are a little tempered. The Prussians enter into campaign on the first of August, and for nine days the operations will proceed with as much seriousness and precision as if the armies were once more marching on Paris. The great heat prevented the French review the other day, but the autumn will not have begnu before the reconstructed army of the republic will be tested as openly as its chiefs can venture to recommend, considering the susceptibilities of Berlin. The Anstrians, ever beaten, hut ever confident, and with a military macbine which to the professional eye is always in perfect order, will not he behindhand. No State has labored more at army reform and organization than Anstria during the last six years, and she will take her usual pride in exhibiting her new weapons and ber new uniforms on the largest scale to military critics. Passing over minor continental States, which are all ready to spend their last shilling on soldiers, we come to a country in which there is more fuss about military matters than in any other, though the people, with the utmost sincerity, protest their peacefulness, and boast of their freedom from the wurlike passions. We too shall have our autumn maneuvers to display, and instruct a select portion of a national force which, as far as nnmhers go, is really formidahle, and which is certainly far larger than Great Britain has ever maintained in time of peace. Betwcen the present time and the end of September the governments of Europe will have set in the field whole armies, the choicest levies of a body which cannot be reckoned at less than four millions of men."

The British Wesleyan Conference.

The one hundred and twenty-ninth annual session of the British Wesleyan Methodist Conference opened in City Road chapel on Wednesday, July 31. Nearly one thousand ministers were in attendance. At the first Conference, held in the Foundry one hundred and twenty-eigbt years ago, there were only ten preachers, including John and Charles Wesley. As a further indication of the changed condition of affairs at this Conference we note that the "Conference Plan" (a printed tract of sixteen octavo pages) contains arrangements for about one thousand one hundred services during the session, to be conducted in one hundred and seventy chapels and other places. In addition, we have reported arrangements for holding special services for children, and for out-door services to be held on seven consecutive evenings in many parts of London. Behold, what hath God wrought!

The Conference session proper opened on Wednesday morning, the president, Rev. J. H. James, D. D., in the chair. After the devotional exercises, and before proceeding to the regular business, tbe president introduced the venerable Thomas Jackson, nearly ninety years old, and who entered the British Conference sixty-eigbt years ago.

Rev. Luke Holt Wiseman, M. A., was elected president, and Rev. George T. Perks, M. A., secretary.

PERIODICALS.

Littell's Living Age of August 10 contains, among many good things: Poets of Society; Christina North; the Mussulman in China; Germany and the Pope; the Use of Railroads in War.

The Field and Factory, published at Jackson, Mississippi, is a Southern journal of much merit, and deserves a large patronage. We have received the August number.

Le Bon Ton for September is splendidly illustrated, and, besides the colored fashion plates, contains patterns with descriptions.

Brainard's Musical World for August is on our table promptly, containing a fine selection of articles and music.

If men are to be fools, it were better that they were fools in little matters than in great. Dullness, turned up with temerity, is a livery all the worse for the facings; and the most tremendous of all things is a magnanimous dunce.—*Sydney Smith.*

CONTRIBUTIONS TO CENTENARY.

Mr. Editor: Mr. David Pipes, Sr., of East Feliciana parish, has given $500 to our college. This will enable us to begin work, and we sincerely hope to be able to continue nntil at least tbe most necessary repairs are completed.

Please publisb also the following amounts received from varions persons since our connection with the college, viz.: Thomas Green, $50; a lady, $1; a member of the Lonisiana Conference, $1, silver; R. Parvin, $5; C. A. Coon, $10; Isaac Smith, $10; Mrs. Hoard, $25; J. W. Leslie, $25; N. McQneen, $5; C. P. Neilson, $15; R. M. Neilson, $10; C. W. Campbell, $10; A. B. Compton, $2; E. L. Tarver, $25; S. L. Weathersby, $10; Daniel Sandell, $10; Seaborn Gardner, $50; James A. Horkins, $20; R. W. Millsaps, $25; E. H. Mounger, $25; J. W. Wellborn, $25; R. C. G. S. Hilliard, $200; W. W. Millsaps, $10; Mrs. M. A. Millsaps, $10; E. J. Guice, $100; S. W. Lipscomb, $50.

C. G. Andrews.

A letter has been received from one of the party of travelers engaged in the Moab expedition, who says they have found no inscriptions of importance, hnt their topographical work has well repaid them. They found many ruined cities, most of them unvisited hy any European, and some quite nnknown by name. Of all that are named, the positions on the maps are most inaccurately laid down. They generally contain ruins of great temples, and also of Christian churches. He adds that, descending into the plains of Moab by the Dead sea, they are carefully examining this *terra incognita*, and find a great deal of rich fertile land, and springs, hot and cold, in a belt of lowlands almost nninterrupted on the eastern shore, and no distant march north of Lisan. They have about one hundred and eighty successful photographs, and a very fine botanical collection.

A man shall carry a bucket of water on his head and be very tired with the burden; but that same man, when he dives into the sea, shall have a thousand buckets on his head without perceiving their weight, because he is in the element and it entirely surrounds him. The duties of holiness are very irksome to men who are not in the element of holiness; hut when once those men are cast into the element of grace, they bear ten times more and feel no weight, hut are refreshed thereby with joy unspeakable.—*Rev. C. H. Spurgeon.*

Schism is not dividing hypocrites from bypocrites, formal professors from people of their own caste; it is not dividing nominal Episcopalians from each other, nominal Methodists from nominal Methodists, or nominal Quakers from nominal Quakers, etc. But schism is the dividing of real Christians from each other, and hreaking the unity of the Spirit.—*Francis Asbury.*

Providence made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
Western	Nebr'a City.	Sep. 4	Pierce.
Illinois	Rushville	Sep. 4.	Marvin.
Kentucky	Harrodsb'g.	Sep. 4.	Kavanaugh
Missouri	Mexico	Sep. 11.	Pierce.
Pacific	Gilroy	Sep. 18.	McTyeire.
W. Virginia	Parkersb'g	Sep. 18.	Kavanaugh
W. St. Louis	Nevada C'y.	Oct. 2.	Pierce.
Louisville	Lebanon	Oct. 2.	Marvin.
Indian Miss.	Ocmulgee	Oct. 2.	Wightman.
Holston	Chattano'a.	Oct. 2.	Doggett.
St Louis	Arcadia	Oct. 16	Pierce.
Arkansas	Bentonville.	Oct. 16.	Wightman.
Tennessee	Nashville.	Oct. 16.	Doggett.
Los Angeles.	Los Nietos.	Oct. 16	McTyeire.
N. W. Texas	Belton.	Oct. 23.	Keener.
White River	Augusta	Oct. 30.	Wightman.
Trinity	Sul. Springs.	Nov. 6.	Keener.
Memphis	Somerville.	Nov. 20.	Wightman.
N. Alabama	Tuskaloosa.	Nov. 20.	Doggett.
East Texas	Tyler	Nov 20.	Keener.
Virginia	Petersburg	Nov. 20.	Paine.
N. Georgia	Atlanta	Nov 27.	Marvin.
N. Missis'ppi.	Corinth	Nov. 27.	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4	Keener.
N. Carolina	Raleigh	Dec. 4.	Paine.
S. Georgia	Thomasv'le.	Dec. 11.	Marvin.
Mississippi	Brandon	Dec. 11.	Kavanaugh
Alabama	Eufaula	Dec. 11.	Doggett.
West Texas	Victoria	Dec. 18.	Keener.
S. Carolina	Anderson	Dec. 18.	Paine.
Louisiana	N. Orleans.	Jan. 8.	Pierce.
Florida	Fernandina.	Jan. 8.	Marvin.
Baltimore	Baltimore	Mar. 8.	Paine.

Married.

On Tuesday, the thirteenth instant, at Emory, Virginia, by the bride's father, Rev. Dr. E. E. Wiley, Mr. Frank A. Parker, of New Orleans, Louisiana, and Miss Jennie Wiley.

By Rev. J. D. Adams, at the residence of the bride's mother, on the twenty-second of August, 1872, Mr. C. C. Flanders to Miss Mary S. Sims, all of New Orleans, Louisiana.

Singing Schools ought to have the best and latest publications. "Singing School Echo," just published by S. Brainard's Sons, Cleveland, Ohio, is undoubtedly a superior book. A sample copy may be had by sending seventy-five cents to the publishers.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Aug. 24, 1872:

A—C W Andrews 2 lets, S W Ayer & Son, Edwin Alden 3 lets, Daniel F Ashford $4, American Publishing and Correspondence Bureau.

B—H P Bowen 50 cts, M L Branch, C Bull, Horace Bishop 2 lets. Wm H Bayne, R W Bond 75 cts, J B Blatter.

C—Geo W Carlton & Co, Mrs Louisa Cordell, W J Carlton, John F Cook $10, R B Crawford, C D N Campbell, W J Cheshire 30 cts, D C B Connerly, W G E Cunnyngham $15, R Crawford $10, R F Clement $5.80.

D—Jas F Dumble, H I Davis $6.30, J W DeVilbiss, R A Davis $5, C J Davenport $2, C B DuBose.

F—E N Freshman.

G—S P Gambia, L S Guice 50 cts, W J Garner.

H—W W Hurst, Hurlbut, Gilmer & Co, J L Hopkins $1, W C Haislip, Thos Hutchins $2 75, R D Hoot, E J Hale & Son.

J—S B Jones, A W Jones, R P Johnson, C P Johnson.

K—J C Keener.

L—J B Lippincott & Co 4 lets. Lee, Shepherd & Dillingham, A C Littlejohn, G M Liverman, W E M Linfield $3.50, A F Lumpton, A T Lewis.

M—L Minor, M C Manly, R W Miller, J M McCann, Wm Moore $73.70, J H Moore. H H Montgomery, D Merchant, W P Mellride, T C Monroe, J G Miller.

N—P H Napier, National Publishing Co.

P—Alex Powe, R T Parish, S M Pettengill & Co, U B Phillips $2.

R—J K Randall, E E F Ross 2 lots, A Riser $2.65, A H Redford, Mrs M W Reed, Robert Ranlle $70.

S—H L Smith, J H Shelton, John H Smith $1.25, Mrs Belle W Stanard, D L Staples & Co, Wesley Smith, A B Stewart, J W Sandell $15, J J Smilie, R A Sibley, Southern Manufacturing Co $15.

T—M M Trawick $3.60.

W—D J Wright 2 lots, T B White $323.80, P Williams & Son 2 lots $30, T F Webb, Jas S White $10, J F Wynn, John W Watson, Wilson, Hinkle & Co.

Mr. E. E. F. Ross, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Bingham House, corner of Eleventh and Market streets, Philadelphia.

BUSINESS NOTICES.

Strong Testimony.—Dr. Wm. H. Tutt—*Dear Sir:* I feel it a duty to you and to suffering humanity to make public the great merits of your Extract Sarsaparilla. For years I have been a great sufferer; my general health broke down, and I was afflicted with nervousness of the most terrible character, which was soon followed by an eruption all over the body, forming large ulcers in some places, and attended with rheumatic pains. Tongue cannot describe my suffering; I was reduced almost to a skeleton, and had a perfect loathing of food. I was attended by several physicians, who rendered me no relief. I despaired of ever being well again; but, thanks to a kind Providence, I accidentally heard of your medicine. I sent for half a dozen bottles, and before I had taken three I began to feel better, my appetite improved, and the rheumatic pains became less severe, and I could enjoy sleep. I have continued its use, and have taken eleven bottles, and believe I am a sound man again. The ulcers have all healed, my skin is smooth and healthy, and I have gained twenty-two pounds in weight. I believe my sickness resulted from a taint of scrofula. I would earnestly recommend your compound to my fellow-sufferers.

With deep gratitude to you, I am ever your friend, JAMES FRANKLIN.

Steubenville, Ohio, Sept. 4, 1871.

Dr. Tutt's Liver Pills are a mild and gentle purgative, possessing the peculiar merit of acting as a powerful agent in relieving congestive or torpid liver. They have no equal. an29 1t

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The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Incorp., $8,000,000.

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A. P. CLEVELAND, fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Caution!—Every genuine box of Dr. McLane's Liver Pills bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

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Rendville Seminary for Young Ladies,
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The reputation of the authors is sufficient guarantee that the "Singing School Echo" will be a *most attractive book.*

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S. BRAINARD'S SONS,
an29 1yeow Publishers, Cleveland, O.

NEW ADVERTISEMENTS.

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AT PLANTERSVILLE, ALABAMA,
TWENTY MILES NORTH OF SELMA.

This school for boys will begin its Eighth Annual Session on

TUESDAY, OCTOBER 1, 1872.

Its reputation is based upon its merits.

The discipline is both parental and military, the latter only going far enough to promote physical development, promptness and application to books.

The elementary branches of education—spelling, reading, writing, the art of composing and arithmetic—receive special attention.

Small boys, ten years old, will be received. Economy in money and time will be gained by intrusting the education of such to the undersigned.

School session for day, seven hours; at night, two and a half. All boys board with the principal. Debating Societies on Saturday. Sunday school every Sunday.

Two hundred and thirty dollars—one-half payable in October, in cash, or a thirty days' ACCEPTED draft; the other, February 1, 1873—will pay for a boy's board and tuition for one year.

It is confidently believed, by both students and patrons of this school, that no other does the whole work of education more thoroughly and satisfactorily than the *Stonewall.*

It is our set purpose to make the course of study equal to the demands of the age, whether in thoroughly preparing boys for college, or qualifying them for business in practical life. We are willing to have our work examined and compared with any done in academies or quasi colleges.

D. C. B. CONNERLY,
an29 4t Plantersville, Ala.

TO METHODISTS.

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SEVEN-SHAPED NOTES.

The system of Music on which this work is based is remarkable for its *simplicity*, and the *facility* with which *any one* can learn to sing, requiring far less time and labor than the ordinary four-note system. It combines the choicest collection of Music, both *original* and selected, from the best sources; particularly designed for Choirs, Singing Schools and Private Societies. The great and unprecedented success of the *Southern Harmony*, by the same author, is a guarantee of the high musical merit of *this* work. Agents wanted.

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Publishers,
Je27 7teow5p 150 Nassau st., New York.

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Breech-Loading Shot Guns, $40 to $300. Double Shot Guns, $8 to $150. Single Guns, $3 to $20. Rifles, $8 to $75. Revolvers, $6 to $25. Send stamp for Price List. Army Guns, Revolvers, etc., etc., bought or traded for. an15 1yeow

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SECRETS OF THE CONVENT AND CONFESSIONAL.

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The most thrilling and powerful book ever written on this subject. It presents a *startling array of facts*, and contains revelations never before made public.

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WANTED.—A NO. 1 PROFESSOR OF Ancient and Modern Languages; graduate of the University of Heidelberg, who can come well recommended, desires a SITUATION. In a College or other institution of learning. Address, for further particulars, ADVOCATE OFFICE,
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Catalogue and Price-List furnished on application. The trade supplied on liberal terms. an22 3m

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SUMMERFIELD, ALA.

The thirtieth session opens September 23, 1872.

The Literary, Music and Art Departments are well organized and under a competent faculty.

The peculiar advantages are health, cheapness and thorough instruction.

Board and tuition, $230; if all paid in advance, $220. Club rates, $210.

For catalogue and further information address A. D. McVOY,
an22 1m President.

TUSKEGEE FEMALE COLLEGE,
TUSKEGEE, ALA.

The seventeenth annual session begins September 12, 1872. The entire expense per annum of a boarding pupil, who takes no extra study, is $250, exclusive of books. No extra charge for vocal music, calisthenics or elementary drawing. For circulars, containing full information, apply to the President,

REV. HENRY B. MOORE,
an22 1m Tuskegee, Alabama.

HOMER COLLEGE.

The scholastic exercises of the Thirteenth Annual Term of Homer College begin on the First Tuesday of SEPTEMBER next, 1872.

Tuition at the rate of $5 per month. Board from $12 to $15 per month.

Students received in regular classes only, and to the end of a session.

A Preparatory Department, under competent management, is attached to the college. Tuition, $4 to $5 per month.

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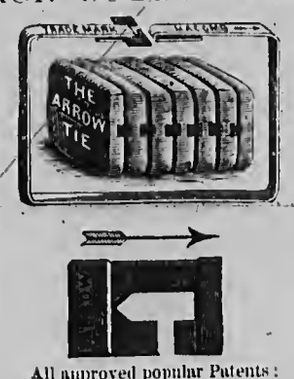

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This institution has passed through its first year, and will resume its exercises on WEDNESDAY, the second of October next, in the new building.

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This school is situated at Meridian, a healthful and growing place in the eastern part of Mississippi, on the Mobile and Ohio Railroad, 135 miles north of Mobile, and is also accessible by railroad both from the east and west. It was adopted by the Mississippi Conference at its last session, and, as the child of said Conference, is under its special patronage.

For particulars apply to the undersigned, President of the Faculty, at Meridian, Miss.
an22 2t S. P. HICE.

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The next session opens SEPTEMBER 23, 1872.

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WM. C. CHAMBERLIN.
April 20, 1872. ap25 1f

The Child's Corner.

For the Advocate.

LITTLE SUNBEAM.

I am a son, an only son,
A little truant ray,
[illegible] the homeward roof
To drive the gloom away.

For, oh! this world is full of care,
As countless thousands know,
And I must do my little part
To scatter light below.

An aged father needs my care—
He needs me by his side—
He needs my little eyes to see,
My little hands to guide.

The sun, the moon, the stars above
For others brightly beam;
But, be it day or be it night,
'Tis all the same to him.

In vain the lovely buds unfold
In beauty to beguile;
Though loved ones place them in his hand,
"*He* cannot *feel* them smile."

And, sadder yet, my little face
My father cannot see,
And scarcely knows his darling boy
When climbing on his knee.

But yet it was not *always* so—
He *once* beheld the day,
And yonder sun shone brightly down
Upon his boyhood way.

The lovely flowers once sweetly smiled
Around his happy home;
But darkness dropped her vail of night,
And left his world in gloom.

O I would give the world—if mine—
His vision to restore,
And make the glorious sun as bright,
As cloudless as of yore!

To deck the firmament on high
With bright, celestial flowers,
And re'llume once again
This green, glad earth of ours.

To tear away the vail of night
That wraps the earth in gloom,
And let his eye enraptured gaze
On children, wife and home.

But, as I know this cannot be,
I'll strive by every art
To soothe the sorrow of his soul,
And cheer his lonely heart.

I'll cull for him the sweetest flowers,
Will sing my sweetest lays,
And be the sunbeam of his life,
The comfort of his days.

The sands of life are running low—
His lamp of life burns dim—
But, joy to think! in heaven above
There will be light for him.

He'll need no hand to guide him there,
In those bright realms of day;
"For God, the Son, forever reigns,
And scatters night away."

And should I too be called from earth
To join my father there,
In heaven he would not know my face—
He never saw me here.

But I would softly breathe *my* name—
That name so dear to him;
And, gazing fondly in his eyes—
Those eyes no longer dim—

He'd know me, and what rapturous joy
Would then and there be given,
When he would first behold the face
Of his dear boy in heaven.

AUGUST 15, 1872. WESTOVER.

The Turning-Point.

"A word fitly spoken, how good it is!" Real kindness watches its opportunity to say such words, and weary hearts and bewildered heads enough there are in our way every day to be helped and blessed by their timely cheer.

A good minister had grown weary over his books, and so threw them all aside for a brisk walk in the open air. Nothing rests body and mind like this. No brandy bitters can give such a spring to the spirits as pure, fresh air. A pleasant companion is an excellent thing in a walk, but any one may have the company of pleasant thoughts.

As Dr. B—— was passing the corner of the park he observed a lad, with a valise in his hand, just turning into the street. He paused a moment, as if uncertain which course to take. A moment's glance showed to the clergyman that the lad was from the country. Such ruddy cheeks, vigorous muscles, did not grow in the shade of a city home. It flashed through the good man's mind that this boy was leaving his early home, as he had done some forty years ago; and in imagination he recalled that parting scene with a feeling of gentle sadness that made him at once feel an interest in the boy before him. It is wonderful how rapidly thought can move. How much we can think of almost in an instant!

"Please, sir, will you direct me to LeRoy street?" he asked respectfully.

The clergyman gave the desired direction, and then added:

"You have come from a home in the country to find a situation in the city, have you, my boy?"

There was something so kindly in the tone that it went at once to the boy's heart. A moment before he had felt so utterly alone. Now he felt that this voice was one of real sympathy, and its effect was electrical.

"My father died a month ago," he said, "and my mother has got a place for me in my cousin's store."

"Well, my boy, I trust you have a good mother; I can usually tell by a boy's looks what kind of a mother he has. Remember all her good counsels, and be especially careful how you spend your Sabbaths. If you begin by going out to walk for your health or pleasure, you will end in the liquor saloon, and all the haunts of wickedness. Anchor yourself in the church and the Sabbath school. Here is the address of mine, if you would like to attend it. Our superintendent loves boys, and so do I. Remember that the way you spend your first Sabbath in the city will very likely be the turning-point of your life. Good-by, and may God give you his blessing always."

The good man gave his hand heartily to the stranger lad as he bade him good-by. It cost him nothing; but he knew full well how sweet such little wayside kindnesses are to the hearts of the lonely and homesick.

"I'll walk the length of this city through to find that man's church and Sunday school," said Robbie to himself, as he walked rapidly on, his heart cheered and strengthened by that little act of sympathy.

When the next Sunday came, however, it found him worn down with unaccustomed tasks. A young man in the store, with whom he had formed a pleasant acquaintance, invited him to take a stroll about the city.

"I'll show you some of the sights, and treat you to a dinner of oysters in a saloon I know of, where they keep open on Sundays. The shutters are bowed, of course, out of respect to the day, you know; but there is always plenty to eat and drink inside on all days and hours. They have all kinds of liquors, too, and make splendid punch."

Robbie felt lonely enough that day. His thoughts ran back to his old home, and more than once the tears started to his eyes. The young man seemed so pleasant and friendly he was just on the eve of yielding to his temptations "just this once." But then the thought of the good minister's words about this day being the turning-point in his life came back to his mind just in time. He politely declined the invitation, and found his way to the morning Sabbath school to which he had been directed.

Every afternoon he felt that he had a home in that city. A kind superintendent, and a warm-hearted teacher, who welcomed him with a cordial grasp of the hand, effectually "anchored" him in the Sunday school. His career in after-life was useful, honorable and successful; a very marked contrast to the Sabbath-breaking boys, who ran rapidly down the scale of dissipation until they reached the common drunkard.—*Methodist.*

The Boy that Had no Remarkable Qualities.

Most boys who "get into the newspapers" are very *remarkable* boys.

Joe had nothing about his looks or actions or color that attracted the particular attention of anybody.

When he first breathed the vital air he was simply a boy baby, with two hands, two feet, two eyes, two ears, one mouth, and one nose. He did not laugh and crow and sit upright, as young geniuses do in their young babyhood, but he slept and waked and ate (baby-food, of course,) and cried like any common baby.

When he grew older there were no uncommon developments, except that he was fat and healthy and heavy.

Nobody congratulated his mother on raising a future President, nor applauded the bright genius that sparkled in the baby's eyes. The gossipers looked wonderingly at each other as the tender mother watched over her baby boy, provided for his comforts, and pressed him to her warm bosom.

He grew to boyhood, but he was only a common boy. He learned his A B C with difficulty, and was slow in learning to read. His teacher thought he never would "get through the multiplication table." But he never forgot it.

When the boys went a-fishing, Joe went too; but he was slow in getting his hook and line ready. The other boys were on and in and around the lake before his hook was fairly settled in the water. "Too slow to move," the boys would say. "He'll sit there expecting the fish to come to him." It was even so; he remained stationary and fixed; but when night came, somehow his basket was always full, while many of the bright, talking geniuses went home with the sad intelligence that the fish "wouldn't bite."

Joe's home was full of life and noise and bustle of intelligent older children and bright younger ones. Joe found himself, and everybody else found him, solitary and alone, taking very little notice of the stir around him.

When he grew to be a man the bustling drive-aheads laughed at his plodding; but by some means he seldom made a mistake, and though he did not seem to accomplish as much in a week as many another did in a day, yet at the end of the year there was always something tangible in his results, while the work of those who seemed to utterly outstrip him at first ended in demolished air-castles.

He has passed the meridian of life. Men eminent in the profession respect his judgment. Business men, coming upon the stage of action, long to learn the secret of his success. The bank leans upon him to carry it through the trying crises, merchants and manufacturers lean upon him to save them from bankruptcy. Steady, constant and hard study made him a scholar; persevering industry, accompanied with economy, raised him to opulence; close observation and deliberate reflection cultivated a sound judgment, and honesty and integrity secured for him the confidence of all who knew him.

When the Dark Comes.

A little girl sat, at twilight, in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?"

"I do not know, dear. Can you not tell?"

"Well, I guess it's because this is *when the dark comes.* You know I am a little afraid of that. And then, ma, I begin to think of all the naughty things I've done to grieve you, and that perhaps you might *die* before morning; and so I begin to act good."

"Oh!" thought I, "how many of us wait *till 'the dark comes,'* in the form of sickness or sorrow, or trouble of some kind, before we 'begin to act good!' How much better to be good while we are enjoying life's bright sunshine! And then, 'when the dark comes'—as it will, in a measure, to all—we shall be ready to meet it without fear."—*Well-spring.*

PROMPTED BY LOVE.—One morning found little Dora busy at the ironing table, smoothing the towels and stockings.

"Isn't that hard work for the little arms?" I asked.

A look like sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said softly.

The Farm and Garden.

How Large Pears are Raised.

Mr. G. F. B. Leighton, of Norfolk, Virginia, has produced some of the largest pears ever grown in this country. In a late interview with this gentleman he told us that he has now in bearing six thousand trees, the most of them being Bartletts, Louise Bonne de Jersey and Seckel. The soil upon which they are grown is a stiff, blue clay, overlaying sand to the depth of three or four feet. In planting out pear trees, Mr. Leighton digs a hole in the clay some two or three feet deep, and sufficiently wide for the roots to ramify, and then bores a hole with a post auger through to the sand. This auger-hole and a small portion of the large excavation is filled with sticks (cut brush;) this forms a complete underdrain.

A soil to set the roots of the trees in, is composed of tide-washed muck, which is brackish, shell lime and the surface or alluvial earth. The trees grow with wondrous rapidity, and produce such fruit as astonished fruit growers everywhere. First premiums have been taken far and near at the largest horticultural shows. Duchess d'Angouleme were shipped to New York last season from Mr. Leighton's orchard weighing over thirty ounces, or about two pounds, forty-eight pears on the average making a bushel. This fruit brought twelve dollars per bushel, just twenty five cents apiece for the pears. They retailed at fifty cents each upon Broadway.

Mr. Leighton much prefers the standard to dwarfs, and plants his trees twenty-five feet apart each way. In a portion of his orchard he has dwarfs between the rows, but does not allow them to remain long enough to interfere with the full development of the standards.

Decomposed bone is used to revive the standards when they appear to be falling into a decline, and works to perfection. The bones are broken up into small pieces, and put into boxes or barrels with alternate layers of wood ashes, and kept moist until they are thoroughly decomposed.—*Horticulturist.*

Preserving Shingles on Roofs.

Some people paint roof shingles after they are laid, says the Massachusetts *Plowman*, which makes them really decay sooner than they otherwise would. Others paint the courses *as they are laid*, which is a great preservative, if each shingle is painted the length of three courses. But the simplest, surest and least expensive plan is that recommended by an old farmer, who says:

"There is one thing more, that nearly all people know, if they would only attend to it—that is, to sprinkle slaked lime on the roofs of their buildings, on rainy days. Put it on considerably thick, so as to make the roof look white, and you will never be troubled with moss, and if the shingles are covered ever so thick with moss, by putting the lime on twice, it will take it all off and leave it white and clean, and will look almost as well as if it had been painted. It ought to be done once a year, in my opinion; the shingles will last almost twice as long as they will to let the roof grow over to moss. I tried it on the back of my house ten years ago, when the shingles were covered with moss, and they appeared to be nearly rotten. I gave the roof a heavy coat of lime, and have followed it nearly every year since, and the roof is better now than it was then, and to all appearance, if I follow my hand, it will last ten or fifteen years longer. The shingles have been on the roof over thirty years. There is no more risk about sparks catching on the roof than on a newly-shingled roof. Those who do not have lime near by, can use good wood ashes, and these will answer a very good purpose to the same end."

The action of the lime is to cleanse the surface of all impediments to the free and rapid passage of the rain water off. This enables the shingles to dry very soon, and consequently prevents rotting. Moss-covered roofs will rot very rapidly.

The Vegetable Garden.

Attention should now be directed to securing a good stand of turnips. Sowing should be made at intervals of ten days or two weeks, during the present and first half of next month. Cow-penned ground, which has been broken several times during the summer, seems to be best adapted to this plant. The purple top is one of the earliest and best varieties cultivated at the South, and suits the climate better than any other. The "Johany Reb" stands the winter best, as it grows entirely in the ground. It furnishes a bountiful supply of "greens" in the spring.

A second crop of beets may be planted now. Cabbage may still be set out for winter use; insert as deep in the ground as can be done without covering the bud.

If a second crop of Irish potatoes has not been started, the first of the month is not too late. Some of the largest and finest potatoes we ever saw were raised in Marshall county, which were planted after the fifteenth of August. Plant plenty of Irish potatoes for winter use; they are good for people, and for cows and hogs. By cleaning up the garden in this month, and making compost heaps of the weeds and grass, to which salt and lime should be added to kill the seed, you will greatly expedite your spring work next year, and at the same time have several loads of good manure for the garden.—*The Field and Factory.*

BEES AS FRUCTIFIERS.—In addition to their value as producers of honey, wax, etc., bees perform very important functions in rendering fruitful the seed-vessels of vegetables and flowers. In New Zealand, it is said that clover, taken from England and sowed there, produced abundant crops of fodder and hay, but no seed, until the honey-bee was imported.

A CORRESPONDENT of an English paper recommends the laying of old iron about rose bushes. He finds that the iron rust acts as a tonic to the rose.

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Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. mh7 6m

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SUGAR, MOLASSES AND SIRUPS.

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Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 PairCovered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

112 pieces best English Ware..... $15

Our Stone China Dinner and Tea Set, No. 2, contains
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Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 pieces best French Ware..... $30

Our French China Dinner Set, No. 2, contains
166 pieces..... $45

Our French China Dinner Set, No. 3, contains
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A large variety of the best SELF-SEALING FRUIT JARS always on hand.
Sole agents for the celebrated BLANCHARD CHURN. The best churn made.
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GREENSBORO, ALA., July 14, 1872. au22 6t

SCHOOLS AND COLLEGES.

CENTENARY COLLEGE,
JACKSON, LOUISIANA.

THE NEXT TERM OF THIS VENERABLE INSTITUTION OPENS ON THE FIRST MONDAY IN OCTOBER, 1872.

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G. H. WILEY, A. M., Professor of Ancient and Modern Languages.
T. S. JONES, M. D., Professor of Natural Science.
——, Principal of the Preparatory Department.

CHARGES.

Tuition, per session of forty weeks, in College	$60 00
Tuition, per session of forty weeks, in Preparatory Department	40 00
Contingent expenses	5 00

A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

BOARD.

Board, including lodging, washing, lights and fuel, can be had in the best of families for $20 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the Institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

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WAXAHACHIE, TEXAS.

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JAS. E. SMITH, Secretary. au1 1m

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AT BATON ROUGE, LOUISIANA.

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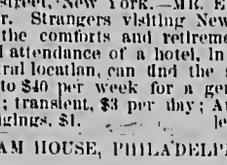

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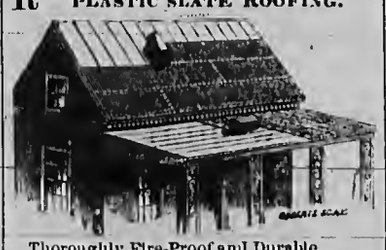

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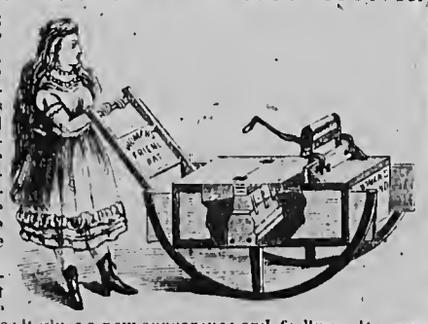

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and warm. Our accounts from the country have been more discouraging, rather from the effects of drought than from the worms, although the latter are still regarded with serious apprehensions. The receipts of new crop to date amount to 953 bales from the Mississippi valley, and 209 from Texas, making a total of 1,162 bales, against 17 last year, of which 7 were from Texas.

The river is 12 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-third instant:

Louisiana and Mississippi.....bales..	645
Lake.....	4
Texas.....	48
Total.....	697

On Saturday the sales embraced 140 bales, taken by three brokers, at full prices for low middling to middling. Good ordinary sold at 18c., and strict do. at 18¼c., showing no improvement, low middling at 19¼, 19⅜@19½c., strict do. 19⅝@19¾c., and middling at 20@20⅛c. At the close good ordinary was still quoted at 18@18½c., and low middling at 19¼@19¾c., the outside figures in both cases for strict. On Monday, with a better supply, buyers came forward with increased spirit, and took 487 bales at still fuller prices, a strong style of low middling selling at 19¾c., strict do. at 20c., middling at 20⅛, 20⅜@20½c., and strict middling also at 20½c. Quotations were raised ¼c. On Tuesday the demand continued good, but operations were restricted by scant supplies, and the sales did not exceed 233 bales. Prices at the same time ruled more in favor of factors. Low middling sold at 20c., strict low middling at the same, and middling at 20⅜@20½c. (which was the ruling rate,) although 20⅝c. was refused for a desirable lot, which could not be classed as strict, but was held at 20¾c. We heard of no good ordinary on sale.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 955,106 bales, against 1,444,637 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,277,784 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 44,874 to France, and a decrease of 904,267 to Great Britain, and of 334,878 to other foreign ports.

We quote:

Good ordinary.....	19¼ @ 20
Low middling.....	20¼ @ 20½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days..	697	
Arrived previously.....	1,052,132	
Waste and damaged cotton, samples, etc.....	14,939	1,067,768
		1,093,091
Exported past three days.	203	
Exported previously.....	1,086,100	1,086,303
Stock on hand and on shipboard..		6,788

SUGAR.—The market continues quiet and firm, with a fair local demand for grocer's trade. There were sales and resales on Saturday and Monday of 150 hhds., mostly in the sheds, some on the landing, at 8c. for inferior, 9c. for common, 9¼c. for good common, 10c. for fair, 10⅞c. for strictly prime, and 11@11½c. for yellow clarified. Some 300 hhds. good fair to prime Porto Rico sold on private terms, and there were resales of 110 hhds. of the same at 10⅛@10½c. ₱ lb.

MOLASSES.—The receipts consist of a few bbls. poor and thin, now and then, which sell at 25@30c. per gallon. City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden sirup.

CORN.—On Tuesday the market was dull, and the sales were confined to 3,500 sacks at 55@56c. for yellow and mixed, 62c. for white mixed, and 62@65c. for choice white.

OATS.—On Tuesday the market was very dull, and the sales were confined to 750 sacks at 32c. for inferior new, 34c. for new, and 40c. for choice St. Louis.

BRAN—Has been in good supply and moderate demand at previous prices. The sales on Saturday and Monday embraced 3,200 sacks at 90@95c. ₱ 100 lbs. On Tuesday 1,000 bags sold at 95c. ₱ 100 lbs.

PORK.—On Saturday 100 hbls. mess sold at $14.87½. On Monday and Tuesday there were no sales. Mess is quoted, in round lots, at $14.75@$15 ₱ bbl.

BACON.—On Tuesday there was no movement worthy of note excepting 29 casks, in three lots, at 8¾c. for shoulders, and 12c. for clear sides. Shoulders were quoted firm at 8¼c., clear rib sides 11¼c., clear sides 12c. ₱ lb.

HAMS.—On Monday 10 tierces sold on the spot, and 100 to arrive, at 17½c. On Tuesday 20 tierces sold, on the spot, at 17½c., and 10 at 18c. ₱ lb.

LARD.—On Tuesday there was no movement of note excepting 25 kegs refined at 12c. ₱ lb., an advance.

DRY SALT MEAT.—The stock of shoulders is small, and sides are scarce. The supplies coming in are small and are mostly consigned to dealers. Dealers are retailing shoulders at 8c. ₱ lb., and sides at 9½c. for clear rib, and 10c. for clear sides.

BREAKFAST BACON.—The market is bare of Western. It is in demand, and commands, as received, 15c. ₱ lb. On Tuesday 32 boxes Western sold, in three lots, at 15c. ₱ lb. Northern is dull at 11c. ₱ lb.

BEEF.—We quote Texas mess $11@$12, extra mess $12.50 ₱ bbl., and $7@$7.50 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Northern $15.50@$16 for bbls., and $9 for half bbls.

MONETARY.

Gold opened on Tuesday at 112½@112¾ (against 112⅝ at New York, and closed at 112¾@113 (against 112¾ at New York.)

Nothing has been reported in silver. American half dollars are now quoted at 108@108½, and Mexican dollars at 3½@4½ ₱ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 00
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	55
Corks, ₱ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ₱ lb:		
Havana (currency)	25	28
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Brazlers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	13 00
In sacks	17 00	17 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4¼	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	10	17
Feathers, ₱ lb	65	— —
Fish, ₱ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 00	6 12½
Superfine	5 00	5 25
Fine	4 25	4 50
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	10
Almonds, soft shell	17	18½
Almonds, shelled	30	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	18	— —
Hay, ₱ ton:		
Prime	27 00	28 00
Choice	— —	30 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	6½	8
Sheet	7½	8½
Boiler	8	9½
Nail rods	— —	9
Castings, American	5½	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8¼	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 75
Cement	2 50	3 00
Plaster Paris	4 00	— —
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 60	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	— —	70
Coal oil, in barrels	26	28
Coal oil, in cases	32	35
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 00	7 25
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	21½	22½
Spices, ₱ lb:		
Cassia	36	38
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	13	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	16 25	— —
In plates, I. C	16 00	— —
Leaded plates, I. X	17 25	— —
Leaded plates, I. C	15 00	— —

CATTLE MARKET.

NEW ORLEANS, Aug. 27, 1872.

Texas beeves, choice, ₱ head	$50 00	@	55 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	14 00	@	18 00
Western beeves, ₱ lb. net	10	@	13
Hogs, ₱ lb. gross	4½	@	6
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	60 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Camp Meeting.

There will be a camp meeting at Hill's chapel, commencing on Friday before the fourth Sabbath in September, and continuing until the following Wednesday. Hill's chapel is in Montgomery county, Alabama, twenty-eight miles southeast of the city of Montgomery, seven miles east of Athens, five miles southwest of Pine Level, and twenty miles northwest of Troy. It is designed to make this camp ground self-supporting, and therefore, while everybody is invited, we request that all who can will come in their wagons, prepared to care for themselves. A public lot will be adjacent to the camp ground. Preachers, traveling and local, are invited.

WILLIAM A. SAMPEY, Pastor.

Camp Meeting.

There will be a camp meeting held at Indian Village, Castor circuit, Louisiana Conference, to commence on Wednesday before the first Sabbath in October, on the self-sustaining plan. Persons living at a distance, and desiring to tent, can have a tent built to order by addressing Rev. J. H. Landers, Forksville, Louisiana. A general invitation to ministers is hereby given.

J. W. HEARN, P. C.

Debate.

Rev. D. M. Hudson, of the Alabama Conference of the Methodist Episcopal Church South, and Elder J. M. Pickens, of the Christian Church, will discuss the Subjects, Design and Mode of Christian Baptism, and probably also the question of Denominational Names and Written Creeds, in the Baptist church at Pineapple, Wilcox county, Alabama, at the southern terminus of the Selma and Gulf railroad. The debate will commence on Tuesday, September 24, 1872, at ten o'clock A. M., and continue some eight or ten days

Camp Meeting.

A camp meeting will be held on Clear creek, Rapides parish, twelve miles north of Alexandria, on the old telegraph road to Harrisonburg, beginning on Thursday, September 19, 1872. The Alexandria District Conference will be held at the same time. All ministers, all members of the Quarterly Conferences and all friends are earnestly requested to attend and assist in the meeting.

JOHN F. WINN, P. C.
FRED. WHITE, P. E.

Camp Meeting.

A camp meeting will be held on Spring creek, thirty miles southwest of Alexandria, near Burr's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE.
S. H COOPER.
C. KEENER.

Camp Meeting.

There will be a camp meeting on the Gaston circuit, Demopolis district, Alabama Conference, three miles west of DeSotoville, in the northern portion of Choctaw county, Ambanta, commencing on Friday before the first Sabbath in October. Provision will be made for all visitors. Ministers of the gospel are cordially invited.

C. H. DUBOSE, P. C.

Camp Meeting.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, commencing on Thursday before and embracing the fifth Sabbath in September. It will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning.

J. H. HOLLAND, P. C.

Shreveport District Conference.

The several brethren are requested to preach on the following subjects at our District Conference, to be held at Keachie, Louisiana, commencing on Thursday, September 26, viz.:

1. On the Obligation to Support the Ministry—Rev. C. H. Stuart.
2. On the Obligation and Manner of Keeping Holy the Sabbath Day—Rev. John Wilkinson.
3. On the Importance and Design of Infant Baptism—Rev C. W. Carter.
4. On Missions—Rev. A. W. Williams.
5. On the Utility of Camp Meetings—Rev. R. Parvin.
6. On Faith or Trust in God—Rev. H. L. Smith.
7. On Experimental Religion—Rev. J. M. Franklin.
8. On Christ a Present Savior—Rev. W. D. Stayton.

JOHN PIPES, P. E.

Camp Meeting.

There will be a camp meeting at Providence church, five miles east of Sparta, Louisiana, commencing on Friday evening, September 13, 1872. The people are requested and invited to come in their wagons, provided to take care of themselves. The brethren and friends will please meet me at the place appointed, to select the place for their tents and prepare the ground, on the third day of September. Ministerial brethren are especially invited.

PHILIP ALLEN, P. C.

Camp Meeting.

There will be a camp meeting at China Grove, Dale county, Alabama, commencing on Friday before the second Sunday in September. The itinerant and local ministers of the Methodist Episcopal Church South are respectfully invited.

A. S. DICKINSON, Pastor.

Camp Meeting.

There will be a camp meeting, commencing on the sixth day of September, half-way between Pleasant Hill and Mansfield, in DeSoto parish, Louisiana. The people are expected and requested to come with wagons and tents, provided to take care of themselves. It is a new camp ground, and we do not know of any public entertainment.

R. PARVIN.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.—FOURTH ROUND.

Mount Carmel, at Mount Moriah	Aug. 17, 18
Williamsburg miss., at Ivy creek	24, 25
Columbia, at Byrd's chapel	31, Sept. 1
Pearlington, at Jordan river	Sept. 7, 8
Ocean Springs, at Biloxi	14, 15
White Plains, at Poplar Head	21, 22
W. Pascagoula, at Mulberry Grove	28, 29
Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill ct., at Linwood (camp meeting)	Sept. 21, 22
Shubuta, at Shubuta	28, 29
DeKalb ct., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

The preachers' meeting will be held at Meridian, Mississippi, on Wednesday after the first Sunday in September. Question for discussion continued from last meeting, viz.: Will the future happiness of those who are saved be greater than if man had not fallen?

WM. B. HINES, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct. 5, 6
East Feliciana	12, 13
Clinton	19, 20
Buffalo	26, 27
Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L. FORSYTH, P. E.

JACKSON DISTRICT.—FOURTH ROUND.

Jackson station	Sept. 14, 15
Canton station	21, 22
Madison ct., at Madison station	28, 29
Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	21, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.—THIRD ROUND.

Rocky Springs, at Steele chapel	Aug. 3, 4
North Warren, Hillsdale and Sunflower, at Beechland	10, 11
Cayuga, at Bear Creek	17, 18
South Warren, at Red Bone	24, 25
Clover Hill, at Tallula	30, Sept. 1
Rolling Fork	Sept 7, 8
Fayette, at Belle Grove	14, 15
Kingston	21, 22

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

SUMMIT DISTRICT.—THIRD ROUND.

Amite City	Aug. 3, 4
Covington	10, 11
Greensburg	17, 18
Big Creek	24, 25
Franklinton	Sept. 7, 8
St. Helena	14, 15

The Summit District Conference will commence at Tangipahoa, Louisiana, on Friday, September 27, and embrace the fifth Sunday.

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard, at Beauregard	Aug. 3, 4
Georgetown, at Georgetown	10, 11
Jackson, at Forest Hill	17, 18
Bogue Chitto	24, 25
Brookhaven and Brookhaven mission	31, Sept. 1
Crystal Springs and Crystal Springs mission	Sept. 14, 15

The District Meeting will be held September 14-15, at nine o'clock A. M., at Crystal Springs. Bishop J. C. Keener will preside. A camp meeting is in prospect at the same time and place, on the plan recommended by the last District Conference.

W. E. M. LINFIELD, P. E.
Post Office, Hazlehurst.

BRANDON DISTRICT.—THIRD ROUND.

Decatur mission, at Hebron	Aug. 3, 4
Lake circuit, at Scotland chapel	10, 11
Morton circuit	24, 25
Trenton circuit	31, Sept. 1
Raleigh circuit	Sept. 7, 8
Taylorville mission	14, 15
Garlandsville circuit	21, 22

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—THIRD ROUND.

Gainesville, at Ramsey	Aug. 3, 4
Cuba, at York	10, 11
Bladen, at Providence	17, 18
Butler, at Bright Water	24, 25
Gaston, at Thompkinsville	31, Sept. 1

S. H. COX, P. E.

MOBILE DISTRICT.—THIRD ROUND.

Mount Pleasant, at Red Hill	Aug. 3, 4
Grand Bay mission, at Ellington	10, 11
Pollard ct., at Shepherd's chapel	17, 18
Pensacola	24, 25
Milton	31, Sept. 1

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Caddo circuit, at Friendship	Aug. 17, 18
Mansfield circuit, at Forest Grove	24, 25
Keachie circuit, at Bell Bower	31, Sept. 1
Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Coushatta Academy	21, 22
Manny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Kasatchie	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Beulah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Waterproof, at Tensas chapel	Aug. 3, 4
Wesley and Jordan, at Jordan	10, 11
Lake Providence, at Illawarra	17, 18
Bastrop, at Island Desaird	24, 25
Floyd and Delhi, at Midway	31, Sept. 1
Oak Grove, at Oak Grove	7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Bœuff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVIS, P. E.

OPELOUSAS DISTRICT.—THIRD ROUND.

New Iberia	Aug. 3, 4
Bayou Bœuff	10, 11
Plaquemine Brulee	24, 25
Coulee Croche	31, Sept. 1
Abbeville	Sept. 7, 8

I hope to spend at least five days at each quarterly meeting.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Quarterly Conference at Algiers	Aug. 4
Felicity street	11
German charges—Quarterly Conference at Dryades street	16
Plaquemine	Sept. 1
Morgan street	15
Baton Rouge	Oct. 5, 6

LINUS PARKER, P. E.

MINDEN DISTRICT.—THIRD ROUND.

Sparta, at Sparta	Aug. 10, 11
Mount Lebanon, at Athens	17, 18
Bisteneau, at Liberty chapel	31, Sept. 1

The District Meeting for Minden district will be held at Minden, commencing Wednesday, October 2, including the first Sabbath in the month. Preachers and official members of the church within the bounds of the district are specially invited. Visiting ministers will be heartily received.

N. M. SKIPWORTH, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

French Camps circuit, at Liberty	Sept. 14, 15
Richland circuit, at Goodman	21, 22
Valden circuit, at Enon	28, 29
Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Kosciusko and Bethel, at Kosciusko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

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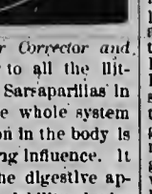

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BELGIAN, —— ——	2,150 "
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MISSOURI, (building)	2,500 "

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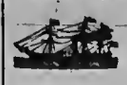
Steamship BELGIAN, August 31, 1872.



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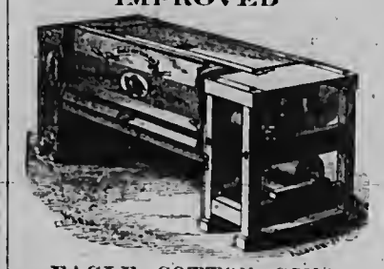

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, SEPTEMBER 5, 1872. NO. 36.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, Aug. 28.—A letter from a prominent cotton factor of this city, written from Indian Bay, Arkansas, says: Owing to the drouth, no rain having fallen in that section for seven weeks, cotton will not yield more than one-third of the usual average. His information from other portions of the State confirm previous reports that only half a crop will be made.

Planters from west Tennessee and north Mississippi state that the drouth is causing the cotton to rust and shed, and, unless they have rain very soon, the late cottons will be an entire failure and early planting will suffer seriously.

LITTLE ROCK, ARK., Aug. 28.—Reports from all sections of the State say the present drouth has injured the cotton crop one-third. Heat continues.

SAN FRANCISCO, Aug. 29.—Arrangements have been effected whereby Colonel Thomas A. Scott's Texas and Pacific Railway Company succeeds to all the rights and property of the San Diego and Gila Railway Company.

The Texas Pacific railroad receives the right of way through San Diego city and county, one hundred acres of tide lands on San Diego bay, and the terminal depot lot, covering a space of six kundred by fifteen hundred feet.

CHICAGO, Aug. 29.—The *Inter-Ocean* published the following:

NEW YORK, August 29, 1872.

My Dear Sir: I was and am in favor of the Louisville movement. Even the mere profession of adherence to Democratic ideas must soon disappear if, without any marked dissent, the party can be transferred to its deadliest foe.

CHARLES O'CONOR.

NEW YORK, Aug. 30.—The steamer Metis, the Providence steamer, is reported wrecked off Stonington, last night. Her passengers were picked up off Watch Hill this morning. Over one hundred passengers were on board.

This far eighty-five persons have reported themselves. The rest are supposed to have been lost. Many of those saved from a watery grave will die.

STONINGTON, CONN., Aug. 30.—The following is the statement of Captain Charles L. Burton, of the steamer Metis: We left New York at 5 15 P. M. on the twenty-ninth of August. The weather was overcast and rainy, with a fresh breeze from the southeast. At 3.40 A. M., when between the two lighthouses of Montauk Point and Watch Hill, about five miles off Rhode Island shore, the propeller was run into by an unknown schooner, striking us forty feet abaft of stem, or nearly abreast of the pilot house.

The propeller was immediately stopped and turned round, and we endeavored to find the vessel, but failed. I sent mates and pilot below to ascertain if the propeller was making any water. They reported to me she was not, and we considered the damages very slight; we then proceeded on our way to Providence.

After running a few moments the engineer reported that the steamer was rapidly filling. I immediately headed for the nearest shore, and used every exertion in my power to save the passengers and crew. At this time the wind was blowing a strong gale from the southeast, accompanied by heavy rain. It soon became evident that the steamer must go down. It was not longer than half an hour from the time she was headed for the shore till she sunk.

The lifeboats were lowered at once and filled with persons anxious to be saved.

One of the boats was swamped, but was soon righted by the chief engineer, who was in her. He sculled her up to the wreck, and she was again boarded with success.

About fifty persons were left on the upper deck, which drifted with the gale. The storm still continued, and although several vessels came in sight, none recognized us. We continued in this condition until about eight o'clock A. M., when we drifted on the beach, about half a mile from Watch Hill. The surf was high and our danger was increased. By this time quite a number of people from Watch Hill hotel were on the beach proffering aid, but all was of no use to us.

The roar of the surf prevented any communication, and it was evident to us that the deck on which we floated must soon go to pieces. In a few moments the breaking up commenced, and we were all thrown into the surf. By the exertions of those on shore nearly all were saved from the pilot-house and upper works. I am unable to say at present how many of the crew and passengers were lost with the hulk.

CINCINNATI, Aug. 30.—An accident occurred to the passenger train which left here at eleven o'clock last night on the Louisville Short Line railroad, caused by a misplaced rail, near Verone, Kentucky. The locomotive, tender and three cars rolled down an embankment forty-five feet, turning over several times. The fireman was instantly killed, and the baggagemaster badly hurt. It is reported that the rail was misplaced maliciously, and that a similar attempt was made on Tuesday night at the same place.

SAN FRANCISCO, Aug. 31.—The United States steamer Hassler, with Prof. Agassiz and party on board, has arrived.

BROWNSVILLE, TEXAS, Aug. 31—Particulars of another outrage, committed a few days ago, within twenty miles of this city, have been received. Mr. Estrand, while en route for this place from Rio Grande City, was attacked by four Mexicans belonging to Dejon's band, who robbed him of $150, and all his clothing, even to his hat. The robbers were well mounted, and were armed with revolvers and Winchester rifles.

Affairs in the neighboring republic are becoming settled, and large quantities of goods are being daily sent from Matamoras into the interior.

NEW YORK, Sept. 1.—The number of lives lost by the Metis disaster is now reduced to twenty-two. Several bodies at Watch Hill await identification.

WASHINGTON, Sept. 2.—The best accounts place the loss by the Metis disaster at forty to fifty.

A Stonington dispatch says one hundred and seven persons have been saved from the wreck of the Metis, twenty-five known to be dead, and twenty-three missing.

MONTPELIER, VERMONT, Sept. 3.—Seventy-six towns elect 71 R publicans, 4 Democrats, and one Greeley man for the Legislature. The vote for Governor in fifty-seven towns stands: 15,337 for Converse, 6,524 for Gardner. The straight Republican ticket is apparently all elected.

MONTGOMERY, Sept. 3.—Caterpillars have stripped the Alabama cotton as bare as frost. Some cotton fields, it is said, are so overrun that the worm could be ladled up in furrows by the handful. Such multitudes caused terrible alarm at first, because of the eating of half-grown bolls. But things are quieter now and planters more hopeful. They still insist that without high prices the crop will not pay the cost of producing it.

FOREIGN.

ROME, Aug. 28.—Cardinal Angelo Quoglia died suddenly to-day. He was seventy years old.

MADRID, Aug. 28.—Complete returns of elections for members of the Cortes have been received. They show that 11 Alphonzists, 3 Montpensierists, 10 Unionitice dynastiasts, 3 Sagostaists, 80 Republicans and 290 Radicals were chosen.

Emilio Castellar and Admiral Malcampo were among the successful candidates. Senor Rios Rosas was defeated.

HAVANA, Aug. 30, via Key West, Aug. 31.—Captain Jefferson Maury, of the steamship Bienville, arrived here this morning from Nassau, New Providence, and reports the burning of the Bienville at sea.

The Bienville left New York August 10, for Aspinwall.

When in latitude 25.12, longitude 74 15, at 3.45 A. M., August 15, fire was discovered among the cargo. Steam and water were immediately turned on, but the steam pumps, after a few revolutions, broke down and could not be used.

Out of one hundred and twenty-seven persons on board the Bienville, thirty-four are unaccounted for; nineteen were lost. The bodies of six persons were recovered, and buried at James Point.

The schooner William Magee took thirty-four of the survivors, on the twenty-fourth, to Baltimore, and subscriptions were started at Nassau to aid the sufferers.

PARIS, Aug. 31.—Duc de Noailles, the minister of France to the United States, telegraphs from Washington that he has met with the most cordial and friendly reception from the American government.

LONDON, Sept. 2.—A dispatch from Bombay reports the cholera raging in many places in India, and there are numerous deaths daily from the scourge.

PARIS, Sept. 2.—Pere Hyacinthe has written a long letter to *Le Temps*, in which he announces and defends his approaching marriage.

CANTERBURY, Sept. 3, 11 P. M.—The flames now have perfect hold on the eastern end of the roof of the Canterbury cathedral over the altar and shrine of Thomas A'Becket. The direction of the wind is favorable to the spread of the fire, and it is feared the entire structure will be destroyed.

LONDON, Sept. 3.—Additional dispatches from Canterbury report that the fire has been completely extinguished. The shrine of Thomas A'Becket has not been injured. The mosaic pavement of the cathedral is covered with melted lead. The altar was deluged with water. The interior of the edifice is filled with smoke. It has been the habit, the past three hundred years, to hold religions services in the cathedral daily. This custom was not broken by the fire, as services were held after the suppression of the flames.

LISBON, Sept. 3.—The royal mail steamer reports the yellow fever in Rio Janeiro.

THE following is the fusion ticket recently agreed upon by the committees of the Liberal and Democratic parties of Louisiana:

For Governor—John McEnery, of Ouachita.

For Lieutenant Governor—Davidson B. Penn, of Orleans.

For Secretary of State—S. Armistead, of Caddo.

For Auditor—James Graham, of Orleans.

For Attorney General—H. N. Ogden, of Orleans.

For Superintendent of Public Education—R. M. Lusher, of Orleans.

For Congress—State at Large—George A. Sheridan, of Orleans.

First District———

Second District—R. L. Gibson, of Orleans.

Third District—W. Mouton, of Vermilion.

Fourth District—Long Term—E. C. Davidson, of Sabine.

Short Term—A. Boarman, of Caddo.

Fifth District—G. W. McCranie, of Ouachita.

"THAT'S ME!"—A Hottentot in Southern Africa lived with a pious Dutchman, in whose house family prayer was engaged in daily. One day he read (Luke 18:) "Two men went up into the temple to pray." The poor black man, whose heart was already awakened, looked earnestly at the reader, and whispered: "Now I'll learn how to pray."

The Dutchman read on; "God, I thank thee I am not as other men."

"No, I am not; but I am worse," whispered the Hottentot.

Again the Dutchman read: "I fast twice in the week; I give tithes of all that I possess."

"No; I don't do that. I don't pray in that manner. What shall I do?" said he.

The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven."

"That's me!" cried his hearer.

The farmer went on with the reading: "Stood afar off." "That's where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner." "That's me! that's my prayer!" cried the poor creature. And, smiting on his breast, he prayed: "God be merciful to me a sinner," until, like the poor publican, he went down to his house a saved and happy man.

Notice.—Brookhaven District.

MR. EDITOR: Please state in the ADVOCATE that the District Conference to be held at Cryatal Springs will begin at eleven o'clock A. M. on Thursday, the twelfth instant.

My attention has been called to the notice in the ADVOCATE for the fourteenth. That is the day for the Quarterly Conference.

Yours truly,

W. E. M. LINFIELD.

HAZLEHURST, MISS., Sept. 2, 1872.

A TEHERAN LETTER, in a local Greek paper, states that more than one hundred thousand men, women and children have perished in the Persian capital from famine and plague, and that the number of victims throughout the country is not less than three million. The Bagdad official paper states that more than two hundred and ninety Persian families have within the last few days emigrated into the Ottoman territory.

TWO THINGS indicate an obscure understanding—to be silent when we ought to converse, and to speak when we should be silent.

FROM THE WORK.

REV. J. W. MCCANN, writing from Newbern, Alabama, August 16, says:

Please say to the friends of the church that I have just closed a good meeting at Sardis, Greene circuit. We expect to have a camp meeting at Sardis, commencing on Thursday night before the first Sunday in October.

Beauregard, Mississippi.

MR. EDITOR: The Lord has graciously visited his people in this place. We commenced a meeting on the third of August, which lasted sixteen days. Quite a number were happily converted, and twenty-seven added to the church. The membership was greatly revived. We were assisted by visiting brethren. To God be all the praise.

E. F. MULLINS, P. C.

Meridian, Mississippi.

MR. EDITOR: Please announce in your paper that on the first Sabbath in August I organized a Bible Society at Shiloh, Marengo county, Alabama. This society is auxiliary to the American Bible Society, and under the supervision of Rev. S. P. Richardson, of Summerfield, Alabama. Yours truly,

W. P. MOBRYDE,

Colporteur Selma Bible Society.

AUGUST 20, 1872.

Rocky Springs.

MR. EDITOR: We have just closed a protracted meeting at Beach Grove. Bros. R. S. Trippett and J. B. Robertson were present, and worked as those who know and appreciate the worth of immortal souls. Results: Complete revival of membership; thirty-nine accessions; twenty-five or thirty conversions; about one dozen adult baptisms.

H. R. SINGLETON.

AUGUST 26, 1872.

Orrville Circuit, Selma District, Alabama Conference.

MR. EDITOR: We have just closed, at Rehoboth, one of the most interesting meetings that I have ever witnessed. The meeting began on Thursday, August 15, and continued twelve days. We received thirty-five into our church, and have learned that about twelve or fifteen will join other churches, making in all about forty-five or fifty accessions to the different churches of the community.

J. F. EVANS.

ORRVILLE, ALA., Aug. 28, 1872.

Rembert Hills Circuit.

MR. EDITOR: I have been requested by Bro. John S. Frazer, preacher in charge of this circuit, to make a report of a glorious revival of religion at the Easley camp ground, on this circuit. The meeting commenced on the eleventh instant, and continued until the Thursday following, which resulted in the happy conversion of fifteen souls, and the accession of ten to the church. The meeting was well attended, and the people generally seemed to manifest a great interest—more so than for years past.

Yours, etc., W. H. EVINGTON.

MARENGO CO., ALA., Aug. 15, 1872.

Mutual Union Church, Mississippi Conference.

MR EDITOR: On the eleventh instant we closed a nine days' meeting at Mutual Union church, near Morton, Mississippi, which was truly a refreshing season from the presence of the Lord. Sixteen conversions were reported to us during the meeting, and nineteen were received into the church—five by letter and fourteen by form of Discipline. We were assisted by Revs. W. S. Wingfield and Joseph N. Williams during all of the meeting, and by Revs. G. M Liverman, Z. T. Faulkner and John L. Vinson a part of the time.

C. MCDONALD.

MORTON, MISS., Aug. 20, 1872.

Farmerville Circuit.

MR. EDITOR: My work includes nine regular appointments, with area enough for a *jure divino* diocese. I am in the saddle most of my time. There are three Methodist church buildings, such as they are, on the circuit. At other points, to the shame of Methodism, I occupy by sufferance the pulpits of our Baptist brethren. It is proposed to build two or three churches. We have four Sunday schools, in all of which our Methodist literature is used.

The annual harvest of souls has commenced with us. We have already held two protracted meetings, each of five days' duration. At Griswold's chapel there were four or five conversions and two accessions to the church, and the membership very much revived. At Tennessee (the church of my heart) there was a gracious outpouring of the Spirit. On the last night of the meeting the presence of God seemed to fill the house. There were five bright conversions. Six joined the church. Seven penitents were left weeping at the altar. Rev. R. P. Bruton, a venerable local elder, was with us a portion of the time in labors abundant.

Yours in Christ,

J. G. MILLER.

Crawford Circuit, Alabama Conference.

MR. EDITOR: We have just closed a meeting of considerable interest at Dickinson's chapel, which lasted ten days, and resulted in thirty-six accessions to the church.

The lamented F. G. Ferguson once said he would not give a bush-heap for a revival that did not cause the church to pay more than it was assessed. It remains to be seen whether or not our meeting will pass muster as a revival according to this standard. Yet it certainly was a time of power for good.

Our District Conference has lately been held, and there was no revival reported on the entire district. We all covenanted together to pray for the outpouring of the Spirit, and it looks as if our prayers had not been in vain. Yours truly,

W. W. GRAHAM.

AUGUST 29, 1872.

REV. F. C. STEPHENSON, in charge of Coloma mission, North Alabama Conference, writes, August 24, as follows:

I closed a meeting yesterday, which lasted seven days, and resulted in much good. A man, much loved by his neighbors, who had mourned for three years, was happily converted and received into our church by being baptized according to Ezekiel's prophecy—chapter 36, verse 25. His wife said she had prayed for him four years. I never saw a happier being than she was when he was enabled to say: "Bless the Lord!"

Nine more joined our church, and many sinners were almost persuaded to be Christians. The hardest sinners on the mission were made to shed tears of penitence. We are to have three more meetings on the mission, and expect the Invisible Preacher to do a great work for us.

A Prayer Meeting and its Results.

TOO GOOD TO BE LOST.

MR. EDITOR: A preacher in —— Conference a few days ago was telling me of the result of a prayer meeting. He said he was sitting one evening across the street from a store owned by two of his members, one of whom was present. They sold whisky, and the preacher made some remarks about members of the church engaged in the traffic of whisky. The hell summoned the preacher in a short time to his prayer meeting. The two brethren alluded to were always prompt, but were late coming in that night. Dismissing, he asked them why they were so late. The one he had conversed with about selling whisky said they had been to a prayer meeting that night. He said he walked over to the store and asked his partner to walk up stairs. When they got up he proposed prayer. After prayer he remarked to his partner that he wanted to enjoy religion and get to heaven, and said that he felt like he could not, and continue the traffic in ardent spirits. His partner remarked that those were his feelings. He then asked his partner to pray. They gave it up, and have been doing a good business since.

J. W. MCCANN.

CENTRAL UNIVERSITY.

The Board of Trust of the Central University met last week at Iuka. There was a good attendance, and an harmonious meeting. The board accepted a charter granted by the Legislature of Tennessee, giving unlimited prerogatives to the board, so that it can increase its numbers *ad libitum*, and all its by-laws will be of binding force. The board confirmed the appointment of officers previously made, to wit: Chancellor East, president; the Rev. D. C. Kelley, M. D., secretary; A. L. P. Green, D. D., treasurer. It also agreed on a statement of facts concerning the University, to be submitted to the Annual Conferences concerned, at their approaching sessions. Dr. Green informs us that the board is sanguine of success, and the interest in favor of the University is growing in the community. Success to the great Central!—*Nashville Christian Advocate.*

A JOYOUS, happy heart will gather up sunshine in life, where a mournful nature would find cause only for sorrow.

HOMER COLLEGE.

MR. EDITOR: This institution is now prepared to enter on a career of unprecedented prosperity, as more than the minimum endowment of $25,000 has been secured, and the friends of education in north Louisiana are rallying to its support.

The next session begins September 3, and patrons are requested to send their sons at that time, in order that they may be properly arranged in suitable classes.

This, brethren, is a Methodist institution, and duty, as well as interest, requires that you support it. Without any disparagement of others, I confidently assert that no other institution of a similar character has better facilities for imparting a thorough collegiate education. President Cobb, assisted by a competent faculty, will be at his post promptly at the proper time.

There is connected with the college a commercial department, which, I doubt not, is equal to any regular commercial college, and much cheaper. Also a preparatory department for those who are not sufficiently advanced to enter any of the college classes.

No college in all this country, to my knowledge, proposes so much for so little money. The entire expense of board, tuition, fuel, light and washing need not exceed $225 per scholastic year.

Send on your sons if you wish them to obtain a thorough education at the least possible cost.

THOS. J. UPTON,

Agent of Homer College.

DEATH OF THE REV. C. H. HALL.

The Richmond *Christian Advocate* says: The sad event which we have long feared has taken place. Our friend and brother is no more of earth. He was released from his sufferings on Thursday night, the twenty-second ultimo, at eleven o'clock P. M. Of course his end was peaceful, "for he was a good man, and full of the Holy Ghost and of faith." He retained his faculties almost to the last moment of life, and while surrounded by his family, and members of the church he served so well, gave full assurance of the happiness that was just ahead of him, sent messages of love to absent friends and brethren, and then fell asleep in Jesus.

"Blessed sleep,
From which none ever wake to weep."

Bro. Hall was in his forty-first year; he graduated with distinction at Randolph Macon College in 1853, and at once entered the ministry. He served the church for nearly twenty years with great zeal and success. Few men have been more beloved as a pastor, and but few have filled our pulpits with greater ability. His manners were gentle and engaging, and his affections ardent and pure. He was a close student, an eloquent preacher, a ready writer, and our readers are indebted to his facile pen for many of the most entertaining articles which appeared in this paper during the past year and the early part of the present year.

NOTE FROM SALADO, TEXAS.

MR. EDITOR: Through the cleverness of some kind, unknown friend I am in receipt, weekly, of your very neat, terse, solid and racy ADVOCATE. Really, sir, to say I am pleased with it does not meet the demands of the case. Well, then, delighted—yes, that is the word.

I read weekly the Nashville, St Louis and Texas *Advocates*, and they are most excellent. I love them all. But yours, in form, arrangement, style and editorial matter—well, Mr. Editor, just guess at the balance. Long may you and your paper live, and live to bless the church. If I had time just now, and knew that your worthy readers desire it, I would jot down a few Texas items for publication.

Our great Methodist week of prayer is here. What a thought! To-day, if they do their duty, over six hundred thousand Methodists are exercised by "prayer and fasting."

O God! grant that our offerings may come up before thee as the prayers and alms of Cornelius! Amen

GEO. W. GRAVES, P. C.,
Belton and Salado Ct

SALADO, TEXAS, Aug. 16, 1872.

MEN plant prayers and endeavors, and go next day looking to see if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

The Christian Advocate.

THURSDAY, SEPTEMBER 5, 1872.

APHRODITE.

BY C. CHRISTOPH DAVIES.

The wind that swept along the shore
The sea grand pean died away,
And with the last faint echo of its roar
Far o'er the deep there rose the break of day;
The heavy storm clouds parted right and left,
And burned the flashes through the rugged cleft.

And then the sun climb in the sky,
To send a broadening crimson track
Across the waves to where the wet sands lie,
A glistening scythe that cuts the bold waves back;
And now and then, with quickening interval,
Gleamed through the waves a light most magical.

And now the day was well begun,
The sunrise rays had left the sea,
The shamefaced clouds had fled before the sun,
And fairest blue the heavenly canopy;
Then a wave that overtopped the rest
Surged on, and bore *the Goddess* on its crest.

She crouched within a monster shell,
Her blu -black hair around her clung,
As, shaking off a heaven-created spell,
With sudden motion to her feet she sprung;
And iridescent gleams of green and gold
Flashed from the shell in glories manifold.

Across her massy hair she threw,
And bared her white limbs to the day,
With happy wonder in her eyes' deep blue
She glanced around the circle of the bay;
And from the inner chambers of the shell
Sweet Æolian music began to swell.

Then, when her shell-car touched the strand,
She scanned the fertile valleys o'er;
And, glad at heart, she raised her pink-white hand,
And sang, "I love, I love!" and evermore
With that sweet song and those sweet words doth ring
The world where Aphrodite seeks her king.

The Dark Blue.

For the Advocate.

PREPARATION FOR THE PULPIT.

NUMBER ONE.

When I view the pulpit, as it lifts itself in dignity, beauty, power and efficiency, as a grand institution which God has set up among men for their awakening, conversion, sanctification and elevation from this low vale of poverty, tears and degradation to the eternal mountain of God's habitation, where are robes, crowns and scepters awaiting them, I feel like taking the shoes from my feet, as Mosee did at the burning bush, because the place is holy ground. Heaven has baptized the pulpit with the Holy Ghost and with fire, that it may be qualified for all the wonderful work of its glorious mission. Hence it is holy, and it is brilliant with the glory of God. God himself is there, with Christ the Son, and the Holy Ghost. The pulpit, then, is the awful seat of the great Triune God, who has come down from heaven to this evil world to seek and save the rebellious and ruined sons and daughters of men. He does not, it is true, appear there to our physical sight, for he is a spirit, and spiritual persons and things are only spiritually discerned; yet, according to his holy word, *God is there—in the pulpit!* He is there—before all the people who are round about. He is there—within, above, beneath and around the holy man who stands there. *That man is his mouth-piece, his minister!* There God holds, in his almighty hands, the blessings of heaven, and the curses of hell, which he dispensee through his servant who preaches the everlasting gospel. Therefore that minister is the savor of life unto life to them which are saved, and the savor of death unto death to them that perish. Then he who stands in the holy place may well examine himself to ascertain whether or not he really feels in his heart: "Woe is me if I preach not the gospel!" If he feele not this, or if he is not fully persuaded in his mind that he ie called of God, as was Aaron, he should never enter the holy place, for there he will surely find a blighting curse. If he should find, upon examination, that he is truly called, he ehould be careful not to make a great and very fatal mistake which some have made, viz.: *that he, because God has called him, is therefore in every respect prepared for the great work of preaching the gospel.* I know Christ said to his disciplee: "When they (your enemies) ehall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoevor shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." Now, in reference to these things, it may be remarked, as Dr. Cross says in his Headlands of Faith: "Tho influences of the Holy Spirit may be distinguished into *the ordinary* and *the extraordinary.* The extraordinary produced those miraculous signs and wonders which accompanied the preaching of the apostles, and constituted heaven's attestation to its truth. Christianity, opposed by Jewish prejudice and pagan superstition, and all the natural principles of the human heart, could be established in the faith and affections of mankind by nothing short of a divine authentication which should startle the world. * * * The building completed, the scaffolding is no longer needed. These extraordinary manifestatione were bestowed upon the church not as her perpetual inheritance, but only as the necessary attestation of the apostolic commission and teaching, to cease upon the thorough establishment of Christianity. Continued after this great end was secured, they would soon have lost their miraculous character, and failed to attract the attention of mankind; and their perpetuation would have defeated the design of their introduction.

"But there are other offices of the Holy Ghost of a more ordinary character, which are permanent, in their utility and essential to the salvation of the soul. The whole process of our spiritual illumination and renovation is effected by his gracious agency, and it is a work which no other agency could accomplish."

That it is necessary to make preparation for the pulpit can be very easily shown from the Scriptures. The twelve disciples were, for a long time, in the school of the Master, where they were prepared for the office and work of the ministry. Paul wrote from Rome to Timothy at Ephesus as follows: "'The cloak that I left at Troas with Carpus, when thou comeet, bring with thee, *and the books, but especially the parchments.*" On this passage Mr. Burkett says: "Behold an eminent pattern of pious studiousness in St. Paul. Here was an aged man, an aged minister, that had already read much, a prisoner; no very proper place for study, were the prisons then filled with such brutes as generally now; nay, a dying prisoner, one that looked for death and beheading every day; yet aged Paul, dying Paul, cannot live without his books; he must still he reading, learning, etudying the Scripturee especially, which are such a vast deep as the line of an inspired apostle could not fathom. Behold, I say, a pattern for such ministers ae think they know enough, and are too old to learn; so was not our apostle, when within a few months of his death."

Before this Paul, writing to Timothy from Laodicea, said: "Till I come, give attendance to *reading*, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." In this we may see clearly how Paul, that great preacher, regarded preparation for the pulpit In his estimation it was essential to efficiency and success.

A PASTOR.

For the Advocate.

A VOICE FROM THE PINY WOODS.

"Ye ask and receive not, because ye ask amiss."—James iv, 3.

In the text is implied a righteous standpoint in prayer—as, ye ask amiss, and ye ask and receive not. Their eye was not single in their request. See the charge alleged "That ye may consume it upon your lusts." Though the perversion of the blessings asked for by that people may not be the governing point with all, nevertheless many others may be weak, and have a besetting thorn in the flesh to be overcome. Hence many ask and receive not, as spoken of by the Apostle James. There are of old powere in physical nature that man in his prayers must acquiesce in, or his prayer may not bear the plumb-line. God's order of progress in the material world is right, and God's righteousness in men and things is the directing line to acceptance in prayer. There is also moral force that has to be complied with in order to ask aright in prayer. There are not only these laws, principles and facts to be observed by the suppliant, but there is a qualification in man in order to acceptable worship before the throne of grace. "Thou, God, seeet me." This impreseive fact should echo in the soul until the heart becomes enlightened, softened, and submits in strong faith to God.—First John v, 4, 5.

The heart is then moved by inspiration of God to pray, and to different objecte of prayer. Here is to be met and overcome different preventives to prayer and faith. Some are external, othere are internal; and those within are the most deceptive, and partake more of the carnal spirit.

There sre thousands of prayers that rise daily from formal altars of prayer. Around those altare of devotion are found mechanical thoughts, mechanical feelings, mechanical prayers, and mechanical sermons. Some of these prayere may ho specially directed, and for months and for years. In such a case your prayers and alms may bo like Cornelius of old—gone up before the throne of God for a memorial; or they may have been only the forms of godliness, without the power. The power of grace speaks for Christ in tones of light, life and immortality, gently taking up its abode in the heart, so that the heart becomes the temple of the living God by a growth in grace. It ie written: "He that asketh receiveth; and for instruction and correction, the word and promise of God is sure and steadfast to every one that believeth." But without faith it is impossible to please God.

A MAN OF SIXTY.

BROOKLYN, Alabama.

For the Advocate.

Reminiscences of the Alabama Conference.—No. V.

Another church was located at Prairie Hill, Lowndes county, Mississippi. This grew to be the most popular point in this section of country. Here, in the earlier history of that country, a large camp ground was established, and here on those festive occasions were gathered the first talent of our church in this region of country, and great good was accomplished.

In the year 1833 the present writer traveled the Pickens circuit, which extended to the Tombigbee river. One of his Sabbath appointments was at the town of Old Pickens, six miles west of this, in the Choctaw purchase. Judge Felder, from lower Mississippi, with a few others, had settled here. At his request I took Monday as my rest-day, for in these days we had but one day in the week for rest, and sometimes not that. Here we organized a church. Prominent as members were Judge G. Felder, Charles Barnett and Bro. Totton. This was the first church organized in this section of country, and was composed of material that honored God and his cause. Some sixteen or eighteen years since Judge Felder moved to Texas, and settled in Washington county, near Chappell Hill. Here, as elsewhere, he contributed largely to the interests of the church of his choice. He was, with others, the founder of Soule University, endowed one of its professorships, was president of the board of trustees, and contributed in every way to its success. He lived to a good old age, and some six years since was gathered to his fathers in great peace.

There is one mystery in philosophy I have never been able to solve: Why it is, when a man is lost, especially in the night, that he is inclined to travel in a circle! In the fall of this year (1834) circumstances made it necessary that I should choose part of a night to travel through this trackless country. My fine horse Snap had rarely deceived me in carrying me to points where we had lodged before. My road was an Indian trail. About dark I came to where the prairie grass had been newly burned off. This destroyed all trace of my trail; but fixing my mind on the point of destination, and striking my course, I rode on. After rieing some distance I came to a small clump of timber, rode up, and endeavored to recognize it, but failed, and rode on. After some hours' ride, to my great astonishment I found myself back at the same clump of timber. I made the second effort, and in about the same time found myself back at the same spot. This was a little annoying. I made an effort to steady myself and collect my thoughts, and made the third trial. This time in my circle I came in sight of a small light, made my way to it, and found a small cabin, where I spent the remainder of the night.

This communication closes my sketches on this subject. I look back and survey, and exclaim: What hath God wrought! In 1830 I joined the Mississippi Conference. At the close of that year the Alabama Conference was set off, and I cast my lot with it. It was the day of small things—a little band spread over a vast territory. A few middle-aged ministers, with a small troop of young men, not more than one making any pretensione to educational advantagee beyond the rudiments of an English education. Our leaders were Robert L. Kennon, E. V. Levert, Ebenezer Hearn, John R. Lamberth, Thos. Abernathy, Thos. Burpoe, etc. Among our young men were William Wier, Charles McLeod, Frank Jones, Asbury H. Shank, William and Robert Smith, Theophilus Moody, Ransome J. Jones, with a few others. These were digged from the quarry here and there, unpolished, yet God made them a great blessing to the people. They had a mind to work, and through the blessing of God the work went on. They have nearly all passed to their reward. I still linger for the time being, laboring and looking with expectation and hope to my home above.

J. MATTHEWS.

CHAPPELL HILL, Aug. 8, 1872.

For the Advocate.

DENOMINATIONAL SCHOOLS.

MR. EDITOR: While it is commendable in every religious denomination to provide, as far as possible, for the education—mental and moral—of all its children and youth, is it commendable in those in charge of their schools to make them mere machines to be used in perverting or proselyting the children of other denominatione to their particular church or sect?

I have been somewhat acquainted with Methodist presidents and professors, and of the operations of Methodist schools and colleges for thirty years, and have never known one of them to take advantage of his position and influence to pervert the son or daughter of Baptist, Presbyterian or any other to the Methodist Church. They were gentlemen, and respected the feelings and views of the parents who patronized them. When Dr. (now Bishop) Paine was president of La Grange college, many young men, sons of Baptists, Presbyterians, Episcopalians, were converted while at college. Some of these desired to connect themselves with the Methodist Church. "No, young gentlemen," would the doctor say; "you may attend the prayer, class and love-feast meetings, but you cannot join the Methodist Church here without the written consent of your parents." That was showing some respect for the views, interests and feelings of those parents. But who ever heard of a Baptist acting thus? So far as my knowledge extends, they act to the contrary. And I wish to raise the voice of *warning* to every Methodist in Mississippi and Louisiana against sending their daughters and wards to the female institute at Clinton, Mississippi, presided over by Rev. Walter Hillman. It is a Baptist machine for perverting the children of other denominatione to the Baptist Church. Several daughtere of Methodist families were there the last session, and I have been informed that every one who boarded in the institute was got into the Baptist Church. While Mr. Hillman thought it improper for the young ladies to attend the Methodist Church at night, on an occasion there, he thought it very proper and right for them to attend the Baptist Church every night for several weeks in succession. Also, that several young Baptist preachers should come to the institute at four o'clock P. M. and "pen in the young ladies," as one of them expressed it to me, and lecture them for two hours or more on immersion, joining the Baptist Church, and following the Savior down into the water. Now, while I admit that there are Christiane in the Baptist Church, I cannot admit that that course toward the children of Methodists and other Pedobaptists is gentlemanly or Christian. The man who allows or encourages such a course has put himself beyond the pale of respect, and does not deserve patronage. As Methodists do not care to have Baptist exclusiveness and bigotry thrust into their families, let them keep clear of Mr. Hillman's school, and send their daughters where there is a more congenial element.

H. H. MONTGOMERY.

For the Advocate.

A LOST DAY.

"Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise,
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light."

At the close of day, when the soul just hovering on the borders of eternity casts a retrospective glance over the past life, how many lost days will he seen wandering sadly with veiled, drooping forms, just beyond their orbit—too far away to step back into the desolate pathway, too near to be lost sight of! And when that soul takes its place among the redeemed millions, how many sparkling gems will be missed from the golden tiara!

How many eternity alone can reveal. Those lost days, how they will rise up before us—hideous shadows on the splendor that will gleam athwart our dying vision! With every moment freighted with a weight of golden opportunities—moments that have flown heedlessly by while we gazed eagerly into the future—they will pass slowly before us, mournfully, reproachfully, *vainly* claiming a redemption from the gloomy mists of oblivion.

Why is it that our desiree to do good, to stretch an aiding hand to suffering humanity, are so feebly, if *ever* realized? that the cold waters of disappointment quench the glowing ardor that yearns to clasp all God's children in a loving embrace? It is because, in our endeavor to do something great and noble, we direct our gaze into the *future*, and, forgetting that the *great* is only accomplished by unwearied perseverance in the *small* and seemingly *trivial* things of every-day life, we let the *little moments* pass by—the word or glance or little act is neglected. Ah! blind, blind, that we are. Why can we not see that the moments sum up the days and years of a life—the little deeds and actions the influence of a Christian example!

The days we have lost can never gem our crowns. But are there not other days, the gleam of other jewels that we may claim our own? The present, the future, with its wealth of moments and days, are ours—ours to weave into the diadems that await our coming. And when we pass the golden gates, and our Jesus places them gently on our brows, his low, sweet voice lovingly whispering, "Well done, good and faithful servant," in the radiance that will stream over our breathless vision, how we will look back over the past in amazement that we grasped them so reluctantly!

LITTLE BEVERLY.

DISPARAGE and depreciate no one; an insect has feeling, and an atom a shadow.

Obituaries.

DIED, at Nelson J. Moore's, near Bragg's Station, Lowndes county, Alabama, August 13, 1872, Mr. RUSHEBART SMITH. He was seventy years a resident of Alabama, and has relatives living in Algiers, Louisiana.

J. B. W.

DIED, at Lavacca, Texas, June 28, 1872, after an illness of two months, INMAN WILLIAMS, for many years a resident of Mississippi, and well known as proprietor of Cooper's Well previous to the war. He leaves a widow to mourn his loss.

Vicksburg, Jackson and Raymond papers please copy.

IDA BELLE ORRIS, daughter of William and Lizzie Orris, died of whooping cough, in Vicksburg, July 24, A. D. 1872. She was in her second year.

"Life is a span, a fleeting hour—
How soon the vapor flies!
Man is a tender, transient flower,
That e'en in blooming dies." H.

DIED, near Chinn Grove, Mississippi, MARY ELLEN, daughter of Elizabeth and Henry Y. Toney, aged six years.

DIED, near Chinn Grove, Mississippi, SUSAN JANE, daughter of Elizabeth and Henry Y. Toney, aged three years and six months.

The little girls were both laid in one grave together.

F.

SISTER LUCINDA JOHNSON was born November 27, A. D. 1810, in Washington parish, Louisiana, and died in Tangipahoa parish, May 16, A. D. 1872.

Sister Johnson lived a consistent member of the Methodist Episcopal Church South about thirty years, in which time, by her examples of piety and godliness, she endeared to herself all who knew her; and, dying at the advanced age of threescore years and over, she left to weep over her departure an aged husband, several children, a father, brothers, grandchildren, and a large circle of friends. The church also feels sensibly that one of her strong pillars has been removed. Our loss is her eternal gain.

T. B. WALDEN, P. C.

SISTER NANCY A. DUNINGTON, wife of Thomas Dunington, died August 3, A. D. 1872. Sister Dunington was born May 14, A. D. 1830, in St. Tammany parish, Louisiana, and died in Tangipahoa parish, of consumption.

She left an affectionate husband and eight obedient children, with many friends, to mourn her loss. Notwithstanding her great sufferings, in her last hours she exhibited strong faith in Christ, and died as they alone can who put their trust in God. At first she seemed reluctant to give up her children, most of whom were very small; but as she neared heaven's shore, and saw that the time of her departure was at hand, by faith she exclaimed: "Thy will be done." She testified to her friends that all was well.

T. B. WALDEN, P. C.

MRS. SARAH ANN MCCOY departed this life, in Monroe county, Alabama, May 7, 1872, aged about thirty-two years, four months and fifteen days.

She was educated in Camden, Wilcox county, Alabama, after which she embraced the religion of Christ, and was baptized into the fellowship of the Baptist Church at Rockwest, near Camden, in which she lived a most devout and consistent member until she was called to the church triumphant.

While under her long and ponderous weight of affliction she was never known to murmur or complain. Religion was her constant theme. The Bible was her sweetest companion.

She has left an affectionate husband and three beautiful, promising little boys to mourn their irreparable loss. In her expiring moments she called her little boys around her, and upon their tender cheeks impressed a dying mother's kiss, and pointed them to the blessed Savior. She then most earnestly prayed that she might overcome her last enemy, with which she was then grappling with shouting triumph. Her prayer was answered, and she clasped her feeble hands in token of the victory. B. J. WRIGHT.

DIED, July 20, 1872, at the residence of his father, near Benton's Ferry, Livingston parish, Louisiana, CHARLES HENRY BENTON, aged twenty-two years, eight months and twenty-four days. He was the eldest son of Colonel Robert Benton, and died after a brief but painful illness of three days.

The one who has gone was a dutiful son and a kind brother. Home was his delight—home ones his care. Their happiness was the aim of his life, with kind words for all, with bitter words for none, ever casting a halo of sunshine around his home circle and the circle in which he moved. He died as he had lived—at peace with all, and trusting in the God he loved and worshiped, not in fear, but in love. He was a member of the Methodist Episcopal Church South. He was patient, and possessed of more than ordinary fortitude and Christian forbearance. He was cut down in the vigor of youth and manhood, with scarcely a warning that his earthly career was so soon to end. He was an honest man—one of God's noblest works. Such was the man whose loss we have been compelled to mourn. Yet we have one blessed consolation—that in the temporary bereavement here below, in heaven it is his eternal gain.

G. W. S.

DEPARTED THIS LIFE, on the first of August, 1872, SARAH F. DUNN, wife of T. J. Dunn, and daughter of J. C. and F. Anderson, of Clarke county, Alabama, in the twenty-first year of her age.

She professed religion and joined the Methodist Episcopal Church in 1872, and on the third of April, 1871, she became the happy bride of her LOW disconsolate and heart-broken husband, who saw her fade like tints of the rainbow, and wither like the autumn leaf. Before she died she called all in the room to come and say good-by to her, and asked them to meet her in heaven. As she approached near the gates of death she said: "Glory! glory! Home, sweet home." Just before the wan hands were placed tenderly over the still heart, that shall never more throb with anguish or thrill to the touch of joy, she said: "Jesus died for me." Her pure spirit has passed through the pearly gates, and now treads the streets of the celestial city, that "hath no need of sun nor moon to shine in it, for God and the Lamb are the light thereof." She gazes now on the great white throne, and him that sitteth thereon. In her ears are falling strains of heaven-born melody, and the hand that was once too weak to wipe the death-dew from her brow has claimed a harp, and sweeps its strings in unison with the seraphic band.

J. S. FRAZER.

MRS. MARY LEONARD was born in the State of Virginia, in the year 1777. Her maiden name was Mary Wood. Her earliest recollections were of the struggles of our forefathers for their independence. Living so near the center around which that fearful struggle raged, though so young at the time, she could relate with minuteness of detail a number of thrilling incidents which transpired under her own eye. In 1796 she was married to Mr. John B. Leonard, and was the mother of two children before the dawn of the nineteenth century. After raising a large family she was left a widow, to finish life's pilgrimage alone. In early life she was without religion, and confessed to have laughed at sacred things; but being married to a truly religious man, and being often brought in contact with pious influences, she was at length brought to repentance, and in 1804 professed religion and joined the Methodist Episcopal Church, in which communion she remained until removed by death to the communion of the saints made perfect.

She suffered much from weakness, and painful attacks incident to old age. She often expressed a longing desire to depart and to be with Christ. Again and again did she pray to be delivered from the sufferings of her helplessness and age, yet expressed a willingness to live and suffer on, if it was the will of God she should do so. She took great pleasure in the company of pious people and in religious conversation. No book engaged her as did the sacred Scriptures. She would often rise to raptures under the singing of one of the songs of Zion. In the last ebbings of life her once strong intellect was overcome by age and bodily infirmity. She could no longer give expression to her lively hopes of heaven with that energy with which she was wont to do in the days of her vigor and prime.

She died May 19, 1872, in the ninety-sixth year of her age, at the residence of her grandson, Mr. John Dison, in the town of Lexington, Holmes county, Mississippi.

J. D. N.

SYLVANUS A. KNOTT, a widowed mother's prop, and object of affection of four sisters and a younger brother, has left earth's sorrows and gone to the sweet home beyond the dark river. In his death we may truly say: How inscrutable are the ways of Providence! Glorious faith comes to our relief, and says: "He doeth all things well;" and we bow in submission to this afflicting dispensation of Providence. Our noble young brother was born in Sumter county, Alabama, October 31, 1847, and professed religion at a meeting held at Ebenezer church, Choctaw county, Alabama, in 1864; joined the Methodist Episcopal Church South, and remained within its pales until called to the church above, which occurred July 16, 1872.

His illness was very short, and terminated in congestion of the brain. His kind physician, Dr. Harris, a member of our church, stated to the writer that he very soon became delirious, and was not conscious that his end was fast approaching. Although he left no verbal testimony behind, yet his general life is the surer evidence to the bereaved ones of his safety.

It may be proper to state here that he once yielded to the temptation to engage in the giddy dance. The writer (his pastor) had a private interview with him about it. He seemed sad, and felt that he had grieved the good Spirit, and resolved to be more watchful in future.

His deeply-afflicted mother early sent him to Sabbath school, and he was very much attached to it; which, with the early training of his mother, developed in his salvation. "They that seek me early shall find me." Farewell for awhile, Sylvanus. We will meet again. We weep not as those having no hope. We expect to meet again where earth's wails are forever hushed.

"One by one the throne ascending,
They receive their great reward;
We shall meet them in the morning,
'Neath the loving smile of God."

GEORGE BANCROFT.

Choctaw *Herald* please copy.

MARY MCGREW, daughter of J. C. and Elizabeth McGrew, was born November 2, 1799; was married to Hon. P. T. Harris July 15, 1821; and died July 13, 1872.

I was not personally acquainted with Mrs. Harris; never met her but once. Her neighbors, and those who knew her best, all speak of her in the highest terms, and assure me that too much cannot be said of her worth. In earlier days she had all that wealth and love could bestow. Still she felt the need of something more spiritual, more enduring, and connected herself with the Methodist Episcopal Church South about twenty years ago, in Louisiana. In preparing this obituary I cannot do better than to copy largely from a beautiful and touching note of Mrs. E. H. Wilson, daughter of Mrs. Harris:

"During the night of the twelfth of July she had a slight spasm, although she had been unusually cheerful, even lively, during the day, and in good health. She soon recovered from the spasm, and, seeing our alarm, turned to me with perfect calmness, and in even a surprised tone of voice said: 'Elizabeth, I want to go. I am not afraid to meet my God.' She then fell asleep and rested quietly until breakfast. She then seemed relieved, talked cheerfully to Mr. Wilson and the family; said she would eat her breakfast, and directed us not to send for a physician. She seemed so well that all left the room except myself. She was laughing and talking to me. In the midst of a sentence the spasm returned, and in five minutes all was over. In death she looked as if calmly sleeping, an expression of perfect peace resting upon her face. If I had time (and as I am for the effort) I could tell of a long life of duties strictly, religiously fulfilled, of devotion to home and family, and of deeds unnumbered of kindness, goodness, liberality to the poor, the afflicted, the suffering. Never, never was her ear shut or her hand closed to any cult of pity or distress.

"Most complete was her revulsion of forlorn—most terrible her bereavements in her old age. Three noble sons, affectionate to her as in childhood, gave their lives for their country. Her husband long preceded her to heaven. Yet she often said: 'God knows best. He cannot err. I wish he had taken me first.' So truly she felt and acted: 'Though he slay me, yet will I trust in him.'

"Her uncommon intellectual powers, her varied intelligence, her practical information, with her christian goodness, formed a rare combination of mental and moral worth. But she now rests from her labors, and her works follow her." H. URQUHART.

MR. B. T. OWEN was born in the State of Virginia, April 5, 1810. He was trained up in the faith of the Methodist Episcopal Church, and was associated with it in membership from his earliest years, and triumphantly died in the faith of its teachings. Many years ago he removed to Holmes county, Mississippi, and settled in the town of Lexington, where he amassed a fortune, which went from him during the late civil war. Through all these long years he has been intimately associated with Methodism in its seasons of prosperity and adversity. During the greater part of the last thirty years he has been superintendent of the Methodist Sunday school in Lexington and perhaps recording steward without intermission. He sustained the cause of religion with a liberal hand.

For months before his death he said that he knew he was not long for this world. A complication of diseases was gradually wearing out his life. He expressed great joy at being so near his rest from the labors and sorrows of this lower world. Again and again he was heard to say: "I am ready to die, and want to go." When evidently near his end he was heard to express himself in language like this: "There is not the slightest cloud or mist between me and my home in heaven. My hopes are secure, and are undimmed by the faintest shadow." When told that he could survive but a little while, he received the announcement with a smile. He earnestly exhorted the unconverted members of his family to live for heaven, and commended his whole household to God. He passed away from earth May 27, 1872, in the sixty-third year of his age.

J. D. N.

The Methodist Sunday school at Lexington unanimously adopted the following:

WHEREAS, Mr. B. T. Owen has long been a most faithful superintendent of our Sunday school, through seasons of heat and cold, in vigorous and in feeble health; AND WHEREAS, Our great Father, whose wisdom never errs, whose goodness never wrongs, has seen proper to remove from over us our faithful and long-tried leader; therefore,

Resolved, That we do hereby express our sorrow and grief at the loss of so worthy a Sunday school superintendent, and feel free to express a lively hope that our loss is his eternal gain.

Resolved, That in his death not only Lexington Sunday school has lost a true and faithful leader, but the Sunday school cause everywhere has lost a devoted friend.

Resolved, That we do hereby tender our heartfelt sympathies to the bereaved family.

R. A. A.

IT IS NOT great battles alone that build the world's history, nor great poems alone that made the generations grow. There is a still small rain from heaven that has more to do with the blessedness of nature, and of human nature, than the mightiest earthquake or the loveliest rainbow.—*George McDonald.*

The Christian Advocate.

THURSDAY, SEPTEMBER 5, 1872.

UP IN THE WILD.

Up in a wild, where few men come to look,
There lives and sings a little lonely brook—
Liveth and singeth in the dreary pines,
Yet creepeth on to where the daylight shines.

Pure from their heaven, in mountain chalice caught,
It drinks the rains, as drinks the soul her thought;
And down dim hollows, where it winds along,
Pours its life-burden of unlistened song.

I catch the murmur of its undertone,
That sigheth ceaselessly: Alone! alone!
And hear afar the rivers gloriously
Shout on their paths toward the shining sea!

The volceful rivers, chanting to the sun,
And wearing names of honor, every one:
Outreaching wide, and joining hand with hand
To pour great gifts along the nsking land.

Ah, lonely brook! Creep onward through the pines;
Press through the gloom to where the daylight shines!
Sing on among the stones, and secretly
Feel how the floods are all akin to thee!

Drink the sweet rain the gentle heaven sendeth;
Hold thine own path, however-ward it tendeth;
For somewhere, underneath the eternal sky,
Thou too shalt find the rivers, by-and-by!

Sunday Magazine.

MISSION FIELDS IN THE EAST.

Rev. Dr. Maclay, writing in the New York *Christian Advocate*, furnishes the following survey:

The present aspects and claims of Eastern society deserve more than a passing notice. No one, even superficially acquainted with the subject, can fail to recognize its vast importance. The nations of the East are breaking away from their ancient traditions, and, in their way, are trying to adjust themselves to modern ideas. Japan, almost the last of the great nations of Asia to enter on this forward movement, has suddenly passed to the front, and now eclipses all others by the rapidity of her advance, the radical nature of her new measures, and the sweeping character of the changes she has already introduced. The Japan of to-day is apparently a century in advance of the Japan of yesterday. By the voluntary action of her highest authorities this island empire solicits Western intercourse seeks to acquire a thorough knowledge of Western science and art, invites Western scientists to her shores, places her people as pupils at the feet of Western teachers, repeals her ancient edicts against Christianity, and proposes to throw open, as fast as practicable, the whole empire to Western civilization and enterprise. This movement of Japan places a population of thirty millions, covering an area of 260,000 square miles, within the reach and influence of Protestant Christianity.

China preceded Japan by some twelve years in forming treaties of commerce and friendship with Western governments. Her subsequent movements, however, in this direction have not been so rapid and brilliant as those of her island neighbor. China's *vis inertiæ* prevents her from rivaling the graceful versatility of Japan; but, though advancing with a slower step, she is none the less certain in due time to reach the goal. China also is steadily drifting from her ancient moorings; has repealed her laws against Christianity; has given to the Christian religion a legalized position in the empire; and, in her treaties with Western nations, has expressed her approval of Christian doctrines. Three hundred and fifty millions of heathen, covering an area of 4,088,000 square miles, are thus made accessible to evangelical Christianity.

The splendid empire of British India and its dependencies, comprising a population of two hundred millions, and an area of 2,170 000 miles, stretching from Castumere to Point de Galle, and from the Indus almost to the southwestern border of China, presents one of the grandest fields for Christian missions. The kingdom of Siam has heretofore proved an unproductive mission field. The late King was a bigoted and enthusiastic Buddhist, and during the entire period of his reign labored zealously to build up Buddhism and oppose Christianity. It is satisfactory to know that his successor, the present King, entertains more liberal views with regard to Christianity, and it is hoped that under his reign Christian missionaries will enjoy ample facilities for preaching the gospel to the people of Siam.

Asiatic Russia, or Siberia, comprises a population of 8,329,000, and an area of 5,269,000 square miles, extending from the Ural mountains to the Sea of Kamstchatka, and from the Chinese empire to the Arctic ocean. Throughout this entire region the Greek Church is established by law, under the immediate protection of the Czar of Russia; and it is not probable that, for the present at least, he would tolerate among his people any other form of the Christian faith.

The contiguous territories of Turkistan, Affghanistan and Beloochistan, together with Georgia, comprise an area of 2,030,000 square miles, and a population of 21,000,000. These petty States are of slight political importance, and are so closely related to more powerful States, in which the doctrines of Christianity have already exerted considerable influence, that we may safely anticipate the removal, at an early day, of all obstacles that may now exist to prevent the progress of Christianity within their borders.

Persia has an area of 470,000 square miles and a population of 9,000,000. This country has been brought so prominently and touchingly before our minds by the incidents of its recent terrible famine, that our interest in it has greatly increased. Religious bigotry and fanaticism may seek to erect bulwarks against the truth, but they have no defenses against pestilences and famine. The wail of perishing multitudes in Persia elicited from all Christian nations such expressions of hearty sympathy, and such generous contributions of material aid, that we may hope now to witness the ushering in of the glorious time when, throughout that land of fierce Mohammedanism, all the people may eat the bread of life.

Throughout Asiatic Turkey, comprising an area of 669,000 square miles and a population of 16,000,000, the right to preach and practice the doctrines of Christianity is guaranteed by law. No portion of the earth's surface is so dear to the Christian heart as the portion now under consideration. Spreading from the Bosphorus to the border of Persia, and from the Black sea southward along the eastern shore of the Red sea, almost to the Gulf of Aden, it embraces the scenes of most of the stupendous events recorded in the Bible. Palestine, Asia Minor, Syria, and the portions of the Arabian peninsula made memorable by the journeyings of the Israelites, are all included in this territory.

The foregoing sketch, so far as our present purpose is concerned, exhausts the continent of Asia. We complete our survey by a brief reference to Africa. And what shall we say of Africa? Strange country! Once of brilliant promise to the early church; now a perpetual sorrow to the people of God. Land of wonders, paradoxes and mysteries; who shall solve the riddle of her destiny? The cradle and the tomb of science; first in the race of civilization, last to reach the goal; sphinx-like she looks and waits, but still the same fierce sun glares down on desert wastes; her riddle is yet unsolved. Her area, washed on all sides by oceans or seas, measures 10,936,000 square miles, and her population is estimated at 71,325,000.

Passing to the grand divisions which comprise Africa, we notice, first, the Barbary States, a narrow strip of territory situated in the extreme north, and sandwiched between the desert and the Mediterranean sea. Their area is 700 000 square miles; population, 16 200,000, consisting of Moors, Berbers and Arabs, nearly all of whom are Mohammedans. Next we name the valley of the Nile, comprising Egypt, Nubia and Abyssinia. Of these countries the aggregate area is 780,000 square miles, and the population is 6,500,000, consisting of Copts, Turks, Arabs and Negroes. These countries are open to the propagation of the gospel.

The remaining divisions of Africa comprise the eastern, western, southern and central portions, and have an aggregate area of about 9,000,000 square miles, sustaining a population of 48,000,000. The portions best known to us constitute a narrow belt extending along the line of the coast, with an occasional movement toward the interior. What we know of the central portion of Africa is entirely due to the efforts of learned and intrepid explorers like Drs. Barth and Livingstone, Messrs. Burton, Baker, Speke and others. Aside from unhealthiness of climate in eastern parts of the country, there seem to be no serious difficulties in the way of evangelizing Africa—certainly none sufficiently formidable to justify the church in declining to enter at once upon the work. Would that we had wise and courageous men to arouse the zeal of the church on this subject! Let us carry the war into Africa. Let us plant the cross in the heart of the continent, and thus, perhaps, solve the enigma of the Sphinx.

The art of petrifying the human body is said to have reached a high state of perfection at the hands of Italian professors. They can render the body like stone, or by immersion in certain liquids it seems only to be asleep. Gozini, of Genoa, has a curious museum of humanity petrified, well worth seeing. The ancients mummified, but that changed the appearance, while this process leaves the subject life-like in appearance.

A parsimonious sea captain, answering the complaints of his men that the bread was bad, exclaimed: "What! complain of your bread that is made from flour! What do you think of the apostles? They ate 'shew bread,' made from old boots and shoes."

THE TEMPLE OF DIANA.

Mr. J. T. Wood writes to the *Times* a full account of the manner in which the discovery of the Temple of Diana at Ephesus was made, which in interest and historical importance claims the attention of every biblical scholar.

"For the first five years I merely devoted the little time I could with difficulty spare from my professional avocations in Smyrna to my explorations at Ephesus. The whole of the first small grant from the trustees of the British Museum was entirely expended in clearing out the Odeon, where I found several inscriptions, a statue of Euterpe with the seven-stringed lyre, and a mutilated statue of Commodus.

"In the course of the season 1867-68 a small portion of the grant which I had at that time for explorations at Ephesus was expressly allotted to the search for the temple. At the same time the great theater was explored, and here many interesting inscriptions were found, including some decrees from a former Temple of Diana, also a very long Greek inscription, covering the whole of one of the walls of the southern entrance lobby. This inscription describes a number of gold and silver images, which were devoted to Diana by a certain wealthy Roman, and were placed in the temple, and on particular days of assembly in the theater were carried there in procession through the 'Magnesian Gate,' and after the assembly through the 'Coressian Gate,' back to the temple.

"Having previously found the Magnesian Gate, I determined to seek for the road which led thence to the temple, and, opening up the ground near the gate and the road leading outward, I found that at some little distance from the gate it branched off in two opposite directions—one toward Magnesia and Meandrum, and the other round Mount Coressus toward Ayasalouk. The latter road was paved with thick blocks of marble, from the neighboring quarries, and the double line of chariot-ruts, worn to the depth of five or six inches, made me feel certain that I was now fairly on my way to the temple; but I had to follow this well-worn road, which was in some places as much as fourteen feet below the present surface of the ground, for the distance of three thousand two hundred feet before I found the road which I especially sought for, striking out at right angles toward the temple. It was at this point, probably, that the Portico of Damianus, alluded to by Philostratus, in his 'Lives of the Sophists,' really commenced.

"At the time I found this road I had made a dash for the Peribolus wall of the temple to a spot where I had previously made some efforts to discover a wall. Putting on a sufficient gang of workmen, I soon found a thick wall, built of rough blocks of marble, which ultimately proved to be, indeed, the Peribolus wall, inclosing the Artemisium and Augusteum, with their adjacent buildings. The distance from the point where I found the road leading away from the mountain to the angle of the Peribolus wall is two thousand feet. In December of the year 1869 I found the Greek pavement, which I reported to the trustees of the British Museum as probably that of the temple itself, and which, indeed, it proved to be; but it was nearly twenty feet under ground, and it took a long time to open up an area sufficiently extensive to discover some of the fragments of the building, which were scattered far and wide. Eventually, however, a long line of drums of a column, which had fallen athwart a wall, and had been allowed to remain as they fell, together with the happy discovery of a base *insitu*, surmounted by the lowermost drum of the column to which it belonged, fully proved that the Temple of Diana had been found."

A large number of fragments of the temple have just reached the British Museum, including fragments of the immense *Columnæ Cœlatæ*, on which were figures in *bas relief*.

THE UNEXPECTED FRUIT.

At a session of the General Synod of our Reformed Church, held in the old lecture-room of the North Reformed church in the city of Albany, more than thirty years ago, Mr. Bourne was a delegate, as was the writer. The clerk was calling the roll, when the Rev. Dr. T. B. Welch, then pastor of the Baptist church in Pearl street, came in and seated himself by me. Soon the name of George Bourne was called and the answer was given, "Here." Dr. Welch turned to me and said: "Is that George Bourne who was formerly pastor of a church in Germantown, near Philadelphia?" I replied: "Yes, sir. Do you know him?" "Very well, sir." "Will you introduce him to me?" "Certainly, sir." At the recess the introduction was given, when the following conversation ensued:

Dr. Welch asked Mr. Bourne: "Do you remember, when your home was in Germantown, your preaching a sermon to young men in Dr. Stoughton's church in Sansom street, Philadelphia, where there was an immense assembly present?"

"Yes, very well," said Mr. Bourne.

"Have you that sermon with you?"

"Yes, *here*," putting his finger up to his head.

"Will you preach it in my pulpit next Sabbath evening?"

"Where's your church?"

"In this street, sir."

"Then I will do as you wish." The arrangement was made.

On the Sabbath morning Dr. Welch, then in the height of his popularity, drawing large congregations, invited the great assembly to attend in the evening to hear the same sermon under which, more than twenty years ago, their pastor had been converted unto God.

The church was thronged. Mr. Bourne preached the sermon. At the close Dr. Welch rose and told the congregation that they had now heard substantially the same sermon which was God's instrument whereby he had been brought to receive Christ Jesus as his Savior. Then turning around, he addressed Mr. Bourne, and told him that when he preached "that sermon in Sansom street church, about twenty young men were hopefully brought to Christ, of which number I am one, and nearly all of us have become ministers of the gospel of the blessed God"—when Mr Bourne, deeply moved, said aloud: "I never heard of it before. 'Bless the Lord, O my soul.'"

A prayer of devout thanksgiving then followed from the lips and the heart of the overwhelmed pastor of that church, in which the congregation joined with deep emotion, while Mr. Bourne was ascribing all the glory to God.—*Recollections of Old Ministers, in Christian Intelligencer.*

FESTIVAL OF JUGGERNAUT.

The *Times'* Calcutta correspondent sends, as last year, a pen-and-ink sketch of this idolatrous festival, which, in spite of the progress of British influences, continues to be celebrated. This year the sketch is drawn at midnight. "I drove along the main roads, and walked through some of the byways, alive with pilgrims gathered there, thousands upon thousands, to see Juggernaut bathed. I said last year, and I now repeat, that I saw nothing at all like licentiousness during my tour; and it is a curious fact that this is the one festival that empties all the zenanas. * * * The temple is in a large inclosure, and it was lighted up. The inclosure was literally filled with people, mostly, if not entirely, women and children, all stretched on the ground, asleep or trying to sleep. Not a foot of the inclosure was unoccupied. In front of the car there is a much larger space of ground open to the road, and it was similarly crowded, and so were the sides of the roads, highways and byways, for, I am sure, two miles. The full moon, shining from a cloudless sky through the picturesque bamboo, plantain and cocoanut palm upon the white coverings—I can hardly say dress—and upturned faces (the latter the very picture of placid serenity,) supplied light and shade for a picture to which the practical life of Europe has no counterpart, or anything at all approaching one. For about half a mile on each side of the car the center of the road was densely crowded with men of all castes and positions in life, laughing and chatting with a noise that resembled nothing so much as the distant roar of the sea. And still the bands of women came strolling in from every road that led to the temple and the car; and right glad many of them seemed when they had relieved themselves of their loads, and thrown themselves down at the roadside to pass over the few hours before morning. They—men and women—courteously made way for our horses, slowly led along the road. They made way also for each other. There was no drink, no quarreling, a few merry-go-rounds going round, a few peep-shows open, books and a thousand articles for sale; several native Christian preachers denouncing Juggernaut sturdily, and no one interfering with them in the least, but in many cases listening quietly, and going away as quietly. The writer concludes his semi-apologetic notice with the expression of his conviction that "if Dean Stanley had been present, and master of the Bengalee tongue, he would no more have preached to that people than I would." Very likely.

"Sarah, have any of those mischievous children been playing with the piano while I have been out of town? Some of the keys won't sound at all." Sarah—"Please, mum, I don't know nothing about it—leastwise, Master Tom said there was something wrong with it, which he was sure there was a mouse in it. So he got Joe to hold up the cover while he put the dog and cat into it; but, instead of catchin' the mouse, mum, they took to fightin', and did make such a funny noise among the wires—so, now, be, mum, the mouse is in there still, mum."

RELIGIOUS INTELLIGENCE.

Ceylon.—Christianity is doing a great work in Ceylon. Our English Baptist brethren have a prosperous mission there. In the *Missionary Herald* (London) Rev. C. B. Lewis, of Calcutta, gives a most interesting account of a visit to Ceylon. He says: "We saw several of the native Christians we had known before, and we were deeply affected by the pleasure they evinced in meeting us again. I was especially delighted to see Mr. John Pandetasekera, whom I baptized, now a deacon of the Grand Pass Church, and a sincere helper in every good work there. In another of the deacons we found David Perera, who had been our servant in Colombo, and whose affectionate joy when he saw us again was most touching. We found him now in better circumstances than of old, and with grown-up sons and daughters, who all seemed to have been taught to love our names, and were evidently delighted to see us. We saw also a younger brother of the latter, who was also in our service, and who has been still more successful. He manages a coffee estate for the English proprietor, and has also a plantation of his own. He is a devoted Christian, and has promised fifty pounds toward the new chapel. Mr. Silva hopes soon to build at Grand Pass." The Wesleyan Mission here is in a most prosperous condition.

Free Religion.—There was recently organized, in St. Louis, a Free Religious society that calls for some attention on account of the peculiar tenets of its members, and the extraordinary boldness with which they are avowed. The sole qualification for membership is the rejection of the Bible and Christianity. Materialists and Spiritualists are expected to lie down together, and there will be, it is hoped, a union of negative signs and wonders that may result in the development of some positive characteristics. The Missouri *Democrat* says of this heterogeneous society: "There are seventy-three members. They are bound together by a regularly adopted constitution and by-laws. The object of the society, as set forth in the constitution, is 'to promote the search for and the discussion of the nature, origin, duty and destiny of man, so far especially as they are related to his happiness as a moral, intellectual, rational and spiritual being.' But it is, of course, in the matter of faith that it differs so widely from other religious organizations. There are not any 'thirty-nine articles' in which doctrinal points are set down, with the utmost possible exactitude of language. No catechism is used to draw from the members an exact expression of their spiritual faith. On this question they take a broad stand. 'No member of the society shall, as such, be held on any account responsible to this organization for either his belief, unbelief or conduct,' is the sum and substance of the article on belief. Any member may withdraw by giving one week's notice to the secretary in writing, and settling any indebtedness that may have been incurred."

The Japanese government seems to be taking vigorous measures to establish the Shinto religion at the expense of Buddhism. A convocation of Buddhist priests from all parts of the empire was held in Yedo about the middle of June, summoned by the government to appear before the Department of Religion, to show cause why all aid from the government should not be withdrawn. The design of the government is evidently to sequestrate all land not actually occupied by temples. They have already passed a law forbidding the erection or repair of Buddhist temples. Buddhism is very rapidly declining, and strenuous efforts are making to plant the Shinto religion everywhere. Many new temples are building, and many hundred families have signified their intention of adopting the Shinto religion; but the losses of Buddhism are, as yet, very imperfectly made good by Shintoism. The Japanese daily newspapers announce these changes in their columns, and a private letter tells us that the streets of Yedo during the month of June would remind a Philadelphian of his native city during the week of the annual meeting of the Friends. The telegraphic announcement received a few weeks since, stating that the Japanese government has decided upon the promulgation of a new form of religion, to which all the native sects will be compelled to conform, refers, probably, to some modification of Shintoism. The telegraph says that "the new religion will be enlightened, simple, and adapted to common sense, and is likely to meet the approval of all classes," which is as complimentary as some of the puffs of patent medicines. A memorial to the Mikado, urging toleration and trial of the Christian religion, prepared by a Japanese official, has excited considerable comment.—*Independent.*

Great Camp Meeting in England. The camp meeting is an American institution, and the churches in other countries have been very slow to introduce it. Occasionally, however, we hear of it abroad. Recently one was held by the Methodists in Hull, England, and with very encouraging success. The *Primitive Methodist*, describing the closing service, says: Four stands were erected in the Rifle Barracks Field, where many a powerful sermon was preached during the day. About twenty thousand persons were on the ground in the afternoon, most of whom gave the greatest heed to the things which were spoken. The prayer meetings were especially unctuous and powerful. We are informed that an old man was converted to God on the field, and that an infidel was convinced of his error and saved therefrom while listening to a sermon on the "Reasonableness of Religion." The love-feasts and the prayer meetings that followed them were a glorious finish to the services of the day. At one chapel twenty persons professed to get salvation, while at the others souls were saved and made happy by God. One brother writing to us says: "One of the best love-feasts I was ever in." Another says: "We had a full chapel and a glorious time." Others tell us of equally pleasing results. Thus, by the conversion of between thirty and forty souls and the reclamation of others, and the spiritually stimulating of believers to greater earnestness, one of the most glorious days that ever dawned upon the good old town of Hull came to a close.

The Pope, in a recent interview with a German *circle*, recently established in Rome, used some strong language about the German prime minister. He said: "Let things turn out as they may, do you lift up your eyes and hearts to God. Trust in him. Be united; and at length there will fall from the mountain a little stone that shall break the head of the colossus." This pointed allusion to Bismarck has made some talk in Germany; and his official paper, the *Provincial Correspondence*, says in reply: "This open utterance of the Pope contains, above all, a new hint for our government that, on all these ecclesiastical questions the opinions and actions of the individual bishops are of no consequence, but that there is intended a united conducted contest; and that, therefore, the defense cannot be directed against single cases, but the great connection of the anti-national ecclesiastic movement must always be kept in view. At each further step we must remain conscious that the opposite party is desirous to smash the foot of the mighty German empire." Partly, perhaps, as an answer to this defiance of the Pope, the German government has resolved upon the bold step of deposing the Bishop of Ermeland, who has been excommunicating Old Catholic priests. This issue between the Chancellor and the Pope is now joined, and we shall await the result with interest. The Old Catholics have, however, secured at length the services of a prelate which they have so long been wanting. Archbishop Loos, of Utrecht, a schismatic and Jansenist heretic, has gone to Munich to confirm the children of the Old Catholics, and has been received with great enthusiasm. It is also announced that during his stay in Munich he will consult with the Old Catholic leaders upon the advisability of consecrating one of their number to be a bishop. The "orders" of the Jansenists are acknowledged at Rome to be "regular," although the Jansenists themselves are heretics; and those of the Old Catholics, to whom "regularity" is a religion, will be greatly comforted by this visit of Archbishop Loos. We also hear that several students of theology in Cologne have just gone to Utrecht, to remain under instruction for a short time, before ordination as priests of the Old Catholic Church. * * * The Pope's threat that he will leave Rome is a conditional one. He has assured the members of the diplomatic corps that he will quit the Holy City if the Italian Parliament enacts the proposition of suppressing the religious orders. It is not the first time he has made the threat, and we imagine it will not seriously frighten the Parliament.—*Independent.*

Christ has Died.—It is natural for the heart to long for something better than itself—to long for a God; Christ came and satisfied that longing; we see him at a terrible price giving himself for God. Why does he this? Not for himself, for us. This attracts our attention of him, and we long to know more of him. Then comes the Holy Spirit. The man is made new and started in life afresh with God's blessing. Man's Christianity is gratitude to Christ. How simple! Do not dispute over trifles; here is a great thing: Christ has died for us.—*Rev. Phillips Brooks.*

The reproof of a good man resembles fuller's earth. It not only removes the spots of our character, but it rubs off when it is dry, and has answered its purpose.

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PERMANENT INVESTMENTS.

A singular mutability attends the efforts of men to accumulate earthly fortunes. If successful in amassing wealth, and in holding it during their lives, it is almost certain to be scattered soon after they are dead. A forcible illustration is presented in the case of H. R. W. Hill, a well-known merchant of New Orleans, who died in 1853, leaving a fortune estimated at $1,500,000. Of this vast estate not a dollar is left at the present time. Happily Mr. Hill was a large and liberal giver in his life-time. One of our churches in New Orleans, to the extent of several thousand dollars, was erected by him, and we believe that the Bishop's residence in Nashville was a gift by him to the church. These, and other benevolent institutions to which he contributed, are all that remain of the accumulations and investments of a long and successful career. Nothing is more common than to meet those who have lost their fortunes by the war, regretfully dwelling upon the fact that they did not do more for benevolent and religious objects when it was in their power. Now all is swept away, and the futile wish to give cannot remove the sense of their past folly and unfaithfulness. Men, converted in middle life, wake up to the alarming conviction that they have been all their lives wasting their Lord's goods, and that while nothing is left to themselves, there is not a church, school or orphan house in the land which they can think of as in any degree due to their liberality.

Religions and benevolent institutions are the only permanent things on the earth. They will stand when the families and estates of individuals are utterly obliterated, and their work will continue and increase from generation to generation. The man who puts his money into stocks and bonds, or into houses and lands, may live to see all melt away. If he dies possessed of enormous wealth, he knows well enough that it will rapidly pass into other hands than those for whom he has gathered it. After it has ruined his children, and excited the selfish cupidity of his kindred, it becomes dissipated, and is as water spilt on the ground. A portion of the same wealth devoted to the spread of the gospel, like the gospel itself, endures forever. Nothing can destroy the money which has become incorporated into the great and living stream which is to flow on through all generations, and to bless the world until the end of time. The brick and mortar of a church will be the only visible results of a most successful business life, and may stand for long years after the private fortune has disappeared in the ever-changing current of human affairs. A college built and endowed judiciously is something almost immortal when compared with the duration of business firms, stock companies and banking institutions. In the roll of years these break up, and are succeeded by other competitors for an ephemeral existence, while the college grows with the lapse of time, and becomes more deeply rooted and vigorous at the end of centuries.

Look at the publishing interests of our church. Those who began the work are gone, and their immediate successors have also passed away, but the monument of their piety and wisdom stands firmer and rises higher after a century has passed. What is there left of all the fortunes which witnessed the inauguration of the American Bible Society in 1816? All that went into that institution can be identified to-day, and what has since been contributed is visible and increasing in its widespread usefulness. Twenty-five years sweeps Wall street clean of an entire generation of men and their fortunes, and the same may be said of nearly all great financial centers. The capital men are accumulating, the mansions they are building, the homes they are beautifying are mere vapors, as fragile as the flower, and as certainly doomed as the bubble whose prismatic splendors reach their height at the moment of dissolution. There are men to-day who have lost everything but their honor and their religion, and who can point to no durable results of a life of toil except that which, in more prosperous times, they gave to advance the kingdom of God. Not a trace or vestige is left but that which they made immortal by consecrating it to the Redeemer's cause.

And so it will be when the world is burned up, and the Son of God shall come with clouds. All other investments will then appear as they really are—worthless, transient and often criminal—while those which have been made in the interests of religion and charity abide forever. There is nothing even temporally permanent but that which goes to the spread of the gospel, and to the building up of religious institutions. The oldest families perish at last, the most colossal fortunes are soon dispersed, the pampered children of wealth become the starvelings and paupers of another generation, the mausoleums of marble and brass yield to the tooth of time. A Sunday school library will outlive the name and estates of the proudest millionaire, and the humblest chapel built by consecrated poverty will survive the best-laid plans of avarice. But beyond this, as we look into eternity, where all that is substantial and real in the universe is gathered, the conclusion admits of no dispute. Not to invest for eternity is to waste and destroy the means which God has placed at our disposal. How many shall be saved so as by fire we cannot tell; but there is danger that thousands of Christian spendthrifts will be burned along with the money which they have expended on the hay, wood and stubble of vanity and covetousness.

DR. BOND'S LAST ARTICLE.

We subjoin the closing paragraphs of Dr. Bond's final article on the History and Character of David. The series constitutes a masterly delineation of the great warrior, monarch and sweet singer of Israel, and should be published in a more permanent form for the edification of the church. The last touches of a wonderful pen were fittingly given to a character of surpassing greatness and interest.

It would require a volume to do justice to the character of this great and interesting man, and a genius almost like his own to comprehend it. "In the complexity of its elements—passion, tenderness, generosity, fierceness, soldier, shepherd, poet, statesman, prophet, king," the man of ardor, prudence, patience, forbearance, daring, humility, submission, meekness, deep self-abhorrence and contrition, there is nothing in the biography of the Scriptures to compare to it in variety, fullness, romance and instruction.

The shadows of his life are remarkable as evidences of the impartiality of the Scriptures; in other words, of their truth. Macaulay well says that inconsistency is so universally characteristic of men, that whenever we read of a man whose life is represented as having been consistent with itself, we may be sure it is untrue. The converse is also true; and Scripture, even the oldest Jewish accounts of their most honored king, bear this test of truth. David was inconsistent with himself. Hence the great value of his life to inconsistent men like ourselves. Let those sneer at David's sin whose natures are too gross to be touched by the story of his sorrows and the inimitable pathos of his repentance. Men who know what is in man, though they be no friends of David's religion, cannot but admire and love him.

"Who," says Thomas Carlyle, "who is called the man after God's own heart?" David, the Hebrew King, had fallen into sins enough—blackest crime; there was no want of sin, and therefore the unbelievers sneer and ask: "Is this your man after God's own heart?" The sneer seems to us but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, the temptation, the often baffled never ended struggle of it be forgotten. David's life and history, as written for us in these psalms of his, we consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will soon discern in it the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled, sore baffled—driven as into entire wreck; yet a struggle never ended—ever with tears, repentance, true, unconquerable purpose, began anew!

DIVISION OF THE WORK.

Under this head Dr. McFerrin, in the Nashville *Christian Advocate*, addresses some words of advice to the Bishops and presiding elders. The doctor says:

A well-defined district, with a head-center and permanent arrangements, especially in the older Conferences, is very important. The districts should be large enough to occupy the time of the presiding elder and insure his support. A district with a few feeble appointments starves the presiding elder, or he becomes a burden to the people, and they ask for relief, and sometimes clamor for the discontinuance of the office. And then the division of the funds is large, and the preachers do not receive a support. Indeed, all the collections are injured and the cause suffers. Districts should, as far as possible, be permanent in their boundaries, and should never be changed only as change is essential. You can never have parsonages or district schools or district conferences of interest while you perpetually change and rearrange your work merely to suit persons. No just apology can be given for breaking up districts and circuits unless it be to enlarge and extend the work. I know districts that have only eight or ten charges within their bounds, and some of these are so feeble in numbers and resources that the presiding elder has to resort to other pursuits to sustain his family. And the same may be said of circuits. Many of these have been divided and subdivided, and have been so restricted that the people cannot sustain the institutions of religion. A circuit with four appointments and some two or three hundred members, including women, widows, and little boys and girls with but few resources, cannot afford ample support to its preacher. His salary must be paid; the presiding elder must have his portion; and then the Bishops' fund, Sunday schools, missions, Conference collections, periodicals, the building or repairing of churches, and the neighborhood poor, all have claims, besides the incidental expenses of sexton-hire, fuel, lights, etc. There is no use in talking—there are hundreds of little poor circuits, and many little poor districts, where you never can or will support the church in all its claims. Hence the preachers have to go to secular pursuits for a subsistence. They become merchants, farmers or traders, that they may supplement their meager salaries, and sustain their dependent families.

Consolidating churches and concentrating congregations has become popular, and properly so with suitable restrictions; but there is danger of carrying this to an injurious extreme. Whole sections of the country are being abandoned, and we are leaving room for our enemies to come in to plant their batteries. If you have a territory made up of rich and poor sections, divide, so as to give each district and circuit a portion of each. "A streak of fat and a streak of lean" is the old and equitable order. It is a great pity that the charges are cut up into such small fragments. You make by this arrangement twenty charges where there should be but ten; and make two presiding elders' districts where there should be but one. In my humble judgment it was a bad stroke of policy when a circuit with two preachers was substituted by the appointment of one. One experienced man to sustain, control, govern; and one young man to learn, study, help and be helped, is the old Methodist usage.

Will you allow an humble brother to suggest to you that, especially in the older and more densely populated States, it would be wise to enlarge the presiding elders' districts in two ways?

1. By consolidating circuits, and putting two or three into one, and placing upon it two or more preachers, as necessity may require.

2. By putting in each presiding elder's district at least twelve appointments.

3. To make, as far as may be, your districts and circuits permanent, and encourage the building of district and circuit parsonages.

Do these things and, my word for it, you will meet the wishes of the people and subserve the interests of our common Methodism.

LETTER FROM CHINA.

MR. EDITOR: I trust you will not think, by my not having written for some time, that your excellent paper is not appreciated by us in this dry and thirsty land. I assure you we do find it a welcome visitor, and in my traveling tours into the country I find it a most excellent companion. The work of grace which is going on in this land gives us much encouragement. North, south, east and west brings us good news of the saving power of the gospel of the Son of God upon the hearts of those who have been taught from their infancy to worship idols. In Shantung there are hundreds coming from many villages and towns in the interior, begging for instruction. In the province of Chihli, we hear, the work is progressing rapidly, and hundreds are being added to the church. From the south we hear good news of the steadfastness of native Christians in the midst of persecution. In the north of China the native church has suffered a great deal of persecution at the hands of their enemies, but the number of faithful followers of the Lord Jesus continues to increase. None but the missionary who labors among these heathen and idolatrous people can know their prejudices and their hatred for anything that is good and holy. But a few weeks since our own church door in the city of Suchow was set on fire, but I am happy to say it was not done by the people, who have always shown themselves friendly, but by two noted thieves who live in the neighborhood. The neighbors have for years paid them from time to time a small fee, asking them at the same time not to take any of their property. Such thieves you will find any and everywhere in China. The burning of this church door was not the manifestation of any hostility on the part of the people, for the magistrate, as soon as he heard it, expressed his regrets that anything of the sort should happen. He has since then put out a proclamation, and placed one at the church door, warning the people not to make any disturbance. We must and do expect difficulties and trials, as well as persecutions; but with all these the number of true believers is increasing. Faithful men and women have, like the prophet, cast themselves to the ground, and have pleaded long and earnestly for refreshing showers of grace; and they have not been disappointed. Little clouds are seen here and there, and give us abundant evidence of the coming shower. There is a war going on in China, as in other lands. "Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." This war is going on now in China, the dragon and his angels fighting against Christ and his church; but we are sure of the success and triumph of the gospel. "They shall come from the east and from the west, and from the land of Sinim." The people of God are waiting in faith and patience and prayer for the expected blessing, and we believe it is not far from us. The servants of God are united in China, seeking the one great end—the glory of God in the salvation of the heathen. Churches are springing up in all parts of the empire, and native ministers are proclaiming the gospel of our blessed Lord in many cities and towns where, two years ago, it would have been death to them. Missionaries are now building houses and living in cities where, two years since, they would have been thrust from the gates of the city as some evil beast. Jesus is being lifted up to the view of lost men; and as these are the appointed means for the conversion of men, God will bring it about in his own good time. Jesus says: "Go preach my word; and lo! I am with you, and will pour out my Spirit unto you." We do expect it, and I trust God's people are praying for us while engaged in this work. One man, one hundred and fifty miles from Shanghai, has come down to this place for baptism. He was received, and has returned, with much joy, to tell others of this blessed way. We hope soon to receive others, and we pray God's blessing upon them. Pray for them and us.

Yours in the love of Christ,

J. W. LAMBUTH.

SHANGHAI, CHINA, July 10, 1872.

WE WERE REFRESHED this week by a brief call from our friend, Rev. J. W. Cottrell, of Columbus, North Mississippi Conference. Bro. Cottrell has been enjoying a six-weeks' vacation with his family on the gulf coast at Ocean Springs. In his hearty and improved looks he shows the good effects of a period of rest and recreation, and we are gratified to learn that his family have been greatly benefited by the change. We have a profound respect for the stewards and people who devise an agreeable respite from labor for the faithful pastor. Besides the benevolence which prompts it, they are wise enough to know that it is repaid a thousand fold in the subsequent ministrations of the preacher, who has gathered strength and vigor for his onerous work.

HEALTH OF THE CITY.—The weekly mortuary reports indicate a most gratifying sanitary condition. No yellow fever has been reported this season. A day or two since we visited the office of the Board of Health. The courteous secretary, Dr. Russell, assured us that the city was never healthier, and that no case of yellow fever had occurred. Every practicing physician is liable to a fine of $50 if he fails to report every case which he treats. The means of information possessed by the board are complete, and our friends in the country can rely upon the statements made.

NOTE FROM REV. E. V. LEVERT.—We have received the following from this venerable and venerated member of the Alabama Conference. His bow still abides in strength, and so may it be for many years to come.

The health of my family has made it necessary for me to leave Glennville. I will therefore be much obliged if you change my paper from Glennville, Russell county, Alabama, to Marion, Perry county, Alabama.

Our country is indeed in a sad condition. During the latter part of June and all of July we were drenched with heavy rains, destroying crops and filling the marshes; and now an intensely hot sun is generating a great deal of malaria, causing much fatal sickness. Oh, may the people learn wisdom!

HUNTSVILLE FEMALE COLLEGE is located in a most salubrious country, and in the midst of a most refined and intelligent community. Rev. George W. F. Price, the eloquent preacher and accomplished educator, is the president. His former position as president of Tuskegee Female College secured him a most enviable reputation, and his old friends and patrons will all attest his ability and success. See advertisement.

THE following note from Rev. B. F. White, presiding elder of the Opelousas district, exhibits a very encouraging state of affairs in the bounds of his district:

Bro. Parker: We have had about one hundred conversions and accessions on my district since the first of June. Work generally prosperous.

WE HAVE RECEIVED from the Southwestern Book and Publishing Company, St. Louis, Missouri, a blank form of Sunday school reports, designed for the use of pastors in making out their written reports to the Quarterly Conference. It is an excellent thing, and we hope it will be generally introduced.

THE RUSSIAN CHURCH.

In the course of an *Athenæum* review of the Jesuit Father Gagarin's work on the Russian Clergy (Paris,) we read that the number of parishes in Russia is given as 36,000, and the aggregate of the incomes of their clergy is supposed to be about 4,700,000*l.*, of which the treasury contributes 600,000*l.*; "houses and properties belonging to parishes" yield 100,000*l.*, and the rest arises from the "contributions of the parishioners." The average income of the clergy of each parish amounts, therefore, to about 130*l.* Of this the priest gets half, the deacon a quarter, and the remainder goes to the "two clerics discharging the duties of sacristan, beadle, ringer, lector," etc.—that is to say, in parishes which are fully officered. As many districts, however, do not enjoy diaconal ministration, the average income of a parish priest, arising from the sources which have been mentioned, may be fixed at 83*l.* In addition to this, he derives from the share of land assigned to him an income which, in a fertile district, may rise as high as 40*l.* a year, and he receives from his parishioners "a species of tithe paid in kind," the value of which varies according to the locality. The deacons of Russia are 12,444 in number, and these cost the country (at about 32*l.* a head) 400,000*l.*, besides the value of the lands allotted to them. It is easy to believe that "the existence of the deacon is a painful one." His wants are similar to those of the priest, and he has only about one-third of a priest's income. "The character with which he is clothed forbids him the exercise of many professions, without opening to him access to the laborious practical functions of the ministry. His office ended, the church has no further need of him." He might, it is true, act as a schoolmaster, but he is generally so ignorant that he is incapable of teaching anything. The best thing that can be done with him, suggests Father Gagarin, is to suppress him altogether. Next to the deacons, in the Russian Church, come the "63,421 clerks, who discharge the duties of readers, chanters, sacristans, beadles and ringers. They form part of the clergy, take part of the perquisites, and, further, are enrolled in the caste." There are generally two in each parish, and their maintenance costs 600,000*l.*, or 9*l.* 10*s.* per head. Each has, besides, four hectares to cultivate, and creates resources from cows, pigs, poultry, kitchen-garden, etc. Sometimes they follow a trade, as that of a glazier, bookbinder, etc. One of their most essential accomplishments is the faculty of reading fast, for "the Eastern liturgy is extremely long, and if the reader read in an intelligible manner, the whole day would be spent in church." Accordingly the reader hurries on at such a pace that it is impossible to understand anything. Sometimes, indeed, "in order to proceed still faster, two read at the same time different parts." Father Gagarin suggests that the offices should be abridged, in which case one clerk would be sufficient, who might be "a layman of good life and manners." At present "the 63,000 families of the clerks form the great majority of the caste," and a serious obstacle to many of the attempts to reform it.

WE ARE pained exceedingly to hear that Rev. Robert B. Downer and wife have met with a heavy bereavement in the loss of their first-born son, a bright and promising little boy of four years and eleven months, who died on the twenty-second of August. May God sustain the sorrowing parents and graciously sanctify the dispensation.

THE Martha Washington College, Abingdon, Virginia, opens September 19. An excellent school for girls, and in the finest climate in the world.

ALL GOD'S DEVELOPMENTS have method. No matter how small a thing he sets himself to do, he does it with a plan. There is not a blade of grass under your feet, but he has a perfect method in its development. God would never clothe our fields and woods as he does if he were to work as we work, in haphazard dabs and dashes, here and there, persevering nowhere, finishing nothing, fragmentary patchwork.

A DEVOUTLY pious man, who lived some six miles from the house of worship, once complained to his pastor of the distance he had to go to attend public worship. "Never mind," said the good minister, "remember that every Sabbath you have the privilege of *preaching a sermon six miles long*—you preach the gospel to all the residents and people you pass."

APPOINTMENTS, once made, become debts. If I have made an appointment with you, I owe you punctuality. I have no right to throw away your time, if I do my own.—*Cecil.*

BOOKS AND PERIODICALS.

A COMMENTARY, CRITICAL, EXPERIMENTAL AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS. By the Rev. Robert Jamieson, D. D.; St. Pauls, Glasgow; Rev. A. R. Fausset, A. M., St. Cuthbert's, York; and the Rev. David Brown, D. D., professor of theology, Aberdeen. Vol. II. Joshua–Esther. By the Rev. Robert Jamieson, D. D. Philadelphia: J. B. Lippincott & Co. Octavo, 650 pages.

The first volume was noticed by us some time ago. Volume II covers a most interesting portion of the Old Testament, and the learned author has accomplished this part of his undertaking most satisfactorily.—While the work is sufficiently critical for the majority of readers, it is eminently experimental and practical. We suppose Dr. Jamieson is Calvinistic in his doctrinal convictions, but the tone of his work is catholic and spiritual, and unexceptionable to all who are intent upon reading the Scriptures to the profit of their souls. We suppose this edition of Lippincott to be a reprint of the Scotch edition; but the work is recent, the first volume having appeared about five years ago. The results of all the latest discoveries in science and explorations are given where they are calculated to throw light upon the sacred text. Fresher and more up to the discoveries and progress of modern criticism than Clark, and less voluminous and comprehensive than Lange, it is for these reasons rather better than either for general use. For sale at our Depository, 112 Camp street.

MONKS, POPES, AND THEIR POLITICAL INTRIGUES. By John Alberger. Baltimore, 1871.

We have dipped into this book here and there, and have thrown it down with disgust. In exposing the abuses and evils of Romanism, the author exposes his own stupidity and folly. He is doubtless on the right side, presents a great many facts, sometimes reasons cogently, but in the main he damages the cause he seeks to advocate. A strong and useful book might be written on the subject of "Monks, Popes, and their Political Intrigues," but Mr. Alberger has not written it.

THE VICAR'S DAUGHTER. An autobiographical story. By Geo. McDonald. Boston: Roberts Bros., 1872. 12mo, 389 pages.

It is not often that we venture to recommend a novel, but we do not hesitate to commend this to such of our readers as need this sort of mental refreshment and recreation. It will profit religiously, and improve both mind and heart. It appeared originally as a serial in the *Sunday Magazine*. Our copy is from Kain & Co., Canal street, New Orleans.

POEMS BY MOLLIE E. MOORE. Houston, Texas: E. H. Cushing, 1872.

A duodecimo of 263 pages, tinted paper, bound in green and gold. From a hasty examination we are persuaded that the author has something of the art, and no inconsiderable amount of the genius of poetry. There is a great deal of true poetic feeling in her effusions. The sentimental pieces are, we think, the poorest. The best are those of a devotional character, and those which relate to Texas scenes, and to the incidents and events of the late war. After Dr. Holcombe's "Voices of the South," this volume takes rank with the best efforts of Southern authorship in verse which have appeared for years.

THE FIRST HEROES OF THE CROSS. By Benjamin Clarke. Revised by Atticus G. Haygood, D. D., Sunday school secretary. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1872.

A neat 12mo of 288 pages. It is the story of the apostles' lives as recorded in the Acts, and the characters and events are graphically portrayed. An excellent work for the young, and suited especially for our Sunday school libraries. Dr. Haygood has displayed a great deal of judgment and taste in the selection of such a book as this, as well as in the work of revision. For sale at the Publishing Houses, Nashville and New Orleans.

FIRST BOOK OF ANALYTIC ANATOMY, PHYSIOLOGY AND HYGIENE, HUMAN AND COMPARATIVE. For common and grammar schools, and for families. By Calvin Cutter, A. M., M. D. Philadelphia: J. B. Lippincott & Co., 1872.

Physiology is a most important branch of education, and we are glad to welcome every good text book on the subject. This work is well illustrated, and is eminently suitable for schools and for the use of general readers.

ABOVE RUBIES, OR MEMORIALS OF CHRISTIAN GENTLEWOMEN.

This is another little volume revised by our Sunday school secretary, and published by our Publishing House, Nashville, Tennessee. The biographical sketches are of such eminent Christian ladies as Anne, Countess of Balcarres, and her daughter, Lady Anne Lindsay, Louisa, Queen of Prussia, Katherine von Bora, wife of Luther, Anne Asken, Lady Jane Grey and Lady Vere. These sketches are drawn with skill and discrimination, and are written in a lively and entertaining style. They comprise a valuable selection of the richest biographical portraitures, and are especially adapted to the young ladies and the matrons of our day. For sale at Nashville and New Orleans.

MARTINDALE'S FIRST LESSONS IN NATURAL PHILOSOPHY, published by Eldredge & Bro., Philadelphia, is a work for beginners, excellently arranged, and addressed to the comprehension of the youngest pupils.

IN THE September Sunday school periodicals, from the Nashville Publishing House, Dr. Haygood has eclipsed all his previous efforts, excellent as they have been. The Sunday School Magazine, Visitor and Little People are all very fine. They are something to boast of, reflecting the highest credit upon both editor and publisher.

OF THE September magazines we have received the Household, a most invaluable publication for housekeepers; the Galaxy, a better number than we have seen for a long time; Arthur's Lady's Home Magazine, and the Children's Hour; Lippincott's Magazine, with a tempting table of contents; the Southern Magazine, filled, for the most part, with articles treating upon topics of interest at the present time.

WE HAVE RECEIVED Dr. Guilford Jones' pamphlet reviewing Rev Samuel Watson's book on Spiritualism. As we have not read Mr. Watson's book we cannot tell what justice he has received at the hands of his reviewer, although the review strikes us as an able and candid production. We regret that one old clock should have created such a stir, and perhaps have done so much mischief.

THE August numbers of Good Words, Good Words for the Young, and the Sunday Magazine are all up to their well-known standard of excellence.

WE LEARN from a correspondent of the Chicago *Standard* that there were individual Baptists in North Carolina as early as 1695. The first permanent church was organized at Shiloh, Camden county, in 1727. Two years afterward the church numbered 32 communicants, and the Baptists were one in 512 of the population of the State. Their progress since that time has been remarkable. In 1790 the Baptists numbered 7,000; in 1812, 13,000; in 1845, nearly 79,000; and last year over 100,000, or one to every twelve of the entire population of the State, and about as many as all the Christian denominations in the State put together. The Episcopalians in the State now number only 3,300 communicants, and the Quakers 3,633. Both added together do not equal the number added to our churches by baptism during the year 1871—namely, 7,300. The Presbyterian membership is 14,264; the Disciples, 3,475; the Free-Will Baptists, 3,300; and the Methodist Episcopal, South, less than 60,000.

THERE is a difference between entertaining of sins, as thieves and robbers, and as guests and strangers; wicked men entertain sin as a guest, the godly man as a robber; the one invites it as a friend and acquaintance, the other throws it off as a rebellious traitor.—*Spencer.*

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Aug. 31, 1872:

A—C G Andrews, Ed Alden 5 lets, American Tract Society, D Appleton & Co.

B—J R Riedsoc 50 cts, A Bourg $35, Riglow & Main, J E Bradley 2 lets, Bateman Bros $6 10, S T Burch $6.30, J E Beaman, Barnes & Wilkinson, T G Brockling.

C—G W & C H Collon & Co, E H Cushing, Crystal Door Plate Co, Jas E Cobb, Geo W Chatfield, A S Clarke.

D—W P Dickson $10, J P Drake, W D Dennis, J T Daves $62.50, W R Dennis, B Dulley.

F—James Ford.

G—W W Gamble, Georgia Paper Mills Co, Goodwyn & Co, Geo T Gray, J M Gann.

H—E J Hale & Son 2 lets, A C Hundley 2 lets, Haney & Sherman, R D How, F Harrington.

I—Ivison, Blakeman, Taylor & Co, R S Isbell, Iron World Publishing Co.

J—W H Jones, J G Jones.

L—J B Lippincott & Co 2 lets, A C Littlejohn 3 lets.

M—Lucien Minor 85 cts, Albert Menet, J Miller, Mrs M R McGehee, Martin & Goodman, E F Mullins, W G Millsaps $10, H H Montgomery, W H Mayo, T G Merriwether, T W Malin $1.45.

N—J W Newman.

O—Edgar Organ $2.

P—Isaac Pipes $1, Powers Paper Co, Packwood & Lampton, Pott, Young & Co, Robt Parvin 2 lets, Porter & Coates, U B Phillips.

R—E E F Hoss 3 lots, A D F Randolph, J K Randle, J Ritchie, T B Reno, Geo P Rowell & Co, A H Redford.

S—J J Smillie, F C Stephenson, H R Singleton, John L Scales, Mrs J L Scales, J T Stout.

T—Wm Tucker 50 cts, Geo Torry, E W Tarrant $2.

V—F Vaughan, J A Vance $10.

W—J D Willis $1, Geo Woods & Co, Jas L Wright, D M Watson, Horace Waters, T B White, J W Watson $3.80.

Y—R L Young $15.

Z—Zeigler & McCurdy.

Mr. E. E. F. Ross, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Bingham House, corner of Eleventh and Market streets, Philadelphia.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
Missouri	Mexico	Sep. 11.	Pierce.
Pacific	Gilroy	Sep. 18.	McTyeire.
W. Virginia	Parkersb'g	Sep. 18.	Kavanaugh
W. St Louis.	Nevada C'y	Oct. 2.	Pierce.
Louisville.	Lebanon	Oct. 2.	Marvin.
Indian Miss.	Ocmulgee	Oct. 2.	Wightman.
Holston	Chattano'a	Oct. 2.	Doggett.
St Louis	Arcadia	Oct. 16	Pierce.
Arkansas	Bentonville.	Oct. 16.	Wightman.
Tennessee.	Nashville	Oct. 16.	Doggett.
Los Angeles.	Los Nietos.	Oct. 16	McTyeire.
N. W. Texas.	Belton	Oct. 23.	Keener.
White River.	Augusta	Oct. 30.	Wightman.
Trinity	Sul. Springs.	Nov. 6	Keener.
Memphis	Somerville	Nov. 20.	Wightman.
N. Alabama.	Tuskaloosa	Nov 20.	Doggett.
East Texas.	Tyler	Nov 20.	Keener.
Virginia	Petersburg	Nov. 20.	Paine.
N. Georgia	Atlanta	Nov. 27.	Marvin.
N. Miss'ppi.	Corinth	Nov. 27.	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4	Keener.
N. Carolina	Raleigh	Dec. 4.	Paine.
S. Georgia	Thomasville.	Dec. 11.	Marvin.
Mississippi	Brandon	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11	Doggett.
West Texas.	Victoria	Dec. 18	Keener.
S. Carolina	Anderson	Dec 18	Paine.
Louisiana	N. Orleans.	Jan. 8	Pierce.
Florida	Fernandina.	Jan. 8.	Marvin.
Baltimore.	Baltimore	Mar. 6.	Paine.

Married.

August 20, by Rev. T. R. White, HENRY W. FLY, of Texas, and MARY ALICE MOUNT, of Iberia parish, Louisiana.

On the fifteenth of August, at the residence of the bride's mother, Tangipahoa, Louisiana, by Rev. J. Nicholson, Mr. L. F. FENNIO to Miss EMMA W. BEGLOW.

BUSINESS NOTICES.

Price's Celebrated Stomach Bitters.—*The Great Vegetable Restorative and Life-Giving Principle.*—This wonderful vegetable restorative, since it has been before the public as a Tonic (October, 1869,) the quantity sold has been some 154,000 dozen, and in every instance given the greatest satisfaction. For dyspepsia, general debility, chills and fever, nervous affections, torpor of the liver, constipation of the bowels fever and ague, and all choleraic maladies, these Bitters will be found invaluable to all who desire a stimulating Tonic, and are particularly recommended to all persons traveling, by land or sea. Wherever introduced it has become a standard article. It is the best and purest Tonic offered. As a Tonic and Cordial it has no equal among stomachics.

It is also a great blood purifier, a life-giving principle, and a perfect renovator of the system. No one can take these Bitters long and remain unwell. A single trial will convince any one of the merits claimed for them. Sold by grocers, druggists and dealers throughout the South.

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"The Life of the Flesh is the Blood." This being the fact, it is very obvious that when the blood becomes corrupted the whole system becomes corrupted also. To relieve this the true policy undoubtedly is to direct the remedy to the source of the disease. It is in this manner that Dr. Tutt's Sarsaparilla acts. Its specific effect is on the blood; it purifies it, vitalizes it, and expels all distemper from the system. Being free from violent minerals, it is adapted to general use. The old and young may use it; the most delicate female, at any time, may take it; the weak and enfeebled will be strengthened by it; the tender infant, who may have inherited disease, will be cured by it.

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Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Caution!—Every genuine box of DR. MCLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. ☞ Take no other; the market is full of imitations.

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the immediate cause of which will always be found to be an obstructed state of the pores, JAYNES ALTERATIVE is a certain remedy. It not only removes the obstinate state of the pores, but it frees the blood and perspiration from all impurities and gross particles, which are so liable to obstruct the small perspiratory organs.

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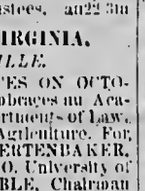

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WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 1y

The Child's Corner.

THE TWO DISCONTENTED NURSES.

THE REQUEST.

"Come, Sammy O'Rory,
Now tell me a story,
As bad, just as bad as you're able;
Bridget won't let me out,
'Cause it rains, rains without—
I can't even thwack that old table.

"Sure, I'm stroked the wrong way,
For there's nothing to play—
To make me keep still is so mean:
When I grow a big man,
Won't I yell all I can!
Nurse, stop that old sewing machine!

"Don't you tell of nice boys
That, like mice, made no noise,
Or little girls ever so good—
Though they every one die,
Yet you can't make me cry
O'er Goodies and Babes of the Wood."

THE STORY.

"Twenty splendid white bears
Trotted down the front stairs,
Twelve lions our entry marched through:
Two owls and a monkey,
On top of a donkey,
Came parlor and kitchen to view.

"They ate Bridget, the nurse,
And the cook, which was worse,
Chopped Peter to mince meat so fine—
To their friend, the giraffe,
Of their meal they gave half;
Red Jerry they squeezed for port wine.

"All the spry kangaroos,
Perched on zebras and gnus,
With the crocodile waited out-doors.
'I would just like to see,'
Said the grim chimpanzee,
'Our elephant bird tread those floors.'

"Then a blue-nosed baboon
Sang a jolly old tune,
And like a steam whistle he sneezed;
Royal tigers lay still,
Purring like a saw-mill,
Each varmint did just as he pleased.

"A boy with a fiddle
Played Hi-diddle-diddle,
The monsters pranced 'round with delight;
Then they crunched every house,
Munched man, woman and mouse,
And gobbled the town up by night.

"But they spared the small boys,
'Cause they made lots of noise
On trumpet, drum, kettle and pan.
Now here is my story,"
Said Sammy O'Rory;
"'Tis as bad, just as bad as I can."

C. C. C., in Christian Union.

Work for Jesus, Children.

BY JESSIE GLENN.

This world is a great wilderness, full of weeds and brambles, of thickets and thorny hedges, and into its wild pathways God has placed men, women and children for its cultivation, as well as the cultivation of their own evil hearts, and all must be done for his glory. It is a severe school, but the discipline is necessary for the growth of the good seed which the Holy Spirit is hourly planting in the heart; and as the earth has to be carefully tilled, and the young plants fostered, watered and trained, if we would produce from its roughness lovely gardens and flowers of rarest beauty, so must the heart be cultivated; wild weeds must be uprooted, stony substances cast out, and beautiful fruits of love, and flowers of innocence and purity will be the reward.

But can little children do anything toward making the world more beautiful and the people in it better?

We think so. A little child who has the love of Jesus in his heart can do much toward making *at least* his own home a garden of delight, adorned with bright evidences of culture, a spot where contentment, like blush roses, can flourish, humility, like violets, bloom, and kind words, like clusters of carnation pinks, be scattered thickly around.

Little deeds of love cost nothing but effort. Many a parent's heart has been made happy by the prompt obedience and cheerfulness of a little child; many a brother's or sister's smiles have repaid the small endeavor to please, the gentle word spoken, or the loving kiss, on the part of even the youngest of the flock.

Don't be afraid to be polite, children. Strive to cultivate this trait at home, at the day school, at the Sabbath school, and even on the play ground, if you would make others happy. A simple pleasant answer, gently spoken, has often calmed an angry spirit, quenched a rising quarrel, and gladdened the heart of the unhappy; while angry bitter words stir up wrath, kindle a great fire of dissension, and, above all, displease God.

Then, children can *pray*, and by this means do good, for even the prayers of the smallest child are precious to our loving Savior, and he will never turn a deaf ear to the pleadings of the lambs of his flock.

Do any ill-use or torment you, little girls? The way is open for you to return good for evil, not only in actions, but by praying secretly for their conversion, that better things may be revealed to them, and that the Holy Spirit may descend into their hearts. Do larger boys swear in your presence, destroy your playthings, or wickedly tyrannize over you, little boy believer? Do not get angry and call names, but carry him to Jesus in your prayers at night, and, in praying for those who "despitefully use you," you may obtain not only a blessing for them, but one also for yourself.

Have you a pleasant Sabbath school and kind teacher, and do you know any little children who never enjoy such privileges? Here is a way in which little Christians can be useful. Tell them how much you enjoy the hours spent there, how many precious things are taught, and how gladly they will be allowed to attend, and perhaps your persuasions may lead them not only there, but from there directly to the arms of Jesus.

Do you know of any little children, either in your Sabbath or day schools, who are afflicted with ill-health, homeliness, poverty, or are in any other circumstances of distress? Much can be done to gladden their weary hearts by your sympathy, your kind assistance, or even by your praying looks. Strive, then, to comfort those who are in distress, to pray for those around you, and to do good wherever you have an opportunity; and, although you may be young in years, yours may be a life of usefulness and you may thus early work hard for Jesus.—*New York Observer.*

Captain Snarly.

His real name is Wilfred Henry Alton. But he doesn't get called by it very often.

When he is good and pleasant and sweet his mamma and grandma call him Birdie or Sunbeam. But when he is naughty he is called Captain Snarly. And this name suits him very well at such times.

One morning he came down stairs looking like Captain Snarly. Just as soon as his mamma looked at him she knew it was Captain Snarly. But she smiled, and said: "Good morning, dear. How do you do, this bright day?"

Wilfred put his finger in his mouth. "I dess I've dot a headache," he said.

"Have you? I'm very sorry," said mamma. "Where does it ache?"

"Way round de back of it!" snarled the captain.

"I guess you slept too long," said his mother. "You will feel better when you are washed and dressed, and have your hair combed."

So she brought his striped stockings, and the little slippers with rosettes, and a new plaid frock, which she had finished only yesterday.

But oh, how he snarled and fussed all the time she was dressing him!

And when she was combing his hair he cried loud enough to be heard in the next house, and the lady there said: "I guess Mrs. Alton has got Captain Snarly over to her house."

When his mother had made him look nice and neat, she said: "Now, come, and have your breakfast."

But this naughty little boy growled: "I don't fink I tan eat anything 'cept a piece of mince-pie."

"I haven't any mince-pie in the house," said his mother, "and you know I never let you eat it for breakfast. Here is some nice bread and milk in your little China bowl, and the cookies grandma sent you."

"If I tan't have some mince-pie I tan't eat anything," said Captain Snarly.

"Very well," said mamma. So she put the things away, and sat down to her sewing.

Wilfred pulled his little rocking-chair near the fire, and sat a long time scowling at the stove. Presently he began to kick it with his foot. He knew his mother disliked the noise, but he didn't care. She did not ask him to stop, and after awhile he was tired of it himself.

He was very unhappy, and he began to be a little bit ashamed of himself. Besides, he was getting hungry. He wished his mother would speak to him, but she didn't. She was sewing on a little coat, and singing to herself.

Wilfred knew the little coat was for him. Usually he liked to hear his mother sing, but now he wished she wouldn't look so happy when he was so miserable. The more he thought about it the worse he felt. He began to cry softly, but his mother took no notice.

Pretty soon he said: "O dear, I wish I tould have the nosebleed or somefin, so somebody'd care."

"People don't care much for Captain Snarly any way," said his mother. "I should like to hurt him myself, so he would stay away, and let me keep my little boy all the time."

"Should you prick his nose with your needle?" asked Wilfred.

"Yes, or I could whip him. I think it would be better to whip him."

Wilfred thought it over. He and Captain Snarly had a little fight all by themselves by the stove. In a little while his mother felt two soft arms around her neck, and two sweet kisses on her cheek.

"Why, here's my little rosebud again!" she said, looking down at the bright little face close to her own.

"Captain Snarly's gone," said Wilfred, "and he isn't ever coming back again."

"I hope not," said his mother.

Then Wilfred had his breakfast, and he was so hungry he never once thought of mince-pie.

Afterward he sat down at his mother's feet, and she talked to him a long time about his naughty temper. Wilfred promised to try hard to be a good boy; and he is keeping his word.

The last time I saw his mother she said she hadn't seen Captain Snarly for so long she had almost forgotten him. *Youth's Companion.*

The Man in the Moon.

Ages ago there went one Sunday morning an old man into the wood to hew sticks. He cut a faggot and slung it on a stout staff, cast it over his shoulder, and began to trudge home with his burden. On his way he met a handsome man in Sunday suit walking toward the church. This man stopped and asked the faggot-bearer:

"Do you know that this is Sunday on earth, and all must rest from their labors?"

"Sunday on earth or Monday in heaven, it is all one to me!" laughed the wood-cutter.

"Then bear your bundle forever," answered the stranger; "and as you value not Sunday on earth, yours shall be a perpetual Moon-day in heaven, and you shall stand for eternity in the moon, a warning to all Sabbath breakers."

Thereupon the stranger vanished, and the man was caught up with his stick and his faggot into the moon, where he stands yet.

The superstition seems to be old in Germany, for the full moon is spoken of as *wealed*, or *weiled*, a faggot.

SPEAK SOFTLY.—"Softly now, Harry! Softly, my boy! Do you know how loud your voice is, and how careless you are about it? I'm afraid you'll frighten the still sunshine with your noise, or scare away the quiet dew from the flowers about your yard. The birds avoid you now; and your little sister is afraid of you when she hears your merry call by the gate. Be a boy, Harry—a rollicking, joyful boy—but be a little more still about it. Softly, Harry, softly! Good night!"

Figure hard against a hasty temper. Anger will come; but resist it. A spark may set a house on fire; a fit of passion may give you cause to be sorry all your life.

The Farm and Garden.

Cotton Seed for Hogs.

How few persons value cotton seed as they should, as feed for hogs. The reason is the fear that they will kill hogs. After an experience of four years in giving hogs cotton seed in the summer, I would urge upon my farmer friends my plan, as it has proven safe to me. I haul the seed out in the winter or early spring near my clover lot, and then pile them so as they rot or heat through by the first of May; then I throw cotton seed and clover to the hogs every day. If they cough much I quit the cotton seed for a few days. If they can have access to green food while fed on cotton seed, there is but little danger. Brood sows will not be hurt by eating seed at any time of the year. We think it best not to give pigs or shotes (under eight months old) seed, though this year my pigs ran in a clover lot where there was a pile of cotton seed, and were not hurt in the least by them.—*R., in Southern Cultivator.*

Delicacy of Butter.

It is well known to all dairy-women of experience that butter, to be sweet, requires the cleanest and most delicate handling and care. A farmer's wife says: "Of all the products of the farm, butter is the most liable to be tainted by noxious odors floating in the atmosphere. Our people laid some veal in the cellar from which a little blood flowed out and was neglected until it had commenced to smell. The result was that the jar of butter, which I was then packing, smelled and tasted like spoiled beef." Another lady reader observes that there was a pond of filthy, stagnant water a few hundred feet from their house, from which an offensive effluvium would be borne on the breeze directly to the milk-room, when the wind was in a certain direction, the result of which was that cream and butter would taste like the disagreeable odor coming from that pond. As soon as the pond was drained we had no more damaged butter.

The Virtue of the Sunflower.

Mr. Martin, in a paper presented by him to the *Societe Therapeutique de France*, affirms that the common sunflower, extensively cultivated, has the effect of neutralizing the unwholesome vapors which are so fatal to health and life in marshy districts. The Dutch, who live only by diking and draining their low lands, and are, therefore, good authority, pronounce sunflower culture a specific for intermitting fever, the scourge of Holland. They assert that it has disappeared from every district where the experiment has been tried. It is not yet known whether this is the result of its rapid growth producing oxygen, or whether it emits ozone and destroys those germs, animal and vegetable, which produce that miasma which brings fever in its train.—*Medical Record.*

Bees and Fruit.

1. We have raised bees and fruit for twenty years or so, and love both, and for years defended bees against the charge of puncturing fruit.

2. That bees eat fruit, especially grapes, it takes but little observation to show. None will deny this.

3. That bees can, and will, and do eat millboard a thirty-second of an inch thick we have seen, and can prove by a dozen of witnesses.

4. That bees were seen at work cutting the skin of the grape and eating the contents.

5. We have bees and fruit, and only wish that the bees had converted one-fourth of our fruit into honey, and we would have made money with honey at fifteen cents a pound.—*Colman's Rural World.*

Commercial Fertilizers.

A meeting of the planters of Shriven county, Georgia, adopted the following:

Resolved, That after hearing the statements of the planters from the different sections of the county, we beg leave to report the following: That so far as commercial manures have been tested in this county the present year, they have been, as a general thing, of no advantage or benefit; and, inasmuch as they have failed to increase the yield of the crops, it would be contrary to good conscience on the part of the venders of useless fertilizers to demand pay for the same, and injurious and unjust to the planters to be required to pay for that which has not profited them anything.

Alsike or Swedish Clover.

This requires deep and thorough cultivation. Ashes, gypsum, superphosphate and lime are good applications for the crop, not carrying seeds of weeds. Its success depends very much on the soil and cultivation.—It thrives best on a moist (not wet) soil, and yields a rich and excellent fodder, making a superior hay to red clover, the stalk not being so woody. It is much relished by stock. The plant is fibrous, not tap-rooted, and succeeds best when the seed is sown with timothy or spring grain. It is well adapted for permanent grass land, either for pasture or mowing. Four or five pounds of seed are enough for an acre.

Spiders and the Weather.

If the weather is likely to become rainy, windy, or in any other respect disagreeable, spiders fix their terminating filaments, on which the whole web is suspended, unusually short. If these filaments are made unusually long the weather will be serene for ten or twelve days. If the spiders be totally indolent, rain generally succeeds; their activity during rain, on the other hand, being a sign that it would be only of brief continuance, to be followed by fair weather. Spiders generally make some alterations in their webs every twenty-four hours. If these changes take place in the evening they indicate a pleasant night.

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Cottage, Cricket, The Best, Relief, Gray Jacket, and Diadem.

These Stoves are sold under a guarantee, and may be returned if they do not perform well.

NOTE BY P. M. GOODWYN.—Lack of health has obliged me for a time to give up my regular calling—that of the ministry. In the meanwhile, in order to do what I can for a support, I have engaged as an assistant in my brother's establishment, as above advertised. And I take this method of soliciting from among the readers of the ADVOCATE—many of whom are my personal acquaintances and friends—a share of their patronage whenever they may have need of anything in the above line. Orders sent through their merchants, or to either of us direct, will receive prompt attention. jun7 6m

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SUGAR, MOLASSES AND SIRUPS.

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A. THOMSON & CO.,
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12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

112 pieces best English Ware..... $15

Our Stone China Dinner and Tea Set, No. 2, contains
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Our French China Dinner Set, No. 1, contains

12 Dinner Plates,	4 Meat Dishes,
12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

112 pieces best French Ware..... $30

Our French China Dinner Set, No. 2, contains
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Our French China Dinner Set, No. 3, contains
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Board is from $10 to $16 per month.

For particulars and catalogue address Dr. A. S. Andrews or Prof. O. F. Casey.
A. S. ANDREWS, President.
GREENSBORO, ALA., July 14, 1872. au22 6t

SCHOOLS AND COLLEGES.

CENTENARY COLLEGE,
JACKSON, LOUISIANA.

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Board, including lodging, washing, lights and fuel, can be had in the best of families for $20 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

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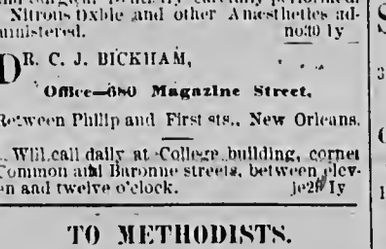

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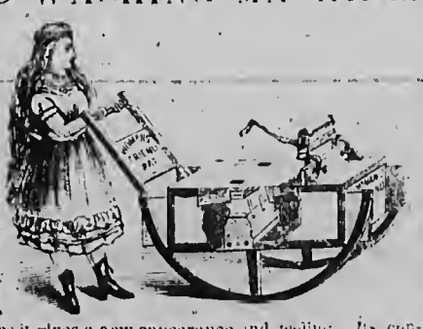

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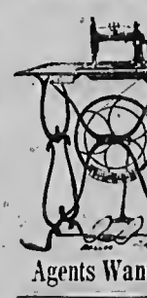

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The commercial year has opened with a more lively demand and better supplies of our leading staple, and some improvement in the wholesale trade, but with only a limited degree of animation in Western produce.

The river is 12 feet 7 inches below high water mark.

COTTON.—The following are the arrivals since the thirtieth ultimo:

Louisiana and Mississippi	bales	2,324
Lake		11
Mobile		8
Texas		71
Total		2,414

On Saturday the sales did not exceed 190 bales, but prices ruled more in favor of sellers, rendering it necessary for us to revise our quotations by dropping the inside figures for low middling, which we quoted at the close at 20(a) 20¼c., making no change in other grades. Low middling sold at 20@ 20⅛c., and strict at 20⅜c., middling at 20½c., strict middling to good middling at 20⅞c., and good middling at 21c. On Monday, the supplies being more copious and various circumstances combining to stimulate the demand, buyers came forward with increased spirit, and took 642 bales, partly at Saturday's prices and partly at a further advance of ⅛c., the market closing at 20⅛@20⅜c. for low middling, 20½@20¾c. for middling, 20⅞c. for strict middling, and 21c. for good middling. On Tuesday, with more liberal arrivals, including 1,200 bales by the R. E. Lee on Monday, the demand was still more active, and nearly all the new crop on sale was taken by noon, the day's business, which included some old also, summing up 1,722 bales. Prices exhibited some irregularity, a part of the business only being at previous rates, and a part at an improvement of ⅛@¼c., closing strong at our quotations.

The above makes an aggregate for the past three days of 2,554 bales, against 860 for the corresponding time last week, and 265 the week before.

The receipts proper since Friday evening embrace 2,335 bales, against 649 during the corresponding period last week, 182 the week before, and 1,570 last year.

We quote:

Good ordinary	18¾ @ 19c
Low middling	20¼ @ 20½
Middling	20⅝ @ 20¾
Strict middling	21 @ —
Good middling	21¼ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days.	2,414	
Arrived previously		52,414
		8,673
Exported past three days.	13	
Exported previously		13
Stock on hand and on shipboard		8,660

SUGAR.—The commercial year has opened with a very dull market, and there has been little or no movement since our last review. On Tuesday there were resales of 30 hhds. fully fair to prime Louisiana at 10¾@11c., and 50 hhds. fair to good fair Porto Rico at 10@10⅜c. ₱ lb. Of city refinery, yellow clarified is selling on orders at 11¼@11¾c., white 12⅛@12½c., crushed and powdered 13¼@13½c., cut loaf 14@14¼c. ₱ lb.

MOLASSES.—There is little or none coming in from plantation. The receipts consist of a few hhls. poor and thin, now and then, which sell at 25@30c. per gallon. City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₱ gallon for golden syrup.

CORN—Is in good supply, but the demand is only moderate, and prices for white mixed have ruled a little easier for buyers. On Tuesday 1,600 sacks sold at 58c. for mixed, 59c. for white mixed, and 60@62c. for white.

OATS.—On Tuesday there was a fair demand, and prices were firm. 2,250 sacks sold at 33c. for ordinary St. Louis, 34@36c. for prime do., 37c. for choice do., and 40c. for choice Galena.

BRAN—Is in good supply and moderate demand, and prices have ruled a little in favor of buyers. The sales on Saturday and Monday embraced 1,200 sacks at 92½@95c. ₱ 100 lbs. On Tuesday 2,200 bags sold at 90@95c. ₱ 100 lbs.

PORK.—On Tuesday buyers were asking $14 75 ₱ bbl, and 100 bbls. sold at $14.50 ₱ bbl. It is retailing at $15@$15.25 ₱ bbl.

LARD.—Choice continues scarce and in good demand, and prices are still higher, while inferior is dull and slow of sale. On Tuesday 100 tierces sold, in several lots, at 10c. for packers', and 10⅓@10¾c. for refined. Kegs were held at 12½c. ₱ lb.

DRY SALT MEAT.—The stock of shoulders is small, and sides are scarce. Dealers are retailing shoulders at 8½c. ₱ lb., and sides at 10c., for clear rib, and 10½c. for clear sides.

BREAKFAST BACON.—The market is barrel Western. It is in demand, and commands as received 15@15½c. ₱ lb. On Tuesday 75 boxes Western sold at 15@15½c. ₱ lb. Northern is dull at 11c. ₱ lb.

CORN MEAL—Is in good supply and dull. There were sales on Saturday and Monday of 700 bbls., in several lots, at $2.60@$2 80 ₱ bbl. It is retailing at $2.85@$3 ₱ bbl. On Tuesday 350 bbls. sold at $2.70@$2.75 ₱ bbl.

BEEF.—There is a fair supply of Texas, with a small stock of Western and Northern. We quote Texas mess at $11@$12. extra mess $12.50 ₱ bbl., and $7@$7.50 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18 50 for prime mess. Western $14@$15 in bbls., and Northern $15.50 @$17.50 for bbls., and $9 for half bbls.

MONETARY.

Gold opened on Tuesday at 113@ 113¼ (against 113⅛ at New York,) and closed at the opening rates in both markets.

Nothing has been reported in silver. American half dollars are now quoted at 108@109, and Mexican dollars at 3½(a)4½ ₱ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales by the Tradesmen.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	10 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	0 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 00
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	55
Corks, ₱ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ₱ lb:		
Havana (curreacy)	25	28
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Brazlers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	13 00
In sacks	17 00	17 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	14	16
Feathers, ₱ lb	65	— —
Fish, ₱ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 40	— —
Superfine	5 00	5 25
Fine	4 25	4 50
Fruit, ₱ lb:		
Prunes	10½	13
Currants, new	9	10
Almonds, soft shell	16½	18
Almonds, shelled	28	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	18	— —
Hay, ₱ ton:		
Prime	27 00	28 00
Choice	— —	29 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	6½	8
Sheet	7½	8½
Boiler	8	9½
Nail rods	— —	9
Castings, American	5½	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	33	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	28
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 10	3 00
Plaster Paris	4 00	— —
Lumber, ₱ M feet:		
Boards, yellow pine	15 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ Keg:		
American, 4@6d	5 60	5 75
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	— —	70
Coal oil, in barrels	26	28
Coal oil, in cases	32	35
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 24@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	5½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	21½	22½
Spices, ₱ lb:		
Cassia	36	38
Cloves	19	20
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	13	— —
Havana, yellow	10½	11½
Havana, brown	10	11
Crushed	13	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pekoe	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Sept. 3, 1872.

Texas beeves, choice, ₱ head	—	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	12 00	@	15 00
Western beeves, ₱ lb. net	— —	@	— —
Hogs, ₱ lb. gross	6	@	7½
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	5 00	@	12 00

Special Notices.

Camp Meeting.—Change of Time.

There will be a Camp Meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Miami Rose road, commencing on Thursday before and embracing the third Sabbath in October. The meeting will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning. J. H. HOLLAND, P. C.

Camp Meeting.

There will be a camp meeting at Old Salem camp ground, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the second Sabbath in October. The tenters propose furnishing visitors. However, there will be a public table for the benefit of those who prefer furnishing themselves. Charges moderate. Preachers are invited. C. F. GILLASPIE, P. E.
U. B. PHILIPS, P. C.

Camp Meeting.

There will be a camp meeting at the New Hope and Pleasant Ridge camp ground, on the DeKalb circuit, beginning on the Friday night before the first Sabbath in October. Ministers are most cordially invited to attend. Those coming by railroad will be met on Friday morning, at Lauderdale station, with vehicles to convey them to the camp ground. D. G. W. ELLIS, P. C.

Camp Meeting.

We have appointed our camp meeting at Gilead, eight miles east of Clinton, Louisiana, to commence on Thursday night before the second Sunday in October. Ministers and friends of camp meetings are invited from a distance, and will be accommodated on the grounds free.

WILL. H. LEITH, Pastor.

Camp Meeting.

There will be a camp meeting at Sardis church, Greene county, Alabama, fifteen miles west of Eutaw, Alabama, on the Warsaw road, near the Big Bear river, commencing on Thursday night before the first Sabbath in October, 1872. Preachers are respectfully invited. J. W. MCCANN.

Camp Meeting.

There will be a camp meeting, twelve miles east of Pleasant Hill, Natchitoches parish—known as Beulah camp ground—commencing on the eleventh of October, instead of the eleventh of September. R. PARVIN.

Camp Meeting.

There will be a camp meeting at Hill's chapel, commencing on Friday before the fourth Sabbath in September, and continuing until the following Wednesday. Hill's chapel is in Montgomery county, Alabama, twenty-eight miles southeast of the city of Montgomery, seven miles east of Athens, five miles southwest of Pine Level, and twenty miles northwest of Troy. It is designed to make this camp ground self-supporting, and therefore, while everybody is invited, we request that all who can will come in their wagons, prepared to care for themselves. A public lot will be adjacent to the camp ground. Preachers, travelling and local, are invited.

WILLIAM A. SAMPEY, Pastor.

Camp Meeting.

There will be a camp meeting held at Indian Village, Castor circuit, Louisiana Conference, to commence on Wednesday before the first Sabbath in October, on the self-sustaining plan. Persons living at a distance, and desiring to tent, can have a tent built to order by addressing Rev. J. B. Landers, Forksville, Louisiana. A general invitation to ministers is here by given.

J. W HEARN, P. C.

Debate.

Rev. D. M. Hudson, of the Alabama Conference of the Methodist Episcopal Church South, and Elder J. M. Pickens, of the Christian Church, will discuss the Subjects, Design and Mode of Christian Baptism, and probably also the question of Denominational Names and Written Creeds, in the Baptist church at Pineapple, Wilcox county, Alabama, at the southern terminus of the Selma and Gulf railroad. The debate will commence on Tuesday, September 24, 1872, at ten o'clock A. M., and continue six or eight or ten days.

Camp Meeting.

A camp meeting will be held on Clear creek, Rapides parish, twelve miles north of Alexandria, on the old telegraph road to Harrisonburg, beginning on Thursday, September 19, 1872. The Alexandria District Conference will be held at the same time. All ministers, and members of the Quarterly Conferences and all friends are earnestly requested to attend and assist in the meeting.

JOHN F. WINN, P. C.
FRED. WHITE, P. E.

Camp Meeting.

A camp meeting will be held on Sprigg creek, thirty miles southwest of Alexandria, near Barr's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE,
S. H COOPER,
C. KEENER,

Camp Meeting.

There will be a camp meeting on the Gaston circuit, Demopolis district, Alabama Conference, three miles west of DeSotoville, in the northern portion of Choctaw county, Alabama, commencing on Friday before the first Sabbath in October. Provision will be made for all visitors. Ministers of the gospel are cordially invited.

U. B. HEBOSE, P. C.

Camp Meeting.

There will be a camp meeting at Providence church, five miles east of Spanish Lake, Louisiana, commencing on Friday evening, September 13, 1872. The people are requested and invited to come in their wagons, provided to take care of themselves. The brethren and friends will please meet me at the place appointed, to select the place for their tents and prepare the ground, on the third day of September. Ministerial brethren are especially invited.

PHILIP ALLEN, P. C.

Shreveport District Conference.

The several brethren are requested to preach on the following subjects at our District Conference, to be held at Keachie, Louisiana, commencing on Thursday, September 26, viz.:

1. On the Obligation to Support the Ministry—Rev. C. B. Stuart.
2. On the Obligation and Manner of Keeping Holy the Sabbath Day—Rev. John Wilkinson.
3. On the Importance and Design of Infant Baptism—Rev. C. W. Carter.
4. On Missions—Rev. A. W. Williams.
5. On the Utility of Camp Meetings—Rev. R. Parvin.
6. On Faith or Trust in God—Rev. H. L. Smith.
7. On Experimental Religion.—Rev. J. M. Franklin.
8. On Christ a Present Savior—Rev. W. D. Stayton. JOHN PIPES, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence circuit, at Providence	Sept. 21, 22
Brandywine circuit	28, 29
Scotland circuit, at Caseyville	Oct. 5, 6
Pleasant Valley ct., at Rehoboth	12, 13
Burlington circuit, at Pisgah	19, 20
Beauregard	26, 27
Georgetown ct., at Pleas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Springs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Brandon station	Sept. 28, 29
Hillsboro circuit	Oct. 5, 6
Philadelphia circuit	12, 13
Decatur mission	19, 20
Lake circuit	26, 27
Preston circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, Dec. 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Summit and Magnolia, at Bethany	Sept. 21, 22
District Conference, at Tangipahoa, Louisiana	27, 28, 29
Sacramental meeting, at Port Vincent	Oct. 12, 13
Holmesville circuit, at Holmesville	19, 20
Covington circuit, at Spring Hill	26, 27
Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warren's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greensburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

SEASHORE DISTRICT.—FOURTH ROUND.

Pearlington, at Jordan river	Sept. 7, 8
Ocean Springs, at Biloxi	14, 15
White Plains, at Poplar Head	21, 22
W. Pascagoula, at Mulberry Grove	28, 29
Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill ct., at Linwood (camp meeting)	Sept. 21, 22
Shubuta, at Shubuta	28, 29
DeKalb ct., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct. 5, 6
East Feliciana	12, 13
Clinton	19, 20
Buffalo	26, 27
Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L FORSYTH, P. E.

JACKSON DISTRICT.—FOURTH ROUND.

Jackson station	Sept. 14, 15
Canton station	21, 22
Madison ct., at Madison station	28, 29
Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Pattersonville	Sept. 14, 15
Opelousas	21, 22
Grand Chenier	28, 29
Lake Charles	Oct. 5, 6
Calcasieu	12, 13
Sugartown	19, 20
Bayou Boeuf	26, 27
Kimball chapel	Nov. 2, 3
Vermillionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Coushatta Academy	21, 22
Many circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Natchitoches	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Beulah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Oak Grove, at Oak Grove	Sept. 7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Ratliff Prairie	22, 23
Wimsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. HAYES, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.—FOURTH ROUND.

East Selma station	Sept. 21, 22
Uniontown station	28, 29
Selma station	Oct. 5, 6
Rembert Hills circuit, at Shiloh	12, 13
Pearlstree ct., at Mount Andrew	19, 20
Summerfield station	26, 27
Choctaw Corner circuit, at Bashi	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	
Orrville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Gainstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BROWN, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

French Camps circuit, at Liberty	Sept. 14, 15
Richland circuit, at Goodman	21, 22
Valden circuit, at Enon	28, 29
Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Kosciusko and Bethel, at Kosciusko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P HARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

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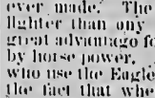

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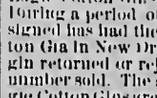

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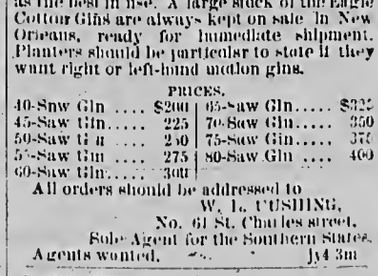

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, SEPTEMBER 12, 1872. NO. 37.

NEWS OF THE WEEK.

DOMESTIC.

Little Rock, Sept. 7.—Governor Hadley has issued an order declaring that the enforcement of civil and criminal laws is obstructed to such an extent in Pope county as to make it dangerous, if not impossible, for the sheriff to enforce the laws. Major General Upham, of the State militia, is directed to proceed to Pope county with such aid as he may deem necessary to enforce the laws. The expense of subsisting the militia called out is to be assessed against Pope county. Parties from that county report that General Upham has about one hundred and fifty men under his control. The main body of this force was encamped last night six miles south of Russellville, under command of Sheriff Dodson. All the people are reported peaceable, and Painter, who killed the county clerk on Saturday, is in the hands of the civil authorities.

Memphis, Sept. 8.—The most destructive fire which has occurred here in ten years broke out this morning, at half-past two o'clock, at Shemaker's shop, No. 42 Second street. The total loss will not fall short of $210,000, about one-half of which is covered by insurance, nearly all in local companies, of which the Hernando and Merchants' are the heaviest losers.

Galveston, Sept. 9.—The International railroad is completed to Neches, ten miles above Palestine, or one hundred and five miles from Hearne. The first train ran through to-day.

Portland, Me., Sept. 10, 1.30 A. M. Two hundred and ten towns and cities give Perham 48,387, Kimball 36,328—a Republican majority of 12,059. Last year the same towns gave Perham 39,498, Kimball 31,545—a Republican net gain from 1871 of 3,657.

Augusta, Sept. 10, 2 A. M.—The five congressional districts were all carried by the Republicans.

FOREIGN.

Nagasaki, Japan, Aug. 31.—The Pacific mail steamship America arrived here on the morning of the twenty-fourth. At eleven o'clock the same night the freight deck took fire, and immediately the steamship was enveloped in flames, defying all efforts to extinguish them. The vessel burned all night and was totally destroyed, together with the Hong Kong mails, freight, and passengers' and officers' luggage.

Liverpool, Sept. 3.—The number of emigrants from this port for America during the month of August was nineteen thousand.

London, Sept. 4.—A dispatch from Melbourne reports that the entire crew of the ship Lavinea were massacred recently by South Sea Islanders.

Pere Hyacinthe was married to one of his Paris converts.

The lady to whom Pere Hyacinthe was married is the widow of Edward Ruthven Merriman.

Berlin, Sept. 5.—On the arrival of the Czar at the Russian legation he was visited there by the Empress Augusta and the Princess Victoria, the wife of the Crown Prince of Prussia.

Later in the day the Czar proceeded to the imperial palace, where he was received and entertained by the Emperor William and his court.

After making quite a long visit the Czar returned to the Russian embassy.

The Emperor of Austria meets with a most enthusiastic reception from the people in his progress through Germany. He arrived at Dresden to-day, and is the guest of the King of Saxony.

The entire party will leave Dresden at two P. M. to-morrow for Berlin, and will enter that city in the evening.

It is again denied that the meeting of the Emperors will be in any way of a political character.

London, Sept. 5.—The steamship Minnesota, which sailed from Liverpool for New York yesterday, took out six hundred Mormon emigrants for Utah. A majority of them were Scandinavians.

Dublin, Sept. 5.—Many of the Jesuits expelled from Germany will come to Ireland, where they are promised a hearty welcome.

Berlin, Sept. 6.—Bismarck had a long interview with the Emperor Alexander yesterday. Gortschakoff was present. The Czar attended the opera last night with the Emperor William and all the members of the royal family. This morning he drove alone in their garden, and on he return to the Russian embassy received Generals Moltke and Wrangel, and other distinguished officers. During the day the Czar again visited the Emperor William, and also called on the Crown Prince and other members of the royal family. The Emperor of Austria arrived this evening from Dresden, and was received at the railway station by the Emperor William with precisely the same ceremonies and attentions which were accorded to the Czar. As the two German Emperors rode side by side through the streets the cheering was incessant, and the popular enthusiasm was even greater than that displayed yesterday.

London, Sept. 7.—Advices show that the striking mania is pervading all England. The chairmakers of Wycombe, the coal men of Lowertopt, the silk weavers of Sudbury, the stone-masons of Preston, the bakers of Dublin, the engineers of Birkenhead, the China and earthenware manufacturers of Staffordshire are all on a strike.

Berlin, Sept. 7.—To-day, after the review, Bismarck had a long private interview with the Czar. He was afterward closeted two hours with Gortschakoff.

Naples, Sept. 8.—Two craters of Vesuvius are still smoking, and slight shocks are felt at the foot of the mountain.

Geneva, Sept. 9.—It is rumored that the Board of Arbitration has awarded the United States three and a half millions sterling.

Having had its run in Great Britain and Europe, the question about the genuineness of the Livingstone letters and trustworthiness of Mr. Stanley has crossed the ocean, and some in a fair way to receive its quietus at American hands. The New York *Sun* discovered a former companion of Stanley's, and this person wrote a letter denouncing the latter as a villain of deepest dye. With this letter there were published *fac similes* of Livingstone's letter to Mr. Bennett, and of letters written in former years by Stanley, the design being to prove that Stanley had forged the Livingstone letters, and had in all probability manufactured the story of the interview in central Africa. Upon this Mr. William F. Stearns, a son of President Stearns, of Amherst, comes forward and gives in his testimony, which, it must be admitted, seems to settle the authenticity of the letters, which indeed was already settled to the satisfaction of all who are not constitutionally incredulous. Mr. Stearns produces evidence of his personal intimacy with Dr. Livingstone, shows letters which he has received from him, and finally identifies Stanley's portrait of the great explorer, down to the "navy cap with a faded gold band," which he describes as having been worn by the doctor at Ujiji.

Close on the heels of the Metis tragedy comes the news of the burning at sea of the Pacific mail steamship Bienville. The fire was discovered on the morning of August 15. After a few hours of unsuccessful effort to subdue it the ship's company took to the boats, fearing the explosion of a quantity of powder on board, which actually took place after all had left. Great discipline and coolness prevailed; the one fatal defect was that the steam pumps would not work. All on board were got off in the six boats, Captain Maury being the last man to leave the ship. One boat capsized, and before it was righted seven or ten of the inmates were drowned. Another boat parted company from the rest, and has not yet been heard from. The remaining five reached Eleuthera Island, one hundred and fifty miles distant; but one was upset in landing, and nine persons drowned. The others reached Nassau in safety. It is supposed that about thirty-six persons were in the missing boat, and, as the weather was calm and the disaster occurred in a much-traveled part of the ocean, there are great hopes that these will be saved.

Germany has set an example which other nations seem inclined to follow. The English government has already declared it to be a matter for serious consideration whether an old law against the Jesuits should not be revived and enforced, and it is now reported that the Italian government has agreed to a bill for suppressing the Jesuits in that country. The only question is whether all religious orders shall not be suppressed.

At the Convention held in Louisville, last week, by the straight-out Democrats, Charles O'Conor, of New York, was nominated for President, and John Q. Adams, of Massachusetts, for Vice President.

FROM THE WORK.

Caddo Circuit, Louisiana Conference.

Mr. Editor: The Lord is wonderfully blessing our labors in the bounds of this charge.

Our highly-esteemed presiding elder, Rev. John Pipes, held our third Quarterly Conference on Saturday, the seventeenth instant, and remained with us at Friendship church three days, preaching, exhorting and praying as no one but a man "full of faith and the Holy Ghost" could do. On Monday Rev. John Wilkinson, of Shreveport, and Rev. R. H. Adair, of Keachie, came to our assistance, and remained several days, each working in the spirit of true evangelists. The church was much revived, and eighteen persons joined the church.

On Saturday, the twenty-fourth instant, we began a meeting at Pleasant Hill, near Mooringsport, which continued five days, during which time the Holy Ghost was poured out upon the people, greatly reviving the membership and subduing sinners. Quite a number of penitents lingered at the altar till the meeting closed. Could we have had ministerial help we believe grand results would have followed. My own physical strength having failed, we were forced to close. So soon as I can recuperate I hope to have the pleasure of making other reports. While unable to preach, we earnestly pray for our glorious Zion. Your brother in Christ,

Amicus W. Williams.

Greenwood, La., Aug. 31, 1872.

Montgomery District, Alabama Conference.

Mr. Editor: Upon my arrival at Tallassee I found the church quite cold and languid, and the attendance upon divine services very small. This state of affairs continued for some months; but during the spring there were evident signs of an awakening, both in the church and among sinners, and in May we held a series of meetings which continued about a week, during which time we had efficient help from our good brethren, McCarty, Richardson and Dowdell, and it was truly a season of refreshing from the presence of the Lord, the church being revived and strengthened, and sinners converted and added to the church.

Again, during the week appointed for prayer in August, we held services every night, continuing until Tuesday following, the glorious results of which were eleven conversions and thirteen additions to the church. Again we were assisted by our presiding elder and Bro. Rogers.

Upon the whole, the church here is on rising ground, there having been during the year twenty-two conversions and forty-seven additions to the church, with a more attentive and much larger attendance on the various services, which, under God's blessing, I hope, may still increase and prove still more beneficial to this people, and tend to the firmer establishment of the cause of Christ in the community.

We have a good Sabbath school and weekly prayer meetings.

Yours in Christ,

M. C. Turrentine.

Tallassee, Ala., Sept. 5, 1872.

St. Paul's Station, Mobile, Alabama.

Mr. Editor: We have just closed a meeting at the St. Paul's charge, Mobile, which began with the week of prayer. During that week the interest was such that it was thought best to continue another week, at the end of which the interest was still on the increase, so that the services were continued the third week. In the progress of this meeting the church was much strengthened, and many of the irreligious became deeply concerned about their souls. About fifteen persons professed faith in Christ, seven of whom have connected themselves with the church. Others are considering the matter, and will, we hope, cast in their lot with us.

A very remarkable conversion took place during this meeting. An old gentleman in his seventy-fourth year came forward, leaning upon his staff, and bowed at the altar for prayer. The church at once became deeply interested for him, and ceased not their prayers, day or night, till he was converted. On last Sabbath he was baptized and received into the church; immediately afterward he received the communion for the first time in his life. The efficient agent in this conversion was a daughter, who had been earnestly praying for the conversion of her father more than a year. The scenes of last Sabbath will not soon be forgotten by us. The presence of God was sensibly felt during the communion service; in which nearly the whole congregation participated, some of whom were members of the Baptist and Episcopal churches.

J. E. Foust.

Mobile, Ala., Sept. 3, 1872.

Pensacola Station, Alabama Conference.

Mr. Editor: The third Quarterly Conference for this charge was held by Bro. Urquhart, presiding elder, on Saturday and Sunday, August 24 and 25. On Sunday night Bro. Rush, of Franklin Street Church, Mobile, who happened to be at this place, occupied the pulpit. At the close of the sermon penitents were invited to the altar. Many responded, and as we knelt in prayer, and pointed them to the "Lamb of God which taketh away the sins of the world," our own soul felt it was "good to be there." There had been a decided spiritual improvement in the church for some time previous to the Quarterly Conference, and we thought at that meeting it would be well to protract. Eight persons have been converted, and two joined the church yesterday. Last night Bro. Ewing, local elder, and a member of my charge, preached an able, interesting and blessed sermon, which was carried by the Spirit to the hearts of many in the congregation, and the silent tear, the quivering lip, the heaving breast, bore testimony to the fact that the word had reached and touched some hearts which had long been strangers to such soft and sweet influences.

Blessed be God, the Lord is with us, the Spirit of the Lord is upon us, and the church is being greatly refreshed, as is proven by brethren praying and testifying for Jesus in the midst of the congregations which assemble from time to time at these meetings, who have never done such things before, though members of the church.

We shall continue this week. Pray for us, that what has already been done—and for which we give "praise and glory to God"—may be but a commencement of such a revival, the power of which may be felt not only in this place, but may extend far and wide in its convicting, converting and sanctifying influence. More anon. Yours in Christ,

T. C. M. Golland, Pastor.

Pensacola, Fla., Sept. 2, 1872.

Camden Dist.—Ministerial Education.

Mr. Editor: I arrived home yesterday evening from the Camden District Conference, which was altogether the best I ever attended. No doubt Bro. Butt, our secretary, and others will give you a full account. There is, however, one thing to which I would like to have the minds of our preachers and members directed. We organized a Ministerial Educational Society, with officers, board of managers, and a constitution and by-laws to govern the same, for the Camden district, Alabama Conference. It is intended to be a permanent institution for this district. The payment of $1 annually secures membership in this society. This enterprise started off well; all the members of the Conference and all present responded to the call of their names, paid their dollar and became members, with but few exceptions. We earnestly pray that the same cheerful liberality will be manifested throughout the district, and that with a membership of over two thousand, we will get at least one thousand who will be willing to pay their dollar annually, and become members of this society; so that we will have at least one thousand members and $1,000 to report by the meeting of the Annual Conference. $1,000, a permanent annual fund, will pay the expenses of five young men, looking forward to the ministry, either at Greensboro or Summerfield, with mess-board, and the entire expense of four. Now we ask, Where can we find a Methodist who, with a good conscience, can withhold his dollar and his name to help move forward this enterprise? We have only to anticipate the great good to the church and the world of five young men turned loose upon society every year—well educated, themselves consecrated to God, and that education sanctified by religion.

Brethren and sisters of the Methodist Church, by paying this small sum annually you will invest in the stock of the best bank ever chartered, and you and your children and children's children will receive dividends of a thousand per cent. for generations to come.

Let us have your name and dollar. You cannot plead poverty. We ask but one mite—one dollar. The poor widow gave two. If you have to make a sacrifice of some habit or pleasure, the good Lord will see to it that you are indemnified manyfold. It will all come back in some way. The Lord loveth a cheerful giver. All the preachers in charge of stations and circuits will readily serve you as agents of the society, and give a proper direction to all moneys paid to them.

Joseph M. Scott, P. C.

Bragg's, Ala., Aug. 30, 1872.

EDUCATIONAL REPORT.

Report of Committee on Education, District Conference, Montgomery District, Alabama Conference.

The success of our institutions of learning is sadly damaged by several causes. The first we name is "local and personal prejudice." It is painful to believe that so ugly a thing is allowed by a religious people to blind their vision and pervert their judgment; but we are satisfied that much support and sympathy are withdrawn from our own educational enterprises for no better reason than unfounded and unjust prejudice.

In the second place, we mention as a source of weakness and a cause of failure, "a want of proper exertion on the part of school officers and our preachers." Our schools and school facilities, in their claims and advantages equal to the best in the land, are not properly advertised and advocated by our personal efforts, so as to attract the attention of parents and patrons.

Another and serious difficulty is the failure of visiting committees, the preachers of the Conference, and the friends of education to attend the public exercises of our schools and colleges. Many and cogent reasons urge us to come up on such occasions, in thronging multitudes, and with such a glowing zeal as will kindle itself into moving enthusiasm.

The three points indicated appear to your committee to spring from another evil in the land—a parent evil of prolific nature—an evil pervading all ranks of society and all departments of the church: "Lack of devotedness to Methodism." Far be it from us to quench the fires of charity, or to set metes and bounds to gospel catholicity. But we would press, with all the force of sound logic, and animate with all the warmth of fervent entreaty, the Methodists of this district to cultivate a deeper, truer love for the church, and aspire to a more vital and unselfish consecration of everything to her prosperity and glory. Has the Methodist Church a work to do? Has she a place to fill in the earth? Is there any sacred trust committed to her keeping? Has her existence a meaning, and is she responsible for the recovery of souls from sin and death? Is her creed according to the gospel, and is her polity sanctioned and sealed by the great Head of the church? These inquiries startle us; and yet a glance shows that we need to consider them, and to have them peal through our borders as notes of warning loud as thunder. If we give adhesion to Methodist theology, let us be loyal to all the parts of its visible organism.

A few plain principles may help to get us over the obstacles that stand so ruinously in our pathway. The manifold and manifest advantages connected with the education of our children in sympathy with ourselves, and in association with those who are to be their companions and friends of life, are of too high a value to be thoughtlessly ignored or universally surrendered. Without elaboration, it is worth many times the cost of education to be educated under home influences and with home alliances.

Another consideration is, that any education other than Christian education would be a bootless gift; and Christian education can be and will be provided only by the church. To educate the children of her membership is a legitimate function of the church. No secular organization can meet the demand of God upon the church for the religious culture of the young, nor can the church transfer the responsibility.

We are thus led to a third position; and without dogmatizing would most pointedly submit that the relationship of the church to her educational institutions is one of closest character. It is a union sacred and indissoluble. In fact, the school is a part of the church. It is ordained of the church with a view to spiritual results.

The men and women who labor in this field are in the Lord's vineyard, and are under solemn obligation to keep an eye single to conversion and salvation. "Feed my lambs" is as distinct and authoritative as "feed my sheep." God, in his wisdom, has appointed "some pastors and some teachers." There are diversities of gifts, but the same spirit. Let the church send her godly Elishas to cast the saving salt into these fountains, and their streams will no more bear death upon their bosoms, but spread over the earth with light and life and blessing.

The following resolutions are submitted:

Resolved, That the presiding elder and pastors of this conference district be requested to call special attention to the cause of education, and to advocate and stress the claims of our denominational schools and colleges upon the support of our church members, as a part of the miscellaneous business of the quarterly and church conferences.

Resolved, That the ministers, both local and traveling, be requested to preach at least once a year, to each congregation served by them, on the subject of religious education; and in their social intercourse to bring our schools prominently before the minds of our people.

Resolved, That the Friday included in the week of prayer appointed by the Bishops, now near at hand, be set apart for a solemn consideration of our Christian obligation in the matter of education, and of earnest prayer for the conversion of the children, and the blessings of God upon our educational institutions.

Resolved, That we covenant and commit ourselves to increased and earnest efforts to build up the Southern University and the Tuskegee Female College by securing for these institutions whatever patronage may be under our influence and control.

COLPORTEUR, SELMA, ALABAMA.

Mr. Editor: Will you please publish the following for the information of the many dear brethren who are interested in the circulation of the word of God?

I have been engaged in the work of colporteur for the Selma Bible Society three months. The following will show what I have done during this period of time:

Formed one new auxiliary society; fourteen sermons and addresses delivered for the Bible cause; seven official letters sent, eight official documents distributed, and traveled eleven hundred and thirty-nine miles on official duty. Received as donations for the society $8.45, and from personal sales of books $244.40. Incidental expenses for traveling, postage, etc., $17.75. Visited four hundred and twelve families and business places; found four destitute families, and supplied four. Sold four hundred and forty books (all Scriptures,) and donated forty-five.

I consider this the most pleasant period of my life. May the Lord put it into the hearts of our people to assist those who are trying to send the word of God to the many disconsolate hearts in our land.

W. P. McBryde,
Colporteur Selma Bible Society.

PERIODICALS.

The Essentials of Good Health and Mental Bliss is a very handsome monthly, edited and published by Thomas Nicholson, M. D., New Orleans. We have received the September number.

Philips' Southern Farmer is one of our best agricultural periodicals. Published at Memphis, Tennessee, at $2 per annum. The September number has been received.

Appleton's Journal of September 7 is profusely illustrated, and abounds in choice literary and scientific matter.

A Clergyman in a church at Lawrence, on a recent occasion, discovered, after commencing the service, that he had forgotten his notes. As it was too late to send for them, he said to his audience, by way of apology, that this morning he should have to depend upon the Lord for what he might say, but that in the afternoon he would come better prepared.

Baptist College.—The Baptists of Louisiana, Mississippi and Arkansas are to unite in building up the Mississippi College at Clinton. The number of white Baptists in Louisiana was reported at their State Convention, July 12-15, as twelve to fifteen thousand. The number of colored Baptists in the State is estimated at fifty thousand.

The San Francisco *News Letter* critically says: "If poetry was potatoes, Joaquin Miller would own a patch, Bret Harte would be peeling them for the pot, and John Hay would be pelting at the hogs."

The world and the next resemble the east and the west: you cannot draw near to one without turning your back on the other.

The Christian Advocate.

THURSDAY, SEP. 12, 1872.

A MISSIONARY HYMN.

OVER THE SEA.

BY MARGARET MASON.

The sails are set, the anchor weighed,
Our ship goes sailing, sailing;
Come, west wind, from your cloudy cares,
In breezes never failing.

'Tis break of day, and far astern
I watch the seaweed drifting;
The coming dawn from off the sea
The shades of night are lifting.

O rays of light! from out the east
Ye bring the voice of waiting;
Come, Holy Spirit, breathe on me
Thy comfort never failing.

To lands far off, for thee, O Christ,
I go to tell the story;
Shine thou upon that sea of souls,
And flood it with thy glory.

The joys I leave are but to me
As seaweed idly drifting,
For on that sea of human souls
I watch the shadows lifting.

Ye west winds blow, thou ship speed on,
My hopes with thee are sailing;
O, Holy Spirit, breathe on me
In comfort never failing.

So shall my heart, for work so great,
Be strong in its endeavor,
Until my soul above its fears
Is lifted up forever.

For the Advocate.

PREPARATION FOR THE PULPIT.

NUMBER TWO.

How to prepare for the pulpit, or what is the best mode of preparation, is a most important question, and, I must confess, it is very difficult to answer. I would fain escape it if I could conscientiously, and leave it, just where I find it, for some older, wiser and better one to answer. But no! the burden is laid upon me, for God requires me to do all the good I possibly can, and I must bear it, or attempt so to do. It is not Methodist preacher-like to shun responsibility!

Not long ago I was conversing with some ladies in the presence of our honored senior Bishop—who is over seventy years of age and has been preaching over fifty years—and I remarked to one of the ladies that I had for seventeen years been trying to learn how to preach. The Bishop, who was conversing with another person, overheard me. He turned upon me, and with sharpness inquired: "Have you not learned how yet?" I replied firmly: "No, sir." He then very calmly remarked: "Well, I have not either!" So I thought of Paul, near the close of his life, wanting his books brought unto him, and concluded that *no man on earth knows all about how to preach!* In my remarks upon this subject I shall endeavor to avoid that which the books teach, and merely give you some of those thoughts and suggestions which I have learned in my own experience and observation.

First of all, I would observe, as there is such a vast diversity of gifts, and such a variety of peculiarities and circumstances which pertain to and attend them in their great office and work, that it is altogether impracticable and utterly impossible to prescribe any great universal plan, or system of rules, for ministers of the gospel to adopt and execute in preparing for the pulpit. This proposition is so perfectly self-evident that I need not stop to prove it by argument or to enforce it by illustration. I may say, however, that there has been, perhaps, among ministers, from time almost immemorial, too much endeavor to conform to a general system of laws, and hence we find a great and unendurable similarity or family likeness stamped upon most of the sermons of this age. This is, perhaps, in some instances, the result of what we commonly term accident, or of similar talents and peculiarities which exist in the minds and circumstances of the holy men; but I am compelled to believe it most generally grows out of a slavish and very foolish adherence and devotion to the rules that have been set and established by the teaching and examples of great men, which bend, twist and force good and holy ministers (who are capable of great development and usefulness in their natural and proper spheres) out into some strange course, where they are uneasy and cramped all their lives, and in the end they are compelled to look back and see, when it is too late to correct the great error, that their ministry has been a failure! It is not strange that men of the professions of the world should imitate great leading lights; but we do, and we have the right to expect the men of this high calling—men of God, ministers of the gospel—to walk not in the footsteps of each other, but every one in that way of duty which God designed him to pursue. Every minister should be content, yea, he should claim and he should aspire to be himself, and not another, in his preparation for the pulpit, as well as in other things.

It has been thought almost a pity that Blair, Whately and other rhetoricians have ever prescribed a set of laws to be strictly observed in the preparation of sermons for the pulpit. It may yet be demonstrated that they have exerted a pernicious influence, that has unwisely and unnecessarily restrained and hindered the ministry in their great work. But, if those rules be evil in any degree, who in this age of form and ceremony, of scholastic tight-lacing and conventional tyranny and oppression, have the courage to cry out against them and lead a grand revolution? The pulpit and the church are evidently in bondage; but there is some disposition in a few of the ministry, and some of the wiser and more pious portion of the laity, to arise in one body and strike for freedom. The pulpit has been in the bondage of bloody and heathen Egypt long enough! Instead of being the exalted *oracle of heaven* to speak forth the gospel of truth and life, and to command the respect, reverence and obedience of the nations of the earth, the pulpit has been degraded to the place of a slave, to work in mud, without straw, and make the brick that shall tell to the generations yet unborn the praise of men, and the ignominy of the church of God! O when will the God of heaven send a Moses to lead us forth unto a large and wealthy place? The promises of God are our comfort and our trust. When, O when will the day of perfect pulpit freedom dawn? It seems that this is the darkest hour; and therefore we lift our hopeful eyes unto the eastern hills. Meanwhile we must toil on, as best we may, in the great pulpit work.

A PASTOR.

For the Advocate.

The Northern General Conference upon Intoxicating Liquors, Games of Chance and Worldly Amusements.

MR. EDITOR: In a former article I endeavored to show that it was necessary and becoming both in Church and State, when certain evils became especially prevalent and attained to an alarming magnitude, to forbid them by specific statute, and thus to bring to bear against them all the moral and legal authority of the government. I also endeavored to show that the *use of intoxicating liquors, playing games of chance and indulging in popular amusements* were evils with all the characteristics aforenamed, and demanded of the church prompt and efficient treatment. Our brethren of the Church North seem to entertain this view, and in their late General Conference, by a large majority, they met the question with a rule, pointed, cogent and comprehensive.

The rule relating to "improprieties and imprudences," which now forbids "neglect of duties of any kind imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church," in their Book of Discipline will hereafter forbid "neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying or selling or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing parties or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the church." I desire to call attention to the additions which have been made to the rule, that their propriety and wisdom may be fully seen and appreciated.

The first addition forbids "*the buying or selling or using intoxicating liquors as a beverage.*" The use of intoxicating liquors as a beverage is thus expressly and emphatically condemned and interdicted; the terms are sufficiently strong, indeed, to constitute the pledge of a temperance association. No one can now remain a loyal and consistent member of that branch of the church and yet take from his own board two or three glasses a day, or visit resorts where alcoholic liquids are stored and dispensed, to slake his thirst, or have upon his table the wine bottle which he uses himself and offers to his guests, or on festal occasions, in the midst of the young and the gay, quaff that which tends to dethrone reason and despoil character, and to convert social gatherings often into scenes of brawl and buffoonery. The man who now joins the Methodist Episcopal Church to all intents and purposes joins a total abstinence society; and any use of intoxicating liquids as a beverage is an evident and undisguised violation of a solemn and recognized obligation. Those who have labored in the temperance movement well know that in their endeavors to secure the co-operation of professing Christians they are too often met with the response—given, no doubt, sometimes in sincerity, but not unfrequently, we fear, with the design of rebuff and evasion: "We are already members of a total abstinence society, for the church is such." Theoretically the church is a total abstinence society; the body of Christ, in its true idea and theory, cannot tolerate even moderate drinking, especially after the light thrown upon the matter by the learning and science of the nineteenth century. Theoretically and essentially the church may have been a total abstinence society; practically it has been far otherwise. Thousands of men and women in its different branches have felt themselves at liberty to conform in this regard to the deceptive and dangerous usages of society, and have not seemed to have any fixed idea that they were acting in a manner inconsistent with their profession, or calculated to do discredit or damage to the great cause with which they were associated. A few months since I was present at an interesting festal gathering in the heart of Virginia. The company was a large one, and composed of the very best people of a refined community, including more than twenty-five members belonging to five different denominations. Of that number there were not more than four who had the moral courage to refuse, upon principle, the wine-cup offered by the elegant host and hostess, themselves prominent members of our church. The church has not spoken with sufficient distinctness and power, nor has she acted with sufficient promptitude and decision. I pray that this reproach may be speedily removed from her.

The buying or selling of intoxicating liquors as a beverage is also distinctly prohibited by the amended rule. There are, no doubt, good men engaged in the liquor traffic—men in every denomination. I know such in my own and in other churches. They seem to be attentive to their religious duties, and ready to assist with their means in the enterprises of Christianity; they are good citizens, and in some respects useful men. They claim that the traffic in which they are engaged is permitted by the laws of the land, and that without it they could not succeed in the mercantile profession, and have wherewith to support their families or contribute to benevolent purposes. They do not, it is true, keep a *bar* and deal out the poison by the drink, and have around them the inebriate and the disorderly; they sell only by the bottle or the gallon, or, it may be, by the barrel, and they affirm that their establishments are none other than well regulated, though it be true that in the course of a year they give away to their customers and have drank upon their premises more than a thousand drinks. They proceed upon the extraordinary hypothesis that, while it is ungenteel and unchristian to sell a pernicious article in the small way, it is yet all right and proper to give it away to be drank in their presence, or to sell it in quantity to be drank elsewhere, or to be retailed by others. It is hardly necessary to say that their excuse is untenable and their reasoning false. I do not believe that the sale of intoxicating liquors is required to secure real and substantial success to the enterprising and fair-dealing merchant in most communities. I have before me now abundant experimental proof to the contrary. If, however, there is in any community such a state of society prevailing, I think it incumbent upon a Christian man either to change his place of residence, and seek a new home with a different style of people, or relinquish altogether an employment which necessitates such a demoralizing traffic. And surely there is no canon of reason or of morals which will justify the position that, while it is unbecoming a Christian to sell alcoholic liquids by the gill, it is entirely consistent with his character to give it away *by the drink* to secure custom, and to sell it by the quantity for the sake of gain. Those members of the church thus engaged are in serious error, and it is the duty of the church as a kind mother, if possible, to open their eyes and reveal to them the true nature and effects of the work they are performing. This the amended rule is calculated to do.

It may be asked what effect the enforcement of the rule relating to the buying or selling or using intoxicating liquors as a beverage will have upon those to whom it applies, and what effect upon the general fortunes of the church. I believe that under a mild and determined administration of the law all the intelligent and worthy will yield a cheerful obedience to its behests, and greatly to their own good. They love the church and its institutions, and will not allow themselves to be severed therefrom by adhering to a custom and a traffic which have been pronounced unbecoming and immoral. They will make the sacrifice, if sacrifice it may be called, and they will find in the end that their course has resulted alike in their spiritual and material prosperity, has been especially beneficial to those immediately intrusted to their guidance, and also eminently promotive of the best interests of their fellow-men. Doubtless there are others—not many, I would fain hope—who are so wedded to the habit, and so value the traffic, that in spite of the admonition of the church, rather than abandon them they will suffer the extreme ecclesiastical penalty, and be expelled from the body of Christ. Their loss to the church will be merely numerical; in other respects their retirement will be for gain. Men whose taste is so perverted, and whose love of greed is so great that against the authority of the church, even to the extremity of expulsion, they will persist in the use and sale of a beverage unnecessary, and destructive, known in its every quaff to convey ignorance, woe and death, certainly would never adorn Christianity by their piety or promote it by their zeal.

The result of a prudent enforcement of the amended rule upon the fortunes of the church will be most abiding and propitious. It will save itself from all risk of nourishing within its own bosom, by allowing "the use of intoxicating liquors as a beverage" to its members, a race of drunkards, who would bring infinite disgrace upon itself and do infinite harm to humanity. It will relieve itself from the opprobrium of taking part, through its members, in dispensing for gain that which has been shown by science and experience to be unnecessary to health and happiness, and corrupting and destroying to almost all who "touch, taste or handle" it. It will throw a powerful safeguard around the young who attend upon its ministrations by imparting to them just views upon a great question, and dissuading them from engaging in a pernicious traffic, or from forming habits of indulgence which, though at first light and pleasant, would at last bind and press like "chains of adamant and fetters of steel." It will promote in its members an enlarged spirituality and purity, and enable them to realize in their own lives a higher religious enjoyment, and to be far richer in works of beneficence and love to their fellowmen. It will give the whole weight of its influence, its countenance and active support in behalf of one of the most benign movements of our age—that which contemplates the entire suppression of the liquor traffic, the deliverance of men from the base thralldom of strong drink, and the confinement of alcohol, in its various forms, to its legitimate uses in medicine and the mechanic arts. In this noble work the church has been hitherto laggard. Thank God, it is awaking to its high duty. The Methodist Episcopal Church has taken a noble step; and if it executes its law with moderation and firmness, in respect to which I have no doubt, it will place itself in the van of the Christian army, and will lead in a movement which must ultimately embrace all sects and denominations, and attain to results at once beneficent and glorious. In another article I will pursue the subject.

S.

MANSFIELD, Louisiana.

For the Advocate.

Our Schools at Summerfield, Alabama.

MR. EDITOR: The educational activity manifested within the limits of the Alabama Conference keeps pace with our Sabbath school awakening, and together are destined to elevate Methodism to a still higher standard of usefulness. He who fails to discern in them powerful auxiliaries to gospel expansion has yet to learn much of the nature of the gospel itself. Our pulpit, press and pew are beginning to harmonize in their educational views, and have but to persevere and enlarge their efforts, and soon the seed of their sowing will yield an increasing harvest in the spread of a more intelligent Christianity within and beyond our borders. What can more effectually supplement pulpit ministrations than the steady cultivation of the heart and head to a just appreciation of its saving truths? The preparation of the soil is essential to the seeding down of the crop, and so the moral agencies now invoked in support of pulpit effort are preparations to give it increased efficiency. If we will but sustain the policy, now so happily inaugurated, by steady, persistent activity, the present, now so replete with encouragement, will soon give place to a future full of success.

Reflections like these have been awakened by a recent visit to Summerfield to attend the commencement exercises of the schools located there. It had not been the privilege of the writer to enjoy an intimacy with the faculty of either of these schools, nor with the citizens of the village, and hence he can speak without the bias which friendship enlists or familiarity strengthens. Nor will we detail the exercises of the occasion or individualize its actors. True merit needs nothing to give it prominence, nor do refined natures seek or accept popular applause. We content ourselves with testifying to the church and its friends that the "old Centenary," around which cluster the attachments of so many that claim her with pride as their *alma mater*, is still successfully moving forward in the career assigned her by her founders; while the male school is modestly but effectually doing a good work indeed for the church.

Other institutions have sprung into life, some of which, from local influence, facility of approach, and perchance spasmodic effort, have enlisted popular commendation and distracted public attention. The clamor, however, thus developed should only serve as monitory signals to the true spirit of religious conservatism, and suggest to us a closer adherence to the institutions of the church. What folly greater than the practice, now so fashionable, of sending our children to a colder climate during winter, to encounter climatic diseases they are unprepared to meet, and then in midsummer return to risk health in miasmatic regions without thorough acclimation! How strikingly in contrast this practice with that of those who seek health and pleasure northward during summer and then return to enjoy the winter at home! Friends of the church, how long are we to continue to exemplify a consciousness of inferiority in the work of educating our children? How long before our practice shall accord with the interests of our children, ourselves and our church? Review the tendency of the policy so many pursue, and we will find cause to deplore its prevalence, and to inaugurate measures looking to reform.

Ministers of the Alabama Conference, are you altogether void of reprehension in this matter? Our schools, both male and female, are open to you—not grudgingly, but freely—and many of you are sharing their advantages without charge. What compensating influence are you contributing in their behalf? How soon, under our itinerant system, may many of you become beneficiaries of their liberality who have not so far shared their offers; and in view of this, if no higher considerations suggest themselves, should you not make some effort to enlarge their usefulness, inspire confidence and secure patronage?

Brethren, one and all, let us be diligent in the work before us; let no apathetic feeling intervene between duty and effort, but let us associate our energies with our interests, and strive to advance all the literary enterprises within our limits.

LAYMAN.

AUTAUGA CO., ALA., August 21, 1872.

MULLER.—Rev. Dr. Cuyler, in his letters to the *Evangelist*, from England, thus sketches an interview with the celebrated and pious George Muller:

"As I reached the door the service was just over. But I learned that Mr. Muller had just been delivering a delightful discourse on the third chapter of John. I went in, and introduced myself to the great philanthropist. He looks just as I expected. A tall, benign German, with thin gray hair, and a countenance that reminded me strikingly of the late Theodore Frelinghuysen, and a most simple, cordial manner—that is George Muller. His German brogue is very pleasant. He told me that there are between one thousand nine hundred and two thousand now in his orphan houses! The buildings are closed except on Wednesdays, and so I was unable to inspect them. But it was quite enough to have met and talked with the loving, sagacious Christian, who, without begging for one penny, has received and invested over two millions of dollars in his institutions of charity! When some weak-minded people have tried to imitate his experiment and have failed, his ready answer is: 'The Lord did not call them to do it.' His common sense is equal to his faith. I was not surprised to learn that no photograph of this blessed man could be obtained. 'Why don't they take him when asleep, or off his guard?' I asked of a photograph-seller. 'They did do it once,' he replied, 'and Muller bought up the plate and the pictures, and suppressed them.' Just like him."

THAT noble man of God, the Rev. A. Bonar, of Scotland, discourses thus: "The religion of the day is an easy-minded religion, without conflict or self-denial or sacrifice; without the pangs of the new birth at its commencement, and the desperate daily struggle which makes one long for resurrection deliverance and for the Lord's return. It is a second-rate religion, in which there is no power, no self-devotion, no all-constraining love. It is a hollow religion, marked by a fair exterior, by excitement and activity, or by respectable dullness; but betraying an aching, unsatisfied heart, a conscience not at peace with God, and a soul not at rest. It is a feeble religion, without bones and sinews, without the much-enduring, heroic elements of other days. It is an uncertain religion; not being the overflowing of a soul assured of pardon, and rejoicing in the filial relationship with God, it is not, cannot be rooted on certainty. The question of personal acceptance with God being still an unsettled thing, there is working for life, not from life. There is no liberty of service. There is speaking for God, but with a faltering tongue; there is laboring for God, but with fettered hands; there is obedience to his commands, but it is with a drag on the limbs; there is a going to church, but it is to quiet the conscience and for duty's sake. Such a religion cannot tell upon others, for it is little influential upon one's self; so falls short of the mark, for the arm that draweth the bow is paralyzed."

Obituaries.

DIED, August 31, at ten minutes past eight P. M., SALLIE CHAMBERLIN, infant daughter of William B. Murphy and Hattie B. Crawford, aged four months and seventeen days.

MATTHEW S., son of D. S. and Eliza Travis, was born December 8, 1867, and died August 25, after a short illness.

The sweet little bud has been rudely torn from the parent stem by the pitiless ice-wind of death. Though breathless as the grave, yet he seemed but in a gentle sleep, so natural, so beautiful he lay on his little cold pillow.

J. E. B.

DELHI, LA., August 28, 1872.

DIED, near Clinton, Mississippi, of congestion, on the evening of August 22, after an illness of three weeks, SAMUEL HARRY DOWNER, son of Rev. Robert B. and Anne H. Downer, aged four years and eleven months.

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full, immortal prime,
And bloom to fade no more."

R. B. DOWNER.

Nashville *Advocate* please copy.

ROSE CLARK ARMITAGE, youngest daughter of Charles and Lucy Armitage, was born in Terrebonne parish, Louisiana, March 1, 1863, and died July 23, 1872, of congestion, near Cayuga, Hinds county, Mississippi. She was sick but a few hours. Just before she was taken sick she sang very earnestly:

"I want to be an angel."

Little did her loving mother or any one else imagine she would be an angel so soon—that she was so soon to be plucked from the thorny wilderness of this world to be

"Transplanted from this mortal sphere
Up to that pure and genial clime,
Where eternal beauty reigns,
Unchanged by sickness, death and time."

IRA B. ROBERTSON.

MRS. MALINDA SELLERS, wife of Rev. B. D. Sellers, died July 16, 1872. She was married in Barbour county, Alabama, October 4, 1832. About the same time she joined the Methodist Church, and a short time after was converted. Her husband being a local preacher, she did all in her power to aid him in his sacred calling. She was very fond of camp meetings, and always assisted in maintaining those within her reach. At the time of her death she resided in Copiah county, Mississippi. In her last illness, which was of about a month's duration, she seemed to be impressed that it would prove fatal, and at first entertained some doubts about being reconciled to God. But two weeks previous to her death these doubts gave way to a bright prospect of a blissful immortality. She often exclaimed, "I am going to rest," giving glory to God for the hope of heaven. She was the mother of five children. One died a very triumphant death in the Confederate army. The others are in the church, and we trust are on their way to heaven.

W. WADSWORTH.

SISTER CLARA L., daughter of Thomas and Louisa Gilbert, and wife of Colonel Nelson L. Hower, was born in Concordia parish, Louisiana, April 9, A. D. 1835, and died, at her residence in Franklin parish, Louisiana, July 12, 1872.

She was principally educated in Natchez, Mississippi, and was married to Colonel Hower November 18, 1851. She was converted in early life, and connected herself with the Methodist Church, in which she ever remained till death dissolved that connection, that she might be admitted into the church triumphant. Her illness was peculiar, protracted for months and of the most excruciating type to which human flesh is heir. It was truly gratifying to see her Job-like patience, which had its perfect work, and her heroic faith, which bore her upon its strong, eagle-like pinions above clouds of doubt, and enabled her to say, as did the Lord: "Thy will be done." After she knew that she must die she seemed to have no one dread upon her mind—she was sure that through such suffering she might lose her mind before the spirit could be freed of its load. The reverse, in a most striking manner, was the result. For some six hours prior to her death she was entirely free from pain, made all arrangements, and then just at the close of day, without a struggle, she closed her earthly pilgrimage, while attendant angels shouted her welcome to the skies. Sister Hower possessed a gifted mind, was the life of the social circle, and the pride and glory of her husband.

T. H. MCLENDON.

DIED, at his mother's residence in Washington, Louisiana, July 12, 1872, BENJAMIN MAYO, aged twenty-five years, six months and five days.

The subject of this obituary was the son of a devotedly pious mother, who trained him in the nurture and admonition of the Lord. When quite a boy he professed religion and joined our church, in which he lived for a time an acceptable member. For a few years preceding his death he had been careless and lukewarm; still, however, a very devoted son, regarding his mother and venerable grandparents with the greatest affection. Although called suddenly away, he renewed his covenant with the church and with God, giving us comfortable assurance of his entire trust in Jesus to save from sin and its consequences.

E. F. WHITE.

His Sabbath school unanimously passed the following resolutions:

WHEREAS, Our loved friend and companion, Benjamin Mayo, secretary of the Waxia Sabbath school, has, by one of the inscrutable providences of him who doeth all things well, been suddenly called from our midst:

Resolved, That we tender our heartfelt sympathy to the devoted, mourning mother, and the other members of his afflicted family, and may our Father grant that their suffering may be sanctified unto them, and that when life's pilgrimage is over, that they may reunite with their dear one gone before, and be an unbroken family band in Jerusalem, the golden.

C. LEE GOODRICH,
Superintendent Waxia Sabbath School.

DIED, at her residence in Walnut Grove, Leake county, Mississippi, July 12, 1872, Sister SARAH BURKS, aged sixty-seven years, ten months and nineteen days.

She was born in Oglethorpe county, Georgia. Her maiden name was Lesly. She was married to James Hamil July 11, 1824; was left a widow in 1836; married again to Elijah Horne, in 1850; was again left a widow, and again married, to James L. Burks, and again left a widow. I was present at the death-bed of her last husband. He died in the triumphs of redeeming grace.

She embraced religion and joined the Methodist Episcopal Church in 1837, under the preaching of Bro. Mathews, and remained a faithful, devoted Christian to the day of her death. The writer of this has known her well for the past ten years. A more devoted Christian I never knew. Often have I heard her shout the high praises of her Redeemer. She was devoted to the church of her choice, but was void of prejudice, and loved all Christians. Her seat was seldom found vacant in the house of God. She was also found at and loved the class meeting and the prayer meeting; and when God's convicting power was felt in the church, and penitents were at the altar weeping, she was found upon her knees by their side, pointing them to the Lamb of God.

She was a faithful wife, a kind and loving mother, a kind neighbor, and a faithful visitor of the sick. With sorrow we bid her farewell. Her house was always open to the preachers, for she loved their society, and delighted in talking to them of Jesus and her prospects of heaven.

She was suddenly called away, being taken violently sick on Tuesday night, and died on Friday night following. She was deprived of reason almost from the time she was taken; hence we were deprived of hearing her tell, in her last moments, of her prospects of heaven. But oh! the life she had lived was evidence enough of her peaceful end. A short time before her death she seemed to become rational for an instant, and said to a relative: "John, I am going home." "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

IRVIN MILLER.

The Christian Advocate.

THURSDAY, SEPTEMBER 12, 1872.

THE BIRTH RECORD.

BY A. G. MAXX.

Sitting to-night in my old arm-chair,
With my little one on my knee,
I read from its record-page of births
The names of children three;
And written beneath, in the same strong hand,
While the heart was breaking with pain,
"The Lord hath given and taken away,"
But "blessed be his name."

With two the record of life was short,
Like a summer's day of joy;
I can see them now, with these dim old eyes,
My little girl and boy;
And I think of them when I read the words
In an old, old book, which saith:
"They were lovely and pleasant in their lives,
And divided not in death."

For the other—"my baby" I call him still—
Though he grew to manhood tall,
When they told me that God had taken him,
I felt he had taken my all;
And long I cherished rebellious thoughts,
Before I could learn to say:
"Blessed be the Lord. 'Twas he that gave,
And 'tis he that hath taken away."

We sometimes strain our poor, short sight,
Blinded by flowing tears,
And murmur in our sinful hearts,
So clouded by doubts and fears;
But, though we cannot pierce the vail,
Let us patiently wait its will,
Who, though he "spare not," "though he slay,"
Is the same kind Father still.

So when I take this sacred book,
Where God hath writ his will;
I can read in peace my children's names,
While I say: "My heart, be still."
And the dear, dear hand that wrote those names
Grasps mine in trust and love.
"Dear wife, their names are also writ
In the Book of Life above!"

THREE CHORISTERS.

The recent death of Dr. Lowell Mason takes from us the last of that remarkable trio of church musicians who, beyond all others, have given voice to the praises of American Christians. The names of Lowell Mason, Thomas Hastings and William B. Bradbury are more widely known by the musicians of country choirs and by the great body of psalm singers than those of any other three musicians, past or present. These fulfilled, in their departure, the Scripture which declares that "the last shall be first." Mr. Bradbury, who was born in 1816, died in 1868; Dr. Hastings, who was born in 1784, died a few months since; and Dr. Mason, who was born in 1792, died on Sunday, August 11

Mr. Bradbury was best known during the last years of his life as a composer of Sunday school songs. In this department of music his success was quite unrivaled. No other composer has succeeded half so well in catching the spirit and speaking the language of the singing children. Mr. Bradbury was a master of melody; his airs are generally characteristic, graceful and vivacious; and it was this fact which gave him his popularity as a composer with young and old. It has been quite the fashion among those musicians who affect the "classical" style of music to sneer at "the Bradbury school;" but we suspect that the time will come when these simple melodies of his will be celebrated for their gracefulness and spirit, and when the fact will be recognized that while his musical scholarship was limited, he did possess in an uncommon measure the gift of song.

The contributions of Mr. Bradbury to the list of popular hymn-tunes was also very large. "Zephyr," "Rest," "Woodworth," "Rolland," "Fulton," "Mendelssohn," "Meroe," "Brown," "Repose," and many others will be sung in the churches long after many of the elaborate compositions of the florid school are forever forgotten.

Dr. Thomas Hastings, who is the oldest of this trio, was in some respects the sweetest of the singers. His tunes, like those of Mr. Bradbury, are remarkable for the smooth and easy flow of their melodies. He wrote much less than Mr. Bradbury, and his music exhibited more originality and more delicacy, if not more culture. Dr. Hastings was a poet as well as a musician; and several of his tunes are sung to words of his own composition. He was, moreover, a man of rare beauty of character, and a most devoted and consistent Christian. The church preserves a precious memorial of him in such tunes as "Ortonville," "Zion," "Retreat," "Rock of Ages," "Sheffield," "Byefield," "Zadoc," and "Return," which will continue to be sung in the Sabbath congregations and in the prayer meetings as long as there are worshipers.

Dr. Lowell Mason, whose death has so recently occurred, was the most distinguished of these three musicians. His place of birth was Medfield, Massachusetts; but his musical career was begun in Savannah, Georgia, where he lived fifteen years, devoting himself, with characteristic ardor, to his favorite pursuit. It was during his residence in Savannah that he published the famous "Boston Handel and Haydn Collection of Church Music"—a volume which produced almost as much of a revolution in the musical world of America as was produced in the philosophical world by Bacon's "*Novum Organon*." Dr. Mason has studied the great masters. Handel and Haydn, Beethoven and Mozart had opened to him a new world of musical expression; and what he found in the great works of the European musicians he brought to his own countrymen. A great part of his work was, therefore, that of compilation or transcription; and his talent was shown in selecting from the involved and difficult music of the great composers such strains as could be brought within the appreciation and the execution of American musicians. A good teacher never gives his pupils truth any faster than they can digest and comprehend it; and it was greatly to Dr. Mason's credit that he succeeded in setting before the uncultivated musicians of his own country an ideal of expression which was high enough to stimulate them and not too high for them to reach.

On his return from Savannah, in 1827, he devoted himself at first to the musical instruction of children and the introduction of vocal music into the public schools. The fact that Boston is the musical metropolis of America—that there is a larger proportion of thoroughly educated musicians in its population than in any other city of the land—is owing in great measure to the excellent musical instruction which the children receive in the public schools; and the foundations of this system of instruction were well laid by Dr. Lowell Mason.

In company with Mr. James G. Webb he established the Boston Academy of Music, and "teachers' institutes" for training teachers of music and choir leaders were widely held. Under his skillful and enthusiastic leadership vocal music made remarkable advancement in New England; and the old tunes then in vogue—like "Russia," "Ocean," and "Invitation"—many of which were crazy and ear-splitting fugues, gave place to music which was at once simpler, more correct, and better adapted to the purposes of devotion.

We have spoken of Dr. Mason as a transcriber of other men's music. It must not, therefore, be inferred that he was not an original composer. He frequently took his themes from other musicians; but a large part of the tunes which bear his name are his own compositions. The service which he has rendered to the musical part of American psalmody is beyond all computation. The man who gave to the churches "Hebron," "Hamburg," "Ariel," "Lahan," "Naomi," "Uxbridge," "Rockingham," "Ward," "Olmutz," "Olivet," "Bethany," "Antioch," "Boylston," "Migdol," "Watchman, tell us of the Night," "The Missionary Hymn," and numbers more of such familiar tunes, has a clear title to long remembrance.

These singers were, all of them, men of earnest Christian character. Their institutes and conventions were, in no subordinate sense, religious meetings. The standards of art were not wholly neglected by them; but the great question was how best to train the vocal powers for the fitting expression of praise to God. Not art, but worship, was the chief end they placed before them.

Doubtless we are in the habit of hearing performed in many of our churches at the present time music of a much higher character, artistically considered, than any which they furnished us. The difficult progressions and the close harmonies and the sky-scraping vocal gymnastics of our quartette choirs would have been an abomination to these simple singers; but there is much reason to fear that the element of worship in our church music has decreased in about the same proportion that the artistic perfection of our choirs has increased; and even those who are fond of high art in the opera and the concert-room often long, when in church, for the good old days of Mason, Bradbury and Hastings.—*Independent.*

The Losings Bank and the Savings Bank.

As Mr. Reed, the builder, came into his yard one Monday morning he met George Joyce, one of his skillful workmen.

"Good morning, sir," said Joyce.

"Good morning," replied Mr. Reed. "I wanted to see you this morning particularly, Joyce, to speak to you about a mistake you made on Saturday."

"I'm sorry to hear it, sir—I was not aware. I hope no harm is done."

"I wish I could say none, Joyce. But I fear there is serious harm to me, and, what I care for still more, to your wife, your children and yourself, and, I might add, to your country."

"I don't take your meaning, sir," said Joyce, looking puzzled.

"And in this you rob God, for he has said: 'All souls are mine.'"

"It looks a black list rather," said Joyce. "I did not think there was so much in it, and that last deposit is the worst of all. And yet, sir, I can't think the Almighty will look so hard as that upon a man just taking a drop too much once on a time."

"Let him speak," said Mr. Reed, drawing out of his pocket a small Bible; "and make you willing to hear his voice."

He turned over the leaves and read: "'Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' You see drunkenness is placed on a level with some sins of which you would not like to be thought guilty."

"Well, it is; but it seems hard to me to think of it as quite so bad as that."

Mr. Reed reads again:

"Lest there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the Lord our God; * * * * lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

"These words make me tremble, Joyce. I don't know a passage in the Bible so terrible as that. And, mind you, the sin spoken of is, as you would say, only drunkenness!"

"Indeed, sir, it looks worse, a great deal, than I thought."

"You know, Joyce, that I desire to be the friend of my men, as well as their master. As a friend, listen to me. As I was returning home last Saturday evening a number of workingmen and their wives were going into the Savings Bank there to deposit a part of their week's earnings, and it made my heart glad to see among them many of my own men. But I passed on, and as I came by Cattle's corner I saw you and several others turn into the Losings Bank, there to deposit your wages. It is always a pleasure to me to pay my men the money they have so well earned, but I own, Joyce, I grudged you yours. I would sooner have thrown it in the gutter—some needy hand might have picked it up—than to have put it into yours, to be deposited in that bank."

"Losings Bank, sir? I suppose it's the tavern you are talking of. But I don't quite see why you call it that."

"Joyce, you are a thinking man. I know that by the way you do my work. Have you ever thought about this matter?"

"Well, not very particularly, that I know of. But it's hard if a man mustn't enjoy himself a little without being taken to for it almost as bad as if he'd been stealing."

"Have you ever reckoned up what you deposit there each time you turn in?"

"Well, a shilling, it may be, or two," said Joyce.

Mr. Reed, taking a pencil and piece of paper from his pocket-book, handed them to Joyce, and said: "Let us look at it fully and make a fair calculation. You deposit

Your money.....and lose it.
Your time.....and lose it.
Your character.....and lose it.
Your health of body.....and lose it.
Your power of mind.....and lose it.
Your manly independence.....and lose it.
Your self-respect.....and lose it.
Your sense of right and wrong..and lose it.
Your self-control.....and lose it.
Your wife's happiness.....and lose it.
Your children's good.....and lose it.
Your home comfort.....and lose it.
Your country's honor.....and lose it.
Your own soul.....and lose it."

"Well, sir, I'd like to say I'd never taste a drop more, but I'm afraid I might go back. The want for it comes strongly over a man sometimes."

"Joyce, if you bring your sin to the Lord Jesus Christ, and get the guilt of it taken away by his blood, you will find that has broken the power of it too. You may not now understand how, but try it, and you will find it is true."

"I did once talk of signing the pledge."

"I wish you would now," said Mr. Reed; "while your whole trust must be on the Lord Jesus to save you from this sin, you must keep that trust at work by using every possible means to get the mastery of it; and the first and chief of these is to break off entirely from so much as tasting intoxicating liquor. And I am quite sure you will find, as multitudes have done, that signing the pledge will be a great help to you in this."

"I believe your advice is good, sir—I'll think it over."

"If good, then delay not the good. Begin the week well. Step into my office and sign it at once, and exchange now and forever the Losings Bank for the Savings Bank." *Friendly Visitor.*

It is not in the most exact and rigid discipline, nor in outward forms, ceremonies and appliances (though these are good and useful as accompaniments) that success is achieved, but rather in the forcible utterances of eternal truth, and in the inspirations of burning, impassioned eloquence of heart-love.

The Need of Fellowship with God.

In all men's deepest feelings they do acknowledge—it is an instinct irrepressible—that the one thing needful for them is a loving intercourse with God. All other things we need only qualifiedly, as wealth, or friends, or learning, or the arts of life; but this one thing we do need absolutely. It were by itself essential bliss; yea, even in the loss of all wordly good. That an assured fellowship with God must exercise and satisfy the exact selfhood of a man is a very intuition with all men. Whereas all worldly good, without God, does but leave us restless and aching still. All the things thou canst desire, the passions gratified, the appetite regaled, the inebriation of power, the ministry of art, the wonders of science, the glow of thought, sentiment and sensibility, enterprise, friendship, the family, the State—all these things, if without God, are only "a triumph of the pulse, a dance of the spirits, a froth of joy, leaving the soul more vapid than before."

Serious-minded men know it to be so. Nor is it any mere thinking of God that will satisfy us; neither the searching out and admiring of his wonderful works, but only the personal meeting with God. A man will give his lifetime to the study of a butterfly, or a rock, or a star, and fondly claim that he is conversing with God; but vainly thus will he whisper Peace, peace! to his soul, when there is no peace. That butterfly was but a beaming forth from God, not God himself. A light from yonder mansion is shining into the outer darkness, and a poor, houseless *stranger* on the street thinks it beautiful, looks at it wistfully, and all the more wraps his tatters about him in the shivering blast of a winter's night. But see! another wanderer is in the street. The long-lost *son* of the house has returned, his step is at the door, he enters, the shout of welcome greets him, loving arms are all around him, and a father's heart is beating next his own. What a difference between the two because of that one element of filial fellowship! Even so the religious consciousness, if shut off from a personal embrace with God, is a vagabond in rags and darkness, although in the midst of the marvelous works of God; and the sense of responsibility to God goes shivering along his life. Besides, if now we stand aloof from God, he will hereafter say to us: "Depart, ye cursed!" while if he and we do come together now, he will say to us: "Come, ye blessed." Oh! surely a present fellowship with God is the very chiefest of our blessings; and how should we bound forward to it, seeing that we can have it by simply drawing nigh to him by faith in Jesus Christ.—*The Witness.*

HABITS OF LITERARY MEN.

John Calvin commenced his daily studies at five or six in the morning, reading and writing in bed for hours together. If business required him to go out, he would rise and dress, but, on his return, again went to bed. As he advanced in years he wrote little with his own hand, but dictated to secretaries, rarely having occasion to make any corrections. Sometimes his faculty of composition would fail; then he would quit his bed, attend to his out-door duties for days, weeks and even months together, and not think of writing until he felt the power had returned. Then he would go to bed, send for his secretary, and resume his labors. The great Cardinal Richelieu, who was a dramatist as well as prime minister of France, usually went to bed at eleven, slept three hours, would rise and write till eight in the morning, now and then amusing himself by playing with his cats, of which he was very fond. Buffon, the naturalist, rose early, and worked perpetually. His great "Studies of Nature" cost him fifty years of labor, and he recopied it eighteen times before he sent it to the printers. He composed in a singular manner, writing on large-sized paper, on which, as in a ledger, five distinct columns were ruled. In the first column he wrote down the first thought; in the second he corrected, enlarged and pruned it; and so on, until he had reached the fifth column, within which he finally wrote the result of his labor. But even after this he would recompose a sentence twenty times, and once devoted fourteen hours to find the proper word with which to round off a period. Cuvier, who raised comparative anatomy to a science, never had occasion to copy his manuscript. He composed very rapidly, the proper words falling into the proper place, and everything being arranged in his mind in a very orderly manner. Bossuet, the French divine, who left fifty volumes of his own manuscripts, rose at four, wrapped himself up in a loose dress of boar-skin, and wrote until, from sheer fatigue, his hand refused to hold the pen. Then he would return to bed, take the sleep of exhaustion, and, on awaking, go through the same process again.—*Appletons' Journal.*

RELIGIOUS INTELLIGENCE.

Some wealthy Hebrews propose to start a daily paper in New York, and have raised $500,000 for the purpose.

Forty clergymen there are of the Protestant Episcopal Church in New York city who have no parochial charge.

The Methodist Episcopal Church baptized 65,770 adults and 54,517 children in 1871. The Presbyterian Church in 1871 baptized 8,585 adults and 17,420 children.

The Protestant population of France is 572,749, including 86,041 inscribed electors. Of these 32,602, but little more than one-third, voted for the members of the synod of the Reformed Church of France.

Seven hundred and six books and pamphlets have been written against Methodism, a catalogue of which may be seen at the Astor Library. Our readers will be astonished to learn that the sect is still in existence.

Better than at Home.—The increase of the members at the mission stations occupied by the Wesleyan missionaries in South Africa, within the last six years, has been fifty per cent., while in England it has been but five per cent.

The Maharajah Dhuleep Singh was married in June, 1864, to one of the girls of the United Presbyterian mission school in Cairo, Egypt. He has celebrated the anniversary of his marriage this year, as heretofore, by sending his check for $5,000 to the mission. It is safe to infer that that was a happy marriage.

Encouraging Success. — Recent statistics prepared by Baboo Mitter, of Hoegly, show that there are 13,980 native Christian communicants in Northern India, with a Christian community of not less than 48 591 souls. The number of native Protestant Christians in India, Burmah and Ceylon is estimated at 300,000.

In 1729 the Baptists in North Carolina constituted one out of every five hundred and twelve of the inhabitants, the large majority being Quakers, or adherents to the Church of England. In 1790 the Baptists numbered 7,000; in 1812, 13,000; in 1845, nearly 79,000; and last year, over 100,000, or one to every twelve of the population of the State.

The ninth annual meeting of German Dunkards decided that instrumental music was of the world, and not of the true church of God, and that "it is not advisable for brethren to engage in the banking business," and further that "a brother who suffers himself to be elected to the Legislative Assembly as a representative of the people cannot be retained as a member of the church."

A gentleman in New York city has offered to give $5,000 to the Foreign Missionary Committee of the Southern Presbyterian Church, toward the endowment of the college at Campinas College, Brazil, which has been started under the auspices of the mission at that place. The only condition made is that the Southern Presbyterian churches shall raise an equal amount, which they are earnestly called upon to do

The Roman Catholics are not slow to improve all opportunities and to have wedges ready for every crack. Four sisters of the Order of the Infant Jesus have arrived in Yokohama and taken up their quarters near the American orphanage conducted by Mrs. Pruyn. While wishing good to flow to Japan from all quarters, a lover of Japan's welfare cannot look upon any advance of Romanism in Japan with feelings unmixed with apprehension.

A New Department.—At the last meeting of the trustees of Boston University, it was decided to open, on the sixteenth of September, a College of Music, adapted to the wants of graduates of musical conservatories and academies, and provided with higher and more varied facilities for musical education than have hitherto been obtainable in this country. Dr. E. Tourjee was elected dean of the faculty. Only Yale has any similar department, here being a school of fine arts.

Strange News from Africa.—It is announced that Prof. Blyden, who is an accomplished Arabic scholar, and an African at that, has discovered a well-appointed Mohammedan university in the interior of Africa, about eighty miles from Freetown, in which one thousand persons of both sexes are receiving an education. The Arabic Bible, published in this country, is used as a text book, and a number of dusky feminines are diligently studying the Arabic language.

The *Esperance*, Father Hyacinthe's paper, which is not dead yet, though the *Catholic Telegraph* persists in ignoring the fact, charges that the persecutions of the Jews in Roumania were instigated by infidels and atheists. If this is a fact, as seems to be proved, it is a fact well worth noting. No reader of infidel publications needs to be told that there is no intolerance more bitter than that of the men whose lives are spent in denouncing priestcraft. A community in which atheists were in the majority would be a community in which liberty would be reduced to its lowest terms.

Baptist Missions among the Chickasaw and Choctaw Indians meet with success. According to the official report the Choctaws number 17,000, and have forty-eight public schools, with an annual school fund of $26,500. Two-thirds read and write the Choctaw language, and one-third speak English in addition. They cultivate about 30,000 acres of land. The Chickasaws number about 5,000, and have eleven public schools, with an annual school fund of $50,000.

A New Trouble.—Infallibility has not brought quiet to the distracted papacy. By using the decrees of politicians, a packed convention elected an infallibilist as patriarch of the Armenian Catholics in Turkey. The Sultan refuses to approve the election, and allowed the Armenians to elect their patriarch in the usual way, and an anti-infallibilist archbishop was elected. There were thus two factions of Catholics in Turkey; but the Pope has settled the trouble by excommunicating those who dared to resist him.

Wealth of Religious Denominations.—According to the census for 1870 the Methodists of the United States are the richest of the religious denominations, and hold property worth nearly $70,000,000. The Roman Catholics are $10,000,000 behind the Methodists in worldly possessions. The Presbyterians own churches worth about $48,500,000; the Baptists scarcely claim more than $41,500,000; the Episcopalians, supposed to be in cities among the richest of the sects, own in church property but little more than $36,500,000, although they are considerably richer than the Congregationalists, and have more than two dollars for one of the Lutherans.

A "Union of German Catholics" has been formed at Mayence, for the purpose of supporting the church in its conflict with the German empire. An appeal has been addressed by this organization to all good Catholics, in which it is stated that a "systematic persecution of the church" has been begun in Germany, and in which it is asserted that the German government means to destroy not Jesuitism alone, but the Roman Catholic Church. Of course the fact that the government keeps on paying its funds for the support of this church will go for nothing with people who think they are "persecuted" if they are not permitted to have the exclusive control of all sublunary affairs.

Abominations of the Confessional. At the Assize Court of Versailles the Abbé Hue, the Cure of Limes, a parish in the Seine and Oise, was tried on the prosecution of the relatives of four young ladies who had been sent to him to obtain certificates for their first communion, for unpriestly conduct toward them in the confessional box. This conduct was of such a nature that the president turned the public out of court while the evidence was being given. The cure was found guilty and sentenced to the crushing punishment of ten years' imprisonment with hard labor. It should be stated that he justified his proceedings, which will not bear description, by the precepts of a book, sanctioned by the Roman Catholic Church, called the Science of Confession.

At a meeting of the Society of the "Friends of Religious Education," in St. Petersburg, the subject of a possible union of the Old Catholics with the Orthodox Greek Church was carefully considered. The question was raised by a report or address from a foreign Old Catholic committee, and a number of letters were read on the subject. A leader of the Old Catholics wrote that he regarded the union as possible and probable so soon as it becomes known in the West that the Greek Church is nearer to the original character of Christianity than the Latin Church; a conviction which the writer said was more and more being forced upon himself by the study of the early centuries of church history. It seems likely that a serious movement in favor of union will soon be in operation.

An article in the London *Athenæum* on the "Russian Clergy" gives the number of parishes in Russia as thirty-six thousand, and the aggregate of the incomes of their clergy as about $23,500,000, of which the government contributes $3,000,000, "houses and property belonging to parishes" yield about $500,000, and the rest arises from the contributions of the parishioners. The disestablishment of this church would not, therefore, be a matter of great difficulty, in a financial point of view, inasmuch as less than a quarter of the revenue of the church comes from State aid and endowments. The average income of the clergy of each parish amounts, according to this statement, to about $850, of which the priest gets half, the deacons a quarter, and the "two clerics discharging the duties of sacristan, beadle, ringer, lector," etc., the rest.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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POLITICAL RESPONSIBILITY.

In a country where the votes of the people determine the policy of the government and the character of its rulers, every citizen must share in the grave responsibility. The interests which depend upon a wise exercise of the ballot are so vital that none can be conscientiously inactive or indifferent. The intelligence and piety of the land should come to the front, and make themselves felt in results which are to tell most seriously upon the material and moral welfare of the people. To leave the political affairs of the country to the manipulation and control of the ignorant, the corrupt and the irresponsible, is scarcely less than criminal. From the primary meetings up to the conventions in which the final nomination of candidates is made, the good and solid men of the community should be actively present, and their influence should be felt in deciding upon the tickets which are to be submitted to the suffrages of the people.

These matters are too often left to the unprincipled and professional demagogues, to partisan intriguers, and to the veriest scum and riffraff of society. Intelligence and uprightness are required in the first steps as well as in the final election. It is here that many of our citizens fail in their duty, and as a consequence, if they vote at all, they are compelled to vote for unworthy and incapable men. Patronage is the bane of our politics, and the fruitful source of dishonesty and all manner of villainy. But the people at large have more at stake than the mere politicians, and it is their business to shape affairs for the greatest good to the industry, property, labor and moral interests of the country. Good laws, and good and competent men to administer them, are what the honest and intelligent people want; but these they cannot have unless they do their duty as citizens, and stand in their places at the polls. It is a puerile and foolish thing for men to stand idly lamenting over the political degeneracy of the times, and the ruinous effects of bad legislation upon the morals, trade and general prosperity, while they keep aloof from all personal participation in political matters.

The Christian should have a conscience in reference to his citizenship, and should throw his influence and vote on the side of good morals and the welfare of the whole country. It is a duty which he cannot evade without incurring condemnation. While he is called to pray for those that are in authority, and to contribute religiously to the purity and elevation of public sentiment, it is his bounden duty to aid in shaping political opinion, and to cast his vote in accordance with an enlightened judgment, and a thorough conviction of right. As a religious journal we have nothing to say concerning the men and measures which distingnish the rival parties. The Christian citizen will free himself from partisan prejudice, from sectional narrowness and passion, and from those asperities of spirit which so generally prevail in a great political conflict, and he will be intent upon securing such an administration for the State and nation as will be likely to conduce to their peace and prosperity.

In choosing our legislators we should have an eye not to political traditions and the watchwords of party, but to intelligence, honesty and capacity. Under the accumulated evils of ignorance, incompetency and venality many of our Southern States have been brought to the verge of ruin. All the virtue and integrity left in the country will scarcely suffice for its deliverance. So widespread and deep-rooted is this dishonesty, and the general loosening of moral obligation, that it will take what honor, decency and conscience there is to stem the torrent of corruption. Whatever may be the result, every good man should have the consolation of feeling that he has done what he could. Let him vote as he pleases, but let him vote, and that not for wrath, but for conscience sake. The present political contest may well stir the country to its profoundest depths, and, to guard against the evils to which it is liable, all the true character and virtuous talent should be enlisted.

THE FALL OF THE LEAVES.

The season has come again when the loaves are dropping into their autumnal graves. It seems but yesterday that they opened out of the spring buds, and spread their soft green palms to the sunshine. But it is months ago that they were born—a lifetime in the vegetable world has nearly passed, and, having served their generation, they are now about to fall on sleep. Many have fallen prematurely; and herein they are a type of human mortality—fallen, while yet green and unwithered, by the hand of violence, or torn by some rude blast. Thus perish the young and the strong—dying without fading, and preserved in memory, as in a herbarium, ever young and beautiful.

The prelude of death in the leaves is wonderfully gorgeous and impressive. All the brilliant tints are lavished upon them. All the splendors of coloring are displayed in the forests as they are about to be unclothed. The death-robes, woven of purple and gold, far surpass the liveries of spring and summer. They seem to be clad for a glorious translation rather than for a bed in the dust. They are arrayed in royal apparel, as if enjoying a triumph, and as if marching in the pomp and grandeur of conscious victory. Fading "as a leaf" brings with it other thoughts than those of mere frailty and decay. The revelation of life and immortality invests old age with a peculiar glory, and the spiritual life in its maturity glows with a light of supernal radiance. The frosts of age, like those of autumn upon the foliage, beautify while they destroy, and life winds up in a blaze of manifold colorings which neither spring nor summer could produce. The fall of the leaf is often tranquil. Its hold is released by the gentlest zephyr, and no torn and bleeding fibers indicate that nature has sustained a violent shock. It is death in its gentler aspects, coming when expected, and in harmony with all the moods and aspects of the world around. The breeze that severs, like unseen angels' wings, bears it softly and slowly to its resting place.

The fate of the leaves, however and whenever they fall, is the type of a universal mortality. They all go sooner or later, and the evergreens differ from others only in this: that they are ever dying, just as the human race is ever wasting and renewing its life. Some autumn leaves, though withered and sere, hold most tenaciously to the bough, resisting the storms which have scattered all their companions; but they yield at length to the inexorable law. The hour comes when not one of these myriads which came forth with the spring buds is left. It is even so with man. The living leaves are rehearsing in his ears the lesson of his mortality, and, in their quiet way, are telling him what he likes not to hear or heed. Archetype, type or parable, their language is plain. With no clamorous voice, and with no vociferous cries, like the stars, only with another mission, "there is no speech nor language where their voice is not heard." The fall comes to us with this among its other annual sermons. It speaks in the pomp of its unapproachable hues, the serenely-ebbing life of all the wealth of foliage with which the trees of the grove and wood are adorned, and in the sure but beautiful death which is overtaking every leaf.

There is a moral leaf that does not wither, a spiritual tree that is planted by the river of waters. But as to our material life, in this world "we all do fade as a leaf;" the marks of decay are upon us, and the touch of autumn's breath tinges every face. It may not have been so with the trees of Paradise, and it will not be so with those trees which grow upon the banks of the river of life. There is a land where the falling leaves and their lessons have passed into history, and where there shall be no more death. It is to our world of sin and death that the fading leaf is confined, where the symbol is realized, and where the warning is needed. And thus, while it preaches death, it leads our thoughts farther, to a blessedness and life altogether in contrast with the brevity and vanity of the present. The peroration glides unconsciously and inevitably into the realms of life eternal.

There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Blest'd seats! through rude and stormy scenes
I onward press to you.

DR. LOVICK PIERCE.

The *Southern Christian Advocate* of September 4 contains the following letter from Dr. Pierce. We have not a reader or subscriber who will not be glad to hear from the venerable preacher.

I hardly know what to do, whether to write my own story, or let my anxious friends glean from various reports my present state and future prospects, but conclude my own report will be most satisfactory. I am evidently, in many respects, much better. But my asthmatic cough continues to arrest and control my vocal powers. I dare not attempt to preach—can pray by being very slow and careful—think I could talk ten or fifteen minutes without damage, but do not feel disposed to experiment at present. I am, compared with my former days, a wreck, but with very little personal evidence of it; therefore I have some hope I may recuperate enough to go out and preach again. I have always prayed that if I lived to be an old man, I might have mind and memory and strength enough to be a man still. My prayer in these respects has been wonderfully answered. But I loved to preach, and it may be that with my love of it, which made all orders welcome, it has become needful, in order to know what was in my heart, and whether I would do all God's word or not, that I should be ordered into silence. And, blessed be the Lord, I am trying to be as much resigned to silence as I was to service.

I am deeply affected at the evidences of high regard for me and my long life of labor. These, in their most touching forms, come to me in private letters. I am honored in these things above my merit. Oh that I did deserve these honors! I have always desired to deserve them, but always felt I did not. It is too late to win them now. I have this day (August 27) bid farewell to my grandson, Rev. Thomas R. Pierce, son of Rev. James L. Pierce, who volunteers for the Western Conference, and whose face I of course will never see again. But he feels he is divinely called not merely to preach, but to preach the gospel in the regions beyond. He leaves the dead to bury their dead.

While I feel it an honor to have a grandson in Colorado—doing as I did: planting the church not in the city full, but in the forest wild—I must still say, old and feeble, and shaking hands for the last time, it was overwhelming. I was too weak to shed tears, and I said: "Good-by, Tom; do your best." I have no more to say. Continue to pray for me. My postoffice is still at Sparta. I am trying to get well.

WE ALL HAVE a direct personal relation toward God, and cannot in any way avoid its responsibility.

MINISTERIAL SUPPLY.

The Richmond *Christian Advocate* furnishes the following suggestive statements:

The whole number of preachers admitted on trial in our church last year was 245. The whole number of members given in the General Minutes is 608,750. By making the calculation any one can see that for about every 2,500 members we had one preacher sent up to the Annual Conferences.

We have in all our Annual Conferences 240 presiding elders' districts, and we therefore received on trial a little over one preacher for every district in our work. We also give the average number of members required in the Northern Church to furnish one preacher. There being in that church 1,421,323 members, and the number of preachers received last year on trial being 793, the proportion is about one preacher to every 1,800 members.

These are startling facts. Preachers and people should ponder them. We have looked into the Conference reports for the Methodist churches, North and South, and here set down a few facts. In this (the Virginia) Conference we have 41,755 members; at our last session we received *six young men* on trial—that is, out of nearly 7,000 *members of the church* only one man was found who felt called to enter the itinerant field. In the Holston Conference there are 30,920 members; 10 men were received on trial, every 3,000 members giving a preacher to the work. North Carolina Conference, with a membership of 46,867, sent up eight to be received on trial—one for every 5,858 members. North Georgia Conference did better; with a membership of 44,274, she sent up 17 men—about one for every 2,600. South Georgia has 24,452 members; she gave six young men to the work—one for every 4,000 members. Alabama Conference reported 24,200 members, and sent up 4 preachers—one for every 6,000. North Alabama did better; with a membership of 24,174, she gave 12 preachers to the work. Missouri did better still; from her 21,880 members she gave the work 17 additional preachers. Tennessee, out of a membership of 36,459, sent 15 young men into the vineyard.

Let us now turn over the General Minutes of the Northern Methodist Church. We take the older Conferences, where there are no such causes in operation to increase the number of applicants as exist in the Southern work, and in our estimate we make no distinction between members and probationers, but include all. Newark Conference, with 29,589 members, furnished 7 preachers—one for about every 4,000 members. New York Conference reports 41,889 members, and gave to the work last year 5 preachers—one for every 8,000 members. Think of this! Cincinnati Conference, out of a membership of 34,548, gave 8 men to the cause; it required more than 4,000 members to furnish one preacher. Illinois Conference reported 37,419 members, and furnished 14 recruits; this was doing better than her sisters. In Indiana it required more than 4,000 members to furnish 1 preacher—31,007 members, 7 received on trial. Vermont Conference, out of 11,663 members, found 3 to give to the itinerancy. Her neighbor, Maine, did a little better; out of 12,954, she sent 9 to the work. Pittsburg, their largest Conference, out of 54,090 members, gave 20 men to the work.

BISHOP PIERCE AND DR. MCFERRIN.—The St. Louis *Christian Advocate* says: Bishop Pierce reached our city on Thursday afternoon of last week, taking his departure on Friday evening for Atchison, where he dedicated a new house of worship on Sabbath. He will preside at the Western Conference, to convene at Nebraska City on the fourth instant. His nephew, Thomas Pierce, accompanied him to join that Conference, on transfer from the North Georgia Conference. We are pleased to have received reports from excellent sources of the talents and piety of this young brother, and from himself to have heard of a sense of special obligation felt by him to enter that broad and needy field of labor. He will be welcomed by the Conference, and we wish for him a prosperous ministerial career. Dr. McFerrin accompanied the Bishop, to attend the Western and the Missouri Conferences; thence to return to Nashville to accompany Bishop Wightman in visitation of the Indian Mission Conference and the Conferences in Arkansas.

REV. A. L. SMITH, of the South Carolina Conference, died at Spartanburg, August 25. He had been on the itinerant work for twenty years.

REV. GEORGE SMITH, of the Missouri Conference, died on Sunday, September 1. He was a preacher of fifty years' standing.

BISHOP MARVIN.

Bishop Marvin, says the St. Louis *Christian Advocate*, reached the city on Thursday, on his return from an episcopal visitation of our churches in Montana. He has traveled and preached much, but has not, he says, felt fatigue, which he attributes to the invigorating climate. He has promised for our columns a report of the condition and prospects of our cause there. We shall not anticipate it, except to announce a very great achievement and a happy result in the raising a collection of over $3,000 to discharge the indebtedness upon the house of worship at Helena. Only one of the preachers, Bro. Stateler, will attend the Annual Conference, in consequence of the great distance and expense of travel. The Bishop assembled the preachers at Helena for an informal Conference, which was greatly useful and a delightful reunion. He spent a Sabbath at Denver City, and gives us very agreeable accounts of Brother and Sister Morrison, both of their personal welfare and the prosperity of their labors. On Monday he left for Nashville to preside at the Illinois Conference, commencing its session on the fourth instant.

A CONTRIBUTOR to the *Western Christian Advocate* gives the following statements of religious matters in the Island of Jamaica:

Church of England, twenty-eight churches, sixty-one chapels. These are capable of seating thirty thousand five hundred persons. The ordinary attendance is fifteen thousand. Including a provisional bishop and two archdeacons, there are sixty-two of the clergy. The Church of England, in Jamaica, has been recently disestablished. The stipends of the present incumbents are paid by the government only while they continue in the island, or during life. Aside from this, all State aid ceases. The communicants are about fourteen thousand.

The Wesleyans have twenty-nine ministers and sixteen thousand members. They have eighty-three chapels, with sitting capacity for thirty-eight thousand persons, and an average attendance of thirty-five thousand. Their church property is worth $500,000, upon the whole of which the indebtedness will not exceed $15,000. The contributions for religious and educational purposes average $2.50 per year per member.

The Presbyterians have twenty-nine churches; ordinary attendance, seven thousand five hundred. They have twenty-two ministers.

The Baptists have ninety-eight chapels, with capacity for fifty-four thousand persons. Forty-three thousand usually attend. Thirty-seven ministers, mostly natives.

There are various other religious bodies, less numerous than those named. All these churches sustain schools as a regular part of their church work. These schools are supported in part by the government, in part by fees, and in part by church collections and appropriations.

In the Church of England, the Wesleyan, Presbyterian and Baptist churches, and in some of the others, the ministers *preach in gowns!* In the Wesleyan churches, Wesley's abridged Church of England service is read. At first this seemed rather offensive to me, but now I am very fond of it. I could wish that the custom prevailed in the United States. *All the hymns* are lined out by the officiating minister. Though there are organs and choirs in many of the churches, all the congregations sing. The singing is very hearty and full of harmony. The tunes are the old English tunes, such as American Methodists were accustomed to sing fifty years ago. The Sunday morning service usually lasts from eleven o'clock until one. There is much of simplicity and fervor among the Wesleyans. They evidently enjoy religion in its life and power.

FUNERAL OF DR. BOND.—The Baltimore *Sun* says: "The funeral of Dr. Thomas E. Bond, who died on Monday, at his country seat, 'Kalmia,' Harford county, took place yesterday afternoon, from his late city residence, No. 82 Read street. The funeral services were conducted by Rev. Drs. Duncan, Munsey, Holland and Backus, in the presence of a large number of those who had formerly known Dr. Bond during his life. The following gentlemen acted as pall-bearers: Drs. F. Donaldson, James Stewart, Lindley Ellicott, E. Hall Richardson, F. Murdock, S. Gittings, and Messrs. Henry M. Warfield, James Keech and John Gill. The remains were interred in the family lot in Greenmount Cemetery."

ENVY, if surrounded on all sides by the brightness of another's prosperity, like the scorpion confined within a circle of fire, will sting itself to death.—*Colton.*

IT IS A great mistake to set up our own standard of right and wrong, and judge people accordingly.

Central Texas Correspondence.

MR. EDITOR: Texas is at present in a state of most rapid development. The current year will, as we suppose, do more for her in this direction than any two of the past. Railroads are traversing the State almost as if by magic. This is rapidly bringing the finest uplands on the earth into immediate connection with the markets of the world, and hence enhancing their value immensely—their real far more rapidly than their commercial value. But other interests of the State are progressing with an equal pace. The people are waking up to the importance of schools. Many are longing for schools of the highest order to be fully established among us, where our children may find such advantages that they need not leave the State to seek them elsewhere. Wonderful strides have been made in this direction within five years past; yet we lack much of reaching the goal. Oh! that the spirit of Drew and other such wealthy men of the North might be caught by some of the Lord's stewards in the South, who are hoarding his goods by the thousand, some of them by the million. For "hoarding!" My pen trembled as I restrained it from writing "embezzling." Would it have been the wrong word, or in the wrong place?

Another mark of rapid advancement is the fact that nomadic pursuits are rapidly giving place to agricultural. Twenty years ago Texas was only a great pasture, and the fences were only for stock pens. Now fences inclose farms, and stock is rapidly backing out, like the buffalo and Indian, to the freer prairies of the farther West. Indeed, in some places the neighbors have adopted a law that no hogs shall be permitted to run loose, so that they need not fence against them. There is no doubt that in a few years the State will pass a general stock law for all the counties where the majority prefer it; so that fences will be built not to keep stock out, but to keep it in. It will be adopted by many counties—perhaps all between the Trinity and the Colorado. Then a new impetus will be given to farming, and lands will suddenly and greatly rise in market value.

Another cause of our great prospective development this year is in the fact that there is a vast surplus of corn in the State, and it is unprecedentedly cheap. This cheapness is owing to the fact that the cotton crop is so near a failure. There will not be gathered, on an average, a half bale to the acre, perhaps not much over a third, and to the further fact that an immense crop of wheat has been grown. I see that the crop of the State has been estimated at a million of bushels. The unusual abundance and low price of breadstuffs, and the very low price of beef and cattle is, we hear, inducing an immense immigration.

What appears to us the most favorable feature is the certainty that our State government will in a few months be in the hands of white men. Then we shall be the freest and, if we will be, the happiest people in the South, with a future so vast, so full of promise that we fail to comprehend its import.

If this communication were not already too long, I would point out the greatest of all—our improvement in the religion of Jesus.

S. D. AKIN.

SEPTEMBER 2, 1872.

WHITWORTH FEMALE COLLEGE.

NOTE FROM PRESIDENT JOHNSON.

MR. EDITOR: I desire to say to my friends and brethren, through your columns, that protracted sickness of over six weeks has kept me from attending several appointments which I had made.

I am now at Brown's Wells, and am rapidly gaining my strength, and will be ready for school duties on the twenty-fifth instant.

Yours fraternally,

H. F. JOHNSON.

BROWN'S WELLS, MISS., Sept. 3, 1872.

THE LORD takes up none but the forsaken, makes none healthy but the sick, gives sight to none but the blind, makes none alive but the dead, sanctifies none but sinners, and gives wisdom to none but the foolish.

WASHINGTON'S ELECTION.

On a Tuesday morning, the fourteenth of April, 1789, a venerable old gentleman with fine eyes, an amiable countensnce, and long white locks, rode into the lawn of Mount Vernon, coming from Alexandria. Two gentlemen of the latter town accompanied him. It was between ten and eleven o'clock. A negro man sallied out to take the nags, and the old gentleman, entering the mansion, was received by Mrs. Washington.

"Why, Mr. Thompson," said the good lady, "where are you from, and how are your people?"

"From New York, madam," answered the old man. "I come to Mount Vernon upon a good errand—for the country at least. The general has been elected President of the United States under the new constitution, and I am the bearer of the happy tidings in a letter from John Langdon, president of the Senate."

The general was out visiting his farm, however, and the guests were entertained for two or three hours, as we take care of our visitors in the country now-a-days. A glass of the general's favorite Madeira, imported in the cases, was probably not the worst provision made for them, and the cheerful gossip of Mrs. Washington, who had known Mr. Thompson, and visited his house in Philadelphia, helped to enliven the time. This grave and respected old man was the link between the new government at New York, and the new magistrate at Mount Vernon. Charles Thompson had been the secretary, through all its eventful career, of the Continental Congress, which had directed the cause of the colonies from desultory revolt to independence and union, and now he had ridden over the long and difficult roads to apprise the first President of the republic of the wishes of his countrymen.

At one o'clock General Washington rode into the lawn of Mount Vernon, in appearance what Custis, his adopted son, has described: An old gentleman, riding alone, in plain drab clothes, broad-brimmed white hat, a hickory switch in his hand, and carrying an umbrella with a long staff, which is attached to the saddle bow. The umbrella was used to shelter him from the sun, for his skin was tender and easily affected by its rays. Washington greeted Mr. Thompson with grave cordiality, as was his wont, inquiring for his family, and, divining already the object of his visit, broke the seal of John Langdon's official letter. Dinner followed, and, while the visitors retired to converse or stroll about the grounds, the President elect wrote a letter to the president of the Senate, and sent it forthwith to the postoffice at Alexandria by a servant.

"MOUNT VERNON, 14th April, 1789."

"SIR: I had the honor to receive your official communication by the hand of Mr. Secretary Thompson about one o'clock this day. Having concluded to obey the important and flattering call of my country, and having been impressed with the idea of the expediency of my being with Congress at as early a period as possible, I propose to commence my journey on Thursday morning, which will be the day after to-morrow."

This done, the rest of the day passed in conferences between Washington and his wife, in the preparation of his baggage for the not unexpected journey, while, meantime, the distinguished guest was amused by the young official household in the library and grounds. There was another female dear to the newly-elected President, and he kept her in filial remembrance at the very moment of his greatest promotion.

It was growing late in the evening of the day on which our chapter opens, when Washington mounted his horse, and, followed by his man Billy, rode off into the woods of Virginia with speed. His destination was Fredericksburg, nearly forty miles away, with two ferries between—one at the Occoquan, the other at the Rappahannock. His purpose was to see his old mother, now about eighty years of age, and drawing near the grave. It had been long since he had visited her, but he could not feel equal to the responsibilities of his great office until he should receive her blessing. Few candidates for the presidency in our day would leave a warm mansion, filled with congratulating friends, to ride all night through the chilly April mists to say adieu to a very old woman.

But thus piously the administration of Washington began. He passed old Ponick Church, of which he was a vestryman—soon to tumble to ruins—crossed the roaring Occoquan, and by its deep and picturesque gorge were passed the waters of the future bloody Bull Run, and by night he saw the old churches of Aquia and Potomac rise against the sky; he saw the decaying seaport of Dumfries. In the morning he was at Fredericksburg, and his mother was in his arms. Marches, perils, victories, honors, power surrendered in that look of helpless love, too deep for pride to show through its tears, and the President of the new States was to be a new-born babe again, no dearer, no greater.

He was just in time, for she had but the short season of summer to live, and, like many a dying mother, life seemed upheld, at fourscore and five, by waiting in love until he should come. History is ceremonious as to what passed between them, but the parting was solemn and touching, like the event. "You will see me no more," she said; "my great age and disease warn me that I shall not be long in this world. But go, George, to fulfill the destiny which heaven appears to assign you. Go, my son, and may heaven's and your mother's blessing be with you always."

Passing from that dear pathetic presence the President elect, perhaps, did not hear the plandits of the people in the streets of Fredericksburg. He rode all the day by the road he had come, and reached Mount Vernon before evening, having exhibited his power of endurance at the age of fifty-seven by riding eighty miles in twenty-four hours. His good wife had made all ready; the equipage and baggage were at the door next morning, and, leaving Mrs. Washington and most of the household behind, he set out for New York at ten o'clock on Thursday, the sixteenth of April, accompanied by Thompson and Humphreys. The new State was waiting anxiously for its magistrate. *George Alfred Townsend, in Chicago Tribune.*

HYDROPHOBIA.—ITS CURE.

For the information of the public in general, and the medical profession in particular, I take the liberty of transmitting for publication in your paper the subjoined private letter on the cure of hydrophobia, just received from a physician residing in the State of Michigan.

The frequent occurrence of the disease in this community, together with the settled conviction, in the minds of medical men and others, that it is totally incurable when thoroughly developed, induces me thus to make public that which was only intended for private perusal. The doctor and the public will readily pardon this breach of etiquette when they are assured that the motive is purely philanthropic.

Respectfully,

R. C. RICHARDSON, M. D.

"FLINT, MICH., May 15, 1872.

"DR. R. C. RICHARDSON—*Dear Sir:* In reply to your letter of inquiry in regard to my cases of hydrophobia, I would say that I have had the genuine cases of the disease, both resulting from the bites of rabid dogs and both manifesting all the symptoms of that terrible malady, and both recovered and are now well.

"The treatment was morphia and castor in large doses, injecting with the hypodermic syringe one grain of morphine every three hours, and giving half-drachm doses of pulverized castor.

"I have had conflicting theories about the cure. I have thought that castor, being an animal production, we may have in that an antidote; but again, I am more inclined, like yourself, to think the disease culminates in the system, and if you can keep the patient up for a certain time by proper doses of these remedies, he escapes, as you say, with his life.

"In the last case that I had the wound made by the bite of the dog became very irritable, and broke out anew a few days before the symptoms, or rather the convulsions, came on; and all the symptoms of hydrophobia—such as frothing at the mouth, convulsions on seeing water, etc.—were developed. The patient would often get away from five strong men, whom it took to handle him. The other young man was kept in straitjackets until the convulsions were overcome.

"I am positive, doctor, that I have cured the genuine cases of hydrophobia, and believe that I can cure any case with the remedies named; for there is not a particle of doubt that the cases were hydrophobia. In regard to the administration of chloroform, it was only used in the last case, and then no longer than my arrival. The friends had given up all hopes of his recovery, and were giving it with the object of alleviating his sufferings while he lived. But I think the action of chloroform in the system would retard the good effect of the other remedies, and therefore would not advise their conjoint use.

"Immediately after my arrival (having to go twenty miles to visit the patient) I injected a full grain of sulphate of morphia, and in ten minutes he was as quiet as you would wish and took the castor without hesitation.

Respectfully yours,

SAMUEL M. AXFORM, M. D."

Picayune.

A CHICAGO congregation pricked up its ears when the minister said, "I have land to sell," but dropped off to sleep again when he added, "the beautiful land on high."

JEWISH MORTALITY.—According to Dr. Stallard's work on "London Pauperism," the mortality of Jewish children under five years of age is much less than among other children. There is no hereditary syphilis, and scarcely any scrofula. The mother engages in no employment that takes her away from her children. From one year to five the Jews lose only ten per cent., while the Christians lose fourteen. The average life of the Christian is thirty-seven years—of the Jew, forty-nine years. Beyond sixty years only a quarter of a Christian population will be alive, but a quarter of a Jewish population will exceed seventy-one years. In Prussia the Christian population requires fifty-one years to double itself, but the Jewish population will double itself in forty-one years.—*Medical Record.*

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Sept. 7, 1872:

A—Edward Ahlen, American S S Union, Wm T Ashford, J E Adams $8, C G Andrews, S D Aiken, D Appleton & Co.

B—D P Bradford $2, J M Best, M G Brown, W W Bingham, H P Bowen $9, Mrs E O Burgoyne, Cecele Burgeois 60 cts, Saml Brown, E H Butler & Co, T G Brucking, Milton Bradley & Co, M L Banks 25 cts.

C—J E Cobb 2 lots, Robt F Clement, A F Clark $8.35, Claxton, Remsen & Haffelfinger, Clarke & Russell, Henry Conner, George W Carleton & Co, W W Calder $35, Croft & Phillips, R H Crawford $5.40.

D—P H Dieffenwierth $29.25, Dodd & Mead, H A L Douglass.

E—W F Easterling, F E Evans 50 cts, T P Edgerton.

F—E N Freshman, J W Finley, A J Frantz.

G—J Gillott & Son $15, Jas Graves $5, W Grafton & Co, Goold & Lincoln 2 lots, Geo W Graves.

H—M Helott, P Howard $10, E J Hale & Son, H D Hostler, R H Harris $2, W B Harper, J J Haynie.

I—R S Isbell.

J—Horace Jewell $47.63, H F Johnston, C W Jones.

L—A C Littlejohn 2 lots, Wm H Leith, H P Lewis, W E M Llafield, Lee, Shepherd & Dillingham 2 lots, J B Lippincott, W B Lewis $6.

M—T H McClendon, Albert Menet, Mrs M J Montleth, Manly & Co $4.85, J S McCarver $63.63.

N—Robt D Norsworthy.

P—U B Phillips $16.50, Pott, Young & Co.

R—E E F Ross 2 lots, A H Redford 3 lots, J K Randall, Mrs M W Read $10, Jas Robinson, J C Randle, Geo P Rowell & Co, A D F Randolph & Co.

S—H F Shaller $20, J W Scherinerhorn & Co, J H Stevens, J H Simmons, Wm Shepard $5, E E Smiley, Wm Shepherd 2 lots, James Shanks, T Stearns $2, J Stearn, Samuel H Schroeder, Scribner, Armstrong & Co, Scott & Kancler.

T—C F Threadgill, M S Thrall.

U—U S Advising Agency.

W—W S Winters, J Woodbridge $13.53, T Ward White, John F Wynn, J W Walford, Francis Walker $2, F C Wilkes.

MR. E. E. F. ROSS, our resident advertising agent, is now on a brief tour through the West and North, and we commend him to the attention of our patrons, and shall be thankful for courtesies extended to him. They are assured that Mr. Ross has no other business, but devotes his entire time to the paper, and is entitled to all the consideration of one of its business corps. Mr. Ross may be found at the Bingham House, corner of Eleventh and Market streets, Philadelphia.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
Pacific	Gilroy	Sep. 18.	McTyeire.
W. Virginia	Parkersb'g	Sep. 18	Kavanaugh
W. St. Louis	Nevada C'y	Oct. 2.	Pierce.
Louisville	Lebanon	Oct. 2.	Marvin.
Indian Miss.	Ocunigee	Oct. 2.	Wightman.
Holston	Chattano'a	Oct. 2.	Doggett.
St Louis	Arcadia	Oct. 16	Pierce.
Arkansas	Bentonville	Oct. 16.	Wightman.
Tennessee	Nashville	Oct. 16	Doggett.
Los Angeles	Los Nietos	Oct. 16	McTyeire.
N. W. Texas	Belton	Oct. 23.	Keener.
White River	Augusta	Oct. 30.	Wightman.
Trinity	Sul. Springs	Nov. 6.	Keener.
Memphis	Somerville	Nov. 20.	Wightman.
N. Alabama	Tuskaloosa	Nov 20.	Doggett.
East Texas	Tyler	Nov 20.	Keener.
Virginia	Petersburg	Nov. 20.	Paine.
N. Georgia	Atlanta	Nov. 27.	Marvin.
N. Missis'ppi	Corinth	Nov. 27.	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4.	Keener.
N. Carolina	Raleigh	Dec. 4.	Paine.
S. Georgia	Thomasv'le	Dec. 11.	Marvin.
Mississippi	Brandon	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11.	Doggett.
West Texas	Victoria	Dec. 18	Keener.
S. Carolina	Anderson	Dec. 18	Paine.
Louisiana	N. Orleans	Jan. 8	Pierce.
Florida	Fernandina	Jan. 8.	Marvin.
Baltimore	Baltimore	Mar. 6.	Paine.

Married.

At the residence of the bride's father, near Bryan, Brazos county, Texas, on the twenty-eighth of August, Mr. J. W. FINDLEY, late of Georgia, to Miss MAGGIE P. GRAVES, late of Louisiana.

BUSINESS NOTICES.

The "Dog Days" and their Danger.—At this season of the year the blood is apt to become impure, the appetite poor, the skin sallow, the body enfeebled, the system relaxed, making it susceptible to attacks of chills and fevers, rheumatism, eruptions of the skin, and the development of the effects of the injudicious use of calomel. All this trouble may be avoided by the use of a few bottles of Dr. Tutt's Sarsaparilla. It is harmless in its effects, but a powerful enemy to diseases. Try it, and you will find it a friend in need. se12 tt

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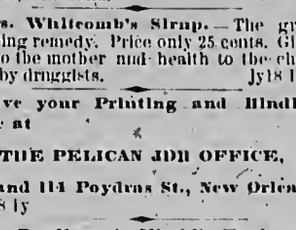

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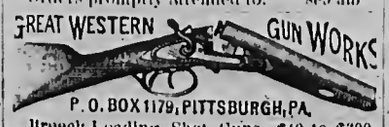

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Refer to Bishop Keener, Rev. Robert J. Harp, J. L. Dunnica & Co., and Samuel Russ, Esq., New Orleans.

WM. C. CHAMBERLIN.
APRIL 20, 1872. ap25 tf

The Child's Corner.

A PUZZLE.

Do tell me the reason, grandmamma, dear,
For truly I want to know,
Why some of the weeks in the long, long years
So slowly and wearily go;

While some run so fast, it seems that they fly,
And soon they are far, far away,
For they won't stop a minute in hurrying by,
Though I beg and hoseech them to stay?

The days in a week and the hours in a day
I learned in my lesson at school;
But they change all about in the maniest way,
And I don't half believe in the rule.

Oh! do you remember, last year at Aunt Sue's,
What a splendid vacation we had?
Oh, dear! if papa ever would let us choose
Where to go, Dick and I would be glad!

Such dear downy chickens the yellow hen hatched
The very day after we came,
And then there were two yellow kittens that matched,—
So we two could have just the same.

What lots of blueberries grew on the hill-side—
More than dozens of people could pick!,
And one day I went off on a long, long ride
With just Uncle Henry and Dick.

Our house in the rocks was the finest affair,
With such cozy hollows to sit;
And Dick was so good all the time we were there—
I don't think he teased me one bit!

But then it was so little while we could stay,
We hadn't a minute to waste;
I do think, if vacations so long must delay,
They needn't be gone in such haste!

I'm sure the weeks now are at least twice as long—
For nothing but studying, too—
I don't know whether grown-up folks think it's all wrong,
But I say it's real mean—that I do!

But you can tell anything, grandma, I know,
So I thought I'd just ask you to-day,
For I've puzzled my head thinking over it so,
And I can't make it out any way.

A. I. M., in Christian Union.

The Bird Summer.

BY MRS. MARY ESTHER MILLER.

THE CUCKOO.

It was while we were in the midst of the excitement about the warblers that our wrens came, or at least one of them, a plain brown creature, smaller than the chipping sparrow, but very active, hopping about alertly, whisking his tail and flying to the top of the locust, where he sung for dear life. Anon he would come down and peer into the bird-house in the honeysuckle, then by turns sing and go in and examine it again. Finally he began to carry in sticks in the intervals of his music, but singing was his main business. He was warbling to attract a mate. At last one came; his rapture knew no bounds when she went in to inspect the house. But he was doomed to disappointment. Perhaps she didn't like the box; perhaps she didn't like him, though how she could help being pleased with both we could not see. Yet she went off, and wrenny had to advertise again for a wife. Three separate times did he bring a mate there. The third one stayed, and, to our great joy, the building process went on. Mrs. Wren must have been a particular body, for she took out every twig already in the house and brought new ones of her own, while Mr. Wren helped; but it was easy to see he was aware the house-furnishing was now in competent hands. Many of the twigs were too long for the opening, but she, with judgment and patience, moved them along her bill till one end was short enough, and that she would push in endwise. We had in those days plenty of song; for Mr. Wren was at it all the while; so the west porch, with its honeysuckle bower, was a favorite gathering place. Here we spent the summer afternoons, reading aloud or sewing. Henry and Hervey meanwhile made various excursions to the river or pasture or wood-lot, and brought back interesting reports.

There was a great flight of cuckoos that year. The first one came with swift wings to our corner evergreen, and sat there making a plaintive "coo" like the note of a wild pigeon. I at first thought it was some kind of a wild dove. This bird appeared larger than a robin, with a brownish drab back, and all the under parts very light and soft. It was clothed in purely Quaker colors, and had a remarkably sweet and innocent look. Examining one more closely afterward, I found a bronze luster on its back feathers, unlike any other bird. A day or two after we saw a pair in our maples, and soon we heard them many times in the course of the day. Their most common note, something like this, *tuc, tuc, tuc, tuc*, commencing fast and terminating with two slow notes, is mistaken by some for tapping of woodpeckers.

We had great curiosity to know what could bring them in such numbers; when Henry shot and brought in one for Annie to try to stuff, we opened its crop and found it filled with hairs and remains of a particular kind of caterpillar, with a yellow head, that was just at this time infesting our trees.

"Well, Annie," I exclaimed, "let us not say anything is made in vain. Every bird has its particular work. Let us give a great welcome to the cuckoos, as well as to every other kind that does its appointed part so well." I was reading an article, the other day, that related the experience of Dr. Kirtland, of Ohio, with the blue-jays. His entire neighborhood was much infested with the tent caterpillar, that threatened complete destruction to the fruit trees. In laying out his grounds he had planted young evergreens in clumps. These grew uncommonly well, and soon made close thickets. A colony of blue-jays, having been disturbed in their old haunts, came and took up their abode in these thickets. Presently he found them tearing open the bags of the tent caterpillar and carrying the worms to their young. This he saw them doing many times; the result was that after a while not a tent caterpillar could be found within miles of his colony. Yet Massachusetts law condemns the blue jay and gives it up to the tender mercies of the gunners, till now it has become very shy, and farmers are thus deprived of one of their best helps.

But this is not the story I was about to tell. I will try and relate it as I did to my husband when he came for his next visit.

We were all sitting as quietly as possible, one Sunday afternoon, in the west front room—Annie's room—most of us with books. Hervey, I know, lay flat on the floor, looking at the pictures in Pilgrim's Progress. Letty was just falling asleep in my arms, and a spell of silence had fallen over us all. One would hardly imagine that noise could ever be. Henry sat by the open west window apparently reading, but really dozing. Suddenly there came a rush and whirr of wings close by the window where he sat. The change was marvelous. Before I could speak he had leaped out, but not quite soon enough. He said he saw a robin furiously pursuing another bird, quite as large as itself; and coming close upon it, the other had dashed hard against the cellar wall. We all went out and looked about for some clue to the cause of this fight. The robin had flown completely away, and the other bird, which we now recognized as a cuckoo, was seated, perfectly still, on the low bough of a pear tree. Henry stole in a roundabout way to get nearer to him. But presently, seeing that he was disabled in some manner, he walked directly up and took him in his hand. Poor thing! About half an inch of the upper mandible of his bill was broken off, and drops of blood fell from it.

Henry said he could not live, for he had noticed in his shooting that a wound in the bill was fatal. Poor bird! If his offense had been the stealing of robin's eggs he was sorely punished. Nevertheless, we made an effort to help him. We had an empty bird cage brought out, and, having washed the bill of the cuckoo in cool water, we placed him carefully in it. We were mistaken in thinking him so soft and mild a creature. From that moment all gentleness was gone. Never was a fiercer little savage. He tossed from one side to the other of the cage, beat furiously against the bars, and crumpled and ruffled his smooth bronzed plumage in every conceivable way. He would not be soothed or coaxed or pacified by anything we could do for him, and we were obliged to let him out to save him from destroying himself. I should think that ever after he would forego birds' eggs in his diet—if he lived. It seemed very doubtful how a bird with a broken bill could obtain its food.

Hervey suggested, "perhaps the other birds would be good and feed him." We all assented to the benevolent wish, and I remarked that Audubon mentioned the case of a water-fowl whose injured bill grew again. So, while we were wishing him well, the little fellow flew off, and was soon lost in the leafy bowers of the neighborhood.

A little more about the cuckoo; there are two kinds, the yellow-billed and the black-billed. Sometimes one and sometimes the other is more abundant. The yellow-billed was the more numerous with us on this summer. They build in a low bough or on a shrub. The poet Lowell has a pair that frequent his garden and breed there. Each species of ours is entirely different from the European cuckoo, which makes no nest of its own, but lays its egg in some other bird's nest, to be hatched and brought up without any further care on its part. Wordsworth's lines to the cuckoo apply well to our American bird.

TO THE CUCKOO.

O blithe new-comer! I have heard,
I hear thee and rejoice;
O cuckoo! shall I call thee bird,
Or but a wandering voice?

While I am lying on the grass
Thy two fold shout I hear,
That seems to fill the whole air's space,
As loud far off as near.

* * * * * * * * *

Thrice welcome, darling of the spring!
Even yet thou art to me
No bird; but an invisible thing,
A voice, a mystery.

The same whom in my school-boy days
I listened to; that cry
Which made me look a thousand ways,
In bush and tree and sky.

To seek thee did I often rove
Through woods and on the green;
And thou wert still a hope, a love;
Still longed for, never seen.

And I can listen to thee yet;
Can lie upon the plain
And listen, till I do beget
That golden time again.

O blessed bird! the earth we pace
Again appears to be
An unsubstantial, fairy place,
That is fit home for thee.

Christian Union.

Truth and Falsehood.

"Willie, why were you gone so long for the water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another who had been Willie's companion.

"Freddy, were you not gone for the water longer than was necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the difference in the answers of the two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the two?

GOD'S HEADQUARTERS.—"Why do we say in the Lord's Prayer, 'Who art in heaven,' since God is everywhere?" asked a clergyman of some children.

For a while no one answered; at last, seeing a little drummer boy, who looked as if he could give an answer, the clergyman said:

"Well, little soldier, what say you?"

"Because its headquarters," replied the drummer.

The Farm and Garden.

Sound Wind in Horses.

A horse whose wind is actually broken can hardly be mistaken, the short, vibrating cough that accompanies it being quite peculiar. The breathing is generally hurried by exertion, and is made up of three separate motions. In the first the breath is drawn naturally, the flanks distending as usual. In the next the flanks rise with a sudden, momentary, spasmodic effort. In the third the abdominal muscles are slowly and forcibly drawn up, as if to expel the air remaining in the lungs. Broken-winded horses are very eager for water. The malady may be temporarily concealed, but it is believed to be incurable. Thick or otherwise defective wind cannot always be detected without spending some time with the horse. He must be watched in reference to breathing high after moderate exercise, or a change of position or temperature, and after drinking. Note whether he coughs when drinking. Rearing may be detected by forcing the horse to a brisk gallop, the ear being placed on the windpipe as soon as he is pulled up, to make assurance doubly sure.—*Christian Union.*

Camomile.

Camomile is not very generally cultivated, but we think a few roots of this plant should have a place in every garden. Not only does it possess very valuable medical qualities, but its presence among other vegetables is supposed to be a sure protection against many diseases to which they are liable. Camomile may be started in a hot-bed, and transplanted into warm and rich soil early in the spring, and assisted, during its early growth, by copious manuring and careful culture. When plants, late in the season, exhibit symptoms of decay or general debility, the planting of a small root of camomile in their vicinage is frequently the most speedy and efficacious remedy that can be applied. The odor or aroma diffused by this plant is also known to be highly repellent to many kinds of insects, and its presence among those species of plants and vegetables infested by such enemies will protect them more effectually than almost any other agent known, and at comparatively small expense.

Hogs Want Sulphur.

Whether hogs require sulphur as an essential to their health, or whether it is sought by them as a condiment, may not be known for certainty. But one thing is sure, they devour it with greed whenever it is to be found. It is for this purpose, probably, that they eat large quantities of soft coal, which contains a large amount of sulphur. Perhaps this is the most economical method of supplying hogs with sulphur during the winter, when they require a good deal of carbon. But in the summer it is better to feed it to them in substances which contain less carbon, on account of their producing less heat. Mustard is one of the best things for this purpose, and some of it should be sown in every pasture into which hogs are turned. If hogs are kept in, or are in small yards, it is well to supply them with the wild mustard that grows in the fields or highways, or to cultivate some of the better varieties for them. They will eat its leaves, flowers, seeds and stalks.

The Partridge or Quail.

At a meeting of horticulturists in Illinois, strong ground was taken against the destruction of these birds. To show how useful this bird is, it was stated that a flock of partridges were seen running along the rows of corn just sprouting, and seeing them engaged in something which was believed to be pulling up the young plants, one of them was killed and its "crop" examined, which was found to contain one cutworm, twenty-one striped bugs, and over one hundred chinch bugs. Another member related that he had adopted measures to protect the bird, and that they had become so numerous and so tame that hundreds of them, after snow falls, could be seen in his barnyard with the fowls, where they were fed. As a result of their presence upon his premises, his wheat crops were unusually abundant, while in many other places, not far off, the chinch bug and other insects had destroyed half the crop.

HOUSEKEEPERS' DEPARTMENT.

PRESERVING FRUIT.—As the season for preserving fruit is at hand, we give the following recipes, which we find in our exchanges, for the benefit of our lady friends:

Grape Jelly.—Bruise and boil the fruit; then strain; add half a pound of sugar to each pint of juice, then boil from ten to twenty minutes.

Fig Jelly.—Wash, and add water sufficient to cover the fruit; boil twenty minutes; strain, then add sugar and boil as above.

Wild Crab Apple.—Cover the fruit with water and boil until soft, then strain; add one pound of sugar to each pint of juice; boil from fifteen to twenty minutes.

Peach Jelly.—Wash, without removing skins or pits; cover with water; boil until soft, strain, add half a pound of sugar to each pint of juice; boil twenty minutes.

Canned Fruits.—Make syrup with sugar and water, averaging a quarter of a pound of sugar to each pint of juice; boil the fruit until done, fill the jars boiling hot, seal up immediately. Keep jars warm before filling with the fruit.

Sweet Pickle.—Twelve pounds of fruit, six pounds of sugar and a quart of cider vinegar, cloves and cinnamon. Let the fruit boil in above until soft; take out, put carefully on a dish, let the syrup boil down, then put on fruit again and boil a few minutes; fill jars, and seal with tissue paper dipped in white of egg.

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A. S. ANDREWS, President.
GREENSBORO, ALA., July 14, 1872. au22 6t

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ALUMNI.

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There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

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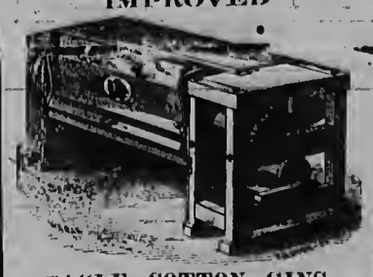

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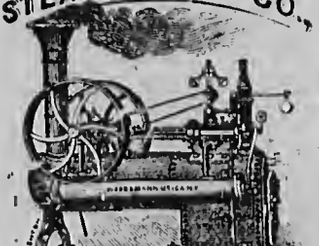

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and warm, with a light shower on Monday. Our accounts from the country have been as gloomy as last week. We occasionally receive a good report from plantations which have thus far escaped the worms and have not suffered seriously from the dronth, but as a general thing the complaints of both are general, and point to the previous reduction from earlier estimates.

The river is 13 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the sixth instant:

Louisiana and Mississippi.....bales..	4,559
Lake.....	21
Arkansas.....	1
Mobile.....	417
Total.....	4,998

On Saturday, with a better supply, buyers came forward with increased spirit, and took nearly all the new crop offered, the sales reaching 1,000 bales, at fuller prices, a large portion of the business showing an advance of ⅛c., at which the market closed firm. On Monday the receipts, which were liberal, not having been sampled, the supply was limited, and, New York having given way ⅛c., buyers withdrew to await further developments and the better supply expected on the ensuing day. The demand was consequently limited, and, although factors gave way about ⅛c., it failed to stimulate the movement, and the sales were confined to barely 300 bales, while at the close quotations were reduced ⅛c. On Tuesday, with an ample supply on sale, the demand became more active, but in the face of a further decline of ¼c. at New York factors were compelled to make some concessions, and nearly 1,650 bales changed hands, partly at previous rates, but mostly at a falling off of ⅛c. Low middling sold at 20½, 20⅝, 20.11-16@20¾c., and strict low middling at 20¾, 20⅞@21c. Late in the day there was still some inquiry for low middling at 20½c., which factors refused. The market closed with a considerable portion of the late receipts remaining unsold.

The receipts proper since Friday evening embrace 4,581 bales, against 2,335 during the corresponding period last week, 649 the week before, and 1,040 last year.

We quote:

Good ordinary.....	19¼ @ 19¾
Low middling.....	20¼ @ 20⅞
Middling.....	21 @ 21¼
Strict middling.....	— @ 21¼
Good middling.....	— @ 21⅞

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	4,998	
Arrived previously.....	4,253—	9,251
		15,510
Exported past three days.		
Exported previously.....	2,106—	2,106
Stock on hand and on shipboard..		13,404

SUGAR.—On Tuesday the market was firm, with a good demand for open kettle, which is becoming very scarce, the stock remaining on hand being mostly clarified. The sales embraced 75 hhds., in job lots from dealers. City refinery is selling at 11⅛@11¾c. for yellow clarified, 12¼@12½c. for white clarified, 13¼@13½c. for crushed, and 14½c. for cut loaf.

MOLASSES.—City refinery is selling at 30c. for inferior, 40c. for common, 50c. for fair, 55c. for prime, 60c. for choice, and 80c.@$1 ₩ gallon for golden sirup.

CORN.—On Tuesday the greater part of the supply was white and white mixed. White mixed was scarce and more inquired for. 3,000 sacks were sold, in lots, at 56c. for red mixed in burlaps, 57c. for white mixed in do., 58c. for white mixed in gunnies, and 59c. for choice white.

OATS—Are in moderate supply on the landing, with a further advance in the better grades on account of light receipts. On Tuesday the sales were confined to 550 sacks, in lots, at 40c. for prime and 42c. for choice St. Louis, and 45c. for choice Galena.

BRAN—Has been in good demand, and with pretty fair supplies prices have advanced fully 2½c. ₩ 100 lbs. On Tuesday 650 sacks were sold at 97½c.@$1 ₩ 100 lbs.

PORK.—On Tuesday, although a lot of 50 bbls. choice over-weight mess sold at $14 75 ₩ bbl., the market was very dull, with round lots of mess offering at $14.25 ₩ bbl. It is retailing at $14.37½@$14.75 ₩ bbl.

BACON.—On Tuesday the market was extremely dull, and there was little movement at wholesale. 8 casks shoulders sold at 8c.; 5 casks clear sides, in store, and 20 do. on the landing, at 11c. ₩ lb. Shoulders are now quoted at 8c., clear rib sides 10½c., clear sides 11c. ₩ lb.

HAMS.—Choice sugar-cured are selling at 18@19c. ₩ lb.

BREAKFAST BACON.—Western continues in light supply, though more liberal receipts are expected. It is in demand, and commands as received 15½c. ₩ lb. On Saturday 60 boxes Western sold, to arrive, on private terms, and 25 boxes, on the spot, at 15½c. ₩ lb. Northern is selling at 11½@12c. ₩ lb.

CORN MEAL.—The market has continued well supplied and very dull, with a downward tendency in prices. On Tuesday 450 bbls. sold, in four lots, at $2 50, and 180 bbls., in two lots, at $2.60 ₩ bbl. It is retailing at $2.75@$2.90 ₩ bbl.

BEEF.—The demand is confined to a small local trade. Texas is in good supply, but Western and Northern is scarce. We quote Texas mess at $11@$12, extra mess $12.50 ₩ bbl., and $7@$7 50 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western $14@$15 for bbls., and Northern $15@$17.50 for bbls., and $9.50 for half bbls.

MONETARY.

Gold opened on Tuesday at 112⅞@113¼ (against 113¼ at New York,) and closed at 112⅞@113⅛ (against 113¼ at New York.)

Nothing has been reported in silver, except some small sales on Saturday, the particulars of which were withheld, and $900 on Tuesday at 107¼ and 108½.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₩ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 00
Cream crackers	11 00	12 00
Bricks, ₩ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₩ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₩ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₩ bbl:		
Western	— —	— —
Coal, ₩ ton:		
Anthracite	12 00	13 00
Western, ₩ bbl	— —	55
Corks, ₩ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ₩ lb:		
Havana (currency)	25	28
Java	25	27
Cordova	— —	— —
Copper, ₩ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₩ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₩ ton	— —	13 00
In sacks	17 00	17 50
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₩ lb	1 40	1 60
Madder	15	18
Eggs, ₩ dozen:		
Western	14	16
Feathers, ₩ lb	65	— —
Fish, ₩ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₩ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₩ lb	6	— —
Flour, ₩ bbl:		
Double extra	6 25	6 50
Superfine	5 50	— —
Fine	4 50	4 75
Fruit, ₩ lb:		
Prunes	10	13½
Currants, new	9	10
Almonds, soft shell	16½	18
Almonds, shelled	28	30
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₩ bag	18	— —
Hay, ₩ ton:		
Prime	27 50	28 00
Choice	— —	29 00
Iron, ₩ ton:		
Pig	54 00	55 00
Country bar, ₩ lb	— —	— —
English	5½	7¼
Swedes, assorted	6½	8¼
Hoop	7	10¼
Sheet	7½	8¼
Boiler	7½	8¼
Nail rods	— —	11
Castings, American	— —	6
Lead, ₩ 100 lbs:		
Pig	— —	9 50
Bar, ₩ lb	8½	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ₩ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	33	45
Calf skins, ₩ dozen	42 00	70 00
Texas, rough, ₩ lb	24	26
Lime, ₩ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	4 00	— —
Lumber, ₩ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₩ M	3 50	4 25
Laths	2 50	3 00
Moss, ₩ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₩ keg:		
American, 4@6d	— —	6 00
Wrought, German, ₩ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₩ gallon	70	85
Coal oil, in barrels	26	28
Coal oil, in cases	32	35
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 72@24-oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₩ gallon	75	85
Soap, ₩ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₩ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₩ lb:		
Havana, white	13	— —
Havana, yellow	10½	11½
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₩ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Ponchong	30	50
Tin, ₩ box:		
Block	— —	— —
In plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Sept. 10, 1872.

Texas beeves, choice, ₩ head	$—	@	50 00
Texas beeves, 1st qual, ₩ head	35 00	@	45 00
Texas cattle, 2d qual, ₩ head	20 00	@	28 00
Texas cattle, 3d qual, ₩ head	12 00	@	15 00
Western beeves, ₩ lb. net	— —	@	— —
Hogs, ₩ lb. gross	6	@	7¼
Sheep, first quality, ₩ head	5 00	@	6 00
Sheep, second qual., ₩ head	3 00	@	4 00
Sheep, third quality, ₩ head	2 00	@	2 50
Milch cows, choice, ₩ head	80 00	@	100 00
Milch cows, ₩ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₩ head	7 00	@	10 00
Yearlings, ₩ head	8 00	@	12 00

Special Notices.

Camp Meeting.—Change of Time.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Thursday before and embracing the third Sabbath in October. The meeting will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning. J. H. HOLLAND, P. C.

Camp Meeting.

There will be a camp meeting at Old Salem camp ground, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the second Sabbath in October. The tenters propose furnishing visitors. However, there will be a public table for the benefit of those who prefer furnishing themselves. Charges moderate. Preachers are invited. C. F. GILLASPIE, P. E.
U. B. PHILIPS, P. C.

Camp Meeting.

There will be a camp meeting at the New Hope and Pleasant Ridge camp ground, on the DeKalb circuit, beginning on the Friday night before the first Sabbath in October. Ministers are most cordially invited to attend. Those coming by railroad will be met on Friday morning, at Lauderdale station, with vehicles to convey them to the camp ground. D. G. W. ELLIS, P. C.

Camp Meeting.

We have appointed our camp meeting at Gilead, eight miles east of Clinton, Louisiana, to commence on Thursday night before the second Sunday in October. Ministers and friends of camp meetings are invited from a distance, and will be accommodated on the grounds free.

WILL. H. LETH, Pastor.

Camp Meeting.

There will be a camp meeting at Sardis church, Greene county, Alabama, fifteen miles west of Eutaw, Alabama, on the Warsaw road, near the Bigbee river, commencing on Thursday night before the first Sabbath in October, 1872. Preachers are respectfully invited. J. W. MCCANN.

Camp Meeting.

There will be a camp meeting twelve miles east of Pleasant Hill, Natchitoches parish—known as Beulah camp ground—commencing on the eleventh of October, instead of the eleventh of September. R. PARVIN.

Camp Meeting.

There will be a camp meeting at Hill's chapel, commencing on Friday before the fourth Sabbath in September, and continuing until the following Wednesday. Hill's chapel is in Montgomery county, Alabama, twenty-eight miles southeast of the city of Montgomery, seven miles east of Athens, five miles southwest of Pine Level, and twenty miles northwest of Troy. It is designed to make this camp ground self-supporting, and therefore, while everybody is invited, we request that all who can will come in their wagons, prepared to care for themselves. A public lot will be adjacent to the camp ground. Preachers, traveling and local, are invited.

WILLIAM A. SAMPEY, Pastor.

Camp Meeting.

There will be a camp meeting held at Indian Village, Castor circuit, Louisiana Conference, to commence on Wednesday before the first Sabbath in October, on the self-sustaining plan. Persons living at a distance, and desiring to tent, can have a tent built to order by addressing Rev. J. B. Landers, Forksville, Louisiana. A general invitation to ministers is hereby given.

J. W. HEARN, P. C.

Debate.

Rev. D. M. Hudson, of the Alabama Conference of the Methodist Episcopal Church South, and Elder J. M. Pickens, of the Christian Church, will discuss the Subjects, Design and Mode of Christian Baptism, and probably also the question of Denominational Names and Written Creeds, in the Baptist church at Pineapple, Wilcox county, Alabama, at the southern terminus of the Selma and Gulf railroad. The debate will commence on Tuesday, September 24, 1872, at ten o'clock A. M., and continue some eight or ten days

Camp Meeting.

A camp meeting will be held on Clear creek, Rapides parish, twelve miles north of Alexandria, on the old telegraph road to Harrisonburg, beginning on Thursday, September 19, 1872. The Alexandria District Conference will be held at the same time. All ministers, all members of the Quarterly Conferences and all friends are earnestly requested to attend and assist in the meeting.

JOHN F. WINN, P. C.
FRED. WHITE, P. E.

Camp Meeting.

A camp meeting will be held on Spring creek, thirty miles southwest of Alexandria, near Burr's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE,
S. H. COOPER,
C. KEENER.

Camp Meeting.

There will be a camp meeting on the Gaston circuit, Demopolis district, Alabama Conference, three miles west of DeSotoville, in the northern portion of Choctaw county, Alabama, commencing on Friday before the first Sabbath in October. Provision will be made for all visitors. Ministers of the gospel are cordially invited.

C. B. DEBOSE, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill ct., at Linwood (camp meeting)	Sept. 21, 22
Shubuta, at Shubuta	28, 29
DeKalb ct., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct. 5, 6
East Feliciana	12, 13
Clinton	19, 20
Buffalo	26, 27
Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L. FORSYTH, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence circuit, at Providence	Sept. 21, 22
Brandywine circuit	28, 29
Scotland circuit, at Cascyville	Oct. 5, 6
Pleasant Valley ct., at Rehoboth	12, 13
Bethesda circuit, at Wesley	19, 20
Beauregard	26, 27
Georgetown ct., at Picas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Springs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Brandon station	Sept. 28, 29
Hillsboro circuit	Oct. 5, 6
Philadelphia circuit	12, 13
Decatur mission	19, 20
Lake circuit	26, 27
Trenton circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, Dec. 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Summit and Magnolia, at Bethany	Sept. 21, 22
District Conference, at Tangipahoa, Louisiana	27, 28, 29
Sacramental meeting, at Port Vincent	Oct. 12, 13
Holmesville circuit, at Holmesville	19, 20
Covington circuit, at Spring Hill	26, 27
Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warner's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

SEASHORE DISTRICT.—FOURTH ROUND.

Pearlington, at Jordan river	Sept. 7, 8
Ocean Springs, at Biloxi	14, 15
White Plains, at Poplar Head	21, 22
W. Pascagoula, at Mulberry Grove	28, 29
Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

JACKSON DISTRICT.—FOURTH ROUND.

Jackson station	Sept. 14, 15
Canton station	21, 22
Madison ct., at Madison station	28, 29
Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.—FOURTH ROUND.

Eastern Shore	Sept. 7, 8
Whistler	14, 15
St. Paul's	21, 22
Mt. Pleasant ct., at Hollow Creek	28, 29
Grand Bay mission, at Pleasant Valley	Oct. 5, 6
Citronelle circuit, at Citronelle	19, 20
St. Stephen's ct., at Pine Grove	26, 27
Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories. H. URQUHART, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Eufaula	Oct. 5, 6
Villula	12, 13
Glennville	19, 20
Beulah	26, 27
Enon and Midway	Nov. 2, 3
Perote	9, 10
Clayton and Louisville	16, 17
Choctawhachie	23, 24
Lawrenceville	30, Dec. 1
Chanahachie	Dec. 7, 8

JAS. L. COTTEN, P. E.

SELMA DISTRICT.—FOURTH ROUND.

East Selma station	Sept. 21, 22
Uniontown station	28, 29
Selma station	Oct. 5, 6
Rembert Hills circuit, at Shiloh	12, 13
Peachtree ct., at Mount Andrew	19, 20
Summerfield station	26, 27
Choctaw Corner circuit, at Hashi	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	— —
Orrville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Gainstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Pattersonville	Sept. 14, 15
Opelousas	21, 22
Grand Chenier	28, 29
Lake Charles	Oct. 5, 6
Calcasieu	12, 13
Sugartown	19, 20
Bayou Boeuf	26, 27
Klugball chapel	Nov. 2, 3
Vermillionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Coushatta Academy	21, 22
Manny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Kasatchie	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Beulah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND.

Oak Grove, at Oak Grove	Sept. 7, 8
Lind Grove, at Lind Grove	14, 15
Sicily Island, at Bœuff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

French Camps circuit, at Liberty	Sept. 14, 15
Richland circuit, at Goodman	21, 22
Valden circuit, at Enon	28, 29
Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Kosciusko and Bethel, at Kosciusko	9, 10
Black Hawk, at Sweetwater	16, 17

W. B. BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

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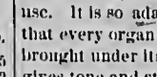

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As an *Invigorator, Liver Corrector and Blood Renovator* is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels langnor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

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It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

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to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than DR. HENRY'S

WORLD'S TONIC AND BLOOD PURIFIER.

Price, $1, or Six Bottles for $5.

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DR. D. JAYNE'S ALTERATIVE

WILL

BUILD UP THE SYSTEM,

PURIFY THE BLOOD,

AND

EXCITE THE ABSORBENTS TO

HEALTHY ACTION.

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IS A STANDARD MEDICINE:

a compound of those articles which long experience has proven to possess the most safe and efficient alterative and deobstruent properties, and containing no concealed poisons, no mercurial or other metallic preparations. Having before us the testimonials of thousands of persons who have been restored to sound health from its use, it is recommended to the afflicted with entire confidence as to its ability to effectually eradicate from the human system the diseases for whose cure it is designed.

For Purifying the Blood

the Alterative will be found to be a most effective medicine. Acting directly on the circulation, it purifies the blood, and passes with it into every tissue and fiber of the body, removing every particle of disease from the system.

FOR SCROFULA IN ALL ITS FORMS,

whether Ulcerations of the Flesh or Bones, Enlargement of the Joints, Glands, Swellings, Eruptions, Tumors, etc., the Alterative has been found pre-eminently successful. By its action on the blood it destroys the virus or poisonous principle from which these diseases originate.

FOR SKIN DISEASES,

the immediate cause of which will always be found to be an obstructed state of the pores, JAYNE'S ALTERATIVE is a certain remedy. It not only removes the obstinate state of the pores, but it frees the blood and perspiration from all impurities and gross particles, which are so liable to obstruct the small perspiratory organs.

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POOR RICHARD'S

EYE-WATER

derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "An ounce of *prevention* is better than a pound of *cure*."

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the blood-streaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head.
Prevents tightness and pains in the head,
Opens and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks,
Removes all inflammation,
Cures all kinds of headache,
It penetrates through the eyes into the gums
And preserves the teeth,
Gives the sweetest breath,
Opens the gates for rivers
To pass from the head into the system.

POOR RICHARD'S EYE-WATER
Cures tan, freckles and grubs,
Is clear and beautiful,
Same taste as the tear.

POOR RICHARD'S EYE-WATER
Restores the memory, brightens the intellect.

Price, Twenty-five cents per bottle. Sold by druggists. E. J. HART & Co., Wholesale Agents, 73, 75, 77 and 79 Tchoupitoulas street, New Orleans.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, SEPTEMBER 19, 1872. NO. 38.

NEWS OF THE WEEK.

DOMESTIC.

Louisville, Ky., Sept. 11.—The city is crowded with strangers attending the peace reunion. The trains last night and this morning brought in hundreds, among them Hon. L. D. Campbell, of Ohio, Ex-Governor Vance, of North Carolina, and many other prominent persons from all sections of the country. A committee of prominent Kentuckians welcome all visitors as the guests of Kentucky.

Thirty bullocks, one hundred and fifty sheep and fifty hogs were barbecued to-day. Fifty cooks are employed in preparing food, and hundreds of waiters attend to the crowd. The grounds and stands are profusely decorated.

New York, Sept. 12.—Manton Eastburn, bishop of the diocese of Massachusetts, died at Boston this morning.

San Francisco, Sept. 12.—By the arrival of the Olympia information is received that the volcano of Manna Loa, on the island of Hawaii, is again in active eruption.

San Francisco, Sept. 15.—The Chinese ladies of rank who came here to be educated, and the boy students, are received with much attention. As the last students, while in America, became contaminated by Christianity, all the forms of the religion of Confucius will be rigidly enforced, and four books of the Five Kings and the sacred edict of Emperor Kangshi will be portions of their regular lessons.

Washington, Sept. 16.—Miss Slidell, the youngest daughter of the late John Slidell, was married on Saturday, the seventh instant, to Baron Pfeiffer, of Lucerne, Switzerland, at the house of her brother-in-law, Baron Erlanger, Boulogne-Sur-Seine. The witnesses were Messrs. Drouyn De L'Huye and Francis P. Corbin. Among the guests at the dejeuner were the Papal Nuncio, Mr. Washburne, Prince De Polignac, etc.

Washington, Sept. 17.—The September report of the statistician of the Department of Agriculture indicates a decline in the cotton crop prospects during the past month, in consequence of the presence of the cotton caterpillar in portions of Georgia, Florida, Alabama, Mississippi and Louisiana, and of drouth of moderate severity in Texas, Arkansas and Tennessee. The condition of the crop, as shown by the average of returns received, is as follows: Virginia 97, North Carolina 101, South Carolina 95, Georgia 96, Florida 92, Alabama 88, Mississippi 90, Louisiana 86, Texas 94, Arkansas 78, Tennessee 92.

Thus the prospect throughout the entire cotton area, which favored a yield of five per cent. larger than the average product, promises at the present time about ten per cent. less than an average. The increase of acreage over last year, and the unfavorable character of the season of 1871, still point to a material increase in the total crop of 1872, while the possible extension of insect ravages or the early occurrence of frost may modify the present expectation.

Baltimore, Sept. 17.—At the Grand Lodge of the Odd Fellows, to-day, R. W. D. G. Sire C. A. Logan, of Kansas, was elected Most Worthy Grand Sire; and Representative M. J. Dunham, of Kentucky, Right Worthy Deputy Grand Sire. James L. Ridgely, of Maryland, was re-elected R. W. Grand Corresponding and Recording Secretary; and Joshua Vanzandt, of Maryland, was re-elected R. W. Grand Treasurer. The other officers of the Grand Lodge will be appointed by the M. W. Grand Sire.

After the election of officers the lodge proceeded with the regular routine business. Various resolutions pertaining to discipline and amendments to by-laws were introduced and referred. Among the resolutions was one relating to the establishing of a system of dues and benefits, so that subordinate lodges may not be allowed to fix dues too low in proportion to benefits guaranteed, which was referred to a committee, to be reported on at the next session.

Reports show the flourishing condition of Odd Fellows throughout the world. During the session of the Grand Lodge degrees were conferred upon Hugh Wilhelm, District Deputy Grand Sire for Prussia.

FOREIGN.

London, Sept. 13.—A special dispatch to the *Daily News*, from Rome, says: The Emperors of Germany, Austria and Russia, at their conference in Berlin, resolved to advise the Pope to abandon the Jesuits, and agreed to use their good offices with the Italian government for the protection of foreign religious corporations in Italy.

Geneva, Sept. 14.—The Court of Arbitration met at half-past twelve o'clock this afternoon, the delay in the arrival of Sir Alexander Cockburn and Lord Tenterden having prevented its assembling at twelve o'clock, the usual hour.

The five arbitrators, the agents of the respective governments, several of their counsel, twelve ladies and ten journalists were present.

Count Schlopis, the president of the court, read the argument of the arbitrators concurring in the decision of the tribunal, and announced that the sum of $15,500,000 gold was awarded to the United States.

Sir Alexander Cockburn refused to sign the decision of the tribunal.

Count Schlopis was applauded after he concluded.

After the adjournment of the court twenty-two guns were fired in honor of the closing of its labors.

The English representatives leave Geneva on Monday. The Americans will leave on Tuesday.

Madrid, Sept. 16.—The King opened the session of the new Cortes to-day. In his speech he stated that his efforts to re-establish diplomatic relations with the Papal See had so far proved unavailing. The proposed reforms in Cuba would be carried into effect as soon as the rebellion was over.

AGE OF MEN.

Prof. Faraday adopts Flourins' physiological theory that the age of man is one hundred years. The duration of life he believes to be measured by the time of growth. When once the bones and epiphyses are united, the body grows no more, and it is at twenty years this union is effected in a man. In the camel it takes place at eight; in the horse at five; in the lion at four; in the dog at two; in the rabbit at one.

The natural termination of life is five removes from those several points. Man being twenty years in growing, lives five times twenty years—that is to say, one hundred years; the camel is eight years in growing, lives five times eight years—that is to say, forty years; the horse is five years in growing, and lives twenty-five years, and so with other animals. The man who does not die with sickness, lives everywhere from eighty to a hundred years. Providence has given man a century of life, but he does not attain it, because he inherits disease, eats unwholesome food, gives license to passions, and permits vexation to disturb his healthy equipoise; he does not die, he kills himself. The professor divides life into two equal halves, growth and decline, and these two halves into infancy, youth, virility and age. Infancy extends to the twentieth year, youth to the fiftieth, because it is during this period that the tissues become firm; virility, from fifty to seventy-five, during which the organism remains complete; and at seventy-five old age commences, to last a long or short time, as the diminution of reserve forces is hastened or retarded.

The following letter, together with a magnificent snuff box set with brilliants, has been received by Mr. Stanley:

"Foreign Office, August 27, 1872.

"Sir: I have great satisfaction in conveying to you, by command of the Queen, her majesty's high appreciation of the prudence and zeal which you have displayed in opening communication with Dr. Livingstone, and relieving her majesty from the anxiety which, in common with her subjects, she had felt in regard to the fate of the distinguished traveler. The Queen desires me to express her thanks for the service you have thus rendered, together with her majesty's congratulations for your having so successfully carried out the mission you so fearlessly undertook. Her majesty also desires me to request your acceptance of the memorial which accompanies this letter. I am, sir, your most obedient, humble servant,

"Granville.

"H. M. Stanley, Esq."

No man can be in a proper frame of mind for the discovery and reception of truth who is not utterly regardless of the question whether he being in a majority or a minority will be the result of his investigations.

As the sword of the best tempered metal is most flexible, so the truly generous are most pliant and courteous in their behavior to their inferiors.—*Fuller.*

FROM THE WORK.

Haynesville Circuit, Louisiana Conference.—*Mr. Editor:* Our camp meeting at Mount Zion, on the Haynesville circuit, came off at the appointed time in August. The weather was very hot and oppressive. The large framed arbor, covered with boards, built by the labor and money of the citizens of the surrounding country, was completed in good time. It is commodious, and very comfortable for a large congregation, and for preaching under in hot weather. The congregations were large. The preaching was all good, and full of the Holy Ghost. The result was a great baptism of the Holy Ghost on the church. There was not a large number of conversions or accessions to the church, yet there was precious gospel seed sown that must yield abundant fruit in the day of eternity.

I commenced a meeting at Colquitt the next Saturday after the camp meeting closed—five miles from the latter place. It lasted six days, and resulted in forty-nine conversions and thirty-seven accessions to the church.

I had a meeting at Haynesville the week before the camp meeting. It was very profitable to the church. There have been about seventy conversions and about fifty-five accessions to the church on the Haynesville circuit this year up to this date. The Lord be praised.

Your brother in Christ,

John A. Miller, P. C.

Rural Retreat, La., Sept. 9, 1872.

Chickasaha Mission, Mississippi Conference.—*Mr. Editor:* This work formerly belonged to the Protestant connection, and has not been supplied regularly since the war, but was once an organized work, and occupied by them up to the close of the war. Since the union of the two churches it has again been brought into notice and supplied. When I first entered upon this work it was so disorganized and wrecked that I became much discouraged. Demoralization was the result of wanted pastoral care. But after much earnest labor and toil the harbinger of peace has again returned. The Lord is again reviving his work, and sinners have been brought to the light of the gospel as it is in Christ Jesus. Old churches are being repaired and new ones built. One is completed, at which place we organized a society, received ten applicants for membership, baptized two adults and twelve children all in one day.

Chickasaha mission is in a healthy condition and on the advance. We have had thirty-seven accessions to the church, and forty-one have been received by baptism. We have seven organized churches, giving an aggregate in members of one hundred and sixteen, and three appointments yet unorganized, while the Macedonian cry is coming up from various quarters: "Come over and help us." O brethren, pray for us!

Yours most respectfully,

G. M. Gilmore, P. C.

September, 1872.

Abbeville Circuit, Louisiana Conference.—*Mr. Editor:* At a meeting of the Quarterly Conference for the Abbeville circuit, convened at the Prairie Gregg Methodist church on the seventh instant, the following preamble and resolutions were presented to the conference and unanimously adopted. As secretary of that body, and by resolution adopted at the same time, I am required to forward the same for publication in the Advocate.

Whereas, The members of the Quarterly Conference of the Abbeville circuit are led to conclude that some of the members of our church, and also many young persons, children of Protestant parents, have become more or less contaminated by the unhallowed influences of the ungodly world surrounding them, so that they see not the evils that are in and resulting from a participation in parties of pleasure, where the sexes mingle in dancing, playing, etc.; therefore, be it

Resolved, By the Quarterly Conference of Abbeville circuit, convened at Prairie Gregg, September 7, 1872, that we stand fully upon the principles set forth in our Discipline as a true exponent of the word of God upon that point; that no diversions are innocent that cannot be taken in the name of the Lord Jesus Christ; that the commingling of the sexes in dances, modern plays, and all amusements of a kindred nature, are plain violations of this principle, alike repugnant to the word of God and the rules of our church.

Resolved, That we recommend that hereafter the preacher in charge of this circuit shall be informed by the recording steward of this our action; and that he notify the members and people that hereafter any member of our church participating in such amusements shall be considered as having violated the rules of our church, and shall be dealt with as the Discipline in such case provides.

Robt. S. Isbell, Secretary.

Abbeville, La., Sept. 9, 1872.

Lake Providence Circuit, Louisiana Conference.—*Mr. Editor:* Our third quarterly meeting, held at Pecan Grove church, embracing the third Sunday in August, was truly a season of encouragement and blessing to our church there.

The congregations were good, and the people attentive to the preached word. The love-feast was not dispensed with, but was one of the happiest meetings of the kind it has been my privilege to enjoy. Some unused to love-feasts, in these later and changed times, stood up and told of the dealings of the Lord with them in other and in recent days. At the close of that hour of sweet Christian communion nine persons united with the church. The meeting closed on Sunday evening, the membership much revived, and fifteen additions to the church. These recruits are heads of families, young men, young women and Sunday school scholars.

The brethren and friends have built here, this year, a neat and commodious house of worship, which, under the skillful management of Bro. Isham B. Beard, to whose energy we are in a large degree indebted for the building of the church, was opened for the service of God, unencumbered with debt. We have also secured a house for worship at Lake Providence, which we hope to pay for by the end of the year.

Our people love to work in the Sabbath schools and prayer meetings, and we hope and pray for the continued increasing blessings of God on the work of his servants this year in this long-neglected part of his vineyard.

Wm. F. Alexander.

September 4, 1872.

Marianna District, Alabama Conference.—*Mr. Editor:* Having just finished my third round; I propose to give you some of the results of the preaching of the gospel by the preachers of the several charges within the bounds of this district. When I say the preachers, I mean the traveling and local. I have not all the facts which ought to be reported, as some good meetings have been held of which I have no report as to results. However, taking the facts as I have them, I proceed with this report.

Ozark circuit—A. S. Dickinson, pastor, has had one most excellent meeting at Pleasant Hill, of four days' continuance, at his third Quarterly Conference. On the whole circuit during the last quarter eighteen have joined the church.

Geneva circuit—J. M. Brown, pastor, has had several good meetings, but especially at Daleville, where several were happily converted and ten joined the church. From all points on his work he reports that twenty-three have joined our church.

Sylvan Grove circuit—H. M. Gillis, pastor, has been in the midst of an overwhelming revival for the last month and a half. At Newton, during his third Quarterly Conference, there were many conversions and fourteen accessions. Asbury Chapel, thirty-three accessions; Center, twenty; at Mount Carmel, seventy-seven accessions, all of whom were converted, and more besides, and the churches in a flame of living power.

Gordon circuit—W. P. H. Connerly, pastor, has organized one new church, into which he received six members, besides those transferred. At Rocky Creek a most gracious revival meeting was held, at which many were converted and thirteen were added to the church. Also, near Andrew Chapel, two ministers and fifty-one members withdrew from the African Methodist Episcopal Church, and came over and joined us until they can be properly transferred to the Colored Methodist Episcopal Church in America.

Big Creek circuit—D. C. Standley, pastor, has been greatly blessed with three most successful meetings. At Pleasant Grove fifteen joined; at Big Creek, Alabama, thirty; at Wesley Chapel fifteen, and at Big Creek, Florida, 8.

Greenwood circuit—J. J. Cassady, pastor, has had some interesting meetings, and during his third Quarterly Conference, at Andrew Chapel, fifteen very promising members joined the church.

Marianna station—A. S. Douglas, pastor, has been preaching faithfully when able; but, owing to the delicacy of his health, he has not been able to do as much as he desired.

Calhoun mission—W. R. Tally, pastor, has been moving forward, up and down the plains, building up the work. At Shiloh, during his third Quarterly Conference, seven were added to the church. At the conference before, at Cool Spring, nine were added to the church.

Holmes Valley circuit—J. A. Spear, pastor, has had some good meetings, and at his third Quarterly Conference three joined the church, and on other parts of the work nine had been added before, making twelve in all.

Cerro Gordo mission—A. Vaughan, pastor, has been earnestly engaged in preaching the gospel, with some encouraging signs of coming success. During the last quarter, embracing the conference, eleven have come into the church.

Adding these results together will give three hundred and twenty-eight as the fruits of the last quarter; but, adding the two preachers and fifty-one members from the African Methodist Episcopal Church, the grand total is swelled to three hundred and eighty-one members within the bounds of the Marianna district.

Furthermore, I may state that the finances of the church are far in advance of last year, excepting one work.

While we all are delighted and grateful for the success already mentioned, yet we are marching on to conquest and victory at other points and in other fields.

By the way, our camp meeting at China Grove will commence three days hence, at which time and place we are expecting displays of power and love, as heretofore. You shall hear from us in due time.

A. Dowling.

Ozark, Ala., Sept. 3, 1872.

THE INTELLECT OF OLD AGE.

The London *Spectator* very comfortingly says: "If the memory keeps perfect, a point which appears to depend entirely upon physical conditions—the memory, for instance, growing bright as to the incidents of childhood when it grows dull as to what happened yesterday—there is no reason why, as regards anything but new abstract ideas, the mind in old age should be less strong than the mind in maturity, though it may have more difficulty in using the media through which it works, and we find this constantly to be the case. Very old generals, like Radetzky, have commanded victorious armies; very old statesmen, like Palmerston, have guided parties successfully; and very old orators, like M. Thiers, are often strangely eloquent. It would be almost impossible to show that for oratorical purposes the mind has aged at all, that he has lost any one of those powers which go to create oratorical success, unless it be, and we should doubt that, the acuteness of his sensibility to the mental atmosphere around him. We are accustomed to speak of Lyndhurst's later efforts as wonders, and so they were as physical efforts; but there is nothing in old age to make a man less capable of reviewing the facts of the year by his old lights with all the eloquence and bitterness and epigrammatic terseness that he ever possessed. The Duke of Wellington in extreme age became impervious to the ideas of his day, and showed a strong indisposition toward new men even in the army; but there is no proof whatever that if England had been invaded by the kind of army he was accustomed to defeat, he would not have displayed all his ancient generalship. He would have received all the new facts about numbers, equipment, and the like, as M. Thiers receives the new facts about revenue and expenditure, and would have applied the old principle as successfully as ever. Nothing would have gone from him except strength of will to compel the mind to perform an unusual and therefore disagreeable task. Von Moltke is as great a general as ever he was, is able even to develop his old knowledge by the addition of a system of railway strategy; it is only when asked to consider a new scheme of discipline that his mind closes, and he shows himself unable to believe or even to follow any idea except that of severe punishment."

Differences of opinion give me but little concern; but it is a real pleasure to be brought into communication with any one who is in earnest and who really looks to God's will as his standard of right and wrong, and judges of actions according to their greater or less conformity.—*Dr. Arnold.*

THE WORSHIP OF IMAGES.

It was not without design that the Lord left no image or picture of his holy person behind him. He put the question of worshiping an image of himself out of sight by leaving no image. There is not even the shadow of authenticity upon any reputed relic. We are not even sure of the site of Calvary or Gethsemane, his crucifixion or his burial. Even the mount of his ascension is not known or named. The "fragments of the true cross," the "holy coats," etc., are all impostures. Nobody but the most superstitious and ignorant Romanists believe that there is on earth one genuine relic of the Lord, or of his mother, or indeed of any early saint.

There was a design in this. Considering all things—the reverence and love of the apostles, for instance—it is very strange that there is no word for ages of any relic of our Lord's early life, and that "the discovery of the true cross," in the fourth century, by Helena, should have been so suspiciously a cooked-up thing.

No picture and no relic, whose genuineness is even probable, exists of our Lord, or of his apostles, or indeed of any early Christian worthy. One cannot help connecting the strange fact with that second commandment which our Roman Catholic brethren are in the habit of omitting from their list, and with the petition in the Lord's Prayer.

The pictures, so called, of the Virgin—there are scores of them, in all positions, and they are highly reverenced by our Romish friends, and dilettantoized and sentimentalized over by many of our Protestant friends—are, we all know, when we think, only portraits of women by no means always reputable, the mistress of the artist, painted as the Madonna in one picture and as Venus in another.

The pictures, so called, of our blessed Lord are more shocking still. An Italian beggerman or thief, with a picturesque beard and hair, is painted, and the painting labeled with the holiest name!

The pictures of the apostles are conventional. A monk with a lion is St. Mark, a monk with an eagle is St. John, a monk with a sword is St. Paul, and one with a big key is St. Peter. They are merely pictures of the most picturesque old loafers the painter could find for his model.

Here, then, is where the Romish argument fails to reach us. We have heard it a score of times, and expect to a score or two more. We admit, in one way, its force. We do venerate the pictures of great men. We do love and might perhaps "salute" the picture of a very dear friend. We are free to acknowledge we should deeply venerate the picture of our Lord, or of one of his apostles. But when our Romish friend puts us in front of a dime lithograph, manufactured in Ann street, and tells us that is our Lord's picture, we beg leave to retire before our disgust gets the better of us. Or, when he soars a step higher, and shows us the picture of a picturesque Italian bandit, and says that is Christ's, and we should salute it and kneel before it, we respectfully decline so stultifying ourselves and insulting our Master. Or, again, when he presents us to the portrait of a young woman of questionable life, with an infant in her lap, and demands that we shall reverence this picture as that of the Virgin Mother and her Child, we might beg that he will please to go no further. The thing is getting unbearable. His anxiety to reverence "sacred pictures" is rapidly carrying him beyond Christian decency.—*Dr. Hugh Miller Thompson's "Copy."*

The Nantucket *Inquirer and Mirror*, commenting upon the disaster to the Arctic whaling fleet, thus comforts its island readers: "We have no need to search the list for names of Nantucket ships. We can enjoy a melancholy satisfaction like that of the man who heard a certain bank had failed, and ran home in great perturbation of mind to see how many bills he had on it. His relief may be imagined on finding that he had no money on that bank—nor any other! And we are almost able to say now that we have no whalers in the Arctic—nor anywhere else."

We are gravely informed by the *Journal de Paris* that the goddess of fashion has decreed that henceforward—until further notice, of course—ladies are to wear blue hair. What precise tint has been selected for this extraordinary freak of fashion is not stated, but the die is cast, and blue of some shade is to be the hair dye of the immediate future.

The Christian Advocate.

NEW ORLEANS, SEPTEMBER 19, 1872.

DAYBREAK.

BY SARAH O. JEWETT.

Where out beyond the eastern hills
Was faintest light, there, scorning
Shadows which warned us back, we turned
Our faces toward the morning.

And soon by daylight we could see
The road we thought so weary;
Where we were frightened in the night
Was anything but dreary.

On either side grew grass and flowers,
We saw each other's faces;
The light shone deep into our hearts,
The rocks were resting places.

When first upon that morning cold
We saw the golden glory,
And found the light was meant for us,
And learned anew its story,

We were so glad. With hearts at rest,
In peace the sunshine found us,
We sang a psalm, and smiling watched
The pleasant land around us.

For, though the clouds grow dark o'erhead,
And storms may bring us sorrow,
It's not for always, and the sun
Still shines—will shine to-morrow.

We lose the path, our feet soon tire;
We seek new ways, lamenting;
And back like truant children come,
Unsatisfied, repenting.

Though we may fall and fall again,
We fear to walk no longer;
And even through mistakes and pain
Can hourly grow the stronger.

Dear Lord of Light! forever lead
Our wandering hearts. Oh! guide us,
Nor let us once in storm or sun
Forget the Friend beside us.

For the Advocate.

PREPARATION FOR THE PULPIT.

NUMBER THREE.

While the former proposition is true, yet every minister, in his all-important work of preparing for the pulpit, should be careful to cast about and see what plan or system of laws he should use in the performance of his work, for every one must have his plan.

The successful planter, whose fields flourish, and whose barns will by and by be filled with the golden grain and the snowy flakes of king cotton, operates upon a plan, though he may not have seen it in the beginning, nor be able to tell his neighbors of it in the end.

The skillful artist, whose beautiful painting delights thousands of appreciative men and women, had his plan in his mind when he stood before the untouched canvas with his pencil in hand.

The commander of the army grand, who fights and wins the gory field, ere he began the dreadful strife, conceived and understood all about his plan.

And, to rise higher, God, the great Creator, who

"Well this beauteous frame hath planned,"

by his infinite wisdom, goodness and power, shows to us, in the perfect symmetry, harmony and beauty of the earth, and all the other parts of his vast universe around us, that we, his servants, who are sent forth upon a grand mission, not to create worlds, but to be the honored instruments of the *new creation* of immortal souls, should conceive and arrange, as well as we can, our plans for the all-important work of preparing for the pulpit. "Well, then," I hear you say, "what should be my plan?" I cannot say, for I do not know. If I should be long and intimately associated with you in the good work, so as to become acquainted with the characteristics and capabilities of your mind, and everything else that pertains to you, I might then, if I thought you would take it, venture to give you an occasional piece of advice; but I would not venture very far, unless you were to insist upon it; for, while I believe ministers generally are as ready and willing to take advice as any class of persons with whom I am acquainted, I am rather disposed to let them rest in peace and quiet, *for the reason that everybody else is always advising them.* You will ere long, if you have not already had it, have enough, and perhaps some to spare, of that very common and very cheap commodity which we call *advice.*

A stranger once visited a church in Europe with a friend who lived in the vicinity. The minister who officiated did not please the stranger, for he remarked to his friend, after the sermon was ended: "I think that minister ought to read and study Blair's Lectures on Rhetoric." "O," said his friend, "that was Mr. Blair himself!" "Well," said the stranger, "he ought to read and study his own lectures."

So, my dear brother minister, I am ready to practice the golden rule in all my dealings with you; and I shall be more than glad to have you always in candor and brotherly affection do the same toward me.

Having seen that no great universal plan can be prescribed for all ministers in the work of preparing for the pulpit, and that every minister should have his own peculiar plan, made out according to no other man's, but according to what he conscientiously believes, before God, to be the best for him, let us next show that he should earnestly labor to execute that plan of preparing for the pulpit. As the man of God stands at the threshold of this service he should by all means apprehend fully, and keep ever before him this great fact: the duty or work of preparing for the pulpit is one which will require the exertion of all his powers, and the constant use of all his means and resources.

Once in a while there may be a sort of *prodigy* in the ministry, who can get ready for the pulpit without much work; but such men are very rare. Indeed, the question in regard to such has often occurred to my mind: "If they can do so well without labor, what might they not accomplish if they were to toil in the preparation?" Ah! they may have to give a most fearful account when they shall be required to render their five talents! But most ministers have one or two talents, and, in order to have any sermon at all, they must work, and oftentimes work very hard. They ought to work—all ought to work! The great law of God, which is, "In the sweat of thy face shalt thou eat bread," applies to ministers as well as to other people. They should never regard their holy and exalted office as anything else but a place, a good place to work! The work done there is surely the best and the most important work that is done upon the earth. "The preaching of the cross," while it is said in the Bible, to be "foolishness" to some, is to others "the power of God."

Preparing to preach is an absolutely essential part of preaching. To the true minister of God, who does his whole duty, this will ever be head-work, heart-work, knee-work, hand-work, eye-work, and every other kind of good work. O that you and I, my brethren of the ministry, may believe it, and then go forth unto the great and glorious work! He that will not work shall not eat! Perhaps some of us would live better at home, and enjoy more religion, if we would work more. May God help us to work in preparing for the pulpit! This work is one great demand of the church, and an important want of the age. In my early ministry I felt that my labors were exceedingly irksome; so much so that I began to shrink from and to have a distaste toward them. Yes, I actually began to think seriously of fleeing, Jonah-like, from the ministry. But, fortunately for me, my quarterly meeting was at hand. My presiding elder, an able and good man—now in heaven—came. He saw that I was depressed, and he began to question me so closely that I unbosomed myself to him. I candidly told him that the labors of the ministry were so arduous I could not perform them; my whole nature shrank from them, and I felt that I had much rather engage in any other kind of laborious toil! He listened prayerfully and tearfully till I had finished, and then he asked me: "*Did you ever pray that you might love the labors of the ministry.*" I replied: "No, sir." "*Well,*" said he, "*prayer is the only means of relief from your present troubles!*" Blessed words were they to me! I began to pray as he had directed me, and very soon I began to love my work, and I have loved it ever since. It is my meat and drink; yea, it is my highest and sweetest pleasure! Now I feel that I would not be anything else but a minister of the gospel—an humble preacher of Jesus and him crucified! In my full and overflowing joy I sing Charles Wesley's precious lines:

"O that the world might taste and see
The riches of his grace!
The arms of love that compass me
Would all mankind embrace!

"His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below
To cry: 'Behold the Lamb!'

"Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death:
'Behold, behold the Lamb!'"

A-PASTOR.

For the Advocate.

SPIRITUAL DEATH.

MR. EDITOR: Notwithstanding your opposition to controversial articles, you will please allow me to write one somewhat after that order.

I see in the ADVOCATE of August 1 an article on the above-named subject, in which, it seems to me, the writer ("Prince") sets forth views not exactly according to the teachings of the Bible, which is the only standard of truth. He denies that man *died spiritually* in the day he ate of the forbidden fruit, and contends that spiritual death is synonymous with eternal death. As I understand it, eternal death is spiritual death perpetuated, or eternized. The unbeliever is now in a state of spiritual death, and if he continues therein it will end in eternal death. "Prince" says that man, when driven from Paradise, "was not spiritually dead, for his sighs, his sorrows, his tears, as he passed the gate, entered heaven as a prayer, and hope of yet regaining his lost estate still lingered in his soul." Now there is not a word in the Bible about Adam's "sorrows, sighs and tears as he passed the gate," nor about his prayers and hopes. We hope he did pray and weep, not only as he passed the gate, but both before and after; but there is no account of it. The writer seems to entertain the idea that man repented before the promise of a Savior was given; whereas there is no intimation of such fact at all in the book. The plan of salvation originated in the infinite depths of God's love, without being prompted or called forth by man's repentance.

But let us look into this matter a little more closely. God said to man: "In the day thou eatest thereof thou shalt surely die." Now, it seems to me that, in order that God's word should come true, there must be, in case of disobedience, *actual death* of some kind. We know that man did not die *naturally.* It is true that, being denied access to the tree of life, he *began* to die a natural death, and after a while did die. But he did not *actually* die this sort of death that day. Again, it may be said that, in the purpose of God, he did die in Christ, *his substitute,* who was as a lamb slain from the foundation of the world. Still there was no actual natural death on that day. Yet there was a death of some kind, or God's word had failed. That death must have been *spiritual* death; it could have been no other.

In confirmation of this view, I would refer "Prince" to several passages of Scripture. "Let the dead bury their dead."—Matt. viii, 22.—Let the spiritually dead bury those who were naturally dead. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v, 25. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi, 53. "Yield yourselves unto God, as those that are alive from the dead."—Rom. vi, 13. "To be carnally-minded is death."—Rom. viii, 6. "If one died for all, then were all dead."—Second Cor. v, 14. "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii, 1. "But God, * * * even when we were dead in sins, hath quickened us together with Christ."—Eph. ii, 4, 5. "Awake, thou that sleepest, and arise from the dead."—Eph. v, 14. "And you, being dead in your sins, * * * hath he quickened," etc.—Col. ii, 13. "We know that we have passed from death unto life."—First John iii, 14 And thus passage might be added to passage setting forth the same truth. Man is certainly represented in these passages as being, in his unrenewed state, *dead* in some sense. If not in a spiritual sense, what kind of death is meant?

But what are we to understand by spiritual death? It is not the *actual death of the spirit.* It does not lose its vitality. It still possesses as much vital force as before. But this living essence has become alienated from God. There is no longer any moral purity about it. In itself, apart from the atonement, and that preventing grace which is given to every human being in consequence of the atonement, there is nothing good in it. It is intrinsically and essentially evil. Sin has fastened itself upon every fiber of the moral nature—pervaded the entire system, tainting and corrupting the whole. The moral vision has been blurred and blinded. The optic nerve of the soul, so to speak, has been paralyzed, yea, destroyed, so that it cannot perceive the things which are spiritually discerned. And if it could perceive them, it has no power to act in accordance with such perceptions. But, let it be borne in mind, this is the condition of the soul *only apart from the plan of salvation*—apart from preventing grace. Actually no human being is born outside of this plan. The hand of divine mercy and compassion reaches forth through the atonement of Christ and takes hold of every child of man coming into the world, and holds on to him until he, in the exercise of his free agency, breaks away from the loving hand that would draw him toward heaven, and, yielding to his innate depravity, begins his downward career. Owing to the fact that man is placed upon the platform of salvation at his very entrance into being, we have probably never seen a full exhibition of depravity in all its naked deformity. So that, although we speak of man as being totally depraved and spiritually dead, we do not mean that he is actually so as he stands upon the platform of salvation, but only as he is, or would be, in himself, apart from this grace which flows through Christ. Apart from the atonement man *is* dead—utterly destitute of spiritual life; but preventing grace *quickens* his dead powers into at least partial life. This is a distinction which we should never lose sight of when discussing this subject. M.

NO MAN is so poor that he has not friends whose happiness is linked with his fate, and whose hearts will be wrung with anguish at his punishment or his suffering.

MYSTERY magnifies danger, as a fog the sun. The hand that warned Belshazzar derived its horrifying influence from the want of a body.—*Colton.*

IF THAT BE FALSE which God threatens (eternal punishment,) then that which he promises (eternal life) is false also.

LETTER FROM TEXAS.

MR. EDITOR: Thinking a word from the land where the light of the Lone Star sheds its silvery rays might be interesting to you and your readers, I send this communication.

I have just closed a meeting at Big Creek, in the southern part of San Jacinto county. At this point there had once been a flourishing church, but removals, deaths and backslidings had well-nigh broken it up. Owing to the scarcity of preachers in our Conference, this with other places in our country had to be abandoned, and about the only gospel the people had heard for a long time was the *watery* one proclaimed by certain brethren, and they not of the brightest order of talent. I had been visiting them occasionally—on the fifth Sabbath during the year—until the third Sabbath in August. I appointed a meeting, to be continued as long as indications warranted. We continued six days, meeting only at night, however, the last three days. We had a glorious time. The old church book was overhauled; and out of about forty-five names, sixteen were retained as still living and in the vicinity, who were trying to "work out their salvation with fear and trembling." We had four very satisfactory conversions during the time; five names were added to the church, and when, on the last night of the meeting, the proposition was made that those who felt that the meeting had been a blessing to them religiously, should rise to their feet, with but about three exceptions the whole audience stood up. That last night was a gracious time, and will not likely ever be forgotten by the participants. Many of the citizens in *ante bellum* times were well-to-do in the world; now all have to work for their daily bread. The meeting was just in the commencement of the cotton-picking season, in which labor fathers and sons, yea, and daughters too, took part.

Perhaps it will interest readers in your cities to hear something of the manner these people attended church. Well, the day was spent in gathering the snowy lint; then stop in time to get supper and get to the meeting house before quite dark All hands attended every service. If there were not horses enough for all to ride (the nature of roads was not favorable to locomotion on wheels,) some of the men and boys would walk, and mother and the girls and little ones would ride, not unfrequently doubling, tripling, nay, quadrupling on one animal. Pillows and quilts were carried, so that when the little ones got sleepy a pallet was spread in the corner, and the little sleepers gently and comfortably slept till meeting broke. I have seen six or eight little fellows lying soundly sleeping amid the preaching, singing, exhorting and shouting. At first we had moonlight to go home by, but at last the moon had not risen when we broke up for the night; but the ride through the deep dark woods was provided for. Some of the men had their "hunting lamps" made of tin, with a reflector attached, and worn on the head. These had generally three large wicks in them, and contained oil, giving a bright light; others had provided long pieces of fat pine split into proper dimensions, which burned with a brilliant light. The scene presented at the "upping block," as they are mounting their horses, preparing to go home, is picturesque. Father holds his torch so as to throw its light at the right place. One of the "boys"—often grown men—leads up "Old Dolly," and mother gets into the side saddle, with baby in her lap. Tommy springs up behind her, and often Johnny behind him. This animal, loaded, is turned off to one side, to wait till each one who intends to travel the same road is in turn made ready. Then a mother and another company in like manner get ready; and when the last one is announced as "fixed off," away they move homeward, each, as they arrive at the turn-off road, filing into it with many kind good nights to the others. The whole scene is exciting and enlivening, and in some of its aspects grandly beautiful. The deep dark foliage overhead, the white sandy road under foot, the bright flashing of lamps and torches falling, as they sometimes do, on the shimmering waters of the creek running parallel with the road, or crossing it at right angles, makes a picture that is grand and beautiful to behold.

There are fine lands of the sandy variety waiting for emigrants from the old, worn-out lands of Mississippi, Alabama, Georgia, etc., to come and occupy them. The country affords many inducements, and some not common even in Texas. Timber of every valuable kind is in great abundance; free stone water, pure as crystal, runs in two fine creeks, and springs break out *ad libitum;* good health, and the moral status of the community above the average. What more is needed?

E. A. STOCKING.

COLD SPRINGS, TEXAS, Aug. 24, 1872.

A GOOD EXAMPLE is one of the loudest bells to call people to church.

Obituaries.

WILLIE, son of the late Rev. William G. McGaugher of the Louisiana Conference, was born in [illegible], Miss., Dec. 17, 1851; joined the Methodist Episcopal Church South at Delhi, August, 1870, and died on the tenth instant, at his home in Carroll parish, after a short and painful illness.

At our church conference, held last Sabbath at half-past four P. M., the following preamble and resolutions were unanimously adopted by a rising vote, viz.:

WHEREAS, It hath pleased our Heavenly Father to remove from us Bro. Willie McGaughey to his own mansions of sweet repose; therefore,

Resolved, That in the death of Bro. Willie, as we usually addressed him, we have all sustained a serious loss—a loss to the church, where his seat was seldom vacant; a loss to the Sabbath school, which he loved so well; a loss to our whole community.

Resolved, That we feel that he was a bright example of early Christian piety, worthy of imitation by all the youth of our vicinity.

Resolved, That we deeply sympathize with his afflicted mother and sisters in their great sorrow.

Resolved, That a copy of the preamble and resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

JAMES E. BRADLEY,
THOMAS S. MABIN.

FLOYD, LA., August 23, 1872.

MRS. FANNIE M. NYE, relict of the late W. H. H. Nye, and daughter of Mr. Joseph A. and Mary A. Thomas was born near Brownsville, Hinds county, Mississippi, and died near Yazoo City, August 15, 1872, in the twenty-seventh year of her age.

She was the child of devout Christian parents. Her father was for years an efficient steward, class-leader and exhorter in the Methodist Church at Brownsville, where doubtless to day the effects of his life and labors are seen and felt. But a heavy affliction was laid on little Fannie when only five years old. Father and mother both died within three days of each other, leaving her young heart desolate of parental love and care. She found, however, a happy home with her uncle, Dr. J. P. Thomas, in Madison county, by whom she was raised, carefully and religiously.

She was happily married in October, 1867, to Mr. W. H. H. Nye, who preceded her just seven weeks to the cold and silent tomb. In the family of her adoption she at once became a favored member. Her sweet, gentle, amiable character endeared her to all hearts. To her husband's parents she became tenderly attached, and loved them as dearly as she could have done her own, who were torn from her in childhood by the ruthless hand of death. After the death of her husband her great desire was to make them cheerful and happy.

In May last she connected herself formally with the Methodist Episcopal Church South, into which she had been baptized in infancy. For years, however, she had lived a consistent Christian life, following her religious instructions and emulating the blessed principles bequeathed by her now glorified parents.

She suffered much and long, but amid her affliction as she was calm and patient, saying ever: "Father, *thy* will be done." Her death was one of the most peaceful and triumphant ever witnessed. For two days she was in a dying condition—her eager soul laying in quarantine without the "pearly gates"—yet during this time her mind was clear and active. Not a cloud of doubt seemed to obscure her heavenly prospects, while hour after hour she repeated: "O, I am almost gone—almost in heaven." To every friend who bade her good-by she said: "Meet me in heaven. I am almost home."

While her relatives were weeping around her bedside she would say: "Don't weep for me—you ought to rejoice." And feeling death drawing near, she turned to her mother and asked, in tones sweet as an angel whisper: "Mother, what message shall I take your son in heaven?"—referring to her husband who died but a few weeks before, after a long and painful illness. And thus she continued to talk, exhorting all to meet her in heaven, until the happy spirit, guarded by "helmed seraphim and sworded cherubim," was borne on triumphant wing to the home of the blessed.

CHARLES B. GALLOWAY.

MRS. CLARISSA LEE was the daughter of Thomas and Elizabeth Parks, and was born in Claiborne county, Mississippi, July 2, 1805. On the fourteenth of December, 1828, she was married to Mr. Francis B. Lee, a merchant in Port Gibson, who, on the day of their marriage, brought her to the residence he had prepared for her reception, and where she lived until the day of her death, which occurred on the twenty-fourth of July, 1872. Our dear Sister Lee sought the Lord early in life, having become a member of the Methodist Episcopal Church, as near as can now be recollected, about the year 1832, at which period an unusually large number of young men and women, who moved in what the world calls the first circles of society, also united with the church, most of whom made as good a class of members as we ever had in this country. For several years after Sister Lee's marriage she continued her membership near her former country home, which was only a few miles from Port Gibson, in order to be with other members of the family who belonged to the church, but finally moved it to this place. As a Christian she was remarkable for her modest and retiring habits. Her constant aim seemed to be "to lead a quiet and peaceable life in all godliness and honesty." She was, in a scriptural sense, "a keeper-at-home;" but at that home her kindred and fellow Christians and especially her pastors, always received a most cordial welcome, and enjoyed the most ample hospitality. During her fifty years' connect on with the church she saw the rise and fall of many in Israel, but her adherence to the people of her choice was unbroken to the last. Her descent to the grave was gradual but well marked. For several months she was satisfied that a disease had developed itself which could only terminate in death at no distant day. With this conviction fully fixed in her mind she was the same meek, quiet, retiring Christian she had been for half a century; and while she appreciated our visits and prayers at her bedside very much, and said she enjoyed our Christian conversation more than she could express, she said but little about herself, except that she felt ready to greet the Master's call, and enjoyed, through grace, a sweet hope of heaven. I have never seen any one more calm and confident at the near approach of death than she was. Her husband had long since gone to the grave; her children had either died or grown up and got homes of their own, and she said she felt that her work on earth was done, and she was just waiting the Lord's will to go to her home above. As we had known each other from our youth, and I was frequently with her in her last long and painful illness, it was natural for me to be called on to preach her funeral, which I did to a large audience in her capacious residence, where she had lived forty-four years. May her children follow her as she followed Christ.

J. B. JONES.

PORT GIBSON, Miss., August 1, 1872.

ARTHUR CREWS, ESQ., was born in Wilkes county, Georgia, January 28, 1792. He was brought up on the frontier of his native State, without parental care or training, and never enjoyed any of the advantages of an education. Being thus thrown out upon the world alone, dependent on his own exertions at such an early age, he soon acquired habits of industry and self-reliance. He served in the war of 1812-14 as substitute and volunteer, and proved himself a soldier and patriot. In 1815 he was married to Miss Mary M. King, of Georgia, who bore him seven children—four sons and three daughters. In 1822 he moved to Harbour (then Pike) county, Alabama. Again settling on the borders of the Indian nation, he was still cut off from the advantages of cultivated society. About the year 1825 he joined the Methodist Episcopal Church, and never did he in after life doubt for a moment the time and place when and where Jesus was revealed to him. He served his church as steward, and held other offices of his church. His membership was kept at the same church for nearly half a century; where his walk was so orderly that not the first charge was ever brought against him. In 1829 he [illegible] perance society, and never was known to drink a drop of intoxicating liquor afterward, unless advised to do so by his physician, always advocating total abstinence as the only safe rule. He greatly loved his church, its usages and doctrines, believing it to be the best ever organized. Though a man of few words, he was noted for decision of character, was an independent and clear thinker, a deep, cool calculator, and a safe adviser in his sphere. He was a man of inflexible will, perseverance and industry, always going when and where duty called him, never neglecting his business for wind or rain, sunshine or cold. His economy and promptness in business procured for him a liberal fortune of this world's goods; but, sharing the fate of many others, the late war swept away much of his hard earnings; yet he halted not to pine over misfortune, uttered not a murmur; and, though oppressed with the weight of many years, he applied himself with renewed energy to business to repair his shattered fortune, and well did he succeed. He said he always felt thankful for every success in business, and acknowledged the beneficence of his Creator for every success in life. He was liberal and prompt in the support of his church; and although seemingly stern, he was a man of great sympathy, easily moved by the infirmities or sufferings of others, never failing to minister to objects of charity when opportunity offered. He was very strict in all his dealings with his fellow-men, always acted upon the principle: "Owe no man."

In May, 1863, he was married to Miss Marsey C. Walker, who bore him three children, two of whom still survive him. Though suffering for years before his death with a disease of the heart, which periodically caused him much excruciating pain, he was never heard to murmur because of his afflictions. He was in the fullest sense of the term a strictly high-toned Christian gentleman. In the last conversation had with him relative to his future prospects for the spirit world, he said all was clear, and that he did not fear the grave, but hoped and prayed that he might not die hard. All who witnessed his last moments can fully testify that his wishes relative to his passing away quietly were fully realized, for on the thirty-first of January, 1872, his spirit so quietly left the body that not a sigh or moan was seen or heard.

J. E. C.

REV. ROBERT E. CARY, son of Dr. W. A. and Mrs. M. Cary, was born in La Grange, Franklin county, Alabama, February 5, 1838, and died in the city of Montgomery, April 14, 1872.

His life, though brief, was eventful. Possessed of rare decision and intrepidity of character, when the summons came for soldiers to defend Southern homes and liberties the patriotic zeal of the boy could not be restrained. Enlisting in the service of the Confederate States, though scarcely sixteen years of age, he was elected third lieutenant by his company, which was attached to the Forty-fourth Regiment Alabama Volunteers. No act of this young officer ever brought dishonor upon the cause which he had earnestly espoused; but his conduct in camp and on the battle-plain fully sustained the reputation for gallantry which the true soldiers of the South had nobly won on more than fifty fields. He was severely wounded at the battle of Chickamauga, September 13, 1863. At this time the bone of his arm, between the shoulder and elbow, was resected. Being thus disabled for active service, he was assigned to post duty during the remainder of the war.

He professed religion and joined the Methodist Episcopal Church South in July, 1864. Soon after his conversion he was made steward. The energy and efficiency with which he discharged the unpleasant duties of this office are worthy the imitation of many older brethren, who suffer their pastor to leave his work without receiving the amount of his short allowance. Though useful in this sphere, the Master had a higher work for his servant to perform. He hears the call, and, conferring not with flesh and blood, cheerfully obeyed.

Being deprived during the most auspicious season of life for mental culture of all scholastic or collegiate advantages, he greatly desired, after the surrender, to retrieve this misfortune. Could the chaplain that period have afforded the privileges of her halls of learning to her aspiring son, how gladly would he have been numbered among those who sought knowledge in the "schools of the prophets." However, the financial embarrassment which at that time palsied every enterprise of both Church and State, forbade the gratification of this commendable desire. He endeavored, by private means, to compensate in some degree for these disadvantages. During the year 1866, in connection with Revs. E. West and W. Vest, formed a class, under the guidance of the writer, striving to qualify themselves for the responsible work of the ministry.

He joined the Montgomery Conference, held at Lowndesboro, Alabama, November 21, 1865. From that time until his death he filled various appointments, within the Alabama and North Alabama Conferences, with active zeal and efficiency, yearly adding many new recruits to the ranks of Southern Methodism. He was sent to Harpersville circuit, Alabama, in 1866, Ashville in 1867, East Selma in 1868, Gadsden in 1869, Cedar Bluff circuit in 1870; March 10, of this year, he was married to Miss S. C. Alexander, of Lowndesboro. He was transferred from the North Alabama to the Alabama Conference in December, 1870, and appointed to Notasulga circuit in 1871. He was moved to Rocky Mount circuit in 1872. Here he made only one round, when he was taken sick January 18. Feeling that the hour of his departure was at hand, he evinced great anxiety to be taken home. Fondly devoted to his mother, he hoped once again to look into the depths of her loving eyes, hear yet once more the soft tones of that gentle voice, and recline for the last time upon that faithful bosom, which had ever been the refuge of his boyhood. Arriving at Montgomery, he was unable to travel any farther. Though denied the privilege of reaching his mother's earthly home, it was his inestimable joy to be carried to our Father's house in heaven. Throughout his illness he realized his situation, and manifested the readiness and resignation of the Christian to depart. His only concern was for the young wife he was leaving to battle the storms of life alone. But even here grace gloriously triumphed. Receiving promises from kindred that she should be tenderly cared for, and commending her to the Judge of the widow, he was enabled to view their approaching separation with the calmness which faith alone could bestow. His dying utterances were the exultant notes of a victor, whose echoes, like the trumpet's stirring tones, fell upon the hearts of loved ones left behind to struggle in the Christian conflict, encouraging them to press forward until

"They too the prize shall gain,
They too shall win the day."

When asked by Dr. Wadsworth if Christ was with him, he exclaimed with radiant countenance: "He has his arms all around me." He then repeated:

"'Tis religion that can give
Sweetest pleasure while we live;
'Tis religion must supply
Solid comfort when we die."

To his brethren in the ministry he sent the message: "Tell them I died right; to meet me in heaven." Among his last words was the consoling assurance sent to the mother he so much longed to see: "Tell ma I am safe, I am safe." Resting his faith upon that Jesus whom he had preached, he calmly passed from earth on Sabbath eve to mingle in the worship of the unending Sabbath of heaven.

Thus, ere manhood's early prime, with a wide career of usefulness before him, our brother has been called from the field of action to the mansions of repose. In his death the world, the church and his stricken family are all bereaved. But while our tears must fall in sorrow over his life, so brief, yet in view of his departure, so triumphant, we joyously exclaim: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Christian Advocate.

THURSDAY, SEPTEMBER 19, 1872.

THE RETURN HOME.

A hymn of the Greek Church in the tenth century, translated by John Neal, D. D.

Safe home, safe home, in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But oh! the joy upon the shore
To know our voyage peril o'er.

The prize, the prize secure,
The athlete nearly fell;
Bore all he could endure,
And bore not always well;
But he may smile at conflicts gone
Who sets the victor's garland on.

No more the foe can harm,
No more of leaguered camp
Nor cry of night alarm,
No need of ready lamp;
And yet how nearly he had failed,
How nearly had that foe prevailed.

The lamb is in the fold,
In perfect safety penned,
The lion once had hold,
And thought to make an end;
But close came by with wounded side,
And for the sheep the Shepherd died.

The exile is at home,
Oh, nights and days of tears!
Oh, longings not to roam!
Oh, sins and doubts and fears,
What matter now—when men so say
The King has wiped those tears away.

Oh! happy, happy bride!
The widowed homes are past,
The bridegroom at thy side,
Thou all his own at last!
The sorrows of thy former cup
In full fruition swallowed up.

OUR YOUNG MINISTERS.

BY HENRY BANNISTER, D. D.

The recurrence of Conference sessions brings up every year a grave yet tender interest in a class of men in regard to whom more consideration or thought should be exercised than has usually been given. I refer to our young ministers. Some seven or eight hundred of these are annually admitted to Conference in the Methodist Episcopal Church, and this is but one-fourth of the number who in each successive four years are launched into full orders in the Christian ministry. Through urgent calls and necessities of our itinerant work a considerable number—probably a majority—of this class are pressed into the ministry with small preparatory education. The most of these are supposed to be bright men, giving promise of diligence in mental improvement, as well as of immediate ministerial usefulness, or they probably would not be so soon urged to join Conference. They are pressed at once to the top of their speed in activities of pulpit and pastoral work, and in a four years' course of thorough theological reading, which is exacted of them as a condition of complete investiture of ministerial office.

With this class I have the deepest sympathies. They are, many of them, judging from their predecessors of like status, to rise into respectability and prominence in the ministry; but at this age their labor must be comparatively herculean. Of the happiness and the usefulness of the family life they are not to be denied; but what with family cares, with thorough pulpit preparation now exacted of ministers, with pastoral attentions thrice increased over former days, with unrelaxed stringency of Conference examinations—what with all these they have now to shoulder, the burdens they lift, the furrows they plow, the races they run, the nerves they tire, the pains and aches they endure, are beyond computation what our fathers were subjected to, if indeed they fill the whole bill, and prove true to all that is required.

The number of our young ministers that do this (and will continue to do it) is highly respectable. Will they think me out of my place if I offer a few suggestions?

Enterprising, studious young ministers become early anxious in some way to obtain knowledge of the Bible in its original languages. This is very commendable, and there are pleasant helps to the study of these, which I will shortly mention. But the first, best and easiest way of getting knowledge of the blessed Bible is through the English language. Alas, how few of our young men now in the ministry and studying for the ministry know much of the English Bible! The devotional parts, the New Testament, the Psalms, and fugitive sections, are studied often, and perhaps well; but the Bible as a whole—the relations and significance of parts to one and another, and to consecutive stages of revelation till the completion is reached, are too little studied, and richest treasures of theological truth lie buried and quite unknown.

To attain these, the people of the Bible are to be studied in individual, tribal and national aspects. The exact features of their civilization at different periods must be scientifically examined. The elements thereof as the products of whatsoever agencies, whether of the hills, the plains, the climate, the original inhabitants, the surrounding nations, the moral antagonisms of conflicting religions, and a hundred other agencies playing a silent but efficient part, at one time in one way, at another time in another way, toward the result of a somewhat varying civilization—these are to receive a most careful attention to arrive at facilities for a correct interpretation of the Bible.

But this is one side only—the historical side—of Bible investigation. The book useful for much study in close connection with and in ever-recurring reference to English biblical readings, are Milman's History of the Jews, Vol. I; Lenormant's Ancient History of the East, and Smith's Dictionary of the Bible. From the same books much help may be had also in studying the sacerdotal and prophetic systems of the Old Testament. If one seeks to know the profound sacred philosophy that underlies these systems, let him consult Fairbairn and the Bampton Lectures of Payne Smith. Milman's volumes second and third, and Pressense's full work on the Life and Times of Jesus Christ will aid in working up the closing periods of the Old, and opening period of the New Testament.

Many are the books now issued on the person and work of Christ. This is the greatest theological subject of the age. All tendencies of thought are centering in it. It seems forced on men, by a great exigency providentially arranged, to ask at every corner: "What think ye of Christ?" The question cannot be evaded by friend or foe of our blessed Lord. And so engrossing is the subject that the age teems with books in relation to it. Read them all. And to see how all religions or religious systems—how comparative theology, as it has come to be called, shows the common direction of universal mind toward the man Christ Jesus, read "The God-Man" of Prof. Townsend, Hardwicke's "Christ and Other Masters," and works of similar character now coming before the public. These generally are popular works; but they embody the results of the most recent scientific activity in this direction, and they assist one to stand in the pulpit quite well posted on these current and thrillingly interesting questions.

Add to these readings, Schaff, Pressense and others on the apostolic men and times, in the light of a thorough examination of the English New Testament, then may the young minister take to Greek and Hebrew, if he chooses, and has the talent and perseverance to pursue them single-handed and alone. In Greek, the "Manual of New Testament Greek Grammar," issued by the Religious Tract Society of London, and in Hebrew, "The Student's Hebrew Manual," published by Bagster, will be serviceable. I mention these because they are prepared expressly for self-learners, and they are probably the best for this purpose that can be obtained.

For a successful and useful life the young minister must make his plans to enter upon unremitting toil, with never a thought about fatigue, discouragement, or doubt in respect to the attainment of his object. Cheerfully, contentedly, and with heart glowing with love for God and men, he must purpose to see no lions in the way which he cannot throttle, no hardships or difficulties which he *will* not set aside. This is rugged discipline, but it is just that which develops and makes the true man—the kind of man which he of the highest calling of earth must resolve *he will become*. Consecrated to the grandest duties conceivable, he may have Christ with him as a felt presence and power to sustain him in his toils; he may bask in the Christly fellowship, which is intellectual as well as spiritual—if we will have it so; and what if that blessed Companion, who attends so constantly along the way, shall now and then bring him up to a great shadow, then shall step just behind it for the while, to see with what resolution he plunges through. He is truly as near as ever, though unseen, and will every time give seasonable strength to faltering purpose, till a firm and rock-like character is fully secured.—*Western Christian Advocate.*

NEWS FROM THE STARS.

At the last meeting of the Royal Astronomical Society, Dr. Huggins, the eminent spectroscopist, made an extraordinary statement respecting the motions taking place among the stars. The results he announces are so wonderful that it will be well briefly to explain how they had been obtained, as well as their relation to what had formerly been known upon the subject.

Our readers are doubtless aware that the stars are not really fixed, but are known to be traveling swiftly through space. To ordinary observation the stars seem unmoving; nor indeed can the astronomer recognize any signs of motion save by prolonged observation. But if the exact place of a star be carefully determined at any time, and again many years later, a measurable displacement can be recognized; year after year, and century after century, the motion thus determined proceeds, until at length the star may be removed by a considerable arc (or what is so regarded by astronomers accustomed to deal with the minutest displacements) from the position it had formerly occupied.

But in general these movements afford no means of estimating the real rate at which the stars [illegible] traveling through space. In the first place, a star might be moving with enormous rapidity toward or from the earth, and yet seem to be quite fixed on the star-vault—just as the light of a rapidly-approaching or receding train seems to occupy an unchanging position if the train's course is at the moment in the direction of the line of sight. It is only what may be called the thwart-motion of the star that the astronomer can recognize by noting stellar displacements. But even this motion he cannot estimate—in miles per second, say—unless he knows how far off the sun is; and astronomers know in truth very little about stellar distances.

Now it seems, at first sight, altogether hopeless to attempt to measure the rate at which a star is approaching or receding. No change or brightness could be looked for, nor indeed could any observed change be trusted as an evidence of changed distance, since stars are liable to real changes of brilliancy, much as our own sun is liable to be more or less spot-marked. But the distances of the stars are so enormous that no conceivable rate of approach or recession could affect their brilliancy discernibly. Only the most rapid thwart-motions yet recognized would carry a star over a space equal to the moon's seeming diameter in five hundred years, so that a corresponding motion of recess or approach would only change a star's distance to about the same relative extent, and it is obvious that such a change could not make a star, even in that long period, change appreciably in brightness.

It will seem, then, utterly incredible that astronomers have learned not merely whether certain stars are receding or approaching, but have actually been enabled to determine respecting this kind of motion what they cannot determine respecting the more obvious thwart-motion, viz.: the rate at which the motion takes place.

This is rendered possible by what is known of the nature of light. Light travels through space in waves, not as a direct emanation. Now let us compare a star's action in emitting such waves with some known kind of wave-action, and we shall at once recognize the effects of very rapid motion on the star's part. Conceive a fixed paddle-wheel turning at a uniform rate in water, and that every blade, as it reaches the water, raises one wave, that wave being transmitted in a given direction. Then there would be a succession of waves separated from each other by a constant distance. But suppose the paddle-wheel itself to be carried in the given direction. It is clear that after one blade has raised its wave, the next blade, descending in the same time as before, will reach the water closer to the preceding wave than if the paddle-wheel had been at rest; for the moving wheel will have *carried* the blade closer, so that now a succession of waves will result as before, but they will have their crests closer together. And obviously, if the wheel were carried in the contrary direction, the wave-crests would be farther apart than if the wheel had been at rest.

Thus, reverting to the stars, we infer that if a star is approaching, the light which comes to us from it will have its waves closer together than if the star were at rest, and *vice versa*. Now the distance between the wave-crests of light signifies a difference of color, the longer waves producing red and orange light; waves of medium length, yellow and green light; and the shorter waves producing blue, indigo and violet light. So that if a star were shining with pure red light, it might by approaching very rapidly be caused to appear yellow, or even blue or indigo, according to the rate of approach; while if a star were shining with pure indigo light, it might by receding very rapidly be caused to appear green or yellow, or even orange or red.

But stars do not shine with pure-colored light, but with a mixture of all the colors of the rainbow; so that the attempt to estimate a star's rate of approach or recession by its color would fail, even though we know the star's real color, and even though stars moved fast enough to produce color-changes. The spectroscopist has, however, a much more delicate means of dealing with the matter. The rainbow-tinted streak forming a star's spectrum is crossed by known dark lines, and these serve as veritable milemarks for the spectroscopist. If one of these lines in the spectrum of any star is seen to be shifted toward the red end, the observer knows that the star is receding, and that swiftly; if the shift is toward the violet end, he knows that the star is swiftly approaching.

Now Dr. Huggins had been able, nearly four years ago, to apply this method to the case of the bright star Sirius, though his instrumental means were not then sufficient to render him quite certain as to the result. Still he was able to announce with some degree of confidence that Sirius is receding at a rate exceeding twenty miles per second.

In order that he might extend the method to other stars, the Royal Society placed at his disposal a fine telescope, fifteen inches in aperture, and specially adapted to gather as much light as possible with that aperture. Suitable spectroscopic appliances were also provided for the delicate work Dr. Huggins was to undertake. It was but last winter that the instrument was ready for work; but already Dr. Huggins has obtained the most wonderful news from the stars with its aid. He finds that many of the stars are traveling far more swiftly than had been supposed. Arcturus, for example, is traveling toward us at the rate of some fifty miles per second, and as his thwart-motion is fully as great (for this star's distance has been estimated,) the actual velocity with which he is speeding through space cannot be less than seventy miles per second. Other stars are moving with corresponding velocities.

But amidst the motions thus detected Dr. Huggins has traced the signs of law. First he can trace a tendency among the stars in one part of the heavens to approach the earth, while the stars in the opposite part of the heavens are receding from us; and the stars which are approaching lie on that side of the heavens toward which Herschel long since taught us that the sun is traveling. But there are stars not obeying this simple law; and among these Dr. Huggins recognizes instances of that community of motion to which a modern student of the stars has given the name of star-drift. It happens, indeed, that one of the most remarkable of these instances relates to five well-known stars, which had been particularly pointed to as forming a drifting set. It had been asserted more than two years ago that certain five stars of the Plow or Charles Wain—the stars known to astronomers as Beta, Gamma, Delta, Epsilon and Zeta, or the Great Bear—are drifting bodily through space. The announcement seemed to many very daring, yet its author (trusting in the mathematical analysis of the evidence) expressed unquestioning confidence; he asserted, moreover, that whenever Dr. Huggins applied the new method of research he would find that those five stars are either all approaching or all receding, and at the same rate, from the earth. The result has justified his confidence as well in his theory as in Dr. Huggins' mastery of the new method. Those five stars are found to be all receding from the earth at the rate of about thirty miles per second.

This result at once illustrates the interesting nature of Dr. Huggins' discoveries, and affords promise of future revelations even more interesting. The theories hitherto accepted respecting the constitution of the stellar universe have been tried against the views recently propounded, with a result decidedly in favor of the latter. We may feel assured that the matter will not rest here. A simple and decisive piece of evidence, such as that we have described, will invite many to examine afresh the theories respecting the stellar heavens, which have so long been received unquestioningly. The theory of star-drift is associated with others equally novel, and which admit equally well of being put to the test. We venture to predict that before many years have passed there will be recognized in the star depths a variety of constitution and a complexity of arrangement startlingly contrasted with the general uniformity of structure recognized in the teachings at present accepted.—*London Spectator.*

A Frenchman said to an American: "T'ere is von vord in your language I do not comprehend, and all ze time I hear it. Tattletoo, tattletoo—vat you means by tattletoo?" The American insisted that no such word exists in English. While he was saying so, his servant came to put coal on the fire, when he said: "There, John, that'll do." The Frenchman jumped up, exclaiming: "T'ere, tattletoo—you say him yourself, sare; vat means tattletoo?"

A finished life, a life which has made the best of all the materials granted to it, and through which, be its web dark or bright, its pattern clear or clouded can now be traced plainly the hand of the great Designer—surely this is worth living for! It has fulfilled its appointed course, and returns to the Giver of all breath pure as he gave it. Nor will he forget it when he counteth up his jewels.—*Miss Maloch.*

The Dunkard Baptist Church in Germantown, Pennsylvania, organized in 1723, which has heretofore opposed a paid ministry, has called a pastor at $1 200 a year. This is an important innovation for a church of a denomination which still practices the rite of feet-washing.

RELIGIOUS INTELLIGENCE.

The Jordan, Not the Delaware. A Baptist home missionary in Delaware complains to a Baptist paper: "The Pedobaptists of Delaware have substituted the bowl for the Jordan." And this excellent brother has substituted the Delaware for the Jordan. What business has he to substitute Delaware Bay for the Jordan—salt water for fresh—and then complain of others for making substitutions? According to the Baptists, the inconveniences of immersion are no valid arguments against practicing this mode. The inconvenience of baptizing the converts in the River Jordan, then, or, at best, in fresh water, is no reason against the necessity of Jordanuic baptism.—*Richmond Observer.*

The Presidency of Syracuse University.—The question of the selection of a president for Syracuse University, New York, was settled recently by the election of Rev. Alexander Winchell, LL. D., now the popular professor of geology, zoology and botany in the University of Michigan. This choice of the trustees was by a unanimous vote. It is expected Dr. Winchell will accept, and that he will enter upon the duties of the new post at an early date. The prospects for the complete success of the University were never more encouraging than now. The various classes will be considerably larger than was expected, the freshman class numbering at least fifty. The election of Dr. Winchell to the presidency of the institution will be very gratifying to its many friends.

The expulsion of the Jesuits from Germany gives rise to some uneasiness in England, lest they may settle in that country. There is a law on the British statute book, enacted forty-three years ago, prohibiting the members of the Order of Jesus, and also the monastic orders, from settling in Great Britain. Sir Robert Peel inquired of Mr. Gladstone, the other day, in Parliament, whether that law was to be applied or repealed. Mr. Gladstone answered that the law had so long been a dead letter that he need be in no great hurry to answer the question. Still, he admitted that the subject was "of a grave and serious character." Inasmuch as many of the religious brotherhoods and sisterhoods of the Ritualists differ but slightly from the monastic orders of the Roman Catholics, it is not likely that Parliament will undertake the enforcement of the law against the latter.

The memorial circulated by the Earl of Shaftesbury, praying that ministers may have liberty to discontinue the use of the Athanasian Creed in worship, has called forth a joint reply from the Archbishops of Canterbury and York. The archbishops say: "Under all the circumstances, we are prepared to assent to the course now recommended to us, though it may have some inconveniences; and we beg leave to assure the memorialists, through your lordship, that our endeavors will not be wanting to bring this difficult question to a satisfactory solution. While we think it right to pay due attention to the legitimate scruples of those who, through their zeal to maintain the truth as it has ever been taught by the church of Christ, feel great anxiety respecting any change, we fully anticipate that, in conjunction with our brethren, we shall be able to devise some plan which will meet the wishes of that other large body of persons who object to the solemn use of words which they regard as unauthorized, in their most obvious sense, either by the letter or the spirit of the Holy Scripture."

Progress in India.—The Lucknow *Witness* gives the following interesting view of the progress of Christianity in India: "From statistics recently collected and published by Baboo T. C. Mitter, of Hoogly, it appears that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullens' statistics in 1861. We had expected a large increase, but must confess that this gratifying exhibit is a surprise to us. The total number of communicants reported is 13,980, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India, Burmah and Ceylon is estimated at 300,000. Thus the work goes forward. We firmly believe that the next decade will witness a more vigorous growth of the native church than even the most sanguine anticipate. The conversion of India is no longer a dark problem. Let us have unswerving faith, work patiently, pray earnestly, and expect success, and a great work will assuredly be done."

The Council of the Evangelical Alliance in London has addressed a note of grateful acknowledgment to the Emperor of Russia for his interposition on behalf of the Protestant Lutheran inhabitants of the Baltic provinces—Courland, Esthland and Livonia. To this it adds a petition that similar measures of relief may be extended to the adjacent provinces of Pskow, Vitepsk, Wilna and Kowno, in which Letts, Esthonians and Germans are still treated with great intolerance, especially in relation to marriage, to baptism and registration of children, to the teaching of schools, and by various methods employed to induce young people to desert the Lutheran and accept the Greek profession. It suggests that such infringements of the rights of conscience and religious liberty are unknown to his majesty, and proceed from the mistaken zeal of persons acting in opposition to his wishes; and entertains the hope that he will, therefore, interfere, with kindness and authority, to cause such persecutions to cease. "In conclusion," it adds a great request, "the council takes occasion humbly to submit to your imperial majesty the unspeakable importance of securing by law the liberty of religious profession which your majesty has now granted by the expression of your personal will, and of extending it to all parts of the Russian empire."

Southern General Assembly.—We have received a copy of the Minutes of the General Assembly of the (Southern) Presbyterian Church in the United States, from which we copy the following statistics for the year ending April 1, 1872: Synods in connection with the General Assembly, 69; presbyteries, 11; ministers and licentiates, 512; candidates, 205; churches, 1,545; licensures, 35; ordinations, 30; installations, 63; pastoral relations dissolved, 37; churches organized, 49; churches dissolved, 27; ministers received from other denominations, 3; churches received from other denominations, 4; members added on examination, 5,561; members added on certificate, 3,201; whole number of communicants, 91,208; churches not reporting number of communicants, 87; adults baptized, 1,685; infants baptized, 3,799; children in Sabbath schools and Bible classes, 55,943. Moneys contributed: To sustentation and presbyterial domestic missions, $51,899; to foreign missions, $41,004; to education, $47,532.; to publication, $10,479; to invalid fund, $8,518; to pastors' salaries, $432,050; to congregational purposes, $415,955; to miscellaneous, $76,362.

A writer in the *Cumberland Presbyterian* corrects several statements recently made concerning the denomination to which he belongs. The men who formed it were not seceders from the Presbyterian Church. The Cumberland Presbytery was engaged in a great revival about 1805 or 1806; and, the supply of ministers proving insufficient, laymen were ordained and sent into the work. This irregular proceeding was objected to by the Synod of Kentucky, and the offending presbytery was finally cut off. "The disaffection," says the writer, "was in the Presbyterian Church toward the men engaged in the revival, and not in those connected with the revival toward the Presbyterian Church. These men waited for more than four years before they organized an independent presbytery, hoping this disaffection would pass away." He goes on to show that, though an independent presbytery was organized, out of which what is now known as the Cumberland Presbyterian Church has grown, the body never assumed any distinctive denominational name—the name by which it is known having "grown upon them." The Westminster Confession of Faith, with Calvinism left out, is the doctrinal standard of the church.

The Prussian authorities are proceeding immediately to the execution of the law expelling the Jesuits. On August 1 the society established in Posen was dissolved. The day before had been a high day with the fathers—a celebration with great pomp of the birthday of St. Ignatius, the founder of the order. The official proceedings by which the existence of the society was terminated are thus described: "On the morning of the first the landrath, assisted by his secretary, went to the Jesuits' convent, and, after having assembled all the members, declared to them that from that day the community would cease to exist, and that consequently the fathers would have to abstain henceforward from all ecclesiastical functions; that they were specially forbidden to say mass, preach, instruct, confess or visit the sick. The church of the convent was closed, and the keys deposited at the prefecture. At the end of a period rigorously fixed, the fathers will have to inform the authorities whether they wish to remain in Prussia or emigrate to a foreign country. Up to that time they may continue to inhabit their present quarters. The news of this administrative act spread rapidly in the town of Posen, causing a certain emotion among the Catholic population, and provoking a considerable gathering of curious people before the convent; but order and tranquility were not for a moment disturbed."

Adam broke the first link of the chain, and thereafter all mankind fell from God.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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THE GRACE OF GENTLENESS.

To be gentle is to be God-like. In nature the rough and violent processes are exceptional. The storms that sweep the ocean, and the tornadoes which devastate the land are fitful and unfrequent as compared with the general tranquillity and more quiet movements of the elements. The shocks of the earthquake are alarming because seldom repeated. For the most part, the mighty forces of the material universe work quietly, and even slowly. The continents and islands are rising and sinking without perceptible and startling convulsions. The wonderful contrivance for watering the earth, the falling showers, the refreshing dew, the growth of vegetation, the movement of the stars, the revolution of the earth, are all illustrations of gentleness in the work of God. The world was made and is preserved with but little violent demonstration. Everything goes on with wonderful stillness and smoothness, as if all the ministers of nature were shod with wool. The worlds roll on with no clatter of wheels, the seasons continue their noiseless procession, the birth and decay of the oak, and the blossoming and withering of the rose proceed in silence. The Omnipotent hand, guided by wisdom and love, touches the vast and the minute, and forms and wields all with an infinite delicacy. It is a gentleness without feebleness, and a quietude united with the most untiring activity.

This is largely true in the dealings of God with his accountable creatures. Severity in the order of Providence, like that of nature, is exceptional. There is gentleness even with the unthankful and the impenitent. Long suffering and forbearance usually attend their course. The ministries of love and persuasion are more than those of wrath. After the fire is "the still small voice," and before it also; and this is the constant and lifelong appeal. David says once, if not twice: "Thy gentleness hath made me great." What would he have been without this gentleness of mercy in his hour of guilt and crime? And what would any of us have been, and such greater and better as Abraham and Moses, without this same tenderness to the weak and erring? The operations of the Spirit are often mighty in their gentleness—like the dew upon Hermon, and as the early and the latter rain. In all the wide ministrations of the Spirit, moving on millions of hearts, hovering and warming dead consciences into life, inspiring faith and love, and peace and joy, there is much of this quiet march of power. All the visible instrumentalities, all the thousands of vocal tongues, all the stir and uproar of earnest declamation, are as nothing compared with the unseen and often unconscious work of the Holy Ghost. This great power of life and light is abroad, ever acting in the world, awakening, converting, comforting and sanctifying. It lies at the bottom of the events in the moral and spiritual movements of every age, molding, preparing and consummating the great revolutions in character and history. In the sweep of centuries the effects are manifest, and in the individual experience the results are known and felt; but the divine Agent himself is moving with an awful stillness, and in methods which defy analysis.

When we come to him "who is in the bosom of the Father," the prophetical portraiture is fully realized in his character and ministry. "He shall not strive nor cry, neither shall any man hear his voice in the streets." On occasion he could launch the withering anathema, and hurl the bolts of wrath, but Christ was pre-eminently tender. He was considerate of the bruised reed and the smoking flax. He gives his own highest and most attractive qualification as a teacher: "Learn of me, for I am meek and lowly in heart." His was a great spirit, always calm, and marked by the gentleness of a temper ever under the sweetest spell of love and compassion. Paul, when he appeals to the Corinthians, beseeches them "by the meekness and gentleness of Christ." Of his own conduct to the Thessalonians he declares that "we were gentle among you, even as a nurse cherisheth her children." This grace he especially enjoins upon the ministry: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient: in meekness instructing those that oppose themselves." Christians are exhorted "to be no brawlers, but gentle, showing all meekness unto all men." Gentleness is enumerated among the fruits of the Spirit in such company as this: "Love, joy, peace, long suffering, *gentleness*, goodness, faith, meekness, temperance." James, in describing the attributes of the wisdom that is from above, places this in the resplendent train: "But the wisdom that is from above is first pure, then peaceable, *gentle*, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Paul's celebrated monograph on charity sets gentleness as a conspicuous gem in the crown of the queen of the graces. Unseemly behavior, self-vaunting, all roughness and harshness of demeanor are opposed to the love which towers above faith and hope.

Conventional usage has borrowed the word and given it an indiscriminate application. Gentleman and gentlewoman is a character of the most exalted religious excellence. How often it is a misnomer in worldly society it is needless to indicate. But among religious people gentleness has not always the prominence to which it is entitled. There is flurry and bluster where quietness would be more seemly and far more effective. A hard, overbearing and intolerant spirit mars and deforms the character which abounds in strength and energy. Firmness and uprightness are destitute, perhaps, of tenderness and compassion, and the most invincible and admirable courage is utterly without delicacy or refinement of feeling. There is a supposed incompatibility between strength and gentleness, and that it is rather in the way of vigorous action. The push and snap of vigorous enterprise and aggression would be rendered impotent by the quiet temper and the patient spirit. Gentleness is thought to neutralize power, and to stand for all that is merely negative in character. But it is not so in God; the meekness and gentleness of Christ did not weaken his ministry, and Moses and Paul were the gentlest of men. It is the work of the Holy Spirit, and no subordinate part of it, to make men gentle. It is one of the brightest features of charity that it polishes the inward and outward man, and softens the harsh and dictatorial disposition. It is often the one blemish of the otherwise good and great that they are not gentle.—Christians though they be, they are neither *gentle*men nor *gentle*women. Whatever other graces they have, they have not this. Other and admirable qualities shine with a somewhat compensating light, but gentleness is something foreign to their composition.

JOSHUA.

BY J. B. WALKER, D. D.

Joshua, the great captain and colonist, was born in Egypt about the time Moses fled from the wrath of Pharaoh, some forty years before the exodus. These first forty years of his life were spent in bitter bondage in the brick-yards of Egypt. Joshua is one of the first of that long line of illustrious names who rose from obscurity to renown; who, in despite of seemingly unpropitious circumstances, made themselves illustrious and immortal. It may be true, as the poet sings:

"Full many a flower is born to blush unseen,
And waste its fragrance on the desert air;"

but we incline to think that the high-born majesty of mind will assert itself, and, like the sun, dispel the clouds and fogs that overshadow its rising, and from a meridian height pour its splendors abroad. These unpropitious surroundings often contain in them conditions that contribute, that indeed are almost essential to greatness. They necessitate self-denial, self-control, patience, and habits of persistent labor. These are just the traits that are necessary to the man who acts a great part in the affairs of the world. If the elements of greatness are in the man, poverty and toil are not so unfriendly as the world is wont to think.

On the call of Moses, at the "burning bush," to take the leadership of Israel from Egypt, Joshua was some forty years old. He was therefore a competent and intelligent witness of that series of supernatural wonders by which Jehovah asserted his immeasurable superiority over all the gods of Egypt. Joshua saw the luminous cloud that canopied and guided the march of Israel. He was one of the millions whose hearts beat high with grateful joy because the Lord had remembered his covenant to Abraham, their father. In common with his oppressed countrymen, he rejoiced in deliverance from bondage, cruel and bitter, and felt the swell of patriotic hope as his faith drew the bright picture of Israel's oncoming glories.

Bible readers are familiar with Joshua's great services as the appointed captain of the armies of Israel, and the long series of victories that crowned his arms with triumph. For some twenty-five years, as the divinely-appointed successor of Moses, he ruled and guided the armies and the State of Israel. Joshua is one of the few eminent men, whose biographies were written by the pen of inspiration, who were not charged with some shortcoming or some grievous blunder. He seems to have been one of those well-balanced and symmetrical characters lacking nothing essential, yet having nothing in excess—the same characteristics that have made Washington almost peerless among the public men of the world.

In Joshua's old age, fearing his countrymen would fall into the ways of the idolatrous nations around them, he gathered together all the "elders of Israel, and their heads, and their judges, and their officers," and delivered to them his valedictory address, recounting the mercies and providences of the past, to awake their gratitude, to strengthen their faith, to warn them against departing from the Lord their God, and to inspire their hopes by recounting the great and precious promises made to their fathers, to them and to their children. Joshua, in this solemn address, incidentally lifts the veil from his own personal and domestic character as a servant of God. Said he to the assembled thousands: "If it seem evil to you to serve the Lord, choose you this day whom you will serve; but as for me and my house, we will serve the Lord." His religion did not consist in a mere general recognition of the truth and importance of religion—a mere acquiescence in the public sentiment of his time and country—but it was personal and domestic. Its holy duties and blessed exercises occupied his thoughts and his time. General-in-chief as he was, occupied with the command of armies and the conduct of numerous campaigns, with a crowd of public cares, he found time for the duties of personal and household piety. He never put off his conscience with the miserable excuse that he "had no time to be religious, or to maintain God's worship in his family." Oh! think of it a moment. A sane man, a believer in immortality, saying he has "no time" to attend to the first and grandest interest of his deathless soul! What a rebuke is the life of this grand historic character to those little, time-serving politicians who will not acknowledge Christ, nor connect themselves with God's church lest it should mar their mighty hopes of renown and power! Alas, alas!

This great and good man felt the nearness of eternity, and lived in constant view of its tremendous realities. Said he to his countrymen: "Behold, this day I am going the way of all the earth." Like the great and brave man he was, he did not disguise from himself his solemn fate. It is cowardly to fly from a serious contemplation of death. We must at last meet it. To be forewarned is to be forearmed. Death was not a terror to this moral hero. It was merely to lay his armor by, and be mustered out of laborious and perilous service. It was a release from toil, and to enter into rest. Death was to him the gate to endless joys—to "behold the King in his beauty;" to pass through the pearl-white gates; to see the fadeless verdure of Zion's bright mountains, and look upon the dazzling sheen of the jasper walls and golden streets; to join the immortal and countless company of the good, and strike his harp to strains of endless praise and love.

Joshua left to his country and to the world the priceless legacy of a spotless and virtuous name, the memory of a bright example, worthy of the emulation of all. Let us follow this good man as he followed his Lord and Master, walking in the path of obedience and love, until it leads us to the home of the good—the paradise of God.

BISHOP PAINE.

Our venerable senior Bishop is a pattern to all in devoted and arduous labor. Writing to the Nashville *Christian Advocate*, September 4, Bishop Paine says:

Having just completed a series of appointments extending from the middle of April to September, with scarcely a day of rest, I have returned home to recruit health and strength. These meetings were principally District Conferences, and were in the North Alabama, Memphis and North Mississippi Conferences. Two attacks of rheumatism, occurring shortly after my return from the Baltimore Conference, discouraged me from attempting to carry out my purpose of visiting and spending several weeks in each of the Annual Conferences which I attended last fall and winter. Apprehending a return of this complaint, it was deemed prudent not to venture so far from home, especially as I had reason to hope that those of my colleagues who reside near or within those Conferences would, as far as they could spare the time, supply my lack of service there, inasmuch as I would be doing similar service for them. This I presume they have done.

It gives me great pleasure to report the general state of the church within the range of my labors to be healthy and improving. Many new church edifices have been erected, others repaired, and some parsonages have been built during the last twelve months; while a larger number are in process of erection, or are likely to be built next year. It is a significant fact that these buildings indicate an improved taste in church architecture.

While some of the districts are still sadly deficient in meeting their financial obligations—owing mainly to the want of system—yet there is an evident improvement in this department. The missionary contributions are larger than last year. There is almost a universal advance in the Sunday school cause, greatly promoted by our excellent publications at Nashville.

The presiding elders and preachers have had unusual good health, and have been prompt and faithful. At nearly every District Conference there were decided evidences of the divine presence, resulting in the conversion of souls. It is evident the District Conference is increasingly popular.

In several instances the plan of establishing district high schools was zealously adopted, and will doubtless result in great good to our church.

I thank the presiding elders, preachers and brethren for their hospitality and kindness; and I devoutly thank God that I have been enabled to endure the fatigue of meeting all my engagements and trying to do what I can for my Master and my fellow-men.

ENGLISH WESLEYAN.

—At a district meeting which meets some two or three months before the opening of the Conference, permission is given to a certain number of ministers to attend Conference, only a portion receiving such permission; and no circuit or station is ever left without one or more of the regular preachers to take charge of affairs.

—Many of the ministers in middle life have never attended a session of the Conference, and of those that go, not one in twenty is accompanied by his wife.

—The number of ministers usually attending the Conference is eight hundred; but no voting, except of the legal hundred, is anything more than advisory, or as indicating the general sentiment of the body.

—With many of the Wesleyan preachers there is a lingering attachment for the Established Church, which causes the Wesleyan Church of Great Britain to be less independent than some other of the dissenting churches.

—The old circuit system still prevails, and each circuit has from one to four or five regular ministers, with a corps of local preachers, often numbering twenty or thirty. The regular ministers, who alternate regularly, confine themselves mostly to the larger chapels, occasionally visiting the smaller places, while the local preachers keep up the regular supply for the small congregations. There are often from ten to twenty preaching-places where small chapels have been erected, and it is not uncommon for a preacher to walk twelve or fifteen miles in the morning, preach during the day, and return on foot at night.

—Admission to the sacrament and other privileges are accorded to others, but those only who attend the class meeting are reported in the minutes. This attendance on class, however, is far from regular or constant, and it is becoming quite common to visit the class only often enough to retain standing. There is the same complaint as with us in this country, that leaders are inefficient, that members tell a stereotyped story. A large number, especially among the laymen, are advocating the course to make class attendance advisory, but voluntary on the part of the people.

—Most of the preachers are formally invited to the circuits, and, if satisfied with the call, return a formal acceptance. These calls and appointments, with those made by the Stationing Committee, are printed and freely circulated before the session of the Conference, thus giving preachers and people the privilege of raising objections. These appointments are all reviewed at Conference, and it sometimes becomes exceedingly difficult to place men who are wanted nowhere.

—The total income of the chapel fund for the year ending in July has been £8,616 11s., an increase upon the income of the former year of £536 17s. This income was derived from subscriptions and public collections. The total amount expended on Wesleyan trust property, including the reduction of debts, has been during the year £287,346. Loans and grants to the amount of £28,000 have evoked local contributions for new erections, etc., to the amount of £219,236, and there have been two hundred and seventy erections completed, which have involved an outlay of £215,363. For the next year three hundred and eighty-six new erections have been sanctioned, involving a cost of £306,727.

—The Metropolitan Chapel Building Committee, of which Rev. Gervase Smith has acted as secretary, has done nobly through the year. The provinces have responded to the munificence of Sir Francis Lycett by contributions already promised to the extent of £57,000. With sorrowful but loving eagerness Methodism is looking for the lost in London, and is finding them in large numbers; some covered with dust, some with a dimness on them that has touched the metal, and others deeply tainted; but, nevertheless, she *is* finding and saving them.

—In the last eighteen years the total amount of chapel debts paid off, with the aid of grants, has been £231,933, and with the aid of loans £399,036, which, together with £261,469 paid off by local efforts exclusively, would amount to £892,438. The total sum advanced in loans since 1854 has been £173,034. The loan capital has never been diminished by loss, nor is any charge brought upon it for working expenses. Including small bank balances which have accrued, it now slightly exceeds £42,000.

—Chapels are generally built without architectural taste, being plain, square brick structures, without ornament or spire. Within a gallery, high and broad, extends around three sides; a lofty pulpit, just large enough for the preacher, stands against the wall opposite the principal entrance, and the preacher above the audience. The pews are most irregular, some being large, square boxes, with seats on all sides, and capable of seating fifteen or twenty persons. Others are mere slips, and in every house a portion of the space is set apart for the poor, where benches or inferior seats are placed. Sometimes the poor are under the gallery, sometimes in the gallery, and sometimes the body of the church is assigned to them. In some chapels those who are called respectable, and can pay for seats, occupy the galleries, and leave the free sittings below, and sometimes the order is reversed. Favorite spots for the more prominent families are in the four corners of the chapel, where a large square pew is surrounded by curtains, and the inmates are shut in from the view of all but the preacher.

—Church services are much longer than the average in the United States, long prayers, and long, full chapters being a part of the service. But recently the Methodists have ceased to line the hymns in couplets, breaking the tune into two or three parts, and now it is universally the practice for the preacher to read one verse, after the singing of which another is read, and so on to the close. It is very frequently the case that in this way a hymn of six or eight double stanzas is sung, which makes the service tedious, especially if the singing is poor. There is seldom introduced a new tune, the whole congregation joining for the thousandth time in singing the familiar tune which was sung by their ancestors generations back.

—Extra services are held in all the churches several times in each year, when attractive preachers are invited, and collections taken for missions, Sunday schools, education, trust fund, chapel, anniversary, etc., and the people give as if it were truly a part of their religion. There is, however, but little elasticity to the system, and everything runs in the same groove year after year, a variation being looked upon as an innovation to be repressed.—*Western Christian Advocate.*

He Travels Safest Who Travels Lightest.

When Cortez entered Mexico he believed the conquest of the city easy. But on the night of July 7, 1620, he found it much too hot for him. A forced escape, sword in hand, through a narrow path, beset on either side by great numbers of infuriated natives, was the only one possible. Immense treasures, for which he had ventured into his perilous position, lay about him. Notwithstanding the midnight trial of nimble feet and skillful sword arms, some of his followers began to load themselves with gold and silver. "He travels safest who travels lightest!" exclaimed the commander. But the Spaniards, being willing, as the majority of men of every age have been, to run great risks for gold, went forth to the conflict with the fatal encumbrance. About half of them perished by the way. Those who reached in safety the open country had at last been obliged to strip themselves for the fight.

So, not only in the special fights, but in the daily conflicts which attend our pilgrimage heavenward, he travels safest who travels lightest.

Gold, beyond what secures the food and raiment with which we are commanded to be content, is an occasion of fatal stumbling.

Christian brother, inquire whether better spiritual progress could not be made by you if you parted, for Christ's sake, with more of your worldly substance. Lighten your load by feeding the hungry, clothing the naked, giving wings to the Bible, and a voice to the gospel in heathen lands. It may be you have too much set apart for home expenditures—too much for worldly gratification—to insure good progress heavenward.

Christian women, do you travel as safely in the path of life as you would if traveling lighter? Dress, made specially attractive in the eyes of the world, is a favoring mark to him who ever seeks through it to wound the soul. Costly apparel entangles the feet in the narrow way. Jewels weigh down the soul which would rise into "the higher life."—*Christian Banner.*

THE DYING SEAMAN.—A seaman on his dying bed, being asked by a fellow-sailor, "What cheer?" said: "Heaven heaves in sight; I see the headland."

The next day the question was repeated: "What cheer?"

"Rounding the cape—almost in."

The third day the question was repeated: "What cheer?"

"In port," his quivering lips replied; and the next moment: "Let go the anchor."

GREAT WICKEDNESS and great self-righteousness are often found united in the same persons and communities.

INTEMPERANCE NOT A DISEASE.

A contributor to the New York *Observer* writes as follows on this subject:

The idea that inebriety is a disease has prevented many a drunkard from making as strong an effort at reformation as he would if he thought it only a habit. I could mention many instances in my own experience. I know a young man who goes home nightly to his widowed mother, and when she pleads with him for reformation, he tells her "he cannot reform; that the doctors at the asylum told him when he was there that his was a disease entirely beyond his control."

The fact is, that in our inebriate asylums, which are established on the assumption that inebriety is a disease, there has been no uniformity in the medical treatment. All the medical preparations in the pharmacopia have been tried and abandoned. The old plan of moral suasion, or treatment addressed to the mind, is now the only one adopted.

At the Washington Home, Boston, this is the plan adopted. W. C. Lawrence, the superintendent, says: "When we have restored health in the body of our patients, our work, at best, is only begun. To successfully administer to a diseased mind requires years of moral effort." Thomas M. Van Court, superintendent of the Chicago Washington Home, says: "The means of reformation chiefly relied upon is the law of kindness; the inebriate is regarded as a man, sympathy is extended to him, hope and confidence are excited in him."

But the question whether inebriety be a disease or habit, is one in which the public have not so much interest in as they have in the question whether inebriate asylums reclaim drunkards who could not be otherwise reclaimed.

Any one who will take the trouble to examine the statistics published in their reports will see that they do not claim much. I have before me the report of "the Chicago Washington Home," for the seven and three-quarter years of its existence, from which I quote:

Number admitted	681
Number readmitted	416
Positively or probably benefited and reformed	165
Hopeful of permanent good results, and temporarily benefited	176
Utterly hopeless, or very doubtful	343

These statistics are not very flattering for the cure of "the disease." It will be observed that *not one* case is claimed as positive. A small percentage were either positively or probably benefited or reformed, we are not told which. But the fact is, that the cases are not observed for a sufficient length of time after they have left the asylum. This is shown from the number of readmissions. A better way to learn the number reclaimed would be to get the experience of the medical men of the country, who have sent inebriates to the asylums and have observed them for some years after their return home. Now the writer of this letter desires to give his experience on this point.

For sixteen years he was in the active duties of his profession, in a city of twenty thousand inhabitants, not five hours' ride on the railroad to the inebriate asylum at Binghamton.

As would naturally be supposed, the citizens of this place gladly availed themselves of this institution.

The city being so small, the writer was able to know all the cases of inebriety sent there; and also often to observe the effect produced after their return home. Of the six cases which he is now able to recall, no benefit at all was produced. Three fell on their way home—all in less than a year after their return.

Being anxious to learn whether the experience of other physicians was like my own, I have made numerous inquiries, extending over many cities, and have found but one case where the physician believed that a reformation had been produced at an inebriate asylum.

I have inquired at Oswego, at Syracuse, at Elmira and at Binghamton, and find that nearly all the physicians of whom I have inquired are of the same opinion as myself in regard to the number reclaimed by the so-called treatment given at the inebriate asylums.

Inebriate asylums have been thoroughly tried in Great Britain, and abandoned as a means of reformation. The Hon. Donald Dalrymple, member of Parliament, England, in a communication to the "American Association for the Cure of Inebriates," at their meeting held in New York, November 14 and 15, 1871, says:

"The actual position of inebriate asylums or reformatories in Great Britain may be best described as non-existent. Not one of the several attempts made to establish such institutions can be quoted as doing or having done any good or effectual service."

I believe that this will also be the experience of inebriate asylums in this country. If these institutions cannot be proved to have been more successful in reclaiming the drunkard than other means before tried, it seems to me that the system should be abandoned.

It should not be understood to say that the poor, hopeless inebriate should not be cared for, but it should be in an asylum, properly so called, not in a hospital. The place need not be expensive or very attractive. The young moderate drinker should know, by observing the course of those in advance of him, that his course, persisted in, will lead to disgrace and bodily discomfort. He should learn that "the way of the transgressor is hard;" "that if he will sow the wind, he must reap the whirlwind" I believe the idea that inebriety is a disease, *per se*, is an error, and one productive of much harm; and the erection of costly inebriate asylums a misdirection of public charity.

CAN'T AFFORD TO MARRY.

BY HOWARD CROSBY, D. D.

It is a common and startling remark now-a-days that young men cannot afford to marry. If only the rich can take to themselves wives, not only will the race dwindle, but it will dwindle through vicious channels. I am inclined to think that the aphorism is Satanic, and therefore a lie. I do not believe young men cannot afford to marry, any more than that they could not afford to marry fifty or a hundred years ago. I believe that society, with all its ingenuity in the Devil's service, cannot so order things as to prevent the honest union of young man and maiden and a happy married life God has not constituted marriage as the normal condition of humanity, and then rendered the condition an impossibility to the mass of mankind. The order to Noah's posterity, "Be fruitful and multiply," was no special appointment of the rich as the inheritors of the earth. God has no respect for persons, and if it were possible to conceive of partiality in God, we should say that he leaned to the side of the poor. The Scriptures take it for granted that every man has a wife and every woman has a husband, *exceptis excipiendis*. Any idea that resists this sexual symmetry is perverse and pestiferous.

I have seen very many cases of the supposed *can't-afford-to-marry* disease, and examined many, and always found the symptoms to prove another complaint altogether. The diagnosis had been utterly false. It was a *don't-want-to-marry* trouble that was afflicting the patient. This was the story: Formosa has dwelt in marble halls, and clothed herself in acres of purple and fine linen. Marriage with her means twenty thousand a year. So I look at my two thousand, and *can't afford to marry*. Or the story was this: Pulchra *wishes* to dwell in marble halls, and clothe herself in acres of purple and fine linen. Married with *her*, therefore, means twenty thousand a year. So I look at my two thousand, and *can't afford to marry*. Formula-wise and truth-wise, it is this: Foolish girls wish to live idle, pampered and fashionable lives, and foolish young men are seeking after the foolish girls. In such a complication marriage loses its meaning; and it is very natural for a young man to say: "I can't afford to marry." The truth is, he cannot afford to marry after the style aforesaid.

Do not say any more: "I can't afford to marry." Go, find the true woman, and you can. Throw away that cigar, burn up that switch cane, be sensible yourself, and seek your wife in a sensible way.—*Association Monthly.*

To PARENTS.—"I owe it to my mother, and I mention it with filial piety, for imbuing my young mind with principles of religion which have never, never forsaken me."—*Bishop White.*

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
W. St. Louis.	Nevada C'y	Oct. 2.	Pierce.
Louisville	Lebanon	Oct. 2.	Marvin.
Indian Miss.	Ocmulgee	Oct. 2.	Wightman.
Holston	Chattano'a	Oct. 2.	Doggett.
N.W. Texas	Belton	Oct. 23.	Keener.
White River	Augusta	Oct. 30.	Wightman.
Trinity	Sal. Springs	Nov. 6.	Keener.
Memphis	Somerville	Nov. 20.	Wightman.
N. Alabama	Tuskaloosa	Nov 20.	Doggett.
East Texas	Tyler	Nov 20.	Keener.
Virginia	Petersburg	Nov 20.	Paine.
N. Georgia	Athens	Nov 27.	Marvin.
N. Missis'ppi	Corinth	Nov. 27.	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4	Keener.
N. Carolina	Raleigh	Dec. 4.	Paine.
S. Georgia	Thomasville	Dec. 11.	Marvin.
Mississippi	Brandon	Dec. 11.	Kavanaugh
Alabama	Eufaula	Dec. 11.	Doggett.
West Texas	Victoria	Dec. 18.	Keener.
S. Carolina	Anderson	Dec. 18.	Paine.
Louisiana	N. Orleans	Jan. 8.	Pierce.
Florida	Fernandina	Jan. 8.	Marvin.
Baltimore	Baltimore	Mar. 6.	Paine.

COAL AND WOOD.—Now that cool weather is approaching, it behooves our readers to look out for winter supplies of fuel while it can be had at reasonable rates. Among the many dealers in that article, we know of none we can more cheerfully recommend than our old friends, R. D. Maclin & Sons, whose advertisement appears in another column. Having dealt with them for some time past, we speak from experience in saying they give good measure, at low rates, and their promptness in filling orders is assured. Give them a call.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Sept. 14, 1872:

A—Philip Allen 2 lets, D Appleton & Co 3 lets, T A S Adams, Advocate Publishing Co, S Alden.

B—Higlow & Main, Geo H Barrey $1.93, J C Bryan, Barnes & Wilkinson, A M Barrington $1.90, C J Brown, Brightside Co, Robert W Burton $2, Jas H Bell.

C—W L Clifton, C W Carter, C W Carleton & Co, Claxton, Remsen & Haffelfinger, Clark & Russel, W J Carnes, J H Clark, C D N Campbell, S C Collins.

D—J P Drake $11 45, R A Davis, B W DeFranc, A M L Doughass, John W DeVilbiss $25, Robt Downer 50 cts, W B Dennis.

E—J F Evans $3.00, C F Evans, Eldridge & Co, S R Ellis.

G—Jos Gillott & Sons, H M Glass $1.

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J—A W Jones, Miss Lela Johnson.

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L—J B Lippincott & Co 2 lets, A C Little, John 2 lets, H P Lewis.

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BUSINESS NOTICES.

Fathers and Mothers—If you occupy these relations now, or are about to do so, study well your constitution. If you have acquired or inherited scrofula, or any disease which may be transmitted to your offspring it is your solemn duty to eradicate it. Thousands of children are now suffering from the effects of poisonous disease transmitted to them from their parents. The thought is terrible. You can save yourselves much sadness and solicitude, and your dear little ones much pain and unhappiness, by the timely use of Dr. Tutt's Sarsaparilla. It will surely eradicate the taint from your system; or if it has already been entailed upon your child, give it at once this valuable preparation, and its system will be renovated and restored to soundness.

MONTGOMERY Co., N. C., Sept. 11, 1869.

DR. WILLIAM H. TUTT—*Sir:* Please accept the heartfelt thanks of a mother who was well-nigh driven to despair by the sad condition of an only child. My little boy has been afflicted with scrofula ever since his birth, and, after trying every remedy that was recommended, and several physicians had pronounced him past all hope, I accidentally heard of your Sarsaparilla and Queen's Delight. It was so highly recommended that I concluded to try it, but I must confess with very little faith. He has taken nine of the bottles you sent me, and I am happy to say he is almost well; and I believe by the time he takes the dozen he will be perfectly restored to health. He has gained flesh, has a fine appetite, and now walks two miles to school. I shall always remember you with gratitude.

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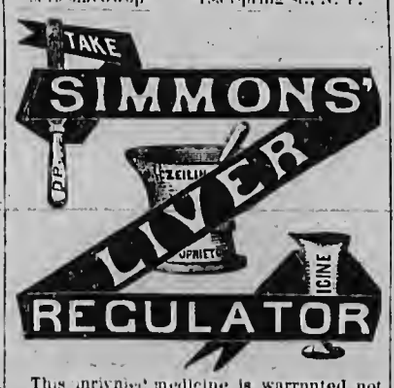

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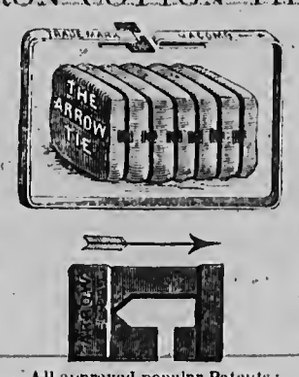

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Bright and blue as yonder sky,
Come, and [illegible] for me;
Who it is that lives above.

It is God who made the earth,
God who gave my darling birth,
God who sees each sparrow fall,
God who reigns great King of all.

God who sends the pleasant breeze,
Blowing sweet through flowers and trees,
God who gives you every joy,
God who loves you, little boy.

He is beautiful and bright,
Living in eternal light;
Would you not, my little love,
Like to live with him above?

Ask him, then, my child, to show
How to please him here below;
Ask him grace and help to send;
Pray to him, your kindest Friend.

You must learn to read and look
Often in his holy book;
There, my darling, you will find
God is very good and kind.

The Maple Tree's Children.

BY MRS. A. M. DIAZ.

A maple tree awoke at spring-time, shivering in the east winds. "Oh, Mother Nature," she said, "I tremble with cold. Behold my limbs ugly and bare. The birds are all coming back from the south, and I would look my best. They will soon be building their nests. Oh, a bird's nest does make a tree so pleasant. But, alas, they will not come to me, because I have no leaves to hide them!"

And kind Mother Nature smiled, and presented her daughter Maple with such a multitude of leaves! More than you could count! These gave beauty to the tree, besides keeping the rain out of the bird's nest. For birds had quickly come to build there, and there was reason to expect a lively summer. A right happy maple tree now was she, and well pleased with her pretty green leaves. They were so beautiful in the sunlight; and the winds whispered such sweet things to them as to make them dance for joy! A pair of golden robins had a home there, and thrushes came often. Sunshine and song all day long! Or if the little leaves became hot and thirsty in the summer's heat, good Mother Nature gave them cooling rain-drops to drink. A happier maple tree could nowhere be found.

"Thanks! thanks, Mother Nature," she said, "for all your care and your loving kindness to me!"

But when autumn came, with its gloomy skies and its chilling winds, the Maple Tree grew sad, for she heard her little leaves saying to each other: "We are going to die! We are going to die!"

People living near said: "Hark! Do you hear the wind? It sounds like fall." Nobody told them it was the leaves, all over the forest, moaning to each other: "We are going to die! We are going to die!"

"My dear little leaves!" sighed the Maple Tree. "Poor things, they must go! Ah, how sad to see them droop and fade away!"

"I will make their death beautiful," said kind Mother Nature. And she changed their color to a scarlet, which glowed in the sunlight like fire.

And every one said: "How beautiful!" But the poor Maple Tree sighed, knowing it was the beauty of death.

And one cold October morning she stood with her limbs all bare, looking very desolate. The bright leaves lay heaped about her.

"Dear, pretty things!" she said. "How I shall miss them! They were such a comfort! And how ugly I am! Nobody will care for me now!"

But presently a flock of school girls came along, chatting away, all so cheerily, of ferns, red berries and autumn leaves.

"And I think," said one, "that there's a great deal of beauty in a tree without any leaves at all."

"So do I," said another. "Just look up through this elm. Its branches and boughs and twigs make a perfectly lovely picture against the sky!"

"When my uncle came home," said a third, "he told us that some of the people in the torrid zone perfectly longed to see a forest without leaves."

And thus chatting, the lively school girls passed on.

"Ah," sighed the Maple Tree, "this will at least be pleasant to dream about!"

For she already felt her winter's nap coming on. If she could but have stayed awake and heard what her little leaves said to each other afterward, down there on the ground!

"Dear old tree! She has taken care of us all our lives, and fed us, and held us up to the sun, and been to us a kind mother, and now we will do something for her. We will get under ground and turn ourselves into food to feed her with, for she'll be sure to wake up hungry after her long nap!"

Good little things! The rains helped them, and the winds—in this way: the rains beat them into the ground, and the winds blew sand over them, and there they turned themselves into something very nice for the old Maple Tree—something good to take. And now, as she wakes up again in the spring and takes a full meal of it, she is once more lively and happy, and thousands of fresh young leaves unfold to clothe her naked limbs.—*Our Young Folks.*

The "Little Widow."

"Well," said the good old doctor, with a sigh of satisfaction, "we have disposed of the roast chicken without a single interruption. Now for the baked custards!"

But as he spoke the office bell rang, and he rose instantly, the yet untasted custard in his hand.

"Now, father," exclaimed the young girl opposite him, his only companion at the dinner table, "why need you go? Eat your custard. Whoever it is can wait a few minutes."

"No, dear," he said. "Pain finds it hard to wait. Whoever it is may be suffering. The custard can wait. I'll just take it with me, and eat it at the first spare moment." So he passed from the dining room into the office, and looked around for his visitor. He had time to set the custard-cup on the mantel-shelf and lay the spoon across it before he discovered any one in the room, so completely did the great leather-covered [illegible] hide the little form behind it. It was a small boy, very poorly clothed, but with neat patches on knees and elbows, which spoke of motherly care. His face was pale with pain, but there was a resolute look in his brave eyes, which showed a soul stronger than the pain.

"Ah, there he is!" cried the doctor. "Well, my little man, what can I do for you?" And he seated himself in the large chair, to bring himself more on a level with the little pale face.

"Please, sir, my hand," he replied, coming in front of the doctor, and holding out his right hand, crushed and bleeding.

"Why, why! that's bad! How did you do that, my boy?"

"I was trying to help at the express office, sir, and a box slipped and hurt me."

The doctor went to work at once, with utmost gentleness, to bind up the poor little hand, but muttering: "Pshaw! what does the express office want of such a child? You ought to be at school."

"But I must be earning something, sir; I'm a poor—"

"Pshaw!" muttered the doctor again, "what should such a child earn? You ought to be at school, I say. Who brought you here?"

"Nobody, sir. I saw your sign out, and I came over here myself. But sir," he continued in a piteous tone, "I cannot pay you. I have no money. I'm a poor—"

"Ah well, no matter! We'll see to that," interrupted the doctor in a cheery voice. But the child continued: "I haven't any money; I'm a poor widow, sir—" but here the doctor, who had just put on the last slip of plaster, leaned back in his great chair and burst into a hearty laugh, to the surprise of the little boy, who raised his large, sad eyes to the doctor's face wonderingly. Just then a young girl's face peeped in at the open door, attracted by the unusual sound of mirth in the office. "See here, daughter! My boy, tell the lady what you are."

"I'm a poor widow, ma'am," repeated the child innocently, and the doctor laughed again right merrily.

"Poor child!" said the girl. "I suppose he has heard his mother say that, and thought he shared her lot in all things. A good, manly little fellow," she added, pushing the hair back from his forehead with kindly touch, and she helped to bind up his poor hand with soft, clean linen.

Then the "little widow" was set in the large arm-chair and treated to the doctor's nice custard. When it was finished the doctor said: "Now, my boy, the buggy is at the door; I am going your way, and I will take you home to your mother."

His mother was indeed "a poor widow," and this was her only child. Under the doctor's care the boy soon recovered the use of his hand. Further prescriptions followed as to schooling; for the doctor had a way of administering to people's misfortunes as well as to their bodily ailments; and, as time went on, the "little widow," as the good old man used to call the child between himself and his daughter, became the doctor's office boy, with good prospects of becoming his assistant at last.—*Congregationalist.*

The Cold Water Boy.

Behold a table with boiled turkey and ham, with vegetables nicely cooked, and gravies rich and juicy. There sits a father at its head and the mother opposite, and guests are seated on either side; there is no lack of good humor and merry jest to give spice to conversation.

There are children, too—a boy of ten and a little girl of eight. They listen intelligently and attentively to the remarks of parents and guests, look up into the faces of one another with interest. Behold! decanters are brought in; glasses are filled, and one and another sip the sparkling wine.

"Excellent!" exclaimed one, smacking his lips. "Fine!" echoed another, with glass refilled.

"Shall I drink wine with you, my lad?" asked one of the gentlemen, bowing to the boy.

"Is not your glass filled, William?" asked the father. "John, fill William's glass," turning to the servant. Slowly did William turn up his glass to receive the rosy liquor.

"Drink with the gentleman, my dear," whispered the mother encouragingly. The boy blushed and cast down his eyes, but he obeyed not. Was he frightened? Was he diffident?

"My son, did you not hear Mr. Black address you?" said the father quickly and sternly. "Drink wine with him, William."

Accustomed to obey his father's slightest wish, the boy's lips quivered, but he obeyed not.

In a moment, raising his eyes and looking his father full in the face, he said manfully:

"Father, I am a soldier in the Cold Water Army, and I can't drink wine."

"Brave boy!" exclaimed one of the gentlemen, setting down his glass.

"The Cold Water Army must conquer if every soldier stands his ground as well," said another, regarding William with great respect.

"We will excuse you, my son," said the father in a softened voice, and, though they sat long at the table, his glass was not again raised to his lips. There it stood, untasted and full. Yes, the cold water ranks can boast of other soldiers as brave as William.

Stand firm, my boys; let no one beat you from your ground. Be up and doing! Intemperance is stealing about, seeking whom it may devour. Break his weapons, destroy his engines, give him no quarter.

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The Farm and Garden.

Potatoes in Ireland.

The Pacific *Rural Press*, noticing the way the potato was introduced into the different parts of Europe, says: The soil and climate of Ireland proved so favorable that the culture of the potato extended rapidly, until it became the most important crop in the country, being among large numbers of people almost the only article of food. There were causes for their popularity, among the chief of which were their great productiveness, and their safety from destruction by an enemy making a raid through the country. During the religious wars, which raged so long in Ireland, this last consideration was a very important one; for while a field of grain could be destroyed in a few hours by turning cattle or horses into it, or, if dry, by simply setting fire to it, potatoes in the ground could be reached only by the slow process of digging. When first introduced into Scotland, it is said that the Puritans objected to it, because not mentioned in the Bible, and that it was not cultivated as a field crop there before 1732. In 1736 Essex county alone raised one thousand seven hundred acres of potatoes for the London market.

Game Hens and Ducks.

A writer in the Canadian *Poultry Chronicle* gives the following as his experience with the laying qualities of game hens and ducks: "There are few fowls more prolific than game, and where there is a good wide range of any kind, no fowls will prove more profitable, the black-breasted red variety being the best. They eat little in proportion to larger fowls, and are very good layers; but they cannot be kept in close confinement on account of their fighting propensities. No fancier that can find a suitable place in his poultry-yard but should have a few ducks. Their appetite is such that almost any kind of food will supply them; they pick up the waste food left by other fowls and grow fat on it. In the barn-yard, in gardens and in pasture land they are alike useful and beneficial. There are three kinds which now stand high among breeders, namely: the Aylesbury, which is pure white; the Rouen, which in color resembles the wild Mallard; and the Cayuga, which are pure black, except occasional white spots on the breast."

Deep Planting of Fruit Trees.

A friend has given us some particulars concerning a large apple orchard of some two thousand three hundred trees, belonging to a Mr. Scott, of Lafayette county, Wisconsin. Contrary to the common theory and practice, he believes in and practices deep planting of fruit trees. The location of his orchard is not considered good, nor is the soil—a compact red clay. He dug the holes for the trees two feet deep, filling in partly before setting, but having the roots at least fifteen inches below the surface. Each spring he digs about each tree, throwing out the earth down nearly to the original roots, and trims off all fibrous roots above these. In the fall the earth is put back, and so left through the winter, serving the purpose, he claims, of mounding fruit trees set near the surface. The orchard is said to have done remarkably well, the trees making good growth and being in fine condition, entirely free from bark-bursting.

Handling Hogs.

A practical breeder gives the following advice, which in the main we think sound, for those whose herds are not too large, and who are engaged in mixed husbandry: To handle hogs to the best advantage, a pasture is needed of mixed grasses, clover, blue grass and timothy, and it is best if there is no running water or stock ponds in the lot. Hogs do better where there are no branches or stock ponds to wallow in. In place thereof, have good well-water pumped for them. Have troughs made, and nail strips across, eight inches apart, to keep the hogs from lying down in the water, and let those hogs be put on floors, to keep them from digging up or wallowing holes. If any feed be given, it should be soaked in swill barrels for twelve hours before feeding—no longer—and fed to them as drink.—*Germantown Telegraph.*

Where to Use Potash.

Prof. Voleker says that he has found by the experiments of several years that, contrary to his earlier expectations, the application of salts of potash on heavy clay land, whether to roots or clover, has, as a rule, proved decidedly unremunerative, the soil evidently containing a good supply of this element. He has not met with a single instance in which potash-produced good effect on arable land, but they have been used with advantage on light, sandy soil. The information is valuable, and further hint on the application of wood-ashes, potash being one of the most important elements which make up that most excellent fertilizer for sandy lands.

How to Raise a Shepherd Dog.

In the course of some conversation in relation to dogs, Governor Anderson, of Ohio, related a Texas practice in training dogs with sheep. A pup is taken from its mother before its eyes are opened, and put with an ewe to suckle. After a few times the ewe becomes reconciled to the pup, which follows her like a lamb, grows up among and remains with the flock, and no wolf, man or strange dog can come near the sheep, and the dog will bring the flock to the fold regularly at half-past seven o'clock in the evening, if you habitually feed him at that hour.—*Canada Farmer.*

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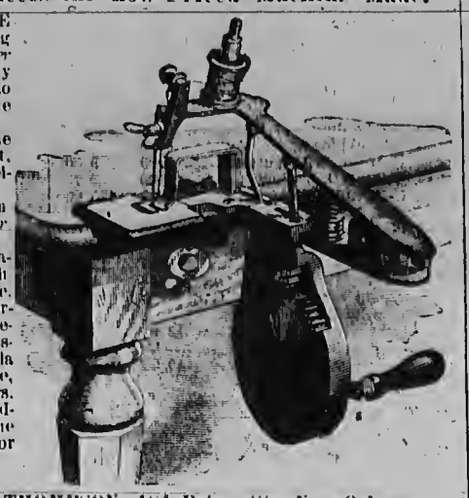

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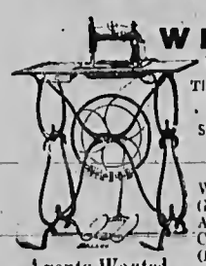

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and pleasant, without even a shower to lay the dust. Our accounts from the country present no new feature; even more damage appears to have been suffered from the drouth than from the worms. We occasionally receive a good report from plantations which have thus far escaped both, but as a general thing the complaints point to the previous reduction from earlier estimates, the popular figures being 3,250,000 bales, but many contending for 3,100,000 down to 3,000,000.

The river is 13 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the thirteenth instant:

Louisiana and Mississippi.....bales..	6,901
Lake	39
Mobile	416
Florida	1,163
Total	8,513

On Saturday the demand continued fair, but prices showed increased irregularity. During the morning sales of strict good ordinary were made at 18⅛c., and of low middling at 18⅝@18¾@19c. Later in the day, partly owing to a telegram from Galveston reporting a decline materially below the parity of the market, factors evinced less confidence, and 18½c. was accepted for strict low middling, while previous sales had been made at 18¾c. At the close good ordinary was quoted at 18@18¾c., low middling at 18½@18⅞c., middling at 19¼c., and strict middling at 19½c., low middling showing a net decline of ¾c. The sales, however, were to a fair extent, summing up 1,100 bales. On Monday, with more copious supplies, buyers came forward with increased spirit, and notwithstanding a decline of 1-16d. at Liverpool and, up to twelve M., of ⅛c. at New York, followed by the remarkable and unexplained reduction subsequently of ⅛c. in low middling, ⅜c. in middling, and ⅞c. in good middling, making the entire decline in that market ⅜, ½, and 1c. respectively, yet, under active competition among buyers, twelve brokers participating in the business, prices rallied, and factors were enabled to recover ⅛c. of the previous falling off in low middling, while other grades presented no quotable variation. The sales embraced 2,600 bales. On Tuesday the demand was still more active, fifteen brokerage houses participating in the business, and, although the movement was checked by insufficient supplies, only a part of the previous receipts having been sampled, yet the sales summed up 2,700 bales, which is the heaviest business thus far this season. Under the competition among buyers, factors were enabled to realize a further improvement of ⅛c. in low middling, and full prices for middling, the former selling at 18¾, 18⅝@19c. for average lists, and 18⅞, 19@19¼c. for strict, and the latter at 19⅜@19⅝c. The sales were mostly of low middling and strict low middling, but there was also some demand for strict good ordinary.

We quote:

Good ordinary	18 @ 18⅛
Low middling	18⅜ @ 19
Mid tag	19¼ @ 19⅝
Strict middling	19½ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales,		6,259
Arrived past three days..	8,513	
Arrived previously	14,677—	23,190
		29,449
Exported past three days.		
Exported previously	5,002—	5,002
Stock on hand and on shipboard..		24,447

SUGAR.—On Tuesday 150 hhds. Louisiana sold, in lots, to grocers, at 11⅛@11¼c. for fully fair to prime, not refilled, 11⅛@11⅝c. for yellow clarified, 12⅛@12½c. for white clarified; 20 hhds. Demarara and 65 hhds. Porto Rico sold on private terms, and 70 hhds. Porto Rico at 10½@11½c. ₱ lb. City refinery is selling at 11⅜@12c. for yellow clarified, 12½@13c. for white clarified, 13½c. for crushed, and 14½c. for cut loaf.

MOLASSES.—There is little or none coming in from plantation. The last received sold at 52½c. for fair. City refinery is selling at 40c. for common, 52c. for fair, 57c. for prime, 62c. for choice, and 80c. ₱ gallon for golden syrup.

CORN.—On Tuesday there was a fair supply and moderate demand, and the sales were confined to 2,300 sacks, in lots, at 58c. for white mixed, and 60c. ₱ bushel for white and yellow.

OATS.—On Tuesday there was a good demand and firm market. The sales embraced 2,200 sacks at 42@43c. for choice St. Louis and Cairo, and 46c. ₱ bushel for choice Galena. We also hear of large sales of oats in warehouse.

PORK.—On Tuesday 700 bbls. mess sold, in several lots, at $14.25@$14.40 ₱ bbl. At the close the stock was held strongly at $14.50 ₱ bbl. Round lots of mess are quoted at $14.25@$14.50 ₱ bbl. It is retailing at $14.75 ₱ bbl.

BACON.—On Tuesday the market was quiet but firm, and holders were asking 8½c. for shoulders, 11½c. for clear rib sides, and 12c. ₱ lb. for clear sides. The sales embraced 177 casks, in several lots, at 8½c. for shoulders, 11¾c. for clear sides, to arrive, and 11¾@12c. ₱ lb. on the spot, the market closing at the outside figures.

HAMS.—Have been less in demand, and prices have declined. Choice sugar-cured are now quoted at 17¾@18½c., and ordinary brands at 16@17c. ₱ lb. On Monday 10 tierces choice sold at 17¾c. ₱ lb., and on Tuesday 5 tierces at 18½c.

LARD.—On Tuesday 25 tierces choice refined sold at 10¾c. ₱ lb.

DRY SALT MEAT.—There is no stock on hand. Shoulders are coming in, in small lots, and selling at 8½@8¼c. ₱ lb. Dealers are retailing shoulders at 8½c., clear rib sides 10c., clear sides 10½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 113⅞@114⅛ (against 113¾ at New York,) and closed at 114@114¼ (against 114 at New York.)

In silver we notice sales of about $1,000 in American half dollars on Saturday and Monday at 108¾.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 56	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	5 00	12 00
Navy	— —	4 00
Cream crackers	11 00	12 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	55
Corks, ₱ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ₱ lb:		
Havana (currency)	25	28
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	13 00
In sacks	— —	— —
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	12	27
Feathers, ₱ lb	65	— —
Fish, ₱ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₱ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 37½	— —
Superfine	4 90	5 00
Fine	4 50	4 75
Fruit, ₱ lb:		
Prunes	10	13½
Currants, new	9	10
Almonds, soft shell	19	20
Almonds, shelled	28	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	18	— —
Hay, ₱ ton:		
Prime	25 00	26 00
Choice	— —	27 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	7	10½
Sheet	7½	8½
Boiler	7½	8½
Nail rods	— —	11
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	37	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	28
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	4 00	— —
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@8d	— —	6 00
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	70	85
Coal oil, in barrels	27	29
Coal oil, in cases	32	35
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	24	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	13	— —
Havana, yellow	11	11¾
Havana, brown	10½	11¼
Crushed	— —	13½
Pulverized	— —	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 40
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	56
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	12 00	19 25
In plates, I. C	14 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Sept. 17, 1872.

Texas beeves, choice, ₱ head	$— —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	12 00	@	15 00
Western beeves, ₱ lb. net	— —	@	— —
Hogs, ₱ lb. gross	6	@	7½
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Camp Meeting.—Change of Time.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Hope road, commencing on Thursday before and embracing the third Sabbath in October. The meeting will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning. J. H. HOLLAND, P. C.

Camp Meeting.

There will be a camp meeting at Old Salem camp ground, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the second Sabbath in October. The tenters propose furnishing visitors. However, there will be a public table for the benefit of those who prefer furnishing themselves. Charges moderate. Preachers are invited. C. F. GILLASPIE, P. E.
U. B PHILIPS, P. C.

Camp Meeting.

There will be a camp meeting at the New Hope and Pleasant Ridge camp ground, on the DeKalb circuit, beginning on the Friday night before the first Sabbath in October. Ministers are most cordially invited to attend. Those coming by railroad will be met on Friday morning, at Lauderdale station, with vehicles to convey them to the camp ground. D. G. W. ELLIS, P. C.

Camp Meeting.

We have appointed our camp meeting at Gilead, eight miles east of Clinton, Louisiana, to commence on Thursday night before the second Sunday in October. Ministers and friends of camp meetings are invited from a distance, and will be accommodated on the grounds free.

WILL. H. LEITH, Pastor.

Camp Meeting.

There will be a camp meeting at Sardis church, Greene county, Alabama, fifteen miles west of Eutaw, Alabama, on the Warsaw road, near the Bigbee river, commencing on Thursday night before the first Sabbath in October, 1872. Preachers are respectfully invited. J. W. MCCANN.

Camp Meeting.

There will be a camp meeting, twelve miles east of Pleasant Hill, Natchitoches parish—known as Beulah camp ground—commencing on the eleventh of October, instead of the eleventh of September. R. PARVIN.

Camp Meeting.

There will be a camp meeting held at Indian Village, Castor circuit, Louisiana Conference, to commence on Wednesday before the first Sabbath in October, on the self-sustaining plan. Persons living at a distance, and desiring to tent, can have a tent built to order by addressing Rev. J. B. Landers, Forksville, Louisiana. A general invitation to ministers is hereby given.

J. W. HEARN, P. C.

Debate.

Rev. D. M. Hudson, of the Alabama Conference of the Methodist Episcopal Church South, and Elder J. M. Pickens, of the Christian Church, will discuss the Subjects, Design and Mode of Christian Baptism, and probably also the question of Denominational Names and Written Creeds, in the Baptist church at Pineapple, Wilcox county, Alabama, at the southern terminus of the Selma and Gulf railroad. The debate will commence on Tuesday, September 24, 1872, at ten o'clock A. M., and continue some eight or ten days

Camp Meeting.

A camp meeting will be held on Spring creek, thirty miles southwest of Alexandria, near Rurr's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE.
S. H. COOPER.
C. KEENER.

Camp Meeting.

There will be a camp meeting on the Gaston circuit, Demopolis district, Alabama Conference, three miles west of DeSotoville, in the northern portion of Choctaw county, Alabama, commencing on Friday before the first Sabbath in October Provision will be made for all visitors. Ministers of the gospel are cordially invited.

C. B. DEBOSE, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill et., at Linwood (camp meeting)	Sept. 21, 22
Shubuta, at Shubuta	28, 29
DeKalb et., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise et., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence circuit, at Providence	Sept. 21, 22
Brandywine circuit	28, 29
Scotland circuit, at Caseyville	Oct. 5, 6
Pleasant Valley et., at Rehoboth	12, 13
Bartonton circuit, at Pisgah	19, 20
Beauregard	26, 27
Georgetown et., at Pleas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Spr'gs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINSFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Brandon station	Sept. 28, 29
Hillsboro circuit	Oct. 5, 6
Philadelphia circuit	12, 13
Decatur mission	19, 20
Lake circuit	26, 27
Trenton circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, Dec. 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct. 5, 6
East Feliciana	12, 13
Clinton	19, 20
Buffalo	26, 27
Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Summit and Magnolia, at Bethany	Sept. 21, 22
District Conference, at Tangipahoa, Louisiana	27, 28, 29
Sacramental meeting, at Port Vilien	Oct. 12, 13
Holmesville circuit, at Holmesville	19, 20
Covington circuit, at Spring Hill	26, 27
Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warner's	9, 10
Big Creek miss., at Shilling church	18, 17
St. Helena ct., at Center church	23, 24
Pontchatonla mission, at Joyner's church	30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

SEASHORE DISTRICT.—FOURTH ROUND.

Pearlington, at Jordan river	Sept. 7, 8
Ocean Springs, at Biloxi	14, 15
White Plains, at Poplar Head	21, 22
W. Pascagoula, at Mulberry Grove	28, 29
Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

JACKSON DISTRICT.—FOURTH ROUND.

Jackson station	Sept. 14, 15
Canton station	21, 22
Madison ct., at Madison station	28, 29
Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.—FOURTH ROUND.

Eastern Shore	Sept. 7, 8
Whistler	14, 15
St. Paul's	21, 22
Mt. Pleasant ct., at Hollow Creek	28, 29
Grand Bay mission, at Pleasant Valley	Oct. 5, 6
Citronelle circuit, at Citronelle	19, 20
St Stephen's ct., at Pine Grove	26, 27
Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories. H. URQUHART, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Eufaula	Oct. 5, 6
Villula	12, 13
Glennville	19, 20
Beulah	26, 27
Enon and Midway	Nov. 2, 3
Perote	9, 10
Clinton and Lonisville	16, 17
Choctawhatchie	23, 24
Lawrenceville	30, Dec. 1
Chanahatchie	Dec. 7, 8

JAS. L. COTTEN, P. E.

SELMA DISTRICT.—FOURTH ROUND.

East Selma station	Sept. 21, 22
Uniontown station	28, 29
Selma station	Oct. 5, 6
Rembert Hills circuit, at Shiloh	12, 13
Peachtree ct., at Mount Andrew	19, 20
Summerfield station	26, 27
Choctaw Corner circuit, at Bashi	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	—,
Orrville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Galinstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BIGGS, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Pattersonville	Sept. 14, 15
Opelousas	21, 22
Grand Chenier	28, 29
Lake Charles	Oct. 5, 6
Calcasieu	12, 13
Sugartown	19, 20
Bayou Boeuf	26, 27
Klimball chapel	Nov. 2, 3
Vermillionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill circuit, at Bethel	Sept. 7, 8
Springville circuit, at Coushatta Academy	21, 22
Manny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Kasatchie	12, 13
Shreveport	19, 20

The District Conference will be held at Keachie, commencing on Thursday, September 26, at ten A. M. The Bethel camp meeting will commence on the sixth of September, and the Beulah camp meeting will commence September 11.

JOHN PIPES, P. E.

LAKE PROVIDENCE DIST.—THIRD ROUND

Oak Grove, at Oak Grove	Sept. 7, 8
Lind Grove, at Lind Grove	14, 15
Shelly Island, at Bœuff Prairie	22, 23
Winnsboro, at Oakley	28, 29
Rayville, at Little Creek	Oct. 6, 7

J. T. DAVES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

French Camps circuit, at Liberty	Sept. 14, 15
Richland circuit, at Goodman	21, 22
Vaiden circuit, at Enon	28, 29
Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Koschusko and Bethel, at Koseh'ko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P. BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

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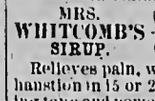

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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NEWS OF THE WEEK.

DOMESTIC.

Waco, Sept. 19.—The last spike on the Waco Tap railroad was driven yesterday by George Barnard, the oldest citizen.

Conductor Marshall brought the first passenger train over the road last evening. The *Picayune's* representative and William Campbell, of the firm of Schmidt & Ziegler, wore the first New Orleans gentleman who passed over the road on the through train.

Lexington, Ky., Sept. 22.—Hon. Garrett Davis, United States Senator from Kentucky, died here this morning, at half-past six; age, seventy-two.

FOREIGN.

Bombay, Sept. 17, 4.30 P. M., via London, Sept. 18.—Letters from Dr. Livingstone, dated July 3, 1872, have been received at Zanzibar. Livingstone was still at Unyanyembe; was well, and was waiting the arrival of Stanley's second expedition.

London, Sept. 18.—A dispatch from Teheran rsports that the cholera is raging with great violence in Barkara. It is estimated that thonsands are dying daily.

Berlin, Sept. 18.—Tho correspondence betwsen the Emperor William, Bismarck and the Bishop of Ermeland, on the snbject of excommunication, is published. The bishop takes decided ground against the interference of secnlar authority in matters of religion. The tone of the communications on both sides is sharp and uncompromising.

Srockholm, September 19.—King Charles, of Sweden, is lying seriously ill at Malins.

Later.—King Charles is dead.

Berlin, Sept. 20.—During the recent meeting of the Emperors here the snbject of inviolahility of private property at sea, in time of war, was conoidered hy Prince Gortschakoff, Count Androssy and Prince Bismarck. It was regarded a good omen for the final establishment of the principle that the governments of the United States, Austria, Germany, Italy, Russia and Holland were united in its support.

A congress of Old Catholics was in session at Cologne yesterday. Much enthusiasm was manifested hy the delegates, who numbered three hundred.

Paris, Sept 20.—Diplomatic notes have heen exchanged between France and Germany concerning the arrest of Edmund About.

The charges on which the French author is to be tried by a court-martial consist of two counts. One accnses him of publishing hostile articles in German territory, in October, 1871, and the other with circulating the same in the province of Lorraine.

Alfred Mayer, barrister, of Strashurg, will defend the prisoner hefore the court.

M. About has sont word to President Thiers entreating him to he calm, and take no steps in his case which would imperil France.

London, Sept. 20.—The Bishops of Lincoln, Ely and Westminster, of the Church of England, and the Episcopal Biehop of Maryland, United States, were present at the opening of the Old Catholic congress at Cologne to-day. Among the speakers was Dr. Rohr, of New York.

Stockholm, Sept. 21.—Prince Oscar, brother of the deceased King, Charles the Fifth, has succeeded to the throne of Sweden and Norway. All the dignitaries of State yesterday took the oath of allegiance to the new monarch.

London, Sept. 21.—At a meeting of the members of the League of St. Sebastian at Dublin, yesterday, steps were taken for the formation of an organization to afford national help toward restoring the temporal power of the Pope.

Berlin, Sept. 21.—Count Von Arnim, German embassador to France, has been gazetted privy council, or with title of excellency.

At the session of the congress of Old Catholics at Cologne, yesterday, Dr. Soult was elected president, and Drs. Petric and Kornelius vice-presidents. The congress adjourned to-day. A committee, consisting of Drs. Dollinger, Frederic and others, was appointed to secure the union of all Christians in the Old Catholic movement.

Rome, Sept. 21.—The anniversary of the occupation of Rome by the Italians was celebrated with much enthusiasm. The city was profusely decorated. The Pope received visits of condolence from his adherents, and addressed his visitors, lamenting the misfortunes of the Catholic Church and the injustice done it hy the Italian government.

Munich, Sept. 22.—The attendance at the third days' sitting of the congress of Old Catholics was large. Many ladies occupied seats reserved for spectators. Motions were made and adopted favering dotation of the clergy hy State compulsion, civil marriage, and restoration of the Old Catholic priesthood.

A committee was appointed to promote united action on the part of Christians in the reform movement, and was instructed to hold its sittings alternately at Colegne and Munich.

Paris, Sept. 23.—At a reception given by M. Thiers in the Palace Elysee, to-day, Count Orloff, Russian minister to France, said that the Czar would not have gone to any meeting the object of which was hostile to France.

Count Orloff further said that the Czar had ordered him to formally state this fact to M. Thiers.

The French government to-day paid to Germany fifty-seven million francs, completing the fifth half milliard of war indemnity.

THE VIENNA EXPOSITION.

The work of construction for the World's Fair of 1873, at Vienna, is now sufficiently advanced to enable us to form an idea of the extent and capacity of the proposed structures. A large portion of the principal gallery, together with the forty transverse galleries of the Palace of Industry and the Hall for Machinery, are already under cover. The grand iron rotunda is rapidly approaching completion, and in a few weeks the immense iron ring of the rotunda will be raised to its position, at the height of two hundred and eighty feet.

The last day fixed for the reception of applications from Austro-Hungarian exhibitors was the thirty-first of August. The number received exceeds that of the applications made by the citizens of any country in which there has as yet heen an exposition. At the first exhibition in London (1851) there were 7,381 English exhibitors; at the second (1862) there were 9,387. At the first exhibition in Paris (1855) there were about 10,000 French exhibitors; at the second (1867) about 13,000; while at the Vienna Exposition there will he probably more than 15,000 Austro-Hungarian exhibitors. The number of applications from foreign countries hids fair to he quite as satisfactory. The German empire will he represented by about 8,000 exhibitors, while the representation from Belgium, Italy and Switzerland will probably be as large in proportion to the number of their respective populations.

The United States, Brazil, China, Japan and other distant countries will send their most remarkable products. In order that the Orient may have every facility for being advantageously represented, the Sultan of Turkey and the Viceroy of Egypt are having extensive structures erected on the exposition grounds, where the different phases of Oriental life, as well as Oriental products, will be represented.

We have, therefore, every reason to believe that the Vienna Exhibition will not only be remarkable for the extent and beauty of its structures and the number of its exhibitors, but also for many novel features, which will distinguish it from all preceding exhibitions of a similar character.—*Appleton's Journal.*

Three Milliards.—The Paris *Univers* makes a very interesting calculation on the metallic importance of the three milliard francs that France has just borrowed to pay to Prussia.

"Three milliards," the *Univers* says, "would weigh, in gold, eleven hundred tons. To coin this sum, at the rate of twenty francs a second, would take five years. It would require ten long freight trains to transport it to Prussia, and a man walking round the world—twenty-five thousand miles—might drop two louis-d'or (forty francs) at each step, and he would have many left on his return."

These calculations give the mind only a vague idea of this immense sum, and we naturally ask where it can be found—what portion it is of the coined gold in the possession of capitalists? Humboldt calculated that, during the three hundred and eighty years that elapsed between the discovery of the Island of Hispaniola and the Mexican revolution, the gold exported from the New World to the Old amounted to seven and a half milliard francs, something less than the late European war cost the French.

FROM THE WORK.

Trenton Circuit, Mississippi Conference.—*Mr. Editor:* We have held four protracted meetings on this work up to this time. The church has been much revived. There have hesn fifty or sixty accessions this year, and a number of conversions. We have four protracted meetings yet to come off. We had seven appointments, with organizations on the work, when we came to it. We have organized another church, numbering thirty members. We are still looking for better times. We are trying to work all the machinery of the church—*i. e.*, class and prayer meetings, Sunday schools, church conferences, etc. We were assisted at these meetings hy several brethren, who did efficient service, for which they have our heartfelt thanks.

R. A. Sibley, Pastor.

Trenton, Miss., Sept. 11, 1872.

Ouachita District Conference, Louisiana.—*Mr. Editor:* The District Conference was held at Downsville. Bro. Scott, the presiding elder, arrived in time for the evening session of the first day (September 12) The spiritual condition of the district, judging from all the reports, seems to be good, very good, Hayneville and Castor circuits taking the lead. Two hundred accessions and one hundred and twenty baptisms were reported. The social meetings of the church have been better attended. Number of Sunday schools reported, fourteen; number of scholars, five hundred and forty-five. Our uniform lessons have proved to be decidedly useful in this district. The report concerning missions was meager, hut with the promise of hetter things. The subject of finance received proper attention. The salaries of all the preachers are sadly in arrears. The following resolntions were adopted upon that subject:

Resolved, That we regard it to be the duty of the circuit stewards to collect and pay to the preacher in charge, hy the meeting of the first Quarterly Conference, either in money or snpplies, at least the fourth part of his probable allowance for the entire Conference year.

Resolved, That it is the duty of each circuit steward, immediately after the apportionment of the preacher's salary to his particular society is determined, to proceed without delay to make provision for the collection of the entire amount in quarterly installments, hy securing, as subscriptions to this fund, the personal obligations of individuals of the congregation.

Resolved, That a copy of these resolutions be placed in the hands of the presiding elder, to bo read to each Quarterly Conference of this district.

It was recommended that the Bishop and his cabinet should constitute a new circuit and also a mission in the district. The following are the delegates elect to the Annual Conference: A. L. Slack, Jethro Moore, Rev. C. W. Hodge and W. F. Moreland.

The congregations were large from the beginning, but increased in numbers as well as in interest Looking from the pulpit, there was a sea of heads. The doors, windows, aisles, altar and steps of the pulpit were crammed, while more than a hundred could not get in, although at least five hundred were inside Sixty penitents approached the altar on Sunday night, of whom nine were converted. I left yesterday (Monday) morning, but the meeting still goes on, and I trust that Bro. Parrish will send an account of the final result to the Advocate.

J. Lane Borden, Sec.

Karl Maria v. Weber owed the success of his operas, especially of the "Freischutz," principally to the popular character of his melodies. By popular we do not mean that which appeals to the uneducated masses, that which is purely claptrap, but that which springs from and belongs to the heart of the people. He based his melody upon the German "Volkslied." The Suabian and Tyrolese cut of many of his themes is unmistakable.—*Atlantic Monthly.*

Mere intellectual acuteness, divested, as it is in too many cases, of all that is comprehensive and great and good, is to me more revolting than the most helpless imbecility, seeming to be almost like the spirit of Mephistophiles.—*Dr. Arnold.*

Truth being founded upon a rock, you must boldly dig to see its foundations, without fear of destroying the edifice; but falsehood being laid on the sand, if you examine its foundations you cause it to fall.

HYACINTHE'S MARRIAGE.

Pere Hyacinthe has recently married. The object of his choice was an American widow, and very likely worthy of his affections. The good father has a letter in the *Independent*, very long and very readable, "Concerning my Marriage." We quote only in part:

No, my marriage has no connection with any religious convictions nor with any act of the twentieth of September, 1869—or rather, let me say, it is most intimately connected with them, but in that large and general sense which binds together all the steps achieved by a soul in progress toward light and liberty. I will express my meaning with entire openness. I owe to the rule of religious celibacy some of the most exquisite joys, some of the most profound and decisive experiences of my existence. From the age of eighteen, when I chose it, I have observed it with a fidelity for which I give glory to God. If now, at the age of forty-five—in the calmness, as well as in the maturity of my judgment, of my heart, of my conscience, in a word, of my whole being—I believe myself bound to renounce it, it is that marriage comes home to me as one of those laws of the moral government of the world which cannot he set aside without overturning the fabric of life and without running counter to the will of God. I did not say that this law comes home to all. I believe that celibacy may be a holy and glorious exception. I only say that this law presents itself unmistakably to me. When a man has received in his heart, as another exception no less rare, holy and glorious, that pure and lofty love in which the world does not believe because it is not worthy of it, such a man, be he priest or he he monk, has the most absolute proof that he is not of the number of those self-dedicated victims of whom the gospel speaks. Such a man am I; and here once more I give glory to God for what he has wrought in me Such workings of his spirit may appear contradictory; but their true harmony is known to him. At the very moment when I seemed to he abandoned, renounced by my friends and by my kinsmen, exiled hy blow upon blow from my church, from my country, from my family, he sent on my solitary and desolate path a noble and holy affection, a sublime devotion, poor in this world's goods, rich in the gifts of intellect and of heart; and, when all had crumbled away, alone, or almost alone, this support remained to me. Surely this support would not be what it ought to be, I should not recognize the blessing which God has given me, were I to hesitate in seeking for it the consecration of marriage.

And why should it be otherwise? I see no reasons which make marriage unlawful to me; for I cannot admit as such the law of any ecclesiastical system, and still less the prejudices of my fellow-countrymen.

I will ever submit myself to the laws of the church when I am not called upon to recognize as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as "the commandments of men which made of no effect the commandments of God."—Matt. xv, 6-9. It is fully admitted that celibacy is not an article of faith; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely of the discipline of the Latin Church. Even at this hour, in the East, the Catholic clergy are married, with the full approbation of the Holy See. It is true that such marriages must precede and not follow ordination; but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and does not the less establish in all its strength the principle that, in the mind of the church, there exists no real incompatibility between the two great sacraments of ordination and marriage.

The countervailing prejudice belongs to a perversion of moral ideas, which one has a right to marvel at finding among Christian nations. How have they come to degrade marriage to this base and unworthy conception of it, which is as repugnant to the delicate and generous instincts of the heart as to the teachings of revelation? Truly, if marriage is but a concession to the infirmity or even to the passions of our nature, I admit that it is for the priest a degradation and defilement. But I am then equally at a loss to see how it can be reconciled with the dignity conferred by Christian baptism, with the holiness which our Christian profession demands; and, to be logical, it would he necessary, with Tertullian, to forbid it to true Christians everywhere. Christian marriage—the only marriage of which I speak—is not a concession to our weakness, it is not even a mere means for perpetuating our race; it is, if I may be allowed to quote myself, "the most complete, the most intimate and the most holy union that can exist between two human beings." It is thus that I defined it only five years ago, in the pulpit of Notre Dame; and I added, with St. Paul and the whole Catholic tradition, that it has been since the gospel the mysterious and the radiant likeness of the union of the divine word with human flesh—of the union of Christ with the church—"*Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.*"—Eph. v, 32. It is because we no longer understand the doctrine of the apostles, nor the examples of the first Christians, that we have ceased to see in the union of husband and wife "the estate of marriage honorable in all" (Hebrews xiii, 4;) that we have come to regard it as incompatible with the condition of the perfect life; and that we shudder to think of the proximity of the altar of God to the family hearth, which also ought to be a sanctuary, and in one sense the first of all sanctuaries!

I have just named public opinion. As much as I respect this in its legitimate expressions and requirements, in that same proportion do I despise it when it rests only on prejudice. To recoil before a prejudice is to recoil before that which has no real existence; and is even to give by that means a body and a force to this empty phantom. Is not this, however, what is done every day, through a mixture of puerile fear and hypocritical subserviency by the minds most capable of counteracting the errors of their time? Fatal power of falsehood, which has ruined and which still ruins our unfortunate country! It is this which obliges me at this moment to seek on a foreign soil the consecration which the law, or at least the legal authorities of France, would refuse to my marriage, because I have at the same time the honor and the misfortune to be a priest. But I will make no further concession to this false spirit. I shall return, keeping my head erect and my heart calm, without fear, as without anger; and nothing shall hinder me from inhabiting that country and breathing that air which are mine, and which shall remain dear to me in spite of the iniquities by which they have been profaned. Nothing shall hinder me from claiming for each one of my brethren in the priesthood the legal right of marriage, the violation of which, not only in a whole class of citizens, but even in the person of a single man, should suffice to place the legislation of a people under the ban of truly civilized nations.

Yes, I am convinced France, no less than the church, needs the example which I give, and of which the fruits shall be reaped by the future, even should they fail in the present. I know well the true state of my country; and, while it was still willing to hear my voice, I never failed to preach to it that its regeneration must come through the life of the family. I tore aside without mercy the vail of its sumptuous and deceptive prosperity; and I laid bare the two sores which waste it and which mutually envenom one another—"marriage without love and love without marriage—that is to say, marriage and love without Christianity."—"*Conferences sur la Famille*," 1866. I know well also the true state of our clergy, and know all the devotion and virtue that is to be found in its ranks; but I am not ignorant of how much it needs in a vast proportion of its members to be reconciled with the interest, the affections and the duties of human nature and of civil society. It is only by breaking with the traditions of a blind asceticism, and of a theocracy which is, in fact, more political than religious, that the priest, become once more a man and a citizen, should at the same time find himself more truly a priest. "That he rule well his own house," says St. Paul, "having his children in a subjection with all gravity; for, if a man know not how to rule his own house, how shall he take care of the church of God?"—First Timothy iii, 4, 5.

A little girl asked her sister what was chaos that her papa read about? The elder replied: "It was a great pile of nothing, and no place to put it in."

ILLINOIS CONFERENCE.

Bishop Marvin, writing to the St. Louis *Christian Advocate*, September 10, says:

I closed the sixth session of the Illinois Conference yesterday. It was held at Rushville, where the people entertained it with abundant hospitality. The session was altogether harmonious and pleasant.

The past year has been one of a good degree of prosperity. The net increase of members is not great, but shows a decided advance. The Sunday school statistics show prosperity in that department. A fine year's work has been done in church building. They have the same three parsonages they had last year, but I noted that the reported value of them was a shade below last year's figures. I suppose they are getting older. This illustrates my theory that a mere conservative policy can never maintain itself. He who, amid the active forces of the world, attempts just merely to hold his own, will soon find himself drifting to ruin.

The missionary collections were very small—deplorably so—and the preachers are to blame. They will do better next year.

A few of the preachers have been well supported, but many of them report heavy deficiencies. The Conference collection amounted to only one hundred and three dollars and some cents.

There were received on trial, at this Conference, Alexander W. Smith, William A. Cross, Thomas M. Prickett, James A. Greening, George Knispel, Abel P. Drake, Melancthon Crews and John F. Robb.

Those admitted into full connection were Richard Gillispie, Andrew D. Hocker and Randolph P. Jones.

R. P. Jones was ordained a deacon, and Richard Gillispie, William D. Ward and William B. Lewellin elders.

Claiborne M. Whitson, Edward R. West and Joel T. Kendall were discontinued at their own request, and John T. Crandall and A. B. Dowell were located. Hiram G. Holcomb and John H. Threlkeld were received hy transfer from other Conferences.

THE SOUTHERN UNIVERSITY.

President Andrews, says the Nashville *Christian Advocate*, writes us, Greensboro, September 8, that the next session of the Southern University opens October 2. The prospects are better than they have ever been before since the war. He has raised the money needed for the repairs of the University buildings. Mrs. Daniel Pratt, of Prattville, contributed $1,000 for that purpose. We understand that a number of candidates for the ministry expect to be in attendance the coming session; there were a good many last session.

The arrangements for the mess-hall are such that the students can board comfortably at very little expense; and preachers and preachers' sons are not charged any tuition fees. Additions have been made to the apparatus, which is perhaps the best in the Southern States.

Let the patronizing Conferences stir themselves. Let the preachers bring the claims of the University before the people—look up young men who ought to be there, and send them—and let not the great facilities which Greensboro affords be overlooked. Students will find there a refined community, a healthful location, noble buildings, admirable apparatus, a capital faculty, and everything else needed for a thorough Christian training.

Randolph Macon College.—The Richmond *Christian Advocate* says: The prospects are very encouraging for a large number of students at Randolph Macon next session. Last year we had one hundred and sixty-seven; this year the number will probably reach two hundred. The labors of the president, Dr. Duncan, and of the secretary, Bro. Brown, have been eminently successful in bringing the college to the attention of our people and to the public generally, in both the patronizing Conferences. Send forward the young men; they are the hope of the church and the country.

Our Veteran Fathers Who Are Gone.—N. Tibbals & Son will have ready for agents, in a few days, "The Autobiography of Rev. Heman Bangs"—over four hundred pages, 12mo, with steel engraving; made in the most beautiful style of book-making; edited in the most careful manner by his daughters. His friends may look for a rich treat and a most useful book to Methodism.

The Christian Advocate.

THURSDAY, SEPTEMBER 26, 1872.

RISING.

Souls in Jesus, rest in peace!
Let your weary longings cease;
Hope in that unmeasured love
Which no time nor change can move.
Never doubting,
Never grieving,
Ever on his word believing;
Ever rising toward the light
Of the Savior's image bright.

Summer roses blush and die,
Summer sunsets tint the sky,
Summer glories fade away,
But the soul blooms on for aye.
Ever ripening,
Ever growing,
Ever loftier pleasures knowing;
Ever rising toward the light
Of the Savior's image bright.

In your joys and in your pains,
In your losses and your gains,
In temptation's fearful hour,
Think of Jesus and his power.
Ever trusting,
Ever fearing,
Ever heaven's sweet mansions nearing;
Ever rising toward the light
Of the Savior's image bright.

For the Advocate.

PREPARATION FOR THE PULPIT.

NUMBER FOUR.

The minister should be careful to procure the proper material to work upon, and work up, in preparing for the pulpit. Need I tell you where to go that you may find that material? I trust you already know. Go to the Bible, of course. The *truth* is that material—"the truth, the whole truth, and nothing but the truth." The Bible is the *treasury* that is full of truth, which is purer than the gold that has been tried in the fire, and far more valuable. Occasionally you may find a grain of the truth in a *novel;* but I would never go there to search for it, because too much spade-work would be required to get the sand and stones away so I could find it. I had much rather go directly to the *treasury*, where I can get as much of it as I want with comparatively little work; and when I find it there I know it is unadulterated—*it is the genuine truth.* Besides this, the great Master has commanded us upon the subject: "*Search the Scriptures.*" By one of his servants he says: "Preach the word!"

When the minister is sure that he has procured the proper material, and a sufficient quantity of it—neither too much nor too little—he should then prepare it well in every respect, and put it into his sermon, or rather let it be his sermon. He should never make a sermon out of something else, and then put some *truth* of God's holy word into it, but he should make the sermon entirely out of the truth. It is *the truth* of a sermon that makes it valuable, and not the philosophy, the poetry, the rhetoric and the logic. There is no *life* in the latter, but there is *divinity* in the former. It is *the truth* that shall make the ministry, the church and the world *free.*

Gold is seldom used just as it is taken from the mine. It is carried to the mint first, and there it is melted and put into another form. So with the truth. The minister must first take it to his study—which is his mint; and then put it into his mind and heart—which are his crucible; and then, when his sermon comes forth, its thoughts will be like the bright and beautiful new-made coin! O, I tell you, they will pass anywhere at a good premium. David killed Goliath not with a piece of rough stone from the quarry, but with a *smooth* stone "from the brook." Had we not better smooth the stones ere we go out to fight? If they have rough edges and sharp corners they may hang in some part of the sling, or the atmosphere may turn them so they will miss the mark. The numerous stones and all the timbers of the temple at Jerusalem were prepared ere they were brought to Mount Moriah, so there was no sound of ax or hammer in the building of the Lord's house. Should not you and I learn a good lesson from these facts? Have your sermon well prepared before you go to the pulpit. Know what you intend to say. Then you will not speak unadvisedly with your lips. I would not say to every brother minister, "Write all your sermons in *extenso*," for that might not be the best for every one; but I will say and I do say to all: "*Write, write, write!* Write *some*, yea write *much!*" Paul wrote a great deal. Mr. Wesley wrote extensively. Indeed almost every great and useful minister of the past, of whom we have any account, wrote more or less. "Writing makes a correct man," and it is exceedingly important that you be *correct* in the pulpit. If you solemnly and conscientiously, before God, believe you should write in full every sermon you preach, I at least will not quarrel with you about it, for I tell you it is a very dangerous piece of business—it is foolish, it is wicked, and God will punish such wickedness most bitterly and awfully—for me to interfere with the convictions of your enlightened conscience.

Then, if it be the decision of your best judgment and of your Christian conscience that it will be best for you, in your peculiar sphere, you may have my permission, if it is worth anything to you, to commit your sermon to memory and preach it, or to take your manuscript with you into the pulpit and *read* it, provided you are a tolerable reader.

Brethren, I do long to see the day come in which *all* of the ministry will *prepare well* for the pulpit. I will be candid and honest with you, and say here before your faces what some persons would and perhaps do, say behind your backs: *I do not wish to hear you preach a poorly-prepared sermon!* At least I would have you do the very best you can in the preparation of it.

O let us not take the same, the poor, the sick and the half dead lambs or kids of our flocks into the pulpit to offer unto the Lord! for if we can possibly do better, he certainly will not accept them.

O let us not feed our people on stale, half-baked, burnt, dry, hard, indigestible bread! No wonder that some of them are half starving and others are dying. We are to blame for this. O what a fearful account we will have to render in the final reckoning! "Feed the flock of God," and feed them well on the very best that your skill, your energy and your most laborious toil can provide for them.

One more thought. *Prepare yourself to bear that well-prepared sermon into the pulpit!* You have labored hard upon it. It has been the burden of your thoughts, your prayers and your faith, day and night, for most of the week. Perhaps you have toiled over portions of it for weeks, months or years. But now, thank God, the work of its preparation is completed. God has given it to you that you may bear it as his messenger into the pulpit, to dispense its blessings to his children and to sinners, all of whom he loves. You are to do good with it. You have labored hard in the work of preparing it, but your work is not yet done. Much, very much depends upon the way in which you preach it. That sermon, insignificant as it may appear in your eyes as the product of your toil, is exceedingly important, for it has heaven or hell in it—life or death is there! It will be all life to all if they will believe and treasure it in their hearts; but, if they refuse to believe it, that sermon will be all death to them! O keep the thought before you, that it will, as certainly as God's holy book is true, be to all that hear it from your pulpit a savor of life unto life, or a savor of death unto death! Then, is not that sermon a fearful thing? God is there in that sermon! Dare you touch it? Dare you take it to the pulpit, that holy place? Dare you go there to preach it? "Who is sufficient for these things?" But you are called of God unto all these things. Woe unto you if you do them not! O what shall you do? What can you do? Oh, my brother—thou man of God—I will tell thee what to do. Fall upon thy knees. Lift thy heart in mighty prayer. Seek, O seek, and never leave thy study, nor the holy throne of grace, until thou dost receive "the baptism of the Holy Ghost and of fire!" When this is given, thy preparation will be complete for thy pulpit. Then, blessed be God, ascend and stand in the holy place, for *God is thy sufficiency!* Thou art clothed with authority and with power from on high. Thou art in the stead of Christ to do his work—to speak his truth. Thou art the embassador of heaven, the messenger of the skies, in whose hands and tongue are the issues of life or of death. Thou hast life for all who will believe thee; and thou hast death, eternal death, for all who turn away in damning unbelief. Wonderful, majestic, glorious, "great, humble man!" speak to us!

We wait before thee, man of God,
With prayerful hearts and list'ning ears.
For thee to smite us with the rod,
Or calm and soothe our waking fears!

Fear not to speak the truth; for we
Would know of thee the will of heaven.
That we, as in a glass, may see
Our sins, and be of God forgiven!

Speak not to praise in empty strains,
And thus deceive our evil hearts,
And so pollute us more with stains
Of pride and Satan's damning arts!

O speak! Thou hast the words of life!
Why keep them back from us? We wait
With anxious hearts, all full of strife
And pain, to hear and know our fate!

Thy words, O great and holy one,
Can lift to heaven or sink to hell!
Then speak, as God's anointed Son;
Our faith shall make thy words all well!

Then, when those words in us have wrought
The work of life and joy and love,
Thy crown shall shine—by Jesus bought—
With many golden stars above!

A PASTOR.

For the Advocate.

COMMON LAW.

ITS USES AND AUTHORITY.

Wherever Christian civilization prevails, all just and wholesome laws—both statutory and common, written and unwritten—are founded on the principles of the divine law as recorded in the Holy Bible, and the final appeal of all expounders of law, whether civil or ecclesiastical, is to the inspired Scriptures as the highest authority. Every well-balanced government, whether civil or ecclesiastical, has its constitutional, statutory and common law. Constitutional law is highest in authority, statutory law is next when made to conform to the fundamental law, and common law is equally binding when interpreted in accordance with the fundamental and statutory law. I shall now speak only of what eminent jurists define as common law; for I apprehend that some of the ecclesiastical law in our church have never had their attention fully directed to what is and what is not common law; hence, when called on for a legal opinion on some disciplinary matter—in the absence of express statutory law—they will quote the *ipse dixit* of Bro. So and So, or some new-born usage, as authority for their decision, and, perhaps, for their illegal acts. The expounders and administrators of law in our pastoral charges and districts sometimes not only inflict great wrongs on the church, but disparage themselves greatly in the estimation of all intelligent lawyers who may happen to notice their illegal decisions and doings. Common law is called "the unwritten law," because it does not originate in legislative enactments, and is never codified like constitutional and statutory law; though most, if not all, of it is perhaps written somewhere, either in the records of courts or the published reports of legal decisions. But what is common law? The code of common law is made up of certain customs or usages; but many customs and usages have none, or only a part, of the essential attributes of common law, and hence they are of no authoritative or binding force whatever.

A usage, to have the authority of common law, must have the following essential requisites:

1. It must have originated in the common consent of those who are governed by it.

2. It must have been in existence "time out of mind." It must be an immemorial usage.

3. It must have continued, without ever being repealed, from its origin, though its operation may have been suspended for years.

4. It must be peaceable in its operation, and acquiesced in by those who are subject to it.

5. It must be reasonable and just; never partly absurd and unjust.

6. It must be certain and uniform in its operation.

7. Though established by common consent, it must be compulsory.

8. It must not conflict with other authoritative usages, or with the statutory or fundamental laws.

These few hints, derived from the highest authority on the science of jurisprudence, will enable us to determine what is and what is not common law. By way of illustration, I ask leave to state two or three cases which have lately come under my observation, in which, I think, the rules of common law have been overlooked and disregarded.

1. Because Bishop McTyeire, in his Manual of the Discipline, says the president of an Annual or Quarterly Conference "has the right to adjourn the Conference over which he presides, when in his judgment all the business prescribed by the Discipline to such Conference shall have been transacted," some of our officials have come to the conclusion that it is no longer necessary to adjourn any of our deliberative bodies, called Conferences, by formal motion made and carried. It may be well enough, to prevent the introduction of irrelevant matters and unpleasant debates, for the president to declare the Conference adjourned when all its legitimate business has been finished; but to adopt this practice as a rule would be in open violation of the common law of the church; for, "from time out of mind," it has been a universal usage—supported by all the requisites of authoritative common law—to adjourn all our deliberative bodies, called Conferences, from the Quarterly to the General Conference, by formal motion made, put, carried and recorded.

2. During the last session of the Alabama Conference, which met in Mobile, November 29, 1871, Bishop Pierce decided that a superannuated preacher "is not a member of any Quarterly Conference." I presume that he was led to make this decision solely by the fact that there is no express statutory law making a superannuate a member of a Quarterly Conference. Had the Bishop reasoned from analogy, or been governed by the rules of common law, I think he would have decided differently. As superannuated preachers are members of Church, District and Annual Conferences by express statutory provision, and are eligible to membership in a General Conference when elected by their Annual Conference, analogy would decide, in the absence of all prohibitory laws, that they are also members of the Quarterly Conference where they live, and where their families hold their church membership; and I believe, as a general rule, they would make as safe and useful members as any other class of officials composing that body. As there is no express statutory law against admitting a superannuate to membership in a Quarterly Conference, our next resort is to the common law. What has been the established and uniform usage in regard to this matter heretofore? Since the Bishop's decision at the Alabama Conference I have heard of one locality where they exclude superannuates from membership in their Quarterly Conferences, but, with this exception, I have never known or heard of its being done. During my connection of nearly fifty years with the Mississippi Conference I have never known an instance. We have had superannuated preachers of from one to thirty years' standing among us, and I have always seen them taking an active and useful part in the Quarterly Conferences of the pastoral charge where they lived. The usage of admitting them to membership has all the attributes and authority of common law.

3. There is a usage in relation to supernumerary preachers of comparatively recent origin among us, which I have already heard quoted as of high authority, both by young and old preachers. It is that a superannuate, if he is merely tacked on to a pastoral charge to keep him in the Conference, without his being required or expected to do any regular work or receive any pecuniary support from the church. I respectfully submit that this new-born usage is not only violative of the express statutory laws of the church, but it has none of the essential elements of common law to give it the least authority. It only exists by connivance and an evasion of the statutory laws intended to govern our supernumeraries. Our statutory law defines not what a supernumerary is in military codes and elsewhere, but what a supernumerary is in the Methodist Episcopal Church South; then it requires the Bishop to assign him such work as he may be able to perform; and in case he refuses to do the work assigned him, unless in case of sickness or other unavoidable causes, he exposes himself to the severest penalties known in ecclesiastical law. But this usage is not only at war with the statutory laws of the church, but it is without the most essential requisites of authoritative common law. It is of recent origin, and does not date back to "time out of mind;" it is violative of express legislative enactments; its tendency is to accumulate men in our Annual Conferences who do not expect to do any regular work in the ministry, and this sometimes results in heavy families being left on our hands for long years to come. My personal afflictions at several points in my somewhat long career in the itinerancy, which placed me for short intervals on the ineffective roll, has taught me true sympathy for all my brethren in affliction; but I do love to see things done according to law. If the law is defective, let it be amended; if it is absurd and oppressive, let it be repealed; but we should not connive at the violation of law.

J. G. JONES.

PRESIDING ELDERS AND PASTORS.

MR. EDITOR: Some time since I read in the ADVOCATE the great and sore trials of presiding elders, and their necessary qualifications, etc. Would it be showing too much ignorance and presumption to ask the question: Can the office of presiding elder be dispensed with without injury to the church? I only ask for information, because the writer gave us so many and grievous trials incident to the office that it seemed to me too great a burden to put upon any one. But if it was restricted to "one who had been an active, industrious, conscientious pastor," would there not be very few presiding elders?

In my own recollection—reaching back about twenty-five years—I have only known two pastors in the Methodist Episcopal Church South. One of them (now dead) was a pastor indeed, who did not think that preaching was all that was required; but he visited every member of his flock, whether rich or poor, once or twice every two months, and followed up that old-fashioned idea of praying in every family. But now our pastor says that the man has to be called from the field, and the lady of the house from the kitchen, and it seems too great a task, and has to be given up.

The other pastor of my acquaintance was truly an active, conscientious pastor while single; but he soon married, and was a pastor no longer, but only a *preacher.*

The writer referred to talks about the trials of presiding elders. Are not the trials of a preacher and pastor as great? So far as my observation extends, the presiding elder is not expected to preach more than two sermons at any quarterly meeting; and these meetings being held on different circuits, a few big sermons will do for the whole district. And then the presiding elder is not expected to stop during the meeting with anybody less in diguity than a judge or a colonel, while the preacher too often is required to board around the circuit with the poor, as well as the rich. If the meeting is protracted, custom does not require that the presiding elder should stay and help; while the preacher in charge often has to preach once or twice a day for two weeks or more. Custom requires that a pastor should visit the most ignorant and poorest member of his flock, but this same custom puts the presiding elder above these things. I must stop contrasting the trials of a pastor and presiding elder, for fear some one might think I intended to be personal.

In conclusion, I ask in the spirit of sober inquiry: Cannot the office of presiding elder be dispensed with, not only without injury, but with benefit to the church?

Could not the Annual Conferences select the Bishop's council? Could not the preacher in charge do everything now done by the presiding elder? And if all these would not supply the place of the presiding elder, could not the number of Bishops be increased, and in that way supply the place, and cause the whole machinery to move along with accelerated speed?

INQUIRER.

For the Advocate.

WHERE IS HEAVEN?

MR. EDITOR: In the NEW ORLEANS CHRISTIAN ADVOCATE of August 22 I find an article over the signature of James Shanks, in reply to an article on Heaven's Locality, which appeared in the ADVOCATE of the twentieth of June, in which the question was asked: "May we not conclude that the glorious luminary, the center of our system of worlds, the bulk of which is estimated to be thirteen hundred thousand times larger than the earth, and so brilliant in luster that the human eye is not permitted to gaze upon his refulgence, is the locality of heaven?" Mr. Shanks answers emphatically, "No, no; it cannot be so," and denounces it as a dangerous doctrine, and enters his protest against it.

Well, Mr. Editor, I sincerely hope that the question above referred to will neither injure Mr Shanks or any one of the readers of the ADVOCATE, as the object of that article was simply to excite some thought in that direction. I did not say that the material sun is heaven; but did say that I believed that heaven is a material structure, with limits and boundaries, and perfectly adapted to the enjoyment of the human family after the soul and body shall be reunited at the resurrection. It cannot be that Mr. Shanks opposes the doctrine of heaven being a local material place, with bounds and limits, from the fact that he undertakes to give us a full description of what he calls the third heaven, as found in the twenty-first chapter of Revelations, where St. John describes the holy city, New Jerusalem, descending out of heaven from God. Now, if this holy city came out of heaven, how, then, can it be heaven? We believe that the description of the holy city given by St. John comes no nearer a full description of the third heaven than a description of the city of New Orleans would be a description of North America or the whole world. Mr. Shanks claims to be an old Bible fogy. I presume he means by that appellation that he is a close adherent to Bible doctrine. Please read the second verse of the fourteenth chapter of the Gospel by St. John, where Christ says: "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you," etc. Now, in my humble opinion the holy city exhibited to St. John is the place prepared, as above promised, and not the heaven of heavens, as contended by Mr. Shanks. We believe it to be only one of the many mansions which our Savior says are in his Father's house. The revelator informs us that the city measured twelve thousand furlongs, its length, breadth and height being equal. Mr. Webster says a furlong is one eighth of a mile. Now, by making a calculation Mr. Shanks will find that the material sun, of which he thinks it dangerous to write, is sufficiently large to contain on its surface over two million cities equal in dimensions to the one above described; so that cannot be the heaven of heavens described in his lengthy quotation from the twenty-first chapter of the Book of Revelations, but only a small apartment prepared especially for those who are represented by the names that were written upon the twelve gates, and those names which were placed in the twelve foundations of the walls of the city. We believe the glorious city—the holy Jerusalem—to be a new accession to the many bright mansions in heaven; and as, in the construction of our new Publishing House, the names of our Bishops, editors and others who are closely identified in interest with that edifice were placed in the corner-stone, so may we conclude that the holy city above described was built in reference to those represented by the twelve tribes of the children of Israel and the twelve apostles of the Lamb.

Mr. Shanks says all we know about heaven is what we learn from the Bible. He says: "The second heaven, where the planets are located, is visible; but the third heaven, where St. Paul was when he heard those things unlawful for him to utter, where God's throne is, and where Jesus and all the saints and angels are, is invisible to mortal eye." Now, according to my concordance, the word invisible does not occur in the Old Testament, and only occurs five times in the New Testament, and in no case applies to the third heaven; so I am at a loss to know where Mr. Shanks got the fact that the third heaven is invisible to mortal eye, as he says he knows nothing of heaven only as he learns it from the Bible.

J. W. HESTER.

CITRONELLE, September 1, 1872.

Obituaries.

DIED, at Midway, Louisiana, August 20, 1872, in the early May-morn of his existence, JAMES EGBERT, son of Parke W. and Laura L. DeFrance, aged two years and one month.

Our dear little flower has been transplanted to a nobler parterre, and is now blooming in the garden of the Lord.

Whom Providence in wisdom willed
To blight in life's young morning hour;
To blight? O no! to gather, house,
To shelter from each stormy blast. D.

MRS. ELIZABETH STEWARD, the beloved wife of Mr. Nimrod Steward, died at her home in Butler county, Alabama, August 22, 1872, after an illness of twenty-two days. She was the daughter of William and Jane Steward, and was born in Mecklenburg, South Carolina, December 25, 1793, and was married to her now bereaved and afflicted husband in 1820. She was converted and joined the Methodist Episcopal Church South in 1828.

Sister Steward was truly a Christian. Her life was one of quietude, though mingled with care and pain. She moved in the sphere of a Christian, familiar with the religion of the gospel in all its enjoyments, privileges and duties, loving the church and the communion of saints above all earthly joys.

As wife and mother she was all that devoted affection could make her, and was reverenced and beloved by all her household as their true friend and safe counselor. As daughter and sister, as relative and neighbor, she was universally esteemed and cherished by all around her, and loved as only the good deserve to be. And her children, who are left to share the grief of the weeping sire, will rise up and call her blessed, because she taught them early to lisp: "Our Father, which art in heaven;" and who, with the writer, at the judgment day can cast their glittering crown at the feet of our Master, and cry with thunder tones: Thank God for a praying mother. C. B. PILLEY.

DIED, August 17, 1872, near Hamburg, Franklin county, Mississippi, Mrs. SUSANNA KINNISON, in the ninetieth year of her age.

She was born in middle Tennessee, and was the daughter of Jonathan Grice, who removed with his family to the Natchez country about the year 1792, and settled on the head waters of Sandy creek, in Franklin county, where he reared a family of thirteen children, and died at the age of eighty-two. Susanna was the oldest of his family, and was married on the fourth day of July, 1802, to her first cousin, Mr. John Kinnison, who was two years her senior, and whose lamp has not gone out. The year after their marriage they settled at the place where they have since lived, and, by their industry and economy, plentifully and independently, and raised eleven out of twelve children born to them. There was never a more harmonious household, or a more obedient or industrious set of children. The family literally lived "by the sweat of their faces," and were hearty, cheerful and happy. For five or six years the dear old mother and father have been ill, but they continued, as well as they could, their industrious habits, and were still cheerful, and their only discomfort seemed to be their inability to continue their usual labor. For several years they have passed much of their time in their room, counting the seconds and marking the hours as they were tolled off by the old family clock, and frequently talking cheerfully of the anticipated event when the old time-piece should tell to those around their last moment of time. The deceased was a member of the Baptist Church, and a constant, faithful and zealous Christian, with a whole heart for friendship and affection—a noble woman, who was marked by and retained the sterling qualities and virtues of the olden times. The fourth of July just passed was the seventieth anniversary of her marriage, and the sixty-ninth year of her residence where she ceased to breathe. In the morning she was up, but, feeling a slight nausea, she laid down with her usual faculties, and as the day wore on she gradually grew weaker until evening; and when it was nearing that hour she asked: "Is it ten o'clock?" and the lamp flickered and was out. S. L. G.

DIED, in Livingston, Alabama, on Sunday morning, September 1, 1872, WILLIAM KING USTICK, aged sixty-five years, eight months and four days.

Bro. Ustick was born in Abingdon, Virginia, December 27, 1806. He joined the Methodist Episcopal Church in Wytheville, Virginia, in February, 1826. On the eighth of September, 1829, he was married to Miss Lydia F. Lloyd, of Pulaski county, Virginia, with whom he lived happily for forty-three years, lacking a few days, and who survives him.

In 1836 Bro. Ustick removed from Virginia to Alabama, and located at Livingston, where the remainder of his life was spent. Bro. Ustick was one of the founders of Methodism in Livingston, and for thirty-six years was one of its most zealous advocates and brightest ornaments. He aided in the building of the first house of worship erected here—the present Methodist church; was one of the original board of trust, which position he held until his death; and for a period nearly as long he was a member of the board of stewards.

When we come to speak of his personal character too much cannot be said. A good man and a true Christian has gone to his reward. He was a Christian of marked and positive character, strong convictions, deep and genuine piety, kind and sympathetic heart. He loved God and all the people of God, and was always solicitous for the prosperity of Zion. His Christian life, extending through a period of forty-five years, was ever "onward and upward, and true to the pole," and to it the church can point as unanswerable testimony for Christ. He was pre-eminently a man of prayer. In early life he erected his altar, and built an altar in his house, on which the fires of devotion never expired. He loved the word of God and the place of private prayer, and spent much time in secret devotion. He was a regular attendant on the preaching of the word and the prayer and class meetings, and loved both to hear and to tell of the grace of God.

As a steward no man took more interest in the affairs of the church and the welfare of his pastor than William K. Ustick. He seemed to care for the preacher's family as he did for his own. He anticipated their wants, visited them in sickness and affliction; and by unremitted acts of kindness showed that their welfare was dear to him. Many will be the sad hearts among the former pastors of this station when they read that William K. Ustick is gone, for in him they have lost a friend. He was keenly alive to all the interests of the church, and held all that he had subject to its demands.

As a citizen Bro. Ustick was respected and esteemed by all. He was unambitious of worldly distinction, and was content to be the humble advocate of every good institution. He was for a number of years a magistrate, and also for several years before his death a member of the town council, in both of which positions he gained the esteem and praise of his fellow-citizens.

His last illness was short, and his suffering so intense that he could tell but little of his feelings on the approach of death; but his life is before us, and in the light of the promises of God, and his life-long devotion to his service, we know that for him death was robbed of its sting, and that from the bed of anguish the soul of the faithful Christian passed into the presence of the Master and the possession of the promised reward.

J. M. MASON, His Pastor.

The Christian Advocate.

THURSDAY, SEPTEMBER 26, 1872.

THRICE HAPPY he whose heart, each new-born night,
When the worn day hath vanished o'er earth's brim,
And he hath laid him down in chamber dim,
Straightway begins to tremble and grow bright,
And loose faint flashes toward the vaulted height
Of the great peace that overshadows him,
Till tongues of fiery hope awake and swim
Through his soul and touch each point with light;
Then the great earth a hollow altar is,
Upon whose top a sacrifice lies,
Burning in love's response up to the skies
Whose fire descended first and kindled his;
When slow the flickering flames at length expire,
Sleep's ashes only hide the glowing fire.

George Macdonald.

TIME.

Time speeds away, away, away!
Another hour, another day,
Another month, another year,
Drop from us like the leaflets sere—
Drop like the life-blood from our hearts.
The rose bloom from the cheek departs,
The tresses from the temple fall,
The eye grows dim and strange to all.

THE JESUITS AND THE FREEDMEN

BY REV. J. H. SHEDD.

The foes upon us are the Jesuits and their allies. Expelled from Europe, they confront us on this side the water like an invading army. Perfectly organized and disciplined, and under the command of a single head (the Black Pope,) whose visit to this country this present month of August is announced, they advance to the attempted conquest of our land. Now a powerful column is turning its point upon the freedmen, and it is time the watchmen, through the religious press and the pulpit, should give the alarm. In some of the secular papers were published, some time since, such facts as should be known by all friends of the freedmen. The facts are as follows:

The Jesuits have for a long time entertained the idea of a mission to the negroes of North America, and after various delays the Pope, through the propaganda at Rome, has confided the work to the English Catholics. Archbishop Manning is the prime mover. He and the Jesuits, not satisfied with what they are doing to Romanize England, have in charge a special foreign missionary society called the St. Joseph Society. For the purpose of raising up the missionaries, a foreign missionary college is in full operation near London. The principal of this college is Dr. Vaughan, the editor also of the London *Tablet*, the organ of the Roman Church in England. Dr. Vaughan, in the *Tablet*, sets forth the project as follows:

"It is well known that for many years the Holy See has been anxious to provide for the colored population of America. The zeal of the American bishops to co-operate with the designs of the Holy See has been restrained only by the paucity of priests, the prior claims of the white population and difficulties of various sorts. The number of negroes in North America, according to the last census, is nearly five million. Nothing can be imagined more deplorable than their religious and moral condition. Speaking of the great mass of them—though a nucleus of good Catholics is to be found among them and some thousands of nominal Catholics, though without instruction—it is literally a *mission to the unbaptized and to the heathen* that we are undertaking. It is a mission full of hope, for they are possessed of good qualities, and will respond to the affection of those who, they will learn, have bound themselves by vow to their service and interest. Bearing upon this work, and in connection with St. Joseph's Society for foreign missions, I may mention, for ladies who feel called to devote themselves to the apostolic life, that a community of sisters is established. These sisters are under the care of our society, and will take part in the missions assigned to it by the Holy See."

Letters from American bishops are quoted, showing their warm co-operation in the work. The Archbishop of Baltimore says:

"As Baltimore is the natural and most appropriate point for the mother house of any institution for the benefit of the colored people, whence it may form branches for the entire South, you should, I think, begin here. In these counties of Maryland there are no less than sixteen thousand Catholic negroes, but half as many who are not yet Catholics, but well disposed. You have a field of action already ripe and prepared for the harvest."

He proposes to donate sixty acres of good land and buildings for the beginning. Another bishop writes:

"Great numbers of negroes in various parts of Maryland are in various stages of proximity to the work. Some are already fervent Catholics; some well disposed, though not converted, and immense numbers whose future will depend on the exertions that will be made in their favor. The present state of things has more or less of a transition character, as they have been hitherto in a state of slavery, and consequently the more urgent the need for immediate action."

Finally, the Roman Catholics, just as all Protestant churches, look to the remote results upon Africa. The Bishop says:

"While we are sent to evangelize the negroes in America, we cannot forget the continent from which they have been brought. May not a portion of the race which was forcibly transplanted, but which has never amalgamated and will always remain distinct, after having imbibed civilization and Christianity, be destined to return and convert their own country? The conversion of Africa by Africans is perhaps a more hopeful scheme than its conversion by Europeans. Our chief care will be humbly, and according to the means at our disposal, to form houses for the education of negro youth, as well as labor for those whose youth is passed."

These extracts give us the object and aim of the Jesuit campaign. A special blessing from the Pope has been bestowed. The English Catholics are devoted, wealthy, and are to furnish the funds, to be supplemented by all that can be raised in this country. The college near London is to raise up the leaders, while in this country a large institution is to be established at Baltimore, with branches throughout the South, to raise up a host of native laborers. To co-operate in various ways a sisterhood is to cast the net still more skillfully among the negroes. The effort is made to grasp control of the education of the youth, and thus gain the control of the situation, and eventually wield the political and religious power of these millions of freedmen to suit the Church of Rome.

The first missionaries, four in number, arrived last November, and have begun their work. The ceremony on their departure was presided over by Archbishop Manning. The missionaries, kneeling in front of the altar, severally took a vow to undertake no other work than the conversion of negroes and the salvation of their souls. These four priests form but the vanguard. Forty more are to follow as soon as ground can be broken.

Present papal efforts are in progress where there exists a nucleus of Catholics, largely in Maryland and Louisiana, with considerable activity and success in Florida. An appeal recently to the thronged Catholic churches in New York, by one of the Southern priests, brought overflowing contributions. They are already planting their strategical points. They are spending already with lavish hand that puts to shame the efforts of other societies. There is no doubt a compact and powerful outset will be made.

What will be their success? In reply, some would scout the effort as entirely chimerical, and opposed to the whole genius of the negro; but such must reflect that great success has attended the Jesuit efforts in some negro communities both in Africa and parts of America, and success is attending their efforts to-day at several points among the freedmen. They strive to win by every affection of love. No prejudice of color finds place in their system. The sisters will find thousands of the homes of the needy poor open to them. The negro taste for gaudy finery and show, for music, and for wild excitement, they will gratify. Visions and special revelations, such as Africans delight in, will be supplied. A broad basis of ignorance exists, and there are aptitudes and opportunities such as render it to the Jesuits "a mission full of hope." There is danger, real danger. Without counteracting effort, the freedmen will fall by thousands into the net that is spread by Rome. The truth seems to be just this: If neglected by the Christians, the Romanists will step in. As one of the bishops above says: "There are immense numbers, whose future depends on the exertions that will be made in their favor." Many of them are prepared for a religion that gratifies their tastes in worship, and gratifies their lusts in practice. A religion without morality suits them.—*Interior.*

THEY who once engage in iniquitous designs miserably deceive themselves when they think that they will go so far and no farther; one fault begets another, one crime renders another necessary; and thus they are impelled downward into a depth of guilt which, at the commencement of their career, they would have died rather than have incurred.—*Southey.*

MACMILLAN'S MAGAZINE says: St. Jerome, in his retreat at Bethlehem, endeavored to cure his mind of its hankering after classical literature by submitting his body to repeated flagellations, the very method which in our public schools is applied, quite as ineffectually, for the opposite purpose.

A PROTESTANT gentleman being triumphantly asked by a Roman Catholic, "Where was your church before Luther?" replied: "Did you wash your face this morning?" "Yes." "Well, then, where was your face before it was washed?"

VOICES FROM A PRISON.

BY B. H. CARL.

There is a book in circulation known as "State Prison Life, by One Who Has Been There," which presents some startling facts. These facts are not new, but so important that it is well to keep them before the people all the time. To satisfy my own curiosity, and that of some of my friends, I visited the prison referred to (Indiana State Prison, at Jeffersonville,) and made inquiries concerning the genuineness and authenticity of the book in question, and found that it was reliable authority. This information I received from the officers of the penitentiary. Being thus satisfied with the source of my information, a few extracts are given for the consideration of all.

"Here, in our own prison, there has been a careful canvass taken of each prisoner, and the facts revealed are astonishing.

"Nineteen-twentieths of the inmates here tell us that their imprisonment is the effect of intemperance. Think of that! Had it not been for strong drink, instead of four hundred there would have been only twenty prisoners here. These figures are astonishing but true. Is it not time that something was done to free our country of this terrible scourge?"

"There are at this date, March 27, 1871, twenty-seven life-time prisoners here. All but four attribute their unfortunate condition to the effects of intemperance. Young men of our land, beware!"

The writer then gives the particulars concerning each life-time man. The following is an epitome of the account in part:

"Abram Quarrels, sentenced from Posey county. While intoxicated became involved in bar-room quarrel, and there committed the crime that brought him here.

"Johnny Wetts, aged nineteen, only a boy, became dissipated at an early age. He shot his best friend while drunk. Wouldn't injure a fly when sober.

"Peter Ditman was a good soldier during the war. He was addicted to drink. Returning to his boarding house one day while drunk, shot his wife; is here now.

"Zach Wade is a victim of strong drink. He is only twenty-one years of age.

"John Garris, who was a soldier, killed his friend in a fit of drunkenness.

"Michael Wiley once delivered a temperance address before his fellow-prisoners, in which he said: 'If it had not been for whisky I should not have been here; but here I am, and here I expect to remain the rest of my life.'"

This speech tells the tale of nearly every man in the life-time range.

"Come to our prison and look at the men in the life-time range, and you will find very few that meet your idea of a murderer. There is a fine-looking man with a noble head, a frank, open countenance, and an eye that looks you square in the face. You say you cannot believe him a murderer. He is not. He never killed any one. It was rum that did the dark deed that ruined him."

Other extracts might be given, but enough have been cited to furnish additional proof of the damnable nature of the liquor traffic. That wise men, Christian men, can license the sale of it is passing strange, and yet they do. In this same prison, once when the convicts were assembled in their chapel, some one proposed that all present who desired total prohibition laws should raise their hands; in an instant every one present held their hand aloft. If convicts thus vote, ought it not put to shame the professed follower of Christ who would cast a ballot to extend or protect this inhuman traffic?—*Central Christian Advocate.*

THE DANGERS OF COVETOUSNESS.—When covetousness gains a complete ascendancy, engrossing the whole man, it forms that compound of all that is mean and despicable, that monster of moral deformity, usually called a miser. In our day the tribe is not very numerous, which is a matter of gratitude, for should they multiply they would certainly create a desert around them. I know of no passion which so deeply agitates and degrades, so effectually enslaves and destroys the soul, as covetousness. The man who sets his heart upon riches must necessarily be a stranger to peace and enjoyment. Fear, care, anxiety, suspicion and jealousy place him on a constant rack. To the toil of getting is added the trouble of keeping his pelf. Avarice is insatiable as the grave, or rather as a gulf without bottom. The more this passion is supplied with fresh fuel the more vehement is the flame.—*Rusticus.*

A LADY recently asked a distinguished member of the French Academy of Sciences: "What is the use of being an academician if you can't tell what comets are made of?" To which the learned man replied: "Madam, that I may be able to say I don't know."

The People of Italy and Their Pope.

Later and fuller dispatches from Italy show that the defeat of the clerical or papal party, at the polls, has been decisive. After abstaining from the general elections for years, by order of the Vatican, the party supposed the time had come for a contrary policy. It made thorough preparations in the canvass. It deliberately entered the arena, and threw down the gauntlet. The eyes of all Europe and America looked on; for the papal organs, in both hemispheres, had persisted in declaring that the people are at heart with the Pope, and would show the fact, sooner or later, at the polls.

There has evidently been some apprehension of a contrary result in the Vatican, for Catholics in Italy know, much better than their foreign brethren, the relaxation of the old superstitions among the peasantry and working classes generally. It is an undeniable fact that there is infinitely more loyalty to the Pope in Ireland and America than in Italy or Spain, or even Austria. It is probable that the Vatican counselors yielded to foreign urgency in permitting the test of the late election. But whatever their reason, they began the contest coolly, and have failed disastrously. Not only the population generally, but Rome pre-eminently has declared against the clericals.

The verdict is too emphatic to leave any hope to the papacy. It will have profound effect on other papal countries. M. Thiers himself, it seems, has become convinced by it. He acknowledges himself utterly surprised at the advance of popular opinion in Italy; at the preparation which the people evince for self-government; and he pronounces Victor Emanuel the best statesman among the royal heads of Europe, because he has proved himself capable of carrying out Cavour's policy without Cavour.

One thing is now clear to all impartial statesmen of Europe—namely, that the unity of Italy and the government of Emanuel are established, permanent facts. The policy of the Catholic States must accord with these facts. All this means simply that the papacy, as a State power, is done with. It has had a great history, but it has exhausted itself. It can no longer harmonize with the civilization of Europe. It is paralyzed at the heart, at its own center, Rome itself, and must die.

The clerical party, however, will not be able to perceive this fact, so obvious to statesmen and the world at large. They are blinded by their old traditions and ecclesiastical imbecilities. They even look for miracles to save what God's own manifest providence is sweeping away. They will go on with their clamorous and ludicrous protestations and pretensions. These will only tend to augment the general European reaction against them. Governments will probably have to take some of them in hand, as Bismarck has the German Jesuits. They will fall lower and lower, till they sink entirely out of the policy and diplomacy of Europe. We may even hope, from significant indications, that the "voluntary principle" shall supersede State churches generally—a result not altogether improbable within the present century.—*Methodist.*

ALL HANDS BELOW.

A good story is told of a parrot who had always lived on board a ship, but who escaped at one of the southern ports and took refuge in a church. Soon afterward the congregation assembled, and the minister began preaching to them in his earnest fashion, saying there was no virtue in them, that every one of them would go to hell unless they speedily repented. Just as he spoke the sentence, up spoke the parrot from his hiding place:

"All hands below!"

To say that "all hands" were startled would be a mild way of putting it. The peculiar voice and unknown source had much more effect on them than the parson's voice ever had. He waited a moment, and then, a shade or two paler, he repeated the warning.

"All hands below!" again rang out from somewhere.

The preacher started from his pulpit, and looked anxiously around, inquiring if anybody had spoken.

"All hands below!" was the only reply, at which the entire panic-stricken congregation got up, and a moment after they all bolted for the doors, the preacher trying his best to be the first, and during the time the mischievous bird kept up his yelling:

"All hands below!"

There was one old woman there who was lame, and could not get out so fast as the rest, and in a short time she was left entirely alone. Just as she was about to hobble out the parrot flew down, and, alighting on her shoulder, again yelled in her ear:

"All hands below!"

"No, no, Mister Devil!" shrieked the old woman, "you can't mean me. I don't belong here. I go to the other church across the way."

RELIGIOUS INTELLIGENCE.

THE General Assembly of the Presbyterian Church, which met at Detroit, on the motion of James Ross Snowden, unanimously adopted the following paper: *Whereas*, The Presbyterian Church, wherever it has been established, has been the firm and devoted friend of civil and religious liberty; and in our own land has supported the principles upon which our free institutions have been so happily established and maintained; *And whereas*, Measures have already been taken, and others are in progress and in contemplation, to celebrate at Philadelphia the centennial anniversary of the independence of the United States; *And whereas*, It may be expedient and appropriate that the Presbyterians of the United States of America should take some part in celebrating that great national epoch; therefore, *Resolved*, That a committee of thirteen be appointed to take this subject under consideration, and make a report thereon to the next General Assembly for its consideration, and for such action thereon as may be deemed proper.

"THE Free Church of England" is an organization recently formed in that country of those Evangelicals who are too much opposed to Ritualism and its works to have any fellowship with a body like the Church of England, which recognizes and protects it. The *Magazine of the Free Church of England* states that the body consists mainly of Episcopalians who, "while recognizing the value of an episcopal organization, regard it not as a divine ordinance of God, but as a convenient custom of the primitive age, in harmony with apostolic sanction." The Free Church does not, of course, recognize the doctrine of apostolic succession; but contends that a bishop should be "elected by the suffrages of his fellow-presbyters and their Christian congregations." It has also a convocation, which is purely a deliberative representative assembly, composed partly of the clergy and partly of the laity, the latter largely preponderating. More than $75,000 has already been expended in establishing Protestant services in parishes where Ritualism prevails, and to which the Free Church "can go with a revised Prayer Book, from which the priestly element, with its deadly heresies, is cast out, conduct Protestant services, and preach the glorious gospel of the grace of God."

THE Episcopal Board has a flourishing mission six hundred miles up the River Yang-tse, at its junction with the River Han, where three cities—Hankow, Wuchang and Hanyang—are situated, very much as New York, Brooklyn and Jersey City are placed in relation to each other. In these three Chinese cities over a million inhabitants are living, for whom Rev. Messrs. Hoyt, Hobing and Boone, from this country, and two native pastor, Rev. Yung Kiung Ngan, are laboring. Notwithstanding the disturbed state of affairs in China within the past few years, they have never been molested in their work, and now their efforts are more than ever before receiving God's blessing. At the April meeting of the foreign committee about $3,500 were appropriated for the purchase of land and the erection of a chapel at Wuchang, and $4,000 were granted for similar purposes at Hankow; so that at length the missionaries who have labored so long, and waited so patiently for buildings suitable for their work, have thus been relieved from a great drawback. The two boarding schools at these places are the most efficient branches of the missionary effort there, reaching, as they do, a wide circle of native families by their influence. In these fully twenty scholarships, at the cost of $40 each per annum, are sustained by churches in this country; and as many more are wanted without delay.

WESTERN TURKEY.—The Rev. Mr. Spaulding writes to the *Missionary Herald*, under date of May 15, that an interesting work of grace was in progress at Nicomedia. He says: "The work of grace in Nicomedia still continues. The truth is taking effect where least we expected—among the old Armenians. Several are suffering severe persecution in their families, but will not yield and go back to the old corrupt religion. There are two or three Jews who are somewhat awakened. Our chapel is crowded to overflowing, both upon the Sabbath and week days. The work is very encouraging also in the villages. Mr. Hitchcock and myself made another tour in April. At Chengeler there are tokens of good. Koordheleng is especially hopeful. The congregation has increased from fifteen or twenty to one hundred within the space of three months; the school has doubled, and now numbers thirty; and three new brethren have been added. Adahazar is in a flourishing condition. The church there is laying hold upon missionary work in the surrounding villages with cheerful alacrity and much success. But the work is brightest of all in the two villages of Armanli (?) and Haskal. In the first-mentioned place, five new families, and in the second, four new families have embraced the faith. Every week we learn some hopeful facts in relation to the progress of the work in these adjacent villages. I sent the Bible woman to Armanli to labor there for a short time. She reports a work of extraordinary promise among the women."

IN AN ACCOUNT of the New Zealand mission the *Church Missionary Record* speaks of a noticeable incident which occurred during the past year in the capture and execution of Kereopa, for instigating the murder of the faithful Volkner, who was killed in March, 1865, and who died praying for his murderers. Rev. T. S. Grace, the companion of Volkner when he was seized by the natives, appealed to the Governor to spare Kereopa's life, urging that others had already suffered for the crime, and that leniency might have a good effect. But the colonial authorities deemed it wiser to allow the law to take its course. And, strange to say, this savage persecutor of Christians as foreigners, and of native Christian people because they would not join his cause, at last professed faith in the Christian Savior as his ground of pardon and hope. The Bishop of Waiapu writes: "I conclude with a notice of the wretched man, Kereopa, who was executed a fortnight ago, for the murder of Mr. Volkner. I found that he had a considerable amount of knowledge. He could state clearly the ground of the Christian hope; but he was unwilling for a long time to make a clear confession, such as might indicate sincerity of repentance. On the last morning Mr. Samuel Williams was in attendance. He said to him: 'Kereopa, perhaps you may not regard yourself as a principal in this murder, nor think yourself so guilty as other people believe you to be.' He interrupted, with great warmth of expression: 'Oh! do not say that. It was I who did it; it was I who caused the death of Mr. Volkner.' And now he seemed to be better able to realize—what he had many times before repeated—that he looked to Christ for the pardon of his sin. If we are right in hoping that Kereopa died in the faith which was possessed by the thief upon the cross, shall it be said that the attempt to Christianize the Maori is a failure?"

THE great opportunity which has been lately opened for Christian work at Rome has been embraced by American Christians living or sojourning there with commendable wisdom and courage. The beginning was made, immediately after the proclamation of religious liberty, by Mrs. E. B. Gould, the wife of an American physician resident in Rome, who gathered a school of destitute children and began to give them Christian instruction. Her work has rapidly progressed, and two flourishing schools are now in operation. In April last an "American church" was called together; representatives from the Baptist, Congregational, Episcopal, Methodist, Presbyterian and Unitarian churches uniting in the formation of a society, to which the Rev. Henry R. Waite was called to minister. The purpose is, as set forth in the circular before us, to organize a church "based upon the simple principles of the gospel, catholic in its character, embracing all who acknowledge themselves as God's children, and in sincerity and truth love our Lord Jesus Christ." The first floor of a palace, the rent of which is $2,400 in gold, has been secured, containing apartments which will serve as audience room for the church, as quarters for the Young Men's Christian Association organized in connection with this church, and as a residence for the pastor. The Christians who are in Rome will bear their full share of this expense; but it is not too much to expect that they will be assisted in this and in their missionary work by Christians in this country. The first quarter's rent will be due on the first of October. A church of this character—simply Christian, wholly free from sectarianism—is needed in Rome more than anywhere else. In that city and neighborhood the strifes and divisions among Protestants have been exceptionally bitter and indecent; and there is need of a standing illustration of the real unity of spirit which prevails and is steadily increasing among the Protestant denominations.

"GROW IN GRACE; because this is the only way you can be certain that you have any grace at all. If we aim not at growth in grace, we have never been converted to godliness. He that is satisfied with his attainments, has attained nothing. He that sees so little of the promises of the inward, transforming, elevating influences of grace as to think that he has attained all he can desire, has never understood the first elements of the Christian life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress has never set out to heaven."—*Robert Hall.*

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PRAYER AND THE HOLY SPIRIT.

The Holy Spirit is one of the objects of prayer. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Thus the Savior pute the matter, making prayer the condition upon which this most comprehensive gift is hestowed. The Spirit is to he asked for directly, and all the promisss of his bestowal, ae the Sanctifier and Comforter, are douhtless subject to this qnalification. David, in his penitential psalm, deprecates the departure of the Spirit of God, and praye with alarming earnestness: "Take not thy Holy Spirit from me;" and again, in conscious guilt and weakness: "Uphold me with thy free Spirit." The very character of the Holy Ghost as a gift, as promised, and to be sent, implies this condition of prayer. There are certain operations of the Spirit in awakening and conviction which take place in the nnconverted before prayer is poesible; but for the penitent and the converted, for all sincere and humble ssekere, the Spirit is certainly to be asked for. The gnilty but penitent backslider hy prayer may arrest his departure from the soul, and experience hie restoring and healing power. The faithful Christian may ohtain larger manifestations of the Spirit in hie work in the heart by devoutly seeking for them.

So dependent are we upon the Spirit for every grace, and so manifold are his offices and operations in the work of salvation, it is not strange that he is eet before us as an object of prayer. It is possible, however, that believers do not ask for him as directly and as importunately as they shonld. It may often happen that the Spirit is grieved hy the careless and comparatively indifferent way in which he is mentioned or thought of in their praying. A thonsand things are in the mind, and many of them asked for before him, while the gift of the Spirit should be the burden of desire and snpplication. This is above all the richest heritage of the lovng heart—the boon which Paul had in his mind when he declared the import of Isaiah's wonderful etrain:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them nnto us by his Spirit." To obtain a spiritual apprehension and experience of the deep things of God, the Holy Spirit must be made the habitnal desire and hnrden of prayer. All sincere and honest sonls have reason to ponder this enhject. They cannot afford to ignore the promised gift and its condition: Snch a test of prayer as this God has made himself. Let the seeker, tronbled with donhts and pressed by the conflicts of inward temptation and conviction, try it. It is precisely what the dark and tronhled sonl needs, and God has promised as a Father to give the Holy Spirit to them that ask him.

The Holy Spirit is intimately connected with prayer in another sense as the qualification essential to its exercise. Hsnce we have these eng-gestive scriptures: "Praying always with all nrayer and supplication in the Spirit," and "praying in the Holy Ghost." Besides the letter of revelation and the objects for which we are warrantsd to pray, there is a gracious preparation which the Spirit snpplies. When we consider the coldness and formality, and the dullness and inconstancy to which even secret prayer is liable, we can comprehend how much the Spirit is needed to quicken desire and to strengthen faith: Praying *in* the Holy Ghost is something different from praying *for* him, and impliss that the heart is filled and guided hy him. It is prayer unitsd with communion, and with love shed ahroad, and with euch hungsring and thirsting after righteousness as only the epiritual nature feele. It is not the prayer of a siuner seeking pardon, but rather of a eaint of matnreet experiences struggling after higher and grander bleseinge. Prayer ie often earthly and selfish—it is on a level with the sensnal and sordid eonl which ntters it. There may be a willfulness in it, or a narrowness, a quernlous and dictatorial epirit. Praying in the Holy Ghost is eminently spiritnal, submissive and humble. Especially in interceesion this is the essential quality, because it secures holiness, charity and faith. There ie a nearness to God which moves the arm of Omnipotence, and it is in anewer to euch prayer that God ie delighted to eend down his richest hlessings. Praying in the Spirit thne distinguishes the true prayer of helievere from all that is merely formal, and from all that is actuated by low and nnworthy motives.

Still another relation of the Holy Spirit to prayer is that of helpfulness in the Christian'e trials and conflicts. "Likewise the Spirit also hslpeth our infirmitiee; for we know not what we ehonld pray for as we ought: but the Spirit itself maketh intercession for ns with groanings which cannot be uttered." Here the office of the Spirit ie to help our infirmities, our ignorance of what is bsst. our impatience and distrust in affliction, and to inspire snhmiesion and confidsnce. In the perplexing dispeneations of Providence it is natural to fret under the yoke of trial, and to choose for ourselves the path of dsliverance. The intorcession which the Spirit makse is within the troubled eonl, and its end is to bring about a right epirit—a snhmission which Job framed into such words as these: "Though he slay me, yet will I trust in him;" and which onr great Exemplar exhibitod in the pathos of Gethsemane: "O, my Father, if thie cup may not pass away from me, except I drink it, thy will be done." The Spirit'e help is to work in ue this patience and enbjection to the will of God, to raiss and pnrify the affections, and so to inspire desires which accord with our higheet good.

None hut those who have passed through the severeet ordeale of affliction, and have wrestled euccessfully with their own infirmities of ignorance and pride, can altogether comprehend theee nnutterahle groanings. It ie with an enlarged application, however, that we may dwell npon the assurance that the Spirit helps our infirmities in prayer. If given np to his guidance, and humbly eeeking his aid, the Christian will he strengthened and directed. His heart will go out after right objects, he will rise above everything groveliug and sensual, and he will thiret for the living God. His understanding will he enlightened, his faith will he purified and strengthened, and he will walk with God. With theee relatione of the Holy Spirit to prayer, it is evident that there is no other dnty or privilege which hrings ns into so intimate contact with the moet awful and most myeterions workings of God. It is something so spiritual, so entirely interpenetrated, and surrounded by the Holy Spirit, that its nature and efficacy belong alone to the domain of Christian consciousness. It is the profoundest proof and expression of the supernatural and spiritual in religion.

LAST DAYS OF DR. BOND.

The St. Louis *Advocate* of September 18 contains an elaborate and interesting memoir of Dr. Bond, written hy Rev. Samnel Rodgers, of the Baltimore Conference. We snbjoin what relates to the last days of the eminent and lamented dead:

He felt, as had his father before him, that no other preparations than those relating to earthly affairs remained to be mads. He could lis down in perfect confidence, resting in the love of his Redeemsr, and awaiting the summons home. "I die," said he, "in the faith of Christ." He communicated his wishes in rsgard to the persons who should conduct the services at his funeral, and even as to the general character of the obsequies. Nothing was more touching than his appreciation of the kindness of his friends and the affectionate attention of his relatives.

During the last week of his life he said: "If I recover I shall consider that I have bought very cheaply the knowledge which I have gained, through all this pain and sickness, of the consolations of religion, the affection of my family, and the interest of friends; and perhaps," he added, after a pause, "it may still he cheaply gained if I do not recover."

He conld talk but little during the last two weeks of hie life, though the vigor of his mind was unimpaired to the last. He enjoyed sacred song, especially the old hymns to the tunes mads familiar in his boyhood. In particular he loved to hear: "When I in thy likeness, O Lord, shall awake," etc.

Through the long hours of enforced idleness of the earlier part of his illness he seemed to spend much time in reviewing his life, and often said: "I can now see that my steps have been guided, and circumstances, which at the time seemed adverse, have been made to work for my good." Ons fact deeply impressed him. Thie is sufficiently explained in hie own words: "I see now more clearly than ever that my Father'e hand prevented my entrance upon the political career which a short time before the war seemed opening to me, and which was not without attractions. Bnt," he added, "from the time I decided never to enter political life, I fixed my miud and heart more fully on spiritnal things; and I thank God that he saved ms from a course of life which ie so full of danger, and called me to be a co-worker with himself."

His last editorial appeared in the St. Louis *Christian Advocate* July 31. Althongh extrsmely weak, and suffering much pain, he wrote with the ease, rapidity and correctness that characterized him in health. It was, indeed, remarkahle that whils he was so rapid in execution, no revision of his articlee was necessary before sending to the press. When he had written the final line he handed the paper to one of ths family, saying: "There, mail that for me; it is the last I shall ever write." A moment afterward he continued: "I have found in my desk an artielo on David, written some time ago. Take that and divide it into numbers. It will make four editorials, and these will last until after I have gone." With the same calmness and care he arranged all hie affairs, eaying: "I have nothing to do bnt to *think*, and I desire to give the family as little trouble as poesible after I have gone." Several times he spoke of ths article, "For the Father's Sake," as his last, and seemed to draw from it comfort in regard to hie own children.

One day, when arranging for his departure (which he did as if going on a journey, and leaving directions to be observed in his absence,) he said: "I would like to write my dying testimony to the truth of the Christian religion. I wish to proclaim as widely as I can that *I believe profoundly in the religion of Christ as a philosophical system.*" It might do eome good. There are many men who have doubts on this subject; and there might hs among ths readers of onr paper, or those who have known me, some who would be influenced by my convictions. I have had opportunities more favorable to the investigation of the subject than most men, and have for many years devoted most of my time to an honest search for the truth. *Truth must be in the world somewhere,* and I have carefully considered all the intellectual, philosophical and moral systems which have appeared, and am convinced that it is not in them. They will not hear the tests; they are inadequate to man's wants. Christianity is the only system that fully meets those wants. Considered merely in ite philoeophical or intellectual aspects, it only, of all, has not lost power and influence, as time has given opportunity for thorough examination. After every conflict Christianity has shone with a clearer, brighter light; and I want to have it known that the resnlt of all my investigations and thought has been an ever-increasing conviction that *Christianity contains all the truth there is in the world*—that what it reveals is *sufficient* for man's needs. I am fnlly satisfied that the writings of the Old and New Testaments are God'a revelation for the guidance of man."

The church will deeply regret his inability to fulfill his wish; hut when reminded of the desire he had expressed he said: "I shall not be able to do it." All, therefore, that can he done is to pnt on record his dying declaration, and, as nearly as can be recalled, in the words he used.

In speaking with some of his near friends of those who had gone hsfore, and the certainty of communion with them in heaven, he said: "The Bible does not positively assert that we shall in another world recognize the friends we have known in this, bnt the inferences all lead to this conclusion. All the noble and pure attributes of man's nature are prophetic of a higher devslopment, and are beyond doubt imperishable. The love for family and friends is one of the best and nohlest of these. It is one which, instead of diminishing in force ae the powers of life wane, rather grows in intensity. A man's love for hie family when on his death-hed is stronger than at any other period of his life. Hence the presnmption risee almost to certainty that this love shall be exercised, strsngthened and deepened throughout eternity. We may confidently expect to be snrronnded in another world hy those we have loved most dearly here"

While all these memorabilia of his dying hours are necessarily imperfect, wanting as they must he in the exact phraseology which never failed him, they may nevertheless serve to indicate the tenor of his thoughts as he drew near to ths Invisible. The last may remove pain from some loving hearts, and is the more valuable because it does not answer the question, Shall we know each other? hy an appeal to the feelings merely.

At another time he asked of one who etood near, "What *is* the victory over death?" and to the answer given he in a moment added his own, speaking slowly, and with an intense gaze, which gave peculiar emphasis to his words: "Is it not the victory over tho *dread* of death? Is it not the victory of *patience* nndsr the sufferinge which precede death? Is it not the victory of *resignation* in the prospect of death? Is it not the victory of *faith*, which looks beyond death and truets all to Christ? Is it not also tho victory over the anxieties and caree of the world, and the life which is left behind? This victory is won *now* in Christ Jesus, who is able to make ns conquerors, and more than conquerors, through his love. I have no cares." He added with emphasis: "I have no caree and anxieties now. I have laid all upon *him*. The fear of the physical pain of death ie all that remains to be conquered. That fear still exists, hnt I think very little about it."

For many days before his death he was nnable to lie down or to enjoy the refreshment of natural sleep. Only a few moments before death he endeavored to feel hie pulse, that he might determine with what rapidity the sands of life were running out. This action, which had marked two gensrations of his ancestors, evinced the continned control of hie mental powere; and so, with all he loved most dearly gathered at his bedside, he quietly passed away, adding one more to the innumerahle company saved through ths riches of grace in Christ Jeens.

SARTOR RESARTUS.

Under thie head *Church and State* administere as follows to Ritualism. Why do not the Low Church people quit this ecclesiastical millinsry establishment, and preach and pray in the garb of men and citizens?

The "clothes" question is indeed an old one—as old and as unsettled as any of the problems of philosophy. And there is a philosophy of clothes, as every reader of Carlyle is well aware. Even Shakespeare seldom spoke more truly than when he said that "often the apparel proclaims the man." For if, according to the still older proverb, "a man is known by the company he keeps," he is scarcely less so hy the clothes he wears, provided always he has money in hie purse to purchase them according to hie taste. There are none so dull as not to receive an impression of a etranger, favorable or nnfavorahle, from the material and style of hie dress, and equally from the manner in which it ie put on. The character of Bean Nash wae visible in his necktie, and his success in thie made him enviable in the eyes of his imitatore. Then there ie a etyle of dress that suits and indicates a robnst and manly character, juet as the opposite evincee a feminine disposition.—Hence a love of dress is pardonable, and may he praiseworthy in woman, if properly regnlated. Bntin men it is not commendable, women themselves heing onr judges. And this is the significance of Ritualism in its relations to the dress question, which receives from Ritualists a disproportionate share of attention. They give too much time to it, are too much engrossed by it, and hence allow it to acquire a degree of importance in their eyes wholly disproportionate to the dignity of the subject. While making little of preaching, and other aspects of their calling, they are ever ready to expatiate on "the clothes qnestion," and even hold faire for the exhibition of fancy dresses, ornamental altar-cloths, hook-marks, and other varieties of ecclesiastical millinsry. And in London these fairs often attract crowds of Ritnalistic elergy and their feminine followers.

What does this prove? Why clearly that the religion inculcated in their churches is, and ever must be, of the same superficial and nnsatisfactory sort. Elss there is no truth in the maxim *similia similibus*. How was it in the dark ages, when the churches were converted into mussums, the services into "sacred concerts," and the clergy into popnlar performers, arrayed "in purple and fine linen?" It is notorious that the church lost her power, her salt ite savor, and hsr candlestick was removed or ceased to shed gospel light, and the firee of her altars kindled no divine life. Thns we sse that thie is no untried experiment, hnt an old devico to make religion attractive to the thonghtlesa and the worldly. Bnt the world is not won to Christ thereby, nor the careless converted. Ae Bishop Coxe said of these modern maes houses, they who appland the loudest at the ballet during the week, bow lowest before the altar on Sunday. Away, then, with the whole scheme, for it savors not of the things of God, but of the things of men, the cunning craftiness of ths children of this world.

RAILROADS AND RELIGION.

On this subject the Galveston *Christian Advocate* contains a well-considered and suggestive article. We quote the concluding paragraphs, as follows:

The railroad trains men to habits of punctuality. Bringing men to time hae a happy influence upon character. Laxity in mseting husinese engagements will engender slackness respecting higher and holier obligations. When the vast operatious of Christianity are moving on time, and every organization and overy member is expected to come to ths hour promptly, a vast difference will he manifeeted in the aggregate result of Chrietian effort.

Railroads are enlarging man's conceptions of his own capacity. The wealth of Egypt wae taxed to hnild the pyramide; bnt private enterprise is covering continents with a network of roads, and ie projecting new enterprisee that will involve an expenditure which would have impoverished the valley of the Nile in its palmiest days. The Christiau world sharee thie spirit, and ie projecting schemes for the relief of human sorrow and spread of the gospel on the same gigantic ecale. At no period of the world'e history have private fortunes grown eo rapidly and to such vast proportione ae at the present day; and at no period have private charities and contributions to religious movements been marked hy ench princely munificence. The railroads are hringing natione into closer contact, and eetablishing the honds of mutual interest betwesn rival empires, which will hasten the day when men will he willing to beat their "swords into plow-sharee." They are penetrating the lands of darkness, and planting civilization and the cross in nations hitherto inaccessihle. They are fast hreaking up the inertia of Oriental nations, and clearing the highway for the Prince of Peaco.

They ars the carriers of the gospsl to the nations. Had St. Paul possessed our facilitiee for travel, he would have "testified the gospel of the grace of God" in the four quarters of the globe. When the church in its movemente compasses the full measure of the agencies science and enterprise are providing, the gospel will he horne along every track, and find speedy access to every people.

REV. H. F. JOHNSON, president of Whitworth Female College, Brookhaven, Mississippi, gave us a call last week. Bro. Johnson, after a protracted and eerious illness, ie about well, and quite ready for his work. Whitworth opened on Wednesday, the twenty-fifth instant. It ie one of onr best, and for many the most convenient of our schools.

REV. DR. WATKINS, of Natchez, ie spending a week or two in New Orleane, much to the gratification of hie many friends. He preached on Sunday morning at the Carondelet Street church. All will he glad to hear him again.

COLUMBIA CONFERENCE.

A writer in the *Pacific Methodist* gives the following acconnt of the late Conference:

While results have not heen all we conld desire, we have much to encourage na. The people have heen kind, congregations larger, and some, we trust, heen brought to the "knowsdge of salvation hy remission of sins." Four camp meetings were held in the bounde of Willamette district, three of which I attended, and on similar occasions I never saw as good order anywhere.

Our Conference session was very pleasant. None of the brethrsn disd during the year, and none had heen seriously affected in person or family, which is canse of devout gratitude to onr Father in heaven. The presence of Dr. Sargent addsd much to the interest of the occasion; and by his courteous, Christian spirit won the hearts of all. His visit will long he remembered by us, and he, as a pleasant, cheerful Christian minister, will ever share a place in our affections and prayers, that the "peace of God which passeth understanding may keep his mind and heart, through Jesus Christ," unto eternal life.

Of Bishop McTyeire it does not become *me* to write. He must allow me to say, however, we all love him as a Christian minister, and for the deep interest he manifested toward us as the *outside row* in the great and growing field of Southern Methodism. As a presiding Bishop we commend him to you as *chief* among the brethren. Although a stranger to nearly all the members of the Pacific Conference, I want to say to you *privately*, brethren, have your statistical reports ready to read each for himself in open Conferences.

The members of our Conference have all received their appointments for another year, and have gone or will go to their work in the spirit of true itinerant Methodist preachers. Rev. E. J. Dawne, M. D., a transfer from Arkansas Conference, was with us, and met a cordial reception from all the brethren, who rejoice to welcome him to their midst as a fellow-laborer in the vineyard of the Lord. President B. L. Arnold, successor to Dr. Finley in Corvallis College, was with us. He ie a layman, of much experience ae an educator, and a courteous gentleman.

NICHOLAS SNETHEN.

We find the following in the *Western Christian Advocate* in reference to this eminent preacher, whose fame was national a generation ago:

The name of Nicholas Snethen is familiar to all Methodists. His ability was ench as to commend him to those who conld not agree with his course in the famous "Mutual Rights" controversy of a generation ago. Many of our readers may not be aware of tho fact that in old age he wandered away to the West, and died in a locality where there ie not a single eharer of his particular views of church polity. His grave is in the csmetery of Princeton, Indiana. His monument stands on a rise surrounded with evergreens. It is of marble, in striking imitation of many modern pulpits, about twenty-eix inches sqnare and eix and a half feet high, with an open Bible on top. On the west side is the following legend:

THE REV. NICHOLAS SNETHEN,
Of the Methodist Protestant Church,
Died May 30, 1845,
In the seventy-sixth year of his age.
"I have fully preached the gospel of Christ." Rom. xv, 19.

"Servant of God, well done,
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

The same stone commemorates hie wife, Snsan Hood Worthington, and several of their children.

MARVIN COLLEGE, TEXAS.—We are in receipt of a good report respecting the opening of Marvin College, Waxahachie, on the ninth instant, under the presidency of Rev. J. M. Pngh. It will he seen hy the advertisement that Bro. Pngh has organized a faculty which will at once command confidence and insure patronage. The school opensd with one hundred and nineteen on ths roll, with accessione every day. Among the students are eix young men who are licensed preachers, and ars preparing themselves for enlarged usefulness. We invoke in their behalf the assistance of the church. Some will need it. We commend their cases to our brethren who have heen prospered in business as presenting an opportunity of doing a good deed, and which may yield large results. A prayer meeting hae been organized hy the etudents, and the young preachers have formed an association for improvement in eciptnral knowledge. We rejoice at these tokens of prosperity in this institution, and doubt not that the sanguine hopes of its friends will be realized.—*Galveston Christian Advocate.*

REV. WILLIAM K. WILSON, one of the oldeet members of the Trinity Conference, died on the eighteenth of August.

GERMAN WORK IN VIRGINIA.

The Baltimore *Episcopal Methodist* supplies the following gratifying information. This work is growing healthfully and encouragingly throughout the South and Southwest. The *Episcopal Methodist* says:

The work is going forward under the able management of our excellent missionary, the Rev. E. N. S. Blogg. It is a standing marvel that he has been able to accomplish so much with the very inadequate means of support upon which he has to depend. His indomitable energy and uncomplaining disposition, under many discouragements, should commend the largest sympathy and secure for him and his family a more generous and prompt support. The fields are already "white to the harvest."

On Tuesday, the third instant, the corner-stone was laid for the First German church in Petersburg, Virginia. Rev. Drs. Granberry and Bennett, of Richmond, and Bro. Blogg made appropriate addresses, and the occasion was one of great interest, the clergymen of the city generally participating. More than a thousand people were present to witness the ceremonies. The Rev. Herman Ebers, a promising young minister, is stationed there, and is doing his work among his countrymen nobly.

Rev. Christian Evers is stationed at Norfolk and Portsmouth. He preached his first sermon at Granby Street church last Sunday a week. The day will long be remembered by the German community of that section.

The Rev. Godlove Myers preached his first sermon in Baltimore about three weeks ago. He is a young man of talents, and promises much usefulness among the Germans in this city and at Hookstown.

KENTUCKY CONFERENCE ITEMS.

The Kentucky Conference, Bishop Kavanaugh presiding, was held in Harrodsburg, September 4–10. A communication was presented from the Rev. J. B. McFerrin, D. D, missionary secretary, showing the receipts for the year ending June 1, 1872, to be $96,105 88, which exceeds the collections for any year since 1865 by several thousand dollars. He stated that there were calls for missionary aid from China, Mexico, South America, Indian Missions, and our own domestic fields, and urged the Conference to increase its contributions. A communication was also presented from the Rev. A. H. Redford, D. D., agent Southern Methodist Publishing House, Nashville, Tennessee, showing the assets of the House to be $278,938.09, liabilities $49,201.31, and profits for the year, $33,189.23; diminished by the loss in the fire of February 15 to $13,189.23. The Joint Board of Finance reported the following: Preachers' claims in Kentucky Conference, $61,300; preachers' receipts in Kentucky Conference, $50,854.48; presiding elders' claims in Kentucky Conference, $8,149; presiding elders' receipts in Kentucky Conference, $6,839.67; Conference collection receipts in Kentucky Conference, $1,516 16; Bishops' fund in Kentucky Conference, $915.81. The Rev. T. B. Cook, treasurer of the Conference Board of Missions, presented his report, showing that $2,710.87 had been collected in the Conference during the past year for the support of missions. The Committee on Missions presented a report appropriating $5,000 to the cause of missions for the ensuing year.

WESTERN CONFERENCE.

The Western Conference held its session at Nebraska City, September 4–8—Bishop Pierce, president; A. V. Bayley, secretary. We are greatly obliged to the Bishop for prompt returns, and will thank the secretary to forward the memoir of George O. Hilton, and the statistics, as soon as convenient. The session was pleasant and profitable. The Bishop writes us that the Conference is growing, being much helped by transfers, but it needs more. Yes, and if the old Methodist principle were carried out it would have them. The Bishop thinks there must be a Conference in Colorado and one in Montana, organized in 1874. It will be seen that the appointments sagaciously look to that arrangement. We are glad to see that an increase of six hundred and twenty-two is reported in the membership. S. W. De Busk and W. Carothers admitted on trial. Seven remain on trial and five were discontinued. There were baptisms reported—infants, 91; adults, 160. Sunday schools, 43; teachers, 248; scholars, 1,835. Collected for Conference claimants, $66.60; for missions, $168.45. The next session is to be at Atchison.—*Nashville Christian Advocate.*

CHURCH DEDICATION.—We are glad to announce that the new church at Cloverdale, Sonoma county, is almost finished. It will be dedicated on next Sunday. Dr. Fitzgerald will preach the dedicatory sermon. *Pacific Methodist.*

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Sept. 21, 1872:

A—E & H T Anthony & Co, Edwin Allen 2 lots, American News Co, Wm T Anderson $35.35.

B—D P Bradford, J M Best, L M Betz & Co, N R Bowman, Thomas W Brown, Wiley Brown $2, B F Baker, Mrs E O Burgoyne.

C—L Carley $7, Connecticut Publishing Co, H B Cromwell & Co 2 lots, R F Clement, W J Cheshire 85 cts, Claxton, Remsen & Haffelfinger, Clark & Russel, E Case, S H Cox.

D—P W DeFranc 50 cents, DeGolyer & Richen, E S Drake, A M & L Douglass, Dodd & Mead, J H Durant, W B Dennis, C L Dobbs $2.50, Lewis F Dowdell, B D Dashiel.

E—W C Enochs $2, I R Ellis $2.40. W A Edwards.

F—C A Filler.

G—T G Gilmore $2.50.

H—J B Higgenbotham, N L Hardy, J D Hays, T W Hines $10.25, J Hamilton, Haney & Sharman, J W Hearn.

J—F Joacs, Miss Lela Johnson 20 cts.

K—S R Koehler, John C Kittrell.

L—J B Lippincott & Co 3 lots, W B Lewis, Angus C Littlejohn.

M—David Merchant, J M McKee.

N—J W Newman, C R Norman, Jos Nicholson $21, R D Norsworthy, National Temperance Society.

P—Pierce & Terry, L Praag & Co, John E Potter & Co, J S Parker, J M Pugh $10.

R—W B Roane, J F Richardson, George Routledge & Sons, W C Rowland $5, G H Robert, E E F Ross 2 lots, J C Richardson, W W Richards, A Riser.

S—J W Schermerhorn & Co, Geo S Scofield, John D Salat, R A Sibley $1.85, S H Schroeder, J L Skipper, Sheldon & Co, Jas Shanks $4, A T Shepherd.

T—D E Thurman $2.

U—U S Publishing Co, H Urquhart.

W—M J Wicks $5, A R Winfield $19.25, J M Weems, Wilson, Hinkle & Co, J Woodbridge $25, Geo H Wells, W Watson, T Ward White $1.75, Thos B White, Horace Waters, D P Willie, B F White.

EXTENT OF CIRCULATION.—The New Orleans *Daily Times* claims that its circulation is "OVER DOUBLE *that of any other journal in the South.*" If the CHRISTIAN ADVOCATE be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the ADVOCATE, according to *our information*.

PERSONAL.—The friends of Robert Babington, Esq., who has represented the interests of the ADVOCATE in Europe during the summer, will be pleased to learn that he has returned, much improved in health, having had a pleasant visit to the United Kingdom and the Continent.

BOOTS AND SHOES.—We call attention to the advertisement of R. F. W. Bachman, No. 18 Camp street, who keeps on hand a full and well-assorted stock of boots and shoes, and other articles in his line, in quantities to suit wholesale or retail purchasers. We advise our friends to call at his establishment. We think those who buy from him once are very apt to continue his customers.

RHEUMATISM.—Mr. N. Jenkins, who in another column advertises his Annihilator as a specific for rheumatism, etc., has been long known to us as a worthy, good citizen and neighbor, and his medicine has relieved more sufferers than any other of the kind that has ever fallen under our observation. To our own knowledge he could add many respectable names to his list of references who have seen and felt its effects.

STOVES, TINWARE, ETC.—The attention of the many friends of G. W. W. Goodwyn and Rev. P. M. Goodwyn is called to their advertisement, in another column, of stoves, heaters, tinware and tinwork. We are satisfied that orders sent to this house will be faithfully and promptly attended to. We advise purchasers of stoves and tinware to call at 52 Gravier street, near Tchoupitoulas, and examine their stock.

BANKERS.—Messrs. J. A. Norsworthy & Co., of Jefferson, Texas, whose card appears in our columns to-day, are worthy, reliable, prompt, energetic and capable business men. Most of our business with northeastern Texas, in their line, has been done through them for several years, and we can say that more courteous and obliging gentlemen we have not found. We heartily recommend them to our bankers who may have business in Jefferson or beyond.

BECKWITH SEWING MACHINE.—The attention of our readers is again directed to this cheap and meritorious sewing machine. The general agent in this city has received a number of letters from parties to whom he has sold this machine, expressing their appreciation of it, and in some instances accompanied with an order for another machine. Of the many he has sold, he has yet to learn of one that has given dissatisfaction. The working of the machine is so simple that the weakest intellect can readily comprehend it; in fact the low price of this machine, and its real merit, makes it a judicious purchase for all, rich and poor.

LIFE INSURANCE.—The Louisiana Equitable Life Insurance Company, the advertisement of which appears to-day, could not have selected a more suitable board of directors and officers, or men more thoroughly identified with the business interests and prosperity of New Orleans. It is a matter of vast importance to our city and country that these reservoirs of capital, into which flow so many streams, should not have an unseen conduit to conduct it to some distant city. Let those who insure consider well the claims of the companies which keep the funds at home to augment the deposits in our banks, reduce the rates of interest, and assist merchant and planter in developing the resources of our country. The Louisiana Equitable is a home institution, and, as we understand, its means are to be invested at home and for home interests.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
W. St. Louis.	Nevada C'y.	Oct. 2.	Pierce.
Louisville	Lebanon	Oct. 2.	Marvin.
Indian Miss.	Ocmulgee	Oct. 2.	Wightman.
[illegible]	[illegible]	[illegible]	Doggett.
St Louis	Arcadia	Oct. 16	Pierce.
Arkansas	Bentonville.	Oct. 16.	Wightman.
Tennessee	Nashville	Oct. 16.	Doggett.
Los Angeles.	Los Nietos.	Oct. 16	McTyeire.
N. W. Texas.	Belton	Oct. 23.	Keener.
White River.	Augusta	Oct. 30.	Wightman.
Trinity	Sul. Springs.	Nov. 6.	Keener.
Memphis	Somerville.	Nov. 20.	Wightman.
N. Alabama.	Tuskaloosa.	Nov. 20.	Doggett.
East Texas.	Tyler	Nov 20.	Keener.
Virginia	Petersburg	Nov. 20.	Paine.
N. Georgia.	Atlanta	Nov. 27.	Marvin.
N. Missis'ppi.	Corinth	Nov. 27.	Kavanaugh
Little Rock.	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4.	Keener.
N. Carolina	Raleigh	Dec. 4.	Paine.
S. Georgia.	Thomasv'le.	Dec. 11.	Marvin.
Mississippi	Brandon	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11.	Doggett.
West Texas.	Victoria	Dec. 18	Keener.
S. Carolina.	Anderson	Dec. 18	Paine.
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Florida	Fernandina.	Jan. 8.	Marvin.
Baltimore.	Baltimore	Mar. 6.	Paine.

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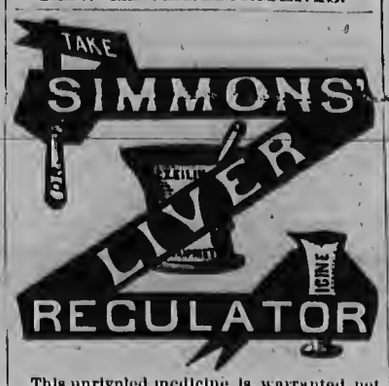

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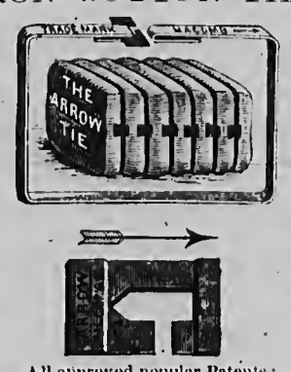

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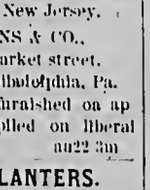

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OLD "JOGAFEE."

BY ETHEL L. BEERS.

I wish there was no "Jogafee"
To study summer days,
Nor any captains or towns,
Nor any seas or bays.

I do not care a single bit
Which way the rivers run,
While Sam and Bob and Fred and John
Are having all the fun.

And if I don't be President,
I guess I shouldn't care;
They always tell us boys about
That presidential chair.)

I wish I was a bumble-bee,
And couldn't read a word,
But then the bees all have to work;
I guess I'd be a bird,

And fly away by Alder brook,
And watch for dace and trout,
O dear, this corner is so hot,
I wish I could get out.

I'm glad the teacher looks so warm,
I'm glad she's tired too,
Looking around this way to see
How near the chapter's through.

Maybe she don't like staying in!
How pale and still she looks,
Laying her head down on the desk,
Beside her pile of books.

I guess I'll try this page once more —
"Come here, old "Jogafee."

Hurrah! I know it! Where's my hat?
I'm out at half-past three!

HOW TO LEARN THE PIANO-KEYS.

All the G and A keys
Are between the black *threes*,
And 'tween the *twos* are all the Ds.
Then on the *right* side of the threes
Will be found the Bs and Cs;
But on the *left* side of the threes
Are all the Fs and all the Es.

The Four Little Words.

The Jews in former times wrote texts of Scriptnre on parchment, and tied them on their foreheads and round their arms. This was done, they said, that they might have the word of God always before them to keep them from trouble and sin. Some Jews do the same thing now.

We wish that children should have four words of Scripture written on their hearts, which, with the blessing of God, will truly preserve them from sin and danger. If you listen to a short story you will learn what they are.

My father lived in a cottage. As he was a poor man, with a large family and but little money, it was but a humble home that he could call his own. In the garden a few roses and pinks were to be seen in their season; the rest of the ground was used for potatoes, cabbages and other useful things for the family.

One day my father's master gave him a few strawberry plants. These were placed in the best part of the garden, and tended with great care. In due time there were signs of fruit. "The plants promise very well," said my father; "I think they will bear this year."

Jane, my eldest sister, had been for a long time in bad health, and my father said that he wished all the strawberries to be kept for her. She could take very little food, and he was glad to get anything to which she took a fancy, if he could find the money to buy it. As the strawberries would cost nothing, and as we all knew they would please my sister, we agreed that we would not taste a single one—all should be saved for her.

As often as I came home from the fields in the evening I went to see how the strawberries were getting on, and looked at them with a longing desire to taste them. At last they were just ripe, and father said that in about two days they would be fit to be gathered, and that he was sure there would be enough to fill a saucer.

Early in the morning of that day, when the fruit was to be picked, I got up before the rest of the family were awake, and the wicked thought came into my mind that I would go slyly into the garden and taste them. "A few will not be missed," said I to myself. Slowly and softly I passed down stairs, and, opening the garden door, I stood by the side of the strawberries. O, how fresh and nice they looked so early in the morning!

There were, I was sure, twenty that were quite ripe. How many could I take without their being missed? Perhaps two, or five. As I gazed upon them my sinful desires grew until I was ready to take at least half of them.

I looked up at the window of the room where my parents slept, and then at the little room where dear Jane lay; there was no one to be seen. So, stooping down, my fingers were in a moment on one of the largest and ripest, when the thought darted into my mind: "Suppose they should be missed, and I am asked if I took them, what could I say?"

I quickly rose up and was about to return into the house, when my evil heart said: "O, your father will not suspect that you were the thief; he will think that some strange boy got over the palings at night and stole the fruit."

This bad thought made me bold, and I went back to the strawberry-bed. Again I fixed my eyes on the window and looked around me. There was no one moving. All was quite silent, except the twitter of the sparrows on the cottage thatch, and the song of the lark as it flew up to the sky. My hand once more touched the fruit, when these four little words darted into my mind: *Thou, God, seest me.* These words saved me from the sin I was about to commit. It was almost as though I had heard them spoken aloud. "My father does not see me, but God does; his eyes are upon me *now*." I sprang upon my feet, and got back into my room without any one in the family having seen me.

In about an hour after this time I saw my father go into the garden to gather the strawberries. He took all that were quite ripe, and when poor Jane came down stairs they were placed before her in a pink saucer. When she saw them a sweet smile came over her pale face. My father looked happy; Polly, my younger sister, looked happy; we were all happy as we saw how they pleased her and refreshed her parched lips. Then how glad I was that I had not taken them, and that my hands had been kept from stealing! Yes, it was that thought, "Thou, God, seest me," that held me back from doing wrong in the hour of danger.

"Where are these words to be found?" I said. "Are they the text of a sermon I have heard, or part of a Sunday school lesson I have learned?" I was almost sure they were in the Bible, and I made up my mind to find them.

That day I had to look after Farmer Dobson's sheep, and I asked my sister Jane to lend me her Bible to take with me to the field, so that, while the sheep were feeding, I might sit down and seek for these four little words.

And do you know where I found them? They were in the sixteenth chapter of the Book of Genesis, in an account of Hagar, who fled from her mistress into a desert place. As she sat by the side of a well the angel of the Lord met her and told her to go back to her mistress. Then she called the name of the angel who spoke to her: "Thou, God, seest me." She was out of the path of duty, and these words kept her, as they did me, from going further in the way that was wrong and full of danger.

At night, when we all met at family prayer, my father read a chapter from the New Testament. There was one part of it which was about a good man, Nathaniel, to whom Jesus said that he had seen him under the fig tree. Now the good man, who perhaps had been praying under the shady branches, knew that he had been quite alone, and when he heard what Jesus said he cried out: "Master, thou art the Son of God!"

After my father had read the chapter he said to us: "Do not forget, dear children, that God our Savior sees you always. This is a sad thought to the sinner, but not so to those who love Jesus. If we have gone to him in faith for pardon of our sins, and if the grace of the Holy Spirit has changed our hearts, leading us to repent of sin and to keep his holy law, it is a thought full of comfort. He sees us in all our times of trouble and danger, and we know that he looks upon us in love, and will not forsake those who trust in him. Let the words, 'Thou, God, seest me,' cheer you in duty, encourage you in prayer, and keep you from sin."

Now, it did seem very strange to me that my father should use these words. It however served to fix them more deeply on my mind; and many a time since then the thought of the all-seeing eye of God has kept me from the road that leads to death.

Will you, reader, think of them also? God always sees you. All things—past present, and to come; everything that has been, that now is, and that shall be—are seen by him at once. All that are in heaven, and all that are on earth, are beneath his eye. Some think that if they can get out of the sight of men they may sin as they please, but there is no place where they can hide themselves from God. The broad daylight and the dark night are alike to him. In the deep forests, and in the caves and mines of the earth, God is there. He sees all that can be seen; he knows all that can be known. "Can any hide himself in secret places, that I shall not see him? saith the Lord."—Jer. xxiii. 24. "All things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13.

Would you then resist evil and overcome sin? would you do what is right, and find comfort when you go to the house of God, or kneel down to pray at home? ask of the Holy Spirit to apply these four little words to your heart: "Thou, God, seest me!"—*Church and State.*

Which Would You Rather Do?

John Adams, father of John Quincy Adams, used to say: "When I was a boy I had to study the Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could bear it no longer; and, going to my father, told him I did not like study, and asked him for other employment. It was opposing his wishes, and he was quick in his answer. 'Well, John,' said he, 'if Latin grammar does not suit you, you may try ditching; perhaps that will. My meadow yonder needs a ditch, and you may put by grammar and dig.'

"This seemed a delightful change; and to the meadow I went, but soon found ditching harder than Latin; and the first forenoon was the longest I ever experienced.

"That day I ate the bread of labor, and glad was I when night came on. That night I made a comparison between Latin grammar and ditching, but said not a word about it.

"I dug the next forenoon, and wanted to return to Latin at dinner-time; but it was humiliating, and I could not do it. At night toil conquered pride, and I told my father—one of the severest lessons of my life—that, if he choose, I would go back to Latin grammar.

"He was glad of it; and if I have since gained any distinction, it has been owing to my two days' labor in that ditch."

Daniel Webster did not like mowing any better than John Adams liked ditching. His father told him to "hang" his scythe to suit himself, and he went and *hung it on a tree!* However, both Adams and Webster worked harder with their brains than most boys with their muscles.

READ SLOWLY.—I never knew but one or two fast readers, and readers of many books, whose knowledge was worth anything. Mrs. Martineau says of herself that she is the slowest of readers—sometimes a page an hour. But then what she reads she makes her own. Girls read too much and think too little. I will answer for it that there are few girls of eighteen who have not read more books than I have; and as to religious books, I can count upon my fingers in two minutes all I ever read. But they are mine. Again I say, read slowly.—*F. W. Robertson.*

GOD promises you all you want, and invites you to come and receive it as you want.

The Farm and Garden.

To Develop Cauliflowers.

D. Bury, in the *Field*, says: "There are one or two simple means of bringing out the best qualities of the cauliflower that may be worth noting here. It is needless to dwell upon the desirability of placing the crop in rich, deep, sweet soil. There are few plants that take more out of the ground in a given time than cauliflower; hence the obvious necessity of storing it well; for a stoppage of growth, arising from a scarcity of food or any other cause, is simply ruin—that is, bitterness, hardness, worthlessness—to this most valuable crop. But it is of surface help that I now write. The first and best is a surface layer of fine farm-yard manure six inches thick over the whole of the ground occupied by the cauliflower; or if this is impracticable, then half a barrow load to every five plants when the hand-lights are lifted or taken off. The effect of such dressings is wonderful; one can almost see the plants grow. The leaves seem to drink in the volatile ammonia, and the roots soon find their way into this new surface larder; the crowns fill in and swell out with amazing rapidity; and this dispatch is the great secret of high quality. There is another way of aiding and quickening growth, especially during dry weather. Lay the mulching of dung on as before, and wash it down with house sewage. This last is also of great service by itself, and for pouring over spent hot bed manure, leaves, or other matters, that have little strength of themselves. These mulchings are useful to keep out the drouth and encourage the roots upward. The sewage will feed this well, and it seems to be absorbed and converted with wonderful rapidity by this crop. No one who values sweet and crisp cauliflowers should waste a drop of sewage; it is one of the most powerful and best of manures for this crop. If sewage is not come at able—although with proper arrangements it is accessible everywhere—any kind of liquid manure will answer the same purpose. None should be dropped on the leaves, and of course no one would allow any sort of manure water to wet the hearts of the plants.

There is one more feature about this crop that deserves a passing notice. As a rule, as soon as cauliflowers are cut the stems are pulled up and thrown away. With early, highly-fed plants this is a great and reckless sacrifice of growing force. Plants treated as I have recommended have roots like trees—huge masses filling the soil in all directions. Why should these not be pressed into the production of a second crop? To this end, simply cut the cauliflower with the usual complement of overlapping leaves; leave all the other leaves on the stem for a week or two. By that time most of the stems will have broken into from three to six shoots. Go over them, and choose from two to four of the best placed and strongest; three to each is a capital average. Remove or bend down any leaves that interfere with these advancing growths, and also any decaying or old worn-out leaves; allow all others to remain. Give the stems several good soakings of manure water, and another layer of dung if thought desirable; and in an amazingly short period of time another crop, perhaps as heavy—or heavier in the gross—as the first, may be cut from the old stalks. After having done this double service, away with them, and see that the ground is immediately deep-trenched or manured for strawberries, or some crop as different as may be from cauliflowers, of which, notwithstanding all our feeding, it will have had enough for a year or two."

Coffee as a Great Deodorizer.

In these days of noxious effluvia, when deodorizers are almost as much in request as hair restorers, any new disinfectant will be gratefully received. It is therefore satisfactory to learn from the Poona *Observer* that a valuable discovery in this line has lately been made in India, where, if rumor is correct, it must be doubly welcome. After numerous experiments with roasted coffee, the result proves that it is one of the most powerful means not only of rendering animal and vegetable effluvia innocuous, but of actually destroying them. A room in which meat in an advanced degree of decomposition had been kept for some time, was instantly deprived of all smell on an open coffee-roaster being carried through it containing a pound of coffee newly roasted. In another room the effluvium occasioned by the clearing out of a cess-pool, so that sulphureted hydrogen and ammonia could be clearly detected, was completely removed within half a minute on the employment of three ounces of fresh coffee. The best mode of using it as a disinfectant is to dry the raw bean, pound it in a mortar, and then roast the powder on a moderately-heated iron plate until it assumes a dark brown hue, when it is ready for use. It must, however, be remembered that the coffee, to be effectual, should be perfectly pure.

Large Crop from One Rose.

The London *Gardener's Magazine* thinks that, "as a pecuniary investment, growing a good-sized Marechal Niel rose beats growing grapes, and gives much less trouble," and in support of the opinion describes a rose now growing at Mr. Harrington's nursery at Darlington: "The tree is three years old, budded on both the Manetti stock, but is now growing on both the Manetti and its own roots. It covers eight lights, four feet broad by ten feet long. The house is spanned roof. This spring Mr. Harrington has cut about two thousand roses, and a third crop is now approaching maturity. These blooms find a ready market. In early spring they sell at sixpence each. Two thousand blooms, at threepence each, would produce £25."

STUFFED BUGS.—According to the *Prairie Farmer*, one part of Paris green to fifteen parts of calcined plaster will exterminate this pest of the melon, cucumber and other crops.

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12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
12 Tea cups and saucers	4 Meat Dishes.

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12 Dinner Plates,	4 Meat Dishes,
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12 Tea Plates,	2 Covered Dishes, oval
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12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

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A. S. ANDREWS, President.

GREENSBORO, ALA., July 14, 1872. au22 6t

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T. S. JONES, M. D., Professor of Natural Science.

———, Principal of the Preparatory Department.

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Contingent expenses	5 00

A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

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Board, including lodging, washing, lights and fuel, can be had in the best of families for $20 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

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ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them to the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

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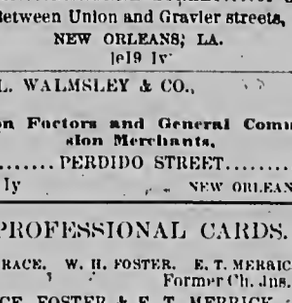

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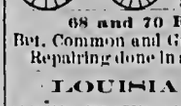

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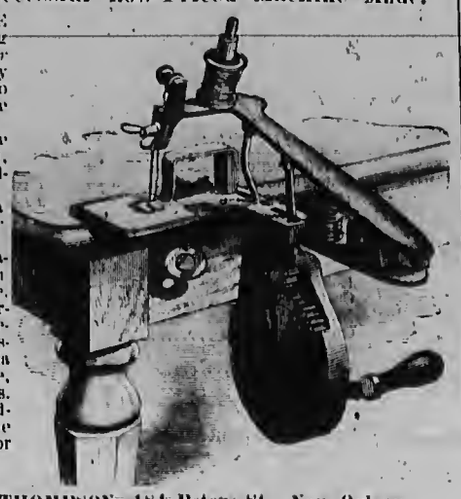

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

On Saturday evening we were visited by a rain of two hours duration, which was followed by cloudy weather, with an additional rain on Sunday and quite a heavy shower on Monday, since which it has been clear and pleasant. Our accounts from the country present no new feature. Most of the letters from Mississippi, Arkansas and Louisiana indicate a decrease from the crop of 1870 of one-third to one-half.

The river is 13 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the twentieth instant:

Louisiana and Mississippi	bales..	7,890
Lake		52
Mobile		1,740
Texas		318
Total		10,000

On Saturday the opening rates showed little or no variation, but under the news prices soon gave way, and the bulk of the business was at a decline of ⅛@¼c., low middling closing at 17¾@18¼c. The sales embraced 1,700 bales. On Monday the tendency was still more in favor of buyers, prices weakening as the day advanced, until at the close good ordinary was quoted at 17⅛@17⅜c., low middling at 17½@17⅝c., and middling at 18@18¼c. The bulk of the business, which was confined to 1,350 bales, was in low middling and strict low middling at 17⅝@17¾c. On Tuesday the market opened with a better feeling, and factors evinced renewed confidence, many of them raising their pretensions ⅛@¼c., but finding that buyers were unwilling to go on at any advance, they subsequently met the demand more freely, and, although prices were steadier and stronger, yet they showed no quotable improvement, except that purchases of low middling could no longer be made at Monday's inside figures. The sales embraced 2,650 bales. Good ordinary sold at 16¾@16⅞c., strict good ordinary at 17⅜c., low middling at 17⅝, 17.11-16@17¾c., strict do. at 17¾@17⅞c., and a high style of middling at 18¼c., while brokers reported that they could buy middling at 18c.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 33,213 bales, against 11,071 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 54,084 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 3,829 to France, and a decrease of 14,555 to Great Britain, and of 82 to other foreign ports.

We quote:

Good ordinary	17	@ 17⅛
Low middling	17⅛	@ 17⅜
Middling	18	@ 18¼
Strict middling	18¼	@ 18½

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	10,000	
Arrived previously	30,485—	40,485
		46,744
Exported past three days.	2,537	
Exported previously	10,833—	13,370
Stock on hand and on shipboard..		33,374

SUGAR.—On Tuesday the demand was confined to grocers in a job way. Some 30 hhds. were received from plantation, and 15 hhds. yellow clarified sold on the landing at 11¼@11⅜c. ₩ lb., 61 hhds. Porto Rico sold at 10¼@10¾c., and 15 hhds. Demarara at 11¼c. ₩ lb. City refinery is selling at 11½@12c. for yellow clarified, 12¾@13c. for white clarified, 13½c. for crushed, and 14½c. for cut loaf.

MOLASSES.—The market is bare of Louisiana. Last week a lot of 13 bbls. received from plantation sold at 55c. ₩ gallon for reboiled. City refinery is selling at 40c. for common, 52c. for fair, 57c. for prime, and 62c. for choice.

CORN.—On Tuesday the supply was light and the demand moderate, with firmer prices for yellow. The sales comprised 1,800 sacks, in lots, at 59@60c. for white mixed, 62c. for white, and 62@63c. ₩ bushel for yellow.

OATS.—On Tuesday the supply and demand were both limited, and only 300 sacks choice St. Louis sold at 45c. ₩ bushel.

BRAN.—On Tuesday, on account of depleted stock, prices advanced 5c. ₩ 100 lbs., though the sales were confined to 100 bags at $1.05 ₩ 100 lbs.

PORK.—On Tuesday the market was quiet, but the stock was held strongly at $14.75@$15 ₩ bbl. for mess; 25 bbls. sold at $14.75, and 50 bbls. at $15 ₩ bbl. It is retailing at $15.25 ₩ bbl.

BACON.—On Tuesday the stock was held strongly at 8¾c. for shoulders, 12c. for clear rib sides, and 12⅝@12¾c. for clear sides, with a job demand at these prices; 12 casks clear rib sides, a choice lot, sold at 12¼c. ₩ lb., 5 casks clear sides at 12¾c., and 10 casks shoulders at 8¾c. ₩ lb.

HAMS.—The sales on Saturday and Monday embraced 450 tierces, in lots, at 17¾@18½c. ₩ lb., a small lot commanding 18¾c. ₩ lb. Choice sugar-cured are now quoted at 18@18¾c., and ordinary brands at 16½@17½c. ₩ lb.

LARD.—Choice continues scarce and in good demand at full prices. On Tuesday 20 tierces packers' sold at 9¾c. ₩ lb.

CORN MEAL.—On Tuesday the market was dull, with holders asking $2.75 ₩ bbl. 250 bbls. sold, in three lots, on the landing and in store, at $2.55@$2.65 ₩ bbl.

BEEF.—We quote Texas mess at $11@$11.50, extra mess $12.50 ₩ bbl., and $7@$7.50 for half bbls. Tierces are quoted at $17@$17.50 for mess, and $18@$18.50 for prime mess. Western $14@$15 in bbls., and Northern $15@$20 for bbls., and $10.50 for half bbls.

MONETARY.

Gold opened on Tuesday at 113⅝@113¾ (against 114 at New York,) and closed at the opening rates (against 113¾ at New York.)

In silver we noticed only a few trifling sales at previous rates. American half dollars are now quoted at 109@110, and Mexican dollars nominally at 3@5 ₩ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₩ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	6 00	16 00
Navy	— —	4 00
Cream crackers	12 00	13 00
Bricks, ₩ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₩ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₩ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₩ bbl:		
Western	— —	— —
Coal, ₩ ton:		
Anthracite	12 00	13 00
Western, ₩ bbl	— —	55
Corks, ₩ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ₩ lb:		
Havana (currency)	30	32
Java	25	27
Cordova	— —	— —
Copper, ₩ lb:		
Brazlers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₩ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₩ ton	— —	13 00
In sacks	— —	— —
Dyes, ₩ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4¼	4½
Fustic, Tampico	5	6
Indigo, ₩ lb	1 40	1 60
Madder	15	18
Eggs, ₩ dozen:		
Western	22	27
Feathers, ₩ lb	65	— —
Fish, ₩ box:		
Cod	1 40	— —
Herrings	35	— —
Mackerel, No. 1, ₩ bbl	13 00	— —
Mackerel, No. 2	10 50	— —
Mackerel, No. 3	8 00	— —
Flaxseed, ₩ lb	6	— —
Flour, ₩ bbl:		
Double extra	6 75	— —
Superfine	5 25	— —
Fine	4 50	4 75
Fruit, ₩ lb:		
Prunes	10	13½
Currants, new	9	10
Almonds, soft shell	19	20
Almonds, shelled	28	30
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 50	4 00
French, 10 by 12	3 75	4 25
French, 12 by 18	4 00	4 50
Gunny bags, ₩ bag	18	— —
Hay, ₩ ton:		
Prime	24 00	25 00
Choice	26 00	— —
Iron, ₩ ton:		
Pig	54 00	55 00
Country bar, ₩ lb	— —	— —
English	5½	7¼
Swedes, assorted	6¾	8¾
Hoop	7	10¾
Sheet	7¼	8¾
Boiler	7¾	8¾
Nail rods	— —	11
Castings, American	— —	6
Lead, ₩ 100 lbs:		
Pig	— —	9 50
Bar, ₩ lb	8¼	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ₩ lb:		
Sole, hemlock	33	34
Sole, oak	40	43
Harness	38	45
Calf skins, ₩ dozen	42 00	70 00
Texas, rough, ₩ lb	24	26
Lime, ₩ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	4 00	— —
Lumber, ₩ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₩ M	3 50	4 25
Laths	2 50	3 00
Moss, ₩ lb:		
Country picked	4¼	6
Clean picked	6¼	7
Nails, ₩ keg:		
American, 4@6d	5 85	6 00
Wrought, German, ₩ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₩ gallon	70	85
Cod oil, in barrels	27	29
Coal oil, in cases	32	35
Linseed, raw	90	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₩ gallon	75	85
Soap, ₩ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₩ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₩ lb:		
Havana, white	12	13
Havana, yellow	10½	11½
Havana, brown	10½	11½
Crushed	— —	13½
Pulverized	— —	13½
Teas, ₩ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₩ box:		
Block	— —	— —
In plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Sept. 24, 1872.

Texas beeves, choice, ₩ head	$— —	@	50 00
Texas beeves, 1st qual, ₩ head	35 00	@	45 00
Texas cattle, 2d qual, ₩ head	20 00	@	28 00
Texas cattle, 3d qual, ₩ head	12 00	@	15 00
Western beeves, ₩ lb. net	— —	@	— —
Hogs, ₩ lb. gross	6	@	7¾
Sheep, first quality, ₩ head	5 00	@	6 00
Sheep, second qual., ₩ head	3 00	@	4 00
Sheep, third quality, ₩ head	2 00	@	2 50
Milch cows, choice, ₩ head	80 00	@	100 00
Milch cows, ₩ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₩ head	7 00	@	10 00
Yearlings, ₩ head	8 00	@	12 00

Special Notices.

Appointments for Preaching in Selma District, Alabama Conference.

On my last round I will preach as follows: Linden, Oct. 9, 10; Shiloh, Oct. 12, 13; Wesley chapel, Oct. 15; Air Mount, Oct. 16; Mt. Andrew, Oct. 18, 19, 20; Bush, Nov. 1, 2, 3; Dayton, Nov. 7, 8, 9, 10; McKinley, Nov. 12; Center chapel, Nov. 14, 15, 16, 17; Jackson, Nov. 22; Grove Hill, Nov. 23, 24; Unionn, Nov. 26.

Bro. Wade will please meet me at Jackson. Bro. Thames will meet me at Union church, and I will fill any appointments he may make up to his quarterly meeting. The first week in December I propose to spend at Gainestown.

Dear brethren, the Lord has thus far greatly blessed your labors in the conversion of many souls. Let us earnestly pray for his presence at these appointments, and for a greater outpouring of the Spirit upon us and our people; and to him be all the glory.

A. J. BRIGGS, P. E.

Wayne Circuit Camp Meeting.

All the preachers will find conveyance to the Wayne circuit camp meeting (to be held at Frost's Bridge on Thursday before the second Sunday in October,) at Shubuta and Waynesboro. JAMES SHANKS, P. C.

Camp Meeting.—Change of Time.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Thursday before and embracing the third Sabbath in October. The meeting will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning. J. H. HOLLAND, P. C.

Camp Meeting.

There will be a camp meeting at Old Salem camp ground, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the second Sabbath in October. The tenters propose furnishing visitors. However, there will be a public table for the benefit of those who prefer furnishing themselves. Charges moderate. Preachers are invited. C. F. GILLASPIE, P. E.
U. D. PHILIPS, P. C.

Camp Meeting.

There will be a camp meeting at the New Hope and Pleasant Ridge camp ground, on the DeKalb circuit, beginning on the Friday night before the first Sabbath in October. Ministers are most cordially invited to attend. Those coming by railroad will be met on Friday morning, at Lauderdale station, with vehicles to convey them to the camp ground. D. G. W. ELLIS, P. C.

Camp Meeting.

We have appointed our camp meeting at Gilead, eight miles east of Clinton, Louisiana, to commence on Thursday night before the second Sunday in October. Ministers and friends of camp meetings are invited from a distance, and will be accommodated on the grounds free.

WILL. H. LEITH, Pastor.

Camp Meeting.

There will be a camp meeting at Sardis church, Greene county, Alabama, fifteen miles west of Eutaw, Alabama, on the Warsaw road, near the Bigbee river, commencing on Thursday night before the first Sabbath in October, 1872. Preachers are respectfully invited. J. W. MCCANN.

Camp Meeting.

There will be a camp meeting, twelve miles east of Pleasant Hill, Natchitoches parish—known as Beulah camp ground—commencing on the eleventh of October, instead of the eleventh of September. R. PARVIN.

Camp Meeting.

There will be a camp meeting held at Indian Village, Castor circuit, Louisiana Conference, to commence on Wednesday before the first Sabbath in October, on the self-sustaining plan. Persons living at a distance, and desiring to tent, can have a tent built to order by addressing Rev. J. B. Londers, Forksville, Louisiana. A general invitation to ministers is hereby given.

J. W. HEARN, P. C.

Camp Meeting.

A camp meeting will be held on Spring creek, thirty miles southwest of Alexandria, near Burr's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE,
S. H. COOPER.
C. KEENER.

Camp Meeting.

There will be a camp meeting on the Gaston circuit, Demopolis district, Alabama Conference, three miles west of DeSotoville, in the northern portion of Choctaw county, Alabama, commencing on Friday before the first Sabbath in October. Provision will be made for all visitors. Ministers of the gospel are cordially invited.

C. B. MCROSE, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence circuit, at Providence	Sept.	21, 22
Brandywine circuit		28, 29
Scotland circuit, at Caseyville	Oct.	5, 6
Pleasant Valley ct., at Rehoboth		12, 13
Burtonton circuit, at Pisgah		19, 20
Beauregard		26, 27
Georgetown ct., at Pleas't Grove	Nov.	2, 3
Jackson circuit, at Spring Ridge		9, 10
Crystal Springs and Crystal Spr'gs mission		16, 17
Bogue Chitto circuit, at Johnson's Station		23, 24
Brookhaven station and Brookhaven mission		30
Hazlehurst station	Dec.	7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Brandon station	Sept.	28, 29
Hillsboro circuit	Oct.	5, 6
Philadelphia circuit		12, 13
Decatur mission		19, 20
Lake circuit		26, 27
Trenton circuit	Nov.	2, 3
Raleigh and Morton circuit		9, 10
Forest circuit		16, 17
Taylorville mission		23, 24
Garlandsville circuit		30, Dec. 1
Brandon circuit	Dec.	7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct.	5, 6
East Feliciana		12, 13
Clinton		19, 20
Buffalo		26, 27
Bayou Sara	Nov.	2, 3
Wilkinson		9, 10
Meadville		16, 17
Amite		23, 24
East Baton Rouge		30, Dec. 1
Jackson	Dec.	8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Spring Hill		
meeting)	Sept.	21, 22
Shubuta, at Shubuta		28, 29
DeKalb ct., at New Hope (camp meeting)	Oct.	5, 6
Wayne circuit, at Frost's Bridge (camp meeting)		12, 13
Paulding circuit		19, 20
Enterprise station		26, 27
Clarke circuit	Nov.	2, 3
Enterprise ct., at Pleasant Valley		9, 10
Marion circuit		16, 17
Meridian station		30, Dec. 1

WM. B. HINES, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Summit and Magnolia, at Bethany	Sept.	21, 22
District Conference, at Tangipahoa, Louisiana		27, 28, 29
Sacramental meeting, at Port Vilnen	Oct.	12, 13
Holmesville circuit, at Holmesville		19, 20
Covington circuit, at Spring Hill		26, 27
Amite City circuit, at Amite City	Nov.	2, 3
Franklinton circuit, at Warner's		9, 10
Big Creek miss., at Shilling church		16, 17
St. Helena ct., at Center church		23, 24
Pontchatoula mission, at Joyner's church		30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec.	7, 8

J. NICHOLSON, P. E.

SEASHORE DISTRICT.—FOURTH ROUND.

Pearlington, at Jordan river	Sept.	7, 8
Ocean Springs, at Biloxi		14, 15
White Plains, at Poplar Head		21, 22
W. Pascagoula, at Mulberry Grove		28, 29
Green mission	Oct.	5, 6
East Pascagoula, at Salem camp ground		12, 13
Enon, at Enon		19, 20
Rankin	Nov.	30, Dec. 1

C. F. GILLASPIE, P. E.

JACKSON DISTRICT.—FOURTH ROUND.

Jackson station	Sept.	14, 15
Canton station		21, 22
Madison ct., at Madison station		28, 29
Sharon circuit, at Sharon	Oct.	5, 6
Yazoo circuit, at Locust Grove		12, 13
Yazoo City and Silver Creek, at Yazoo City		19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet		26, 27
Carthage circuit	Nov.	2, 3
Sulphur Springs circuit		9, 10
Raymond circuit, at Raymond		16, 17
Brownsville ct., at Queen's Hill		23, 24
Camden and Thomastown circuits		30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Cuba, at Cuba	Oct.	12, 13
Gainesville, at Gainesville		19, 20
Forkland, at Forkland		26, 27
Demopolis	Nov.	2, 3
Butler, at Mount Sterling		9, 16
Gaston, at Bethel		16, 17
Bladen Springs, at Bethel		23, 24

Preachers in charge will please have ready full statistical reports; stewards will make faithful efforts to bring up their finances, so as to meet the assessments; and trustees will be ready to give a clear statement of the condition of the property in their charges.

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Eastern Shore	Sept.	7, 8
Whistler		14, 15
St. Paul's		21, 22
Mt. Pleasant ct., at Hollow Creek		28, 29
Grand Bay mission, at Pleasant Valley	Oct.	5, 6
Citronelle circuit, at Citronelle		19, 20
St. Stephen's ct., at Pine Grove		26, 27
Franklin street	Nov.	2, 3
Pollard circuit, at Hendrick's		9, 10
Milton		16, 17
Pensacola		23, 24
St. Francis street	Dec.	1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories. H. URQUHART, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Eufaula	Oct.	5, 6
Villula		12, 13
Glennville		19, 20
Beulah		26, 27
Enon and Midway	Nov.	2, 3
Perote		9, 10
Clayton and Louisville		16, 17
Choctawhatchie		23, 24
Lawrenceville		30, Dec. 1
Channahatchie	Dec.	7, 8

JAS. L. COTTEN, P. E.

SELMA DISTRICT.—FOURTH ROUND.

East Selma station	Sept.	21, 22
Uniontown station		28, 29
Selma station	Oct.	5, 6
Rembert Hills circuit, at Siglob		12, 13
Peachtree ct., at Mount Andrew		19, 20
Summerfield station		26, 27
Choctaw Corner circuit, at Bashi	Nov.	2, 3
Dayton and Spring Hill circuit, at Dayton		9, 10
Linden and Flatwoods mission		—
Orrville circuit, at Center chapel		16, 17
Jackson circuit, at Grove Hill		23, 24
Suggsville circuit, at Gainstown		30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

LAKE PROVIDENCE DIS.—FOURTH ROUND.

Westley and Jordan, at Westley	Oct.	19, 20
Waterproof, at Waterproof		26, 27
Oak Ridge and Prairie Mer Rouge	Nov.	2, 3
Lake Providence, at Lake Providence		7-10
Oak Grove, at Smith's chapel		16, 17
Floyd and Delhi, at Floyd		23, 24
Lind Grove, at Bartholomew		30, Dec. 1
Sicily Island, at Sicily Island	Dec.	7, 8
Winnsboro, at Magnolia		14, 15
Rayville, at New Salem		21, 22
Bastrop, at Bastrop		28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Pattersonville	Sept.	14, 15
Opelousas		21, 22
Grand Chenier		28, 29
Lake Charles	Oct.	5, 6
Calcasieu		12, 13
Sugartown		19, 20
Bayou Boeuf		20, 27
Kimball chapel	Nov.	2, 3
Vermillionville		9, 10
Abbeville		16, 17
New Iberia		23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill circuit, at Bethel	Sept.	7, 8
Springvale circuit, at Conshatta Academy		21, 22
Manny circuit, at Bayou Lee	Oct.	5, 6
Anacoco circuit, at Kasatchie		12, 13
Shreveport		19, 20

JOHN PIPES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

French Camps circuit, at Liberty	Sept.	14, 15
Richland circuit, at Goodman		21, 22
Valden circuit, at Enon		28, 29
Attala circuit, at Pleasant Hill	Oct.	5, 6
Winona circuit, at Bethesda		12, 13
Greenwood and McNutt, at Greenwood		19, 20
Lexington		26, 27
Durant, at West's station	Nov.	2, 3
Kosehisko and Bethel, at Kosci'ko		9, 10
Black Hawk, at Sweetwater		16, 17

W. P. BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

DRY GOODS—CLOTHING.

D. H. HOLMES,

155.....CANAL STREET.....155

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

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ALL DESCRIPTIONS

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DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, embracing every kind of

Fancy and Staple Goods.

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PIERSON & HEWS,

DEALERS IN

Fine Clothing & Furnishing Goods,

NOS. 13 AND 15 CAMP STREET,

NEW ORLEANS, LA.

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FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M.

Cabin passage $50 00
Steerage passage 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
41 Carondelet street.

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FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin passage $50 00
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Through tickets to Liverpool and the Continent.

New Orleans wharf, foot of Jefferson street. New York wharf, Pier No. 4, North river.

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feb8 1y

MISCELLANEOUS.

THE GREAT

HOUSEHOLD REMEDY.

As an *Invigorator, Liver Corrector and Blood Renovator* is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels langnor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is *permanent and lasting.*

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X X X **WE CHALLENGE** X X X
THE
WORLD

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than DR. HENRY'S

WORLD'S TONIC AND BLOOD PURIFIER.

Price, $1, or Six Bottles for $5.

Prepared by the GRAFTON MEDICINE Co., St. Louis, Mo. Sold by druggists and dealers in medicines everywhere. jy18 1yeow

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Fancy and Staple Dry Goods,

NOS. 102 AND 104 DAUPHIN STREET,

MOBILE, ALABAMA.

Agent for the Florence Sewing Machine.

All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. jn4 1y

MEDICAL.

DR. D. JAYNE'S ALTERATIVE

WILL

BUILD UP THE SYSTEM,

PURIFY THE BLOOD,

AND

EXCITE THE ABSORBENTS TO

HEALTHY ACTION.

DR. D. JAYNE'S ALTERATIVE

IS A STANDARD MEDICINE:

a compound of those articles which long experience has proven to possess the most safe and efficient alterative and deobstruent properties, and containing no concealed poisons, no mercurial or other metallic preparations. Having before us the testimonials of thousands of persons who have been restored to sound health from its use, it is recommended to the afflicted with entire confidence as to its ability to effectually eradicate from the human system the diseases for whose cure it is designed.

For Purifying the Blood

the Alterative will be found to be a most effective medicine. Acting directly on the circulation, it purifies the blood, and passes with it into every tissue and fiber of the body, removing every particle of disease from the system.

FOR SCROFULA IN ALL ITS FORMS,

whether Ulcerations of the Flesh or Bones, Enlargement of the Joints, Glands, Swellings, Eruptions, Tumors, etc., the Alterative has been found pre-eminently successful. By its action on the blood it destroys the virus or poisonous principle from which these diseases originate.

FOR SKIN DISEASES,

the immediate cause of which will always be found to be an obstructed state of the pores, JAYNE'S ALTERATIVE is a certain remedy. It not only removes the obstinate state of the pores, but it frees the blood and perspiration from all impurities and gross particles, which are so liable to obstruct the small perspiratory organs.

All Dr. D. Jayne & Son's Family Medicines are sold by our Agents in New Orleans.

E. J. HART & Co., 73 Tchoupitoulas St.,

and by Druggists and Dealers everywhere.

se5 2m

MRS. M. G. BROWN'S

CELEBRATED

POOR RICHARD'S

EYE-WATER

derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "An ounce of *prevention* is better than a pound of *cure.*"

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture.

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and stink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the bloodstreaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the c

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, OCTOBER 3, 1872. NO. 40.

NEWS OF THE WEEK.

DOMESTIC.

Boston, Sept. 25.—The Harvard College committee have decided to take no action upon the admission of females.

Louisville, Sept. 25.—A heavy storm swept over the city last night, and a great deal of damage was done. The tobacco factory of R. Dunlap was partially destroyed. Loss, $3 000.

The Methodist church on Portland avenue was demolished. A stable on Bank street was lifted from over the horses in the stalls, and carried some distance, leaving the horses unhurt. A number of houses were unroofed at West Point.

New York, Sept. 26.—Letters from Martinique report the loss of twelve vessels during a burricane, on the ninth, at St. Kitts. Three lives were lost. On the tenth the brig Roseway, of New York, with a cargo of flour, and the brig Salamander, were wrecked. The barks Richardson and Rosebud were both dismantled. A schooner was carried out to sea and lost. A sloop was driven on the beach, and an unknown bark foundered to the windward of the island.

The hurricane at Barbadoes greatly injured the crops, and drove ashore the brigs J. Bover, of New Brunswick, George and Grace Kelley, of Halifax, and two sloops. No lives lost.

Chicago, Sept. 26.—Rev. Peter Cartwright, a pioneer Methodist preacher, is dead, aged eighty-seven.

New York, Sept. 28.—Colonel Thomas A. Scott to-day completed contracts for transporting supplies, provisions and laborers, and twenty-five thousand tons of iron, to be used in building the Trans-Continental railway, which begins at the end of the Missouri, Kansas and Texas railroad.

Memphis, Sept. 29.—A terrible storm swept over the village of Osceola, Arkansas, yesterday, about noon, uprooting trees, sweeping away fences, demolishing houses, and, in fact, clearing everything in its track. In the village three churches were demolished, several residences, and Eddin's mills and cotton gins. Two persons were killed, and the crops were ruined along the line of the tornado, which crossed the river at this point, and then went up the Tennessee shore.

Washington, Sept. 30.—The great storm that swept over the lakes on the twenty-eighth and twenty-ninth of September afforded another proof of the utility of the Signal Bureau. Its approach was announced in the morning probabilities of the twenty-eighth, and in the afternoon of that date the danger became so apparent that cautionary signals were ordered at Buffalo, Chicago, Cleveland, Detroit, Grand Haven, Milwaukee, Toledo, Oswego and Rochester, hours before the storm reached either of these places.

Montgomery, Sept. 30.—The first through train on the new railroad from Louisville to Montgomery reached here to-day. Through trains will hereafter run regularly between these cities.

San Francisco, Sept. 30.—After being out nearly sixty hours, the jury in Mrs. Fair's case rendered a verdict, at nine o'clock this morning, of acquittal. Mrs. Fair, who was in court, fainted on the announcement of the verdict. It excites no surprise, on account of the inferior character of the jury, who were selected, under technicalities of the law, from among men who were so ignorant as not to know enough about this notorious case to have formed any opinion favorable or unfavorable to defendant.

Baltimore, Oct. 1.—W. Prescott Smith is dangerously ill with hemorrhage of the bowels.

Later.—W. Proscott Smith is dead. The city and country around is convulsed with sorrow.

Montgomery, Oct. 1.—Yesterday, near Cunningham depot, on the South and North Alabama railroad, about one hundred miles north of this city, the passenger car of the train which left Montgomery at eleven P. M., Sunday, jumped the track and was smashed by the sleeping car.

James M. Smith, of St. Louis, and C. C. McLemore, of Marion, Alabama, were crushed to death. Seven or eight persons were hurt, and it is said that Mr. Smith's father had an arm and leg broken.

There was no break in the road and apparently no cause for the car leaving the track. It was the first train that had left this city for a through trip to Louisville.

The wounded are said to be at Birmingham, but their names are unknown. No further particulars received.

FOREIGN.

Berlin, Sept. 25.—The authorities have stopped the transmission, by telegraph, of a cipher dispatch of four thousand words, signed by Napoleon.

It is given out, on official authority, that as the Bishop of Ermeland persists in withholding acknowledgment of the sovereignty of State, the government intends, at the next session of the Prussian Diet, to provide means for meeting the scruples, reservations and encroachments of the church.

Geneva, Sept. 25.—The government relieved a Catholic priest. The bishop resists, claiming that the power to remove is with the Pope only. The event causes some excitement.

London, Sept 25.—A special dispatch says that Toharness, King of Abyssinia, has applied to the civilized powers for protection against the Egyptians.

London, Sept. 27.—A heavy gale prevailed yesterday on the British coast. Several vessels which left the Mersey for American ports were driven back.

Matamoras, Sept. 27.—Revolutionary General Guerra, who has been operating in the States of Durango and Chihuahua, has reached Parras, in the State of Cohuila, with his forces. He is said to be accompanied by General Diaz. Both of these generals have acknowledged the government of President Tejada, and will lay down their arms. General Rocha has left Monterey for Parras to accept their surrender. General Escobedo has arrived at Monterey, it is supposed, to assume command of the Northern department of Mexico.

Geneva, Sept. 28.—The Roman Catholics of Geneva have protested against the removal of priest Mermilliod by the Swiss government. The Evangelical Conference, at its session to-day, voted to issue an address to the Old Catholics.

Mr. Jean Henri Merle d'Aubigne, professor of church history to the Theological School of Geneva, was instructed to draw up the paper.

Paris, Sept. 30.—Cerefik Bey has arrived here from Constantinople on his way to America. He goes to presids over the commission appointed to receive the rifled guns ordered in the United States for the Turkish army.

Rome, Sept. 30.—The Pope today went out beyond the precincts of the Vatican for the first time since the occupation of Rome by the Italian government. He proceeded to Porta della Zecca and walked in the gardens.

Strasbourg, Oct. 1.—The time granted to the inhabitants of Alsace and Lorraine to choose between German and French citizenship has expired. The exodus during the past few days was immense. Fully twelve thousand left this city on Sunday for French territory. Trains on railroads leading into France were crowded and proved insufficient to carry all who wanted to go.

The French journals to-day appeared in mourning.

London, Oct. 1.—A telegram from Ragusa reports that a fight occurred yesterday, at Lepasa, between Turks and Montenegrins; many killed and wounded on both sides.

A commissioner in the Irish High Court of Chancery has taken a deposition in support of the claims against the United States of America for a quantity of tobacco destroyed during the late war, valued at $60,000, and the property of one Valentine O'Connor.

The Pope has appointed the Rev. Mr. Vaughn, Bishop of Salford, England. Father Vaughn was recently connected with the mission for the spiritual instruction of the colored people of the United States.

Baron Hastings is dead.

Cholera in the Danubian Principalities.—The latest advices report no abatement to the spread of cholera in the Danubian Principalities. Over ten thousand persons had fallen victims to the disease in Roumania, since the appearance of the epidemic. Large numbers of physicians, sisters of charity, and other persons disposed to aid the afflicted, have arrived at Bucharest from neigbboring cities, and had gone to work with a will. The filthy condition of Bucharest and vicinity, of a swampy surrounding, give a great impetus to the disease in that city.

He whose wishes respecting the possessions of this world are the most reasonable and bounded is likely to lead the safest, and for that reason the most desirable life.

FROM THE WORK.

Mount Olivet Circuit, Mississippi Conference.—*Mr. Editor:* This circuit is enjoying a gracious season of revival, resulting, up to this date, in eighty-seven accessions to the church, forty conversions, many backsliders reclaimed, and the church powerfully revived. Of the number added to the church, thirty are heads of families, and embraces many of the most prominent citizens of the community, four of whom are above sixty years of age.

Yours very truly,

A. M. Campbell, P. C.

Satartia, Miss., Sept. 27, 1872.

Crystal Springs Station.—*Mr. Editor:* Our camp meeting has proved a glorious success. We began at the new camp ground, near this place, on the eleventh instant, at night, and continued until the morning of the eighteenth. It was a spiritual feast from the beginning.

We adjourned to the Methodist church from the camp ground, and have kept up the meeting ever since with blessed results. Up to this writing forty-two have joined the Methodist Church, and some thirty or thirty-five have been converted, while the church has enjoyed a "season of refreshing from the presence of the Lord." I am now, with the help of God and the membership of my charge, still carrying on the meeting. The several beloved ministering brethren who were with us at the camp meeting, and since, have been compelled to leave; but we are laboring, trusting and praying for a more plenteous outpouring of the Spirit. Pray for us.

Your brother, H. J. Harris.

September 23, 1872.

Mansfield, Louisiana.—*Mr. Editor:* Our quarterly meeting, recently held at Friendship, Caddo circuit, and which was protracted several days, resulted in eighteen accessions to the church and several conversions. The church in that vicinity was very much revived.

Our camp meeting at Bethel, Pleasant Hill circuit, commenced on the sixth and closed on the eleventh instant. It was well attended and nobly sustained. The preaching was earnest and faithful. We had a gracious revival of religion. There were many happy conversions and seventeen accessions to the church, and a general awakening among the people on the subject of religion.

There seems to be a new interest manifested in favor of camp meetings. Some seventeen families, at the close of the meeting, pledged themselves to have tents on the ground next year. The present tent-holders seemed to feel richly rewarded for their labor and trouble. We hope to be able to report good results from our Beulah camp meeting.

J. P.

September 19, 1872.

Sparta Circuit, Louisiana Conference.—*Mr. Editor:* On Saturday before the third Sunday in July I commenced a protracted meeting on the Sparta circuit, Holder church, which continued five days, and resulted in four conversions and seventeen accessions to the church. The preacher in charge, on Sunday morning, preached on the support of the ministry, and, in spite of a prophecy to the contrary of one of our much-water brethren, a Baptist preacher, we had a good meeting.

As advertised in the Advocate, my camp meeting commenced on the thirteenth of September, and God abundantly poured out his Spirit upon his people. The church was revived, good men made better, backsliders reclaimed, sinners converted unto God, and many added to the church. I could not ascertain how many conversions there were. There were seventeen that I know of. Fifty persons were added to the church, among them a brother who had been preaching in the Baptist church for twenty or thirty years. One young man feels he is called of God to spread the unsearchable riches of Christ.

Yours in Christ, P. Allen.

Mount Carmel Circuit, Mississippi Conference.—*Mr. Editor:* We commenced a series of meetings on this circuit, at Mount Zion, August 3, which continued nine days. Large congregations were in attendance every day during its progress, and many presented themselves for prayer as seekers of salvation. The visible results of the meeting were five accessions to the church.

Our fourth Quarterly Conference embraced the seventeenth and eighteenth of August, at Mount Moriah, which we continued two days. The presiding elder, Rev. C. F. Gillaspie, was at his post, and did the most of the preaching—we believe to the satisfaction of all, or nearly so. The meeting closed with one accession and one clear conversion.

By request of Bros. Gillaspie and Moore, we here report the fourth Quarterly Conference for the Williamsburg mission. This was held at Dry Creek church, and embraced the twenty-fourth and twenty-fifth of August, and was continued till Tuesday evening. Thirteen were received into the church and some six conversions, and the church greatly built up.

On the twelfth instant we closed a meeting at Santee, which lasted six days. It was a good meeting from the first service to its close. The church was much revived, and thirteen were added to its numbers.

N. B. Young.

September 17, 1872.

AUSTRIA AND THE JESUITS.

The Vienna correspondent of the *Eastern Budget*, writing on the twenty-eighth of July, says: "Some newspapers here have given circulation to a totally unfounded report that Count Andrassy proposes to take similar measures against the Jesuits in Austria to those adopted by Prince Bismarck against the society in Germany. Count Andrassy, though a Catholic, has no sympathy for the Jesuits, but his political position in the matter is entirely different from that of the German chancellor. In Austria the adoption of measures of this kind would be a question of internal policy, in which Count Andrassy, as foreign minister for the whole empire, could not properly interfere, the matter being for the consideration of the Austrian and Hungarian ministers of 'Cultus.' In Hungary, where a small minority only of the population are Catholics—the Magyars and Slovaks being mostly Protestants, and the Roumanians, Ruthenians and Servians belonging to the Greek Church—the Jesuits have never possessed any considerable influence. There is, therefore, no necessity for proceeding against them, especially as in Hungary religious questions are comparatively unimportant. In Cisleithania, however, such questions are daily becoming more pressing, and the present ministry is busily engaged in preparing a solution of them which might be compatible both with modern ideas and the enjoyment of equal rights by the members of the different religions. The Concordat, which granted special privileges to the Roman Catholic Church, has been abolished, but it is now necessary to determine by legislation what is to be the extent of the powers of that church, taking into consideration the spread of enlightenment among the people consequent upon the improvement effected of late years in the national schools. Such measures as those taken in Germany against the Jesuits would in Austria be impossible, as they could not be adopted without altering the constitution. So long as the Jesuits do not break the law they cannot be prosecuted by the government, for the constitution does not forbid their existence as a religious society. And indeed the anti Ultramontane movement in Austria is in itself so powerful that no action on the part of the government is required to check the influence of the clergy on the masses. Now that no one is compelled to submit to priestly influence, people's minds are daily becoming more and more emancipated from it."

President Thiers says "that Victor Emanuel is the most adroit, the ablest and the most political prince in Europe. As long as M. Cavour lived he bore all the honors of the Italian policy; yet it is more than probable that the King was a very active and intelligent fellow-workman of M. Cavour, only he kept his counsel, and never bragged about it. He allowed his minister all the honor, and took for himself all the profit. What has happened since? M. Cavour has vanished from the stage; yet, after the death of the great statesman, the Italian policy has remained the same as it was during his lifetime—that is, aiming straight at its goal, and attaining it by great skill. Victor Emanuel is the leader; he sees to everything: he holds the reins of all home and foreign policy, and he looks as if he had no hand in anything, which is the evidence of the most consummate ability. Long-suffering and determined, he watches his opportunity, and seizes it by the back hair of its head. Men are astonished that the King should be successful even in his defeats, but that happens because he was in pursuit of an idea; because he had a visible, tangible national policy at a time when other rulers had none. What was the result? He has eaten the artichoke to the last leaf; not nibbling it leaf by leaf, but swallowing it at two or three gulps. He took his start from Turin; he is at Rome. Men may have different views of the King's installation in the city of the Popes, but those who fancy he may ever be driven from it must be mere children in politics. I must avow," added M. Thiers, "that if I am disappointed about any nation in the world, it is the Italians. I never thought them so wise, so well prepared for the enjoyment of practical freedom. I have been greatly surprised to see, after so many convulsions of the peninsula, the rise of a conservative party sufficiently strong to maintain the balance between conflicting passions and interests. Such a result is certainly what I did not look forward to. It will happen, sometimes, that I am out of my calculations, but whenever that has been the case I have always, at least, had the good grace to confess it."

SOUTHERN UNIVERSITY.

Mr. Editor: We were requested by the District Conference of the Talladega district, North Alabama Conference, to send you the following resolutions, passed by that body September 14, 1872.

Yours truly,

T. H. Deavenport.

Whereas, The Southern University, located at Greensboro, Alabama, is under the control and patronage of the Alabama Conference; And whereas, It is one of its cheapest institutions and its curriculum one of the most thorough in the South; And whereas, It educates free of tuition all preachers' sons and young men preparing for the ministry:

Resolved, That we, the members of this District Conference, do most heartily recommend it to the patronage and confidence of all our people, and will endeavor to give it our earnest support.

Jacksonville, Ala., Sept. 24, 1872.

D. F. TABB.

Mr. Editor: It becomes my unpleasant duty to say to the church and the world, in this public manner, that the above-named person, who was a local preacher, was duly and lawfully expelled from the church by the Quarterly Conference of Gresu circuit, Demopolis district, Alabama Annual Conference, held at Palmetto, October 14, 1871.

I demanded his parchments. He sent me by letter his certificate of ordination to elder's orders. I understand he still holds his certificate of ordination to deacon's orders and a certificate of location.

S. H. Cox, P. E.

The *California Advocate* calls upon the authorities of San Francisco to afford speedy relief to the inmates of a Roman Catholic prison in that city—a real prison, though yclept an "asylum."

"There are fifty girls in the Romish Magdelen Asylum that are kept there at the expense of the city and county. In the judgment of the men who compose the grand jury of San Francisco, those children should be removed to the Industrial School, where they legitimately belong. They are not properly treated. They are not taught as they should be. And some, who are eighteen years of age and anxious to leave the institution, are restrained of their liberty. The asylum, like convents and nunneries, is a sort of prison to which few persons can have access, and of the treatment of its inmates the public can have no reliable information."

In spite of the tenacity of faith characteristic of the Jews, Christianity does make some progress among them. Of the 30,000 Jews living in London, 2,000 are members of Christian churches. Of the 18,000 living in Berlin, 2,000 are said to be converted. The total number of Jews in Europe is estimated at 3,431,700, and of these 20,000 are reckoned as Christian converts. In the Episcopal Church in England 100 ministers are said to be of Jewish birth.

Her Majesty's commissioners announce that the third of the series of annual International Exhibitions will be opened at South Kensington, London, in April, 1873.

The House of Bishops of the Protestant Episcopal Church meets in New York, October 31, to elect a missionary bishop to Africa.

Supsrannuates and the Quarterly Conferences.

Mr. Editor: My venerable friend and brother, John G. Jones, in his article on "Common Law—Its Uses and Authority"—makes a mistake in his second item of references, when alluding to Bishop Pierce's decision "that a superannuated preacher is not a member of any Quarterly Conference." He says: "I presume that he was led to make this decision solely by the fact that there is no express statutory law making a superannuate a member of a Quarterly Conference. Had the Bishop reasoned from analogy, or been governed by the rules of common law, I think he would have decided differently."

At the session of the Mississippi Annual Conference for 1856 Bishop Early stated—gave it as his decision—to the presiding elders, that he had no authority to announce that a president or professor of or in a college was a member of any Quarterly Conference, or that an agent was, and that a superannuated preacher was *not* a member of a Quarterly Conference. We, the presiding elders, expressed our surprise at his decision, especially in reference to superannuates. He stated that the language "and none else" was inserted by the General Conference to keep them out of the Quarterly Conferences. He gave us the date of the General Conference when the clause was inserted—1836, I think. So far as my knowledge extended, in the Mississippi Conference presiding elders had allowed them to have seats, take part in discussions and vote on all questions that came up, and it seemed to me like introducing among us a new order of things to keep them out. So at the General Conference of 1858 I offered a resolution to amend that answer so as to make them members of Quarterly Conferences. It was referred to the Committee on Revisals, and they reported *against* the resolution. I tried it again at the General Conference of 1866, with the same result. Then Bishop Pierce had the action of at least three General Conferences to indicate and sustain his decision. I have a faint recollection that there was a memorial presented at the General Conference of 1870 asking that superannuated preachers be made members of Quarterly Conferences, but the report was against it.

I hope the next General Conference will grant them that privilege.

H. H. Montgomery.

HELP FOR THE WEST.

Mr. Editor: Tides will turn, and so do the cries of the needy. Since my earliest recollection, appeal after appeal has gone forth from the populous cities of the East, throughout the length and breadth of the land, for "help for our church." But *now* the West calls for help, and who will refuse to send it? We do not ask for thousands. Our request is modest. All we want is a few hundred dollars, and that from *thousands* of people.

We are trying to "build the house of the Lord, without hope of fee or reward." Our strength is spent. We are few (thirty-two) in number: have raised $1,200. This is our request:

Let each pastor, in the towns and cities particularly, take up *a public collection* and send draft on New Orleans, Memphis, St. Louis, or Mobile, Alabama, for the amount collected, whether it be much or little.

Brethren, your charities have never been appealed to from the West before. Please grant us the small favor asked above.

References.—Rev. M. S. Andrews, Selma, Alabama; Rev. J. B. Cottrell, Columbus, Mississippi; Rev. A. S. Andrews, D. D., Greensboro, Alabama; Rev. J. Barker, Greenville, Alabama; Rev. John Mathews, New Orleans, Louisiana.

Address Rev. J. A. Parker,
El Dorado, Union Co., Ark

LOUISIANA CONFERENCE.

To the Secretaries of the District Conferences: Please forward to me, at an early day, the names of the lay delegates from your respective districts.

Chas. F. Evans,
Sec. La. Annual Conference.

Prince Arthur, the third son of Queen Victoria, who is an officer in the English army, will, it is said, shortly appear as an author in a series of contributions, on a military subject, to a London magazine.

A certain minister once took for his morning text, "Ye are of your father, the devil;" and in the afternoon, unconsciously, "Children, obey your parents."

The Christian Advocate.

THURSDAY, OCTOBER 3, 1872.

THE BURIED SEED.

Two thousand years ago a flower
Bloomed lightly in a far-off land,
Two thousand years ago the seed
Was placed within a dead man's hand.

Before the Savior came to earth
That man had lived and loved and died,
And even in that far-off land
The flower had spread its perfume wide.

Suns rose and set; years came and went;
The dead hand kept its treasure well.
Nations were born and turned to dust,
While life lay hidden in that shell.

The shriveled hand was robbed at last.
The seed was buried in the earth,
When, lo! the life, long hidden there,
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed
And died, two thousand years ago.

And will not He who watched the seed,
And kept the life within its shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will not He from 'neath the sod
Cause something glorious to arise?
Aye though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace,
When called to leave this vale of tears;
For in my flesh shall I see God,
E'en though I sleep two thousand years.

CHINA GROVE CAMP MEETING.

MR EDITOR: The fifth camp meeting has just been held at China Grove, Dale county, Alabama, commencing on last Friday night, September 6, and closing on the following Wednesday at sunrise.

This camp ground has been greatly enlarged and improved during the present year by the addition of eleven new plank tents, and one large boarding tent, and also the removal and enlargement of the public lot and stalls for the care of horses.

All things being ready, the tent-holders began to move in on Thursday night. On Friday morning the crowds began to pour in, until in the evening every tent was occupied and well-nigh filled, and scores of cloth tents erected and filled. While thus the people were arriving, ministers of the gospel were also coming in. Bro. Josiah Parker, from Greenville, Alabama, was the first preacher on the ground. And still they came, till thirty-two preachers were on hand, ready "through rock and steel to smite."

At seven P. M. the trumpet sounded, and in a few minutes a vast congregation assembled to hear the words of eternal life which were dispensed by Bro. W. P. H. Connerly. The Holy Ghost attended the word preached, and the beginning was as it should be—good.

During the meeting twenty-four sermons were preached, counting seven to the colored people. The following brethren did the preaching: W. P. H. Connerly, J. W. Glenn, J. W. Shores, P. R. Clements, Lafayette Patterson, F. L. B. Shaver, Josiah Parker, J. J. Cassady, Junius Jordan, H. M. Gillis, A. S. Douglas, W. H. Morris, D. C. Standley, —— Tiller, J. M. Brown and your "unworthy" correspondent, and Allen Friar and Alex. Jeter, colored. The preaching was in earnestness of spirit, and was characterized by simplicity, beauty, pathos, sublimity and power. The congregations were large, well-ordered and attentive from the first to the last sermon. Hundreds came to the altar for prayer and counsel. On Tuesday night about one hundred and thirty were in the altar, and probably about seventy-five were converted. In all, as well as we could estimate, there were not less than *one hundred and fifty conversions* during the meeting, and *sixty-five* made application for membership in the Methodist Episcopal Church South. Among these applicants are some of the most intelligent and refined young men and women in the country.

Taking everything into consideration, this was the most successful meeting ever held at this camp ground. To understand this statement, it must be remarked that the ground is very sandy, and, when dry, very dusty; and at the time of our meeting the ground was very dry, and the atmosphere extremely and oppressively hot. The wonder was that the congregation could sit attentively and the preacher could preach successfully in the heat of the day, under our large cloth arbor, as it was not a sufficient protection from the heat of the sun. But, notwithstanding these disadvantages, the preachers preached with amazing power, and hundreds and hundreds of God's people were unspeakably happy in his love; and ever and anon would send up a shout of victory that would smite the heavens and shake the forests around, while the powers of darkness were sullenly receding, and the hosts of the mighty God were advancing, clad in the glittering mail of truth and righteousness. Oh! it was good to be there, and to hear the sweet, exhilarating songs of Zion, which still gently echo in the soul, and to hear the many soul-inspiring, heaven-reaching and blessing-bringing prayers which were so earnestly and eloquently offered by the brothers and sisters. What can be more glorious upon earth?

But delightful and charming as the meeting was, the time had come when we were all to meet at the stand to pray and praise together for the last time. So we met, and then bade each other good-by, probably for all coming days. The camp meeting will be held again next year.

A. DOWLING.

OZARK, ALA., Sept. 12, 1872.

MISSION WORK.

MR. EDITOR: Thus far but little can be said, enlogistic or otherwise, of the Sugartown mission. Four churches have been formed, and in some measure organized for work. Sabbath schools, and prayer and class meetings are assuming more importance in the minds of members. The membership at this time numbers one hundred and thirty on the mission, thirty of which number were received this year. But a deeper work of the Spirit is needed before the cause of Christ shall move onward as it should; and, in view of this spiritual need, may I ask a few questions bearing upon the hinderance to the realization of this spiritual work?

1. Are they Christians who, being in the church, never pray?

2. Construing the vows made on entering the church, and the Discipline, in the searching light of God's word, do the ministry and our ecclesiastical bodies clear their skirts, and in God's fear discharge their ordination vows, by retaining dead and corrupting matter in the church?

3. How long should a minister refrain from ejecting from the membership men and women who knowingly, and after admonition, violate the Sabbath, drink whisky, indulge in improper conversation, and habitually make sinners their companions, overlooking their brethren; in fact, ignoring the fellowship of the saints?

4. This question costs, for the flesh shrinks at the idea of meeting the gaze of many, high in authority and great in experience; but it needs not only to be asked, but answered It is this: By what God-spoken authority can Quarterly and District Conferences sustain themselves when they publish to the world, as fact, things which at home would not come up to the statement? Let us be precise. Throw not stones, etc. A Quarterly Conference reports all things working smooth and the church prosperous. Now, go among the official members thereof, and ask them outside the conference about the matter, and you hear a very different story. There are unkind feelings, loose ways with the members, prayer meetings not attended, family prayers never performed, and thus on, and yet the report made to the public says all is right.

The District Conference meets, and in the interchange of views and facts bearing upon the church and her progress there come to light things which should not be; and yet when the report is made the impression it makes upon the reader's mind is: Well, there is a district nobly doing the Master's work, and, above all, the membership is growing in grace. Amen. Praise the Lord! To one knowing the facts, the reports bring a sting. A tender conscience, perhaps, is an evil under the sun; but far better, at any rate, than a pseudo charity, ministering to the ear peace-songs, and refusing to sound a straight-out blast of the trumpet. Are these things comely and according to godliness, or do they not smack rather of a man-pleasing expediency? This drift of the church will hurl her upon reefs, and cause her to founder in the sea of formalism or infidelity. *She now carries too much dead weight*, and adding more will not make her more buoyant.

I trust some good brother will favor us with a solution of these queries. As a church we need at all times to walk in the light and truth; and reflection upon points of vital worth and open manly discussion will help us to secure both. How careful should we be to let our light shine, for thus our Lord commands; but it must be the true stuff. If we tolerate unseemly things, and gloss them over, God will surely give us leanness for our heritage. If there be ten righteous ones in a church, and seventy that hardly show any signs of spiritual life, let us make an honest classification, and not rob the ten and make them as poor and naked as the seventy.

INDAMORA.

BULGARIA.—Rev. Dr. I. G. Bliss has written two letters to the *Bible Society Record*, showing the great revival of religious interest in Bulgaria. The circulation of the Scriptures there has been greatly blessed to the good of the people. The prospect for evangelistic labors in that country was never so cheering. The new Bible House at Constantinople was in successful operation, and was adding great strength to the religious forces of the land.

THE PROSPECTS IN CHINA.

MR. EDITOR: As the fall season has now commenced, and God has been very merciful to our city thus far in not sending his destroying angel in the form of an epidemic, are we not called to express our gratitude in united efforts in the cause of our adorable Redeemer? The Northern cities have been more afflicted than our own; and in what way can we better repay the debt of gratitude than by increasing our activity in works of benevolence? And the one now presented before my mind is that of the Chinese mission. It appears to me, if all the sisters of the Methodist Church would unite in supporting the orphan school conducted by Bro. and Sister Lambuth, who are struggling to sustain it, a great work might be accomplished, and more laborers sent forth to their aid. The Sunday school children of New Orleans have done much, and now is the season for them to commence anew their beautiful and successful labors. If societies could be formed in every city and district of the South, on the same principle as that of the "Heathen Woman's Friend" at the North—which is doing a great work in India—conducted entirely by ladies, by a subscription list, at thirty-six cents each a year (within the power of all,) how soon a large amount would be raised. It is time that we began to feel the importance of this work. The *Missionary* reports "that there are now eighty million in India and two hundred million of women in China who are depending on the handmaids of Christ to lift them up and out of the horrible pit of idolatry and Mohammedanism, to show them the truth as it is in Jesus." Shall we stand idle when these fields are already whitening for harvest?

Look at this extract from a recent letter of Bro. Lambuth's, in Shanghai, now open before me:

"If China is ever to be Christianized, the mothers must be taught and instructed in the way of salvation. These schools, if sustained, will prove to be a great power for good in this country; for certainly there is no place on earth where children are more familiar with every form of vice than in China, and no land where parents are so indifferent to the education of their daughters. There is nothing kept secret from the child; so that by the time she has arrived at the age of ten she is made acquainted with all kinds of ungodliness and vice in its varied forms.

"We ask the prayers of all Christians for the mothers in China, that they may learn the way to be saved from their sins, and, instead of teaching their children the worship of idols, they might teach them to love the Lord Jesus.

"I will give you an account of a man whom we would call insane, but in the eyes of the Chinese he is looked upon as a most dutiful and loving son, and worthy of all praise. A short time since Lee-Hung-Chang, a high official in the north of China, sent in a memorial to the Emperor, begging him to confer some public favor upon an obscure person in a distant village, which is as follows:

"'Lee-Hung-Chang, Viceroy of Chihili, informs the Emperor that he has received a memorial from Fang, magistrate of Leshchang, saying that in his district there is a man named Long-Sing Kivie, of extraordinary piety, who lives continually by the grave of his mother, under a simple shelter built of reeds. In early youth this man was fond of study, but had not the opportunity of becoming a great scholar; yet the principles of filial piety seemed inherent in his nature. According to maxims laid down in the classics of Filial Piety, written by Confucius, he was always careful of his own person, strictly economical and temperate, of a kind and affable manner, making it his only happiness to study the wants and wishes of his widowed mother, to whom, with the most gentle courtesy, he was entirely devoted. In the third year of the reign of the present Emperor his mother sickened and died. He was overwhelmed with grief; and when his mother was buried he threw himself upon her grave, and refused all the entreaties of his friends to leave it. The villagers seeing him thus exposed to the night dews, the winds and rains of heaven, respected his grief, and made over the grave a shelter of reeds; and under this shelter he has lived eight years, passing every night on the grave of that loved mother. Every day he leaves the sacred spot, and goes to the village to administer medicine and advice to the sick, the poor and solitary ones. He has cut with his own hands blocks for printing the classic of Filial Piety, had it published at his own expense, and distributed it far and near. This he continues to do, earnestly entreating all who receive it to study and practice its excellent precepts. His praise is in the mouth of all who know him as one complete in all the duties of filial piety—the principles which he so carefully teaches to others. * * * Li-Hung-Chang has sent me to examine into the truth of these statements, and their reports correspond with the memorial of the magistrate Fang. Now, therefore, let your sacred majesty, the patron of all virtues, be graciously pleased to award some testimonial of approbation to this dutiful son, that others may be encouraged in the practice of filial piety, and the persuasive beauty of their example, that it may spread throughout the empire.'

"The Emperor replies: 'The Board of Rites shall examine and report to the throne.'

"We might mention similar instances where both men and women have acted in such a way as to call forth the praise of the Celestials, which, in the view of civilized and Christian people, we would look upon as approaching to insanity."

S. B. THOMAS.

WILDSAHAM, MASS., Sept. 6, 1872.

FROM TEXAS.

MR. EDITOR: Knowing that your paper circulates in regions where I formerly lived, and having reason also to know that there are many persons there who would like to hear of a good country to which to emigrate, I am induced in this manner to call their attention to San Jacinto county, Texas. This county was created, two years ago, out of portions of Polk, Liberty and Walker counties. Its eastern boundary is Trinity river. Settlers here of twenty years' residence say they have not known a year in that time but they had a boating season some time in the year. Thomas' Landing, the shipping point for the county, is seventy-five miles from the mouth, and one hundred and twenty-five from Galveston, *the* seaport of Texas. The Great Northern railroad is west of us. Willis, our shipping point by railroad, is twenty five miles distant. Then we have a good wagon road to Lynchburg, at the head of Galveston bay, sixty miles distant, which point the Galveston and Houston steamers pass daily. All these advantages of transportation we *have now*, and other railroad facilities are in the near future. Cold Springs—an appropriate name—is the county seat, at which place there are four mercantile houses and one drug store, one academy, two churches—one Methodist and one Baptist—one newspaper, one jail, blacksmith shop, etc. The society is generally good. The health is above the average of river counties. The water, both spring and well, is number one. Timber of every sort is abundant. The soil is rich, and varies from black waxy to light sandy. Fruit is abundant. Garden vegetables of splendid quality are easily reared. The average of corn is thirty to forty bushels; cotton, four to five hundred pounds of lint per acre. Land sells at from $1 to $10 per acre. This having been a large cotton-growing region, there is plenty of open land to rent or for sale.

Steady, industrious white men coming here will be sure of employment in farming, and on money-making terms. There are plenty of men owning large tracts of land who would be glad to secure farm hands to work their lands, and would furnish houses, bread and meat and teams; in fact, a full outfit for the year. I know many places now where a whole family (that is, all big enough to work) could get a fine chance—the men at farming, and the mother and her assistants taking charge of the dairy. But I have trespassed far enough on your space. I would be pleased to answer any letters addressed to me by persons seeking a home in Texas.

E. A. STOCKING.

COLD SPRINGS, San Jacinto Co., Texas.

A Reminiscence of Itinerant Life.

MR EDITOR: In 1850 the writer was sent to what was then known as Crystal Springs circuit. In one neighborhood I found an intelligent man by the name of John Stubblefield, who the year before had professed religion, and was now a member of the Methodist Episcopal Church South at Reaves' chapel, Hinds county, Mississippi. When I first visited him he desired me to baptize him. I told him that I had been informed that he was baptized by my predecessor, Rev. D. A. J. Parker; whereupon he gave me the following history of himself: "I was born in Tennessee. My father was a holy man, a Baptist minister, now in heaven, for he was sincere. I was a reckless youth and left home, for I did not like restraint; but I had been instructed in the doctrine of the church. I became wicked, associated with wicked men, speculated largely, made money, was married in Mississippi, and moved to this place. The religious people, I believe, thought me a hopeless case. There were a goodly number around me who were true Christians. The Spirit alarmed me, and I began to read and pray at home. God, for Christ's sake, after almost despair, spoke peace to my troubled soul, and I was compelled to talk about it from house to house; and such was my joy that for some time I did not think of church relation, for I was naturally a Baptist. I never had a thought of being anything else, and I seemed to wake up at last about Baptism. I went to church, near my residence, with the intention of joining. I found a great deal of confusion among the members, and turned off, thinking I would wait till there was a better state of things in the church. But I now began to long for Christian and church fellowship. I visited the Presbyterian church, also near me. There was great unity, intelligence, refinement and piety among them I fell to love them, for they were lovable. They gave me 'the Confession.' It was too strong for my first love, and I turned away in sorrow that I could find no resting place that was congenial with my faith and feelings. I had a neighbor and friend beloved, but he was a Methodist—Beverley Blount. To him I opened my heart. Said he: 'Have you ever been to hear our preachers?' 'No.' 'Have you ever read our Discipline?' 'No; I know enough about them to know that they and I can never agree.' 'But,' said he, 'it is wrong to condemn a person or society until we know them.' To gratify my friend I took the book, and was astonished to find set forth the very doctrines that I had found in the Bible, and I exclaimed to myself that I had been deceived all my life. I then went to Reaves' chapel, still suspicious; but I was more than ever astonished, for Bro. Parker seemed to be truly in earnest, and the doctrines were scriptural. I became pleased and I went again, and finally I joined the church and was immersed, and my wife also. But since that I have been reading the Bible with reference to this subject, and my conclusion is that there are no grounds for such a mode taught in the Bible; hence I want you to baptize me by the apostolic mode of pouring." I replied that it would do as a substitute, for it is not the water nor the mode, but the consecration to the Holy Trinity. "But," said he, "I shall never be satisfied until I have it poured or sprinkled upon me and my babes." I told him I could baptize his children, but I dare not lay hands on him or his wife. His children were baptized. I do not know what became of him I believe he emigrated to Texas soon after this. He was a man of fine common sense and a deep thinker. He became convinced against all his early education and his practice in riper years. I should be glad, if he sees this, if he would write to an old friend at Tangipahoa, Louisiana.

Yours in Christ Jesus,

J. NICHOLSON.

A BODY OF DIVINITY.

A body of divinity schooled in an antiquarian library is just the right thing in the right place. A body of divinity without a soul; a body of divinity all the more complete because there is no soul in it; a body of divinity which we can hardly call dead because it never had a soul; what can be more appropriate than to find such a body, which else had been buried and forgotten, preserved for show in an antiquarian library, on the principle of a mummy in a museum? Why didn't some of those old divines think to write out a soul of divinity, or was it because they were afraid of divinity with any soul? And then to think how those bodies of divinity are cut up into parts and sections and subsections, so that they are not so much complete bodies of divinity as dissected bodies of divinity. It is fearful to think how much truth has been murdered by intellectual scalpels. Especially religious truth, which is the soul of all things—how much martyrdom it has undergone by being tied to those complete bodies of divinity. Suppose some of our aspiring young divines try their hand at a complete soul of divinity. It certainly can't do any worse than die.—*Church and State.*

SOME great men have been famous for their bad writing. A good story is told of Lord Littleton. When the last reform bill was before the House of Lords, the noble lord offered an amendment that no one should be allowed the franchise who could not write his name in a legible hand. It was the duty of the clerk at the table to read the amendment aloud to the House, but so badly had his lordship written it, that for the life of him the clerk couldn't make it out.

ON THE occasion of a recent Buddhist festival in Siam a curious proclamation was issued. It enjoined upon "people fearful of death not to approach wild elephants, tigers, and other dangerous animals," nor to "climb high trees and swim in deep waters," and that they should "not propel nor sail boats and engage in war."

A BLOCK IN THE MOUNT CENIS TUNNEL.—The tunnel has been blocked by a fall of stone from the mountain; but the traffic is still carried on by transferring passengers from one train to another.

Obituaries.

DIED at his father's residence in Dardanelle, Arkansas, September 2, 1872, of inflammatory croup, ANDREW MCFARRIOR, aged [illegible] years, 2 months and [illegible] days. May God comfort the family. H. R. WITHERS.

THE diphtheria has been making terrible ravages in the southern part of Perry county, Alabama. The following children of Bro. Milton S. Herran died of this disease:

IDA ALICE was born January 20, 1867, and died August 19, 1872.

MATTIE FELTON was born April 13, 1868, and died August 24, 1872.

MILTON FOSTER was born February 18, 1871, and died August 23, 1872.

Thus in one week's time three out of four children of this family have been cut down, and the hearts of the parents bruised and mangled by the sudden and terrible blow. May they find the grace of God sufficient for them in this time of distress.

W. A. MONTGOMERY.

MRS. MARY FRANCES CHEVIS was born August 3, 1844, and died September 4, 1872. Immediately after her marriage, on the eighth of December, 1866, she surprised her friends and elicited their admiration by the promptness with which she laid aside the character of the girl of fashion, and maintained the stability and dignity of character which belong to the true wife. Her good sense quickly discerned the incompatibility of the frothy frivolities of fashionable life with the solemn responsibilities of the married state. In this relation she was accordingly esteemed as a woman of very high character.

Over a year ago she and her husband united with the Methodist Episcopal Church South. Her walk was consistent, though she made no profession of experimental religion. Entertaining, doubtless, some erroneous view of the sacrament of the Lord's Supper, she declined the privilege of celebrating his death and passion until a short time before her death. Eventually regarding it as a means of grace which she was privileged to use, she communed with the people of God and on her return home announced to her husband that she enjoyed a satisfaction and comfort which she had never experienced before.

Her illness was short, yet the evidence she gave of her preparedness to meet God was satisfactory. While she regretted the separation from her husband and three little children, still she affirmed that she was not afraid to die, that she was resigned to the will of God, and that she committed all to Christ with unfaltering trust. The last words that trembled upon her lips, as the spirit was making its final struggle for release, were: "Let me in." Those who knew her best have no doubt that she entered into the rest that remaineth to the people of God.

W. F. EASTERLING.

WILLIAM A. POPE, son of Thirwell and Jane Pope, was born in Alabama, September 27, 1826. When a child his parents moved to Noxubee county, Mississippi. In 1836 he came to Holmes county, Mississippi, and in 1848 he professed religion at Shady Grove, and joined the Methodist Episcopal Church South. Soon after he went to California and remained there nine years, and then returned to Mississippi, January 11, 1866. Bro. Pope married Miss Mary M. Gray, of Holmes county, Mississippi—a pious young lady, trained up in the church, who was a helpmate to him indeed. Last year he was stricken with paralysis, and died July 21, 1872. He bore his affliction with Christian fortitude for twelve months. Bro. Pope was one of the best stewards on Durant circuit. At his death he was a member at Center Grove. He made it a point not to let his church fall short in finances at the end of the year. Center Grove has lost one of its most exemplary members, and Durant circuit one of her best officers. Bro. Pope was of a meek and quiet spirit—made but little outward demonstration in religion, yet his exemplary life told that there was a deep under-current of piety in his soul. He lived right and died in peace. A kind parent has left three little children, an affectionate husband has left a sorrowing wife to meet again on the "shining shore." The whole community mourn his loss. I have lost one of my best friends. Those who knew him best loved him most. With his energy and the judgment he was successful in all his undertakings. His remains rest in the cemetery at Shady Grove, to await the voice of the Master to awake him from the long, dreamless slumber of death in the resurrection morn.

GEORGE W. BROWN.

THE subject of this sketch, RICHARD B. JONES, was born in Henry county, Georgia, in the year 1803; was converted and joined the Methodist Episcopal Church South in 1823; was married, the same year, to Miss Abby Steagall; moved to Louisiana in the year 1847, and settled in Jackson parish, where he lived when death came, which occurred July 11, 1872. For forty-nine years Bro Jones proved his faith sincere by walking in all the commandments of the Lord blameless. He was devoted to the church, a warm friend of the preachers, a kind husband, an indulgent father, and in all the departments of life a worthy citizen. For more than thirty years he was an officer of the church, and as such he magnified his office. No interest of the church suffered in his hands. As a steward, "my plan" was always successful in bringing up the last dollar of his assessment.

The Sabbath before his death he was in his place in the sanctuary. It was a glorious time—a love-feast—in which Bro Jones participated with more than usual interest, and, owing to his feeble health, we all felt that we were listening to the outgushings of his sanctified soul for the last time; and so it proved. I spent the day with him on Monday before his death; found him rejoicing in the prospect before him, and feeling confident of his Master's approval. On the night of his death he ate his supper with his usual cheerfulness, and in twenty minutes thereafter he breathed his last on earth. The last battle was short, and the victory, grand and glorious, has been won, and the Christian soldier is at home. He leaves the wife of his youth and several children, all of whom are settled in life and on the road to heaven. We mourn his loss, but "not as others who have no hope."

J. W. HEARN.

DIOTICIAN W. THOMPSON, son of Alexander Thompson, Esq., deceased, was born in Amite county, Mississippi, January 30, 1833. His father removed to Louisiana in 1838, and settled near Greensburg. The death of his mother in 1849, and of his father in January, 1850, devolved upon Diotician the charge of plantation and servants, and the care and education of six younger brothers and sisters. These duties he discharged with the fidelity and tenderness of a father, with honor to himself and the approbation of all the heirs, relatives and community. Those children are now all honorable members of the community—officers of State and parish. He joined the Methodist Episcopal Church South, and professed to know God in the pardon of his sins in 1850. He continued an acceptable member till death. He had been a steward, trustee and committeeman for church-building, in all of which he was found faithful. In the parish he filled the office of recorder and notary public, for several years, honorably and honestly.

In the death of Bro. Thompson the cause of religion lost a defender, our church a warm member and supporter of her ministry and enterprises, the Masonic fraternity a true spiritual Mason, his wife all that the word husband means, his children a father honored by them and deserving of their honor and affection.

He left home on the twentieth of June, rode to Tangipahoa, ten miles distant, to take the cars for Brookhaven, to witness the examination at Whitworth College, at which his daughter was being prepared for the higher walks of life; but before the train came he took a chill, and returned home. Next day he suffered greatly with his head, which proved to be congestion of the brain. Deprived of rationality, he said nothing of his spiritual condition; but his pious wife, who feared this result from his first return home, interrogated him on this subject when he was comparatively easy. He answered that he had no fear of death.

J. NICHOLSON.

ST. HELENA PARISH, LA., Aug. 30, 1872.

The Christian Advocate.

THURSDAY, OCTOBER 3, 1872.

GERMS OF THE BEAUTIFUL.

Scatter the germs of the beautiful,
By the wayside let them fall,
That the rose may spring by the cottage gate
And the vine on the garden wall;
Cover the rough and rude of earth
With a vail of leaves and flowers,
And mark with the opening bud and cup
The march of the summer hours.

Scatter the germs of the beautiful
In the holy shrine of home;
Let the pure, and the fair, and the graceful there
In their loveliest luster come.
Leave not a trace of deformity
In the temple of the heart.
But gather about the hearth the gems
Of nature and of art.

Scatter the germs of the beautiful
In the depths of the human soul;
They shall bud and blossom and bear the fruit
While the endless ages roll;
Paint with the flowers of charity
The portals of the tomb,
And the fair and the pure about thy path
In paradise shall bloom.

The Historical Character of Christ.

"What think ye of Christ?" Is he a subject of the highest historical interest? No educated man, at least, whatever be his faith or his life, can deny the reality or the greatness of Christ's place in human history. Nothing is more certain in the annals of mankind than this, that Jesus Christ lived in Palestine, and was put to death eighteen centuries and a half ago. This fact belongs to general human knowledge, just as much as does the life of Julius Cæsar, or of Alexander the Great, or of Socrates, or of Mohammed. Nobody, indeed, does deny the general fact. Strauss, for instance, though he endeavors to distinguish between the residuary historical element in the gospels, and the incrustation of legend, which, in his opinion, has somehow become associated with it, yet fully admits that there is history in the gospels; he admits that Jesus Christ lived and died in the age of Tiberius. And even if this be admitted, the life and death of Jesus Christ must possess for any intelligent man the highest possible degree of interest. He must feel that, in point of social and historical importance, it stands alone. No doubt, at the time, the Cæsar Tiberius was everywhere on the lips and in the minds of men; while the retired religious Teacher, as he seemed to be, in Palestine, was by his teaching, his acts, and the opposition which they aroused, only furnishing a little conversation and excitement to the peasantry and to the officials of a remote province. But if the importance of a life is to be measured by its results in history and to civilization, even although we should put all religious and even moral considerations aside, who would think most of the Emperor? What is the lasting and living influence which Tiberius now exerts upon the world, except it be to furnish a thesis now and then to clever essay writers, who wish indirectly to attack or to defend modern imperialism? But who can deny at this moment, explain how we will, that Jesus Christ, his life, his work, his person, lives in the hearts of multitudes as the object of most cherished and devoted homage; that he governs the ideas, the aspirations, the social and political action of millions of mankind; that the most active and enterprising section of the human family still, in various senses, places itself under the shadow of his name and patronage; and that if he has many opponents, there is no serious probability of his being spiritually or intellectually dethroned? All this is a matter of simple observation. The truth of it is most obvious to those who know most about human affairs and human history. And it at once invests the earthly life of Christ, and all that illustrates and belongs to it, with the highest practical and speculative interest—with the interest which belongs to the great problems of past history, and with the interest which belongs to those great living forces that make themselves felt day by day around us, and contribute powerfully toward determining the current of events.

Not to be interested in the life of Jesus Christ, then, is to be, I do not say irreligious, but unintelligent. It is to be insensible to the nature and claims of the most powerful force that has ever molded the thought and swayed the destinies of civilized man. But to feel this interest, it is almost unnecessary to add, a man need not even profess to be a Christian. He may indeed be earnestly opposed to Christianity; and his opposition can scarcely in any case be formidable, unless he has given his mind to the careful study of that which he opposes. To such men as Celsus, or Lucian, or Porphyry, or the apostate Emperor Julian, or the philosopher of Ferney, Christianity was a matter of the deepest intellectual interest. Men do not write like Celsus, or act like Julian, epigrammatize with the bitterness of Voltaire, about a doctrine in which they feel little concerned. Nay, in order to have such an interest, a man need not be an active opponent of Christianity. Looking upon it with the eye, and only with the eye, of a philosopher; jealously excluding from his estimate every trace of passion, whether it be the passion of hatred or the passion of affection; he may yet understand that it is too great, too powerful, in a word too original a phenomenon to be ignored, or rather not to be investigated with patient perseverance. Such might seem to have been the case with that most accomplished of modern critics, the late M. Saint-Beuve. His history of Port-Royal betrays an intimate acquaintance with the most delicate and beautiful forms of Christian faith and Christian love. None knew better than he the claims of Jesus Christ—of his life in itself, and of his place in history—upon the attention of all earnest students of nature and of man. No pages are more marked than his by a sustained and rigid justice which is incapable of condescending to a phrase that is dictated by any but that which the writer intends and believes to be a severely critical judgment. This lofty impartiality could not but make him write at times like a devoted Christian in virtue of his moral and literary sympathies; and many men have read him without suspecting his real place in the world of thought. Yet, at his last hours, we are told, he purposely declined the ordinary consolations of a Christian deathbed; his interest in Christianity did not imply a bond to any living person with whom, in the most solemn and critical moments of existence, there are histories to be reviewed and accounts to be settled.

That a literary and historical interest in Christianity and Christ has its value, who would deny? It may, in union with faith and love, achieve services of no common order for the kingdom of the truth. It may, under any circumstances, enable Christians to realize the historical settings of their faith, more truly and vividly than would otherwise be possible. Thus, in a very creditable sense, it may hew wood and draw water for the sacred camp, and we must thank it with all our hearts for its services. But it is not of itself a religious interest. It is only an intellectual and scholarly taste dealing with a religious subject-matter. It is one thing to cleanse the glasses of a powerful telescope; it is another to use them as they should be used by an observer and a student of the heavens.
Liddon.

WHAT IS PRAYER?

The subject of prayer, in what may be called its rational aspects, apart from the question of religious duty, is receiving special attention at the present time, owing in part to the absurd proposal of Prof. Tyndall. We wish that the discussion might awaken the Christian world to a deeper sense of its importance as one of the great instrumentalities for advancing the kingdom of Christ.

In a volume of sermons by Canon Liddon, of St. Paul's, London, entitled "Some Elements of Religion," just published by Scribner, Welford & Armstrong, is a discourse on Prayer, from which we make the following extract:

Prayer is emphatically religion in action. It is the soul of man engaging in that particular form of activity which presupposes the existence of a great bond between itself and God. Prayer is, therefore, nothing else or less than the noblest kind of human exertion. It is the one department of action in which man realizes the highest privilege and capacity of his being. And, in doing this, he is himself enriched and ennobled almost indefinitely; now, as of old, when he comes down from the mountain, his face bears tokens of an irradiation which is not of this world.

That this estimate of the value of prayer is not universal among educated people in our day is only too notorious. If many a man were to put into words with perfect honesty and explicitness what he thinks, he would say that prayer was an excellent thing for a clergyman, or for a recluse, or for a sentimentalist, or for women and children generally; that it has its uses as a form of desultory occupation, an outlet for feeling, a means of discipline. For himself, he cannot really think that much prayer would help him much. It implies a life of feeling—perhaps, he would say, of morbid feeling; and he prides himself on being guided only by reflection. It is sustained, he thinks, by imagination rather than by reason; and he deems imagination puerile and feminine. His religion, whatever it is, has nothing to do with imagination, and is hard reason from first to last; and accordingly prayer seems to him to be altogether less worthy of the energies of a thinking man than hard work, whether it be work of the hands or of the brains, whether it be study or business. The dignity of real labor is proverbial; but where, he asks, is the dignity of so sentimental an occupation as prayer? "For his own part, he thinks" (I am quoting words which have actually been used,) "that religion is not worship, but only another name for doing good to our fellow-creatures."

Now, without saying one word to disparage the intimate connection between religion and philanthropy, let us examine the idea of prayer, which is taken for granted in such language as the foregoing. Is it true that prayer is, as is assumed, little less than the half passive play of sentiment which flows languidly on through the minutes or hours of easy reverie? Let those who have really prayed give the answer. They sometimes describe prayer, with the patriarch Jacob, as a wrestling together with an Unseen Power, which may last, not unfrequently in an earnest life, late into the night hours, or even to the break of day. Sometimes they refer to common intercession with St. Paul as a concerted struggle. They have, when praying, their eyes fixed upon the Great Intercessor in Gethsemane, upon the drops of blood which fell to the ground in that agony of resignation and sacrifice. Importunity is of the essence of successful prayer. Our Lord's references to the subject especially imply this. The friend who is at rest with his family will rise at last to give a loaf to the hungry applicant. The Unjust Judge yields in the end to the resistless eagerness of the widow's cry. Our Lord's blessing on the Syro-Phœnician woman is the consecration of importunity with God. And importunity means not dreaminess, but sustained work. It is through prayer especially that "the kingdom of heaven suffereth violence, and the violent take it by force." It was a saying of the late Bishop Hamilton, of Salisbury, that "no man was likely to do much good in prayer who did not begin by looking upon it in the light of a work, to be prepared for and persevered in with all the earnestness which we bring to bear upon subjects which are, in our opinion, at once most interesting and most necessary."

This, indeed, will appear if, looking to an act of real prayer, we take it to pieces. Of what does it consist? It consists always of three separate forms of activity, which, in the case of different persons, coexist in very varying degrees of intensity, but which are found, in some degree, in all who pray, whenever they pray.

To pray is, first of all, to put the understanding in motion, and to direct it upon the highest object to which it can possibly address itself, the Infinite God. In our private prayers, as in our public liturgies, we generally preface the petition itself by naming one or more of his attributes. Almighty and Everlasting God! If the understanding is really at work at all, how overwhelming are the ideas, the truths, which pass thus before it; a boundless power, an existence which knows neither beginning nor end. Then the substance of the petition, the motives which are alleged for urging it, the issues which depend upon its being granted or being refused, present themselves to the eye of the understanding. And if our Lord Jesus Christ is not himself, as being both God and man, the object of prayer, yet his perpetual and prevailing intercession opens upon Christian thought the inmost mysteries before the eternal throne. And thus any common act of real prayer keeps not the imagination, but the understanding, occupied earnestly, absorbingly, under the guidance of faith, from first to last.

Next, to pray is to put the affections in motion; it is to open the heart. The object of prayer is the uncreated love, the eternal beauty; he of whose beauty all that moves love and admiration here is at best a pale reflection. To be in his presence in prayer is to be conscious of an expansion of the heart, and of the pleasure which accompanies it, which we feel, in another sense, when speaking with an intimate and loved friend or relative. And this movement of the affections is sustained throughout the act of prayer. It is invigorated by the spiritual sight of God, but it is also the original impulse which leads us to draw near to him. In true prayer, as in teaching, "out of the abundance of the heart the mouth speaketh."

Once more, to pray is to put the will in motion, just as decidedly as we do when we sit down to read hard, or to walk up a steep hill against time. That sovereign power in the soul, which we name the will, does not merely, in prayer, impel us to make the first necessary mental effort, but enters most penetratingly and vitally into the very action of the prayer itself. It is the will which presses the petition; it is the will which struggles with the reluctance of sloth or with the opposition of passion; it is the will which perseveres; it is the will which exclaims: "I will not let thee go, except thou bless me."

Now, these three ingredients of prayer are also ingredients in all real work, whether of the brains or of the hands. The sustained effort of the intelligence and of the will must be seconded in work, no less than in prayer, by a movement of the affections, if work is to be really successful. A man must love his work to do it well. The difference between prayer and ordinary work is that in prayer the three ingredients are more equally balanced. Study may in time become intellectual habit, which scarcely demands any effort of will; handiwork may in time become so mechanical as to require little or no guidance from thought; each may exist in a considerable, although not in the highest degree of excellence, without any co-operation of the affections. Not so prayer. It is always the joint act of the will and the understanding, impelled by the affections; and when either will or intelligence is wanting, prayer at once ceases to be itself, by degenerating into a barren intellectual exercise, or into a mechanical and unspiritual routine.—*New York Observer.*

SLEEP THE BEST STIMULANT.

The pulpit, the bench, the bar, the forum have contributed their legions of victims to drunken habits. The beautiful woman, the sweet singer, the conversationalist, the periodical writer, have filled, but too often, the drunkard's grave. Now that the press has become such a great power in the land, when the magazine must come out on a certain day, and the daily newspapers at a fixed hour, nothing waits; everything must give way to the inexorable call for copy, and, sick or well, disposed or indisposed, asleep or awake, the copy must come. The writer must compose his article, whether he feels like it or not, and if he is not in the vein of writing, he must whip himself up to it by the stimulus of drink. Some of the greatest writers of the country have confessed to the practice, on urgent occasions, of taking a sip of brandy at the end of every page, or even oftener. It may have escaped the general reader's notice that more men have died young who have been connected with the New York press within ten years, and that, too, from intemperance, than in all the other educational callings put together—young men whose talents have been of the first order, and gave promise of a life of usefulness, honor and eminence. The best possible thing for a man to do, when he feels too tired to perform a task or too weak to carry it through, is to go to bed and sleep a week, if he can. This is the only true recuperation of brain power, the only actual renewal of brain force. Because, during sleep the brain is in a sense of rest, in a condition to receive and appropriate particles of nutriment from blood, which take the place of those which have been consumed in previous labor, since the very act of thinking consumes, burns up solid particles, as every turn of the wheel or screw of the splendid steamer is the result of the consumption by fire of the fuel in the furnace. That supply of consumed brain substance can only be had from the nutriment particles in the blood which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutriment particles during the state of rest, of quiet and of stillness in sleep. Mere stimulants supply nothing in themselves—they only goad the brain, force it to a greater consumption of its substance, until that substance has been so fully exhausted that there is not power enough left to receive a supply, just as men are so near death, by thirst or starvation, that there is not power enough left to swallow anything, and all is over. The incapacity of the brain for receiving recuperative particles sometimes comes on with the rapidity of a stroke of lightning, and the man becomes mad in an instant, loses sense, and is an idiot.

It was under circumstances of this very sort, in the very middle of a sentence of great oratorical power one of the most eminent minds of the age forgot his ideas, pressed his hand upon his forehead, and after a moment's silence said: "God, as with a sponge, has blotted out my mind." Be assured, readers, "there is rest for the weary" only in early and abundant sleep, and wise and happy are they who have firmness enough to resolve that "by God's help I will seek it in no other way."
Hall's Journal of Health.

The schools in India are doing a great work for the native youth, and especially for the native females. The Methodist Episcopal Missionary Society has under its training 325 girls; the American Board about 1,000; the London Missionary Society about 3,500; and the Church Missionary Society more than 6,000. The Christian education of the girls of India will have much to do with the Christianization of that land.

Forty Thousand Russians of the religious order called Mennonites are about to settle in Nebraska. Their religious faith is said to be between that of Baptist and Quaker. They have recently been directed to join the Russian military service or leave the country, and they have determined to emigrate. They went from Prussia to Russia in the time of Frederick the Great.

RELIGIOUS INTELLIGENCE.

A Congregational Church in San Francisco has introduced a cornet as an accompaniment to the organ, and to aid in rendering congregational singing more effective.

Father Dowling, one of the band of Roman Catholic missionaries who came to this country a few months ago to labor with the colored people, died in Baltimore recently of typhoid fever.

The Rhinebeck district Quarterly Conferences have determined to hold a District Conference. It will be held at Hillsdale, and will be the first held within the bounds of the New York Conference.

After the Old Catholic Congress at Cologne, the Archbishop of Utrecht will go to Vienna, to confirm the children of Old Catholics, and will probably install an Old Catholic bishop for Austria.

Rev. J. Wade, D D., died at the house of Dr. Benney, in Rangoon, June 10. He was an eminent Christian scholar and divine, and was senior missionary of the Baptist Missionary Union at Rangoon.

In England and Wales the Baptists have 300 churches of not more than 25 members each; 1,040 of from 25 to 100 members; 846 of from 100 to 250; 140 of from 250 to 500; and 32 of 500 and upward.

The Oak Park Congregational Society in Chicago will have a five-thousand-dollar free library in its basement, and a fund of $3,000, the interest of which will pay for the services of a young lady librarian—all the gift of Mr. J. W. Scoville. May his tribe increase!

There are four Methodist circuits in Glasgow. In Edinburg there is but one Wesleyan Church, and the preacher is obliged to lead all the classes, by reason of the difficulty of finding even suitable leaders. There are but thirty-two preachers of the Wesleyans in all Scotland.

Within the bounds of the Australasian Conference there are 1,700 chapels, 344 ministers and missionaries, 60,000 church members, and 125,000 Sabbath school scholars. Sixteen young ministers were ordained at the last Conference, and nineteen candidates received on trial.

The Council of the Propagation of the Faith has just sent large donations of money to England. During the year 1871 France contributed to the society £140 000; the rest of Christendom, £60,000. The income of the society is within £8,000 of what it was before the war.

The Rev. Mr. Minton continues to preach in Dissenting pulpits in England, and quite a number of other English clergymen have signified their purpose of following his example. It is evident that the legal obstacles in the way of full fellowship between Churchmen and Dissenters will soon be broken down.

Twenty-Sixth Anniversary.—The Catholic Union of New York, in reference to the twenty-sixth anniversary of the accession of Pope Pius the Ninth, forwarded to him a congratulatory address, with an offering of twenty-seven thousand five hundred francs in gold. The Pope gave his benediction in return through Cardinal Barnabo.

The Jesuits will attempt by stratagem that which they cannot secure by force. An assembly of the order has been called to meet at Rome, for the purpose of changing its name and costume. It is thought that outward conformity with the habits of other religious organizations will establish the Society of Jesus in their former security.

The Isles Rejoice.—During this century over 300 islands of eastern and southern Polynesia have renounced heathenism, and are under Christian sway and influence; over 400,000 persons have been brought under the saving power of the gospel, of whom 250,000 are living, and about 50,000 are communicants in Evangelical Christian churches.

Another Missionary for India.—Miss Mary Pratt, a member of the Presbyterian church at Waterloo, Iowa, has recently been appointed by the Presbyterian Board of Foreign Missions as a missionary to Kolapoor, in western India. Miss Pratt will go thither under the auspices of the Woman's Presbyterian Board of Missions of the Northwest.

The property of the Presbyterian churches in Philadelphia is worth, according to the census, $4,155,000, to which $1,000,000 should be added for the Presbyterian Publication House, the Presbyterian Hospital, the Mission House in Arch street, and other property. The debt on all the churches is estimated at $500,000. They will seat 51,000 worshipers.

There is already a scarcity of Episcopal clergymen in Ireland. A divinity class in Trinity College, which had some years ago a muster-roll of upward of a hundred, now comprises some forty students or less. Many of the most promising of the junior candidates for clerical employment have gone, or are going, over to England. Curacies are vacant in many places, and even incumbencies are, for the first time, advertised as vacant.

The first Wesleyan Conference was held at the Foundry, in London, one hundred and eighty-eight years ago, and was attended by ten preachers, including Messrs. John and Charles Wesley, and four other clergymen. At the thirtieth London Conference, recently held in City Road chapel, eight hundred, or perhaps nearly a thousand, ministers attended.

In Italy the Liberals are agitating for a new system of school inspection. There are now in Rome 122 schools for boys, with 7,941 pupils, and 161 schools for girls, with 11,380 pupils, which are almost entirely under clerical control. They are subsidized, however, by the government at an annual cost of 143,346 lire. The Liberals claim that the instruction received in them at present is imperfect and unpatriotic, and they demand the introduction of improvements.

In 4 provinces in Mesopotamia, during the years 1870 and 1871, there were sold 32 Turkish Bibles, 497 Armenian Bibles, 22 English, and 4,404 parts of Scripture; and during the last fourteen years there were sold 3,638 Bibles, 19,749 portions of the Bible, making 23,387 copies. In the same field, during the same period, 64,836 other books have been sold, making a total of 88,225 copies sold in that dark region in fourteen years.

Well Done.—Within three years Rev. E. M. Shultz, missionary of the Five Points House of Industry, New York city, has, among other interesting labors, induced 110 intemperate persons to sign the temperance pledge, and rescued 53 abandoned women and girls from dens of shame, secured shelter and homes for 1,595 children and adults in the city and country, and found employment for nearly 1,000 persons, who together were enabled to earn at the rate of over $15,000 per month.

The United Brethren's Board of Missions met at Baltimore on August 9. The year had been marked by an increase of funds and an increase of success. The amount of money expended and collected was $98 781.63. Two hundred and ninety-nine missionaries had labored, of whom one hundred and seventy-nine were on the home field, one hundred and fourteen in the frontier, and six in the foreign field. The foreign missions are at Shangay, Africa, and in Germany.

The *Moravian* says that though it may not be a matter of any particular importance, yet it is a fact that "the Society of the United Brethren for Propagating the Gospel" was organized at Bethlehem, Pennsylvania, in the year 1787, and was incorporated by the Legislature of Pennsylvania in the following year (1788.) It is the oldest foreign mission society in the country. Its special aim was the support of missions among the Indians. The female missionary societies in the congregations at Bethlehem, Nazareth and Litiz are each more than fifty years old.

A Wide Difference.—The "Old Catholics" are radically different from the regular church in the following important points: Each community can choose its priest; compulsory celibacy is abolished; church service must be conducted in the language of the province; the rich and poor must be buried alike without pomp; auricular confession must cease, pilgrimages, processions and beggings are prohibited, and the worship of pictures, statues and images must be discontinued. There is less difference between the "Old Catholics" and Protestants than between them and the Romish Church.

The lady whom Father Hyacinths has married is Mrs. Emilie J. Merriman, an American widow, of high cultivation and of excellent family. She was a member of Mr. Beecher's church, but became a convert to Catholicism, some five years ago, under the preaching of Father Hyacinths, at Paris. The sermon which he preached on the occasion of her joining the Catholic communion is printed in his volume of "Discourses." She has been for a year in Rome, engaged in establishing a school of high grade for girls, and has been an enthusiastic supporter of the Old Catholic movement.

The sorrowful news of the death of the Rev. Mr. McChesney, one of the missionaries of the Presbyterian Church at Canton, China, has just been received. The *Presbyterian* says: "He was out on a preaching excursion with one of his brethren, and had visited a large village in the evening, where Mr. McChesney had preached. After the service they returned to their boat to pass the night. During the evening a band of robbers attacked a neighboring boat, and a contest ensued, in which a stray shot struck Mr. McChesney, who was sitting in the cabin door, on the head, killing him at once."

If a man loses his breath, he shouldn't run for it—he will catch it quicker by standing still.

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SEEING THE INVISIBLE.

It is for faith to see what is beyond the reach of the senses. It is therefore the evidence of things not seen. Looking at the things which are not seen is the habit of the devout soul, and it is the secret of the fortitude and consolations which the Christian possesses. Moses was an adept in this singular and blessed art. "He endured as seeing him who is invisible." This power to apprehend the invisible is the main point of difference between faith and unbelief. It is not so much a conception of things invisible which are to be, as it is the vivid realization of the unseen as now existing. Faith is, of course, "the substance of things hoped for," and things to come are chiefly in the thoughts of the believer as objects eventually to be experienced. Still there is this distinction. To apprehend the present invisible, and to dwell upon them as objects of future manifestation, are of the same faith, but not the same operation. Hagar's thought, "Thou, God, seest me," was a conviction of the immediate presence and care of Jehovah. Moses endured not as seeing God as he should be manifested to him in the future life, but as seeing him then, though invisible, guiding, guarding and cheering him in his trials.

Looking at the things which are not seen is this direct and vigorous conception, not so much of a future as of a present invisible world. Our hope and anticipation dwell upon the time when they shall be invisible no longer, and when all shall be disclosed to sight. Faith is that by which we walk now. By it we distinctly conceive of persons, places and objects more substantial and infinitely more glorious than the objects of sense. It is this sense and persuasion of the invisible which affects the Christian's life at every step, and gives him courage and perseverance under trial which nothing else can inspire. The more complete this apprehension of the invisible is, the more steadfast and uniform will be the course of life. It is a matter of habitual consciousness, this sense of the present invisible, which exerts a profound influence upon the whole man. To him God is not a cold and distant abstraction—a being simply reserved for the judgment and the hereafter—but he is in the midst of the experiences of life, seen in every turn of affairs, and felt in the operations of his grace. There is a manifold life and ministry of angels, and a beatitude of saints already in light, which are cotemporaneous with our conflicts in the flesh. Thus in directing the heart to heavenly objects we are exhorted to "seek those things which are above," and to set our affections on them—things that are, rather than things that are to be.

To do this is the most difficult of achievements. The visible, the earthly and the temporal press closely around us. The senses are open to their impressions, and they obscure the spiritual and the eternal. This is the point of perplexity and discouragement with many an earnest soul. There are fickle and vacillating frames of mind, instability of purpose, and a relaxed and weakened grasp of the promises. The needed grace is this sort of seeing the invisible, apprehending it in all its substantial nature as the sum of a present power, life and glory. With this firm grasp of the invisible the world will be powerless to seduce; pleasure, gain and ambition will be neutralized, and crosses and tribulations will not turn us aside from the path of duty. The true happiness and victory of a holy life are never felt until we gain this abiding hold of the unseen. Then the unrest and misery of a divided heart are lost in the completest satisfaction which the sense of the invisible confers. With the affections set upon things above, the interests of the present life are felt, but they have lost their power to distract, and to destroy the peace of the soul. The disappointments and failures of life scarcely disturb the deep calm within, because the objects supremely loved and sought are beyond the touch of adversity. Happy the child of God who habitually sees the invisible, and who, amidst the scenes of the present earthly life, is ever looking at the unseen and the eternal. The path of such an experience will be a perpetual joy, though it may lead through the most rugged passes of danger and trial.

THE CONFERENCES.

The earlier ones are already held, and all are coming on space. Methodism cannot stagnate so long as these annual occasions of examination or of change take place. It looks like a bold and perilous venture for thousands of preachers and congregations to place themselves absolutely in the hands of the Bishops, knowing that many changes are sure to be made, and that all are liable to a dissolution of existing pastoral relations. It is, however, no experiment, but rather a well-tried system, which has worked marvelously well, both for preachers and people. There is no *pot luck*, nor any other kind of luck, about the itinerancy. Intelligence and piety are at the fountain-head of authority, and experience and wisdom are likely to do what is best.

To the young preacher it looks like a hazardous step to put himself so unqualifiedly at the disposal of the president of a Conference; but he soon learns that merit, capacity and piety are certain to be discovered and appreciated. We believe that in no other system are men more sure to find their true level, and the field for which they are best adapted, than in ours. The people have also found out that, taking the whole work into account, the Bishop can select a pastor for them more suited to their wants than they would choose for themselves. With the necessity of changing every four years, the Methodist pastorates are said to be longer, on the average, than those of other denominations. As the day approaches when some changes must be made, and many others may be, it is natural that there should be more or less of anxiety, and often a degree of rather painful suspense; but all is well that ends well.

Statistical matters are now being set in array, and the preacher is, of course, setting his spiritual house in order, receiving the candidates for membership, and gathering up the fragments, "that nothing be lost." It takes even more grace and tact to leave a work than it does to go to it. Financial matters get a hearty airing as the day approaches. Great searchings of assessment lists, and much solemn canvassing of the assets in the shape of promises, probabilities and doubtful claims. A settlement of some sort must be made before the preacher goes to Conference, and let us hope that it will be a liberal one this year. The allowance is usually meager enough, but where it is not fully met there must be disappointment and suffering.

In our economy the pastor, however unpaid, has no claim when the year expires. In law he has a *lien* upon nothing, and the Discipline allows of no claim for past services. It ought, therefore, to be a matter of conscience and earnest resolve to see that the last dollar is raised and paid over before Conference. While in church and civil law the preacher is paid, though unpaid, there is a moral obligation from which there is no release. The poor stewards! Theirs is an onerous work, and the hardest of any we know of in the economy of Methodism. This it is if they do their duty; but there are too many who have a very easy time indeed. Faithful stewards! Much depends upon them all through the year, and especially at the winding up. May every preacher have occasion to remember his board of stewards with grateful affection forever!

UNIFORMITY IN PUBLIC WORSHIP

We were asked by a visiting brother in the pulpit, not long ago, if we conformed to the disciplinary directions in the service of the hour? We are sorry that there should ever be occasion to ask such a question. For ourselves we never do, but proceed as the book has directed, and if it is not according to the usage of that particular pastor and congregation, it is their fault and not ours. To our mind it is an exceedingly unfortunate custom for a Methodist congregation to pray immediately after preaching and before the closing hymn. Methodists are supposed to kneel in prayer and to stand in singing. The kneeling posture is more conveniently reached by those who stand, and rising to sing is every way appropriate and restful after the sermon. At any rate, there ought to be a very considerable reason for departing from the authorized order. Where, as in the Presbyterian and Baptist churches, the congregations stand in prayer and sit in singing, the prayer after the sermon is well enough; but it does not harmonize with our forms of worship. We attach but little importance to mere forms, but there should be uniformity. This prevents confusion, and everybody attending a Methodist church knows precisely what to do. On devotional or æsthetical grounds, the order laid down in the Discipline is greatly preferable to any of the innovations or variations with which we have met.

We observe that in the reception of members our prescribed form is sometimes ignored. The preacher improvises something for the occasion, or he simply takes the applicant by the hand, announces the name, and the thing is done. This is a very trifling and unimpressive way of consummating a most solemn and important covenant transaction. The form prescribed by the Discipline is simple and brief enough, and should be used. The nature and obligations of church membership are too sacred to be carelessly presented, and the method of the introduction should never be slurred over. It is not surprising that so many members, thus negligently and informally received, regard the matter as of very slight obligation. Keeping the rules in public worship and in the ordinances is much wiser than these attempts to mend them. They are marred rather than mended by all such efforts at improvement, and the results are anything but edifying to the church. If our polity were congregational these matters might be left to the pastor and congregation; but in a church so essentially connectional as ours, and with a constantly changing pastorate, it is comely and expedient to follow the authorized order.

We give up our young friend, Rev. Thomas W. Dyer, with deep regret. He has been raised in New Orleans, and leaves a host of friends behind him. A graduate of the Southern University, and a preacher of fine promise, we heartily commend him to the preachers and people of Alabama. He leaves us to supply the Glennville station for the balance of the year, and then to enter upon his work as a member of the Alabama Conference. Our best wishes and prayers will follow him.

CRYSTAL SPRINGS CAMP MEETING

Mr. Editor: This meeting is regarded, by those who participated in it, as the great religious occasion of this section of our State. It will doubtless be referred to by this generation as such.

The ground is within the corporate limits of the town of Crystal Springs, located not more than three-fourths of a mile from the railroad depot. The plot does not present its advantages at the first view. It grows on the sense of order and fitness gradually—its suitableness becomes fully demonstrated so soon as you have had time to look around. The public are indebted to Messrs. Isaac Hennington and Fletcher Enochs for the selection, as well as for the general arrangement, which is admirable, and for the location of the large shed, which affords the most advantageous seating of a congregation that any person present had ever seen.

A more imposing spectacle than the Sunday congregation is difficult to conceive. The preacher occupied the central point, on a line level with the lowest tier of seats, in an amphitheater that rose gradually to the highest tier, on a line level with his face. Twenty five hundred pairs of eyes concentrated their eager look upon him, and this imposing presence heard and weighed all the words of his mouth, or they caught up the strain of some old sweet song, and held it under the roof until the melody woke up all the better feelings of the heart and called up those soul-subduing memories that make a moment precious and rapt.

The meeting was religious throughout. The interest grew from the beginning, and did not remit a moment to the close and beyond. The fruits were large and of good quality. The most favorable impression was made. The conversions were numerous, and so also were the accessions to the church. The goodly fellowship of the saints was heightened and strengthened. To meet again was the hope they charged the future with. May time deal gently with the dear friends.

The preachers were mostly from the district—drawn together by the business of the District Conference. Their labors and bearing evidenced the ripeness of their experience and the solidity of their character. Some of them are well worn, advancing steadily to the margin of the river; but they are not afraid.

The president of Centenary College, Bro. Andrews, entered with loving zeal into the work. He served and was blessed, commending himself in fruitful labors to the brethren and to the church of God.

I once thought that my noble friend, Nehemiah A. Cravens, of the Louisiana Conference, was the prince of preachers in an altar. I have not changed my opinion; but he has a worthy peer in H. J. Harris, of the Mississippi Conference. They must have been taught by the same master. May the church retain that skill! I love good preaching. I dearly love good singing. I am not less charmed with the skill of management that develops a work and leads poor perplexed sinners into the way of life. This is a divine art that needs to be studied and more largely practiced in the regular services of the church.

The meeting was ordered and conducted upon the self-sustaining plan. About eight tenters dispensed a generous hospitality, and a large, well managed restaurant accommodated the public. The most extravagant preparations, however, succumbed under the pressure of the Sabbath attendance. Even the large springs betrayed a weakness; but good nature is both bread and meat, and politeness, like charity, covers a crowd of weaknesses. We doubt if Mississippians can be excelled in gentle manners when they set their hearts to do the right thing.

Many plans have already been sketched to meet the necessity, and the greater number of eligible lots have been pre-empted. When the time rolls around for another meeting, and you are still among the living, come and see for yourself, and let thine own eyes behold. Surely the Lord has owned the place, for he greatly blessed the people who pitched their altar there.

W. E. M. Linfield.

THY LOVING KINDNESS.

Every man can perceive the kindness of the Lord—that his disposition "delights in contributing to human happiness." This attribute of the divine nature is shown particularly in the temporal blessings which are bestowed with such a generous hand upon men. It is manifested to all in giving life, in supplying wants, in causing "the sun to rise on the evil and the good," and in sending "rain upon the just and upon the unjust." All men acknowledge that God is the Lord of the sunshine and shower, and that he is the giver of the spring time and the harvest. It is by these temporal blessings which are bestowed upon men that the kindness of the Lord is manifested to them.

The term "loving kindness" expresses something more than this. It is a term which leads the mind to meditate upon the endearing relation and the spontaneous affection which subsists between father and child. The kindness of a parent is the kindness of love. It is love flowing out to the child in acts which show good will. It is in the hand that wards off danger, in the tongue that speaks in affection's soft tones, in the heart that swells with tenderness. It is that disposition which endeavors to make every circumstance and every situation of life contribute to the well-being of the child. So, when this term is used to describe the disposition of the divine mind toward men, it expresses God's concern for their highest welfare. It demonstrates that there is in the divine nature the same sympathy and affection for men that there is in the nature of the parent for his child, only in a much higher degree. It exhibits to humanity a stream of love arising in the mountainous and incomprehensible depths of divinity, and pouring itself out through thousands of channels to water and refresh the deserts and waste places of human life.

The richness, the boundlessness of this loving kindness is shown in the covenant of grace, which was ratified by the blood of the Son of God, and sealed by God's Holy Spirit of promise. Herein is where God's love is manifested in its beauty and power and tenderness! Here is where is exhibited the deep yearnings of the divine compassion over weak and helpless men! Here is the clearest and most attractive manifestation of love the world ever saw! The love that suffers and bleeds and dies for its object is the purest and the deepest! "God so loved the world" is a sentence whose meaning men can never fathom. "Thy loving kindness" is an expression whose tenderness has calmed the uproar in many a troubled heart. "His great love, wherewith he hath loved us," is a thought which has carried peace to many a weary soul. "God is love" is a sentiment which has gone down into the nature of man and satisfied all its cravings, and fulfilled all its hopes and intensified all its joys, and filled all its chambers with peace. Oh, man! learn the nature and the disposition of your Maker. His nature is love. His disposition is loving kindness. Tenderness is a word which means something when applied to the divine nature. Look not, oh, man! upon your Father above as an angry Judge, ready always to hurl thunderbolts of wrath against you; but view him as a tender parent, with head and heart and eye and voice always ready to help you on to good! Look at him controlling the destiny of his great empire, yet "numbering the hairs of your head!" Look at him working to bring all his creatures under the dominion of that law by which his own actions are governed—even the law of love! See him doing good and speaking good, and good only and good all the time, to the children of men! No wonder the Psalmist should exclaim: "Because thy loving kindness is better than life, my lips shall praise thee!" C.

Rev. Julius T. Curtis writes us that his postoffice address is Bozeman, Montana Territory.

LIGHT IN THE EAST.

One of the most gratifying facts in the progress of the present century is that of the opening of Palestine to the establishment of Christian schools. Rev. Robert Patterson furnishes the *Sunday School Times* with some interesting information in point:

"In Syria, from Antioch to Carmel, there are ninety-five places where Protestant schools are maintained. In some of these places, as in Jerusalem, Damascus, Beyroot, etc., are several of these schools. Besides these there are a number of important establishments of other faiths. In Beyroot alone are eighteen large educational institutions, belonging respectively to Moslems, Greeks, Armenians, Maronites, Jesuits, and so forth. All these are at present peculiarly active, in order, if possible, to save their children from Protestant Christian influences, and as a result there are in Beyroot, a city of 80,000 inhabitants, 56 colleges and schools for boys, with 3,173 pupils, and 1,981 girls—a proportion to the entire population of one-sixteenth. Of this number 2 019 boys and 1,060 girls are in Protestant schools. In Acre there were in 1869 130 pupils; in Tyre, 62; in Sidon, 247. Mr. Salesby's schools in Lebanon have 32 teachers and 800 pupils. Tripoli has 39 schools, of which 26 are Moslem, having altogether 1,322 pupils, of whom 130 are girls, and 50 of these Protestant girls.

"The boys and girls in the higher classes in the mission schools are taught the English language, so as to write and speak it fluently. The range of studies is about the same as in our American schools and colleges, except that French and English are generally substituted for Greek and Latin. The College of Syria and Roberts College, Constantinople—the latter the only first-class college in that vast metropolis—are both institutions of a high order, and are doing much to dispel the moral darkness which broods over that fair and populous part of the globe."

Our Baltimore Churches.—Most of the pastors who have been abroad during the extremely hot season, says the Baltimore *Episcopal Methodist* of September 21, have returned and are at their posts. There is a decided improvement in the attendance since the agreeable change in the temperature. Dr. Wadsworth is on a tour to the North, for a brief period, with a view to recruit his health. He has been active and laborious in his important charge all the while. The Trinity church is greatly favored in having received the services of this eminent minister of the gospel.

There has been some interest in St. Paul's church since the Wesley Grove camp meeting, especially among the young people of the congregation. Rev. W. G. Eggleston, the pastor, is indefatigable in his efforts to advance the interests of this charge, both spiritually and financially, and with encouraging results. Dr. Tudor, of New Orleans, preached on Sunday last, much to the delight and edification of the congregation.

Our young friend, W. H. Watkins, M. D., son of Rev. W. H. Watkins, D. D., of Natchez, was married on Tuesday, the first of October, to Miss Julia Meyer, daughter of Mr. Henry Meyer, of New Orleans. The ceremony took place at the Felicity Street church, and was performed by Rev. Dr. Watkins, in the presence of a large assembly. We extend our congratulations to the happy couple, only regretting that previous engagements prevented us from witnessing the service.

Bishop Keener returned from his Arkansas trip a few days ago. After a short breathing spell he leaves for his tour of Conferences in Texas, the first of which, the Northwest Texas, meets at Belton, October 23. The Bishop looks vigorous, and keeps himself in tone when at home by preaching every Sabbath.

Rev. J. D. Cameron, of Macon, Mississippi, writing September 24, speaks of a recent and sore bereavement. May God sustain and sanctify. Bro. Cameron says: "God has just taken our little Bessie Beauchamp, aged ten months, to him in heaven. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

Vicksburg District.—Rev. John A. B. Jones, presiding elder of the Vicksburg district, Mississippi Conference, writes us: "We are having very refreshing meetings throughout the district; almost every quarterly meeting protracted."

BOOKS AND PERIODICALS.

ENGLISH LITERATURE. A historical sketch of English literature from the earliest times. By Richard Malcolm Johnston and William Hand Browne. University Publishing Company, New York and Baltimore, 1873.

Works of this kind are of great value to those who wish to obtain a general knowledge of English authors and their works, and they are all-important to those who wish to pursue a systematic course of reading. To us this is the most entertaining and instructive department of history. The work before us is well arranged, easy of reference, and written in a spirit of candor and earnest devotion to truth. The only fault we find with it is that it is too limited. For lack of space the authors have not been able to notice many of the most interesting writers and literary works. We are indebted to W. Irving Clarke, 92 Camp street, New Orleans, for a copy.

THE LIVES OF THE NOVELISTS. By Sir Walter Scott. With notes. New York: A. Denham & Co., 1872.

The volume contains sketches of fourteen of the most celebrated writers of fiction who lived before the time of Scott. The lives were written and published about fifty years ago, and are in the best style of the great novelist—discriminating, lively and usually judicious. Among the authors whose history and works are reviewed are Samuel Richardson, Henry Fielding, Tobias Smollett, Oliver Goldsmith, Samuel Johnson and Henry Mackenzie. This new and handsome edition will be welcomed by the reading public. It makes a volume 12mo of over four hundred pages; type, paper and binding all of the best.

FRED BRENNING. A True Story for Boys. By Timothy Trimmer. Edited by Athens G. Haygood, D D. Nashville, Tennessee: Published by A. H Redford, agent, for the Methodist Episcopal Church South, 1872.

A beautiful little volume for the young, and very highly commended by those who have read it. As we have not had time to examine for ourselves, we are willing to indorse it on the authority of the editor and publisher. It is bound to be a good thing, and worth reading by every boy in the church or Sunday school. For sale at the Publishing Houses, Nashville and New Orleans.

MONTEITH'S COMPREHENSIVE GEOGRAPHY, published by A. S Barnes & Co., New York and Chicago, is a complete thing in its line. It is designed as a text book, adapted to every grade, and to furnish a complete course in geography. The maps and illustrations are well executed, and the general arrangement is good. Price, $1.60 sent by mail.

THE GALAXY for October has: Our Consul at Jerusalem; How the Ship Came In; the Fellowship of Music; Foreign Modes of Living; A Revival of the Papacy; Royal Exiles and Imperial Parvenus; Souvenirs of Hackett, the Actor, and other articles.

LITTELL'S LIVING AGE of September 21 contains: The Belief in Immortality; Charles James Lever; the Burgomaster's Family; Suppressed Lives; Blindness and the Blind, and other articles of great interest.

OCTOBER is at hand, and the pleasantest harbingers of the month are our Sunday school publications. The Visitor, Little People, Lesson Papers and Magazine are all up to their usual standard of interest.

WOODS' HOUSEHOLD MAGAZINE for October has a varied table of contents. Gail Hamilton is one of the editors of this periodical, and it is bound to have some good things in it.

BRAINARD'S MUSICAL WORLD for September is filled with fresh music and the latest musical literature, and is accompanied by a separate supplement entitled Pure Diamonds.

THE HOUSEHOLD for October is a complete treasury of useful and entertaining literature, and fortunate are the housewives who receive this always valuable domestic journal.

GRACE AND TRUTH is a monthly magazine devoted to the exposition of the word of God, and published in Philadelphia. We have received the September number.

MORTON'S MONTHLY HOME AND SCHOOL, published at Louisville, Kentucky, is an excellent educational journal. We have received the September number.

THE American Tract Society sends us their "Family Christian Almanac" for 1873. It is splendidly illustrated, and filled with excellent religious reading.

ARTHUR'S LADIES' HOME MAGAZINE and the Children's Hour for October are handsomely illustrated, and contain only the best things.

LE BON TON for October contains a wonderful supply of patterns, fashion plates and literary matter of interest to the ladies.

GOOD WORDS for September has Rambles in Retrospect; Education and Advancement in Life; Serbean Folk Lore; Harvest Song; Brother Adam; the Fall of Ghuknee, and other articles, besides a sermon by the deceased Norman McLeod, D. D.

THE NATIONAL SUNDAY SCHOOL TEACHER and the American Educational Monthly for September are both excellent numbers.

THE UNIVERSITY MONTHLY for September contains a large amount of entertaining and useful matter.

APPLETON'S JOURNAL of September 21 is one of the most entertaining numbers of the season.

THE SUNDAY MAGAZINE for September has an excellent table of contents.

THE SOUTHERN METHODIST HOME ALTAR for August has been received.

THE AMERICAN FARMERS' ADVOCATE for September has been received.

ELABORATE WRITING.

"Ganganelli says truly that a man might often find at the nib of his pen what he goes a great way in search of; and I maintain that no man who writes from pure love of writing should be allowed to hold a pen if he require to travel for his illustrations much beyond its nib. I should like to know where originality is to be found, if it be not in a man's first thoughts, or truth, save in the spontaneous testimony of his faculties for discerning it? All later testimony is liable to be bribed, or may incur suspicion of being borrowed. Write with all dispatch, if you wish to be original, and never imagine that your perceptions of truth will be improved by multiplying questions concerning it; the world is already too full of these. But, in fact, men all know what is truth better than they or you are apt to suspect; and when you wish to illustrate it to them in any way, do not perplex your readers by exfoliating the whys, whens and wherefores of your evidence, nor yourself with laborious oratory; the clearest ever is the flowing stream. Some writers are complained of for their too great negligence of critical rules; others are censured for their pedantry in adhering to them. They best defeat criticism who have a way of their own; who follow their pen; in short, who write naturally. And how can any man do this who considers and elaborates?—a bewildering process, through which the lively imagination inebriates in its abundance, and the feeble becomes intimidated through discovered sterility. They inevitably grow into copyists, who are incessantly studying to produce effect. The most of all which writers employ to add to, vary or heighten their conceptions, may be traced to foreign models; and the habit of looking abroad for accessories, of trying to catch the tone, air, gait or periwig of this or that great original, be he the brightest or the biggest who ever wore one, tends but to the production of ill-fitting affections, or the debilitation of native powers. The ready writer, like the bee, may, indeed, have drawn his funded stores from a variety of flower-beds; but that honey is the best whose compound betrays no prevailing flavor of any favorite nectary, unless we may except the incurable Scottish heather-honey, and does not owe its superiority to a flower of the wild!"

To this may be added the words of Southey—one of the masters of English prose—in reference to the acquisition of a good style:

"There may be secrets in painting, but there are none in style. When I have been asked the foolish question, what a young man should do when he wishes to acquire a good style, my answer has been that he never should think about it, but say what he has to say as perspicuously as he can, and as briefly as he can, and the style will take care of itself. As for composition, it has no difficulties for one who will 'read, learn, mark and inwardly digest' the materials upon which he is to work. I do not mean to say that it is easy to write well; but of this I am sure, that most men would write much better if they did not take half the pains they do."—*Correspondent of Evangelical Messenger.*

THE Dunkers occupied much of their time in a convention in a discussion of the question: "What shall be done with a brother who gets his life insured, insists that there is no wrong in it, and refuses to withdraw his policy?" What, indeed?

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
St Louis...	Arcadia...	Oct. 16	Pierce.
Arkansas...	Bentonville.	Oct. 16.	Wightman
Tennessee..	Nashville...	Oct. 16.	Doggett.
Los Angeles.	Los Nietos..	Oct. 16	McTyeire.
N. W. Texas	Belton.....	Oct. 23.	Keener.
White River.	Augusta....	Oct. 30.	Wightman.
Trinity.....	Sul Springs.	Nov. 6.	Keener.
Memphis....	Somerville	Nov. 20.	Wightman.
N. Alabama.	Tuskaloosa.	Nov 20.	Doggett.
East Texas..	Tyler.....	Nov 20.	Keener.
Virginia....	Petersburg	Nov. 20.	Paine.
N. Georgia..	Atlanta....	Nov. 27.	Marvin.
N. Missis'ppi.	Corinth....	Nov 27.	Kavanaugh
Little Rock.	Pine Bluff	Dec. 4	Wightman.
Texas.....	Bryan.....	Dec. 4	Keener.
N. Carolina	Raleigh....	Dec. 4.	Paine.
S. Georgia..	Thomasville.	Dec. 11.	Marvin.
Mississippi..	Brandon..	Dec. 11	Kavanaugh
Alabama....	Eufaula....	Dec. 11.	Doggett.
West Texas.	Victoria....	Dec. 18	Keener.
S. Carolina..	Anderson..	Dec 18	Paine.
Louisiana..	N. Orleans..	Jan. 8	Pierce.
Florida.....	Fernandina.	Jan. 8	Marvin.
Baltimore...	Baltimore..	Mar. 6.	Paine.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Sept. 28, 1872:

A—E Alden 2 lets $62.37, N W Ayer & Son, T S Arthur & Son, P W Archer $1, Jas S Armstrong $2.

B—Geo W Brown, Milton Bradley & Co, Mrs M Byrd, Robt Babbington 2 lets. J H Boult, L P Bergis, H P Bowen $5, Boorman & Pees, Levi Brown $2.

C—Wm R Chase, B F Clement $3.60, S C Collins $10, Clarke & Russell, J D Cameron, Connecticut Publishing Co, B E Christenburg.

D—Joel T Daves $40, J W DeVilbiss $25, R G Dun & Co 2 lots, C K Dudley 2 lots $5, R A Davis $8, R B Downer, W B Dennis.

E—W F Easterling 3 lots $2, J F Evans, L B Ellis.

F—R W Faulk, Jos Fox 10 cts, O H Fisher, J W Flournoy, $2.25.

G—Gooch & Gooch, Gould & Lincoln, J W Gray.

H—J A Hicks, Herring, Farrell & Herring, H H Hines, Hicks & Morris, H F Hartel.

J—H F Johnson 3 lots.

L—J B Lippincott & Co, W C Lynne $2, W E M Lindeld, Lexington Miss no name $210.

M—H H Montgomery, W A Montgomery, D L Mitchell $10, A H Moss, Thos Mullet, C McDonald, Jas Malone, Uriah Millsaps, R T Markham.

N—a B Nicholson, P E Nicholson $6, A T Norwood, J A Norsworthy & Co $16.15, R A New, C J Nugent.

P—Powers Paper Co, S M Pettengill & Co, Thos Price, J Hale Powers & Co

R E E F Ross 2 lots, John F Rives, J K Randall, A H Redford, W H Rowe $7.50, A Riser.

S—H A Spangenberg, Smith, English & Co $10.

T—N Tibbals & Son, E J Taylor, J M Tapp, C F Turner

U—University Publishing Co, United States Publishing Co

W John A Wilburn $7.50, J T Watson $37.85, J S White, Mrs C H Wright 20 cts, Geo Woods & Co, John F Wynn, Thomas F Webb.

EXTENT OF CIRCULATION.—The New Orleans *Daily Times* claims that its circulation is "OVER TEN MILE *that of any other journal in the South.*" If the CHRISTIAN ADVOCATE be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the ADVOCATE, according to our *information*.

THE GLORY, by Dr. George F. Root, is the title of the latest music book issued. It is full of new, useful, interesting and attractive features. The music is all fresh, and so arranged as to be peculiarly adapted to singing schools, conventions and church choirs; and now in the fall of the year, the demand for this book will be unprecedented by teachers of singing and convention leaders all over the country. Published by John Church & Co., Cincinnati. Specimen copy sent, postpaid, for $1.25.

Married.

By the Rev. J. L. Skipper, at the residence of the bride's father, on the fifteenth of September, 1872, Mr. GEORGE E. ANYZE to Miss C. L. SKIPPER all of Butler county, Alabama.

By Rev. I. Z. T. Morris, in Montgomery, Alabama, September 10, Mr. DAVID O. BAILY to Mrs. ANN E. FREEMAN, all of Montgomery, Alabama.

By Rev. I Z T Morris, in Montgomery, Alabama, September 18 Mr SAMUEL S. HELSER, of Athens, Alabama, to Miss VICTORIA BARNETT, of Montgomery, Alabama.

By Rev. N. B. Young, at the residence of the bride's uncle, Mr Samuel Perrel, of Covington county, Mississippi, Mr GEORGE G. HOLLOWAY to Miss SUSAN M. TERRELL.

At the residence of the bride's father, near Macville, Mississippi, on the eighteenth of July, by the Rev. H Walter Feathers ton, Mr. J. T. L. BROWN and Miss MATTIE MCMILLAN.

At the residence of the bride's uncle, W. B. M Quillan, near Rolling Fork, Mississippi on the tenth of September, by the Rev. H. Walter Featherston, Mr. JOHN KELLEY and Miss E. BELLE BUTLER, both of Yazoo county, Mississippi.

By Rev Henry P. Bowen, at the residence of the bride's father, in St. Tammany parish, Louisiana, on the fifth of September, 1872, Mr. WILLIAM HARDY TALLEY to Mrs. MARY J BENNETT.

BUSINESS NOTICES

Scrofula is the dread disease which annually sweeps its thousands to the grave. It makes its appearance in many forms: in Consumption, Glandular Swellings, Rheumatism, Cutaneous Diseases, many of the affections which females are troubled, etc. Perhaps no one is wholly free from its taint. The only way it can be successfully treated is through the medium of the circulation. It is a blood disease. Dr. Tutt's Sarsaparilla possesses the qualities to expel it from the system and restore perfect health. Being free from violent minerals it may be taken with safety by old and young. The most delicate female may take it at any time.

If your child has worms, or a bad breath, or sallow complexion, or restless at night, or no appetite, or general bad health, give it Dr. Tutt's Liver Pills. It will soon be restored. oc3 1t

Dr. Tutt's Hair Dye Contains no Sugar of Lead.

Extract from Telegraph and Messenger, Macon, Georgia.—We had tested its virtue personally, and know that for dyspepsia, biliousness, and throbbing headache arising therefrom, it is the best medicine the world ever saw. We had tried forty other remedies before the Simmons' Liver Regulator, but none of them gave us more than temporary relief; but the Regulator not only relieved, but it cured us.—*Editor Telegraph.* oc3 1t

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

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A. P. CLEVELAND,
fe8 1y General Agent.

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of Imitations.* jy11 1yeow

Twelve Samples (Postage Free) for fifty cents, 4 Sells for $10. R. L. WOLCOTT, 161 Chatham square, N. Y. se26 1y

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BUSINESS NOTICES.

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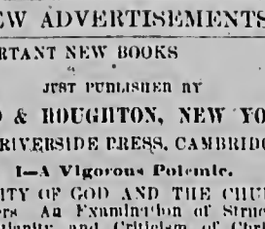

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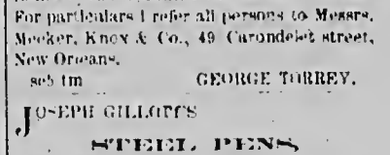

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Remember, good boys and girls,
In the plural makes boxes,
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Should be oxen, not "oxes."

To which some one adds:

And remember, though fleece
In the plural is fleeces,
That the plural of goose
Isn't "gooses" nor "geeses."

Another:

And remember, though house
In the plural is houses,
The plural of mouse
Should be mice, and not "mouses."

THE FLIGHT OF THE BIRDS.

O wise little birds, how do you know
The way to go
Southward and northward, to and fro?
Far up in the ether piped they:
"We but obey
One who calleth us far away.
He calleth and calleth, year by year,
Now there, now here:
Ever he maketh the way appear."
Dear little birds, he calleth me
Who calleth ye;
Would that I might as trusting be.

Scribner's Monthly.

Little Dora.

BY REV. JOHN TODD, D. D.

Dora had German parents, who could speak only their own tongue; but she had learned to read and speak our language. She had been in the Sabbath school a good while, punctual, diligent and earnest. During the week she had to work in the factory, to aid in the support of the large family. But for weeks she had been absent from her class. She lay on the bed in the room—almost the only room of the family—pale, wasted and fading away. Her hair was light, her eyes large, her forehead high, but hardly could marble be whiter than her face; hardly could the diamond be brighter than her eye. Disease had taken away her strength, so that she could hardly raise the thin, long hand to her head.

One day, as her teacher sat by her bedside, talking with her as she was able, she said: "Dear Dora, I trust you pray every day."

"I am very weak, but I never close my eyes without saying, 'Now I lay me;' and 'Our Father which art in heaven.' I can do that, but I am too weak to make up much of a prayer."

"Do you feel, Dora, that you may not get well again?"

"Oh, I don't expect to. I know I am going to die."

"Are you afraid, Dora?"

"No, not exactly afraid, but somehow—I don't know how it is—I don't seem to know where I am going, how it will seem, what I shall be or do. I know all about being here, but what shall I find there? Why do I dread it all?"

"You won't, dear child, when you come to go. God gives dying grace to those who are dying. You are not dying to-day, and therefore don't need it now."

"I am tired now, but when you come again won't you try to explain it to me?"

"I will try, Dora."

Thus the teacher went to her room sad, sad that Dora must die, sad that she had undertaken to explain to her what nobody can explain. As she kneeled down, she prayed, with tears: "Dear Lord, teach me how to comfort that poor child."

So she thought long and anxiously. She put her thoughts down on paper, and the next time she sat down by Dora she read to her the following little story:

A gardener had some small, hard seed, which he had carefully laid away. One day he went to his garden, dug it up, and planted the little seeds down deep in the ground. They lay there, all near each other. One seed rolled near to a stone, where it lay quiet, as if in a sound sleep. After a while it seemed to wake up.

"Oh," said the little seed, "it's very dark here, but I like it. It's my home. Here are all my sisters lying near me. Perhaps they will wake up soon, and then we can talk together." Presently one and another began to wake up.

"Oh, sisters, what a delightful home we have! Here we have quiet and warmth and moisture. I'm sure we shall be very happy in such a home. We have just what we want. We shall never leave it. But—oh, dear, I feel pains darting through me! Ah me, I begin to swell! What will become of me?"

"This is not your home. You must rise and come up into another world, another life," said a voice that seemed to be far above, overhead.

"Another world, another life!" said the little swelling seed. "Why, I can't conceive of it! To be sure, I feel myself swelling and cracking open, and I feel a desire to push forward! But I am afraid! I can't think how or what I shall be! Must I bring my shell up with me? It seems inclined to stay in the ground."

"No, leave the shell and come up yourself."

So the little seed burst the shell, and pushed herself up; lifting up the ground and shooting up a tall, green stem, on which hung a cluster of beautiful flowers. The dew hung jewels on their leaves; the sunlight gleamed and danced upon them; the soft winds rocked them. And the owner of the garden came out and exclaimed: "Oh, my beautiful flower! How glad I am to see thee! I have waited for thee!" And then the flower shook her head, and bowed it in her joy, and the whole garden was filled with her fragrance. She forgot her cold, dark home in the ground.

"I see, I see," said Dora.

"Such will be your joy, dear Dora, when you rise up to the blessed home of Christ. What the dark home was to the seed, is this world to the soul; the voice calling the flower up, is Jesus calling you; what the flower was in the garden, will you be in that new world above."

"I see, oh, I see! thank you. I shall be afraid no more."—*Sunday School Times.*

Standing On His Head.

BY OLIVE THORNE.

Standing on the head isn't a very elegant position—is it? Men, and boys too, for that matter, look more interesting on their feet, though I don't suppose there ever was a boy who would care how he looked, provided he could truly stand on his head.

Well, droll as you may think it, I have read in some of the big books that there is a bird—an American bird at that—who delights in standing on his head! Now don't you suppose that innocent and dignified bird would be surprised to hear such a piece of slander about himself?

This feathered personage has a curious way of getting his dinner, I must admit, and he does *look* as though he used his head for a third leg. This is how it is: he always lives on the bank of a river or pond, and he likes for his dinner the little frogs and worms that live in the soft mud under the water. But he might watch all day, and starve to death, for all the dinner he would get, if he was not pretty sharp in his hunting.

He wades into the water (he belongs to the family of Waders;) then he goes on to stir up the mud with his feet, and frighten the little fellows out of their mud houses. Not having hands, he needs something to catch them when they are out, so he just lays his head down by the side of his feet, *top down*, and uses his open mouth for a "market basket!"—Isn't that the funniest basket you ever heard of? It would not seem so odd to you if you could see the bill, for it is as big as all the rest of his head, and shaped more like a canoe than anything else. So it does very well for a basket.

He looks very droll in that position, and it is no wonder the first men who saw him standing that way thought he stood on his head.

This bird—did I tell you?—is the Flamingo, and you could see him any day if you lived on any of our Southern lakes or rivers—that is, you could if you were very quiet, for he is extremely shy, and will keep out of your way if he can. They go in flocks, and some of the sharp eyes are sure to spy a hunter. But they are not afraid of cattle, and so men dress themselves in the skin of an animal to hunt for them.

He is well worth seeing, too. He's no dull-coated fellow, hopping about on two dumpy legs; by no means! He wears a whole suit of the most brilliant rose-color, and he stands up gracefully on two long, slender legs. His body is elegant—as I said—and his neck is as long as his legs, and he is four or five feet high.

Mamma Flamingo makes a curious nest. It is a sort of small hill of mud, a little scooped out on top. There she lays her two or three white eggs, and there she sits—like any old hen, only she can't curl her long legs under her, as a hen can, so she lets them hang down outside.

The babies are droll little dull-coated fellows, and do not attain to the dignity of red suits till they are two years old.

In old times Flamingoes were eaten, and thought to be very nice, especially the tongue, and I have read of emperors who kept quite an army of men for nothing but to hunt the unfortunate birds, that they might have their tongues for their tables.

Now-a-days we think Flamingo meat has a marshy taste, and we prefer ducks and turkeys for our tables. So he is hunted only for his beauty, to adorn museums and bird collections.

He is called Flamingo from his bright color, but he is said, in the big books, to belong to the Palmidactyle family. He has this graceful name merely because his three front toes are united by a wide skin—something as a duck's toes are—and his one hind toe is very small or absent entirely.

Skipping the Hard Points.

Boys, I want to ask you how you think a conqueror would make out, who went through a country he was trying to subdue, and whenever he found a fort hard to take, left it alone. Don't you think the enemy would buzz wild there, like bees in a hive, and when he was well into the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you. If you skip over the hard places in your lessons, and leave them unlearned, you have left an enemy in the rear that will not fail to harass you, and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems; and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve, when you take up a new study, that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life it might not be so great a matter for his future career. But he has chained to himself a rabbit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years. Now, nothing we get in this life is to be had for nothing. Success is not thrust upon a man. If you want any good you must work for it. The eye that never falters and the nerve that never quails are the true elements of victory in the mental and moral, as well as the physical world. Don't skip the hard points.—*School Day Visitor.*

The Farm and Garden.

Commercial Value of Peanuts.

On this subject the California *Rural Press* says:

"The culture of peanuts in California is every year extending, at a large profit over the cost of production, simply as a nut to be eaten in the theaters and rail cars by the boyish element, and by almost everybody else when and where they can get a good chance; and though agreeable and valuable as an article of food in all countries, yet their greatest value lies in the oil they contain. It is easy of extraction, and is equal to the olive or almond oil for every purpose for which these oils are used; and in many parts of the world it is sold for pure olive oil, and is fully equal to it for all alimentary purposes. It is said to keep a longer time without becoming rancid than any other vegetable oil; and as an illuminating oil it gives a superior light. If cold-pressed, under favorable conditions, it yields a large per centage of oil; but if heated before pressure the quantity of oil is increased, but its fine flavor is somewhat impaired as a table oil. The hotter the climate the larger the per cent. of oil. The nuts, after being roasted and ground fine, are also an excellent substitute for chocolate, and large quantities are used in tropical countries for that purpose."

A Florida correspondent of one of our exchanges gives the following as his mode of culture of this valuable but much neglected crop:

"The peanut is very easily cultivated, and is a very profitable crop to grow for feeding purposes; it is the best feed for hogs that I know of, and will fatten them quicker than any other feed. I generally turn my hogs in the peanut field and let them root for themselves. Hogs that are fattened on them, however, have to be put up in a pen and fed on corn about a week or ten days, in order to harden the flesh, as the peanut makes the fat only; but it is the sweetest meat that we have.

"I plant the peanut when I plow my corn the second time, in the corn rows; or, better still, I lay off my corn rows about seven feet apart, and at the second plowing of my corn lay off a row between the rows of corn and plant my peanuts, so that when I plow my corn the third time I plow the peanuts; then, just as they begin to blossom, I give them a good hoeing, and that is all that is required. I plant the peanuts about one and a half feet apart in the drill. It does not require rich soil to grow them; our poorest, thinnest land suits them best, and they improve the land more than anything I know of; for, after I dig what I want for seed, I turn in my hogs, and they root up the ground to find the nuts. Thus the land gets a thorough breaking up and the vines are turned under by the hogs; and the next spring they are rotted, and the ground is in fine condition to plant again. Thus I can improve my land more and more each year, and still cultivate it.

"The vines also make the best of long forage for horses and cattle; for by pulling the vines when the nuts are ripe, and allowing them to cure in the sun one day, and then stack or house them, you have a fine supply of forage—better than hay or fodder, and relished much more by the stock."

Stacking Grain.

Bad stacking is the cause of most of the really damaged grain in the market. To stack well, follow these directions: Lay your stack on as level ground as it is possible to find, say on the top of a little hill, which top is generally flat. Commence in the middle, setting up the bundles as for a "shock;" build all around until you get as large a bottom as is desired. Now commence on the outside layers, having the butts of the bundles even with the bottom, or a little further out if the grain is damp. When this row is formed, lay the second with the butts four to six inches of the bands of the first row, and so on until you get filled up. If you find the middle getting too full, lay them in a little further. Here let me caution all against filling up the middle of the stack with loose or broken bundles. If you have such, bind them up or lay them on the outside, for the middle of the stack must be solid. Don't walk any further toward the outside of the stack than is really necessary. When you come to topping out the stack, be careful to keep the middle well filled up, and the outside as even as you can; but, mind you, don't get as much as one bundle with the heads the lowest. If such places occur, lay some bundles on the inside, filling up the hollow before laying the outside ones, for one bundle pitching the wrong way often lets in a great deal of water. In finishing, when you have no more middle to fill, keep in the center, laying a bundle wherever the butt will be the lowest, until completely topped out. Force a long, nicely-trimmed stake down well into the stack to keep the wind from blowing off the top.—*R. S., in Prairie Farmer.*

PECANS AND ENGLISH WALNUTS.—We have often urged upon our readers the great profit of a pecan grove; and we now advise, in addition, the planting of the English walnut. It is a native of Persia, and succeeds best in Southern latitudes. It was brought to Europe about three hundred years ago, and thence to the Eastern States of this country, where it flourishes tolerably well. The tree grows large and the timber is valuable. It bears abundantly of the choicest nuts, no kind being of a richer flavor. The tree is said to be a success in California.—*Southern Farmer.*

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April 20, 1872. ap25 1f

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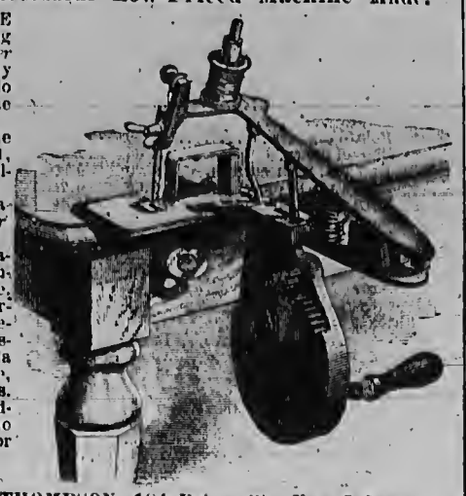

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather was rainy and unsettled on Sunday, since which it has been clear and cool. Our accounts from the country present no new feature, but from some districts they are more encouraging. Many of the letters from Mississippi, Arkansas and Louisiana indicate a decrease from the crop of 1870 of one-third to one-half.

The river is 13 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-seventh ultimo:

Louisiana and Mississippi.....bales..	10,755
Lake	53
Mobile	3,042
Texas	276
Total	14,126

On Saturday the demand was fair, with only a moderate supply, and, although the movement was checked by the stringent pretensions of factors, yet the sales were a little over 2,500 bales, the closing rates showing an improvement of ⅛c. in middling and the higher grades, while low middling and good ordinary ruled in favor of factors, without any quotable advance. Prices were strengthened by favorable telegrams from Liverpool. On Monday buyers again came forward with a fair degree of spirit, and factors were enabled to establish a further improvement of ⅛c., good ordinary closing at 17⅝@a. 18⅛c., low middling at 18¼@18⅝c., and middling at 18¾@18⅞c. Middling and the finer qualities were in special request but only limited supply. The sales summed up 2,400 bales. On Tuesday the market opened with a less active demand, and the business during the morning was at rather easier rates for the medium qualities, but full prices for the higher grades, while later in the day the former ruled still more in favor of buyers, while the latter continued steady. In several cases low middling was sold at figures ⅛c. less than would have been accepted on Monday. The movement was languid throughout the day, and the sales, as far as reported, summed up 1,800 bales, but may have amounted to more. Low middling sold at 18⅛, 18¼@18⅜c., strict low middling at 18⅝c., strict low middling to middling at the same, strict middling at 19⅛, 19¼@19⅜c., and good middling at 19½c. Operations were checked by high freights and discouraging dispatches from other American markets.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 50,900 bales, against 17,509 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 90,698 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 4,162 to France, and a decrease of 9,955 to Great Britain, and of 82 to other foreign ports.

We quote:

Good ordinary	17½ @ 18
Low middling	18 @ 18⅛
Middling	18½ @ 18⅝
Strict middling	18⅞ @ 19
Good middling	19½ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	14,126	
Arrived previously	49,938 —	64,064
		70,323
Exported past three days.	10,213	
Exported previously	15,402 —	25,615
Stock on hand and on shipboard..		44,708

SUGAR.—On Tuesday 205 hhds. Porto Rico sold in warehouse at 10⅝@11c. ₱ lb., taken for the city trade and on Western orders. City refinery is selling at 11⅝@12c. for yellow clarified, 12¾@13c. for white clarified, 13½c. for crushed, and 14⅛c. for cut loaf.

MOLASSES.—The market is bare of Louisiana. The last from plantation sold at 55c. ₱ gallon for reboiled. City refinery is selling at 40c. for common, 52c. for fair, 57c. for prime, and 62c. for choice.

CORN.—On Tuesday the supply was light in the absence of receipts, and prices were firm. The sales embraced 3,000 sacks on the landing, in lots, at 63c. for yellow and white mixed, and 65c. ₱ bushel for white, and 1,179 sacks inferior, from warehouse, on private terms.

OATS—Have continued in fair supply and moderate demand at previous prices. The sales on Saturday and Monday embraced 1,500 sacks at 40@44c. for prime on the landing, and 45c for choice in warehouse. On Tuesday the supply was fair and the demand limited. The sales were confined to 150 sacks prime St. Louis at 42c. ₱ bushel.

BRAN.—With light receipts and a good demand prices have advanced 5c. ₱ 100 lbs. since our last review. On Saturday 100 bags sold at $1.05, while on Monday 650 bags sold at $1.07½@1.10 ₱ 100 lbs. On Tuesday, there being no receipts, prices were firm, and 250 bags were sold at $1 10 ₱ 100 lbs.

PORK.—On Tuesday 80 and 100 bbls. mess sold at $15, 25 at $15.50, and 20 at $16 ₱ bbl. It is retailing at $15.50 @16 ₱ bbl.

BACON.—On Tuesday the sales embraced 400 casks, in lots, at 8½@8¾c. for shoulders, 11⅝@11¾c. for clear rib sides, and 12⅛@12½c. for clear sides, mostly 12½c. Shoulders are quoted at 8¼c., clear rib sides 11⅝@11¾c., and clear sides 12¼@12½c. ₱ lb.

DRY SALT MEAT.—The stock is small and held by dealers, who are retailing shoulders at 8½c. ₱ lb. On Saturday 20 casks shoulders sold at 8½c. and 10 do. at 8¼c. ₱ lb On Monday 12 casks shoulders sold at 8¼c. ₱ lb.

BREAKFAST BACON.—The market is in fair supply and dull at 14½@15c. ₱ lb for Western, and 13@14c. for Northern. On Monday 20 boxes Western sold at 15c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 114@114⅛ (against 114 at New York,) and closed at 114¼@114½. (against 114½ at New York.)

In silver we noticed only a few trifling sales, including $1,000 in American half dollars, on Saturday, at 110½. American half dollars are now quoted at 109@110, and Mexican dollars nominally at 3@5 ₱ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	6 00	16 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 00	13 00
Western, ₱ bbl	— —	55
Corks, ₱ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ₱ lb:		
Havana (currency)	30	32
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	48	— —
Copper bolts	48	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	16
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	13 00
In sacks	— —	— —
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	27	30
Feathers, ₱ lb	65	— —
Fish, ₱ box:		
Cod	1 40	— —
Herrings	45	— —
Mackerel, No. 1, ₱ bbl	15 00	— —
Mackerel, No. 2	12 00	— —
Mackerel, No. 3	9 50	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 75	7 00
Superfine	5 25	— —
Fine	4 50	4 75
Fruit, ₱ lb:		
Prunes	8½	13½
Currants, new	9	10
Almonds, soft shell	19½	— —
Almonds, shelled	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 45	3 50
French, 10 by 12	3 60	3 65
French, 12 by 18	4 35	4 50
Gunny bags, ₱ bag	18	— —
Hay, ₱ ton:		
Prime	25 00	25 50
Choice	26 00	— —
Iron, ₱ 100 lbs:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	7	10½
Sheet	7½	8½
Boiler	7½	8½
Nail rods	— —	11
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	40	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	4 00	— —
Lumber, ₱ M feet:		
Boards, yellow pine	13 00	15 00
Boards, cypress	25 00	30 00
Flooring, dressed	25 00	30 00
Flooring, rough	15 00	18 00
Ceiling, dressed	20 00	25 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	13 00	15 00
Scantling	13 00	15 00
Shingles, ₱ M	3 50	4 25
Laths	2 50	3 00
Moss, ₱ lb:		
Country picked	4½	6
Clean picked	6½	7
Nails, ₱ keg:		
American, 4@6d	5 85	6 00
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	70	85
Coal oil, in barrels	27	29
Coal oil, in cases	32	35
Linseed, raw	95	98
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	5½	7
Northern	5½	7
Southern	4½	6½
Castile, genuine	12	— —
Castile, imitation	11	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	12	13
Havana, yellow	10½	11½
Havana, brown	10½	11¼
Crushed	— —	13½
Pulverized	— —	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Oct. 1, 1872.

Texas beeves, choice, ₱ head	$— —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	25 00
Texas cattle, 3d qual, ₱ head	15 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Hogs, ₱ lb. gross	6	@	7½
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	5 00	@	12 00

Special Notices.

Appointments for Preaching in Selma District, Alabama Conference.

On my last Round I was printed as follows: Linden, Oct. 9, 10; Shiloh, Oct. 12, 13; Wesley chapel, Oct. 15; Air Mount, Oct. 16; Mt. Andrew, Oct. 18, 19, 20; Bashi, Nov. 1, 2, 3; Dayton, Nov 7, 8, 9, 10; McKinley, Nov. 12; Center chapel, Nov. 14, 15, 16, 17; Jackson, Nov. 22; Grove Hill, Nov. 23, 24; Union, Nov 26.

Bro. Wade will please meet me at Jackson. Bro Thames will meet me at Union church, and I will fill any appointments he may make up to his quarterly meeting. The first week in December I propose to spend at Gainestown.

Dear brethren, the Lord has thus far greatly blessed your labors in the conversion of many souls. Let us earnestly pray for his presence at these appointments, and for a greater outpouring of the Spirit upon us and our people; and to him be all the glory.

A. J. BRIGGS, P. E.

Wayne Circuit Camp Meeting.

All the preachers will find conveyance to the Wayne circuit camp meeting (to be held at Frost's Bridge on Thursday before the second Sunday in October,) at Shubuta and Waynesboro. JAMES SHANKS, P. C.

Camp Meeting—Change of Time.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Thursday before and embracing the third Sabbath in October. The meeting will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning. J. H. HOLLAND, P. C.

Camp Meeting.

There will be a camp meeting at Old Salem camp ground, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the second Sabbath in October. The tenters propose furnishing visitors, however, there will be a public table for the benefit of those who prefer furnishing themselves. Charges moderate. Preachers are invited. C. F. GILLASPIE, P. E.,
U. B. PHILLIPS, P. C.

Camp Meeting.

We have appointed our camp meeting at Ellend, eight miles east of Clinton, Louisiana, to commence on Thursday night before the second Sunday in October. Ministers and friends of camp meetings are invited from a distance, and will be accommodated on the grounds free.

WILL. H. LEITH, Pastor.

Camp Meeting.

There will be a camp meeting, twelve miles east of Pleasant Hill, Natchitoches parish—known as Beulah camp ground—commencing on the eleventh of October, instead of the eleventh of September. R. PARVIN.

Camp Meeting.

A camp meeting will be held on Spring creek, thirty miles southwest of Alexandria, near Bari's ferry, on the road from mouth of Red river to the Sabine, and on the Opelousas and Natchitoches road, beginning on Friday, October 11. All ministers and all friends are earnestly requested to give us their attendance and assistance.

FRED. WHITE,
S. H COOPER.
C. KENNER.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND

Rocky Springs, at Beach Grove	Sept. 28, 29
North Warren, Mildale and Cane Ridge, at Oak Ridge	Oct. 5, 6
South Warren, at Bovina	12, 13
Cayuga, at Rives' chapel	19, 20
Port Gibson	26, 27
Clover Hill, at Clover Hill	Nov. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Fayette, at Fayette	16, 17
Natchez	23, 24
Kingston, at Washington	30, Dec. 1
Vicksburg and City mission	Dec. 7, 8

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	24, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 54 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Sacramental meeting, at Port Vilden	Oct. 12, 13
Holmesville circuit, at Holmesville	19, 20
Covington circuit, at Spring Hill	26, 27
Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warner's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotland circuit, at Caseyville	Oct. 5, 6
Pleasant Valley ct., at Beheboth	12, 13
Burtonton circuit, at Pisgah	19, 20
Beauregard	26, 27
Georgetown ct., at Pleas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Spr'gs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Hillsboro circuit	Oct. 5, 6
Philadelphia circuit	12, 13
Decatur mission	19, 20
Lake circuit	26, 27
Trenton circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, Dec 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct. 5, 6
East Feliciana	12, 13
Clinton	19, 20
Buffalo	26, 27
Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Enon, at New Hope camp meeting	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

SEASHORE DISTRICT.—FOURTH ROUND.

Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Cuba, at Cuba	Oct. 12, 13
Gainesville, at Gainesville	19, 20
Forkland, at Forkland	26, 27
Demopolis	Nov. 2, 3
Butler, at Mount Sterling	9, 10
Gaston, at Bethel	16, 17
Bladen Springs, at Bethel	23, 24

Preachers in charge will please have ready full statistical reports; stewards will make faithful efforts to bring up their finances, so as to meet the assessments; and trustees will be ready to give a clear statement of the condition of the property in their charges.

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Grand Bay mission, at Pleasant Valley	Oct. 5, 6
Citronelle circuit, at Citronelle	19, 20
St. Stephen's ct., at Pine Grove	26, 27
Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories. H. URQUHART, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Eufaula	Oct. 5, 6
Vilula	12, 13
Glennville	19, 20
Beulah	26, 27
Enon and Midway	Nov. 2, 3
Perote	9, 10
Clayton and Louisville	16, 17
Choctawhachie	23, 24
Lawrenceville	30, Dec. 1
Chunnanachie	Dec. 7, 8

JAS. L. COTTEN, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Selma station	Oct. 5, 6
Rembert Hills circuit, at Shiloh	12, 13
Peachtree ct., at Mount Andrew	19, 20
Summerfield station	26, 27
Choctaw Corner circuit, at Bashi	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	—, —
Quirville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Gainstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville mission	Oct. 19, 20
Columbia circuit	26, 27
Spring Creek and Bayou Bœuf cts.	Nov. 2, 3
Trinity, at White Ridge	9, 10
Evergreen and Big Cane	16, 17
Atlanta	23, 24
Rapides circuit	30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND

Westley and Jordan, at Westley	Oct. 19, 20
Waterproof, at Waterproof	26, 27
Oak Ridge and Prairie Mer Rouge	Nov. 2, 3
Lake Providence, at Lake Providence	7, 10
Oak Grove, at Smith's chapel	16, 17
Floyd and Delhi, at Floyd	23, 24
Libb Grove, at Bartholomew	30, Dec. 1
Sicily Island, at Sicily Island	Dec 7, 8
Winnsboro, at Magnolia	14, 15
Bayville, at New Salem	21, 22
Bastrop, at Bastrop	28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVIS, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Lake Charles	Oct. 5, 6
Calcasieu	12, 13
Sugartown	19, 20
Bayou Bœuf	26, 27
Kimball chapel	Nov. 2, 3
Vermilionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

SHREVEPORT DIST.—THIRD ROUND.

Manny circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Natchitoches	12, 13
Shreveport	19, 20

JOHN PIPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Koseiusko and Bethel, at Koseiko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

G. W. W. GOODWYN,
52 Gravier St., near Tchoupitoulas,
DEALER IN
STOVES AND TINWARE.

Among his assortment of Cooking Stoves he invites special attention to the COTTAGE and THE BEST, as being *unsurpassed* by any Cooking Stoves in this market. They have all the modern improvements, are perfect bakers, and, without extra charge, are adapted for burning wood, coke or coal, and guaranteed to give satisfaction.

HEATING STOVES.—He has various styles of these on sale. Is agent also for the NEW BALTIMORE FIRE-PLACE HEATER, the most perfect, cheerful and economical Heater in use; will heat from one to a half dozen or more rooms at a cost, for coal, of twenty-five cents per day.

TINWARE.—In this line he keeps constantly on hand a full assortment of plain Tin and Japanned Ware

(With the above, Rev. P. M. Goodwyn, a superannuate of the Louisiana Conference.)
se26 6m

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Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M.

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MRS. WHITCOMB'S SIRUP. { Cures Colic and Griping in the Bowels, and Inflamation of the process of Teething. }

Subdues Convulsions and overcomes all diseases incident to Infants and Children. } PRICE, 25 CENTS.

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Relieves pain, weakness or exhaustion in 15 or 20 minutes, giving tone and power to the system. } PRICE, 25 CENTS.

It is the Infants' and Children's great Soothing Remedy in all disorders arising out of or dependent upon teething or any other cause.

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BUY ME AND I'LL DO YOU GOOD

DR. HENRY'S ROOT & PLANT PILLS.

By cleansing the blood and arousing the liver and secretive organs to a healthy action, Dr. Henry's Root and Plant Pills cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and disordered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price, 25 Cents a Box.

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WILL

BUILD UP THE SYSTEM,

PURIFY THE BLOOD,

AND

EXCITE THE ABSORBENTS TO

HEALTHY ACTION.

DR. D. JAYNE'S ALTERATIVE

IS A STANDARD MEDICINE:

a compound of those articles which long experience has proven to possess the most safe and efficient alterative and deobstruent properties, and containing no concealed poisons, no mercurial or other metallic preparations. Having before us the testimonials of thousands of persons who have been restored to sound health from its use, it is recommended to the afflicted with entire confidence as to its ability to effectually eradicate from the human system the diseases for whose cure it is designed.

For Purifying the Blood

the Alterative will be found to be a most effective medicine. Acting directly on the circulation, it purifies the blood, and passes with it into every tissue and fiber of the body, removing every particle of disease from the system.

FOR SCROFULA IN ALL ITS FORMS,

whether Ulcerations of the Flesh or Bones, Enlargement of the Joints, Glands, Swellings, Eruptions, Tumors, etc., the Alterative has been found pre-eminently successful. By its action on the blood it destroys the virus or poisonous principle from which these diseases originate.

FOR SKIN DISEASES,

the immediate cause of which will always be found to be an obstructed state of the pores, JAYNE'S ALTERATIVE is a certain remedy. It not only removes the obstinate state of the pores, but it frees the blood and perspiration from all impurities and gross particles, which are so liable to obstruct the small perspiratory organs.

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Giving the Eyes a cross, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture.

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the bloodstreaks, the dark greenish color of the balls, and sears.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance as changed. How true "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head,
Prevents tightness and pains in the head,
Opens and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, OCTOBER 10, 1872. NO. 41.

NEWS OF THE WEEK.

DOMESTIC.

Little Rock, Oct. 2.—A full Liberal State ticket was nominated—three Republicans, the balance Democrats.

Andrew Hunter, Democrat, was nominated for Governor.

San Francisco, Oct. 2.—The newspapers generally denounce the acquittal of Mrs. Fair as a mockery of justice.

A three seconds' shock of earthquake was felt here this morning.

Knoxville, Oct. 3.—Three passenger coaches on the mail train going west, on the Georgia railroad, fell through a trestle, three miles west of Greenville, this morning. One brakeman was killed, seven persons seriously and twenty slightly injured.

New York, Oct. 3.—Francis Leiber, a well-known publicist, is dead.

New York, Oct. 4.—At a meeting of the American Bible Society today five new auxiliaries were recognized in the States of South Carolina, Georgia, Kansas, Tennessee and Minnesota.

New York, Oct. 5.—At a meeting held last night, at the Union League Club rooms, a committee of twenty-nine was appointed to take measures to have the products of this country suitably represented at the Vienna Exposition.

It is rumored that at a meeting of the Baptist Association, which is to take place in a few days on Long Island, the Rev. S. K. Hyatt Smith and George F. Pentecost, of Brooklyn, will be put on trial for radicalism on the subject of "open communion." Smith's views have caused a great deal of interest among the Baptists.

Atlanta, Oct. 5.—The official reports of ninety-nine counties show a majority for Smith (Democrat) of forty-six thousand and thirteen. One hundred and twenty-nine Democrats and six Radicals are so far reported elected as representatives.

New York, Oct. 6.—The *Times'* special from Knoxville, Tennessee, says that serious troubles are apprehended between the authorities of Georgia and United States marshals.

Governor Smith has instructed General Wofford, the receiver of the Alabama and Chattanooga railroad, not to surrender the road to Judge Haralson, Lewis and Rice, the receivers appointed by Associate Justice Bradley, of the United States Supreme Court. Marshals have already arrested the sheriff of Dade county, and further trouble is apprehended.

Eighteen Capuchin friars, expelled by the Guatemala government, sailed yesterday for Europe.

New York, Oct. 7.—The Cuban steamer Virginius has escaped from Puerto Cabello.

San Francisco, Oct. 7.—Three companies of soldiers, supported by friendly Indians, killed forty and wounded and captured many refractory savages in Arizona.

The diamond fields are pronounced a fraud by returning miners.

Washington, Oct. 8.—General C. C. Walcott, chairman of the Republican Ohio State Central Committee, telegraphs that the State is safe for fifteen thousand Republican majority.

The President has received a dispatch from Hitchcock that Nebraska has undoubtedly gone Republican.

Chipman, Republican, is elected delegate from the District of Columbia by a heavy majority.

Washington, Oct. 9, 4.30 A. M.—The best opinion places the Republican majority in Pennsylvania at fifteen thousand. The Republicans claim the State by twenty to thirty thousand majority.

Indianapolis, Oct. 9, 4 A. M.—Returns from forty townships in several counties show a net Republican gain of between seven and eight hundred. The result on the State ticket is still very doubtful. Both parties claim the State by a small majority.

FOREIGN.

Paris, Oct. 2.—The departures from Alsace and Lorraine of the inhabitants who decline German citizenship are upon an immense scale. It is estimated that eighty-eight thousand persons emigrating from Alsace will take up their residence in Nancy alone, while large numbers will go to other places.

Eighteen thousand persons have left Metz in the last fortnight to seek homes under the French jurisdiction. The population of that city numbers now only ten thousand persons.

Madrid, Oct. 2.—A dispatch from the town of Escurial, twenty-four miles northwest of this city, announces that the celebrated monastery of the Escurial was struck by lightning this evening. The building was quickly on fire, and so rapid was the progress of the devouring element that the dome and tower of the magnificent edifice have already fallen. The royal palace, with its splendid library of books, paintings and rare and costly manuscripts, is now in flames, and at the date of this there is little prospect of saving from destruction the mausoleum, as well as the summer residence of the Spanish kings. A brigade of engineers, fully equipped with material for use in such emergencies, left Madrid for the Escurial.

London, Oct. 2.—A dispatch from Melbourne, September 11, says the overland telegraph line has been completed.

Paris, Oct. 3.—It is rumored that President Thiers intends, at the next session of the Assembly, to urge the Conservative deputies to support a proposition for the definite establishment, by proclamation, of a permanent republic, based on strictly Conservative principles.

It is also stated that Casimir Perier is now using his influence with the right center of the Assembly to bring it to accept the president's views.

Vienna, Oct. 4.—General Von Schweinitz, German embassador at Vienna, was married to-day to Miss Jay, the daughter of Hon. James Jay, American minister to Austria.

Madrid, Oct. 4.—The government has determined to send fourteen thousand men to reinforce the army in Cuba.

Information reached Madrid at a late hour last night that the fire in the Escurial had been extinguished. Two of the towers and a portion of the roofing had been destroyed. The amount of damage is estimated at three million reals.

All valuable objects, which it was thought would perish in the conflagration, were reported to be safe.

London, Oct. 5.—The Paris correspondent of the New York *Times* telegraphs that the Russian embassador in that city has received a note from Taneiffe, secretary of the Emperor's Privy Council, withdrawing the congratulations which the Emperor had ordered to President Thiers, and expressing the dissatisfaction of Russia at the aggressive attitude of the Radical party of France.

Paris, Oct. 7.—The *Journal Official* to-day announces the appointment of the French supreme council of war, the members of which are Marshal McMahon, Marshal Canrobert, General L'Admirault, Duke D'Aumale, Admiral De LaRonciere, LeNowry and M. Ozenne. This council is charged with the organization and administration of the army, but not with the direction of military movements.

Von Arnim, the German embassador, has notified Remusch that citizens of France entering German territory on and after the first of November must be provided with passports.

London, Oct. 8.—The price of coal has again advanced. The mining companies of Belgium are not able to execute the orders they have received to send coal to this country in consequence of the scarcity of miners in that country.

Toronto, Oct. 8.—The disease among horses here continues, and there is scarcely a horse in the city fit for work. The interruption to business is becoming very serious. The merchants are unable to ship or get goods from the depots. There are no hacks on the stands.

Going to Meeting Instead of Going to Christ.—A woman who was in distress about her sins, went to a great many meetings in the hope of getting comfort, but did not find it. "At last," she said, "I found that I was going to meeting instead of going to Christ, and then I got light."

She gave up depending on herself, or her minister, or the prayer meetings, and came right to Christ, and he saved her.

Friend, have you come to Christ? Nothing else will save you. "For there is none other name under heaven, given among men, whereby we must be saved."—Acts iv, 12.

Your sins need an atonement; come then to Christ, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."—First Peter ii, 24.

Come freely, for he says: "Him that cometh to me, I will in no wise cast out."—John vi, 37.

Come quickly, for "Thou knowest not what a day may bring forth."—Prov. xxvii, 1.

FROM THE WORK.

Newbern, Alabama.—*Mr. Editor:* Since writing my last I have had three protracted meetings: one at Pleasant Grove, five days—we took five names; one at Salem—about twenty conversions and eighteen accessions; and one at Holly Springs—several conversions and nine accessions. We have one more appointment and we will round the work. But oh! the finances.

Yours, J. W. McCann.

September 27, 1872.

Abbeville, Louisiana.—*Mr. Editor:* No doubt the friends of Zion will be pleased to learn that the society at Abbeville has recently had a gracious visitation from the Holy One, resulting, as we trust, in permanently strengthening the cause of Protestant Christianity in our section of country. On the twelfth instant a protracted meeting was commenced, which lasted seven days, and was then discontinued for want of help to protract it longer. Bro. T. B. White, of New Iberia, was with us from the commencement to Monday evening, and rendered very efficient service. Other brethren, who were expected, failed to come. A revival spirit was manifested from the first, which was constantly increased until it culminated on Tuesday in a pentecostal effusion. Old members remarked that they had never expected to see such a time in Abbeville. The fruits of the meeting will be known only in the day of eternity. The immediate results are twenty-one accessions to the church. There has been a gradual accession from the commencement of the year. Commencing with twenty-nine, we now number seventy. Yours in Christ,

Supply.

September 30, 1872.

Summit District Conference, Mississippi Conference.—*Mr. Editor:* This District Conference met at Tangipahoa, Louisiana, September 27, 1872, and continued two days, Rev. J. Nicholson, presiding elder, acting president.

From the report on the state of the church I extract: "The church on the district is alive, and its life, on the whole, is increasing. We are glad to hear of conversions at some points of the district, and of additions to the membership by baptism and otherwise. The interest manifested in the building of houses of worship and in the payment of church claims indicates improvement in the spiritual state of the church. Growth is indicated in every department of church labor."

The Committee on Missions reported "three missions in the district, viz: Livingston, Pontchatoula and Big Creek. They ought to remain missions, as they are not able to support a pastor without help."

On the subject of Sunday schools and education I extract from the report as follows: "From some sections of the district we are glad to hear very encouraging accounts of the Sunday schools established, and that the preachers in charge have been making the necessary exertions to carry on this noble and useful enterprise; but yet a great deal remains to be accomplished before the law of the church on this subject shall have been carried into effect."

On education the following resolution was adopted:

Resolved, That our preachers will present the claims of Centenary privately and publicly to the people, and give them full information in reference to this long-established and successful institution of learning, and endeavor to obtain as many students as possible.

The Committee on Finance reported a financial plan, by which the stewards and members are to come together early in the year and agree upon the amounts to be paid by each member, monthly or quarterly, for the several claims.

The District Conference took action in reference to a district camp meeting next year.

Summit, Mississippi, is the place chosen for the meeting of the District Conference for 1873.

J. W. Sandell, Sec.

East Alabama.—*Mr. Editor:* After an interval of many months, perhaps a short communication will not be rejected; not that I would make mention of the success that has crowned my labors, "for I am neither local nor itinerant," but of the labors of others whose fields lie near my Wayside home. My home, though not properly within the bounds of any work, is near enough that I may co-operate with the pastors of three different charges; and it is of these I would make mention, as the preachers in charge seem to be slow in reporting the success that has crowned their efforts in the Master's vineyard, for, indeed, the Lord has done great things for us in many places. It was my good fortune to have an appointment at Villula on the second Sabbath in August, and to find, on arriving, Bro. Solomon, preacher in charge, on hand, and arrangements made not only to observe the week of prayer, but to conduct service during the week, and the church already fully alive to the importance of the occasion. Although the weather was very unfavorable for a part of the time, yet the meeting was continued, increasing in interest from hour to hour until the following Monday, the result of which was many conversions, nine accessions to the church, one young man confessed to be called of God to preach, and the church greatly revived and fully decided to build a new church, the money for which has since been raised. Bro. Solomon reports several other interesting meetings on his work. He is doing a good work on Villula circuit, and is greatly beloved by his people. The Lord has greatly blessed his labors there during his four years' administration.

At Glennville, the second charge near me, I am sorry that as much cannot be said. I had the pleasure of worshiping with them on the third Sabbath, and preaching the first sermon they had heard for six weeks—Bro. Levert, their pastor, on account of ill health of himself and family, I believe, having had to give up the work and return to his old home. But though he is gone, yet the character of his preaching was such that impressions are made that will long survive the old veteran. Such is the economy of our church that a charge is not left long without a pastor, and *vice versa*. Glennville is already supplied by Bro. Dyer, late of your city, and a graduate of the Southern University, I believe. He is already at his post, and the people received him gladly.

Hurtville charge is prospering under the watchful care of Bro. Williams. He has just left a protracted meeting at Hurtville, to attend his quarterly meeting at Silver Run—a very important point, where he expects to protract, and where I was to meet him to-day, but was prevented by rain. However, Bro. McCarty, the presiding elder, is there, I guess, and I trust ere many days to join them or hear of great results. But enough.

Yours, Socius.

Wayside, September 28, 1872.

Alexandria District, Louisiana Conference.—*Mr. Editor:* The District Conference of the Alexandria district has just closed. The attendance was good, all the circuits being represented except one. The season was a delightful one, renewing people and preachers in hope and strength. The various important interests of the church came before the conference for discussion. The subjects of deepest interest were missions, finance and the spiritual condition of the church. The Committee on Missions report a wide scope of country, included between Harrisonburg, on the Ouachita, and Simsport, on the Atchafalaya, and from the mouth of Red river to Plaquemine, on the Mississippi, as being without a preacher. While these districts are thickly settled, and many are calling for the gospel, other places are mentioned as standing in as great need. The work needs ten active preachers, who are willing to take hold with no other guarantee than the Master offers for pay. There are, however, places that will pay well.

The report of the Committee on Finance is astonishing. The total amount assessed to preachers in charge and presiding elder of the various circuits is $3,175. Of this amount there is paid to date $502 88, making $62.75 "a preacher." The last statement is a true index of the spiritual condition of the church. It shows that they, Lutber-like, walk by faith. Their conversions are bright, and they ever cherish the memory of all the circumstances of their entry. There is a great lack of spirituality, and the reason of this lack is that they are so well satisfied by the justification by faith that they make no efforts for that equally necessary justification through works. They *know* this grace of God: "That he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." But they *do not* know the grace of our Lord Jesus Christ, who, though he was rich, yet for their sakes he became poor, that they, through his poverty, might be made rich. Consequently, having no knowledge or conception of this grace, they are not enriched by it, and feel so poor that they cannot afford to give. The spiritual condition of the church thus stands. They have had the first repentance from sin unto God; but the second great repentance—unto liberality, works and sanctification—they have not reached.

The camp meeting was well attended. There were thirty conversions and twenty-three accessions. Power attended the word preached. I saw some faces there that reminded one of the Savior—such a holy, peaceful light in their eyes. Scores were drunk on the new wine of the gospel. Shouts, sighs, tears, and faces pale with joy marked the presence of the Holy Spirit. The preachers were rejuvenated, but were too busy to shout until they took their way home; and then they who had served were served, and the Master entertains them. I would like to name each tenter—how many they entertained, and how well, on old-style camp meeting hospitality. I must mention my hostess, Sister Otum—called "Mother Otum," because she takes care of everybody. I call my home her tent, and there I was "built up" on a continued feast of good things, with some of the best bread, beef and pepper-vinegar that ever strengthened a mortal. Mother Otum has all the points of Martha at the tent and Mary at the stand—there cooking, watching, moving and preparing; here preaching with voice, eyes, tears and shouts. We shall never forget her.

The next District Conference is to be held at the Spring Creek camp ground, Rapides parish.

The lay delegates to the next Annual Conference from this district are Rev. C. R. Godfrey, H. A. Ditto, J. C. Price and D. M. Lyle. Alternates—Dr. S. P. Ward, W. S. Dickson, R. J. Bowman and W. C. Warner. C. Keener, Sec.

Evergreen, September 27, 1872.

A Fifth Gospel.—Besides our four gospels there is a fifth, which has been eighteen centuries in writing—this is the work of Christ among mankind. It bears witness to miracles as great as those of our canonical narratives. The track of his footsteps is seen wherever there has been any real progress in good, in love, in right, in the moral elevation of man. No revolution in the history of the world can be compared with that which placed the cross as the boundary between two entirely different ages, and which caused to flow forth from the rock of Calvary a river of life, which, though at times trenched in its course, rapidly purifies itself again, and goes on fertilizing the most barren soil. On the foundation-stone of our modern civilization is graven the name of Jesus. It is this, and this alone, which has given to our modern West its vast superiority and irresistible impulse to progress. We marvel, therefore, at the strange attempt of those of our cotemporaries who, under the pretext of elevating the mind, seek to bring us back to those materialistic doctrines, under the weight of which the East still sleeps its heavy sleep, haunted by impure dreams, and broken by sanguinary struggles.—*De Bressense.*

A Foreign Magazine has a description of a dress, of which it says: "With this costume the mouth is to be worn slightly open." This is happy, for there are so many women who do not know what to do with their mouths, any more than timid young men know what to do with their hands; and minute directions of this sort, studied with every style of dress, will be very convenient. It is to be hoped that some costumes will require the mouth to be worn shut, for the effect in the street would be anything but agreeable if every lady went about with her mouth open. So much depends on the expression, in combination with costume, that the subject is worthy of study. The effect of the prettiest dress is often spoiled by a sour expression of the face, and as expression is simply an affair of the muscles, it can be prevented by the artistic dressmaker. We are very anxious to see, by the way, what woman will be like when the Worths and other artists have finished with her. She is already, with her three-story hat, pannier built up like a dome, high heels and fascinating wiggle-walk, a creation of great interest, and if she "wears her mouth slightly open" there will be no resisting her.—*Hartford Courant.*

Talent alone is only the rough metal; it is diligent industry which works it and ascertains its value.

Letter of Inquiry from the North.

We publish the following letter from our brother of the North with pleasure. Texas seems to have prospered *in spite* of the recent rule of bayonets, carpet-baggers and negroes. For an unanswerable argument in favor of negro government we would refer our correspondent to Louisiana and South Carolina. But we presume Bro. Akin will answer the inquiries in due time. About fraternal relations we are at one with Bro. Norris—that is, we would leave the property question to arbitration, and fraternization to take care of itself.

Editor New Orleans Christian Advocate: The letter of Bro. Akin from Texas, in your issue of the twelfth instant, awakens in my mind the spirit of inquiry, as follows: Is not the State government now in the hands of white men? If not, how long has it been otherwise? If the blacks have governed Texas during the time of her greatest prosperity—if, in fact, that prosperity began only when they came to the throne, and if Bro. Akin's statements are correct concerning the rate of her recent development in intelligent appreciation of schools, enterprise in railroading, industry and shrewdness in agricultural improvements, and improvement in piety, while under the administration of the colored race—the practical New England mind will imagine some legitimate relation between the government of the State and its prosperity.

Bro. Akin has presented me one of the strongest arguments I ever heard for the administrative sagacity and executive ability of the colored race, if his statements are true and if I understand the situation.

Would you feel at liberty to publish this note in your paper, that I may perhaps hear from him, or some one else, some explanation of the above facts?

We in New England are so far from you that no doubt we have generally erroneous ideas concerning the social and civil, as well as the ecclesiastical status of the South. It was for the purpose of gaining information direct and reliable that I subscribed for your paper some months since. It seems to me that if the North and South had always been free and kindly in the social interchange of opinions—known each other better—they would have hated each other less. In the presence of the recent international arbitration of differences at Geneva the thought comes to me with force that our respective churches may learn a lesson from the children of this world—settle our property differences by an arbitration, while we cultivate fraternal relations with each other in the great work of evangelizing the world. Why not?

Yours truly, in the love of Jesus,

George W. Norris,

Pastor M. E. Ch., Bristol, N. H.

Bristol, N. H., September 23, 1872.

BISHOP JANES ON CAMP MEETINGS.

At the late session of the Northwest Indiana Conference of the Methodist Episcopal Church, Bishop Janes made a short speech on camp meetings. We give it as reported in the Northwestern *Christian Advocate*. He said:

"I want to say a word on the general subject of camp meetings. I think a national camp meeting is the greatest evil in the land, and a Conference camp meeting is the next greatest. This is the reason: You hold your meetings in the same place year after year, and the few people who live in the immediate vicinity of the place where the meeting is held can enjoy the benefits of said meeting. The rich can come from a distance. A few of the preachers can come. You want district camp meetings. You want to go into the most wicked and most neglected neighborhoods. You want to allow men who are not distinguished preachers to speak at these meetings. We don't want all the preaching done by the preachers of reputation. Give the common preachers a chance to try their lungs in the open air."

The Bishop, says the *Advocate*, made this speech while a paper on a Conference camp meeting was being discussed. Said paper was laid on the table, and a motion passed unanimously, declaring it as the sense of this Conference that camp meetings should be held in all the most wicked and most neglected neighborhoods within the bounds of the Conference.

The Christian Advocate.

THURSDAY, OCTOBER 10, 1872.

THE CROSS.

Must Simon bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.
Yes, there's a cross on Calvary,
Thro' which by faith the crown I see;
To me 'tis pardon bringing.
Oh, that's the cross for me!
Oh, that's the cross for me!

How happy are the saints above
Who once went mourning here;
But now they taste unmingled love,
And joy without a tear.
For *perfect love* will dry the tear,
And cast out all tormenting fear
Which round my heart is clinging.
Oh, that's the love for me!
Oh, that's the love for me!

We'll bear the consecrated cross
Till from the cross we're free,
And then go home to wear the crown,
For there's a crown for me.
Yes, there's a crown in heaven above—
The purchase of my Savior's love—
For me at his appearing.
Oh, that's the crown for me!
Oh, that's the crown for me!

The saints shall hear the midnight cry:
The Lord will then appear,
And virgins wise, with burning lamps,
Will meet him in the air;
For there's a home in heaven prepared,
A house by saints and angels shared,
Where Christ is interceding.
Oh, that's the home for me!
Oh, that's the home for me!

The Educational Interests of the Alabama Conference.

MR. EDITOR: I wish, through your columns, to fix, if possible, the attention of your Alabama readers upon this subject.

Whether the church of Christ ought to educate her youth under gospel influences has never been an open question in Methodist theory or practice. The same deep insight into the teachings of Christ and the apostles that gave to the world the Wesleyan societies, gave to the societies Kingswood in England, and Cokesbury in America. Wherever Methodism has gained a foothold this beginning has been nobly followed. Our church is too far committed to denominational education, and the results of her efforts in this direction have been too satisfactory, for Methodists, at this late day, to demur to this feature of our policy. In no age has the urgency to sustain denominational schools been as great as in this; in no age has such skillful and persistent effort been made, on the one hand, to undermine Protestant Christianity, and on the other to poison at the fountain-head the religious beliefs of the educated classes. Woe betide the church if she permit her youth to be captivated by the glamour of a semi-pagan Christianity, or imbibe the latent skepticism, without the counteracting influence of enlightened religious instruction and godly example, of a large class of the popular text books of the day.

From our point of view we may assert that the Methodists within the bounds of the Alabama Conference are trying to meet the crisis. To establish denominational schools their treasure has flowed freely. In this respect they are abreast with the foremost. After having recently given to the State a college building and grounds that cost nearly $80,000, the Alabama Conference still owns three chartered institutions of learning, which she is keeping up to the highest point of efficiency. She stands pledged to the church, and to the world, to keep her line up to the front in the grand crusade upon ignorance and sin. How well she is prepared for the onset let us consider.

I scruple not to assert that the grade of her literary institutions is fully up to that of similar institutions in any Conference in our church, or of any other in the South, secular or denominational. Wherein is the Southern University inferior to the best? Not in point of faculty, for hers is composed of scholars that hold rank with the first, North or South. Not in range of study, for her curriculum embraces every branch of a liberal education, besides a complete course in biblical literature, law and medicine. Not in rigid culture, for her alumni would reflect honor upon any university. Not in her religious tone, for she sends forth as large a proportion of her alumni to preach the gospel as perhaps any literary institution in the church.

Centenary and Tuskegee Female Colleges can point to as noble a corps of educated Christian women, in Alabama and adjoining States, as adorns Southern society, and say: "These are our jewels." Those in a situation to know, report Centenary as keeping up her high standard of literary and religious culture. Tuskegee Female College, under her present *regime*, has abated not a whit of her former efficiency in any department, while her standard of scholarship has been advanced to that of the "mother of female colleges."

This is our view. Let us take another.

As a member of the visiting committee I attended the last commencement festival of the Southern University. Through the courtesy of the board of trustees I was present at its sittings. Grave financial difficulties had to be met—difficulties for which others, not the board of trustees nor faculty, are responsible—difficulties that none but men of liberal hearts and iron wills can meet successfully. Difficulties that would never have been in the way were Alabama Methodists loyal to their own institutions of learning, instead of sending their patronage abroad, or turning it into secular schools at home.

In *ante-bellum* days Centenary and Tuskegee Female Colleges were favorites in Alabama, and their halls were full. Since the war the struggle has been hard to keep them going. Their highest ground for congratulation is that they have survived the indifference of their friends, or those who ought to be such. If any deem this an imprudent confession, I answer that I am addressing myself to *facts*, not to questions of *prudence*. To sing pæans over our colleges is one thing, to sustain them is another. Not that our people who have means are letting their daughters grow up in ignorance. No. "Distance lends enchantment to" their "view" of educational points, and it has grown fashionable to send daughters far away from home to be educated.

Now, are we, as a Conference, mistaking the facts as regards our denominational schools? I begin to fear that we are. We have been going on the supposition that Methodists in the Alabama Conference do, of course, prefer, all things being equal, their own schools to all others; that Conference pride, if no higher motive, would secure them against the fulsome advertisements, inflated circulars and special bids of distant colleges and secular schools at home. It has not entered into our calculation that comparatively few of our members feel any interest in our denominational schools, as such; that a large proportion of those who have means, *prefer* to pour into the lap of distant or secular schools their treasure of youth and money, and have their own colleges, equal to the best, to drag out a puny existence; that any educator should ever see cause to assign as one reason for quitting our Conference limits, the conviction, founded upon the results of long observation, that he could better draw the patronage of our people to a distant point than to one in their midst. I mean not to war upon other colleges. God speed them in their efforts to dispel the clouds of ignorance from our land! But as a Methodist, and a member of the Alabama Conference, my whole being rises up against the policy upon which I am animadverting—a policy that will, if persisted in, sooner or later close our college halls, and break the arm by which we can most successfully move the minds and hearts of the coming generations.

We are making a sad practical mistake somewhere. It may be that, as preachers, we do not bring before our people, as we ought, the claims of our colleges, nor labor to impress them with the importance of denominational education. It is not my custom to join in the cant that blames preachers for everything that goes awry. But I have seen many spasms of enthusiasm upon this subject, that spent their force in Annual and District Conference resolutions, and that was the end of it. Are clerical trustees and visiting committees, who seldom if ever discharge the duties of their offices, blameless? Are pastors who encourage private or secular or distant schools, to the detriment of their own, blameless? Are they blameless if they do not, in a positive manner, exert their influence, *as pastors*, to dissuade, by all proper means, parents from sending the youth of their flocks to other than our own Conference schools? Can we reasonably hope to sustain our colleges until we take higher ground upon the question of denominational education, and bring our membership to feel that it is a duty they owe to their children, to the church of their choice within their own Conference, and to future generations, to build up and perpetuate their own colleges?

E. S. SMITH.

TUSKEGEE, Alabama.

A DENIAL OF THE STATEMENTS

AND IMPLICATIONS CONTAINED IN AN ARTICLE ENTITLED "DENOMINATIONAL SCHOOLS," PUBLISHED IN THE NEW ORLEANS CHRISTIAN ADVOCATE OF SEPTEMBER 5, OVER THE SIGNATURE OF H. H. MONTGOMERY.

MR. EDITOR: The first implied charge which I most emphatically deny is, that I took advantage of my position and influence to pervert the daughters of the members of *other* churches to the Baptist Church; that being, as implied in his article, in common with other Baptist presidents and professors, destitute of the essential qualities of a gentleman, I did not respect the feelings and views of the parents who patronized me, but acted in a manner the reverse of the line of conduct of "Dr. (now Bishop) Paine when he was president of La Grange College." I affirm that *my* rule has been essentially the same as was *his*. No boarding pupil in the institute (day pupils, out of school hours, being left to the control of their parents or guardians,) whose parents belonged to one denomination, has been permitted to join the church of another without the consent—written, if necessary—of her parent or guardian. Such has been my regard for parental feelings that I have in most cases compelled my pupils to confer with their parents before they joined even the churches of which those parents were members; and not unfrequently, to prevent all misunderstanding, I have written to the parents myself and obtained their consent before permitting the pupil to join.

Again, Mr. Montgomery says: "Several daughters of Methodist families were there the last session, and I have been informed that every one who boarded in the institute was got into the Baptist Church." The statement contained in the latter clause of the sentence, commencing with "every one who," etc., is entirely without foundation in truth. What is the fact? Out of some twelve or fifteen boarding pupils, who, so far as known, were more closely connected through their relatives with the Methodist Church than with the Baptist, only two, possibly, three, joined the Baptist Church. Others were thought to have been converted, but either did not themselves wish to join, or were not permitted, because of the unwillingness of their parents.

To show that no unfair interpretation is given to the words of the writer, I will quote two of the consecutive sentences, and give my denial to what seems to be their purport. "While Mr. Hillman thought it improper for the young ladies to attend the Methodist church at night, on an occasion there, he thought it very proper and right for them to attend the Baptist church every night for several weeks in succession. Also that several young Baptist preachers should come to the institute at four o'clock P. M., and 'pen in the young ladies,' as one of them expressed it to me, and lecture them for two hours or more on immersion, joining the Baptist Church, and following the Savior down into the water." The first natural inference to be drawn from this language is that I made a discrimination in granting liberty of attendance upon religious meetings in the Methodist church and in the Baptist church. This I pronounce false. As indicated in the catalogue, the same arrangements are made for the attendance of the pupils upon the Sabbath schools and other regular religious exercises in the one case as in the other. The liberty to attend irregular meetings is granted or refused, without any regard to the denominational character of the meetings, solely upon the extent of the interference of such attendance with the appointed exercises of the institution. Whenever "protracted meetings," conducted by either of the denominations, have been made to conform to the convenience of the institute as to the season of the year and the time of the day, the young ladies have been allowed to attend. Their attendance has been refused more than once to the Baptist church, and possibly to the others, though no one instance can now be recalled of the latter, when meetings were proposed to be held at such times as would interfere with recitation or study hours. The "occasion" on which this charge of unfair dealing is based, I am told, was a "temperance lecture," and not a religious gathering. I was absent at the time, and the member of the faculty acting in my place refused to grant permission. It is unfortunate to a Mr. Montgomery, when making the declaration that "Mr. Hillman thought it improper for the young ladies to attend," had not recalled the fact that he was then informed, by one of his own members, that I was absent from home. Had he done so he certainly could not have attributed to me a sentiment which, in the very nature of the case, it was impossible for me to have entertained.

Of all the charges, perhaps the most harmful in its tendency is the one made in the latter part of the language above quoted. The inference to be drawn from this is that I thought it "right and proper" for these young preachers "to pen in the young ladies," and "lecture to them two hours or more on immersion, joining the Baptist Church, and following the Savior down into the water," and thus, by the power of their youth, as well as by their words, to convert them to the Baptist faith. Such a sentiment, attributed to me, I unequivocally pronounce false. I never thought it "right and proper;" I never gave any "young preacher" such permission; and no "young preachers" ever came to the institute on any of those occasions to which allusion is made. What were those occasions—those meetings, at four o'clock P. M., at the institute? They were simply "inquiry meetings," appointed by the pastor of the church for ladies, and ladies only—those of the town as well as those of the institute. "Inquiry meetings" for gentlemen were appointed at another hour in the chapel of Mississippi College. Who attended and conducted these meetings? Besides the pastor, there were in attendance at the same or different meetings only two or three preachers—men of families, and of age and experience in the ministry. No one to whom the term young minister could be appropriately applied was ever an attendant. In addition to these, a professor in the college, not a minister, married, and by no means *young*, sometimes attended. What was the object of these meetings? It was to converse with those who were anxious about the welfare of their souls, and to point out to them more clearly the way of salvation, and not to *proselyte* or *pervert* to church membership. I am informed by the pastor that scarcely one, and not two hours, was thus employed, and not in the way alleged in the above-mentioned charge. This privilege of conversing with the young ladies of the institute on the subject of religion has always been free to the ministers of *other denominations*, and they have not unfrequently availed themselves of it, as can easily be shown. Mr. Montgomery, as a minister of age and experience, not as a "young preacher," could have enjoyed the same privilege had he sought it.

Had Mr. Montgomery, therefore, sought out the facts, and based his statements upon them, he would have been compelled in candor to have said that the Central Female Institute had proved itself a "machine" of great efficiency in the intellectual culture and proper moral and religious training of many hundreds of young ladies, who for nearly twenty years have enjoyed its benefits. He would also have found that its president made at least one Baptist president who was gentlemanly enough to respect the feelings and views of others, and thus, instead of having "put himself beyond the pale of respect," was altogether within it, and deserving of increased patronage.

WALTER HILLMAN.

CLINTON, Miss., Sept. 26, 1872.

"WHY PERSECUTEST THOU ME?"

Dear friend, is that sweet, plaintive voice speaking to your soul? Does that gentle face, and with its burden of guilt, rise up before you? Those eyes misty with the anguish of thorns that crown the aching brow—loving, tender eyes—do you not feel their reproachful gaze? Does the love, so far exceeding aught of earth, awaken no responsive thrill? Do you love Jesus? Ah! how can you help it? How can you withhold yourself from those outstretched arms? How can you keep your head from drooping upon that loving bosom? Years and years of base ingratitude and cold contempt has he borne, yet still he stands patiently waiting, still he is whispering: "Why persecutest thou me?"

Strange, passing strange, that the heart, so alive to tender emotions, so responsive to earthly claims and friendships, should reject this divine Friend, who has every claim upon our hearts! When was ever friend found so disinterested, so nobly self-sacrificing as he who, descending from his all-powerful divinity, suffered the shameful ignominy of the cross?

From your scornful attitude one would imagine he was compelled to sue for us. Poor, insignificant atoms that we are, how would it affect him were the whole universe swept away! Where would the stern justice of a God, whose name is Holiness, have consigned us were it not for this Mediator who stands between, veiling our eyes from the blaze of his just wrath? By and by, when the gentle look of invitation changes into a terrible frown, and the stern "Depart from me" rings through your abashed soul, O *then* will you know how this meek suppliant can change into a stern avenger!

Alas! these words have rung year after year in ears deaf to their importunity. Men have turned scornfully away from warning and appeal, deeming fanatical words sent glowing from hearts radiant with love for the Savior. Some that have tasted the sacred happiness of his love and peace have cast him from their hearts, and, stifling the cries of conscience until it becomes callous, are drifting with reckless despair down, down—O where? Where the sweet voice of peace cannot reach them, where the golden light cannot pierce the gloom, nor entreaties, prayers, tears be heard for the wailings of despair, and the soul, with keen remorse, remembers the example and endeavors of hallowed loved ones.

O loved ones! how your estrangement from God swells anxious hearts almost to bursting. God alone witnesses the tears and agony that cries to him for relief; and when the loving, tremulous word is met with chilling, contemptuous scorn, he alone sees the wrung, uplifted hands!

And he alone can answer the heart-broken prayer—can dart light into those darkened chambers of the soul. Then to him, parents, sisters, children, let us commit our sinning loved ones, believing that ere long he will open their hearts to the yearning cry: "Why persecutest thou me?"

LITTLE BEVERLY.

THERE is some promise in your Bible exactly adapted to every trying hour.

MOUNT STERLING HIGH SCHOOL.

MR. EDITOR: The village of Mount Sterling lies four miles west of Tuscahoma, a warehouse landing on the Tombigbee river, in Choctaw county, Alabama. It is pleasantly and, we think, beautifully located. This is my second year in the village, and I regard it as being very healthy. The school has averaged about seventy-five scholars, and of that number not a single death has occurred among them while at school; indeed, no serious illness has occurred among them originating in the place. The society of Mount Sterling and the surrounding country is highly moral and truly intellectual.

We are proud to state the fact that there is not a rum-dealer in the place. We have two commodious churches in the village—Methodist and Baptist. Both churches are well attended. The principal of the Mount Sterling High School, Prof. S. S. Mellen, A. M., is truly a thorough scholar. He has been for the last thirty years engaged in the active duties of the school room. His first field of labor was in Georgia, then in Mississippi, now in Alabama. I am not alone when I assert the fact that as an educator he has few equals, if any. This is the unanimous opinion of his patrons and numerous friends. Of the young men who sought admission in our State University, last year, none were better prepared than those who had been under the care of S. S. Mellen. Such, we are informed, was the decision of the faculty of the university.

Mr. Charles Moody has charge of the primary department. This gentleman was educated by Bro. Mellen, and was selected by him for this important position. Bro. Moody is a Christian gentleman, and has the confidence of all who know him.

The musical department is under the care of Sister Armstrong, the wife of Bro. T. Armstrong, and daughter of Rev. —— Duboise, of Greensboro, Alabama. She is well qualified for the duties of her department.

Bro. Mellen is laboring in a noble cause, and I verily believe for the love he has for that cause—the building up of the educational interests of the South.

This school is such a school as the times demand—a school of high grade, purely an individual enterprise, and that individual the principal of the school. The division of responsibility has been exceedingly unfortunate in many of our schools.

The great effort that is now being made to reduce tuition, and other educational expenses, will prove exceedingly disastrous to the educational interests of our country. I cannot, however, enter into a discussion of these points in this article. It occurs to me that if the people of Louisiana, south Mississippi and Alabama knew the advantages the Mount Sterling High School would afford them, they certainly would avail themselves of it. Apart from the school, which is second to none of its grade in the South, we have an elevated, pure piny woods atmosphere. Send your sons and your daughters here, and when they visit you next summer you will realize that you have been doubly paid.

FRANCIS WALKER.

TWO EX-CATHOLIC PRIESTS.—It is not generally known, says the *Interior*, that Father Gavazzi took occasion, on his recent visit to Chicago, to visit his compatriot, Father Chiniquy, at St. Anne, Kankakee county, Illinois. These two distinguished reformed priests were born in the year 1809; both were leading men in the Romish Church, and exercised great influence among their countrymen. We extract the following from the *Inter-Ocean*:

"They left the Established Church at the same time, and have since labored for Protestantism. They are probably the only living priests who, after having left their church, have so well maintained their power and influence for good among their former co-religionists. Immediately after their change of faith both were subjected to the repeated attacks of mobs, which stoned and threatened to kill them, but their fearless attitude prevented any serious results. They have since succeeded in converting those who were at one time their worst enemies, and number their proselytes of the Church of Rome by the thousand. Father Chiniquy has now a large colony of converts at St. Anne, and is laboring to establish a college at that place to prepare young men for the ministry."

MAHARAJAH DHULEEP SINGH married in 1854 one of the girls of the United Presbyterian Mission School in Cairo, Egypt, and has since celebrated the event by sending it a check for £1,000, or $5,000 in gold, annually.

IT IS REMARKABLE that persons who speculate the most boldly often conform with the most perfect quietude to the external regulations of society. The thought suffices them without investing itself in the flesh and blood of action.—*Hawthorne.*

Obituaries.

JAMES F., son of Daniel and Martha Moore, was born November [illegible] in Bullock county, Alabama, July 29, 1872.

He was dedicated to God by baptism in infancy, and taught the principles of our holy religion by parents of exemplary piety. He sought and found "the pearl of great price," and joined the Methodist Episcopal Church South in the sixteenth year of his age, of which he lived a member until death. The disease of which he died was such that he could not talk; hence he left no dying testimony of his readiness for the summons which called him to his reward. He was the pride and hope of his fond parents. But their expectations have not been realized. He has been taken from earthly associations to enjoy the company of "the spirits of just men made perfect." While his place is made vacant in the family circle and the church, and while parents, brothers and sisters mourn their dead, yet they sorrow not as those without hope.

J. W. HIGHTOWER.

PATON CAKER was born in Marion district, South Carolina, May 31, 1801, and died at his residence, Lauderdale county, Mississippi, June 25, 1872.

Bro. Caker joined the Methodist Episcopal Church South in the summer of 1870, and lived a consistent member of the same until his death. Then he was transplanted from the church below to the church triumphant above. I had the privilege of visiting Bro. Caker often during his sickness. I never knew a man more fully resigned to his fate than he was. He conversed freely about death; felt no dread of the king of terrors; was patient in his sufferings, which were very severe. He called his children and friends around him, made the necessary arrangements for his departure, gave directions about his burial, took leave of them all, and requested them to meet him in heaven.

Bro. Caker's house was the home of Methodist preachers for many years before he united with the church. He was among the best Methodists I ever knew, considering how short a time he was a member. He and his children built a nice chapel, which is dedicated to God in his name. He left a devoted wife, a large family of children and grandchildren, and very many friends to mourn his loss; but their loss is his gain. Peace to his ashes.

J. C. BROGAN.

DIED, on Thursday, August 22, 1872, at the residence of her step-father, Mr. J. A. Castain, in Opelousas, Louisiana, after a short but severe illness, SOPHIA ANN MOWAT, aged twenty years, seven months and twenty-eight days.

It has seldom fallen to the lot of the writer of this notice to record the death of one who, though so young, has left behind her an example so bright of a pious and useful life. With all the retiring modesty and unassuming merit which is so lovely in youth, it was only those who knew her best that loved and appreciated her most. She was truly excellent in all the relations of life which she had been called on to sustain. A devoted daughter, an affectionate sister, an earnest Christian, a most faithful Sunday school teacher, her happy death crowned a life which was an example of excellence to all who knew her. Sad were our hearts as we looked on her vacant seat in the sabbath school, and listened to the testimony of her worth from her bereaved and sorrowing parents. But we grieve not as those without hope. The earnest desire which she expressed during her illness, "to be an angel," is now gratified. An angel in heaven she doubtless is, a ministering spirit to those still left on earth whom she so dearly loved. To her may well be applied that noblest of epitaphs: "She hath done what she could." She sleeps in Jesus. He gave her, he took her and he will restore her!

D.

IN MEMORIAM.

Died, at Ocean Springs, Mississippi, on the fifteenth of July, in the sixty first year of his age, the Rev. WILLIAM COLE CHAMBERLIN.

He was a native of Dalton, Massachusetts, but in his early manhood moved to the State of Mississippi, and there resided, excepting two years, during the rest of his life. The most part of this period he was a citizen of Natchez, where he succeeded in establishing himself firmly in the mercantile business. "He was eminently fitted for it," writes Dr. W. H. Watkins, "being honest, prompt and attentive. Frugal, industrious, energetic, and liberal almost to lavishness, his business grew and he grew rich. He needed to be known to be loved, for he was a dyspeptic. He was a Christian in purity, integrity, zeal and godly living. His house was a house of prayer, and the home of hospitality. He loved methodism and educated his children to love it, and labored to make it a power for good." This testimony, I am persuaded, does not overstate the qualities of our dear brother. Upon the general disasters of 1860–64 he determined to move away from what seemed to be a universal wreck, and in his efforts to recover financially was disappointed and defeated at every turn. In Honduras, New Orleans, Crystal Springs he struggled manfully, but the Lord "had provided some better thing" for him. He became wise in finding the uses of this adversity. And it is doubtful if any other fortune could have so ripened him for heaven. All the successes of life, were life possible to him could not have made his memory so illustrious as it now is through the riches of that grace with which it pleased God to crown his career. I dwell upon this count because but few men ever so fully gain heaven in the very sight of earth as he in the end. His fellowship with his Lord, for days before he died, was in itself a wonder even to those who long since have ventured their all on Christ. His son, the Rev. Corydon Chamberlin, who during these eventful hours was ministering to his father, and saw this spiritual halo, says: "His death-bed was the fruit of his life; here he gathered a glorious victory. Full of peace, of love and triumph, he went up in a cloud of glory. His messages, exhortations and expressions of joy were too numerous to be crowded into a short obituary. He repeatedly asked: 'Is there no one else to whom I can preach Jesus?' His mind was full of Christ. All solicitous, as he was, for the salvation of his children, he blessed them, prayed for them, and entreated them. Anxious to live for his family, yet he resigned them without fear to God." It was late at night when I arrived at Ocean Springs, and learned for the first time that he was sick and then dying. As I entered the door: "How glad," said he, "I am to see you. Now sing me one of your sweetest songs." His son sang,

"Nearer, my God, to thee,"

the dying man joining in the hymn with full appreciation of its sentiment. "Oh death!" he exclaimed, "where is thy sting? Oh grave! where is thy victory?" Then he presently added:

"Happy if with my latest breath
I may but gasp this name."

I had long known that our people die well, but was impressed then first, while standing by his bedside, that this glory of Methodism was not sufficiently emphasized. Any system of religion, whether ancient or modern, that could so dispel the gloom of death should command the admiration of mankind.

Bro. Chamberlin joined the church and professed religion thirty years ago, and forty-five years had been a local preacher, and at the session of the Mississippi Conference, held in Woodville, was ordained an elder by Bishop Paine. An incurable bronchitis prevented his preaching, excepting at long intervals. But as a Sunday school superintendent and as a steward he abounded in usefulness, and was always busy with some plan for advancing the kingdom of Christ. He was twice married; first to Mrs. Cynthia Turner, the daughter of Mr. John Pipes, of Adams county, Mississippi—two children by this marriage survive; next to Miss Delia Gough, daughter of Mr. John W. Gough, of Claiborne county. Of eleven children by this marriage, six survive—three sons and three daughters. And the heritage he leaves them in his life and death they would not exchange for millions. With hearts overflowing with gratitude, they rise up and bless his memory.

J. C. KEENER.

The Christian Advocate.

THURSDAY, OCTOBER 10, 1872.

UNDER THE VIOLETS.

BY OLIVER WENDELL HOLMES.

Her hands are cold; her face is white;
No more her pulses come and go;
Her eyes are shut to life and light;
Fold the white vesture, snow on snow,
And lay her where the violets blow.

But not beneath a graven stone,
To plead for tears with alien eyes;
A slender cross of wood alone
Shall say, that here a maiden lies
In peace beneath the peaceful skies.

And gray old trees of hugest limb
Shall wheel their circling shadows round,
To make the scorching sunlight dim,
That drinks the greenness from the ground,
And drop their dead leaves on her mound.

When over their boughs the squirrels run,
And through their leaves the robins call,
And, ripening in the autumn sun,
The acorns and the chestnuts fall,
Doubt not that she will heed them all.

For her the morning choir shall sing
Its matins from the branches high,
And every minstrel voice of spring,
That trills beneath the April sky,
Shall greet her with its earliest cry.

When, turning round their dial track,
Eastward the lengthening shadows pass,
Her little mourners clad in black,
The crickets, sliding through the grass,
Shall pipe for her an evening mass.

At last the rootlets of the trees
Shall find the prison where she lies,
And bear the buried dust they seize
In leaves and blossoms to the skies;
So may the soul that warmed it rise!

If any, born of kindlier blood,
Should ask, What maiden lies below?
Say only this: A tender bud,
That tried to blossom in the snow,
Lies withered where the violets blow.

The First Box of Bibles in Texas.

We are sure that the following narrative will be read with interest. It comes to us from a venerable friend, Mr. David Ayres, formerly of Brooklyn, New York, but for many years a resident of Galveston, Texas. The times have changed since he first went to that interesting part of our country. We have now one hundred and fifty auxiliary Bible societies in Texas, and in three years have sent thither forty-six thousand volumes of the Scriptures, to meet the wants of its rapidly increasing population.

In May, 1834, I, with my family, embarked in the brig Asia for Texas. We had a long passage, and were finally wrecked at or near Arrasasa bar. We succeeded in getting ashore most of our effects, among which was a box of Bibles received from the American Bible Society, the first ever sent by that society to Texas; also a box of Sunday school books, sent by the American Sunday School Union, which I think were the first Sunday school books sent to Texas from any source.

After being detained for some time on the Island of St. Joseph, some boats came to our rescue from the town of San Patricio, by which I succeeded in having my effects conveyed to the main land, whence I procured transportation to San Patricio.

When we reached this place I was informed that a pious young man had preceded us to the town, and immediately commenced circulating his tracts, which he had procured from the American Tract Society. This gave so great offense to the Catholic priest that he made complaint to the alcalda, who ordered the young man's effects to be searched. They seized all his tracts and ordered them to be burned in the public square. The young man was glad to make his escape out of this settlement.

Learning the fate of those tracts, I saw I must be cautious how I attempted to distribute my Bibles, as at this period the Catholic religion was the only religion allowed by law. Having hired a house, I placed the boxes of Bibles and Sunday school books out of sight, only placing four Bibles in sight with my private library, two of them half Spanish and English, and two common school Bibles. As I was reputed to be wealthy, all the principal citizens called on me, and among them was the Catholic priest, called Father Malloy. He examined my library, and discovered the two Bibles in the Spanish and English languages. This he examined, and said it was a good edition; that he had long wished to procure a copy, and wished me to spare him one. As I had two, I presented him with a copy, for which he appeared grateful. All who came to see me examined my library, and in doing so discovered my English Bibles, and would express a wish to obtain one, as they had none. To all such I would present one, and would immediately take another one from the box, which was under the bed. There was a Mexican garrison of soldiers on the opposite side of Nueces river, in the State of Tamaulipas, the principal officers of which were furnished in the same way. After this, Father Malloy came into my house in great rage. He said: "Mr. Ayres, what do you mean by distributing that damnable book among my flock?" I replied: "You astonish me! Did you not say the edition was a good one, and did you not ask me for a copy? Had I not a right to suppose you would be pleased for all your people to have a copy?" He replied: "I can instruct my people; I do not wish your assistance;" and left me, threatening to have me sent to the calaboose, and to have my books and all my effects seized. I replied: "I am an American citizen; I have my passport; my government will protect me." But I soon found I could no longer remain there with my family, and determined to leave as soon as possible.

We started in the month of August for Austin's Colony, where I had, on a former visit, procured the erection of a cottage built with stone, known as the Stone Cottage. It took us two weeks to reach our cottage. Every house or family we called on in our journey we supplied with a Bible, most of them being destitute.

At San Felipe, then the largest town in Texas, I asked one of the principal citizens if he would permit me to make him a present of a Bible. He politely replied he did not believe a word of it, but it would do to swear by. I believe he held some public office. This Bible has a history, to which I will again allude.

I settled in Washington county, where I had made a feeble attempt to start a Sunday school in 1833, but effected little.

In 1835 Texas was invaded by Santa Anna, and the Indians were murdering our citizens on our frontiers. All our able-bodied men had gone to the army to repel Santa Anna. A threatened attack upon our settlement compelled me to a hasty flight with my family, consisting of my wife and six children. We loaded up our wagon with our necessary clothing and provisions, but I first placed in the wagon the two boxes of Bibles and books. I was compelled to leave much that was valuable, and which we did not recover again. These books were heavy, and if I had thrown them out I could have saved much of my property; but I was not even tempted to leave them. For three months we were wandering, seeking to escape from the Mexicans and Indians, during which time we did not sleep under a roof. But I regularly kept up family worship, and read a portion of Scripture to my family. After the battle of San Jacinto was fought we returned, with many others, to the town of Washington, where a large number concluded to stop that season. We procured a log house to be erected, and in that started a Sabbath school. The books we received from the American Sunday School Union supplied it with books, and I gave Bibles to those who had lost theirs when they fled to escape the Mexicans and Indians.

After the missionaries sent by the Methodist Episcopal Church had arrived, a camp meeting was held by Rev. R. Alexander, near the Colorado river. The assembled congregation was surprised at the arrival of one W. S., a notorious gambler and rowdy, who went immediately to the mourner's bench, knelt down and asked them to pray for him. He afterward told how he was awakened.

He had never read the Bible, or heard it read. He was one of the defenders of Texas from the invading Mexicans, and when the Texan commander in charge of the post at San Felipe ordered the town to be burned, to keep it out of the hands of the Mexicans, George Huff, of whom I have before spoken, invited the Texan soldiers into his store, and said: "Boys, you are welcome to take of my goods what you please, as what you do not take will be burned." W. S., seeing on the shelf the Bible which I had previously given Mr. Huff, said: "Boys, if you have no objection, I will take this book as my share of the plunder, as my wallet is now full." He went on to state that whenever they stopped to rest their horses and feed, he would read his Bible, and from reading it he became convinced of the reality of experimental religion; that he attended that camp meeting hoping to obtain an experimental knowledge of the reality of the religion of Jesus Christ.

After he was blessed he went and found his aged mother, who was as ignorant of the Bible as any heathen, took her to the meeting, and continued by her, praying for her until God spoke peace to her soul.

S. returned to his residence on the Brazos, and was the honored instrument of a great reformation there. He has since, with his mother, died in peace, leaving to all his friends a well-grounded hope that he has gone to a happy eternal state. How many have been converted through the instrumentality of this solitary Bible will not be known until the day of judgment; but if that box of Bibles had not been the means of effecting any other good than the conversion of W. S., the society has been amply repaid for its donation of books.

I will add that the first Bible Society was organized in my house by Rev. Schuyler Hoes, the first Bible agent in Texas; that my son-in-law, Rev. R. Alexander, D. D., was for several years Bible agent for western Texas.

I am now almost fourscore years old. I believe myself and wife are as happy a couple as there is living. Our eternal prospects are unclouded. All we regret is that we have not been more useful in the vineyard of the Lord Jesus Christ.

I find my memory is much impaired, but I have a distinct recollection of all the facts I have stated. If this hastily written narrative shall in any way promote the religion of Jesus Christ, I shall be amply repaid for writing it.—*Bible Society Record.*

A COLLECTION INCIDENT.

In a Pennsylvania town there was an excellent but eccentric clergyman named Ross. He was about taking a collection for some especial object, and had pleaded warmly in its behalf. "My brethren," he said, "I want you to give liberally tonight—none of your pennies or five cent pieces, but let every one give a quarter, and, to set you a good example, I will give the first myself," dropping a twenty-five cent piece in the basket. After the collection was taken he lifted up the baskets, looked them over carefully, and then remarked: "I see that my quarter is the only one here, so I shall take it back again," which he did, and put it in his pocket, with evident disgust at their meanness.

ANOTHER.—In a certain church a contribution was to be taken. Having no boxes, the minister's hat was borrowed. It was passed all around the church, and report says nothing was put in it. As the hat was returned to the pulpit the minister looked into it, and, seeing it empty, said: "Well, brethren, I am very much obliged to you for returning my hat."

STILL ANOTHER.—Some wag tells a story to the effect that two young men sailing recently in Delaware Bay were overtaken by a squall. They had been inside of a church, and knew something of how religious services were conducted. As it appeared that their little boat was near capsizing, one said to the other: "Bill, this is serious business; can you pray?" "No, I can't; I've heard Joe do it, and I've listened to Post, but I can't do it myself." "Well, you can sing a hymn, can't you? Do something." "No, I can't sing here. How can I sing when this boat may at any moment drown us both?" "Well, we must do something religious. If you can't pray and can't sing, let's take up a collection." To this Bill consented. In his companion's hat he deposited thirteen pennies, a corkscrew and a broken-bladed knife.

A LITTLE ABOUT FISHES.

The story is told of Prof. Agassiz that he was a poor Swiss lad, who, refusing to learn how to turn a penny by his father's trade, began alone and unaided to spell out the alphabet of nature in rocks and birds and beasts. The knowledge did not promise to help him on one whit among his neighbors; did not put shoes on his feet, or salt in his porridge; a comfortable home and successful business waited for him, but he chose to go wandering through the Alps, hatchet in hand, and often but a sou in pocket—"a sum so little," he said, "when my hunger was so big!" So, hungry and half clothed, he followed for years the half-effaced signs of this unknown language, which he fancied God had spoken and not men, as a child might trace the footsteps of a lost mother. At last he traced his way to London, to Sir Roderick Murchison, who, he thought, could help him.

"Well, sir, what do you know?" demanded the great naturalist, noting his beardless chin and ruddy cheeks.

"I think—" hesitated the lad, "a little about fishes."

That night, at a meeting of the Royal Society, Sir Rodorick held up a covered package. "I have here," he said, "a fish which existed in such an era"—some time long before Adam was born, and proceeded to state the exact conditions and position in which it was found. "Can our young friend, who knows something about fishes, tell us anything about it?"

Whereupon the Swiss boy promptly drew upon the blackboard a skeleton monster, of which the real one, when uncovered, proved to be the exact duplicate, and then the old graybeards present recognized him as one of themselves.

A CHINAMAN in Weatherville, California, whose life was insured for a large amount, was seriously hurt by falling from a wagon. There was some doubt of his ever getting better, and at length one of his friends wrote to the insurance company: "Charley half dead; likee half money."

WHY are the edicts of the Pope called bulls? Because the seals appended to them were formerly of gold bullion. The bull of Pope Clement the Seventh, conferring the title of Defender of the Faith on Henry the Eighth, had such a seal of gold affixed to it.

SCIENTIFIC.

KEROSENE OIL.—We are informed by a recent number of the Boston *Journal of Chemistry* that a peddler is traveling through the interior towns of Massachusetts, introducing a "new inexplosive oil," which he claims to be "*pure petroleum with all the nitro-glycerine taken out!*" It is not probable that this highly refined preparation will find many purchasers in an intelligent community; but there are many oils in the market which contain ingredients quite as dangerous as nitroglycerine, and against which people should be on their guard. The following items concerning the composition and manufacture of kerosene oil, for which we are indebted to the able report of Prof. C. F. Chandler to the New York Department of Health, may prove useful, as well as interesting, to many of our readers.

The dark, offensive, crude petroleum is first subjected to distillation. The apparatus employed consists of an iron still, connected with a coil or worm of wrought-iron pipe, which is submerged in a tank of water for the purpose of cooling it. When the still has been filled with crude oil, the fire is lighted beneath it, and soon the oil begins to boil. The first products of distillation are gases. At ordinary temperatures they pass through the coil and escape without being condensed. By cooling the coil with ice, or by compressing these gases by an air-pump into a strong receiver, very volatile liquors, called "rhigolene" and "chymogene," are obtained. Soon the vapors begin to condense in the worm, and a stream of oil trickles from the far end of the coil into the receiving-tank. At first light oils are obtained; as the distillation proceeds, the product becomes heavier.

In most establishments it is customary to run the product into one tank until the gravity reaches a certain point. It is then diverted into the kerosene tank, and allowed to run there until the color deepens to a yellow. The first part of the product is known as crude naphtha; the second is the burning oil, or kerosene.

After taking off the burning oil, the stream is directed to the paraffine oil-tanks, and continues to run there until coke alone remains in the still. This oil is chilled to crystallize the paraffine, and is then folded in cloths and pressed to squeeze out the oil. The solid paraffine is purified by repeatedly melting it in naphtha, chilling and pressing. The oil separated from it is purified with sulphuric acid and alkali, and used for lubricating purposes.

After the burning oil or kerosene has been separated, it is subjected to the action of sulphuric acid to remove a little color, but more particularly to sweeten it—that is, to remove the disagreeable odor which it still retains. About two per cent., by measure, of acid is poured into the oil; the mixture is thoroughly agitated, and, on standing, a dark tarry sediment separates. This is removed, and the clear oil is then agitated with water; then with alkali—either caustic soda or ammonia. This neutralizes the last traces of acid, and, after removal by water, leaves the oil "sweet." Some of the more careful refiners then subject it to a somewhat elevated temperature to expel a small percentage of naphtha or benzine which it still contains, while a few subject it to redistillation.

It is of course the presence of the inflammable, volatile naphtha or benzine which renders kerosene dangerous. Crude naphtha sells at three to five cents per gallon, while the refined petroleum or kerosene sells for twenty to twenty-five cents. Unscrupulous refiners, therefore, are accustomed to introduce these dangerous substances into their oils. The "flashing point," or temperature at which an oil evolves an inflammable vapor, should be, for safety, at least one hundred degrees Fahrenheit. The celebrated "Astral oil" flashes at one hundred and twenty-five degrees; while the "mineral sperm" is so heavy that it requires a temperature of three hundred degrees to burn it. Practically the latter is as safe as whale oil.

Dealers inform us that the best oil usually sold under the name of kerosene flashes at one hundred and ten degrees; and that, if a little of this oil be placed in a saucer, it cannot be ignited with a match.

A GERMAN NATURALIST describes a remarkable atmospheric appearance on the coast of Brazil. A few minutes after sunset, when the sky was very clear, he witnessed a sudden return of daylight, the whole western heavens being brilliantly illuminated, at first with all the colors of the spectrum, and then by a rich golden light, which cast distinct shadows. This appearance continued for about fifty minutes.

THE conversion of water into vapor develops electricity.

RELIGIOUS INTELLIGENCE.

PRESIDENT E. O. HAVEN, of the Northwestern University, has resigned his office, to accept the newly-created secretaryship of the Methodist Board of Education. It is reported that Dr. Fowler, of Chicago, will be President Haven's successor.

THE Paris *Univers* (hyper-Ultramontane) says that the University of Pesth has been doing some scandalous things. "This establishment," says the *Univers*, "which formerly bore the name of 'the Catholic University,' no longer merits the name. By ten votes against five the faculty has decided to confer the rectorate upon a schismatic priest, Prof. Hattala, editor of the *Tzabab-Sajjo*, a journal bitterly hostile to the church." This event marks the progress of the Old Catholic movement in Hungary.

WESLEYAN PREACHERS, says the *Methodist*, are a long-lived race. Of twenty-eight members of the Conference reported as having died in Great Britain during the past year, fourteen, or one-half, were seventy years of age and upward; eight had spent half a century or more in the ministry, and sixteen forty years and over. Among the departed veterans are James Dixon, Elijah Hoole and John Wesley Thomas. Either the climatic conditions or the methods of Wesleyan preacher life are greatly conducive to longevity. Perhaps both causes help.

A WRITER in the *Examiner and Chronicle* is responsible for the following statement concerning the baptism of Miss Smiley by Dr. Pentecost, and what followed: "At the close of the baptism a little episode occurred—on which Miss Smiley laid great stress—that has not been made public. The pastor went to a private house to administer the Lord's Supper. Miss Smiley went also, and with members of different denominations partook of the supper. This 'mixed communion' Miss Smiley regarded as providential, and accepted it and spoke of it as a sign from the Master that her baptism was approved on high."

HEATHEN WOMEN ACCESSIBLE TO THE TRUTH.—But a few years since, and the women of heathendom were inaccessible to religious truth, and the evangelistic labors of the church among the heathen were almost entirely devoted to the other sex. Now the heathen women can be reached by the gospel. In India the women can easily be brought under evangelizing influences; and in the city of Calcutta alone about three hundred households, in which are found twelve hundred females, are open to Christian instruction. Wonderfully is God thus preparing the way for the conversion of the world. Save the heathen women, and heathendom will soon yield to Christianity.

THE *Christian Union* says: We have before this spoken of the "House of the Evangelists"—a theological school in New York which trains its students especially for work among the destitute class. It is under the immediate supervision of Dr. Tyng; but though the management is in the hands of Episcopalians, the students are under no denominational restrictions, and hitherto a majority of them have been members of other churches. We now learn that thirty-five have entered for the coming year; that accommodations and work could be given to twice as many; but that there is urgent need of funds. So effective an agency in so good a work deserves hearty sympathy and support.

A JEWISH COMMISSION sent out from New York to Jerusalem has returned, and given to the public a report of what they saw. In speaking of this, the Jewish *Times* says that it "is an additional argument against the folly of encouraging the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past." The squalid nucleus of sixteen thousand Jews now in Palestine does not promise well for a general gathering of that people there. The commission in question suggests "the general elimination from all Jewish prayer books of the portions referring to the hopes of Israel in the restitution of the Holy Land to the possession of Israel, and the rebuilding of the temple by divine Providence."

THE editor of the English *Church Times* (Ritualist) tells what he saw in a Continental (probably Roman Catholic) seminary for the training of priests: "Among the various class rooms I saw one," he says, "in which stood what appeared to be an altar, with various sacred vessels upon it. On inquiry I learned that this was not a real altar, but an imitation one; and that the vessels were not used for the celebration of mass, but for the instruction of the young students in the duties that would fall to their lot after ordination. In this room they were instructed by a professor as to all the manual actions connected with the mass, the administration of baptism, and the other ceremonies of the church. Now here, surely, is something worthy of imitation." What this Ritualistic editor soberly commends is, as one of the English papers says, nothing but a dress rehearsal of the sacraments.

A NEW religious sect, known as the "Amanians" and numbering about fifteen hundred, has sprung up in Iowa. This new community is composed entirely of Germans. They have purchased about thirty thousand acres of land on the line of the Rock Island railroad, and have built several mills and manufactories. All property is held in common, and the affairs of the society managed by fifteen "fathers." Each person is allowed to draw a certain amount from the co-operative stores yearly, and no member is given any wages or any money for personal expenses. Every day religious services are held. We do not learn what the theological belief of the sect is; but, inasmuch as they are noted for honesty and fair dealing, we judge that it cannot be far out of the way. Marriage is not forbidden, but it is not encouraged; and the community is not likely, therefore, to perpetuate itself.

SOUTH SEAS.—The *Chronicle of the London Missionary Society* gives the following interesting intelligence respecting the society's missions in the South seas: "In Samoa, where the gospel has long had free course, our missionaries are prepared, both by personal service and by the supply of competent native evangelists, to assist in occupying the field presented in the Island of New Guinea. The European agency in the Samoan group will thus gradually be reduced, and the native churches, feeling their new responsibilities, will, we are assured, increase in strength and vigor, and in watering others will be watered also themselves. The mission in the Loyalty group, although not so advanced as that in Samoa, is showing signs of life and energy in the increase of church members, in the eagerness of the people to receive instruction, and increased contributions to the funds of the society."

PERSECUTION OF CHRISTIAN CHILDREN IN INDIA.—Two cases of persecution are reported from Bangalore, where Miss Anstey, of the London Mission, is successfully at work among native girls. In one case the parents of a girl about to be baptized made an effort to kill her by trying to persuade her to eat a piece of cocoanut which had been poisoned. Happily she did not; but it was thus made clear that her parents would rather see her dead at their feet than see her a Christian. In the other case the poor girl had been repeatedly beaten with inhuman cruelty. Attempts were made to deliver her, since which she had never been seen or spoken to by any Christian. She is watched incessantly, but there is every reason to believe that she continues steadfast in the faith. She is treated as an outcast, and kept outside the dwelling house, and has been constantly moved from place to place.

IN THE Reformed Presbyterian church near Bloomington, Indiana, composed of about eighty members, the financial plan is for each to give a tenth of his income. The money is thrown into the baskets on Sabbath morning. No account is kept of the amounts given by each, as all are supposed to be entirely honest in the matter, and it is undesirable to make any distinctions. The members are usually poor and reside in the country. About $1,600 are thus freely thrown into the baskets during the year. Out of this the entire salary of the preacher is met, the current expenses are paid, and a contribution is made to each benevolent cause. There are many churches stronger in numbers and wealth where it takes a continual struggle, accompanied by ceaseless complaint, to raise for all purposes, home and foreign, including their own minister, the sum of one or two hundred dollars in a year.

PERSONS at a distance are surprised to learn that the Third Congregational church of San Francisco is in great unrest and trouble over a new phase of the Chinese question. It would appear that sundry Chinamen have not only been evangelized but converted through the labors of some of the zealous ones of this church—a state of things which others of the same church had not counted upon. These tawny Christians—foreigners, which Irishmen and Catholics are not alone in despising—have been knocking at the door of this church for admission. The dispute inside over the question of their admission has now waxed so warm that the pastor, Rev. W. C. Pond, has thought it well to resign. The vote of forty-three to thirty-eight is named as indicating the relative size of the two parties which indulge in this difference of judgment. The *Congregationalist* well asks: "What do the dissenters propose to do with Chinamen who are so—unfortunate, we were about to say—as to become Christians there?"

MERE submission to authority will not develop a fine character. It depends entirely on the quality of the authority.

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In the Christian's ordinary plane of thought and feeling it is almost impossible for him to worthily estimate the cost of redemption. We shrink from the endeavor to weigh the expressions which inspired men have used in giving account of it. What God has done, what angels have done is more than we can tell; but the price paid by Christ, as the essential ground of human salvation, is something overwhelming. In the language of Isaiah: "He poured out his soul unto death." Peter declares that redemption was not purchased with corruptible things, as silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot." Nothing else in the universe could pay the price. It was this, or redemption were impossible. All other conceivable or existing values could be no consideration in this momentous transaction. All other sufferings could have no atoning efficacy. This single sacrifice was of any merit, and this in itself was ample to deliver from sin and to save the world. How precious that blood was may be inferred from the value which God has put upon it in making it the only ground of pardon to the guilty, and in bestowing all spiritual and temporal blessings with strict reference to its redemptive character. It will take an eternity of study and experience to fathom the preciousness which is affirmed of the Savior's blood. It is among the things "the angels desire to look into;" it was the subject of that celestial conference on the mount of transfiguration, and will doubtless be the theme of the redeemed and glorified forever.

It is this price paid to which every forgiven soul has looked, and to which every guilty sinner must look if he would be saved. Faith in the blood of Jesus is the central and saving truth of the gospel. "Whom God hath set forth to be a propitiation through faith in his blood." This single fact, believingly apprehended, leads to the heights of a justified and regenerated heart. How carefully the Scriptures distinguish and separate the blood of Christ from everything else as the ground of pardon is abundantly seen. "Therefore we conclude that a man is justified by faith without the deeds of the law." "And having made peace through the blood of his cross by him to reconcile all things unto himself." "In whom we have redemption through his blood, even the forgiveness of sins." As the price paid there are no accessories, no mixture of other values or considerations whatever. **The blood of Christ covers the entire debt; it is in itself a complete ransom, and for** purposes of merit, or to supplement this foundation, there is nothing to be added. The main difficulty in receiving the atonement lies in the disposition to incorporate our own righteousness with the righteousness of God, and to put our works, and other fancied considerations, by the side of the great sacrifice. Everything must fall away from view before we are prepared to look at this single object, and to realize that we are absolutely complete in Christ.

The highest motives of the Christian life are drawn from the blood of Christ. "Ye are bought with a price." How great that price would beggar words to tell; therefore the apostle leaves the simple statement without amplification. Body and soul, ye are bought with it; ye are not your own; glorify God. "The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead." Living to self is out of the question in the presence of so affecting a declaration. "That they which live should not henceforth live unto themselves, but unto him which died for them and rose again." If the precious blood does not make Jesus precious to the soul, if it does not kindle a flame of love where all was before cold and dead, it is because we have not felt the price with which we are bought. It is utterly inconceivable that he should be any longer selfish and lukewarm who knows by experience that "the blood of Jesus Christ, his Son, cleanseth us from all sin." The eye which looks upon the crucified Christ, "who his own self bare our sins in his own body on the tree," must kindle, and the heart that takes in even a part of this wealth of love and agony must be inspired with a consuming zeal. The price paid — the precious blood — must surely be forgotten by those who are slow to labor, and still more backward to consecrate their money and talent. There are other arguments which touch more lightly, which go round and about through our reason and our interest; but this one goes straight to the heart — to the center of our highest faculties and affections. It is a motive of motives, transforming and lifting up the groveling and sensual nature. It illuminates and informs the whole life, and, like the rising sun, it not only sweeps away all that is dark, but it drowns all lesser orbs in its own superior brilliancy.

The uses of this conception of the atonement for comfort are obvious. Precious blood it is to him who sees how "the Lord hath laid on him the iniqnity of us all." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." The price is paid. The debt of sin, what was due to the divine law, guilt aggravated by light hated, a prisoner in bondage to the body of death, a captive and slave of the devil! But it is all paid. Silver and gold, penance and tears, all human worth and merit, thousands of rams and ten thousands of rivers of oil could not pay it. It is Christ that died. It is a doctrine not only to be justified by, but a truth of sanctifying power. It is the golden thread which runs through the experience of the child of God. It is the stronghold of comfort, a perpetual refuge, and "as the shadow of a great rock in a weary land." It is the rallying point in the onward march and conflict, the vantage ground of progress in holiness, the joy of life, and the sweetest of all solaces in death. Blessed above others are they who, in this vale of tears and warfare, can join with the exile of Patmos in that boldest and loftiest note of praise: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and our Father: to him be glory and dominion forever and ever. Amen." Such a song as this, begun on earth, cannot be interrupted by death, but the redeemed soul will carry it with him through the gates into the eternal city.

GOD is always inviting you to his throne. He says: "Let me hear thy voice; come near unto me, that I may bless thee."

AN INTERESTING VOLUME.

The book agent recently handed us a little volume entitled "A Sketch of the Life of Rev. Elijah Steele." It was written by the Rev. B. M. Drake, D. D., and contains a funeral discourse by Dr. Winans. We were surprised to learn that there is quite a large supply of the work on the shelves of the Depository, at 112 Camp street, and we believe there are many Methodists in Louisiana and Mississippi who would be glad to obtain copies. For ourselves we have perused its pages with fresh interest. Besides reviving the memory of one of the most gifted and devoted preachers who have labored and died in New Orleans, the book has a historical value to Methodism in our city. The thousands who still revere the names of Drake and Winans will find in it also some of the pleasantest memorials of those eminent ministers. And there are many other persons and families whose names are embalmed in this record of a saintly life. The book bears the imprint of the Methodist Book Concern at Cincinnati, and was published in the year 1843. Elijah Steele was appointed to the church in New Orleans near the close of 1840, and died of yellow fever on the fifteenth of September, 1841. His brief ministry in the city was one of remarkable zeal and power, and his death was eminently triumphant. His last words were: "I am safe." His remains rest in the Cypress Grove Cemetery, in a plain marble tomb. The thirty-one years which have passed since Steele died have not effaced the impress of his character and labors. The older people remember him well and affectionately, and the young people are familiar with his name.

"He, being dead, yet speaketh."

A CHANCE.

It will be seen by the subjoined communication from Dr. Haygood, in the *Sunday School Visitor*, that there is a chance for authors to secure a very handsome prize, and to do good. We hope several good books to enrich our Sunday school libraries will be the result of the proposition. Dr. Haygood says:

The agent, Rev. Dr. A. H. Redford, authorizes me to say that he will pay $300 for the best Sunday school book written for our young people.

Conditions: The manuscripts — not to be longer than one hundred and seventy-five pages foolscap, ordinary writing — must be in the hands of the Sunday school secretary by April 1, 1873. All manuscripts, judged suitable for our libraries by the Sunday school secretary, may be retained by the book agent.

Writers will choose their own fields. We suggest only this: Writers are not obliged to write either stories or essays, in order to make good Sunday school books.

The awards will be published in our May number, next year, at which time the "prize money" will be paid. The names of a suitable committee will be announced in due time.

Send all communications on the subject, or manuscripts, to the undersigned.

ATTICUS G. HAYGOOD,
Sunday School Secretary.

THE Mobile *Register* of September 14 says: "The Rev. John W. Booth was buried on Monday morning from the residence of his son-in-law, Captain Robert Otis, on the Spring Hill road, having departed this life on Sunday, at the ripe age of eighty-six. In expectation of a speedy departure, he was recently brought hither from Biloxi, where he had been spending some months with his son, and his remains now rest in our city, where he had spent nearly or quite half of a life actively devoted to the work of the gospel. At an early day he labored extensively in the ministry in Alabama and Mississippi, and was the first, we believe, to organize a society of the Methodist Episcopal Church in Mobile."

THE obituary of Rev. William C. Chamberlin, prepared by Bishop Keener, appears on our second page this week. It is a tribute to one of the worthiest of men, and will be read with affectionate interest by hundreds.

THERE will be passages of tears in life's journey, which the most loving pilgrim must tread; but as a Gaelic proverb beautifully says: "During distress God comes; and when he comes it is no more distress."

English Wesleyan Methodist Conference.

BY HIBERNICUS.

This large and influential body of Christian ministers assembled in City Road chapel, London, on the thirty-first of August, and after singing the well-known hymn, beginning with

"And are we yet alive?"

and prayer by two of the ministers, the Conference proceeded at once to fill up the vacancies in the Legal Hundred. There were *nine*, and four were chosen by seniority and five by nomination. The venerable Thomas Jackson, who was twice president of the Conference, and who filled other honorable and responsible offices with great credit to himself and service to the denomination during his ministerial career, was re-elected into the legal body. A law was passed, a few years ago, constituting ex-presidents life members of the Legal Hundred. Before it was passed Mr. Jackson had ceased to be a member, and the Conference took advantage of his presence to re-elect him — an honor which he acknowledged in a speech of much feeling. Sixty-eight years ago he was received as a probationer for the Methodist ministry in the same chapel. After the other vacancies were filled the Conference proceeded to elect its president and secretary. There were six candidates for the chair of the Conference: William B. Pope, a ripe and distinguished theologian, and theological professor in Didsbury College; Dr. James H. Rigg, editor of the *Quarterly Review*, and a man of imperial influence outside the denomination; Dr. George Osborn, who was president before, but never likely to be re-elected; Gervase Smith, a loud, boisterous, superficial preacher, but popular and influential withal; Alexander McAulay, an untiring and successful evangelist among the outlying population of London, and a preacher of great ability; Charles Haydon, who has been a candidate for many years, and who ought to have been elected, and would if real merit and valuable service alone constituted the rule of promotion; G. T. Perks, who was elected secretary, and Luke A. Wiseman. Mr. Wiseman was elected by two hundred and ninety two majority over any of the others. Mr. Perks was elected secretary by one hundred and thirty-eight majority over Gervase Smith, who received one hundred votes. The president merely thanked the brethren for the honor, and took the chair. Then followed the usual vote of thanks to the outgoing officers, which have become somewhat nauseous in their excessive adulation and eulogy. — Discriminating and merited praise is not out of place, but overdone laudation, where the vocabulary of flattery is exhausted of its adjectives to weave its garland, is not valuable, and cannot be acceptable or appreciated by those to whom it is offered. The Conference should dispense with this custom, or confine it to the simple moving and seconding of formal resolutions set in the fewest possible words. The assistant secretaries and letter writers were all unanimously re-elected.

A congratulatory address to the Queen, expressing thankfulness for the recovery of the Prince of Wales, was adopted, and also a memorial in reference to the contagious diseases act. The repeal of this demoralizing and infamous law is demanded by the indignant and outraged moral sense of the entire country.

A decrease of members during the year led to an earnest and searching conversation, extending over an entire session of the Conference. There has been great material prosperity and progress in every department of the connection except in the membership. Those who have no sympathy with Methodism, all those, again, who envy her increasing influence, will point only too readily to her depleting membership as an evidence of her decline. But, on the whole, the body never occupied so high and commanding a position, never wielded a wider influence, never was the medium of conferring greater spiritual benefactions than at the present time. Why, sir, in former times her existence was ignored, the deliberations of her annual assembly treated with supercilious unnotice, and her ministers with patronizing and contemptuous *hauteur*. But what is the case now? The discussions of the Conference are watched with interest by the nation at large; and even the *Times* of London and the *Saturday Review* had each a *leader* upon a debate in the recent Conference. And what may this change be attributed to? Has the Conference sought for such influence and distinction? Has it baited for such an honor? Has it thrown its influence into the scale of any political party? Nay, verily. It has risen to its present position by attending to the mission it was called into existence to perform, viz.: to spread scriptural holiness through the land. It has succeeded in this, and those other things have followed. Methodism is now an acknowledged power in the world; and, if faithful to its mission, to its history and to its God, it will increase and prosper still more, and become the mightiest instrument in the hands of the Head of the Church in carrying out his mediatorial designs, and in leading an alien and rebellious world back to its only rightful Sovereign and Lord. The conversation showed that the Conference felt persuaded that it was incumbent on them to preach fully and faithfully the gospel of Christ, and to eschew the novelties of style, thought and expression which have obscured the luster and weakened the power of the pulpit of sister communions. Let Darwin & Co. speculate and dogmatize as they may; let Colenso and his followers try to their utmost to weaken and invalidate the voice of inspiration, and denude it of its authenticity and authority; let others reach forth the proud and presumptuous hands and attempt to snatch from the brow of the Son of God the diadem of divinity and godhead that sparkles there with a radiance that illumines the courts of heaven with immortal splendor, and attempt to raise mere human teachers to his seat of pre-eminent and supreme teachership; let flippant and egotistical pulpit buffoons, eaten up with overweening vanity, strut and swagger with intellectual pomposity in the pulpit of the house of God, and play fast and loose with the solemn and saving truths of the gospel to collect a crowd, raise a laugh, and secure popularity and fame; but Christ crucified is still, and nevertheless, the power of God unto salvation to every one that believeth. And as long as Methodism continues faithful to this doctrine, in its breadth and depth and fullness, so long will she be able successfully to cope with error, by whomsoever advanced, and to overcome all the assailants of truth, however thoroughly replenished out of the schools of mere human learning, and march gloriously forward, conquering and to conquer, until her mission is accomplished, and the approval of the Master be the benediction at its close.

A long and animated debate on the education question characterized the Conference. This was *the* debate of the session. It was opened by Mr. Arthur in a broad and catholic speech. His motion was seconded by Dr. T. D. Waddy, one of the veteran debaters of the assembly. Mr. Arthur advocated biblical and unsectarian religious instruction in the schools; but I fail to see how this can be secured. If Bible instruction is to be given, it must be given by some one who has denominational preferences and leanings, and his denominational bias will of course tinge and sway the instruction he imparts. The reasoning of Mr. Arthur's speech had no logical, consistent connection with his premise. It was a beautiful, eloquent and catholic speech, but when this is said all is said that can be stated in its favor. An amendment was proposed by the Rev. William Shaw, an ex-president, and seconded by the Rev. Frederick Greeves, the youngest of three brothers, who are rendering eminent service to the church of their father, who was also a Methodist minister. The chair of the Conference has been filled by two brothers — Thomas and Samuel Jackson. Two, at least, of the Greeves brothers will occupy the same distinguished seat. Messrs. J. R. Hargreaves, McAnlay, Bond and Holland supported Mr. Arthur's motion. On the other side were Drs. Rigg and Osborn, and Messrs. Oliver, Simpson and Jenkins. Several distinguished members were prepared to speak, but were prevented for want of time. The whole matter is referred to a committee of laymen and ministers, who are to meet in a few weeks. Mr. Holland inveighed somewhat caustically against the Established Church, but he was reproved by Dr. Osborn when the doctor rose to address the Conference. The assembly did not sympathize with the doctor. The views of the assembly on this subject are altogether different from what they were a few years ago.

The two Benjamins — Gregory and Frankland — are continued as official editors, and Dr. Johnson as book steward. Rev. John D. Geden succeeds Rev. John Lomas as theological professor at Headingly College, Leeds.

The Revs. W. B. Boyce, W. B. Pope and J. Hartley were appointed to prepare a reply to the address of the French Conference. The Revs. W. Williams, Dr. Rigg and J. V. B. Shrewsbury were desired to write the reply to the Canadian, and the Revs. William Arthur, W. Shaw, W. Butlers and W. Hirst to reply to the Australian Conference.

Upward of eighty young men were received on trial as candidates for the ministry, and more than seventy were ordained by the laying on of hands. The ordination service had to be divided, so that two services were held and two charges delivered. Revs. Dr. J. H. James and John Farrar delivered the charges.

At the open session of Conference, held on the first day of meeting, a distinguished Congregational minister, Rev. Dr. Stoughton, offered prayer — the first instance of a minister of another body joining in such a service.

The public were admitted to witness the closing of the Conference. The journal was read and signed by the president and secretary, the Conference standing. A hymn was then sung, after which Mr. Radcliffe engaged in prayer. The Conference was then dismissed by the president pronouncing the benediction.

PERIODICALS.

GOOD HEALTH AND MENTAL BLISS for October contains the usual amount and variety of useful and entertaining matter.

FOR EVERYBODY is the title of a handsomely illustrated monthly, published at Buffalo, New York. We have received the September number.

DEPARTURE OF MISSIONARIES.—On Thursday of last week seven missionaries of the Presbyterian Foreign Board sailed for Mexico. Next week sixteen will take their departure for India. The *Evangelist* states that between the first of May and the first of November *forty-seven will have gone to their respective fields.* Thirty of these have never before been in the employment of the board.

Rev. John Packer, late professor in the Missouri State University, has been appointed missionary teacher by the Baptist Missionary Union, to labor in either the Theological Seminary or Baptist College at Rangoon. He will leave about the middle of October.

THE *Christian Guardian* announces the death of Rev. William Ryerson, at Grand River, September 15. That paper says: "He was at one time probably the most eloquent and impressive popular speaker in Canada. He entered the itinerant work in 1821, before some of our comparatively senior ministers were born, and was superannuated in 1858. A great part of that time he was a presiding elder or chairman of a district. He was president of Conference in 1841. He was one of the few remaining links that connect the present of our church with a past generation."

HIS WORKS FOLLOW HIM.—Rev. Dr. E. D. Saunders, whose liberal donation of ground and buildings, amounting to $160,000, led to the establishment of the Presbyterian hospital in Philadelphia, died in that city September 13, at the age of sixty-three years.

THE word of the Lord abideth forever; his covenant is sure; his love is unchangeable; his promises are immutable. Draw nigh unto him in the full assurance of faith, and your night of trouble will be turned into joyous day.

THE gates of heaven are low-arched — we must enter upon our knees.

THE BRIDAL WINE CUP.

"Pledge with wine—pledge with wine," cried the young and thoughtless Harvey Wood; "pledge with wine," ran through the bridal party.

The beautiful bride grew pale—the decisive hour had come. She pressed her white hands together, and the leaves of the bridal wreath trembled on her brow; her breath came quicker, and her heart beat wilder.

"Yes, Marion, lay aside your scruples for this once," said the judge, in a low tone, going toward his daughter; "the company expect it. Do not so seriously infringe upon the rules of etiquette; in your own home do as you please, but in mine, for this once, please *me*."

Every eye was turned toward the bridal pair. Marion's principles were well known. Harvey had been a convivialist, but of late his friends noticed the change in his manners, the difference in his habits; and to-night they watched him to see, as they sneeringly said, if he was tied down to a woman's opinion so soon.

Pouring a brimming cup, they held it with tempting smiles toward Marion. She was very pale, though more composed; and her hand shook not as, smiling back, she gracefully accepted the crystal tempter, and raised it to her lips. But scarcely had she done so when every hand was arrested by her piercing exclamation of "O! how terrible!"

"What is it?" cried one and all, thronging together, for she had slowly carried the glass at arm's length, and was fixedly regarding it as though it were some hideous object.

"Wait," she answered, while a light, which seemed inspired, shone from her dark eyes; "wait, and I will tell you. I see," she added, slowly pointing one jeweled finger at the sparkling ruby liquid, "a sight that beggars all description; and yet listen—I will paint it for you if I can. It is a lovely spot; tall mountains crowned with verdure rise in awful sublimity around; a river runs through, and bright flowers grow to the water's edge. There is a thick warm mist, that the sun seeks vainly to pierce. Trees, lofty and beautiful, wave to the airy motion of the birds; but there—a group of Indians gather; they flit to and fro, with something like sorrow upon their dark brows. And in their midst lies a manly form—but his cheek, how deathly; his eye, wild with the fitful fire of fever. One friend stands behind him—nay, I should say kneels, for see, he is pillowing that poor head upon his breast.

"Genius in ruins—O! the high, holy looking brow! why should death mark it, and he so young? Look how he throws back the damp curls! see him clasp his hands! hear his thrilling shrieks for life! mark how he clutches at the form of his companion, imploring to be saved. O! hear him call piteously his father's name—see him twine his fingers together as he shrieks for his sister—his only sister—the twin of his soul—weeping for him in his distant native land.

"See!" she exclaimed, while the bridal party shrank back, the untasted wine trembling in their faltering grasp, and the judge fell overpowered, upon his seat—"see! his arms are lifted to heaven—he prays, how wildly, for mercy! Hot fever rushes through his veins. The friend beside him is weeping; awe-stricken, the dark men move silently away, and leave the living and the dying together."

There was a hush in that princely parlor, broken only by what seemed a smothered sob from some manly bosom. The bride stood yet upright, with quivering lip, and tears stealing to the outward edge of her lashes. Her beautiful arm had lost its tension, and the glass, with its little troubled red waves, came slowly toward the range of her vision. She spoke again; every lip was mute. Her voice was low, faint, yet awfully distinct; she still fixed her sorrowful glance upon the wine cup.

"It is evening now; the great white moon is coming up, and her beams lie gently on his forehead. He moves not; his eyes are set in their sockets; dim are their piercing glances; in vain his friend whispers the name of father and sister—death is there. Death—and no soft hand, no gentle voice to bless and soothe him. His head sinks back! One convulsive shudder—he is dead!"

A groan ran through the assembly. So vivid was her description, so unearthly her look, so inspired her manner, that what she described seemed actually to have taken place then and there. They noticed also that the bridegroom hid his face in his hands and was weeping.

"Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scoop him a grave, and there, without a shroud, they lay him down in that dump, reeking earth; the only son of a proud father, the only idolized brother of a fond sister. And he sleeps to-day in that distant country, with no stone to mark the spot. There he lies—my *father's* son—my own *twin brother!* a victim to *this* deadly poison. Father," she exclaimed, turning suddenly, while the tears rained down her beautiful cheeks, "father, shall I drink it now?"

The form of the old judge was convulsed with agony. He raised not his head, but in a smothered voice he faltered: "No, no, my child—no!"

She lifted the glittering goblet, and letting it suddenly fall to the floor, it was dashed in a thousand pieces. Many a tearful eye watched her movement, and instantaneously every wine glass was transferred to the marble table on which it had been prepared. Then, as she looked at the fragments of crystal, she turned to the company, saying: "Let no friend hereafter, who loves me, tempt me to peril my soul for wine. Not firmer are the everlasting hills than my resolve, God helping me, never to touch or taste the poison cup. And he to whom I have given my hand—who watched over my brother's dying form in that last solemn hour, and buried the dear wanderer there by the river, in that land of gold, will, I trust, sustain me in that resolve. Will you not, my husband?"

His glistening eyes, his sad, sweet smile, was her answer. The judge left the room, and when, an hour after, he returned, and with a more subdued manner took part in the entertainment of the bridal guests, no one could fail to read that he, too, had determined to banish the enemy at once and forever from his princely home.

Those who were present at that wedding can never forget the impressions so solemnly made. Many from that hour renounced forever the social glass.

The Circular and the Onward Movement.

Such is the title of a sermon recently preached by Dr. Hopkins, and founded upon Ecclesiastes iii, 15. This sermon, says the *Congregationalist*, begins with an illustration, taken from the motions of the planets, which is continued to the end. Our planetary system, we are told, has two movements—one circular, by which the motions return upon themselves, and the other onward in infinite space. So there are two great movements in human life, in one of which a succession of events is repeated over and over every generation; in the other there is a progress which is ever onward. In the circular movement "there is one event to the righteous and to the wicked;" in the onward movement "it shall be well with them that fear God; it shall not be well with the wicked." In those two movements the preacher finds a key to the seeming discrepancies in the Book of Ecclesiastes, and to the alleged want of harmony between science and religion. Moral progress is in connection with a movement that turns not back upon itself, and is the only progress worth making; will draw after it all other progress, and make it permanent; and, as it must be through Christ's method, it must also be through his power and leadership. The thought of the discourse is developed with all the preacher's usual skill, and with more than his accustomed tenderness. Our readers will be interested in the following quotation:

"Do I, then, disparage the world? Far from it. It is God's world. He made it; not in mockery of his creatures, or for their disappointment, but for their use. It is just such a world that is adapted to man in his present condition; and so viewed, every creature in it is good. It is marvelous in its adjustments and in its provisions. It is pleasant to live in it. * * * The world is good for what it was intended to be; but an inn is not a home. It is no disparagement of it to say so; and when he who would make it so is disappointed, it is his own fault. * * * The great mistake of men is that they do not rightly adjust their plans to the relation between the circular and the onward movement. * * * Make as much as you will of the objects and interests of the circular movement, if you do but so subordinate them to those of the onward movement that they shall contribute in the highest degree to the interests involved in that. * * * The circular movement is subordinate. It was intended to be. If that movement were all—if life were but the same round over and over—we might well go about, as Solomon did when he looked at it in this aspect, to cause our hearts to despair of all the labor that we take under the sun. But that is not all.

"'Tis not the whole of life to live,
Nor all of death to die!"

The average estimated cost of the Congregational churches in the United States is about $22 a sitting; of Presbyterian, a little less; of Episcopal, about $36; of Methodist and Baptist, about $10.

A memory well stored with Scripture, and sanctified by grace, is the best library.

THE JESUITS ARE COMING.

Germany has expelled the Jesuits. Their history in that country, as it has been in all others, has been one of secret political intrigue in favor of the authority of the Pope, and superior to and against that of the national government. The peace and safety, therefore, of the nation required their overthrow. Fortunately for Germany, Bismarck was equal to the hour, and the edict for expulsion was prepared and signed by the King and boldly issued. It will be carried out.

Many of the Jesuit chiefs are already in this country, and other thousands are coming. The millions of dollars raised here ostensibly for the "relief of the suffering Pope" will constitute the "sinews of demonstration" in securing their migration, establishment and political power in the United States. The immense contributions of the Roman Catholics of other nations will be used for the same purpose. As an instance of the work now going forward we quote the following note from Father Chiniquy, of the *Evangelist*:

"One of them, the precursor of many others, has made his appearance in our midst lately (we suppose at Kankakee, Illinois,) and after having purchased one hundred acres of land near our railroad depot, he has contracted for five hundred thousand bricks to begin the building of a college, which will cost $150,000. He does not conceal that the Church of Rome is determined to regain her lost ground here, at any cost. She has already expended nearly $200,000 on nunneries and Jesuit colleges in this colony and vicinity, and she is ready to expend still more to attain her object."

The question will ere long be forced upon us with an emphasis never before known among us: "Shall Rome, intolerant, corrupt and corrupting as ever, hear rule among Americans?" Free, Protestant American citizens, how shall this question be answered?—*New York Christian Advocate.*

Dr. Wines, the delegate from the United States and Mexico to the International Prison Congress in London, says *Church and State* of September 25, arrived in this city on Monday, in the Baltic. He is highly gratified at the results of the congress. The deliberations were continued through ten days, and adjourned on the thirteenth of July. A system of international prison discipline was adopted, similar to that set forth at Cincinnati in 1870. An international committee was appointed to secure uniformity in the treatment of prisoners, consisting of Dr. Wines, United States, as chairman; M. Beltrumi-Scalia, Italy, secretary; Dr. Frei, Germany; Dr. Guillaume, Switzerland; G. W. Hastings, England; Baron Von Holtzendorff, Austria; M. Loyser, France; M. Pols, Holland; Count Sollohub, Russia; and M. Sturns, Belgium. During the sittings of the congress his royal highness the Prince of Wales and the Hon. H. A. Bruce attended, as did also a large number of the nobility. There were delegates from nearly all the countries of Europe and South America, embracing twenty-five nationalities. The question of the treatment of convicts before and during imprisonment and their penal disposition was discussed, as also the most efficient means of diminishing the present criminal record of the world. Dr. Wines, as the delegate from the United States and Mexico, will submit his report to these two governments at an early day. Arrangements have been made for an International Congress in Baltimore in January next. The meeting was in all respects unprecedented in the history of prison reform, and promises highly beneficial results.

Married.

September 26, 1872 at the residence of the bride's father, at Hinden Springs, Alabama, by the Rev. R. M. Powers, Mr. JOHN H. LONG to Miss FANNIE, daughter of the Rev. W. Ira Powers.

CONFERENCE REGISTER.

Conference.	Place.	Time.	Bishop.
St Louis	Arcadia	Oct. 16	Pierce.
Arkansas	Bentonville.	Oct. 16	Wightman.
Tennessee	Nashville	Oct. 16.	Doggett.
Los Angeles.	Los Nietos.	Oct. 16	McTyeire.
N. W. Texas.	Belton	Oct. 23.	Keener.
White River.	Augusta	Oct. 30.	Wightman.
Trinity	Sul. Springs.	Nov. 6	Keener.
Memphis	Somerville	Nov. 20.	Wightman.
N. Alabama	Tuskaloosa.	Nov 20.	Doggett.
East Texas.	Tyler	Nov 20.	Keener.
Virginia	Petersburg	Nov. 20.	Paine.
N. Georgia.	Atlanta	Nov. 27.	Marvin.
N. Mississippi.	Corinth	Nov. 27.	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman
Texas	Bryan	Dec. 4.	Keener.
N. Carolina	Raleigh	Dec. 4.	Paine.
S. Georgia.	Thomasv'le.	Dec. 11.	Marvin.
Mississippi.	Brandon	Dec. 11.	Kavanaugh
Alabama	Eufaula	Dec. 11.	Doggett.
West Texas.	Victoria	Dec. 18.	Keener.
S. Carolina.	Anderson	Dec. 18.	Paine.
Louisiana	N. Orleans.	Jan. 8	Pierce.
Florida	Fernandina.	Jan. 8.	Marvin.
Baltimore.	Baltimore	Mar. 6.	Paine.

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Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received By Mail, for the week ending Oct. 5, 1872:

A—Philip Allen, N W Ayer & Son 2 lets, D Appleton & Co, American Tract Society, Wm T Ashford, C G Andrews, E P Angell $1.

B—Mrs L A Benjamin $2, Jas E Bradley, J Harvey Brigham, P B Bridges, Barnes & Wilkinson, S G Burk.

C—M M C Carmichael 69 cts, Geo Colfield, B P B Cleary, Claxton, Remsen & Haffelfinger, T M Coleman, Mrs D T Chamberlain, Baxter Clegg $4, Bond E Christzburg $12.75.

D—R A Daves, Dufur & Co $10, W R Davis, W J C Dulaney & Co.

E—S R Ellis $3.85, W A Edwards.

F—E A Flowers, F W Farwell, E N Freshman.

G—Jas M Goodman, Wm C Gildens, Jas M Gann, H B Graham & Bro, J W Guinn, Green & Carter, O C Gramling.

H—Hammersly & Co, E S Hill $4.25, Hubbard Bros, Joshua T Heard.

J—H F Johnson 2 lots $100.

K—Chas D Klag, J M Kelly, R W Kennon $18.65, M S Kinnebrew, J G King, Kittrell & Purnell 2 lots $5.56.

L—H P Lewis $6, J B Lippincott & Co, A C Littlejohn, Lee, Shepard & Dillingham.

M—W H McGowaa, T Moody, Charles C Maigne, C McDonald $6, David Merchant, J M Mason, A H Moss $565.

N—C B Norman $1.25.

P—John A Pace, S M Pettengill & Co, Pierce & Terry $17.55, W G Perry, J M Pugh, Packwood & Lampton $81.

R—I M Roberts $5.50, J K Randall 4 lots, J W Rush, A H Redford.

S—A H Sutherland $1.50, J W Sandell, D S Staples & Co, A P Sage $4, W K Simmons $2, Chas Scribner & Co, J W Schermerhorn, H L Smith $31.13, H F Slack $1.25.

T—S M Thames $20.

U—H Urquhart $10.

W—Fred White, George Watson, Wilkins Bros & Co, H G Wunsch, J Woodbridges, T B White, T B Wheeler $47.95, S P Wells & Co, H P Wells.

Y—R E Yancey.

Extent of Circulation.—The New Orleans *Daily Times* claims that its circulation is "Over double *that of any other journal in the South.*" If the Christian Advocate be regarded as one of the "journals in the South," the *Times* is ill-informed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the Advocate, according to *our information*.

The Hon. George Torrey, of Mississippi, is in the city, and will leave on the steamship Belgian for Liverpool, on Saturday next, the twelfth instant, with a view to bring out, under orders received here, English servants, laborers and mechanics. Mr. Torrey can be seen daily, from twelve M. to two P. M., at the office of Captain Wicks, No. 48 Carondelet street, by those who may be disposed to give him orders.

BUSINESS NOTICES.

The Ills that Flesh is Heir to are many, but a remedy for them all is furnished by nature. There is no doubt that for every disease there is an antidote in the vegetable kingdom. The aborigines were the victims of many and loathsome maladies, yet they found in the wilds of their forests remedies sure and powerful. Acting on this belief, Dr. Tutt's Sarsaparilla is offered the public as a most highly concentrated vegetable compound, possessing extraordinary power for the cure of Rheumatism, Neuralgia, Scrofula, Ulcers, Swelling of the Glands, Eruptions of the Skin, Liver Complaint, the effect of mercury, etc. It is a most powerful Alterative and Blood Purifier, and at the same time so harmless that it may be used by all.

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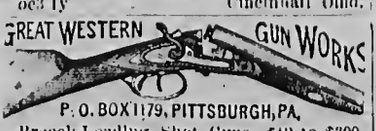

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The Child's Corner.

JOHNNIE'S OPINION OF GRANDMOTHERS.

Grandmothers are very nice folks;
They beat all the saints in creation—
They let a chap do as he likes,
And don't worry about education.

I'm sure I can't see it at all,
What a poor fellow ever could do
For apples and pennies and cakes,
Without a grandmother or two.

Grandmothers speak softly to "ma's"
To let a boy have a good time;
Sometimes they will whisper, 'tis true,
T'other way when a boy wants to climb.

Grandmothers have muffins for tea,
And pies, a whole row, in the cellar,
And they're apt (if they know it in time)
To make chicken pies for a "feller."

And if he is bad now and then,
And makes a great racketing noise,
They only look over their specs
And say: "Ah, these boys will be boys.

"Life is only so short at the best;
Let the children be happy to-day."
Then they look for a while at the sky,
And the hills that are far, far away.

Quite often, as twilight comes on,
Grandmothers sing hymns, very low,
To themselves as they rock by the fire,
About heaven, and when they shall go.

And then, a boy stopping to think,
Will find a hot tear in his eye,
To know what will come at the last;
For grandmothers all have to die.

I wish they could stay here and pray,
For a boy needs their prayers every night;
Some boys more than others, I s'pose;
Such as I need a wonderful sight.

Little Sower.

The Children's Crusades.

BY UNCLE WILLIE.

One of the strangest events in history is what we call the Children's Crusades. And, because so little is said about them in historical books, we propose to give our little readers a short account of them, for they are of intense interest to the children, as well as to grown people.

The holy city of Jerusalem, where Christ was crucified and buried, finally came into possession of the infidel Turks, and they treated the tomb of our Savior and all the sacred places with great disrespect. This made the Christians of Europe very angry, and in the latter part of the eleventh century they gathered in immense numbers to march to the Holy Land to take the sacred places. These expeditions were called crusades, and they formed immense armies.

The first grand one, under Peter the Hermit, failed; and there went another, under Godfrey of Bouillon, who was successful in taking Jerusalem. But when he died the infidels again became troublesome, and a third crusade was organized, and so on until the people in Europe became very much discouraged, and in the meanwhile the holy city fell back again into the hands of the bitter enemies of the Christians.

Pope Innocence the Third then tried once more to stir up Europe to the recovery of the holy places; but, although all Christians were sad and sorrowful over the results of former efforts, they could not be induced to try and get up another army. It was then that there burst forth among the children the great idea of freeing the Holy Land. A sort of magic power seemed to take possession of them, and if the accounts of the ancient historians were not so clear and exact we could not possibly believe them.

In the month of June, in the year 1212, a shepherd boy named Stephen, of the region of Vendome, a city in the south of France, suddenly appeared as a preacher of the cross. He said the Savior had appeared to him in a dream in the form of a pilgrim, and, complaining that the men had deserted his cause, bid the boy take up his staff and continue the crusades.

He immediately began to preach, and his words worked wonders. Crowds gathered around him, and were astonished at the strength and fire with which he talked of the insults offered to Jesus, but they said that he was under the influence of some sorcerer, or that he had been bewitched by an evil spirit, and they simply wondered.

The children, however, listened to him, and were entranced with his words. They believed him, and whenever he came the boys and girls were seized with a great desire to go and rescue the sacred tomb. The fire of his speech and the rapture of his face, when he uttered the name of Jerusalem, seemed to make the children crazy to follow him, and crowds of them came swarming to him from all the region around. Other child-preachers soon arose to assist him, mostly shepherd boys like himself, who told the most marvelous stories of the wonders that had happened to them. One of them declared that when he was driving his sheep from a neighbor's pasture, into which they had strayed during his absence, that they all fell on their knees to beg his pardon for having done wrong.

In short, the grown people declared that the children had become crazy, and tried to control them; but when the shepherd boy, in glowing words, told them how God would care for them, and guide them over plains and deserts and distant seas, as he had once led the hosts of Israel, it was impossible to restrain their feelings. The parents then appealed to the priests to stop this extraordinary excitement among their children, which they endeavored to do, declaring the whole affair to be the work of some wicked sorcerer who desired to lead the children to destruction.

The Pope, however, thought differently, and declared that the children were inspired by God, and were putting to shame the men who refused to rescue the Holy Land. And thus the excitement increased, until crowds of boys and girls hastened from all parts of France to accompany the young St. Stephen, as he was now called, on this new crusade. When strangers would ask these bands where they were going, their tender voices would reply: "We are marching to the cross."

The King of France himself tried to stop them, but he might as well have tried to stop an earthquake, or dam up the rivers of his country. At last this wild enthusiasm began to reach the older people, and crowds of them left their work and joined in the march to the villages and cities where the children were collecting. The parents themselves began to believe that this excitement among the children must be the result of the Divine Spirit in their hearts, and, in the conviction that God was demanding their little ones, assisted them in their preparations. They provided their darling ones with pilgrim's gown and sack and staff, and bade them go in the name of God.

Many of the children that were kept back by their parents wept and moaned day and night, and at last fell under nervous attacks, or were seized with strange convulsions, so that it was absolutely necessary to release them to save their lives. Others left their homes secretly in all sorts of disguises and cunning ways, so that many declared that Satan himself was at the bottom of the whole affair. Even many little girls dressed in boys' clothes were discovered in the crowds.

Thus, in spite of all opposition, no less than thirty thousand children gathered at Vendome for the march. And they were from all classes of society, high and low; not a few were sons of princes and barons and other nobles. Some had arms and provisions, and others not even decent clothes. Some were on horseback, others in wagons, but the most on foot. The rush around their leader, St. Stephen, was so great, in the desire to see him and touch the hem of his garment, that it was necessary to surround him with a body-guard of young soldiers to prevent him from being crushed to death.

And thus the procession started, preceded by banners and music, and boys bearing lighted candles and smoking incense-pots, with which to perform prayers at the altars which they carried with them. Everywhere were heard the cries: "To the sea, to the cross, to God!" The weather was hot, and the plains were dry, and in the very first days of the pilgrimage its utter folly became apparent. The children sank by thousands from fatigue and thirst, many of them died by the wayside, and others returned to their homes.

But their wild enthusiasm enabled a great many to reach the sea at Marseilles; and, although almost exhausted, they hastened to the shore and gazed on it in rapture, expecting it to rise up in walls on either side and offer them a dry passage to the Holy Land. But when the waves moved not the people gave them food and drink, and cared for the sick, and advised all to return to their homes.

But there were two wealthy men in the town who seemed to be as enthusiastic as the children, and who offered to convey them free in ships to the sacred spot. Thus a fleet of seven of the largest vessels were filled with the children, and left Marseilles for death and destruction. On the second day of the voyage two of the ships were wrecked on a rocky island during a violent storm, and all were lost. The other ships proceeded safely on their voyage, but these men proved to be unprincipled rascals, for they steered the ships into Egyptian ports, and sold all the children at the slave markets of the various cities. Thus, they were scattered all over the East, for some of them were taken by their masters away off to Bagdad.

And at the same time a similar frenzy seized the children of Germany, who gathered in numbers to about forty thousand, all crazy with excitement, and longing to see the Promised Land and to contend for the cross. Great numbers of these perished in crossing the high passes of the Alps, many starved on the way to Genoa to find the sea, and when driven from there they wandered about in Italy, a few even reaching Rome, to be cared for by the Pope. But the most of them met with miserable deaths, or lived to lead miserable lives among strangers, for few ever reached their homes again.

One could hardly believe this strange story if we did not know that it is true, from the papers and documents preserved in the libraries and records of those times.—*N. Y. Christian Advocate.*

The Bill and the Butterfly.

A poor Christian woman in Buckinghamshire—I believe, Berkhampstead—was bereaved of her husband after a long illness, and left unprovided for, the only thing of value being a large chest of tools. The husband had only just been buried when a neighbor, bearing no good character, called on the widow, and presented a bill for work done, altogether beyond the widow's power to pay. The work, which had been done in the husband's lifetime, was paid for by him, and the bill receipted, of which the widow had a distinct recollection. It availed not for her to assert the fact. The payment of the bill was pressed again, and longing eyes cast at the chest of tools. In great distress the widow retired up stairs to pray, for all effort to find the receipted bill was vain.

While engaged in prayer a butterfly flew in at the open window down stairs. The widow's little child chased it until it flew behind the chest of tools. Just then the mother came in, and the child begged her to remove the box, that he might get the butterfly. The neighbor offered at once to do so; and while he was removing it from the wall a piece of paper fell down behind, which the widow, taking up, found to be the lost bill, receipted as she had said. She was overcome with praise and gratitude to God, who had answered her prayer by means of the butterfly, and caused even her enemy himself to discover the missing bill.—*The Christian, London.*

READ.—A Christian merchant who, from being a very poor boy, had risen to wealth and renown, was once asked by an intimate friend to what, under God, he attributed his success in life. "To prompt and steady obedience to my parents," was the reply. "In the midst of many bad examples of youths of my own age I was always able to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has, in consequence, rested upon me in all my efforts."

A CHEERFUL TEMPER is the clear blue sky of the soul.

The Farm and Garden.

Sugar From Beets.

Experiments in raising beets for sugar are still somewhat unsatisfactory. Numerous trials have been made in the West, and still nothing definite appears to have been settled. The establishment at Chatsworth, Illinois, did not prove to be a success, on account of the unsuitableness of the soil, and has been removed to Wisconsin. Several establishments in California have made large quantities of sugar, and of an excellent quality; yet the general impression is that the profits are not commensurate with the risk. The officers of the Amherst Agricultural College, Massachusetts, have tried some experiments the past year, and believe them to be successful, stating that the best granulated sugar can be produced for seven cents per pound from sugar beets, and still return a better profit to the producer than most of the crops now cultivated in the Connecticut valley.

It is ardently to be hoped that this trial will be a success, for we know of nothing that will help agriculture and internal pursuits so much as the introduction of the sugar beet industry.

In France it is a demonstrated fact that the crops in the sugar beet districts are far superior to those sections where it is not carried on, and the price of land is advanced, also the general wealth and thrift of the community is rapidly increased.

Cultivators of sugar beets in France and Prussia pay a tax of $50 an acre to the government, and still produce a sugar better than that brought from the West India colonies, at a much cheaper price.

It is also stated that the factories or refineries in France are so profitable that the owners get back the whole capital in about three years.

The great trouble in this country is that the soil has either too much nitrogenized or saline elements in it. European cultivators are very careful to keep all these substances out, and bones or phosphate of lime are the strongest fertilizers used. New land, never before used for any crop, has been found most suitable in the United States, and a deep loam better than a clay.

Machinery On The Farm.

We unhesitatingly assert that it is not so much in general use as it should be. We are expending too much human and animal muscle where metal and wood would serve a better purpose. We go without a machine because it costs $100 or even less, and employ two men to do the work which the investment would enable one man to perform. In so doing we regard the value of the extra man as only $100; and, as we so regard him, he is apt to underestimate his own value, and his powers to a certain extent lie undeveloped or dormant. Nor is the laborer the only sufferer—the whole community is a loser; each man has exerted but half his productive capacity. In the West there has been more improvement in this respect than elsewhere. At the South the constant cry is more labor, when in reality the need is more machinery, and more brain to make it available. We need to give employment to the large unproductive element in the South by introducing manufacturing machinery, which they may operate. And then we need to introduce machinery on the farm to make our farm force more effective.

The pitting of manual force against steam or water power, or against labor-saving machinery, is recognized among manufacturers as sheer folly; and it is every whit as much so upon the farm as in the factory. We only need educating up to the thinking point to comprehend it.—*American Farmers' Advocate.*

Wintering Bees.

Mr. J. W. Hosmer, of Janesville, Wisconsin, gives the following as his method:

To prepare bees for wintering, take your strong swarms, as soon as the great honey harvest is over, and divide them into as many swarms as possible, and have each contain one quart of worker bees. Give each hive a queen, and then let them stand until cold weather comes. They examine, and see that each swarm has at least ten pounds of honey; and if there is more than a quart of bees, take out of the frames and gently shake off the bees, leaving only one quart in the hive, of the youngest. Then set them into a cellar where it is perfectly dark, and so warm that it will not freeze. Close all under ventilation, and if the American frames are used, leave all of the mortises through the top open; at all events, give them full vent at the top of the hive. Now you have "put them to bed" for the long night of winter. Do not disturb them from peaceful slumbers by going into their bed-room with a light. If you have not a cellar, prepare them as described, with bottom closed and top open, and set them in a dry place, close together. Lay sticks or boards upon the hives, slanting toward the ground, then cover them with straw one foot deep when pressed down; upon this covering place dirt to the thickness of six inches, and smooth it down, letting it freeze. Lastly, cover it with litter to keep the frost in, and the work is done.

SWEET POTATOES should be dug and put up just as soon as the vines are slightly nipped by frost. Dig on a sunny day; dry the roots in the shade, and put up in banks of twenty-five or thirty bushels, covering with pine-straw and corn stalks, and at least six inches of solid earth; putting in a ventilating tube of six inches square, and finishing all with a rough shelter of boards over the bank. These banks should be inclosed with a high, strong picket fence, secured with a good lock, from all prowling *bi* or *quadru*-peds.

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The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.
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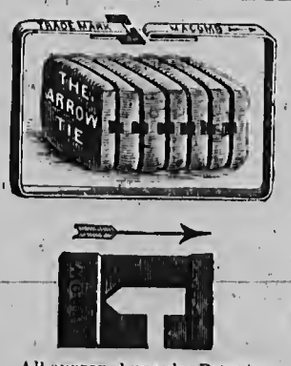

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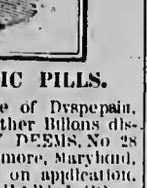

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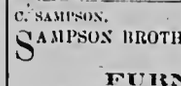

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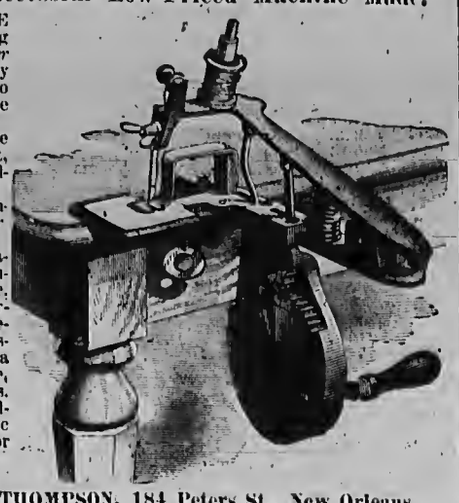

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been cloudy and cool, with frequent showers on Sunday and Monday. Our accounts from the country present no new feature, and, hearing nothing to the contrary, the presumption is that picking proceeds satisfactorily. We have, however, reiterated complaints of the injurious effects of the drouth, and a consequent diminution of the crop.

The river is 13 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the fourth instant:

Louisiana and Mississippi	bales	12,900
Lake		60
Mobile		3,091
Texas		48
Total		16,099

On Saturday the movement commenced with increased animation at an advance of $\frac{1}{8}$@$\frac{1}{4}$c., after which the advantage was still more on the side of the seller, and 4,850 bales changed hands, at prices showing an irregular advance of $\frac{1}{8}$@$\frac{1}{4}$c., low middling and the higher grades closing at $\frac{1}{4}$c. On Monday factors were still more stringent at the opening, and sales were made at a further advance of $\frac{1}{8}$@$\frac{1}{4}$c.; but after the news of the decline in gold at New York, prices were much less buoyant, and the closing rates indicated a net improvement of barely $\frac{1}{8}$c. The sales embraced 3,150 bales. On Tuesday the market opened with a less active demand and a moderate supply, while in the absence of much competition among buyers the tendency was to lower prices. A few sales were consequently made at a falling off of $\frac{1}{8}$c., but most factors continued to adhere to previous rates. At a later hour the advantage was still more on the side of the buyers, and at the close the quotations indicated a decline of about $\frac{1}{8}$c. Strict good to low middling sold at 18$\frac{3}{4}$c., showing no decline, low middling at 18$\frac{1}{4}$@18$\frac{5}{8}$c., and good middling at 20c. At the close low middling was offered at 18$\frac{5}{8}$c., but the ruling rate throughout the day was 18$\frac{1}{4}$@. Some authorities quoted the market $\frac{1}{8}$@$\frac{1}{4}$c. lower than on Monday, but others paid previous rates. The Exchange put down its advanced figures of Monday $\frac{1}{8}$c. in good ordinary, low middling and middling, and $\frac{1}{4}$c. in middling.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas), are 73,346 bales, against 25,023 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 117,924 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 12,132 to France, and a decrease of 583 to Great Britain, and of 82 to other foreign ports.

We quote:

Good ordinary	17$\frac{1}{4}$	@ 18$\frac{1}{4}$
Low middling	18$\frac{1}{4}$	@ 19
Middling	19$\frac{1}{4}$	@ 19$\frac{1}{4}$
Strict middling	19$\frac{1}{4}$	@ 19$\frac{1}{4}$
Good middling	19$\frac{1}{4}$	@ 20

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales		6,259
Arrived past three days	16,099	
Arrived previously	75,672	91,771
		98,030
Exported past three days	10,172	
Exported previously	80,958	41,130
Stock on hand and on shipboard		56,900

SUGAR.—On Saturday a lot of 5 hhds good fair Louisiana sold on the landing at 10$\frac{3}{4}$c., and 9 hhds white clarified at 12c. ₱ lb. City refinery is selling at 11$\frac{3}{4}$@12c. for yellow clarified, 12$\frac{5}{4}$@13c. for white clarified, 13$\frac{1}{2}$c. for crushed, and 14$\frac{1}{2}$c. for cut loaf.

NEW LOUISIANA MOLASSES.—*The First this Season.*—Thirty-two half bbls. were received on the seventh instant, the first this season, by the Opelousas railroad, from Baron Lafourche, consigned to Messrs. Lapene & Fere. They classed prime, and sold at 80c. ₱ gallon. The first receipts last year were 31 bbls., on the sixth of October, from the lower coast, classed prime, and sold at 90c. ₱ gallon. Some small lots of old have come in and sold, particulars suppressed. On Tuesday 10 half bbls. old and thin sold at 25c. ₱ gallon.

CORN.—On Tuesday the supply was light, with a moderate demand. White was scarce and wanted. The sales were confined to 1,500 sacks in two lots, at 65c. for mixed, and 66c. ₱ bushel for white mixed.

OATS.—On Tuesday the supply on the landing was fair, with a limited demand. The sales comprised 800 sacks in lots, at 40c. for choice St. Louis and 45c. ₱ bushel for choice Galena.

BRAN.—On Tuesday it was in light supply and dull, at nominal prices. The sales embraced 1,000 sacks in two lots at $1 12$\frac{1}{2}$@$1 15 ₱ 100 lbs.

BACON.—On Tuesday there was a good inquiry and a firmer market, and shoulders were held at 8$\frac{1}{2}$c., clear rib sides 11$\frac{1}{2}$c., clear sides 12$\frac{1}{2}$c. ₱ lb. The sales amounted to 151 casks.

LARD.—The market is in fair supply, but is very dull. On Tuesday 10 tierces sold, in two lots, at 11$\frac{1}{2}$@12c. ₱ lb.

DRY SALT MEAT.—The stock is small, and held by dealers who are refusing shoulders at 8$\frac{1}{2}$c. ₱ lb. Small lots of shoulders coming in sell as received at 8$\frac{1}{2}$c. ₱ lb. On Tuesday a lot of 75 casks shoulders, one-third new and the balance old, sold, to arrive, at 8$\frac{1}{2}$c. ₱ lb.

BREAKFAST BACON.—The market is in fair supply and dull at 14$\frac{1}{2}$@15c. ₱ lb for Western, and 15@16c. for Northern.

CORN MEAL.—On Tuesday 100 bbls in warehouse sold at $2 75 ₱ bbl. The stock in store is now mostly redressed, and fresh receipts would command $2 90 ₱ bbl and perhaps more.

MONETARY.

Gold opened on Tuesday at 112$\frac{3}{4}$@115 (against 113$\frac{3}{4}$) at New York, and closed at 112$\frac{3}{4}$@115$\frac{3}{4}$ (against ... at New York.)

In silver we have noticed only retail sales. American half dollars are now quoted at 109@110, and Mexican dollars nominal at 2$\frac{1}{2}$ ₱ cent. premium in gold for new and old.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from A[illegible] Day Telegraph.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's B. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	—	—
Loaf	—	—
Crackers	—	—
Navy	—	—
Cream crackers	—	—
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	—	50 00
American fire	40 00	—
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	—
Cider, ₱ bbl:		
Western	—	—
Coal, ₱ ton:		
Anthracite	—	—
Western, ₱ bbl	—	—
Corks, ₱ 1000:		
Regular	—	—
Pointed	—	—
Coffee, ₱ lb:		
Havana (currency)	—	—
Java	25	27
Coriora	—	—
Copper, ₱ lb:		
Braziers'	48	—
Copper bolts	48	—
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	—	15
Russian	16	—
Cotton seed:		
Rough, ₱ ton	—	—
In sacks	—	—
Dyes, ₱ lb:		
Logwood, Campy	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	24	28
Feathers, ₱ lb	65	—
Fish, ₱ box:		
Cod	—	—
Herrings	—	—
Mackerel, No. 1, ₱ bbl	—	—
Mackerel, No. 2	—	—
Mackerel, No. 3	—	—
Flaxseed, ₱ lb	6	—
Flour, ₱ bbl:		
Double extra	7 00	7 50
Superfine	5 25	5 75
Fine	4 50	4 75
Fruit, ₱ lb:		
Prunes	—	—
Currants, new	—	—
Almonds, soft shell	—	—
Almonds, shelled	—	—
Glass, ₱ box of 50 feet:		
French, 8 by 10	$ 45	$ 50
French, 10 by 12	3 60	3 75
French, 12 by 18	4 35	4 50
Gunny bags, ₱ bag	—	—
Hay, ₱ ton:		
Prime	25 50	26 00
Choice	26 00	28 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	—	—
English		5½
Swedes, assorted		6½
Hoop		7½
Sheet		7½
Roller		7½
Nail rods		11½
Castings, American		8
Lead, ₱ 100 lbs:		
Pig		$ 6 50
Bolt, ₱ lb		8½
Sheet		8½
Pipe		12
Leather, ₱ lb:		
Sole, hemlock		33½
Sole, oak		34
Harness		34
Calf skins, ₱ dozen	42 00	70 00
Texas goat, ₱ lb		24
Lime, ₱ bbl:		
Western	1 15	1 20
Cement		4 00
Plaster Paris		4 00
Lumber, ₱ M feet:		
Boards, yellow pine		—
Boards, cypress		—
Flooring, dressed		—
Flooring, rough		—
Ceiling, dressed		—
Weatherboards, dressed		—
Weatherboards, rough		—
Scantling		—
Shingles, ₱ M		—
Laths		—
Moss, ₱ lb:		
Common picked		—
Coast		—
Nails, ₱ keg:		
American, 4@6d		5 00
Wrought, German, ₱ lb		12½
Wrought, English		12½
Oil:		
Linseed, ₱ gallon		85
Coal oil, in barrels		45
Coal oil, in cases		55
Linseed, raw		80
Neat's-foot		1 00
Whale, refined		80
Castor, refined		1 10
Olive, refined		1 10
Sperm, refined		2 00
Tanner's, ₱ gallon		55
Soap, ₱ lb:		
Washing		—
Northern		—
Southern		—
Castile, domestic		—
Castile, imitation		—
Shipping:		
Bale ropes		8½
Canvas, Dundee		—
Spices, ₱ lb:		
Cassia		20
Cloves		50
Ginger		20
Pepper		22
Pimento		12
Sugar, ₱ lb:		
Havana, white		11
Havana, yellow		10½
Havana, brown		10½
Sandwich		—
Porto Rico		11
Tea, ₱ lb:		
Gunpowder		125
Young Hyson		125
Hyson		125
Imperial		125
Twankay		125
Oolong		125
Souchong		125
Tobacco, ₱ lb:		
Leaf, common to fine		10@22
Leaf, fine to choice		25@35
Manufactured, plug, No. 1		50
Manufactured, plug, No. 2		45
Manufactured, plug, No. 3		40

CATTLE MARKET.

NEW ORLEANS, Oct. 9, 1872.

Texas beeves, choice, ₱ head	$	@
Texas beeves, fair to good, ₱ head		@
Texas cattle, choice, ₱ head		@
Texas cattle, fair to good, ₱ head		@
Wintered beeves, ₱ head		@
Stags, ₱ head		@
Sheep, fine quality, ₱ head		@
Sheep, second class, ₱ head		@
Sheep, third quality, ₱ head		@
Mixed sheep, choice, ₱ head		@
Mixed sheep, ₱ head		@
Texas sheep, well clipped		@
Calves, ₱ head		@
Yearlings, ₱ head		@

Special Notices.

Appointments for Preaching in Selma District, Alabama Conference.

On my last round I will preach as follows: Linden, Oct. 9, 10; Shiloh, Oct. 12, 13; Wesley Chapel, Oct. 14; Air Mount, Oct. 15; Mt. Andrew, Oct. 18, 19, 20; Bashi, Nov. 1, 2, 3; Dayton, Nov. 7, 8, 9, 10; McKinley, Nov. 12; Center chapel, Nov. 14, 15, 16, 17; Jackson, Nov. 22; Grove Hill, Nov. 23, 24; Union, Nov. 26.

Bro. Wade will please meet me at Jackson. Bro. Thames will meet me at Union church, and I will fill any appointments he may make up to his quarterly meeting. The first week in December I propose to spend at Galnestown.

Dear brethren, the Lord has thus far greatly blessed your labors in the conversion of many souls. Let us earnestly pray for his presence at these appointments, and for a greater outpouring of the Spirit upon us and our people; and to him be all the glory.

A. J. BURNUS, P. E.

Camp Meeting.—Change of Time.

There will be a camp meeting on the Paulding circuit, Meridian district, Mississippi Conference, twelve miles west of Enterprise, near the Enterprise and Mount Rose road, commencing on Thursday before and embracing the third Sabbath in October. The meeting will be conducted on the primitive style. Provision will be made for all ministers and persons living at a distance. Persons living within fifteen or twenty miles of the camp ground must not expect accommodations from the citizens or tent-holders. All ministers are respectfully invited and urged to attend. There will be conveyance for ministers at Enterprise on Thursday morning.

J. H. HOLLAND, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND.

North Warren, Mildale and Cane Ridge, at Oak Ridge	Oct. 5, 6
South Warren, at Bovina	12, 13
Cayuga, at Rives' chapel	19, 20
Port Gibson	26, 27
Clover Hill, at Clover Hill	Nov. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Fayette, at Fayette	16, 17
Natchez	23, 24
Kingston, at Washington	30, Dec. 1
Vicksburg and City mission	Dec. 7, 8

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Sacramental meeting, at Port Union	Oct. 12, 13
Holmesville circuit, at Holmesville	19, 20
Covington circuit, at Spring Hill	26, 27
Amite City circuit, at Amite City	Nov. 2, 3
Franklin circuit, at Warner's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greenbury ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotland circuit, at Caseyville	Oct. 5, 6
Pleasant Valley ct., at Rehoboth	12, 13
Bufkinton circuit, at Pisgah	19, 20
Southwest	26, 27
Georgetown ct., at Pearl River	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Springs mission	16, 17
Bogue Chitto circuit, at Johnson's Chapel	23, 24
Brookhaven station and Brookhaven mission	30, Dec. 1
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will please present a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will please report the names and character of the sites of all property held in trust.

F. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Hillsboro circuit	Oct. 5, 6
Clinton circuit	12, 13
Newton circuit	19, 20
Lena circuit	26, 27
Pearl River circuit	Nov. 2, 3
Shiloh and Morton circuit	9, 10
Forest circuit	16, 17
Tall Timber mission	23, 24
Brandon circuit	30, Dec. 1
Pelahatchie circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

MCCOMB DISTRICT.—FOURTH ROUND.

Wesson	Oct. 5, 6
East Fork	12, 13
Pearl	19, 20
Bethel	26, 27
Salem and Mount Carmel	Nov. 2, 3
Franklinton	9, 10
Tangipahoa	16, 17
Tylertown mission	23, 24
Osyka and Magnolia	30, Dec. 1
Summit circuit	Dec. 7, 8

[illegible] Quarterly Meeting at Bethel Church, Dec. 14, 15. Presiding Elder will have appointments at the following places: Osyka, Dec. 16; Magnolia, Dec. 17; Summit, Dec. 18; Bethel, Dec. 19; Tylertown, Dec. 20; Tangipahoa, Dec. 21; Franklinton, Dec. 22; Salem and Mount Carmel, Dec. 23; Pearl River, Dec. 24; Forest, Dec. 25; Lena, Dec. 26; Pelahatchie, Dec. 27; Brandon, Dec. 28; Tall Timber, Dec. 29; Newton, Dec. 30; Decatur, Dec. 31; Shiloh, Jan. 1; Wesson, Jan. 2; Hillsboro, Jan. 3; Clinton, Jan. 4; Pearl, Jan. 5; East Fork, Jan. 6; Bethel, Jan. 7.

[illegible] Quarterly Meeting at Pisgah, Dec. 21, 22. Presiding Elder will have appointments at the following places: Bufkinton, Dec. 23; Southwest, Dec. 24; Georgetown, Dec. 25; Jackson, Dec. 26; Spring Ridge, Dec. 27; Crystal Springs, Dec. 28; Bogue Chitto, Dec. 29; Brookhaven, Dec. 30; Hazlehurst, Dec. 31; Scotland, Jan. 1; Caseyville, Jan. 2; Pleasant Valley, Jan. 3; Rehoboth, Jan. 4; Pisgah, Jan. 5.

MERIDIAN DIST.—FOURTH ROUND.

De Kalb ct., at New Hope	Oct. 5, 6
Hood ct.	12, 13
Walnut circuit, at Frost's Bridge	19, 20
Paulding	26, 27
Decatur circuit	Nov. 2, 3
Philadelphia station	9, 10
Quarterly meeting at Pleasant Valley	16, 17
Meridian station	23, 24

W. R. EMBRY, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Grove mission	Oct. 5, 6
Elm Precipice, at Salem camp ground	12, 13
Elmo, at Elmo	19, 20
Bethel	Nov. 30, Dec. 1

C. F. GILBERT, P. E.

ALABAMA CONFERENCE.

EUTAW DISTRICT.—FOURTH ROUND.

Eutaw	Oct. 5, 6
Warsaw	12, 13
Gravel Hill	19, 20
Bethel	26, 27
Elliott and Midway	Nov. 2, 3
Pickens	9, 10
Pine Ridge and Lamar	16, 17
Tuscaloosa	23, 24
Tuscaloosa circuit	30, Dec. 1
Carrollton	Dec. 7, 8

T. A. L. CARROLL, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Selma station	Oct. 5, 6
Dallas circuit, at Salem	12, 13
Pleasant Hill ct., at Mount Moriah	19, 20
Cahaba circuit, at Bethel	26, 27
Marion and Siloam circuit, at Siloam	Nov. 2, 3
Orrville and Sprigg and circuits, at Orrville	9, 10
Uniontown and Pleasant Hill mission, at Uniontown	16, 17
Greensboro ct., at Greensboro	23, 24
Summerfield circuit, at Summerfield	30, Dec. 1
Marion station	Dec. 7, 8

[illegible] Quarterly Meeting at Bethel, Dec. 14, 15. Presiding Elder will have appointments at the following places: Orrville, Dec. 16; Sprigg, Dec. 17; Uniontown, Dec. 18; Pleasant Hill, Dec. 19; Cahaba, Dec. 20; Dallas, Dec. 21; Selma, Dec. 22; Siloam, Dec. 23; Marion, Dec. 24; Summerfield, Dec. 25; Greensboro, Dec. 26; Pleasant Hill, Dec. 27; Uniontown, Dec. 28; Orrville, Dec. 29; Sprigg, Dec. 30; Selma, Dec. 31.

[illegible] Quarterly Meeting at Pleasant Hill, Jan. 4, 5. Presiding Elder will have appointments at the following places: Cahaba, Jan. 6; Dallas, Jan. 7; Selma, Jan. 8; Siloam, Jan. 9; Marion, Jan. 10; Summerfield, Jan. 11; Greensboro, Jan. 12; Pleasant Hill, Jan. 13; Uniontown, Jan. 14; Orrville, Jan. 15; Sprigg, Jan. 16; Selma, Jan. 17.

Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BURNUS, P. E.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Cuba, at Cuba	Oct. 12, 13
Gainesville, at Gainesville	19, 20
Forkland, at Forkland	26, 27
Demopolis	Nov. 2, 3
Butler, at Mount Sterling	9, 10
Gaston, at Bethel	16, 17
Braden Springs, at Bethel	21, 24

Preachers in charge will please have ready full statistical reports; stewards will make faithful efforts to bring up their finances, so as to meet the assessments; and trustees will be ready to give a clear statement of the condition of the property in their charges.

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Grand Bay mission, at Pleasant Valley	Oct. 5, 6
Citronelle circuit, at Citronelle	19, 20
St. Stephen's ct., at Pine Grove	26, 27
Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville mission	Oct. 19, 20
Columbia circuit	26, 27
Spring Creek and Bayou Boeuf cts.	Nov. 2, 3
Trinity, at White Ridge	9, 10
Evergreen and Big Cane	16, 17
Atlanta	23, 24
Rapides circuit	30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND.

Westley and Jordan, at Westley	Oct. 19, 20
Waterproof, at Waterproof	26, 27
Oak Ridge and Prairie Mer Rouge	Nov. 2, 3
Lake Providence, at Lake Providence	7-10
Oak Grove, at Smith's chapel	16, 17
Floyd and Delhi, at Floyd	23, 24
Lilin Grove, at Bartholomew	30, Dec. 1
Shelly Island, at Shelly Island	Dec. 7, 8
Winnsboro, at Magnolia	14, 15
Farriville, at New Salem	21, 22
Bastrop, at Bastrop	28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVIS, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Lake Charles	Oct. 5, 6
Calcasieu	12, 13
Sugartown	19, 20
Bayou Boeuf	26, 27
Kimball's chapel	Nov. 2, 3
Bayou Boeuf	9, 10
Verm'lionville	16, 17
Abbeville	23, 24
New Iberia	

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

SHREVEPORT DIST.—THIRD ROUND.

Many circuit, at Bayou Lee	Oct. 5, 6
Anacoco circuit, at Natchitoches	12, 13
Shreveport	19, 20

JOHN PIPES, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Kosciusko and Bethel, at Kosciusko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P. BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, OCTOBER 17, 1872. NO. 42.

NEWS OF THE WEEK.

DOMESTIC.

CHATTANOOGA, TENN., Oct. 9.—The Alabama and Chattanooga railroad is now open from Chattanooga, Tennessee, to Meridian, Mississippi. This event is hailed with pleasure and enthusiasm by the people all along the line of the road, who have so long been deprived of its benefits.

AUBURN, N. Y., Oct. 10.—William H. Seward died at his residence, in this city, this afternoon.

SIOUX CITY, IOWA, Oct. 10, 9 30 P. M.—Yesterday the city and vicinity was visited by a severe shock of an earthquake. People rushed from houses, and considerable excitement prevailed for a brief period. The shock lasted about a minute and a half. Many buildings shook.

At Fort Randall, Dakota, the shock was severe and great excitement prevailed. At Yankton the shock, although faint, was distinctly felt. No damage done. Reports from other portions of Dakota show that the shock was felt more or less at all principal points.

WASHINGTON, Oct. 11.—Twenty States are represented in the Catholic Total Abstinence Union at Columbus, Ohio.

The election of Hendricks, in Indiana, seems conceded by three to five hundred majority. Hendricks runs ahead of his ticket. Shanks is elected in the ninth Indiana district, giving the Republicans a net gain of two Congressmen. Niblack's majority is one hundred and fifty. Voorhies was defeated by six hundred. The chances favor two Indiana Republican Congressmen at large. In the Legislature the Republicans have fourteen majority on a joint ballot.

Mr. Seward had tertian ague, with catarrhal complication and muscular palsy. Mr. Seward's intellectual faculties were clear and vigorous to the last, save when disturbed by a paroxysm of fever.

Just after an effusion from the lungs yesterday, and thinking it would relieve his breathing, he was at his own desire placed upon a lounge and bolstered up, and moved from his adjoining bedroom into his study, where, in the midst of his books and his literary and other papers, and surrounded by relatives and a few intimate friends, and all his devoted dependents, he breathed his last. For the last hour of his life his powers of nature were giving way; his condition became easy, and he spent the time in affectionate leave-takings of his relatives and dependents, and finally sank quietly to his last rest, as if going to sleep.

SAN FRANCISCO, Oct. 12.—At a quarter past four o'clock this morning two shocks of an earthquake, of several seconds' duration, were felt here. The oscillations were from east to west. No damage was done.

WASHINGTON, Oct. 12.—The departments will be closed on Monday and draped in mourning for thirty days in respect to Mr. Seward. His last words were: "Love one another."

BALTIMORE, Oct. 13.—The installation of Bishop Bayley, the successor of Archbishop Spalding, was most imposing. The procession included the highest church dignitaries from every State within the archbishopric.

PITTSBURG, PA., Oct. 13.—The rolling mill building of the Cambria Works, covering about four acres of ground, situated at Johnstown, Pennsylvania, caught fire about twelve o'clock last night.

Prompt and strenuous efforts were made by the workmen and citizens, but only a portion of the main building and west wing were saved, in a damaged condition. The light machinery of the mill is entirely destroyed, but the heavy machinery is not much damaged.

CINCINNATI, Oct. 14.—Rev. J. F. Kennedy, of Delaware, Ohio, financial agent of the Ohio Western University, suicided yesterday by shooting. He was recently presiding elder of the North Ohio Conference, and was a member of the committee charged with the investigation of the New York Book Concern. Difficulties in the recent death of his two daughters are supposed to have brought on insanity. He leaves a wife.

MEMPHIS, Oct. 15.—A feverish state of excitement still exists at Osceola, Arkansas. Many citizens are fleeing with their families, in anticipation of another attack from the negroes. No further bloodshed is reported. The whites of the village are still under arms, with all approaches guarded.

FOREIGN.

CITY OF MEXICO, Oct. 4, via Havana, Oct. 12.—Congress was convened in session on the sixteenth ultimo. President Lerdo de Tejada made the opening speech. He warmly praised Juarez, and gave a resume of the manner in which the government had been administered since his death. The relations between Mexico and foreign powers were pronounced to be in a satisfactory condition. The president stated that he was inaugurating a system of economical administration of government.

It is reported that all political parties will support Lerdo de Tejada for president.

Lafraga, the foreign minister, presented a motion to congress, in secret session, to authorize the government to appoint a counter commission for the investigation of affairs on the Rio Grande, which was unanimously carried.

CONSTANTINOPLE, Oct. 10.—A fight occurred yesterday at Stamboul, between Turks and Persians. The troops were called out to suppress the riot and fired into the Persian party, killing three and wounding thirty-five. Several soldiers were injured. The Persian colony is greatly excited, and there are fears of a general massacre.

The Sultan has conferred the order of Asmanie on the Grand Duke Nicholas of Russia.

It is estimated that three millions of the inhabitants have died from famine in Persia.

PARIS, Oct. 11, midnight.—Prince Napoleon has yielded to the peremptory order of the government and left Paris.

PARIS, Oct. 12.—The announcement late last night that Prince Napoleon had left Paris, in obedience to an order of the government, was premature. His notice to depart directed him to leave at noon to-day, but, not having complied therewith at half-past twelve o'clock, he was waited upon by the secretary of the prefect of police and two agents of the government, with orders for him to follow them toward Switzerland. The Prince thereupon left the city. The Princess Clothilde voluntarily accompanied him.

Prince Napoleon will be escorted to the frontier by a military guard.

MADRID, Oct. 12.—Later details of the revolutionary outbreak at Ferrol have been received. The garrison of the fortress and the crew of the Spanish war steamer Mejerdo continue to withstand the overtures of the rebels, and remain faithful to the government. Notwithstanding this, the insurgents had succeeded in gaining possession of the gunboats which were anchored in the harbor. They also obtained possession of the lighthouse and imprisoned the keeper. By these means they have closed the port, so that the government reinforcements cannot reach the place by sea.

PARIS, Oct. 15.—Cardinal Bonnechase, who has just returned from a visit to the Holy See, assures M. Thiers that the Pope will remain in Rome.

BERLIN, Oct. 15.—Prince Frederick Henry Albert, brother of the Emperor, died to-day.

Proclamation by the President.

WHEREAS, The revolution of another year has again brought the time when it is usual to look back upon the past and publicly to thank the Almighty for his mercies and his blessings; AND WHEREAS, If any one people has more occasion than another for such thankfulness, it is the citizens of the United States, whose government is their creature, subject to their behests; who have reserved to themselves ample civil and religious freedom and equality before the law; who, during the last twelve months, have enjoyed exemption from any grievous or general calamity, and to whom prosperity in agriculture, manufactures and commerce has been vouchsafed:

Now, therefore, by these considerations, I recommend that on Thursday, the twenty-eighth day of November next, the people meet in their respective places of worship and there make their acknowledgments to God for his kindness and bounty.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this the eleventh day of October, in the year of our Lord one thousand eight hundred and seventy-two, and of the independence of the United States the ninety-seventh.

By the President:

U. S. GRANT.

HAMILTON FISH, Sec. of State.

WASHINGTON, October 11, 1872.

FROM THE WORK.

REMBERT HILLS CIRCUIT.—*Mr. Editor:* The Lord has been with us again on this circuit. We have had a good meeting at Hampden, which resulted in about twelve conversions and fourteen accessions to the church. We are looking for still greater things than these.

Yours in Christ,

C. W. CALHOUN.

SHILOH, ALA., Oct. 4, 1872.

GRAND CHENIER, LOUISIANA CONFERENCE.—*Mr. Editor:* We have just closed a protracted meeting at Grand Chenier. It commenced on Wednesday before the fifth Sunday in September, and resulted in building up the cause of Zion. The church was abundantly revived and backsliders reclaimed. There were sixty-four accessions to the church—forty-four whites and twenty colored. The great majority of the whites were of the best citizens of that community. Bro. B. F. White, presiding elder, was present, and preached with great success. All praise to God for his blessings on our labors. God is blessing our efforts on the Leesburg and Lake Charles circuits.

JAMES G. WORLEY, P. C.

OCTOBER 10, 1872.

GEORGIANA, ALABAMA CONFERENCE. *Asbury Sunday School Celebration and Protracted Meeting.—Mr. Editor:* This occasion was one not soon to be forgotten. Pursuant to a preconcerted programme, the Sabbath school at Asbury met at an early hour on the morning of the twentieth ultimo, to enjoy one of those festal seasons of youthful pleasure and improvement. As early as nine A. M. the whole place was all astir with men, women and children, and at ten A. M. the Sunday school was conducted in procession by Bro. J. S. Gray, the superintendent, from a residence near by to the church (being led by a white silken banner, borne by a little boy with all the manliness of a young Napoleon,) which was filled to its greatest capacity with eager listeners to enjoy this promised treat.

The exercises were opened by reading the Scriptures, singing, and prayer by the pastor. The congregation was thus entertained for two hours by appropriate speeches, dialogues and singing—to be sure, next to the music above; after which the schools was conducted in procession out to a delightful grove, where stood a table one hundred feet long, loaded to its utmost capacity with almost everything that the heart or stomach could desire, inviting them to a sumptuous feast. After the congregation had partaken alike of these bounties, they were called to the church again, where, to their great delight, they were entertained for two hours and a half as before. Then, after an interim of two hours spent in all the youthful merriment peculiar to such festivities, the congregation was again called to the church to witness the closing exercises of that long-to-be-remembered day, which was most creditably crowned with addresses from Bros. J. S. Lowery and W. P. Stott.

The meeting commenced the next day, but for fear of making an unjustifiable draft upon your columns I will give no detail of its results; will only say that I never witnessed a more spirit-stirring, heart-moving revival than we had there. The Sunday school, church and whole community were profoundly concerned throughout the whole ten days it lasted. Thirty-five were added to the church, and I think as many converted. Bros. Jeter, Burkett and Chavers have our thanks for their assistance. We have had other good meetings on the work, especially at Georgiana, where we protracted the meeting nine days from the close of the district meeting. Twenty-one were added to the church and many converted. There have been seventy-four added to the church on the work during the last two months, and three other meetings yet in view. Pray for us. All praise to God for his abounding grace.

J. L. SKIPPER.

GEORGIANA, ALA., October, 1872.

CAMDEN DISTRICT CONFERENCE.—*Mr. Editor:* The third District Conference for the Camden district, Alabama Conference, was held in Georgiana, Butler county, Alabama, August 22 25. The attendance was large and full, all the works in the district being well represented. In the absence of a Bishop, the Rev. D. M. Hudson, the presiding elder, occupied the chair.

The conference was harmonious throughout. The meeting was "a feast of fat things." At no District Conference that I have attended was the religious element so marked as at this one. The president of the conference soon impressed all that the great work of the occasion was the salvation of souls and the glory of the Lord Jesus, and earnestly did all work to this end. The congregations were very large and serious; the preaching was plain, pointed and earnest; the prayers were the deep utterances of souls who felt that God was near, and the singing was "with the spirit and the understanding." The result was that the preachers and delegates were all refreshed, the church at Georgiana was revived, and sinners were converted and brought in to the church.

The action of the conference on many subjects would be of no interest to you or your readers; but there are some points of general interest, such as

THE GENERAL STATE OF THE CHURCH

The committee on this subject reported the district as being in a prosperous condition.

TEMPERANCE.

This subject was freely discussed, and the conference requested the publication of the following resolutions:

Resolved, That the pastors of the district form a temperance society in each church, wherever practicable, binding the members thereof not to buy, sell or give to others, or accept from others, any spirituous liquors as a beverage.

Resolved, That in the judgment of this conference the buying, selling or using, in any way, of spirituous liquors as a beverage is contrary to the spirit of the Bible and our Book of Discipline.

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and that the pastors be requested to read them to the congregations.

The report on temperance showed that the evil of intemperance was abating in the district, and if the churches make a strong effort the temperance cause will soon gain the victory.

The Sunday school cause came in for its share of attention. The reports gathered from the works showed an increased interest in this direction, and the reports of pastors strongly marked the utility and efficacy of the uniform lesson system. Some schools not using these lessons were reported prosperous; but the majority of prosperous schools do use them. As a consequence, the uniform lesson system was recommended and our Sunday school publications indorsed.

Delegates to the Annual Conference: Dr. J. M. Harrington, R. W. Russell, W. W. Drane, Rev. Dr. M. Padgett. Alternates—D. T. Sirmon, Samuel Tisdale, Rev. W. W. Walker and K. L. Davis.

D. M. HUDSON, P. E.

M. E. BUTT, Secretary.

J. S. DUDLEY, Ass't Secretary.

DEBATE AT PINEAPPLE, ALA.

MR. EDITOR: We have had the pleasure of attending the debate at Pineapple, between the Rev. D. M. Hudson, of the Alabama Conference, Methodist Episcopal Church South, and Elder J. M. Pickens, of the Christian, or more properly the Campbellite Church. The debate was conducted in a Baptist church near Pineapple.

The first question for discussion was: "Infant baptism is authorized by the Bible"—Hudson affirming, Pickens denying. Hudson's first argument was to show that the Abrahamic covenant was a spiritual covenant, and that children were admitted into it, and that this covenant never had been repealed; also that God never entered into covenant with his people but what the children were included. Then, by the history of the church, that the apostles administered baptism to infants. Hudson also showed that infant baptism was no innovation in the church, defying his opponent to show if it did not come in the room of circumcision when it was introduced into the church. Here Mr. Pickens utterly failed. In fact Bro. Hudson's argument was so conclusive that we learned that some of the Baptist brethren said if there was no more argument against infant baptism than that which Pickens produced they would have their children baptized, they seeming to think that he did not do justice to the subject; but we thought he did about as well as any one could do on his side of the question.

The second question was: "Baptism is for the remission of sins." Upon this question time would fail us to speak of all of Mr. Pickens' absurd notions in reference to the forgiveness of sins. Suffice it to say that his argument was to show that where there is no baptism there cannot be any forgiveness, and that baptism must be by immersion or there is no salvation. He (Pickens) also stated that there was no Christ proper until after the resurrection and ascension; consequently no sins were forgiven up to that time, but laid over from year to year.

Now, Mr. Editor, you may know how such notions—for I cannot call his ideas of the plan of salvation a doctrine—were shown up in the light of gospel truth by such a man as Bro. Hudson, for it was plain to be seen that Hudson was his superior on all points, he meeting and refuting all of Pickens' arguments. Pickens often failed, and a great many of Hudson's arguments he never attempted to answer.

The third question was: "The sprinkling or pouring of water upon a proper subject, by a proper administrator, is Christian baptism." Here Hudson showed his superior learning not only in the languages, but in all history connected with the church; so that Mr. Pickens asked to close the debate at twelve o'clock of the last day, not, however, without an excuse of being unwell, and a promise to meet Bro. Hudson again in February next, and have their debate reported and published. This we will believe when we know it.

J. M. JOHNSTON.

ALLENTON, October 3, 1872.

WESTERN VIRGINIA CONFERENCE.

NUMERICAL STRENGTH.

The *Central Methodist*, reviewing the statistics of the Western Virginia Conference, says:

While these reports are very imperfect and do not correctly represent our material resources, they are, nevertheless, very encouraging. It will be remembered that the General Conference in 1866 allowed the Baltimore Conference to embrace within its territory the Greenbrier district, or the greater portion of it, which district, according to the statistics of 1860, numbered 1,309 members and 310 probationers. With that territory belonging to us, we only numbered in 1860, 9,675 members and 2,452 probationers, making a grand total of 12,127. Allowing that one-half of the probationers would have graduated, had not the war intervened, which is an unusually large per cent., the grand totals would have been 10,901, or 523 less than our present number. Take from this about one thousand who were transferred to the Baltimore Conference, and we number to-day not less than *fifteen hundred* more than we numbered in the same territory in our palmiest days before the war. When we consider the fact that at the close of the war we were peeled and torn, with scarcely an organized society; our houses of worship nearly all destroyed, our ministers and membership impoverished, and not a dollar of missionary money in the treasury with which to aid in the great struggle; a rival organization securely settled upon almost every inch of our territory, backed by millions of money and plenty of men, the result is almost astounding.

REV. J. W. YARBROUGH.—As announced in our last issue, says the *Southern Christian Advocate*, Rev. John W. Yarbrough has withdrawn from the Methodist Episcopal Church, intending, at its next session, to apply for admission into the North Georgia Conference of the Methodist Episcopal Church South.

The Atlanta *Methodist* parts with Bro. Yarbrough in the utmost kindness, and speaks of him thus:

"Bro. Yarbrough, while with us, has done a good work and sustained an excellent character. His record as a gentleman, as a Christian and as a Methodist minister is unblemished and worthy of all praise. He came to us of his own accord, was cordially received by us, and on leaving us we send after him no unkind word or wish, but earnest prayers for his peace, prosperity and happiness. We hope to meet him, after life's toils are over, in that world where all denominations become one in Christ Jesus."

We doubt not that Bro. Yarbrough's old friends will warmly welcome him to his former place among them.

From the *Pacific Methodist* we learn that Rev. W. R. Gober, of the Pacific Conference, Methodist Episcopal Church South, has joined the Northern Methodist Church, and has been appointed by Bishop Foster to Sacramento.

BISHOP PIERCE IN THE WEST.

The Bishop, writing to the *Southern Christian Advocate*, September 25, says:

I was much gratified with the progress and healthy growth of this young Conference. It promises to rival in development its namesake of a former day. The increase of membership was over six hundred, and the Conference was greatly strengthened by transfers. I indulged pretty freely in that line. About sixty preachers were appointed to work, and ten places were left to be supplied. I have procured two more men, and yet need eight to fill up the programme. Hope to find them soon. The next General Conference will doubtless set up a Conference in Colorado, and yet another in Montana. Besides the reasons intrinsic to the policy, it will be a necessity growing out of distance, expense and population.

The session was short and the last two days interrupted by rain. The services were all well attended, and the religious impression decided. On Monday morning gave Tom the parting hand, and felt that the benediction of faith and hope and love was upon him.

I went down to St. Joseph on Monday, preached at night to a good audience, and left next day for Mexico, where the Missouri Conference was to meet. Arrived at a very unseasonable hour, but found "mine host" on hand and was promptly conveyed to his hospitable house. Here we had a most delightful Conference. The religious element was prominent from beginning to end. Bishop Marvin, Dr. McFerrin and Dr. Haygood were with me, and their presence was a blessing, to say nothing of their services. This is a noble Conference of earnest, consecrated men, and the people seem as devoted to Methodism as the preachers. They all seem to confide in church officers and church order—calmly, without impatience or distrust—and accept results without criticism or fault-finding. I was not bored with "peculiar cases," "special requests," or "very necessitous circumstances," but pleasantly left to do my duty as best I could. Of course I worked in good spirits, slept sweetly, and enjoyed myself socially, religiously and officially. The Conference at Mexico will be remembered as a benediction. About the close I received letters from home informing me of sickness in my family, and, contrary to my plan, I returned to Georgia. On my arrival I found the sick doing well, and all likely to be well again ere long. I am glad I came, on many accounts, and thank God for his mercies to me and mine. My father has been confined to his bed again, but to-day is up and is busy with the church papers, and ready to comment upon all the *points* he finds.

I leave for Missouri in the morning—have two Conferences to hold—and will return the last week in October. Then you shall hear from me a little more in detail.

WE ARE PAINED, says the Nashville *Christian Advocate*, to record the death of our old friend, the Rev Jacob M Jennings, M. D., of the Alabama Conference. He was the noble son of a noble sire, the late Rev. Samuel K. Jennings, of Baltimore. The Rev. Josiah Barker writes us that he was struck with apoplexy while at family devotions, September 29, and lingered paralyzed and unconscious, until October 1. The *South Alabamian*, of Greenville, October 5, pays a well-deserved tribute to his memory. About three weeks before his death he took charge of the editorial columns of that paper. He sustained a superannuated relation to the Conference, as he was not able to preach much, but his mental faculties were in full vigor till the time of his translation. We hope Bro. Barker will furnish us a memoir of this excellent minister.

THE *Southern Christian Advocate* announces the death of Rev. J. Blakely Smith, presiding elder of the Americus district, South Georgia Conference. He died suddenly of apoplexy, on the thirtieth of September. Mr. Smith was a preacher of twenty-five years' standing, a leading man in his Conference, and died in the full vigor of his powers, and in the midst of abundant labors.

MR. J. K. STREET, of the Texas *Intelligencer*, Rusk, Cherokee county, gave us a call this week. The *Intelligencer* is a good paper, well conducted and deservedly popular.

The Christian Advocate.

THURSDAY, OCTOBER 17, 1872.

For the Advocate.

[illegible]

"Beginning at Jerusalem" go tell
The haughty council, who so zealously
Procured his death, that I have died for them;
And tell them they may come and welcomely
Of joys celestial feast on Joy's which I
With blood, my own life's blood, have bought for them.

"Beginning at Jerusalem" go tell
That rude, vociferating rabble, who,
Like wild hyenas, thirsted for my blood,
That they may come, and from that fountain in
My side may drink a blissful draught of life—
An earnest of those draughts, they then may drink
Of water from the beauteous Stream of Life,
Ever flowing by the throne of God,
Where grows the lovely twelve fruit Tree of Life.

"Beginning at Jerusalem" go tell
To those infatuated Others, who
[illegible]
Me cruelly tried, that now my blood is my pleas
On them and on their children and from all
Their guilty stains and foul pollutions wash
Them white as snow, and fit them to dwell
And the pure celestial splendors of
The New Jerusalem untarnished, and
Illuminated from the throne of God.

"Beginning at Jerusalem" go tell
That Roman soldier, who so rudely pierced
My side, that there is now a nearer road
Into my heart, by which he too can reach
A place in my affections, and upon
The wings of love arising He for him
He may ascend the heights of glory, and
Into my Father's seraph-guarded fold
May enter, though he's not an Abram's son!

"Beginning at Jerusalem" go tell
To cringing Pilate I cringed not when called
Upon to die for him, and that my blood
Sin's soldiers at Golgotha shed can wash
More damning stains from his soul than a
Earth's floods of water can the blood of
Guilt
Its hands; and tell him too, when he ap-
pears
Before my judgment bar, I'll be merciless
To him that he as judge has been to me
And hearken not to false accusing Jews.

"Beginning at Jerusalem" go sound
Abroad the glorious gospel of the [illegible]
Like the floods of some [illegible]
Around the earth, it spreads from [illegible]
Till every benighted heathen [illegible]
Shall
On sunny South Sea Isle scorched, or where sun
On his wooded vales and grassy plains,
Now I by setting in clouds and [illegible]
Or polar worshipers in Greenland
And so proclaimed celestial sound, and on
The plains of Shinar, where [illegible]
The horrid rites of Brahmah now prevail,
Shall gold redemption's glorious song, and
Not
An echoing anthem of [illegible]
Of earth and all of Terra's spheres and [illegible]
Shall tremble in the grand endeavors
Love.

"Beginning at Jerusalem" go tell
The "sweet of the cross" to every son
Of Adam's race, and tell the [illegible]
Of [illegible] to [illegible]
To [illegible]

SALEM, FOSS, Mass., Sept. 30, 1872.

SPIRITUAL DEATH.

MR. EDITOR: In the Advocate of August 1, under the title of "Spiritual Death," are expressed some ideas I cannot indorse, though I may be wrong. If so, I desire to be set right. The words "Dead in sin," I think, are not to be taken in the fatness. By consulting the thirty-third chapter, twelfth verse, you will see that "the righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." And this is the same language that was spoken to Adam: "In the day thou eatest thereof thou shalt surely die."—Gen. ii, 17. That the body of Adam did not die, or cease to exist, in that day is indubitable evidence that the body or physical man was not alluded to in the "thou shalt surely die" addressed to Adam. It is also true that the physical man was referred to in Heb. ix, 27: "It is appointed unto men once to die, and after death the judgment." Why should we care it there is a judgment after soul and body are dead? But remembering that the body of Adam was made of the dust of the earth, and will return to the same (Gen. iii, 19,) and that his soul came from God, and must return to him (Eccl. xii, 7,) we are no longer left without interest, deep and abiding, in the judgment after death. We learn from these and many other declarations of God's word that man is a two-fold being, existing in a separate unity, requiring and drawing sustenance from separate and distinct sources, and of a three-fold [illegible]

"A man's life consisteth not in the abundance of the things which he possesseth," says Jesus, "and the kingdom of God," he says, "cometh not with observation."—Lu. xvii, 20. Which St. Paul says is not "meat and drink, but righteousness, peace and joy in the Holy Ghost."—Rom. xiv, 17. Isa. lv, 1, 2. [illegible] the soul finds her repose. Behold, says God to Adam: "I have given you every herb-bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. i, 29. And to Noah and his sons he says: "Every moving thing that liveth shall be meat for you."—Gen. ix, 3. From these things of the earth the body, which is also of the earth, gets it sustenance. But again it is said that God humbled the Israelites, and suffered them to hunger, and fed them with manna, which neither they nor their fathers knew, that he might make them know that man did not live by bread alone, but by every word that proceeded out of the mouth of the Lord.—Deut. viii, 3.

The question then is: What did Adam lose in the garden? or what died *the day* he ate the forbidden fruit? We are told that God created man in his own image, and St. Paul tells us that image was righteousness and true holiness (Eph. iv, 24;) and in the previous verse he tells us to be renewed in the spirit of our mind, and to put on the new man (this righteousness and true holiness.) Evidently, then, Adam possessed this when created, and he was to keep it by the exercise of this spirit of his mind, which was a mind unto holiness and righteousness. By transgression he lost this mind, and entailed upon himself a mind unto uncleanness, and to iniquity unto iniquity.—Ro. vi, 19. His mind and conscience was defiled, being abominable and disobedient, and unto every good work reprobate.—Titus i, 15, 16. To say, as Prince does, that Adam was not spiritually dead when he left the garden, seems to conflict with the word of God. Instance: "And you hath he quickened, who were *dead* in trespasses and sins."—Eph. ii, 1, 5. "Wherefore, as by one man sin entered into the world, and death by sin, so *death passed upon all men*, for that all have sinned."—Ro. v, 12.

Again, Prince says: "Eze. xviii, 4 has reference to spiritual death, not death to the body, for we know that the penalty of death is already inflicted on it; and as there is nothing else on which it can operate, the natural consequence is it must be the soul that must die." From Ro. vi, 16-23 he argues that spiritual death and eternal death are one and the same thing, and closes by saying there must be a resurrection of the body before there is spiritual death. If Adam left the garden with a hope still lingering in his soul—if well grounded—it was because he had faith in God's promise that the seed of the woman should bruise the serpent's head. He incurred the penalty by unbelief, and God saw proper to restore him by the exercise of the same faculty, belief, and the same holds good to this day. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; for when we were [illegible] dead, in due time Christ died for the ungodly."—Rom. v, 1, 6. If, then, we were without strength, dead in trespasses and sins, are we to be renewed in the spirit of our minds [illegible] the new man? If, in the still more forcible language of Jesus to Nicodemus, we [illegible] the word of God [illegible] Adam *did* [illegible] he ate the forbidden fruit? True, this was only an interlocutory judgment, and might be reversed during his probationary state by his exercising repentance and faith. By this means the second Adam may have been made to him a quickening spirit to the renewing of his mind, the spirit of which, after the fall, was according to the course of this world, of the Prince of the power of the air, and he was thereby a child of wrath, and exposed to eternal death. By faith he might have been made a new creature in Christ Jesus, created unto good works.—Eph. ii, 10. By this he might have had his understanding enlightened by the Holy Spirit, and been made to sit together in heavenly places in Christ Jesus, and made to know the hope of his calling, and have been restored to righteousness and true holiness, his mind turned from serving the lust of the flesh and Satan to serve the law of the spirit of life in Christ Jesus, which only could free him from the law of sin and death.—Ro. viii, 2. Being dead, he must have gone on bringing forth the fruits of death as long as he lived, unless by repentance and faith he was empowered again to bring forth fruit unto holiness, which alone could have prevented the interlocutory judgment from being made final and eternal at the great day of judgment.

It is true that the body is raised a spiritual body, and reunites with the spirit, and goes forth to judgment [illegible] according to the deeds done in the body. As the [illegible] to its deeds it [illegible] with it [illegible] to its deeds [illegible] eternal spiritual death.

Adam left the garden with a hope still lingering in his soul—if well grounded—it was because he had faith in God's promise that the seed of the woman should bruise the serpent's head. He incurred the penalty by unbelief, and God saw proper to restore him by the exercise of the same faculty, belief, and the same holds good to this day. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; for when we were [illegible] dead, in due time Christ died for the ungodly."—Rom. v, 1, 6. If, then, we were without strength, dead in trespasses and sins, are we to be renewed in the spirit of our minds [illegible] the new man? If, in the still more forcible language of Jesus to Nicodemus, we [illegible] the word of God [illegible] Adam *did* [illegible] he ate the forbidden fruit? True, this was only an interlocutory judgment, and might be reversed during his probationary state by his exercising repentance and faith. By this means the second Adam may have been made to him a quickening spirit to the renewing of his mind, the spirit of which, after the fall, was according to the course of this world, of the Prince of the power of the air, and he was thereby a child of wrath, and exposed to eternal death. By faith he might have been made a new creature in Christ Jesus, created unto good works.—Eph. ii, 10. By this he might have had his understanding enlightened by the Holy Spirit, and been made to sit together in heavenly places in Christ Jesus, and made to know the hope of his calling, and have been restored to righteousness and true holiness, his mind turned from serving the lust of the flesh and Satan to serve the law of the spirit of life in Christ Jesus, which only could free him from the law of sin and death.—Ro. viii, 2. Being dead, he must have gone on bringing forth the fruits of death as long as he lived, unless by repentance and faith he was empowered again to bring forth fruit unto holiness, which alone could have prevented the interlocutory judgment from being made final and eternal at the great day of judgment.

It is true that the body is raised a spiritual body, and reunites with the spirit, and goes forth to judgment [illegible] according to the deeds done in the body. As the [illegible] to its deeds it [illegible] with it [illegible] to its deeds [illegible] eternal spiritual death, which it can be subjected to eternal death, as the spirit can be when it leaves the body *without* any change. Hence we learn that the body will be changed in the twinkle of an eye at the last trump, and this mortal shall put on immortality, and this corruption incorruption.—First Cor. xv, 51-53. Then the body which was mortal before becomes immortal and spiritual, and fitted for eternal spiritual death, which it was unfitted for and could not be subjected to without the change, which change was wrought by the second Adam, who was made a quickening spirit, as well for the quickening of the body as for the spirit of the mind.—First Cor. xv, 45. Hence Jesus commands us to fear him who can destroy both soul and body in hell.—Matt. x, 28.

And now, as we have the promise that the blood of Jesus Christ shall cleanse us from *all sin*, that we may not only be justified, but also purified by faith in his blood, we hold that it is not only our duty, but our glorious privilege, to regain what was lost in the transgression—our righteousness and true holiness—together with the means of keeping the same, and bringing forth fruit unto holiness during this life; that we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means we may attain unto the resurrection of the dead.—Phil. iii, 10. Since it has pleased the Father that in him *all* fullness should dwell, may we never rest until he shall be made unto us wisdom, righteousness, sanctification and redemption.—First Cor. i, 30; and then be kept by the power of God, through faith, unto eternal life. And to this end may we, with St. Paul, determine to know nothing among men save Jesus Christ and him crucified, and count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

JAMES W. EMITT.

WHERE IS HEAVEN?

MR. EDITOR: I see an article written by Sr. W. Hester, in the NEW ORLEANS CHRISTIAN ADVOCATE of September 26 under the above question. As Mr. Hester does not answer nor attempt to answer the question, we concluded we would attempt to answer it. We will do this in two ways: First, negatively; second, positively.

I. Negatively.—"Where is heaven?" First. We answer: Heaven is not in the material sun, as some have supposed, because the material sun is visible; but the third heaven of which we speak is invisible. St. Paul says Colossians i, 16: "For by him were all things created that are in heaven and that are in earth, visible and invisible." Now everybody that can see knows that the material sun is visible to mortal eyes; but the things that are invisible to mortal eyes "are in heaven." Therefore the visible, material sun is not heaven, because the material sun is visible, but [illegible] invisible. This invisible heaven St. Paul calls the third heaven that he was caught up to.—Second Cor. xii, 2, 3, 4. Into this third invisible heaven Christ Jesus is gone. His disciples saw him ascend out of their sight. From this invisible third heaven Christ Jesus will send to judge the world. See First Cor. xv, 47. First Thess. i, 10. Second Thess. i, 7. Into this third invisible heaven Enoch was translated in the patriarchal dispensation, and in the Jewish dispensation, and Jesus Christ in the Christian dispensation. Hence it is very clear that the doctrine of an invisible heaven was taught, believed and conformed to in every dispensation of the world. Therefore the visible, material sun cannot be the third invisible heaven spoken of in the Bible.

Second. The description given by St. John, in the twenty-first chapter of his Book of Revelations, does not agree with the description that astronomers give us of the material sun. And although Mr. Hester thinks that St. John's description of heaven above is a very imperfect one, I doubt very much its ability to give us a better; and if it was possible for him to give us a more tangible description of heaven than St. John has done, I would then [illegible] Here I am [illegible] Mr. Hester's [illegible] of [illegible] I propose [illegible] does not agree with a description, [illegible] the material [illegible]

1. The [illegible] by St. John of the [illegible] New [illegible] does not agree with that of the [illegible] The New [illegible] description [illegible] The [illegible] and [illegible] be the heaven [illegible]

2. The [illegible] of the city St. John describes do not agree with the inhabitants of the material sun, because there are no living inhabitants in the sun that we know of; and it is reasonable to suppose that if living creatures were there they would soon die of heat.

3. The glory and brightness of the city described by St. John does not agree with the glory and brightness of the material sun. There are no dark spots in the city described by St. John, but there are dark spots in the material sun. Therefore it follows that if the material sun is heaven, the description given by St. John of heaven is a false description, and ought not to be received or relied on. But, on the other hand, if St. John's description of heaven be true, it demolishes the absurd theory that supposes the material sun to be heaven's location.

II. We will now answer the question positively.—"Where is heaven?" We answer: It is above, invisible to mortal eyes, somewhere in infinite space; but where it is located I cannot tell. God has not revealed that to us poor ignorant creatures, and therefore we know nothing about heaven's location. We are not authorized to locate heaven in the sun, moon or any of the distant stars, because we do not know where it is; and we never will know until we get there. Our greatest concern on earth ought to be to try to get there, and then we will see it and know it as it is. That the Lord may help us all to get to heaven is my sincere prayer.

Now, in conclusion, we will briefly notice Mr. Hester's faith, as written by himself, and published to the world in the NEW ORLEANS CHRISTIAN ADVOCATE of September 26. He says: "I did not say that the material sun is heaven, but did say that I believed that heaven is a material structure." Now let us see what is the meaning of these two words. Mr. Webster says the word [illegible] means matter, and matter means substance of which bodies are constituted;" and that *structure* means "form, construction, frame, an edifice." Now if Mr. Hester believes that the New Jerusalem that St. John saw in his vision was formed of the same kind of matter that the material sun, moon and stars are formed of, or this earth, with her minerals, is formed of, it will follow as a necessary consequence that the New Jerusalem in heaven above is as subject to decay as this earth, and the sun, moon and stars are. And there is no chance, that I can see, but one to do; he can conclude, and that is to believe in the eternity of matter, and discard the Bible. It follows, therefore, that if the New Jerusalem St. John saw in his vision was formed and constructed out of matter, it must have been incorruptible matter, that cannot perish or fade away. We will [illegible] material or spiritual matter that cannot perish. That there is such a thing as immaterial substances no man will deny that believes in the immortality of the human soul and the existence of angels. To deny spiritual substances is materialism. Mr. Webster says a materialist is "one who denies the existence of spiritual substances." If, then, there is such a thing as a spiritual substance in man on earth, that we call the human soul, and if the natural body of man must be [illegible] before it can enter the [illegible] of God in glory, or the New Jerusalem that St. John saw and describes in the twenty-first chapter of the Book of Revelations, the city St. John describes must have been constructed and formed of immaterial substances, and designed for pure and holy spiritual inhabitants. Therefore I do oppose the doctrine of heaven being a local, material structure. I believe it to be a local, immaterial structure. I oppose the idea of heaven being a material structure because I believe it to be a relic of materialism.

JAMES SHANES.

[illegible]

A TRUTHFUL ARTICLE.—The London Globe gives a verbatim report of the appeal of a Catholic priest in Berlin, Germany, in behalf of the Pope, in which he depicted the miserable condition to which he is reduced by the apostate Victor Emanuel. He said:

"The Pope is a prisoner, and prays that he may be released from his captivity. The Christian people of Berlin made a pilgrimage to visit the Pope in his prison. In order to enter the Vatican it was necessary to obtain a ticket of admission from the Italian police. When the time arrived for the visit to be paid, the Pope appeared at the window, and gave his benediction to the pilgrims. Then he descended into the garden, and walked about for a quarter of an hour. He looked very pale, and appeared to suffer much. He is a prisoner, and his only companions are the birds which sing around his prison. The Pope is a prisoner, and his only companions are the birds which sing around his prison. The Pope is a prisoner, and his only companions are the birds which sing around his prison."

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come before him: worship the Lord in the beauty of holiness. Fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psalm xcvi.

Grace comes by frequent meditation of portions of God's word.—"Let the word of Christ dwell in you richly."

PRESIDING ELDERS AND PASTORS

MR. EDITOR: I seldom write for any paper; but, after reading "Inquirer's" article in your issue of the twenty-sixth of September, I feel inclined to say a few words, not from a captious spirit, I trust, but that I may aid in the promotion of brotherly love and gently suggest to "Inquirer" to be a little more careful in his statements.

He tells us that his recollection reaches back twenty-five years, and that he has known only two pastors—that is, preachers who visited their flocks. Further on he says that "custom requires that a pastor" (alluding, as I understand, to preachers in charge of circuits and stations) "should visit the most ignorant and poorest member of his flock." I presume that "Inquirer" has known a great many preachers in charge. Now how can two establish the custom of a great many? You see that I am an inquirer myself.

Again, "Inquirer," in referring to the trials of presiding elders, asks: "Are not the trials of a preacher and pastor as great?" To support the affirmative he tells us that a presiding elder is not expected to preach more than two sermons at any quarterly meeting; that a few big sermons will do for the whole district; that he is not expected to stop with any one less in dignity than a judge or colonel, while the preacher is too often required to board around, etc. Now I inquire: Are those allusions kind and brotherly? Will they settle the question as to the utility of presiding elders? Does "Inquirer" speak against the judge or colonel because the presiding elder visits him, or against the presiding elder because he visits the judge or colonel? Is it wrong to preach a "big sermon" twice? As for myself, I prefer to hear a "big sermon" twice or oftener, than to hear two poor sermons.

It occurs to me that the article breathes a bad spirit. Mark, I say the article, not the author. I question not his motives.

Consider for a moment some who filled the office of presiding elder in the Mississippi Conference now gone to their reward—Winans, Drake, Campbell, Lane, Wiggins, Walton, Rogers and others. I could give the names of many now living who have labored faithfully in this office, and some of them are still at work, preaching "big sermons," and more than a few of them, and oftener than twice at a quarterly meeting: visiting too, not slighting the poor, nor the colonel and judge.

[illegible]

A BISHOP AND HIS ROBES

BY REV. SAMUEL WILBERFORCE.

The Bishop of Winchester having arrived very late at a service at Surbiton recently, thus excused himself in a speech at the luncheon which followed: "My coachman set off at an early hour to drive me to the station to meet the train. When I had got about a mile and a quarter on the road to the station, it was announced to me that my servant had left behind the robes in which I was to appear here to-day. It was a difficult moment; and I consulted whether we should drive on without them, or whether by very quick walking we could reach the station if we sent him and the carriage back. It was decided that the thing could be done; and accordingly I sent the carriage back to get the robes, while I and my friend set out on foot up a steep hill to reach the station. After a stiff walk we did arrive just in time to see the train start without us. The robes had now come, and there upon a council of war was held, and it was decided that, by taking the carriage and driving sixteen miles to the Southwestern railway, possibly Mr Scott would stop a train. Accordingly, in fulfilment of that decision, we appeared as soon as it was possible for flesh and blood in the present condition of railway life to appear here to-day. I trust every gentleman feels, now that I have made my excuse, that it is a most painful history."

[illegible]

[illegible]

Obituaries.

WILLIAM ASHCRAFT, son of Rev. Joseph M. and Amanda B. Scott, was born October 26, 1858, and died July 13, 1872, aged 13 years, eight months and seventeen days.

Willie was a member of the Methodist Episcopal Church South, and about one year before his death professed a change of heart. He was regular in his religious duties, and prayed twice every day, in a place consecrated and chosen for the purpose. His father is an excellent member of the Alabama Conference, his mother is pious, and all their twelve children, who have arrived to years, have professed religion. Willie was the first one of their children called to the home above, and he died happy and in triumph. He said to his parents that he "wished to live only to work for God," the calmly bid his parents, brothers and sisters farewell, and entreated them to meet him in heaven. After that, when near his end, he looked up into his father's face and said: "Pa I shall soon be an angel."—D. M. H.

BRO. ANGUS KELSOE was born April 8, 1809, and departed this life September —, 1871, aged sixty-three years, five months and ten days.

Bro. Kelsoe joined the Methodist Episcopal Church in 1826 as a seeker of religion, and was converted in the fall of 1828, at a camp meeting in North Carolina, where he was born and raised. He removed to Alabama in 1859, where he lived until death called him from his labors to reward.

He served the church as class leader and steward for many years, in which capacity he was very useful, and in which capacity he died. Bro. Kelsoe died in the triumphs of a living faith. Shortly before his death he called his wife and two adopted children to his bedside, and bid them good-by, exhorting them to meet him in heaven. When asked by Bro. H. G. Hunter how he felt in view of death, he said: "All is well; all is right." Almost in the last moments of his life he raised his hand and said: "I'm going home."

A. M. L. DOUGLAS.

SOUTH BUTLER, ALA., Sept. 27, 1872.

MRS. SARAH CHRISTON ALFORD, consort of Warren F. Alford, Esq., died of pneumonia, at her home in Marion, Lauderdale county, Mississippi, May 18, 1872.

Sister Alford was the daughter of Rev. Andrew and Margaret W. Crawford, of precious memory as an old member of the Alabama Conference. She was reared in Marengo county, Alabama. I suppose she was married in that county, and moved, some time after this, to Marion, where she remained until death. She joined the church in early life, and remained a consistent member until death. When conscious of approaching the dark valley and shadow of death, she exclaimed to her distressed sister and bereaved husband: "I am happy, [illegible] departed [illegible] those who [illegible] Amen for [illegible] and [illegible] in [illegible] Christ [illegible] and [illegible] and [illegible] and

The Christian Advocate.

THURSDAY, OCTOBER 17, 1872.

A MORNING HYMN FOR A SUNDAY SCHOOL

May this sweet Sabbath we behold,
Which God has kindly given,
Devoted h alone to Him;
And bring us nearer heaven.

We cannot tell how many more
Blest Sabbaths we may see;
Thousands on earth when last we met,
Are in eternity.

But should this day the last one prove
With any of us here,
If God is ours, and we are His,
We nothing have to fear.

FACE TO FACE.

BY DAVID DICKSON.

I love the windows of thy grace,
Through which my Lord is seen;
I long to meet my Savior's face,
Without a glass between.

O that the happy hour were come
To change my faith to sight!
I shall behold my Lord at home,
In a diviner light.

Ha-te, my beloved, and remove
These interposing days;
Then shall my passions all be love,
And all my powers be praise.

THE VENUS OF MILO.

BY THEOPHILE GAUTIER.

At the commencement of the war, after the first disasters, and when the march of the Germans toward Paris already enabled us to foresee the investment of the great city, care had been taken to remove from the chances of the siege, and from the rapacity of an enemy perhaps victorious, the richest jewels in the casket of the Louvre—those pearls, those diamonds of painting that millions could not replace.

Leonardo da Vinci, Raphael, Titian, Paul Veronese, Correggio, Rembrandt had been carefully rolled up and dispatched to Brest, ready to put out to sea at the least alarm, facing the tempest to avoid conflagration. But it had not been possible to carry off the antiques in like manner, and place them in safety. The weight of these marbles, their size, the care demanded by their relative fragility, the brief time that remained for preparations, prevented their being sent away after the pictures. After putting up protections for the hall that contained them, and stopping the windows with sacks of earth to shield them from bombs and projectiles, nothing more could be done.

Among these statues there is one for which we are envied by all the museums of Europe, and which is correctly reputed to be the finished type of the beautiful, the most perfect realization of the eternal idea of the feminine. Every one has already divined that it is the Venus of Milo. That this adorable Greek goddess might become Prussian, and go from Athens to Berlin, notwithstanding the improbability of such a misfortune, gave anxiety to the friends of art and the guardians of our masterpieces. They therefore took measures to save her from all danger. They had the astonished Venus taken down from her pedestal, and the divine marble body laid in an oaken box shaped like a coffin, and so wadded and muffled that no rebound or friction should mar the pure contour of this beautiful form. In the night trusty men carried the precious chest down to a secret door of the Louvre, where other men were waiting, who received it, surprised at its heaviness, and carried it to a destination known to themselves alone.

An excavation had been prepared in the vaults of the prefecture of the police for the glorious creature, who had had already one resurrection, but whom the shades were again to receive for a period, after having kept her for so many ages. If Henry Heine, the poet of the gods in exile, had lived to our days, what admirable verses he would have made upon the nocturnal obsequies of the immortal, and what ironical apostrophes he would have addressed to these Kantist and Hegelian hordes, whose approach had made an inhabitant of Olympus seek refuge in the Rue de Jerusalem.

A place of concealment was contrived at the end of one of these mysterious passages that wander through the breadth and depth of such complicated edifices as the prefecture of police, and whose real extent it is difficult to appreciate. The wall built at the end of the corridor was defaced in a way to give it the appearance of age, and the Venus was deposited behind this wall. But this procedure would have been quite too simple and childish. More artfulness is needed to baffle the keenness of treasure-seekers, whose sagacity equals that of Edgar Poe's Auguste Dupin in the "Stolen Letter," and the "Murder of the Rue Morgue."

Boxes of documents, registers, papers of a certain importance, which there might be a real reason for concealing from scrutiny, were heaped up pell-mell between this wall and a second one that was built at a little interval. On penetrating this obscure cabinet, a false hiding place, masking the real one, the searchers would believe that they had reached their end at this heap of objects, and content themselves with the booty offered. This scheme was quite ingenious.

To the great anxiety of her admirers, who did not know what had become of her, the Venus of Milo passed the first siege in this absolute retreat, doubtless a little *encrypt*, but accustomed to darkness and silence through her residence of several ages at the bottom of the crypt, whence she was drawn by the Greek peasant Yorgos; having, besides, that indifference to time that becomes an immortal.

They were about to replace her, radiant, on her pedestal, the altar of the beautiful, and restore her to the love of the artists and poets, unhappy at her absence, when the Commune came upon us with its swarm of barbarians, not come down from Cimmerian fogs, but risen from between the paving stones of Paris, like a foul putrefaction from subterranean filth. The æsthetic gifts of these savage secretaries, and their contempt of the ideal, are well known. With them the goddess, if they had discovered her, would have run great risks; they would have sold her or broken her up as an evidence of human genius that was offensive to the stupidity of their equality. To envious mediocrity is not the aristocracy of the masterpiece most detestable? Naturally, the ugly has by nature a horror of the beautiful.

Happily, the secret of the removal had been well kept. The Venus, during the second siege, as during the first, slept tranquilly in the depths of her hiding-place; but the terrible day came, when the Commune, "wishing to prepare for herself funeral rites worthy of herself," set fire to the monuments of Paris deluged in petroleum, as tripods on the route of her funeral procession.

Fire was set to the prefecture of police, and those who knew where the goddess, vanished from the Louvre, had sought shelter, must have experienced the liveliest anxiety. After escaping the bullets of the Prussians and others, would the Venus be consumed on this immense pyre, leaving behind only a few pinches of lime, the ashes of her marble flesh?

When the victorious army had retaken the capital, and restored Paris to France, they hastened to the prefecture of the police with anxiety and apprehension not necessary to describe, because easily conceived. The crumbling rubbish, still smoking, was dug away, and under the edifice the oaken box was found uninjured. The bursting of a water-pipe had miraculously preserved it. To our Venus could be applied the proud device inscribed on the front of the chevalier's house at Heidelberg: "*Prêstat invicta Venus.*"

The coffin of the goddess was carried back to the Louvre, and it was a moment of reverential emotion when the lid was removed in the presence of the committee appointed to prepare a report, and the Venus again appeared. Each one leaned forward eagerly to gaze upon her.

Easily reclining, and thus presented under a new aspect, she was smiling, as ever, with that smile vague and tender, the lips slightly parted as if the better to breathe in life—that smile of a luminous serenity without the least shade of irony—that smile unknown to modern lips, and possessing an irresistible charm. Her beautiful body lay extended in its unharmed perfection; the long rest down in a damp place of concealment had in nothing injured the marble.

The masterpiece was saved, but when they wished to set the goddess upright in order to replace her on her pedestal in the midst of the sanctuary of art, where she occupies the place of honor, the plaster restorations which served to cover the joinings of the pieces of which the statue is composed being changed and softened by the moisture, fell off—a very slight misfortune, easy to be repaired from a cast previously made. But this accident, in itself, revealed some curious circumstances, which perhaps will interest our readers and make them pardon our entering into details that are minute but indispensable.

The Venus, as she stands to-day, is made of five fragments: the bust, with the head, the draped legs, the two hips and the chignon. The left foot no longer exists, and it has been re-made in plaster, as well as a portion of the base. Originally the Venus of Milo was not, as might be thought, sculptured in a single block. She was formed of two blocks, one on the top of the other, of coralline marble, a highly esteemed material only found in Asia. Its beds did not exceed two cubits in depth, and, according to Pliny, in whiteness and grain it nearly approached to ivory. All the lower part of the statue up to the hips, where the drapery stops, was made of the same piece, including the plinth.

A second block furnished the head and the torso, into which were fitted arms properly adapted, as is indicated by the hole for the tenon, still visible near the shoulder. These arms are not entirely lost, as is imagined. Fragments were found near the Venus of Milo and brought to France with her. Fruitless or unskillful efforts at restoration have caused these precious remains to be despised and forgotten, but their authenticity is beyond doubt, and there is a possibility of their furnishing definite information upon the so much disputed action of the statue; but we will return to this point presently.

In falling off the soldering of plaster, that bound the two blocks together, disclosed some wooden wedges several centimeters in thickness. They were cut obliquely, making the upper block—that is to say, the head and torso—forward, and inclining the attitude of the goddess to one side. It is thus that the statue had been arranged on its arrival in Paris in 1821, during the reign of Louis the Eighteenth, by Bernard Lange, the restorer in ordinary of the Louvre at that epoch; and it is under this aspect that she has conquered the admiration of the artists and the world, and has become the traditional type of absolute beauty.

Before restoring to the Venus of Milo this attitude, which is not entirely her own, but which so many casts, reductions, photographs, drawings and engravings have consecrated and ineffaceably fixed in the universal memory, the committee had the upper block placed upon the lower one, fitting them together by their polished surfaces, and just as they were in their primitive condition, and then a cast was executed of the statue set up in its ancient attitude.

This cast, placed near the former cast, and standing out against a background of green drapery, in a hall near the Assyrian museum, allows a comparison of the two attitudes. The new attitude does not essentially change the physiognomy of the famous statue, but it modifies it, nevertheless, in a manner that is appreciable even to an eye that is not very attentive.

The Academy of Fine Arts was called together to deliberate upon this question—one of the most subtle and interesting ones that could be presented to an assemblage of sculptors, painters and critics.

We have been permitted to enter the Louvre, and have been able to compare the old cast with the new one, after having long contemplated the original statue replaced provisionally in the well-known attitude. Placed upright on the base of her hips, the Venus appears younger and of more easy grace. She has not that charming abandon, that voluptuous langnor given to her by the exhaustion of the inclined attitude. She is no longer the Venus "adorably exhausted" of whom Goethe speaks. She is less woman and more goddess.

The joy of triumph sparkles in her proud mien, which explains the direction, so much disputed, of the absent arms. W. Raoul Rochette has suggested a Venus embracing Mars, an interpretation that cannot be seriously maintained. Other men of learning have been persuaded that this Venus is a victory inscribing a name of a hero, or of a battle, on a tablet or a buckler, held up by the projection of the left knee. The winged victory of Brescia presents partly the same attitude, and gives authority to this deduction, rendered probable by the inclination imparted to the statue; but the genuine arms are still in existence, although broken into fragments, and could not fit better the action expressed in the torso placed upright. The Venus of Milo held in her hand the apple decreed by the shepherd Paris to the most beautiful of the three goddesses who had submitted themselves to his judgment, and with her right hand she raised the drapery just slipping from her, of which she had stripped herself for the trial.

* * * * * *

It is our own conclusion, after a long examination of the Venus, that it is not, as we at first thought, the ideal type of woman, but it is a woman, a sublime model, copied with a profound sentiment of life, and that the beautiful is here only the splendor of the real.

SARCASTIC, BUT SUGGESTIVE.—A Quaker gentleman, riding in a carriage with a fashionable lady decked with a profusion of jewelry, heard her complain of the cold. Shivering in her lace bonnet and shawl, as light as a cobweb, she exclaimed: "What *shall* I do to get warm?" "I really don't know," replied the Quaker, solemnly, "unless thee should put on another breastpin."

"You have been on the philosophy this morning," says an exasperated mother to her truant son. "I'm sure I haven't," is the muttered denial. "Yes, you have," she sternly rejoins; "I can see it by your trowsers."

IT IS estimated that a snow-storm in New York city gives temporary employment to over eight thousand men and boys. The aggregate sum paid in one day for removing snow from the sidewalks is $5,000.

THE FIRST CARPET.

I was once very much amused at an anecdote an old preacher told on himself. It occurred some sixty or seventy years ago. He had been raised in the backwoods, and knew but little of the ways of the world. Having been admitted into the Conference, he was sent to a circuit, and upon a certain occasion was invited to dine with a wealthy man.

Carpets were not near so common then as they are now. Most people had their floors scoured very clean, and nice white sand sprinkled over them. Sometimes an extra touch was given the floor by sprinkling black sand about in streaks and figures over the white.

This wealthy man with whom the young preacher was, to dine, however, had a carpet, but it was not large enough to cover the floor, so there was a naked place all round the room about the width of a chair.

It was the first carpet the preacher had ever seen, and he thought it would not do to step on it, so he took a seat near the wall and drew his feet around on each side of his chair so as not to touch it.

After awhile a servant came in, and, spreading down a piece of linen in the middle of the room, placed the dining table on it and began to set it.

The preacher was greatly troubled; he did not know how he was to get from the naked place where he sat to the piece of linen on which the table stood. He knew he could easily jump it if he had a fair chance; but how he was to manage with the chair between his feet he did not know. But then the thing must be done some way; so when dinner was announced he rose from his chair, and, summoning all his energies, he made a desperate leap, and, to his great joy, he made the trip in safety.—*Pacific Methodist.*

WHISKY FROM GARBAGE.—It is a sad and notorious fact that liquor-drinkers care not how or whence their liquor comes. This is not because they recognize and act on the scientific definition of dirt, as only "matter misplaced;" but because their mad, morbid craving for liquor is so intense and uncontrollable that all other considerations are lost in its gratification. But here is something for their consideration, which, while it may convey a simple scientific fact, may also aid in imparting a flavor to their drink.

It is reported that distillers are experimenting with a process for making whisky and spirits from fermented garbage. This repulsive matter is placed in water-tight vats and boiled for several hours, the grease is then carefully skimmed off for soap-making purposes, and the remaining mass is fermented and distilled. The refuse is used as manure. It is stated that a barrel of garbage yields three pounds of soap grease and four gallons of proof spirits. If this method of making whisky should be conducted on a large scale, and the product be dispensed to the drinker without adulteration, it would be a great improvement on the villainous "liquid damnation" "doctored" with strychnine and other poisons, which is now sold to unfortunate thousands, who are thereby hurried through the drunkard's career to hell.

A WOMAN'S POWERS.—Those disasters which break down the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to trivial roughness while treading the prosperous path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and aiding, with unshrinking firmness, the bitterest blasts of adversity. As the vine which has long twined its graceful foliage about the oak, and been lifted by it in the sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs, so is it beautifully ordered by Providence that woman, who is the mere dependent ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the ragged recesses of his nature, tenderly supporting his drooping head, and binding up the broken heart.

THE frowns of the world are among the blessings of the Christian. The prosperity of fools shall destroy them. "Him whom I kiss," said Judas, "take him;" so when the world kisseth, it often betrays.

AN obstinate man does not hold opinions, they hold him; for when he is once possessed with an error, it is like a devil, only cast out with great difficulty.—*Reiher.*

WHAT is the best time to read the book of nature? When spring opens the leaves and autumn turns them.

RELIGIOUS INTELLIGENCE.

MELBOURNE, AUSTRALIA, has a flourishing Young Men's Christian Association.

CLEVELAND, with a population of a little more than a hundred thousand, has ninety-five churches.

DR SWAZEY, late of the *Interior*, is to have a new Presbyterian church, on Ashland avenue, Chicago.

THE Jesuits of the Rhine Provinces will go temporarily to Holland and Belgium when they leave Germany; but many of them will finally seek a residence in England and America.

THE EDUCATIONAL SECRETARYSHIP. Rev. E. O. Haven, LL. D., president of the Northwestern University, has accepted the post of corresponding secretary of the Board of Education of the Methodist Episcopal Church, and has entered upon the work. It is understood that his headquarters are to be in New York. Dr. Haven's election to this office by the recent General Conference was unanimous, and we have no doubt he will have the most hearty co-operation of the whole church in his new and responsible duties.

REV DR GEORGE H. HEPWORTH'S new church in New York is under way, and is to be done by the first of January next. It is to occupy a lot one hundred and twenty-five feet square on the corner of Madison avenue and Forty-fifth street. The building will be of iron, an amphitheater in form, with seats for two thousand five hundred persons, and camp stool accommodations for five hundred more, and with Sunday school and Bible-class rooms. The edifice itself is to cost about $100,000, and the total cost of lot and all is estimated at $225,000.

A DISGRACE TO THE AGE.—Since the massacre of Bishop Patteson, reports have come of another murder of white residents in one of the Polynesian islands, in revenge for the cruelties practiced upon the natives. For over two years from fifteen to twenty vessels have been employed in kidnapping the Polynesians and carrying them to Fiji and Queensland, to cultivate cotton. So brutal has been their treatment that the natives, who hitherto have regarded the Europeans with great kindness, now entertain only feelings of dread and hate toward them, and their fearful retaliations are not to be wondered at.

THE name "Old Catholics," which the Döllinger party appropriate to distinguish themselves from infallibilists, is said to have been derived as follows: When the Munich Archbishop returned from the council, he summoned all the bishops and informed them of the declaration of infallibility, when, turning to Döllinger, he inquired: "Shall we begin to work anew for the holy church?" "Yes," said Döllinger, "for the old church." The archbishop was very wroth at this, and informed the recalcitrant Döllinger that there was but one true church. "But they have created a new one," said Döllinger, and thus the opposition was founded.

THE Minutes of the Annual Conference of English Primitive Methodists have been published. They show this early offshoot of Wesleyanism in a vigorous condition, with a membership of one hundred and sixty thousand, and nearly three hundred thousand children in its Sabbath schools. Their magazines and papers have a good circulation in proportion to the membership. Rev. G. Lamb has charge of the publications, with Rev J. MacPherson as editor. Rev. R. Smith is the general secretary and treasurer of the connectional funds. Rev. S. Antliff is the missionary secretary, and Rev. Dr. Antliff at the head of a well-conducted theological school. Their church property is valued at £1,360,000.

THE Board of Education of Long Island City has decided that the Bible shall be read in connection with the opening of the schools of that city; but that the religious exercises must take place before nine o'clock, so that those who do not wish their children to be present at prayers may detain them until they are concluded. The intention of the board is undoubtedly good, but we doubt the wisdom of this arrangement. It seems to divide the scholars into two classes—the devout and the undevout; and those pupils whose parents compel them to be present at the religious exercises will be quite apt to hear comments upon that fact which will not increase their love of the morning devotions. The more consistent way is the more excellent way. Let the authorities recognize the wisdom of Superintendent Weaver's statement that for the religious education of our children the State does not provide. The world will stand, and the church will not be overthrown, if the perfunctory reading of the Bible in schools be dispensed with altogether.—*Independent.*

REV. DR. RILEY has expressed to one of the editors of the *Christian World* his confidence that Lerdo de Tejada—who, by virtue of his office as president of the Supreme Court of Mexico, became president *ad interim* of the republic on the death of Juarez—will firmly march in the so-called "laws of reform," which permit and guarantee entire liberty of worship throughout Mexico.—The Mexican Congress met last month, in the City of Mexico. In accordance with the Mexican constitution, this Congress will appoint a day for another presidential election; and the strongest probabilities are that the present officer will be the choice of the people for this position. Lerdo de Tejada is of Spanish descent, a man of unusual natural talent and of high education; a statesman of great experience, power and executive ability. Dr. Riley feels sure that under his administration the Protestant congregations in Mexico will be protected in the enjoyment of their rights. Once, while minister of State, on learning that one of our congregations had been attacked by a mob, he remarked that, even if it took the whole army of the republic to do it, he would see that this congregation was protected.

ALL DENOMINATIONS in Scotland are at present laudably exerting themselves to overtake the spiritual destitution that exists in the large towns. In Glasgow, in particular, the Established Church have begun to erect five new places of worship, or are about to do so; the Free Church of Scotland have four building, and have four or five others in contemplation; and the United Presbyterian Church are building, or about to build, as many as will hold seven or eight thousand persons. For church accommodation for the masses, or working classes, the sum of $5,000 was left to the United Presbyterians by the late Mr. John Henderson, of Park, and it is now about to be utilized. Altogether it is expected that additional church accommodation will soon be provided in Glasgow for twenty-five or thirty thousand. These three denominations are carrying on a large amount of missionary work among the lower classes of the population, and each is endeavoring not to interfere with the labors of the others, so as to prevent all collisions or unnecessary expenditure of means.

REV. WILLIAM TAYLOR writes from Bombay of a continuance of that remarkable success which has distinguished his labors from the first; and asks for reinforcements, that he may go to "fields beyond." He advises, in addition to the work which the brethren are now doing, the organization of "a light-footed army of intents," that shall be more progressive than missionaries: that are simply planted and stationed in given localities. He says: "Our Mohammedan convert goes on well. We had a high caste Hindoo officer in the custom-house converted to God and baptized a couple of months ago. He gave up a fortune coming to him as a Hindoo, and became a despised Methodist. One night, after sacrament, I heard him exclaim: 'I have received my blessed Lord Jesus; and I would not give him up for ten thousand worlds!' He has preached out of doors to congregations of Hindoos and Parsees, ranging in numbers from two to four hundred, and reports deep and increasing attention. 'Allow God to lead us,' he adds, 'and pray for us, and we'll cut the enemy's ranks and rescue a multitude of heathen captives.'"

THE Grand Duke Constantine, says the *Independent*, is president of a society in St. Petersburg entitled "The Society of the Friends of Religious Instruction," which professes to be simply "an association of Orthodox Christians, who wish to help the church and contribute something to the elucidation of the religious questions of the day." To this society the Old Catholics addressed a friendly communication, suggesting a possible union between the Eastern Church and the Catholic Reformers. The reply is not encouraging. The Russian society says: "In order that a church of the West, having the power of self-government and standing in a fraternal relation to us, may come into union with the Eastern Church, there is necessary, first, an absolute identity of dogmas. This is a condition *sine qua non*. In this thing our church can make no concessions. It cannot yield one iota of doctrinal truth—of the truth transmitted to us by ecumenical consent; nor can it permit anything to be added to it. Second. In demanding perfect fidelity to dogmas the Orthodox Church does not demand of the particular churches which compose it uniformity of ritual. It respects and has always respected local traditions and usages, which are not in contradiction to the doctrine of the church universal. It demands uniformity only in those rites which respect the essence of the sacraments." This seems to hold out but slight promise of any close relations between the two churches.

TALKATIVE people are like clocks that keep on striking: there is something wrong about their inside works.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 17, 1872.

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ROBT. J. HARP, Publisher.

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THE PRAYER CHALLENGE.

It has surprised us that the test proposed by Tyndall has been regarded in any serious light by devout people. It could hardly have been proposed in a spirit of candor, and with an earnest desire to ascertain the truth. The moral impossibility of isolating a single ward, or an entire hospital, so as to exclude every other, as an object of prayer, exposes the folly and insincerity of the whole affair. Besides, we have no warrant for putting God to such a test. It would be a profane proceeding from first to last, and very properly rejected in such language as Christ used in answering the temptation of the devil: "It is written, Thou shalt not tempt the Lord thy God." It is the temper and style of disguised atheism to sneer at the temporal and material results of prayer. Buckle characterized prayer for rain as utterly disgraceful to the civilization of the times, and a most stupid superstition. But this skepticism is not new. The language of materialism in Job's time was: "What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" It is evident that David had met with similar phases of unbelief when he declares that "the fool hath said in his heart, There is no God."

The marvel is that so gross and absurd a test as that submitted by Tyndall should have created a sensation such as usually attaches to something novel or rational. The infidelity of Job's and David's time has anticipated this modern school; and the devil pitched upon substantially the same thing when he exhorted the Savior to the presumptuous experiment of casting himself down from the pinnacle of the temple. The Bible stands upon its own array of evidences, and, until this is overthrown, its teachings on the subject of prayer remain impregnable. The testimonies of Scripture as to the efficacy of prayer are neither few nor ambiguous. Prayer is woven into the entire texture of revelation, it runs through the warp and woof of the gospel, and it can be no more eliminated from it than the doctrine of God's existence. The latter doctrine, indeed, implies the former. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." True, science may accept prayer as availing for spiritual objects, while it discards the physical and material. But our warrant to pray for the latter is the same as for the former, and in either case the inexplicable and the mysterious are about equal.

There are laws mental and spiritual, as well as physical, and prayer is in harmony with them all. The prayer of Elias is mentioned as an encouragement to Christian faith; but his prayer had reference to rain. The drouth and the rain were in answer to his prayer—the prayer of "a man subject to like passions as we are."—And this instance is adduced to illustrate and enforce the general truth that "the effectual, fervent prayer of a righteous man availeth much." The devout believer has in his Bible and in his experience abundant evidence of the power of prayer. While we doubt whether one scientific skeptic will be convinced by the discussion, we believe that Christians, by re-examining and investigating the foundations of their faith, will be stronger than ever in their confidence. If it shall stir them up to greater diligence in prayer, and to a profounder realization of its import, it will be another of innumerable instances in which God has made the folly, as well as the wrath, of man to praise him.

LYING AND LIARS.

Falsehood has always been a prominent manifestation of human depravity. Falstaff uttered half in jest what has always been true when he exclaimed: "Lord, Lord, how the world is given to lying!" The sequel of a great war, the progress of an exciting political contest, and the almost preternatural activity of business enterprise and competition have perhaps conspired to throw this vice more to the surface than usual. We are appalled at the flood of lying and the general disregard of truth which prevail. It was a hasty thing in David to say that all men are liars; but he has said very much at his leisure concerning the wicked, that "they go astray as soon as they be born, speaking lies." Solomon takes the pains to say that "a poor man is better than a liar;" but this, we fear, is not the judgment of the present generation. The haste to get rich pushes truth aside when it is in the way, and wealth is apt to cover this among a multitude of other sins.

Lying in trade—in buying and selling—is scarcely thought to be reprehensible, provided it is shaded off by some degree of shrewdness. In political matters truth is the rarest of commodities, both in respect to what men think and what they know. Falsehoods, set afloat for effect, are seemingly regarded as expedients patriotic and commendable. The end sanctifies the means, and gilds this black spawn of perdition with a singular glory. It may be too much to assert that some lying is done in the avowed interests of religion, but there are perversions and misstatements, flowing from sectarian prejudice and bigotry, which would seem to justify the charge. How much sectional lying there is—as, for instance, between the North and the South—it would be difficult to estimate; but there must be a great deal, if what we read and hear is any indication. Then when we take into the account the conventional lies of society, the hollowness, duplicity and shams of fashionable life, the various phases of deception, the politic suppression of truth, false appearances, and the alarming fertility of devices in the art of prevarication, we may well shudder before the half is told. The father of lies must look upon the scene with a malignant complacency, and be well-nigh satisfied with the result.

Are the churches, preachers, parents doing what they can to promote truth in the earth, and to reinstate it as the jewel of virtues? God certainly demands "truth in the inward parts." The citizen of Zion is one "that speaketh the truth in his heart." Liars are put in the same list with murderers and the most abominable of criminals. Along with them "all liars shall have their part in the lake which burneth with fire and brimstone." It is enumerated prominently among the things which exclude from the heavenly citizenship: "Whatsoever worketh abomination, or maketh a lie." "For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." The moral sense of the people needs to be revived in the direction of truth. When the conscience is dead to this, the door is open to every vice. The moral and religious foundations are undermined when lying once gets possession. It brings with it the possibility of every crime, and embraces all the elements of social degradation. Hence the sanctions of the gospel must be leveled against it, and the utmost care should be taken to make truth prominent in the education of the young. The boy or man who will resolutely and conscientiously tell the truth has in him the basis of a great and noble character.

A HAPPY CORRECTION.

We are glad to have occasion to make the correction contained in the subjoined note from Bro. Merchant. We suppose the Conference secretary could hardly believe his own eyes, and so he thought the *five hundred* was meant for *five*. Bro. Harp, the book agent, informs us that Bro. Merchant is a model pastor in this matter of distributing books, pursuing the most judicious plan—that of sending for the books after he has taken orders for them, and selling them mainly by sample and catalogue. By this course he closes his invoices at once, and makes prompt payments. This diligent circulation of our books is the old Methodist style, and we hope to see it extensively revived. Spread our publications—the Advocate among the rest, of course—and we shall have an intelligent and stable type of piety. But here is Bro. Merchant's note:

MR. EDITOR: It is or was printed in the Minutes of our last Mississippi Conference that five dollars' worth of books were sold on White Plains mission. Please state that it was *five hundred dollars' worth*.

D. MERCHANT, P. C.
HARRISON CO., MISS., Sept. 26, 1872.

BY A PRIVATE NOTE of October 7, from Rev. Joel T. Davis, presiding elder of the Lake Providence district, Louisiana Conference, we learn that his work is in a most prosperous condition. We quote a few lines:

I closed my third round, last Saturday and Sunday, in a blaze of revival glory. I have never had such a glorious work. Work, work, plenty of work—the life of man. My preachers are a noble set of fellows—enter into the work with a vim. I suppose we have added over five hundred the third quarter, and the work still going on. One preacher added one hundred and twenty-one the past quarter.

I desire you presiding elders to know beforehand that the Lake Providence district is to stand at the head of the list. Look out!

FROM the following paragraph it will be seen that Dr. Kennedy, editor of the *Southern Christian Advocate*, is at home, but not yet able to resume his labors. The *Southern* of the second instant says:

Dr. Kennedy arrived in Macon on Friday night. He appears to be much better than when he left us, and feels that he is greatly improved. His nervous system, however, has been so affected by his illness that he must have time to recuperate still more ere he can safely resume his duties in the office. Let his friends abroad be patient, and his friends in Macon will gladly relieve him until such time as he is really able to take charge again.

A DISCLAIMER.—Bishop Keener wishes us to say that Rev. William Shepherd's letter inviting the transfer of English preachers to this country, especially for Mississippi and Louisiana, was written without his knowledge or authority. Dr. Tudor also disclaims any knowledge or responsibility in the premises. The letter referred to was written from Holly Springs, and published, we believe, in the *Methodist Recorder* of England, and referring parties to Bishop Keener and Dr. Tudor.

WE ARE INDEBTED to the enterprising publishers, Sheldon & Co., New York, for copies of Colton's New Introductory and Colton's Common School Geography. These geographies are of the latest date, and very handsomely illustrated. The maps especially appear to be accurate and well executed. The Common School Geography contains lessons on map-drawing, and also two large double-paged railroad maps.

THE REV. PETER CARTWRIGHT, D. D., the venerable and eccentric Methodist preacher, died on the twenty-fifth of September, at the age of eighty-seven.

THE SOUTHERN UNIVERSITY.

MR. EDITOR: A letter from Greensboro tells me "the present session opened with between ninety and one hundred students, with a fair prospect of one hundred and forty during the year. They are from Texas, Louisiana, Mississippi, Arkansas, Tennessee and Kentucky." This is good news, and the church should hear it. It is the best opening since the college was founded, and shows what can be done by strong *common sense and persistent hard work*. Dr. Andrews' practical sense and love of the church would not permit him to remain at home during the summer stilted on presidential dignity, and talking superciliously about the degradation of a learned professor who goes about to do good, and build up a vital interest of the church. He and his faculty went out, and the result is many friends for themselves and unprecedented prosperity for their school. During the entire vacation the doctor was traveling continuously, visiting district and camp meetings, preaching to the people and lecturing on education. In this way hundreds of people became acquainted with him, and through him with the University. May the Lord bless and preserve him, and *keep him there for years to come!*

He succeeded also in collecting funds sufficient to put the building in good repair—$1,000 or more. Oh! that some rich man or men would give it an ample endowment. Why not? Our colleges are for the most important charges in our church, and still they are hardly living. The professors are scantily supported. This is a reproach upon us which we should wipe away with haste. I fully believe it will be wiped away; but until the Lord opens the hearts and hands of his servants to do this duty, we must rally with enthusiasm around the noble men who labor in our schools—must aid them in every way, by prayers, by words of sympathy, by sending up pupils, by money collections. *There should be in every patronizing Conference an organized plan of solicitation.* This plan should embrace three objects: First. The hunting up and sending in of young men who desire to be better educated for the work of the ministry. Second. The collecting of money to pay all their expenses, including tuition as well as board, and of other money to be invested in a permanent endowment. Third. The turning of Methodist patronage, as far as can be, to our own colleges.

Every year our people pay thousands of dollars to send their children to other colleges, some of which—*nearly all, in fact*—are so constituted or so conducted as greatly to weaken, if not entirely to break, the bonds that attach our sons and daughters to the peculiar doctrines and usages of our church. The number of Methodist boys now in Virginia, and at the brass-button colleges, would, if sent to our own, put them at once in the very front rank as to numbers, respectability, talents and financial success. And if the differences between the amount required to meet expenses at Greensboro and these other schools were added together, in ten years it would be great enough to endow one professorship, probably two. At Greensboro a student can go through the year on from $160 to $230, whereas at nearly all others the cost is from $230 to $500. The patronizing Conferences should let their people know these facts, and organize some plan to arrest the unnecessary and suicidal practice of sending our sons and daughters away to build up the renown and the fortunes of schools antagonistic or indifferent to our Methodism. Every preacher should feel an interest in this matter, and communicate that interest to his flock. May we not hope to see such a concert of action as will lead us to the highest success? The president and faculty are faithful teachers, and will watch the mental and spiritual life of all the young men we send them. Let us work with them as God gives us ability.

J. W. RUSH.

REV. M. D. FLY AND REV. T. M. BEARD, of the North Mississippi Conference, gave us a call this week. They were on their way to the Northwest Texas Conference, whither they go as transfers.

BISHOP McTYEIRE IN OREGON AND CALIFORNIA.

From a late letter of the Bishop to the Nashville *Advocate* we extract:

I must not leave Oregon without a few more words, in addition to a former letter. Some will say that the Willamette valley, one hundred and twenty miles long, and twenty wide, *is* Oregon. It is, indeed, a region of wonderful fertility and beauty, capable of supporting a vast population, and in it lie the principal farms and towns; but there is much beside that. The valleys of the Umpqua and Rogue rivers are numerous and lovely; they are small, and afford snug homesteads. In the hereafter of noisy, busy life, I expect to long for some of those quiet dwelling-places that are hung up in my mind like a picture. It requires little labor to make a living, and the people accuse themselves of being lazy on this account.

Their fruit trees disappointed me, especially the apples; but they said the trees began to bear early, and had overborne themselves to barrenness or death, and "it didn't pay nohow," and they had failed generally to set out new ones; and again they would pleasantly accuse themselves of being lazy. Their wheat is plump, and fails not. Their sheep find the best pasturage on the mountains and plains, and a few thousand will bring in money when wool sells at forty and fifty cents per pound.

Whatever the men may be, the women are the smartest in the world. They dispatch washing, cooking, housework and gardening quicker, better, and in a more amiable mood, than any I ever saw. They bring up their children well. And this remark applies to the Pacific coast so far as my observation extends. Boys and girls are taught to be useful rather than ornamental; they assist their parents and each other cheerfully; they obey readily; they seem to have got the right ideal of life—that pleasure is to be found in duty—that life is for work, and indisposition to it must be overcome. I have hope for a generation that bears the yoke in their youth. Children on this side of the continent are self-reliant and disciplined, and making a contribution to self-support, when those of the same age, on the other side, are puling and dawdling, and tensing their parents for candy-money, and need to have their faces washed for them, their food cooked, and their clothes put on. O that the Sunday schools might be alive to their work! There is a harvest for Sunday school workers here.

No two peoples are more different than the Oregonians and the Californians. The latter go with a rush—the former go easily. Most of the settlers of Oregon came to their present abodes by the overland route, from 1849 to 1867—came by ox-teams, five and six months on the way, and they have never got out of that slow and sure gait. Weary and tired, they were glad to *rest*. Compared with the desert and the mountain passes of their long journey, these fertile valleys seemed a paradise, and they are *content*. I like them much; would like them better if they were not so slow in building churches and parsonages. Mostly Missourians, you will find here and there a man from every other State. The Southern element is excellent and strong. As for the Californians, they came for gold—came by steam—from all the regions they came; and though last in date, they are first of all the States in enterprise.

Here in Chico, having got into California, you are struck with the difference. There goes a team of ten mules, one driver, *two* wagons loaded with ten thousand feet of lumber; and there eight mules, one driver, two wagons—the hind one a size smaller, and hitched on with chains and traces—loaded with sacks of wheat. There goes another team, one driver, and *three* wagons loaded with cords of wood. All this speaks abundance of production and scarcity of labor. I amused myself by contrast, looking at this last. In the old States, say in passing Atlanta, you have seen a driver in shirt-sleeves, sitting on a lean, consumptive load of wood—black-jack poles—which a reeling ox is hauling to market. If *that* sight should happen *here*, Woodward the Barnum of this coast would seize the whole establishment, driver, team and all, and put them in his Gardens on exhibition.

At Stockton we spent two days. The San Joaquin (pronounced *San Wa-keen*) Valley Fair was going on. The grapes, apples and pears exhibited were *new* to me; the live stock not better, perhaps not so good, as Tennessee and Kentucky can show. But here, as elsewhere, horse-racing has been allowed to run away with what was once a most useful and interesting department. Strange that solid men, Methodists, Presbyterians, Baptists, Christians, will allow a few intruding gamblers to carry everything their own way!

What is of more interest to us—Dr. Fitzgerald, our pastor, has initiated measures for a new church, and I look for success. Have you not seen it so—that building a church—new, larger, better—or any similar enterprise—is a means of grace to a people? It brings them together—puts them upon mutual confidence, and sacrifice, and labor—gives them something to do, and think about, and pray for, unites them; and in building up the outward and material house, the inward and spiritual one is improved also. My stay in Stockton was rendered pleasant not only by meeting with the church and its pastor, and counseling of their designs, but by the kind attentions of Mr. Samuel Miller and family, brother-in-law to our good friends of Nashville, the Messrs. W. M. and B. H. Cocke. He put himself and carriage at our service, and in his hospitable home we felt that Tennessee was not very far off. In the sheep market I met another friend, Mr. Sledge, formerly of Marengo county, Alabama, who, some years ago, led out a colony to the San Joaquin. For two or three years they met disastrous seasons, but now plenty smiles on that valley, and their barns are too small for their crops. Mr. Sledge seems well pleased, and was looking at some Spanish Merinos for improving his stock, the price of which ugly animals I will not dare to state.

I say nothing of big trees and pumpkins; but wheat is king here, as cotton is with you. I have seen wheat-*patches* before, never wheat-*fields*. Let me add a few items which I clip from a reliable source.

"The San Joaquin valley contains a wheat-field forty-two miles long by sixteen miles wide, which will produce this season over two million bushels of wheat."

"STANISLAUS.—John Mitchell has sown on his own lands thirty-six thousand acres of grain. His bill of expense for sacks alone, in which to sack his crop of the present year, is estimated to be upward of $30,000.

"Between the Tuolumne and Merced rivers there is an unbroken body of grain, containing about three hundred and fifty thousand acres of land.

"Some fields of barley in the county will yield fully eighty bushels to the acre."

For health's sake I left the hot interior, and spent last Sabbath in San Francisco, instead of Sacramento. The climate here is raw and restless—not pleasant to me. In the hottest days men go out with overcoats on their arms. But it is bracing, and I feel myself quite restored. This is a great country for sleep; hence the people are very wide-awake. Two things are a serious drawback—the dust, the dust, the dust; you never saw the like. For four and five months no rain. It seems the whole country would burn up if you touched a match to it. The fields and fences have been plowed round, and every precaution taken around stacks and granaries and standing crops; but the inevitable spark sometimes gets into the dry stubble. Doubt not about Samson's burning up the standing corn of the Philistines. The great forests of Oregon are in a chronic state of burning. The high mountains of Hood and Shasta, by fog and smoke, are oftentimes hid from view.

ANOTHER FOLDED LAMB.

We sincerely sympathize with our afflicted brother and sister in their sorrow. These little ones, going before, draw us nearer to God and heaven. Rev. J. Marshall Brown, of the Alabama Conference, writes as follows of the death of his little daughter, Ida May:

MR. EDITOR: I write to inform you of the death of my little daughter, Ida May Brown, which occurred on the morning of the third. Her age was nine years and twenty-five days. She died of congestion of the brain and stomach. Her illness was short but severe. The day before her death, being rational for a time, she told my wife she felt like she was dying; said she was not afraid to die, but hated to leave papa, mamma and her sisters. Please be kind enough to announce her death in the Advocate.

The people of my charge were very kind to us all the time, and did all that could be done.

DAYTON, ALA., October 5, 1872.

CORRECTION.

MR. EDITOR: Your types make me say, in my article on Quarterly Conferences and Superannuates, that Bishop Early attended the Mississippi Conference in 1856, when I think I wrote 1857.

H. H. MONTGOMERY.

To Members of the Alabama Conference.

Presiding elders will please forward to me the names of lay delegates elect. Brethren proposing to visit or bring their wives will please inform me. E. M. BOUNDS.

EUFAULA, ALA., October 7, 1872.

BISHOP KEENER left on Friday, the eleventh instant, for Texas, going by the gulf route, and purposing to spend last Sunday in Galveston.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Oct. 12, 1872:

A—W H Ashworth, Richard H Adair $2, W T Ashford $11.70, S D Aiken, E P Angell.

B—Horace Bishop $21.81, H W Brown, Robt Burst Jr, W A Brown, E H Butler & Co, Miss Maggie Beale, Mrs E G Boyd $3.05, John L Burt, P H B Ihn, Barnes & Wilkinson, M Black, Mrs L Burt.

C—Robt Carter & Bros, Baxter Clegg, Miss Ella S Carpenter, Edward A Cobleigh, S H Cox 2 lots, John F Cook, Colton, Zahm & Roberts.

D—W H Dennis, P H Dieffenwierth, Dabl & Mead, Joel T Daves 2 lots $40, J J Davis $1.05, Dinkamp & Labbe $25, L F Dowdell $5.

F—M D Fly, J L Futrell $17.

G—W A Gill, J N Grny, Gould & Lincoln, C C Gillespie, W W Gamble, A Gotschall $1, T & S Globs.

H—A R Holcombe, R D Howe, W K Henderson 50 cts, Jeff Hamilton, Hudsnn & Menett, H C Hollemann, Hurd & Houghton.

I—R S Isbell 2 lots.

J—W H Jaines, H F Johnston 3 lots $260, J M Johnston, E D Jones, W T Johnston $1, P A Johnston.

K—C Keener $10.

L—J H Lippincott & Co 2 lots, W B Lewis, G M Liverman $12, W E M Linfield $2, Wm Littlejohn M J Law.

M—J H Millspaugh 3 lots $10, A H Moss 2 lots $ 72 33, John P Morton & Co, J M McKee, H V McDonald $5.50, T H Morris $32.

N—R A New, Thos Nelson & Sons 2 lots, Jos D Newsom 2 lots $25.

O—J Osgood.

P—Polk, Young & Co, Jesse B Panky 75 cts, R Patton, S M Pettengill & Co.

Q—Queen City Publishing Co.

R—J H Richardson, J K Ramlall 6 lots $31.35, C B Richardson $26, A D F Randolph & Co, A Riser, R H Rogers $1.30, J W Rush, T B Renan.

S—Henry H Sage, J W Schermerhorn, J A Scruggs, Scribner, Welford & Armstrong 2 lots, Harris Stens $2; Sheldon & Co.

T—H J Thurston, M M P Tucker $3; John Tally $2.

V—Robt C Vaughn.

W—J M Wright $18.10, W S Winters $85.80, J M Weems 2 lots $5, J Weaver & Co, John F Wynn $18, John Wilkinson, J A Welborn, J G Worley, J Woodridge, E W Wailes, D J Wright, Whitfield & Harrington, Wesleyan Female College $10.

Y—Henry A Young & Co, R E Yancy.

Z—J H Zeilin & Co.

EXTENT OF CIRCULATION.—The New Orleans *Daily Times* claims that its circulation is "OVER DOUBLE *that of any other journal in the South.*" If the CHRISTIAN ADVOCATE be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the ADVOCATE, according to *our information*.

PURCHASERS of printers' ink should visit the establishment of Mr. J. Douglas, No 10 Camp street, who manufactures a superior quality.

TO THE ADVERTISEMENT of Martin Lannes, butcher, occupying stalls 6, 7 and 8, at the Magazine market, the attention of our readers is directed.

GOODSPEED'S PRESIDENTIAL CAMPAIGN Book will doubtless be valuable to many persons interested in the coming election. Agents wanted at 41 Natchez street.

MR. S. W. WREN, at his new cash house, No. 637 Magazine street, is now opening a large stock of new fall and winter staple and fancy dry goods, to which he invites the attention of purchasers, especially the ladies.

WE CALL ATTENTION to the advertisement, in another column, of Mr. T. J. Brown, practical paper hanger, and dealer in wall paper, etc. At his establishment, No. 263 Camp street, can be found a fine assortment of goods in his line.

THERE is no dealer in garden seeds in the United States more deservedly popular than Robert Buist, Jr., seed grower, whose warehouse and office is at No. 922 and 924 Market street, Philadelphia, Pennsylvania. Buist's new Southern Garden Manual and Almanac for 1873 is issued this month.

SOULE'S COMMERCIAL COLLEGE.—We have ever regarded the above-named institution as one of the best of its class in the country. Mr. Soule has been known to us for many years as a high-toned and honorable gentleman, and we take pleasure in calling attention to his card in our advertising columns.

IF YOU are looking for comfortable quarters for the winter, go to the Upper City Hotel, corner of Magazine and Jackson streets, where you will find fine, large, comfortable rooms, neatly furnished, and all in the best style. The table is always supplied with the best the markets afford. Two lines of city cars pass the door every five minutes.

COAL.—The approaching cold weather already warns housekeepers of the necessity of laying in a supply of coal for the winter. From present indications the price of coal may increase, and the wisdom of purchasing now cannot be questioned. No better establishment can be found than the well-known firm of B. D. Wood & Bros., 106 Common street.

STATE NATIONAL BANK.—It will be seen, by reference to the report of this deservedly popular bank in our advertising columns, that its directory have adopted the mutual system, which will doubtless increase the popularity of the bank, which has been rapidly growing in confidence and favor through the straightforward and judicious management of its president, Mr. Samuel H. Kennedy.

ST. LOUIS HOTEL.—No building in the Second District is fraught with more interesting reminiscences of past times than the old St. Louis Hotel. During its season of last winter it did much to redeem the good opinions it had earned of old, and the present season the efforts of the managers will be redoubled toward retaining its reputation as one of the first hotels of the country. It opened on the fifteenth instant, under the able management of Mr. E. F. Mioton, president of the association.

MECHANICS' AND TRADERS' INSURANCE COMPANY. We know of no incorporation which has grown more steadily in public confidence than the above-named company. The promptness and spirit of fairness with which it has met all claims, the good judgment evinced by the officers in the management of its affairs, as well as their uniform urbanity to customers, have secured the encouraging results shown by the exhibit of their third annual statement, which appears in our advertising columns.

LIKE A BEE-HIVE.—When we passed the store of Captain B. T. Walshe, No. 110 Canal street, we could not help thinking how much it resembled a bee-hive—every one was busy. Immense piles of new goods, just from the New York steamer, loaded the counters, and to assort, examine, admire, mark and put away these kept all hands busy. The numerous customers who came in expressed their admiration of the beautiful articles thus brought to view. Walshe's customers have, this season, the largest and most desirable stock to select from ever offered them by this enterprising merchant.

BRASELMAN & ADAMS.—This large and well-known dry goods house, which was the first to present to the inhabitants of the Fourth District the opportunity of purchasing goods almost at their own doors, and at prices much lower than those of Canal street, have received at their elegant establishment, Nos. 586 and 588 Magazine street, full lines of new and seasonable fall goods, including silks, cashmeres, reps, alpacas, empress cloths, etc. They have on hand also a few rolls of carpets, only slightly damaged by rain water, which will be sold exceedingly low. Their motto in business is "Small Profits and Quick Returns," and buyers cannot do better than call there before purchasing elsewhere.

BUSINESS NOTICES.

Strong Testimony.—DR. WM. H. TUTT—*Dear Sir:* I feel it a duty to you and to suffering humanity to make public the great merits of your Extract Sarsaparilla. For years I have been a great sufferer; my general health broke down, and I was afflicted with nervousness of the most terrible character, which was soon followed by an eruption all over the body, forming large ulcers in some places, and attended with rheumatic pains. Tongue cannot describe my suffering; I was reduced almost to a skeleton, and had a perfect loathing of food. I was attended by several physicians, who rendered me no relief. I despaired of ever being well again; but, thanks to a kind Providence, I accidentally heard of your medicine. I sent for half a dozen bottles, and before I had taken three I began to feel better, my appetite improved, and the rheumatic pains became less severe, and I could enjoy sleep. I have continued its use, and have taken eleven bottles, and believe I am a sound man again. The ulcers have all healed, my skin is smooth and healthy, and I have gained twenty-two pounds in weight. I believe my sickness resulted from a taint of scrofula. I would earnestly recommend your compound to my fellow-sufferers.

With deep gratitude to you, I am ever your friend, JAMES FRANKLIN.
STEUBENVILLE, OHIO, Sept. 4, 1871.

Dr. Tutt's Liver Pills are a mild and gentle purgative, possessing the peculiar merit of acting as a powerful agent in relieving congestive or torpid liver. They have no equal. oc17 1t

Dr. Tutt's Hair Dye Promotes the Growth of the Hair.

I Write you to Certify that I have used Dr. Shammons' Liver Regulator in my family with complete success.
J. W. D. BIRD,
oc17 1t Chattahoochee, Florida.

Best and Oldest Family Medicine.—*St. Louis Lac Ingredients.* A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

Price's Celebrated Stomach Bitters.—*The Great Vegetable Restorative and Life-Giving Principle.*—This wonderful Vegetable Restorative, since it has been before the public as a Tonic (October, 1868), the quantity sold has been some 150,000 dozen, and in every instance given the greatest satisfaction. For dyspepsia, general debility, chills and fever, nervous affections, torpor of the liver, constipation of the bowels fever and ague, and all choleraic maladies, these Bitters will be found invaluable to all who desire a stimulating Tonic, and are particularly recommended to all persons travelling by land or sea. Wherever introduced it has become a standard article. It is the best and purest Tonic offered. As a Tonic and Cordial it has no equal among stomachics.

It is also a great blood purifier, a life-giving principle, and a perfect renovator of the system. No one can take these Bitters long and remain unwell. A single trial will convince any one of the merits claimed for them. Sold by grocers, druggists and dealers throughout the South.

Address JAMES W. PRICE & Co., sole manufacturers and proprietors, Lock Box 106, New Orleans, Louisiana. se5 2m

Mrs. Whitcomb's Strup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,
112 and 114 Poydras St., New Orleans.
jy18 1y

The Equitable Life Assurance Society, New York.
Assets, $18,000,000. Incor., $8,000,000.
Branch office 33 Camp STREET.
A. P. CLEVELAND,
fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, N. Y. se26 1y

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pennsylvania, and their private United States stamp. Take no other; the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged eventually to resort to McLane's Liver Pills for permanent relief. ap25 6m

NEW ADVERTISEMENTS.

CASH HOUSE.

1872-3. Fall and Winter. 1872-3.

In calling attention to our Establishment this season, we take great pleasure in stating that our increased facilities for

BUYING GOODS CHEAP

will enable us to be of great pecuniary advantage to the CASH BUYERS who wish to make their money do them good service. We feel confident in saying that our NEW

FALL AND WINTER STOCK,

NOW OPENED, WILL PROVE NOT ONLY

UNEQUALED IN VARIETY
AND DESIRABILITY,
BUT
UNAPPROACHABLE IN CHEAPNESS

The great increase in our business convinces us that our efforts to please are fully appreciated, and incites us to unusual exertions to prove that we are not unworthy of the confidence of our constituents.

To persons residing out of the city we would say that it is always a pleasure to forward them samples and prices, and that we send Goods "C. O. D." to any section where the Railroads or Packets run.

We deem it unnecessary to mention our stock in detail. We keep everything that belongs to

A First-Class Dry Goods House.

It shall be our constant aim to have the

NEWEST STYLES OF GOODS

AT THE

LOWEST POSSIBLE PRICES,

AND OUR

LIGHT EXPENSES, CASH SYSTEM AND SHREWD BUYERS

JUSTIFIES THE BELIEF THAT

WE CANNOT BE UNDERSOLD.

BRASELMAN & ADAMS.

DEALERS IN

Foreign and Domestic Dry Goods,

586 AND 588 MAGAZINE ST.,
CORNER ST. ANDREW ST.
☞ CASH HOUSE.
ESTABLISHED IN 1828.

Are Popular Because Reliable,
AND EXCLUSIVELY
THE GROWTH of BUIST.

They cannot fail affording the utmost satisfaction to every purchaser, and are so warranted. Sold by the leading Druggists and Seed Dealers throughout the South, and by RICHARD FROTSCHER, No. 12 Dumaine street, New Orleans, Louisiana. Grown and sold by

ROBT. BUIST, JR., SEED GROWER.
WAREHOUSE,
922 and 924 Market St., Philadelphia.

☞ BUIST'S SOUTHERN GARDEN MANUAL AND PA. ALMANAC for 1873 issued in October. One hundred and thirty pages of useful information on gardening, etc., etc. oc17 3m

WANTED.—A Lady of several years' experience as a teacher, a graduate of a respectable female college, and fully qualified to teach the usual branches of an English education, wishes a situation in a school or family. Address
A. F., care Advocate office,
oc17 3t 110 and 112 Camp st., New Orleans.

S. W. WREN'S
NEW CASH HOUSE,
NO. 637 MAGAZINE ST. (Wade Block,)
is opening Fall and Winter NEW GOODS, which will be sold at very low prices. He solicits the public, especially the ladies, to call and examine his stock of fresh Staple, Fancy and Dress Goods of latest styles. oc17 1m

REOPENING OF THE ST. LOUIS,
(FIRST-CLASS HOTEL,)
ON THE FIFTEENTH OF OCTOBER,
Under the Management of
oc17 1m E. F. MIOTON, President.

TO PRINTERS.—I AM MANUFACTURING
SUPERIOR PRINTERS' INK,
on a scale to supply the demand, made of the purest material, and sold at New York prices. Orders solicited. J. DOUGLAS,
oc17 4m 10 Camp Street.

T. J. BROWN,
PRACTICAL PAPER HANGER,
and dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,
No. 263 Camp street,
oc17 2m New Orleans.

AGENTS WANTED FOR
GOODSPEED'S
PRESIDENTIAL CAMPAIGN BOOK.
Every citizen wants it. Also for Campaign Goods. Address, for circulars and terms,
J. W. GOODSPEED'S
Empire Publishing House,
oc17 3m 41 Natchez street, New Orleans.

NEW ADVERTISEMENTS.

Soule's Commercial College,

CORNER OF CAMP AND COMMON STS.,
(STORY BUILDING,) NEW ORLEANS.
The Commercial Athenæum of the South.
Founded in 1856. Chartered in 1864.

This is a full-course BUSINESS COLLEGE, complete in all its departments. It is conducted by progressive minds, and as the daily cycles of time roll by the increased wisdom, the improvements and the superior facilities of the age are combined and used to meet the demands of the rising business generation and advance the interests of its patrons.

It is located in the Athens of the great Southwest, and is emphatically the Commercial Athenæum of the South.

It possesses a commercial library, numerous counting rooms and lecture halls, and a proficient and well-appointed faculty. Stores and banks are connected, business regularly transacted, daily lectures given, and all branches practically, scientifically and philosophically taught.

The curriculum of studies is specially arranged to meet the wants of the planter, mechanic and professional man, as well as the merchant and banker. All branches of a thorough English education are taught, and also the higher mathematics, the French, Spanish and German languages.

Ninety-one premiums, gold and silver medals, diplomas, money prizes, silver plate, etc., attest the superior merits of this Institution.

Tuition fees low, and scholarships good in thirty-six colleges.

By reason of the ability and fidelity of the principal and instructors of this institution, and his many truly-superior advantages, it has gained an unsurpassed popularity, and through nearly sixteen years of prosperous business it has enjoyed the almost unbounded confidence of the business community.

For circulars call at the College office, or address GEO. SOULE, Principal.

N. B.—Soule's Analytic and Philosophic Commercial and Exchange Calculator (880 octavo pages,) the great arithmetical work of the age and which no student, teacher, accountant or business man should be without, is for sale at principal stationers and at the office of Soule's Commercial College. oc17 1m

MECHANICS' AND TRADERS' INSURANCE CO.,

14 CARONDELET ST., NEW ORLEANS, LA.

CAPITAL $500,000

THIRD ANNUAL STATEMENT.

In conformity with the requirements of their charter, the Company makes the following statement.

Premiums for the year ending August 31, 1872:

On fire risks	$152,207 75	
On marine risks	23,810 90	
On river risks	62,722 33	
		$238,740 98
Deduct unearned and returned premium during the year		45,178 39
		$193,571 59
Losses paid during the year:		
On fire risks	$52,917 61	
On marine risks	18,146 07	
On river risks	15,555 99	
		$85,620 67
		$107,881 92
Reinsurances and returns	$27,168 11	
Taxes and general expenses, less interest, and contingent fund	6,998 88	
		$34,167 29
		$73,774 63
Reserved for unadjusted losses		12,100 00
Net profits		$61,361 63

The Company have the following Assets:

Stock notes	$363,182 00
Bills receivable for premiums and for loans secured by pledge	178,978 59
Insurance scrip	291 00
Premiums in course of collection	19,482 57
Cash on hand	52,279 78
Invested in bank, insurance and other stocks, bonds, etc., cost	30,892 67
Total	$585,205 61

The above statement is a true and correct transcript from the books of the Company.
LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
City of New Orleans.

Sworn to and subscribed before me, the undersigned Notary Public, on the eighteenth day of September, eighteen hundred and seventy-two. CHAS. G. ANDRY,
Notary Public.

The Board of Trustees have declared the following profits, to wit:

Interest on debt in Capital, Ten per cent.
Dividend on paid-in Capital, Nine per cent.
Dividend on earned Premium, Twenty-four per cent.—

All of which dividends will be credited on stock notes, certificates for which will be issued on and after the twenty-first of October next.

BOARD OF TRUSTEES.

C. W. Allen,	I. Bloom,
John D. Cobb,	Frederick Ernest,
I. L. Hays,	J. A. Lane,
Edward Naile,	J. Pinckney Smith,
A. J. Aiken,	C. H. C. Brown,
George W. Church,	Benjamin Gerson,
John N. Harrison,	Robert L. Moore,
R. H. Noble,	W. B. Thompson,
J. A. Braselman,	Thomas B. Bodley,
J. E. Campbell,	C. A. Green,
T. H. Hunt,	John Myers,
Edward C. Payne,	Frederick Wing,
W. T. Blakemore,	Louis A. Wiltz,
Lucien J. Dolze,	T. S. Waterman,
James S. Lanphier,	Lloyd R. Coleman.
G. W. Scantell.	

NEW ORLEANS, Sept. 21, 1872 oc17 1m

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS
oc17 3m

THE UPPER CITY HOTEL,
SITUATED UPON TWO LINES OF DOUBLE-track railroad, within fifteen minutes' ride of Canal street. Possesses all the conveniences of city life, combined with country pleasantry. The rooms are magnificently furnished, and there is nothing that obstructs the view to the private gardens surrounding the Hotel. Surrounded by a veranda twelve feet wide, two hundred and fifty feet in length, affording a magnificent promenade for the guests of the Hotel. The situation and convenience, with a good table, affords the Proprietor the pleasant duty of naming "THE UPPER CITY" a first-class Family Hotel. We allow our accommodations and our attentions a full guarantee against the influence of runners. It requires but to see and be pleased. oc17 3m

COAL..... COAL..... COAL.
B. D. WOOD & BROS.,
106 Common st., opposite City Hotel.
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. oc17 3m

NEW ADVERTISEMENTS.

REPORT OF THE CONDITION
OF THE
STATE NATIONAL BANK,
(NOW A MUTUAL BANK,)
AT NEW ORLEANS, IN THE STATE OF LOUISIANA,
AT THE CLOSE OF BUSINESS,
Saturday, September 28, 1872.

RESOURCES.

Loans and discounts		$962,950 53
Overdrafts		1,683 49
United States bonds to secure circulation		556,000 00
Other stocks, bonds and mortgages		21,129 00
Due from redeeming and reserve agents		124,733 12
Due from other national banks		11,306 51
Due from other banks and bankers		68,891 11
Banking houses		60,000 00
Other real estate		138,198 00
Furniture and fixtures		10,178 25
Premiums on U. States bonds		55,600 00
Exchanges for clearing house	$704,622 69	
Bills of other national banks	5,096 00	
Fractional currency, including nickels	4,022 44	
Specie, viz.: coin	52,300 81	
Legal-tender notes	188,172 00	434,216 94
		$2,486,439 16

LIABILITIES.

Capital stock paid in		$850,000 00
Surplus fund (old)	$14,000 00	
Surplus fund, increased Sept. 28, 1872	3,000 00	17,000 00
Special surplus fund		25,000 00
Profit and loss		2,055 30
National bank circulation outstanding		436,300 00
Dividends unpaid	$9,416 65	
Quarterly dividend of 2½ per cent., declared Sept. 28, 1872, payable Oct. 14, 1872	21,250 00	30,666 65
Individual deposits		868,015 41
Due to national banks		89,156 68
Due to other banks and bankers		167,074 15
		$2,486,469 16

CHAS. L. C. DUPUY, Cashier.

The Board of Directors of the State National Bank, duly authorized by an affirmative vote of a majority of the stockholders, have resolved to adopt the mutual system in the disposition of the earnings of the bank on and after the first of October, 1872.

Dividends of earnings will be made quarterly, on the last days of December, March, June and September.

Stockholders will receive quarterly dividends of two and one-half per cent.; after carrying ten per cent. of net earnings to surplus fund, as provided by law. The balance of earnings will be divided pro rata between depositors on their daily balances, and stockholders on the amount of capital stock.

This system commends itself to depositors as well as to stockholders.

To depositors it is but a just equivalent for their good will and patronage, which produces increased profits to stockholders.

The statement published above shows the condition of the bank after passing to dividend account two and one half per cent. for the last three months' profits, and leaving the premium on its United States bonds at ten per cent., and reserve funds, with a credit of $12,000.

SAM'L H. KENNEDY, President.
E. RIGNY, Vice President
CHAS. L. C. DUPUY, Cashier.

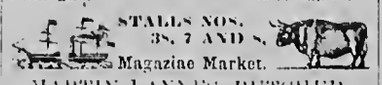
DIRECTORS.

Sam'l H. Kennedy,	S. Friedlander,
E. Rigny,	Chas. E. Slaylock,
Joseph Brobst,	G. P. Blanchard,
A. Foster Elliot,	W. T. Blakemore.

oc17 1t

ROBERT PATON,
MANUFACTURER OF
SCHOOL,
CHURCH & OFFICE
FURNITURE,

Sunday School and Lecture Room Settees of every description, Blackboards, etc., 26 GROVE STREET, NEW YORK, N. B. Particular attention is called to the *Patent Reversible Settees.* Send for a catalogue. oc17 6meow



STALLS NOS. 38, 7 AND 8,
Magazine Market.
MARTIN LANNES, BUTCHER.
Supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork, and all varieties of Sausages, Game, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords. All Meats delivered free of charge. oc17 6m

Signals of Danger.—Disease, like the rattlesnake, usually gives fair warning before it strikes. A failing appetite, a furred tongue, nausea, headache, want of proper action in the bowels, feverishness, lassitude, nervousness, an uneasy feeling in the stomach, etc., are all symptomatic of a coming attack of indigestion, biliousness, colic, fever, or some other positive form of disease. When thus menaced, resort immediately to

Tarrant's Effervescent Seltzer Aperient,

and thus avert the attack. Acting simultaneously upon the digestive organs, the liver, the bowels and the nerves, this refreshing and agreeable alterative will soon restore the system to its normal condition of health, regularity and vigor. Sold by all druggists. oc17 2t

GARDEN SEEDS,
FIELD SEEDS,
FLOWER SEEDS,
Grown largely by ourselves, on our own grounds, near Haddonfield, New Jersey.
COLLINS, BOWNS & CO.,
Warehouse, 1113 Market street,
Philadelphia, Pa.
Catalogue and Price-List furnished on application. The trade supplied on liberal terms. au22 3m

S. COLLINS & CO.,
MANUFACTURERS OF
PRINTING INK,
Office and Depot—26 Frankfort Street,
jy27 6m NEW YORK.

WILLIAM HOGAN,
Manufacturer of and Dealer in
BOOTS, SHOES, TRUNKS, VALISES AND BAGS;
FRENCH AND AMERICAN,
Also Agent for the EMPIRE SEWING MACHINE,
98 AND 101 CANAL STREET,
au4 3m New Orleans.

WAVERLY STABLES,
HAYDEN & MEENAN, Proprietors.
LIVERY AND SALE STABLES,
No. 30 North Royal Street, Mobile.
Carriages and Buggies of the latest styles, and superior Horses; furnished at all hours. Calls of every description will receive prompt attention. jal 1y

NEW ADVERTISEMENTS.

This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful suffering thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick-Headache, Colic, Depression of Spirits, Sour Stomach, Heart-burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

JUST PUBLISHED.

EVOLUTION OF LIFE.

BY HENRY C. CHAPMAN, M. D.,

MEMBER OF THE ACADEMY OF NATURAL SCIENCES OF PHILADELPHIA.

ILLUSTRATED WITH NUMEROUS LITHOGRAPHIC PLATES.

8vo. Extra Cloth. $3.

"We have endeavored to place before the reader, in as popular a manner as possible, the most important generalization in reference to the structure of plants and animals, their petrified remains, and mode of development, and to point out how the theory of the evolution of life follows from the facts of anatomy, geology and embryology." *The Author's Preface.*

☞ For sale by Booksellers generally, or will be sent by mail, post-paid, on receipt of the price by

J. B. LIPPINCOTT & CO., Publishers,
715 AND 717 MARKET ST.,
oc10 2t Philadelphia.

INSURANCE..... INSURANCE.
LOUISIANA
Equitable Life Insurance Company,
CHARTERED BY THE STATE OF LOUISIANA,
Office—Cor. Carondelet and Gravier Sts.

Parties desiring life insurance are informed that this company issues policies of insurance on all approved plans as low as any other company. All policies are non-forfeitable. Losses adjusted and settled with promptness and liberality. JAMES H. LOW,
President.

JOSEPH GILLOTT'S
STEEL PENS,
OF THE OLD STANDARD QUALITY.
TRADE MARK: JOSEPH GILLOTT, Name and Designation Number. Or Descriptive Warranted.
The well-known Original and Popular Nos.,
303 ... 101 ... 170 ... 351,
having been assumed by other Makers, we desire to caution the public in respect to said imitations. ☞ ASK FOR GILLOTT'S.
JOS. GILLOTT & SONS,
jy25 1y 91 John street, N. Y.

JOHN DOUGLAS, DEALER IN
Fancy and Staple Dry Goods,
NOS. 102 AND 104 DAUPHIN STREET,
MOBILE, ALABAMA.
Agent for the Florence Sewing Machine. All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. jal 1y

BARLOW'S INDIGO BLUE is the cheapest and best article in the market for BLUEING CLOTHES.
The genuine has both Barlow and Wilberger's names on the label, and is put up at Wilberger's Drug Store, No 233 North Second street, Philadelphia. For sale by grocers and druggists.
D. S. WILTBERGER,
au29 3m Proprietor.

For Churches, Schools, Fire Alarms, Farms, etc.
FINE-TONED, WARRANTED, LOW-PRICED.
Descriptive circular sent free.
BLYMYER, NORTON & CO.,
661 to 669 W. Eighth st., Cincinnati, O.
ja25 26t eow

Effervescing Citrate of Magnesia,
IN SIX OUNCE BOTTLES, IN POWDER.
This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all febrile cases. Good for all seasons of the year. For sale by most druggists. Prepared by ARTHUR ROGERS,
se19 6m&w3m 193 Spring st., N. Y.

J. A. NORSWORTHY & CO.,
BANKERS,
21 Walnut Street, Jefferson, Texas.
CORRESPONDENTS: Ober, Edwards & Co., New Orleans; Northrop & Child, New York; Bartholow, Lewis & Co., St. Louis. se26 1y

ESTABLISHED IN 1813.
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The Child's Corner.

COUNTRY CHILDREN.

Little fresh violets,
Born in the wild wood:
Sweetly illustrating
Innocent childhood;
Shy as the nutelope,
Brown as a berry,
Free as the mountain air,
Romping and merry.

Blue eyes and hazel eyes
Peep from the hedges,
Shaded by sun bonnets,
Frayed at the edges;
Up in the apple trees,
Heedless of danger—
Manhood in embryo
Stares at the stranger.

Out in the hilly patch,
Seeking the berries—
Under the orchard tree,
Feasting on cherries—
Trampling the clover blooms
Down 'mong the grasses,
No voice to hinder them,
Dear lads and lasses!

No grip propriety,
No intrudne foe:
Free as the birdlings
From city restriction!
Coloring the purest blood,
Strengthening each muscle,
Dooming health's armor
'Gainst life's coming bustle.

Dear little innocents!
Born in the wild wood:
Oh, that all little ones
Had such a childhood!
God's blue spread over them,
God's green beneath them;
No sweeter heritage
Could we bequeath them.

The Geography Lesson.

BY HAPPY HOPE.

Willie was spending the last few weeks of his long summer vacation with Grandpa and Grandma Smiley, on the fine old farm which Willie's father called the *old homestead;* and Willie thought it almost the best place in the whole world—the very best when father and mother, with the little baby brother, and four-year-old Nettie, were there too. And truly the substantial farmhouse, with its comfortable surroundings, ample barns and roomy sheds—the adjacent pond, which dimpled and sparkled in the dancing sunlight; rushing away over the mimic falls; part of it, however, being enticed to run through a race, and over a wheel, which, when set in motion, did the churning of grandpa's dairy of twenty cows, after which it bubbled along, losing itself in little curves playing in and out, then, with a gurgling laugh, hastened to overtake the swifter current, and all glided away under the bridge across the road in front of the house—all this picture greeted Willie's eyes when he was first awakened in the morning by the noisy clattering and gabble of geese and ducks, as they escorted their several families to their early morning bath in the pretty pond.

A grand old woods, too, added its numerous fascinations to this charming home; and when you shut your eyes and imagine it all, you will not wonder that Willie loved the place, nor that he should surprise his Aunt May by saying that he couldn't bear to think of going back to school.

Aunt May was a great lover of boys, and Willie was an especial favorite. Nor had she so far outgrown her school days as not to remember that there were rough as well as smooth places in the routine of lessons, and by a few judicious questions she soon discovered some of Willie's troubles. He says: "While some of the boys fairly hate their arithmetic exercise, but come to geography and grammar recitations with pleasure, they are the very lessons I dread. There is no reason in them. It's just all remember; but the arithmetic example reasons right out. Then when review day comes, and the teacher begins: Master Willie, bound Prussia and tell its capital, or where is Blackstone river?—it's so all over like, I never can think."

Aunt May soon found that Willie's teaching was too much in the abstract; but she said nothing of this, and after a nice little chat sent him to hunt eggs in the barn, while she attended to other duties.

In the afternoon, when the large apple tree cast a refreshing shadow over the croquet ground, she called Willie out for a play, but instead of mallet and ball she only handed to him some nicely sharpened sticks and a tape measure.

"Now," said she, in a bright, cheerful way, "I have a new game for you, and if you follow my directions I think you will enjoy it."

Willie's bright eyes were eager with interest, and he measured and marked out on the clean plot of the croquet ground just exactly as Aunt May dictated.

When it was all outlined what do you suppose it was? Willie did not recognize it at first, but when Aunt May handed him his geography, open at the map of the United States, he was not long in seeing that he had drawn New York State.

"Now," said Aunt May, "you may take a good look at which country you would put on the north, east, south and west." And after he got well her that, she told him to take a good look at the mountains and rivers. Then we will put little heaps of sand for the mountains, and dig ditches for the rivers."

Willie was all admiration over this new play, and soon Lakes Erie and Ontario were done out in complete miniature, and properly connected by Niagara river with its wonderful falls.

Aunt May had to go through quite a course of logic before she could convince him that he must make his falls toward the north, because he would persist that in the book it looked the other way. But when his sand was disposed of properly Aunt May gave him an object-lesson in contour and relief, which gave a new channel for his thoughts.

Papa came round and held an admiration meeting just as Willie was taking an imaginary trip down the Hudson. And he told Willie a wonderful story about the "Massacre in Cherry Valley," that did more to awaken a thirst for history than weeks of study could have done. At the tea-table grandpa was informed of the geography lesson; consequently the croquet grounds had a new visitor after tea. Grandpa gave the little boy a short account of Revolutionary times around Lake Champlain. I need hardly tell you the consequences of these judicious lessons. But Aunt May was in great demand to play geography, and some time I would like to tell you how she showed Willie the way to inner-mit railroads and build cities. Willie does not hate geography now.—*New York Observer.*

Trees that Wear Hats.

You never heard of such a thing! Of course not, and I'm glad of it, for now I can have the pleasure of telling you something new.

These trees that wear hats—and there are I don't know how many hundreds of kinds of them—are very wonderful and beautiful. I dare say you've been in the woods and seen them a hundred times, even gathered them into baskets and carried them home.

I may as well tell you that you don't call them trees, but mosses; and it's only by the help of the microscope that you can see the perfect tree, and the cunning little hats they wear.

These hats are not like your father's "stovepipe." Some of them are round like a skull-cap; others are shaped like the helmets the old knights used to wear—you've seen pictures of them. Some are high, with a long point, like a tent; and others look like the high fur caps the Russians wear. Some have long tassels on top, like a gentleman's smoking cap; and others are short and square like a paper hat. In fact, there's hardly a shape of hat you ever saw, or could think of, that couldn't be found among these wonderful little trees.

They are not just to look pretty, either, any more than yours is. They cover and protect from the sun and rain tiny seeds, until they are ripe and ready to start life for themselves.

Then, as the hats are no longer useful, they just fall off, or tip over one side, and let the little atoms of seeds fall to the ground, or sail off in the breeze to start a new family of mosses somewhere.

Their hats are not the only odd things about these little wonders. Part of the tiny plants we call mosses are called by the wise men liverworts, just because they *don't* wear hats. They carry their seeds in the daintiest boxes and baskets, just the right size for a fairy. The baskets are most elegant little things, and when filled with seeds look like birds' nests full of eggs. And all, you must remember, too small to be seen without a microscope. When the seeds are ripe they get loose from the basket, and the first rain washes them out.

The boxes are even more curious. They are tightly closed until the seeds are ripe, when they suddenly spring open and scatter the seeds afar off. Just the bursting of the box would not throw them far, you know; but there's a most wonderful little spiral spring coiled up in the box. It is the pressure of the spring that bursts the box and scatters the seeds. Not all the boxes open wide; some just open a little door in one side, and the seeds drop out; others jerk a trap-door off the top and shoot out the seed.

The seed cups are not the only beautiful part of them. Their leaves—for they do have leaves, though you can hardly believe it, if you haven't a microscope to see them—the leaves are exquisitely beautiful, pointed, and often trimmed with white fringe on the end. The delicate stems, with their branches, look under the microscope exactly like a forest of evergreen trees.

These tiny plants were made to collect and keep moisture, and splendidly they do their duty. Long and thick and spongy, they hold every drop of water that falls into their arms, feeding it out gradually to the giant trees whose feet they cover. When their laps are too full to hold the drops, they gather together and trickle off in a tiny streamlet; other little threads of water join it; it grows larger and stronger, and finally becomes a broad river, cradled and constantly fed by the moss-beds up in the mountains.

You see your old song is true, after all:

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land."

There's another lovely thing about them. When all nature is gay and glorious in summer, the soft little mosses almost dry up; but the moment the frost comes, and green tree and gaudy flower alike turn brown and die, then the little mosses put on their freshest and greenest hue, then they grow and flourish, as though to console us for all the beauty we have lost with the summer.—*Little Corporal.*

A Heroic Boy.

The *Swiss Times* tells a very nice story of a shepherd lad, fourteen years of age, in the Canton Grisons. On the Monte di Campo the youthful shepherd fed his flock, when a huge bear made his appearance, and unceremoniously began to feed himself on the same flock. When he had seized one of the finest sheep the courageous boy began to beat him about the head with a stick, in order to drive him away. The infuriated beast turned upon his slender assailant, determined to finish his mutton on him. The youth turned and ran, and remembering that there was not far off a gorge nearly two hundred feet deep, but so narrow that he might clear it by a vigorous leap, started for it, with bruin close at his heels. He reached the edge of the ravine, and, by a very desperate bound, landed safely on the other side, while the stupid brute behind him, not noticing his danger, stumbled headlong to the bottom. The boy, descending the gorge, found his enemy disabled by the bruises, and soon dispatched him by beating out his brains with stones.—*Little Chief.*

As the most dangerous winds may enter little openings, so the devil never enters more dangerously than by little unobserved incidents, which seem to be nothing, yet insensibly open the heart to great temptations.

The Farm and Garden.

Breeding and Feeding Turkeys.

The turkey does not attain its maturity until the third year, and the largest chicks can only be secured from mature parents. So common is the practice of selling off everything at a year old or less, that it is almost impossible to get stock two and three years old. In purchasing breeders it is the best economy to buy the heaviest birds, even at fancy prices. A ten months' cock weighing thirty pounds is cheaper at fifty dollars than a twenty-pound bird at five. Young hens weighing sixteen to eighteen pounds are cheaper at twenty dollars than twelve-pound birds at five. Large, well formed birds of perfect plumage will leave their mark upon their progeny. They will not only be more comely to look at, but they will bring much more satisfactory prices, whether we sell them to the butcher or to the breeder. Under the stimulus given to poultry raising by the numerous poultry societies and journals started in all parts of this country and Canada, there is likely to be a lively demand for extra breeding stock of all the finer varieties for some years to come. The breeder who goes in for the very best stock, taking premium birds when he can get them, and selling nothing from his yards but prime birds, will be likely to make the most money.

Feeding.—The practice of most farmers who raise turkeys is not to feed at all after the young birds are six or eight weeks old. They are driven off to the pasture or woods early in the morning, and get their living where they can find it. Their chief food is grasshoppers and other insects, and they do the pastures and meadows a great service in keeping under these destructive creatures. This may be well enough where insects and must are plenty. But upon many farms the range of woodland is exceedingly limited, and the growth of the birds will not be satisfactory without feed from the corn crib. They should come to the roost every night with full crops, and if, on examination, this is not found to be the case, they should be regularly fed once a day at least. There is no danger of fattening a young turkey on a good range in the first six months. With first-class stock, full feed will make a difference of four or five pounds in the weight of the birds at Thanksgiving. Turkeys like a variety of food, though they do very well upon corn, which they never refuse while in health.

They are very fond of a mash of boiled potatoes and Indian meal, and thrive admirably upon it. Whatever the provender, it should be fed regularly, and the birds be kept thriving from the shell to the butcher's block.—*Poultry World.*

Progressive Bee-Culture.

The commencement of true and successful bee-culture dates with the use of movable bee-hives; and it is only a few years since such culture began to be rapidly extended in this country. The importation and breeding of the Italian bee marks the second era. This feature did not assume anything of a general character until about five years ago; but since that time great progress has been made. The third era is marked by the invention and the use of the honey-extracting machine, and it may be said that the present year is the time of its coming into somewhat general use.

These three steps are all very important, and each makes a distinct advance in bee-culture. Previous to the introduction of movable combs, it may be said there was no such thing as bee-*culture*, only bee *keeping*. Farmers hived their swarms into boxes or guns, and set them beside the parent hives in the long row. No special care was bestowed upon them. If queens were lost, as they often were, the colony inevitably dwindled away; and as the worms generally took possession, the loss of the colony was attributed to the depredations of the bee-moth. But now, if queens are lost or become unfertile, prolific mothers are promptly supplied and the colony saved. Colonies are not permitted to swarm to excess, and the increase is almost completely controlled by the bee-master. A healthier, hardier, more industrious and more vigilant race of bees is cultivated; the moths are no dread, for the bees are always their masters. No bees are brimstoned, but an abundance of honey is taken in boxes or frames, and the industrious insect is saved.

The extractor next comes to our aid, and the combs are emptied of their honey, and then return to the colony without injury, to be again filled and emptied, and refilled and re-emptied, till hundreds of pounds of the purest nectar are taken from a single colony.

And as though perfection could never be reached, we are now told that the annual increase of stocks can be successfully made in the fall, after the honey harvest is over, and these divided colonies wintered with less consumption of honey, and with greater increase of bees, than by the original method indicated by the instinct of the bees. And thus, as it were, we may get the benefit of increase a whole year in advance of its natural occurrence. Verily, we may say, where shall the end be?—*W. C. Condit, in Country Gentleman.*

Seasoning Wood.—A writer in an English journal informs us that a small piece of non-resinous wood can be seasoned perfectly by boiling four or five hours, the process taking the sap out of the wood, which shrinks nearly one-tenth in the operation. The same writer states that trees felled in full leaf in June or July, and allowed to lie until every leaf has fallen, will then be nearly dry, as the leaves will not drop off themselves until they have drawn up and exhausted nearly all the sap of the tree. The time required is from a month to six weeks, according to the dryness or wetness of the weather. The floor of a mill laid with poplar so treated and cut up, and put in place in less than a month after the leaves fell, has never shown the slightest shrinkage.

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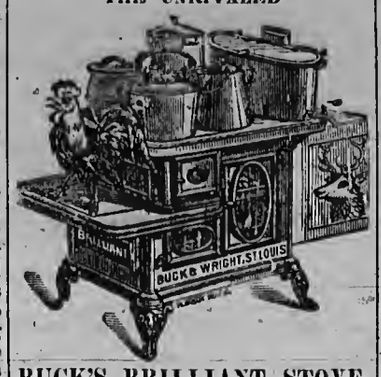

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(With the above, Rev. P. M. Goodwyn, a superannuate of the Louisiana Conference.)
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12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Pair Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
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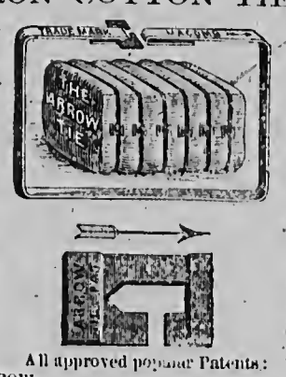

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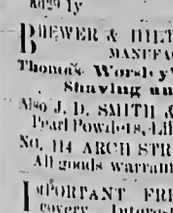

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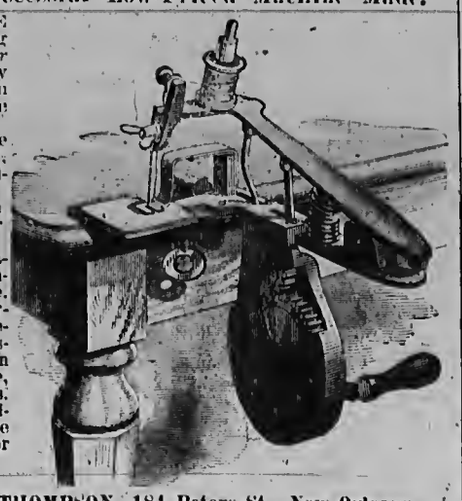

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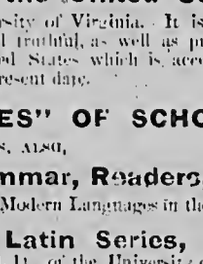

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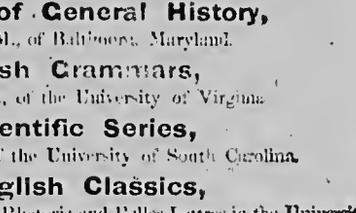

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and cool enough for fires. A slight frost was reported in the suburbs on Saturday morning. Our accounts from the country present no new feature, except frosts along the northern belt of the cotton region.

The river is 13 feet 11 inches below high water mark.

COTTON.—The following are the arrivals since the closing instant:

Louisiana and Mississippi	bales.	12,834
Lake	"	68
Mobile	"	3,498
Texas	"	393
Total	"	16,791

On Saturday the demand was quite active, and the sales embraced 5,000 bales. On Monday, with a further advance of ¼c. at New York and of 1-16d. at Liverpool, buyers came forward with still more spirit, and took 6,000 bales (the heaviest business yet this season) at a pretty general advance of ¼c., good ordinary closing at 17¾@18¼c., low middling at 18⅛@18⅞c., middling at 19@19⅛c., strict middling at 19¼@19⅜c., and good middling at 19⅝@19¾c. During the morning, however, sales were made at 18⅛c. for low middling, and 18⅝c. for strict do. On Tuesday, the supply having been greatly reduced by the heavy business of the day previous, less scope was afforded to buyers, and the demand was consequently less active, but the sales, nevertheless, summed up 4,000 bales. In the absence of much competition prices at one time were manifestly easier, and offers were accepted which would have been previously refused; but later in the day factors evinced renewed confidence, and the closing rates showed no falling off from the previous advance. Strict good ordinary to low middling sold at 18⅜c., low middling at 18⅛@18⅝c., strict do. at 18¾c., middling at 19@19⅜c., and good middling at 19¾c.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 97,710 bales, against 42,556 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 137,409 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 10,369 to Great Britain, of 16,200 to France, and of 1,948 to other foreign ports.

We quote:

Good ordinary	17¾ @ 18¼
Low middling	18¼ @ 18⅝
Middling	19 @ 19⅛
Strict middling	19¼ @ 19⅜
Good middling	19⅝ @ 19¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	16,791	
Arrived previously	107,236—	124,027
		130,286
Exported past three days.	12,463	
Exported previously	46,812—	59,275
Stock on hand and on shipboard..		71,011

SUGAR.—Buyers are awaiting receipts of the new crop, the first of which is expected daily, and only a very small retail business is doing at 11c. ₱ lb. for good fair. On Tuesday 25 hhds. white clarified sold, in the sheds, on private terms. The stock in the sheds on Tuesday was 368 hhds. old. City refinery is selling at 11½@12c. for yellow clarified, 13@13½c. for white clarified, 13½c. for crushed, and 14½c. for cut loaf.

MOLASSES.—On Saturday there were no receipts of new, but the last arrivals had sold at 67c. ₱ gallon. On Monday 14 bbls. new sold on private terms, said to be at 65c. ₱ gallon; 4 and 18 bbls. old were received and sold on private terms. On Tuesday 6 bbls. prime new were received and sold at 72½c. ₱ gallon. There is a stock in the sheds of 719 bbls. old.

CORN.—On Tuesday the supply and demand were fair, with sales of 3,500 sacks, in lots, at 63c. for ordinary mixed, 64@65c. for yellow mixed, and 65c. ₱ bushel for white.

OATS.—On Tuesday the supply was good, with a fair demand, and 3,300 sacks were sold, in lots, at 35c. for ordinary St. Louis, 38c. for prime, and 39@40c. for choice. A round lot of choice St. Louis sold at 38c. ₱ bushel.

BRAN.—On Tuesday the supply was good, but the market was dull. Only 100 sacks were sold at $1.12½ ₱ 100 lbs.

PORK.—On Saturday 200 bbls. sold, in several lots, at $16.37½@16.50 ₱ bbl. It is retailing at $16.75 ₱ bbl.

BACON.—On Tuesday the stock was held at the previous prices, but there was no demand at wholesale, though a good retail business was done. 5 casks clear sides sold at 12¾c. ₱ lb.

HAMS.—The sales have been only in a small or job way. On Saturday 15 tierces choice sold at 19c. ₱ lb. On Tuesday 25 tierces choice sugar-cured sold, in lots, at 19c. ₱ lb.

LARD.—There were no sales worthy of note on Saturday and Monday excepting 20 tierces kettle-rendered at 9½c. ₱ lb, and 80 kegs packers' at 11½c.

DRY SALT MEAT.—The stock is small and held by dealers, who are retailing shoulders at 8¼c. ₱ lb. Summer-cured shoulders are quoted at wholesale at 8c., and winter-cured at 7¾c. ₱ lb. On Tuesday 5 tierces shoulders sold on private terms, and 15 boxes clear sides at 10¾c. ₱ lb.

BREAKFAST BACON.—The market is in fair supply and dull.

CORN MEAL.—It is quoted at wholesale at $2.75 in store, and $2.85@3 ₱ bbl. on the landing. Some 300 bbls. sold, in lots on the landing, on Saturday and Monday, at these prices, and 50 bbls. sold, in warehouse, at $2.75 ₱ bbl. On Tuesday there was none on the landing, and the stock in store was very dull at $2.75 ₱ bbl.

MONETARY.

Gold opened on Tuesday at 112¼@112¾ (against 112⅝ at New York,) and closed at 112⅝@112⅞ (against 112¾ at New York.)

In silver we have noticed only retail sales. American half dollars are now quoted at 109@110, and Mexican dollars nominal at 2@5 ₱ cent. premium in gold for new and old.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	13 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's 14, 8 plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	7 00	8 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	— —	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 50	13 00
Western, ₱ bbl	— —	— —
Corks, ₱ 1000:		
Regular	— —	— —
Pointed	— —	— —
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	45	48
Copper bolts	45	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	—	15
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	— —
In sacks	— —	14 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4¼	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	20	25
Feathers, ₱ lb	— —	— —
Fish, ₱ box:		
Cod	— —	— —
Herrings	— —	45
Mackerel, No. 1, ₱ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 87½	7 00
Superfine	5 25	5 75
Fine	— —	5 00
Fruit, ₱ lb:		
Prunes	8½	9
Currants, new		
Almonds, soft shell	— —	19½
Almonds, shelled	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	4 35	4 50
Gunny bags, ₱ bag	— —	— —
Hay, ₱ ton:		
Prime	— —	25 00
Choice	— —	28 00
Iron, ₱ ton:		
Pig	54 00	55 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	7	10½
Sheet	7½	8½
Bidler	7¾	8¾
Nail rods	— —	11
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	33	34
Sole, oak	40	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	4 00	— —
Lumber, ₱ M feet:		
Boards, yellow pine	— —	— —
Boards, cypress	— —	— —
Flooring, dressed	— —	— —
Flooring, rough	— —	— —
Ceiling, dressed	— —	— —
Weatherboards, dressed	— —	— —
Weatherboards, rough	— —	— —
Scantling	— —	— —
Shingles, ₱ M	— —	— —
Laths	— —	— —
Moss, ₱ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ₱ keg:		
American, 4@6d	5 85	6 00
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	70	85
Coal oil, in barrels	31	34
Coal oil, in cases	35	37
Linseed, raw	91	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	46
Cotton seed, refined	60	65
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, genuine	— —	— —
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves		23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	12	13
Havana, yellow	10¾	11½
Havana, brown	10½	11½
Crushed	— —	13½
Pulverized	— —	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
Ia plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Oct. 15, 1872.

Texas beeves, choice, ₱ head	$— —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	15 00	@	18 00
Western beeves, ₱ lb, net	— —	@	— —
Hogs, ₱ lb, gross	6	@	7½
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Special Notices.

Appointments for Preaching in Selma District, Alabama Conference.

On my last round I will preach as follows: Linden, Oct. 9, 10; Shiloh, Oct. 12, 13; Wesley chapel, Oct. 15; Ar Monni, Oct 16; Mt. Andrew, Oct. 18, 19, 20; Bashi, Nov. 1, 2, 3; Dayton, Nov. 7, 8, 9, 10; McKinley, Nov. 12; Center chapel, Nov. 14, 15, 16, 17; Jackson, Nov. 22; Grove Hill, Nov. 23, 24; Union, Nov 26.

Bro. Wade will please meet me at Jackson. Bro Thames will meet me at Union church, and I will fill any appointments he may make up to his quarterly meeting. The first week in December I propose to spend at Gainestown.

Dear brethren, the Lord has thus far greatly blessed your labors in the conversion of many souls. Let us earnestly pray for his presence at these appointments, and for a greater outpouring of the Spirit upon us and our people; and to him be all the glory.

A. J. BRIGGS, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND.

North Warren, Milldale and Cane Ridge, at Oak Ridge	Oct. 5, 6
South Warren, at Bovina	12, 13
Cayuga, at Rives' chapel	19, 20
Port Gibson	26, 27
Clover Hill, at Clover Hill	Nov. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Fayette, at Fayette	16, 17
Natchez	23, 24
Kingston, at Washington	30, Dec. 1
Vicksburg and City mission	Dec. 7, 8

JOHN A. B. JONES, P. E., Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Sacramental meeting, at Port Vicksburg	Oct. 12, 13
Holmesville circuit, at Holmesville	19, 20
Covington circuit, at Spring Hill	26, 27
Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warn r's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotland circuit, at Caseyville	Oct. 5, 6
Pleasant Valley ct., at Rehoboth	12, 13
Burtonton circuit, at Pisgah	19, 20
Beauregard	26, 27
Georgetown ct., at Pleas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Springs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Hillsboro circuit	Oct. 5, 6
Philadelphia circuit	12, 13
Decatur mission	19, 20
Lake circuit	26, 27
Trenton circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorsville mission	23, 24
Garlandsville circuit	30, Dec 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct. 5, 6
East Feliciana	12, 13
Clinton	19, 20
Buffalo	26, 27
Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND.

DeKalb ct., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

SEASHORE DISTRICT.—FOURTH ROUND

Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FOURTH ROUND.

Brundidge circuit, at Williams'	Oct. 5, 6
Union circuit, at Line Creek	12, 13
Union Springs station	19, 20
Pine Level circuit, at Orion	23, 24
Troy and Brundidge station, at Brundidge	26, 27
Ohnstee circuit, at Shady Grove	30, 31
Rocky Mount ct., at Rocky Mount	Nov. 2, 3
Ruledge circuit, at Ruledge	9, 10
Elba circuit, at Oak Grove	12, 13
Fort Deposit ct., at Tabernacle	16, 17
Greenville circuit, at Mount Nebo	23, 24
Greenville station	30, Dec. 1
Troy ct., at North Wesley chapel	Dec. 7, 8

The preachers will please attend to their collections and the statistics. Stewards are earnestly requested to try to bring up the assessments. Trustees will not forget to be ready with their reports. A full attendance is solicited.

J. W. SHORES, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Eufaula	Oct. 5, 6
Villula	12, 13
Glennville	19, 20
Beulah	26, 27
Enon and Midway	Nov. 2, 3
Perote	9, 10
Clayton and Louisville	16, 17
Choctawhatchie	23, 24
Lawrenceville	30, Dec. 1
Chunnennehie	Dec. 7, 8

JAS. L. COTTEN, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Selma station	Oct. 5, 6
Benbert Hills circuit, at Shiloh	12, 13
Peachtree ct., at Mount Andrew	19, 20
Summerfield station	26, 27
Choctaw Corner circuit, at Bashi	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	
Orrville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Gainstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BRIGGS, P. E.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Cuba, at Cuba	Oct. 12, 13
Gainesville, at Gainesville	19, 20
Forkland, at Forkland	26, 27
Demopolis	Nov. 2, 3
Butler, at Mount Sterling	9, 10
Gaston, at Bethel	16, 17
Bladen Springs, at Bethel	23, 24

Preachers in charge will please have ready full statistical reports; stewards will make faithful efforts to bring up their finances, so as to meet the assessments; and trustees will be ready to give a clear statement of the condition of the property in their charges.

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Grand Bay mission, at Pleasant Valley	Oct. 5, 6
Citronelle circuit, at Citronelle	19, 20
St. Stephen's ct., at Pine Grove	20, 27
Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories.

H. URQUHART, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carondelet street	Oct 6
Moreau street	13
Louisiana avenue	20
Cadiz street	27
Chapmeline	Nov. 3
Algiers	10
Thibodaux	17
German charges	24
German charges	Dec. 1
Felicity street	8
Houma	22
Baton Rouge	29

LINUS PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit	Nov. 9, 10
Pleasant Hill circuit	16, 17
Anacoco circuit	23, 24
Keachie circuit	30, Dec. 1
Manny circuit	Dec. 7, 8
Springville circuit	14, 15
Shreveport station	21, 22
Mansfield station	28, 29

JOHN PIPES, P. E.

ALEXANDRIA DIST.—FOURTH ROUND

Centerville mission	Oct. 19, 20
Columbia circuit	26, 27
Spring Creek and Bayou Bœuf cis.	Nov. 2, 3
Trinity, at White Ridge	9, 10
Evergreen and Big Cane	16, 17
Atlanta	23, 24
Rapides circuit	30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND

Westley and Jordan, at Westley	Oct. 19, 20
Waterproof, at Waterproof	26, 27
Oak Ridge and Prairie Mer Rouge	Nov. 2, 3
Lake Providence, at Lake Providence	7-10
Floyd and Delhi, at Floyd	16, 17
Oak Grove, at Smith's chapel	23, 24
Lum Grove, at Bartholomew	30, Dec. 1
Shelly Island, at Shelly Island	Dec. 7, 8
Winnsboro, at Magnolia	14, 15
Rayville, at Rayville	21, 22
Bastrop, at Bastrop	28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND

Lake Charles	Oct. 5, 6
Cheneston	12, 13
Sugartown	19, 20
Bayou Bœuf	26, 27
Kimball chapel	Nov. 2, 3
Vermilionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

Abala circuit, at Pleasant Hill	Oct 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Koschusko and Bethel, at Koschusko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P. BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

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Part III.—"The Vicarious Sacrifice" of Dr Bushnell. The Fundamental Principles of the Work. The Interpretation of the Language of Scripture, etc.

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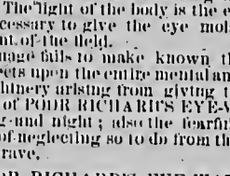

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, OCTOBER 24, 1872. NO. 43.

NEWS OF THE WEEK.

DOMESTIC.

CHARLESTON, S. C., Oct. 16.—The State election to-day was exceedingly quiet. No conclusive returns are in, but the probabilities are that Moses and the regular Republican ticket is elected by a large majority.

NEW YORK, Oct. 17.—Hon. Caleb Cushing, who has arrived here, expresses himself eminently satisfied with the result at Geneva. He says the counterbalancing claims will not reach $2,000,000. The records of the commission, as printed, make twenty-five volumes.

BUFFALO, Oct. 19.—The Canada horse epidemic is prevailing to an alarming extent among the horses in this city.

CHARLESTON, Oct. 20.—The new constitution forbidding an increase of the State debt, except for ordinary current expenses, without submitting the same to a vote of the people, has been adopted. A two-thirds vote authorizes an increase of debt.

CLEBURNE, Oct. 19, via Waco, Texas, Oct. 20.—A gentleman just from Granberry reports that about one hundred Indians made a dash into Hood county, and attacked a camp of emigrants about five miles from Granberry, killing four men, six women, and from twelve to fifteen children, and wounding many others.

This is the boldest raid the Indians have made for a long time, as Granberry has generally been considered safe.

NEW YORK, Oct. 21.—During the past week the wife of the Hon. Horace Greeley has been lying at the point of death; she can survive but a few days. Mr. Greeley constantly remains at her side, and cannot meet the demands for his presence in various sections of the country.

SHREVEPORT, Oct. 22.—Work has been commenced on all three divisions of the Texas Pacific railroad, from Dallas east, from Sherman east, and from Longview west. The offices of the company at Marshall have been completed, and work on machine shops at the same place commenced. Supplies and material for the road are being delivered at Dallas and Sherman. Locomotives, machinery and other materials for the east end of the road are lying at the mouth of Red river, waiting for high water.

BOSTON, Oct. 22.—The Canada horse disease has made its appearance here, but as yet no fatal cases have occurred.

BUFFALO, Oct. 22.—The horse disease has become a public calamity. Many branches of business have been stopped. The street railroads are running only half their usual number of cars, and the omnibuses are entirely suspended. The canal horses, which were exempt until to-day, are now afflicted. Commercial men are alarmed.

FOREIGN.

BERLIN, Oct. 11.—A fleet of five men-of-war is now fitting out for a cruise around the world. The expedition will be under the command of Admiral Werner. The fleet sails directly for the West Indies, and thence will proceed to New Orleans and other ports in the United States.

LONDON, Oct. 16.—A dispatch from the East announces that the railway between Yokohama and Yeddo, Japan, has been formally opened by the Mikado.

LIVERPOOL, Oct. 16.—Five thousand laborers on the steamship docks in this city are on a strike.

MADRID, Oct. 17.—The end of the revolt in Ferrol is officially announced. The insurgents, fearing the result of an attack, began to disperse during the night, which was dark and stormy. Some took refuge on board the vessels they had seized and sailed for Leigo. Others fled through town under the fire of the troops, and about one hundred were captured. The government forces this morning entered the arsenal, meeting no resistance. Four hundred insurgents remained within the walls, of whom nearly all were taken prisoners.

PARIS, Oct. 19.—Charles Sumner visited Gambetta yesterday. During the conversation between them Mr. Sumner expressed his warmest sympathy for the French republic, but regretted the want of sincere religion in the French.

Gambetta was deeply impressed by the eloquence of Mr. Sumner.

LONDON, Oct. 19.—The Rev. Mr. Purchas, a prominent Ritualist of Brighton, who was tried and condemned last year by the Ecclesiastical Council of the Established Church, died to-day.

GENEVA, October 21.—Rev. Jean Henri Merle D'Aubigne, the celebrated historian of the Reformation, died suddenly to-day, in this city, aged seventy-six years.

MANAM, Oct. 21.—The insurgents fled from Ferrol in all directions. Five hundred were captured.

LONNON, Oct. 22.—Miss Agnes Livingstone, daughter of Dr. Livingstone, has published a letter from her father, in which he says: "I have written two letters to Mr. Bennett. I meant to keep matters to myself, but because the expedition was an expense, I gave Stanley what would help him to write a book Americans are good and generous friends."

LONGSHOREMEN'S STRIKE.

A great deal of excitement prevailed along the levee yesterday morning, growing out of a strike among the levee laborers for $4 per day. At different points squads assembled from one hundred to two hundred strong, and marching up and down the levee, led by bands of music, in such an array as suggested a thorough organization, and by use of threats stopped those who were at work from their duties, compelling them to unite in the demand for advanced wages.

It appears the action of the strikers was the result of a concerted movement, which had been banking up for months. The laborers or longshoremen work in gangs, under the control of contractors or stevedores—men who contract to do the loading and unloading of steamboats and ships.

About twelve o'clock a disturbance occurred at the head of Philip street, where a large number of strikers attempted to stop men from work, who were engaged in loading barge No. 34 of the Mississippi Valley Transportation Company. The rioters were ordered away by Captain Joseph W. Barnes, the stevedore of the company, when they threatened him with personal violence, upon which Captain Barnes picked up a hatchet with which to defend himself, remarking at the same time that he would brain the first man who came on board. At this several pistol shots were fired and a fearful avalanche of stones thrown, in the course of which Captain Barnes fell severely wounded. He died shortly afterward, and was removed to his residence, corner of Third and Rousseau, where Coroner Creagh held an inquest, and it was ascertained that he had been shot through the arm, near the shoulder, and that death was caused by a blow from one of the stones striking him over the eye and fracturing his skull.

White men "long shore" were shy of such a procession, though many of them were seen in it. It was astonishing that so many men with such an object committed no depredations. Indeed, there was a fear that such would be the case, but, saving the robbery of a stone-pile, the catching up of hoop-poles, no other acts of the kind usually committed by mobs occurred.

In the afternoon all excitement had subsided, and things on the levee wore their wonted look and jogged along as usual, excepting that the men were at work for $4 a day.

There is an impression that "the end is not yet," and that another day may bring forth other and more important developments.—*Picayune, October 18.*

FIRE IN NEW ORLEANS.

A very disastrous fire broke out about nine o'clock on the night of October 21, in the second story of the four-story brick building, No. 60 Camp street, occupied as a stationery establishment by Mr. F. J. Kuhnholz. The fire is supposed to have had accidental origin, and spread with fearful rapidity to the upper and lower stories, which were in a short while completely enveloped in flames.

The store of Messrs. Stetson & Armstrong, stationers, at No. 58 Camp street; that of Messrs. J. P. Cross & Co., of the Septoline Oil Company, No. 62 Camp, and the *Picayune* office building, No. 64 Camp, were seriously threatened, and apprehensions were entertained for awhile that they would all fall a prey to the devouring element.

Mr. Kuhnholz lost all but about $2,000 worth of his stock, and his loss is put at $15,000, upon which there was only a partial insurance. The building belonged to parties living in France, and was insured in local companies. The bare walls are all that now remain of it. Damage to the building, $10,000.

The adjoining buildings, occupied by J. P. Cross & Co., and Stetson & Armstrong, with the stocks which they contained, were injured to the extent of $7,000.

FROM THE WORK.

GRAND CHENIER.—*Mr. Editor:* Bro. Worley and myself have just closed a quarterly meeting at Grand Chenier, resulting in sixty-five additions to the church. A fine revival has been experienced at Abbeville, resulting in over twenty accessions. This meeting was held by Bros. Hollister, Isbell, Hoffpaver and T. B. White. We are now engaged in an interesting meeting at this place; already some valuable accessions. The work thus far has resulted in an unusual number of prominent men uniting with the church.

B. F. WHITE.

LAKE CHARLES, LA., Oct. 5, 1872.

ELMORE CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* We have recently closed six very interesting protracted meetings on this circuit, which resulted in a general revival of the church, forty-four accessions and over fifty conversions. At one meeting seventeen were added to the church and twenty-three professed conversion. Some have joined other churches. We were assisted by Bros. M. C. Turrentine and A. M. Jones, of the Conference, at one meeting, and some of the local brethren, all of whom rendered efficient aid. But to the Lord belongeth all the praise, now and forever.

R. H. ROGERS.

OCTOBER 16, 1872.

CALCASIEU MISSION.—*Mr. Editor:* The Lord has visited us in a gracious manner. I held a two-days' meeting at Rino chapel on the fourteenth and fifteenth instant. Twenty-two united with the church, mostly young men. I never witnessed a more powerful feeling generally. One young man fell from his seat in the congregation as if he had been shot. The church was greatly revived. A revival spirit is prevailing throughout the circuit, and we are looking confidently for a more powerful outpouring of the Holy Spirit. The people are preparing for protracted meetings all round the circuit. We expect to make a yet more favorable report before our work shall have closed this year.

J. W. WILLIAMS, P. C.

SEPTEMBER 22, 1872.

OUACHITA DISTRICT.—*Mr. Editor:* We are now closing the third round of quarterly meetings, which have been almost a continued season of revival. Since the District Conference there have been nearly one hundred conversions, a large proportion of which have joined the Methodist Episcopal Church South. We have just closed a camp meeting at Indian Village, for Castor circuit, numbering forty conversions and twenty-one accessions. There is one circumstance worthy of note, which varies from the usual results on the Sabbath on similar occasions. Although there had been some bad behavior on the ground on Saturday night, the entire services of the Sabbath were signalized with great victory for the glorious gospel and the institutions of the church.—There were conversions at eight o'clock A. M., eleven o'clock A. M. and three o'clock P. M. At night we administered the sacrament of the Lord's Supper, which was the grand triumph of the day. As the Savior triumphed over sin in shedding his blood on Mount Calvary, in that same proportion was the victory, as the members through faith partook of the emblems, and as sinners saw the need of that blood and repented, and as penitents through faith in the atoning blood realized that it was shed for them. At the close of the services twenty came forward and testified that during the present and the preceding services of the day God, for Christ's sake, had graciously pardoned their sins. We thank God for the return of camp meeting days.

S. S. SCOTT.

MONROE, Oct. 9, 1872.

ST. STEPHEN'S AND WASHINGTON MISSION, ALABAMA CONFERENCE.—*Mr. Editor:* When I entered this work, assigned me by the Bishop, I wept over it, feeling my inability to do justice to such a large field of labor, which was in part owing to the high waters and the low state of my health at that time. In the strength of the Lord I went to work, wept, preached and prayed, though I saw and felt but little spiritual influence up to our third Quarterly Conference, at which time our excellent presiding elder, H. Urquhart, that holy man of God, preached in the spirit and demonstration of the truths of the gospel, and the Spirit carried the words to the hearts of the hearers, and some found peace in believing in the Lord Jesus Christ. This was the beginning of better times, and I am still holding protracted meetings on different parts of the work, and the holy influence has widened and spread until it has swept almost this whole country. Up to this time we have received into the church ninety-one members. To God be all the praise! Amen.

I am now taking up Conference collection; but alas! these good people, whose hearts are open to the glorious cause, will fail to meet the claims of the church, which is owing principally to the overflow of the Tombigbee and some of its tributaries, which spread largely over many beautiful farms, and, like some of Pharaoh's plagues, left but little behind. The few small cotton crops that were not exposed to the overflow are greatly injured by the worm. Our sympathies are much excited for these dear people; yet we can truly say, in the language of the Psalmist, we have never seen the righteous forsaken, nor his seed begging bread. R. F. PENDUE.

ST. STEPHEN'S, ALA., Oct. 11, 1872.

MANSFIELD DISTRICT CONFERENCE, LOUISIANA CONFERENCE.—*Mr. Editor:* At our last District Conference a committee was appointed to select and secure a suitable place for a district camp ground, at which the Shreveport District Conference should be held in 1872. After consultation they found it impracticable, and according to their arrangement the conference met at Keachie on Thursday, September 26, 1872.

Rev. A. Williams, on missions, reported an increase in the aggressive spirit of the church and one actual missionary in the field—Rev. William Liezer—who has commenced a work among the Germans in Shreveport, even working with his own hands to secure a lot for the church.

Rev. C. W. Carter, on education, presented a report hopeful, and to which were supplemented resolutions setting forth the merits and claims of Homer, Centenary and Mansfield Female Colleges. Pierce and Paine College, at Pleasant Hill, is in a languishing condition, not from mismanagement, but from the great misfortune of having lost its principal building by fire during the last Conference year.

Rev. R. Parvin, being the Dept. G. W. A. D. of the Temperance Reform of Louisiana, of course reported on temperance. Many of the whisky dealers have given up their craft, and are engaging in more just and righteous pursuits. The membership of the church are recognizing the benefit accruing from the use of cold water as a beverage.

Rev. C. B. Stuart, B. F. Spearman and Dr. J. S. Benzley reported on finances. The sifting of the district on this subject was complete. Only about one-half the assessments are paid to date. The committee submitted the *individual assessment plan* as the best for raising money, and this was adopted and recommended to all the stewards and churches on the various charges.

Rev. William D. Stayton, on books and periodicals, reported as follows: NEW ORLEANS CHRISTIAN ADVOCATES taken on the district, 331; *Nashville*, 34; *Family Friends*, 50; *Quarterly Reviews*, 12; and a scattering of other religious papers. The people are not supplied with books, especially the old standard "leather-backed theology," partly from two considerations: First. The people are not so apt readers as formerly. Second. They can get cheaper books, and the preachers can get better terms elsewhere than they can at the Publishing House in Nashville.

Rev. John Wilkinson, on Sabbath schools, reported 19 Sunday schools, 860 children attending; volumes in library, 2,020; number of periodicals taken, 301—a good improvement on last year. The report impresses the necessity of laboring specially for the conversion of the children.

Revs. H. L. Smith and J. R. Hampton, and Edward Rencher reported 18 churches, valued at $23,500, and 4 parsonages, valued at $10,900. This is an increase of $5,700 in the value of church property on last year, notwithstanding the loss of Greenwood church by fire since the last conference.

Rev. J. M. Franklin reported on the spiritual condition of the work. Gracious revivals have been going on in the camp, protracted, monthly and social meetings of the church, especially where the sacrament has been faithfully administered and the children baptized. Considerable interest on the subject of camp meetings is manifested. New grounds have been and are being established.

By resolution the preachers are to preach specially on the subject of infant baptism before each church.

Rev. C. B. Stuart, B. F. Spearman, Dr. J. S. Beazley and J. B. Cassidy were elected lay delegates to the Annual Conference, and H. A. Perryman and George Simpson alternates.

The District Conference memorializes the Louisiana Annual Conference to change its law upon the subject of composing the district meeting, requesting that it shall consist of *one* representative from each congregation and *two* from each Quarterly Conference on the district.

The establishment of a district camp ground on the Pacific railroad, eight or ten miles west of Shreveport, was provided for by appointing a committee of four zealous laymen, who, headed by our determined brother, John Wilkinson, will provide for this feast of the tabernacles. The next session of the conference will be held at Shreveport, just before, in order to finish business and adjourn to the camp ground in time for the meeting. This is the best compromise yet upon the subject of District Conference camp meetings.

The preaching was equal to the occasion, and the subjects, having been published previously, had awakened a hearty interest in the popular mind, which in attention fully responded to the zeal and eloquence of the pulpit. On Sabbath the communion was administered to twelve ministers and about seventy communicants. The services were protracted, Revs. A. Williams and R. Parvin remaining and laboring faithfully several days. Keachie church is much revived, and I trust lasting good accomplished.

R. H. ADAIR, Sec.

KEACHIE, LA., Oct. 12, 1872.

CONFERENCE ITEMS.

INDIAN MISSION CONFERENCE.

The Indian Mission Conference, says the Nashville *Christian Advocate*, was held at Okmulgee, October 2—6. Bishop Wightman presided. D. T. Holmes was secretary. Dr. McFerrin was in attendance, and brings us the minutes. He says the session was delightful and profitable. J. S. Miller, A. S. Smith, admitted on trial. G. Battiest, J. Denton, continued. T. K. B. McSpadden, J. Sevier, admitted into full connection. W. G. Davis, received by transfer from Trinity Conference; J. Denton, from White River; E. R. Shapard, from Tennessee. J. S. Miller (traveling,) A. Bosin, S. Bradley (local,) elected and ordained deacons. A. S. Smith (local,) elected and ordained elder. S. P. Willis, supernumerary. D. B. Cummings, J. C. Robinson, T. B. Ruble, superannuated. T. W. Mitchell, died. The statistics are gotten up in clerkly style. The arithmetic is correct—the recapitulation drawn up in order for the General Minutes. Good for the Indians! Increase—whites, 45; Indians, 260; colored, 20; local preachers, 21; infants baptized, 507; adults, 511; Sunday schools, 15; teachers, 49; scholars, 475. Collected for missions, $488 35. The next session is to be at Tahlequah.

Dr. McFerrin, who was in attendance, writes of the Conference as follows:

The council and chiefs offered to the Conference the use of the council house for its deliberations and preaching. It was singularly interesting to see the council of the nation and a Conference of Christian ministers and laymen in session at the same time under the same roof. The preaching was well attended every evening in the council house, and large assemblies convened day and night at the camp ground, about two miles from Okmulgee, near the house of the chief. The natives came in wagons and tented on the ground. The order was excellent, and I hope much good was done. The proceedings of the Conference were marked by kindness, and I think the plan for the work the present year is more satisfactory than any time since 1865. There was an increase of members, as you will see from the statistical report. All went to their work in good heart, praying for success in the work of the Master. Our brethren in the Indian Mission Conference are faithful laborers. The members of the Conference pledged $150—a handsome contribution—to aid in building the Publishing House. The brethren are beginning to lift collections in all their charges in aid of our missionary work. The two schools—Ashury Manual Labor School, in the Creek nation, and New Hope Seminary, in the Choctaw nation—are both promising. Bro. Holmes has charge of the former, and our Bro. E. R. Shapard is to take charge of the latter. Here is a good field, and you know Bro. Shapard is well qualified for the position. He will succeed. Bishop Wightman was delighted with this his first visit to the Indian Territory. His sermons at Fort Gibson and Okmulgee made a deep spiritual as well as intellectual impression on the public mind. The church has reason to take courage in prosecuting her missionary work among the Red Men of the West. I learned that the wild tribes still farther on are becoming anxious for preaching and the education of their children. May God speed the day when all those sons of the forest shall hear the tidings of salvation.

LOUISVILLE CONFERENCE.

The Louisville Conference held its session at Lebanon, October 2—9. Bishop Marvin presided. S. C. Allen was secretary. He has sent us the minutes, *minus* the memoir of A. L. Alderson G. W. Means, T. G. Fallin, F. C. Mayberry, W. C. Brandon, were admitted on trial. Ten continued. J. B. Perry, J. Peak, A. Aiken, W. H. Morrison, A. McCown, A. C. DeWitt, superannuated. White members, 28,570; increase, 1,238; colored, 70; decrease, 72; local preachers, 192; decrease, 2. These totals differ from those of the statistical secretary, who has 28,510—70—195; but the figures in the Elizabethtown district add up 3,519 whites, not 3,459; and those in Princeton district 13 local preachers, not 16. We call attention to this, that if there were errors in transcribing, they may be corrected. Baptized infants, 821; adults, 1,530. Sunday schools, 205; teachers, 1,438; scholars, 10,852. Collected for claimants, $1,967.15; for missions, $3,196 10. The next session is to be at Princeton.

Bishop Marvin writes us, St. Louis, October 10: "I send you the minutes of the Louisville Conference. We had a delightful session, closing as the sun went down on Tuesday. The business was transacted with painstaking thoroughness. Ample time was taken for everything. The spirit of debate was not high; but there was an independent discussion, when occasion called for it, always seasoned with courtesy. The religiousness of the session was remarked by many. The spirit of prayer was among us. The public worship was greatly profitable, and the public interest in the business sessions quite unusual. The appointments as I send them are to be printed in the *Advocate* in preference to any other copy you may receive, as there were several changes made after the adjournment, one or two of which, perhaps, the secretary did not hear of. The finances of the Conference are not in a good condition. The salaries of pastors are greatly in arrear, and the Conference Board of Missions is dreadfully in debt. James McCown, Josiah E. Cook and A. W. Spraggen, young men in the local ranks, but looking to the itinerancy, go to take work in Illinois. Bros. Branstetter and R. P. Jones, of that Conference, were present, calling for recruits. I would have given them some from the Conference, but we had a scant supply for the work at home. Some of the young men who have gone have been employed on circuits, and all bid fair to be useful men."—*Nashville Christian Advocate.*

WEST ST. LOUIS CONFERENCE.

The West St. Louis Conference held its session at Nevada City, October 2—7. Bishop Pierce presided. W. M. Prottsman was secretary. From the Bishop's minutes we learn that S. M. Godbey, L. Hornbeck, E. W. Woodward, J. H. Read, I. Stapleton, M. L. McLure, C. C. Armstrong, J. M. Breeding, T. J. Stringfield, were admitted on trial. Nine were continued—two discontinued. N. G. Berryman, N. M. Talbott, died. The statistical tables furnished us add up 13,432 white members; increase, 995; colored, 26; decrease, 16; local preachers, 125; increase, 7. Infants baptized, 417; adults, 841 (obviously imperfect reports.) Sunday schools, 155; teachers, 765; scholars, 5,449. Amount necessary for claimants, $2,200; collected, $1,330. For missions, $1,549.90. The next session is to be held at Springfield.—*Nashville Christian Advocate.*

A LIBERAL DONATION.

MR. EDITOR: A German brother in Houston, Texas, who declines giving his name, sends me $50 as a donation for our German chapel in Petersburg, Virginia. A sister of my congregation hands me $10 for the same purpose.

J. B. A. ANDREW

The Christian Advocate.

THURSDAY, OCTOBER 24, 1872.

THE LOST SHEEP.

There were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here the ninety and nine—
Are they not enough for thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me;
And, although the roads be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark the night that the Lord passed through,
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They were pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gates of heaven:
"Rejoice, I have found my sheep!"
And the angels echoed around the throne:
"Rejoice, for the Lord brings back his own!"

Little Sower.

BISHOP PIERCE'S DECISION.

MR. EDITOR: During the last session of the Alabama Conference, which met in Mobile, November 29, 1871, Bishop Pierce decided that a superannuated preacher "is not a member of any Quarterly Conference;" and it seems, from an article written by the Rev. J. G. Jones, of the Mississippi Conference, and published in the NEW ORLEANS CHRISTIAN ADVOCATE of September 26, that Bro. Jones believes that the decision of the Bishop was illegal. Bro. Jones believes that superannuated preachers are legal members of Quarterly Conferences; and to prove that they are, and that the Bishop's decision is wrong, he wrote the article above referred to, in which article he tries the Bishop's decision by what he calls common law, and condemns it as illegal. But what is common law? "Unwritten or common law is a rule of action which derives its authority from long usage or established custom, which has been immemorially received and recognized by judicial tribunals. As this law can be traced to no positive statutes, its rules or principles are to be found only in the records of courts, and in the reports of judicial decisions." Now we would respectfully ask Bro. Jones, and all who read the NEW ORLEANS CHRISTIAN ADVOCATE, What has this common law to do with Bishop Pierce's decision? Did he decide the question according to this common law? We answer, He did not; but he decided according to the law that governed the case, namely, the written statute law of the Methodist Episcopal Church South, that governs Quarterly Conferences, as found in our Book of Discipline, section 4, page 50. There the question is asked: "Who shall compose a Quarterly Conference?" It is answered: "All the traveling and local preachers, exhorters," etc. Now we ask Bro. Jones if he believes that our superannuated preachers are considered by our Annual Conferences traveling preachers? If not, they cannot be members of any Quarterly Conference, for the Discipline expressly says: "All the *traveling* and local preachers are members, and none else." Hence it is very clear that superannuated preachers are not members of our Quarterly Conferences. They are barred out by a statute law in our Book of Discipline that governs Quarterly Conferences. Our Quarterly Conferences are governed by written statute law, and not by unwritten common law. And therefore the Bishop's decision has nothing to do with Bro. Jones' common law, by which he tries it. This, we think, is Bro. Jones' capital mistake: he tries the Bishop's decision by a law that has nothing to do with the case. It follows that his argument, based on common law, to prove the Bishop's decision illegal, is without force and worthless. His premise is wrong, and his conclusion is also wrong. He has entirely missed the mark, and it follows that Bishop Pierce's decision is right, and that Bro. Jones has failed to prove it wrong. Bro. Jones loves "to see things done according to law." I hope, when he tries the decision of a Bishop again, in order to prove it illegal, he will do the Bishop the justice of trying his decision by the law that governed his action, and not by a law altogether irrelevant to his decision.

Now, according to Bro. Montgomery, Bishop Pierce has not only the statute law in our Book of Discipline to sustain his decision, but also Bishop Early and three General Conferences. Bro. Montgomery himself believes that the Bishop's decision is legal, and his trying two or three times, in the General Conferences, to have the statute law that governs Quarterly Conferences changed so as to make superannuates members of our Quarterly Conferences, proves it. Hence you see, Mr. Editor, that Bro. Jones has our Book of Discipline, Bishop Early, Bishop Pierce, three General Conferences and Bro. Montgomery all against his opinion that superannuated preachers are legal members of our Quarterly Conferences. All the difference I see between Bro. Jones and Bro. Montgomery, on this point, is this: Bro. Jones believes that superannuated preachers are at this time legal members of our Quarterly Conferences. Bro. Montgomery believes that they are not at this time legal members, but that they ought to be, and hopes the next General Conference will change the rule so as to make them members. Now we think both these opinions wrong. We think they are not legal members now, and we think also that our statute book ought not to be so changed as to make them so; and we do hope that when we send Bro. Montgomery to our next General Conference he will not move nor sanction such an innovation as this.

JAMES SHANKS.

SHUBUTA, October 8, 1872.

UNITY OF BRETHREN.

Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.—Psalms cxxxiii, 1, 2.

MR. EDITOR: In the world in which we live there are two great forces arrayed against each other. There is a great battle to be fought and a great victory to be won. On the one side are the worldlings; on the other are the Christians. The object of one is vanity; that of the other is righteousness, and the moral result, the final victory, will be greatly influenced by the union of the one or of the other side. And this is a real contest—just as real as the battles of Wellington, Napoleon or Cæsar. Nor must we think, because no rifles flash nor thunders roar, no mountains or plains shake with the approach of armed hosts, that we as Christians have no enemies to fight. There, right before you, are your enemies—*the world, the flesh and the devil*—and on they come with the rush of an eagle and the roar of a lion. Do you expect to contend with this host single-handed? Think you that you have no need of aid? Will you not, at such a time, remember that as there are commercial combinations that link the Old with the New World, covering the seas with their ships and dotting the world with their houses, so you must have a Christian combination of hearts and hands, minds and resources, of every man and every tongue, and in every land, all sympathizing with one another, all loving one another, and all declaring with one voice: "Your people are my people, and your God is my God!" Such is brotherly union, and such is the will of our Commander, Jesus Christ. Such are his orders to his soldiers, and we must either obey these orders or desert like cravens to the camp of the enemy, whose eyes are fixed with a falcon gaze upon all our movements; and the moment we begin with sectarian spirit, the moment we light the fires of persecution, the moment we engage in angry controversy, that moment is the Christian phalanx weakened, and that moment are some tempted to desert to the devil.

Not such was the army of three hundred under the iron-hearted Leonidas at the pass of Thermopolae, when by their glorious union the tide of victory rolled across the Hellespont, and glowed in living beauty over the field of Marathon. Not such was the army under Wellington on that far-famed day when, by the *union* of his men, Bonaparte was defeated, and the British lion was triumphant. Not such was that still more glorious day when, with one consent, the worshipers of God were gathered together at one place, "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." Now these were of different tribes, for there were Parthians, Medes, Elamites and many others, and yet they all spoke, as if with one tongue, "of the wonderful works of God." So of all true Christians, of whatever name or of whatever land, whether they may think as Methodists, Baptists or Episcopalians.—These are nothing more than earthly names, whether they live in regions of eternal winter or far down beneath the fiery blaze of the Southern cross. That is a mere difference of country. They are all soldiers in the great Christian army, marching onward to heaven under the leadership of One who causes "star to differ from star," yet holdeth each alike in his orbit, who guides the pale-faced moon by night, and gives us the sun's rays by day to complete our twenty-four hours.

Now he sends a spring, with its bursting buds and opening petals; changing to a summer, with its green verdure and full-blown flowers; which passes into autumn, with its falling leaves and withering flowers; and this now passes into old winter, with its hoar frost and icy snow—all different seasons, yet all necessary to complete a year. So in the Christian army we may have many names, yet are we under one Leader. We are fighting *for one cause*, and struggling for the same heaven.

On a bright summer day, when the birds are singing, and the bees are humming, and the flowers are blooming, and the whole atmosphere is fragrant with perfume, I turn my eyes to yonder grassy plain, from whence shouts of merry laughter come. I see groups of happy children walking or romping in their joyous moods. No cloud is on their brows, no hatred is in their hearts, and I exclaim: How glorious, how beautiful is the sight! 'Tis as if an angel had descended to earth and touched their lips; 'tis something like the voice of him who said in days by-gone: "This is my beloved Son, in whom I am well pleased."

But, alas! the picture changes. One, accidentally hit by a hasty ball, becomes mad with his playfellows, and from high words proceeds to hard blows. The game is broken, and, sad and dreary, one by one leaves the play-ground for the old school house, to tell that their play is over and their fun is gone, for John and Charles have had a fight. And alas! for us, my Christian friends, does it not sometimes happen, when sailing down the stream of life together, with the music of Christian love in our ears, and the gentle murmuring waters of contentment driving us along, and we seem almost to have reached yon blessed harbor—does not some *rude truth*, shot accidentally, it may be, from the hands of a brother, strike *us too roughly*, and we become angry, school-boy-like, and we retaliate in angry discussion, giving blow for blow. Our Christian brethren, sad and disgusted, retire from the scene, while the world exclaims with sarcastic glee: "Behold how these Christians hate one another!" It was to avoid such scenes as this that David, who had once fled as a vagabond from place to place to escape the fury of Saul, who had been lifted from a shepherd's life to a kingly throne, and had therefore passed through many a fiery trial, well says, pointing to the union of brethren: "Behold how good and how pleasant it is for brethren to dwell together in unity!"

P. S. P. CORLIN.

HOUMA, Louisiana.

QUESTIONS.

MR. EDITOR: Permit me, in the honest simplicity of my heart, to ask a few questions, through the ADVOCATE, of all whom it may concern. Why is it that Christian ministers and editors are conceding to geologists all that they claim with regard to the antiquity of our earth? Many Christian writers have striven hard to reconcile the various theories set forth by geologists to the history of Moses. But to my mind they have utterly failed. If the science of geology, so called, be true, why Moses' history is false, however men may quibble. Take, for instance, the argument of Hugh Miller that the six creative days were not natural days, but lengthened periods. How could Moses, as a correct historian, use the word day, in the first chapter of Genesis, to mean one thing, and in the seventh to mean quite another, without advertising his reader of the fact? Now we maintain that we can with equal propriety say that the seven days in which the animals were entering the ark, or the forty days in which the rain descended, or the one hundred and fifty days that the water was upon the earth, were all lengthened periods. Make them such, and we have a good long wet spell. Now I ask, What is better calculated to bring the Bible into disrepute and the whole Christian system into ridicule?

Again, Miller says that by a certain "depression of the earth in one place and an upheaval in another, a very small portion of the earth was deluged with water; while the larger portion escaped with the animals upon it." God said by Moses: "I will destroy everything in which is the breath of life under the whole heaven." Reconcile it who can!

Again, Mr. Morris says in his "Science and the Bible:" "This creative act was quite distinct from and long anterior to the acts included in 'the six days,' which begin with the emergence of light from darkness, at the third verse." Moses says (Exodus xx, 11:) "For in six days the Lord made heaven and earth, the sea, and all that in them is." St. Paul says: "Through faith we understand that the worlds were formed by the word of God; so that things which are seen were not made of things which do appear."—Hebrews xi, 3. Mr. Morrie to the contrary notwithstanding. Again I ask, Where can you find two sentences that more flatly contradict each other? No wonder Hugh Miller's brain reeled and reason left her throne on the day that he finished his "Testimony of the Rocks," because the science of geology, as he taught it, is irreconcilable with theology. And the very thing that drove him to madness is now unsettling the minds of thousands, and driving them to infidelity and skepticism. If Christian writers cannot meet the arguments of infidel geologists (for it is evident that their object has been from the first to contradict the history of Moses) they had better never touch it, for they are only darkening council. What good has the science of geology ever done the world? Who will answer the question? "Hidden things belong to God, but revealed things to us and our children." In vain may men break the solid marble, and class her primitive parts, in order to find the date of the corner-stone in earth's old building. They will utterly fail; for every theorist contradicts the former. Let the investigation go on. The Bible is in no danger. But let the friends of religion take heed how they touch the ark of God, lest, like Uzah, they be smitten.

It is very evident that the Bible was written for the common people, and not for the scientific investigator alone. But with the construction that is being put upon it by modern writers a great deal of it is unintelligible to the common reader. Will you, Mr. Editor, or some of your contributors, give us something satisfactory on this subject, or direct us to some one who has written at length on the subject, and met the points at issue fairly and squarely?

T. A. LANCASTER.

PRAYER.

A great many interesting things can be said about it, as, for instance, its necessity, its nature, its spirit, etc.—perhaps nothing new, nothing original; old things said in an original way; many things from its negative and positive aspects.

On the present occasion, however, we have but these two things to say: It does *not* consist in empty compliments to God, or fulsome eulogies to the Almighty. Many people, even many preachers who ought to know better, seem to think so. They spend half the time devoted to public prayer in complimenting the Divine Being—telling him how grand, sublime and glorious he is in his perfection. Instead of confession, intercession, giving of thanks, etc., as a stench in the nostrils of the Almighty arises a round of fulsome eulogies. Instead of praying *for* the people and *to* God, they pray *at* the people, and *from* God.

The second thing we have to say is this: Prayer does *not consist in exhortation*. Some people's prayers consist of these two parts: First. Heavy and turgid compliments to God. Second. Vapid, verbose exhortation to the people. This is sailing under false colors. The people are invited to prayer, and instead of hearing and uniting in sending up the voice of supplication, their ears are berated with hortatory exclamations and appeals. We have heard preachers spend one-half the *five minutes* some of them devote to prayer in this kind of exercise. *It is not prayer.* Don't know what to call it. Thousands of hungry hearts turn away from our altars, empty and dissatisfied.

"Ye ask and receive not, because ye ask amiss." ***

REMINISCENCE.

How incomprehensible, how full of mysterious shadow and sunshine this life of ours! A passing breath, a leaf, a flower, and what floods of reminiscences pour in upon the heart! Every incident of the past appears as vivid as yesterday. The scenes and voices of childhood are ours again. Strange how one can live a lifetime in an hour! Last evening, while walking through the woods which skirted my old home—once inclosed for my morning walks, but now lonely and deserted—I plucked a tender green branch of huckleberry from a tree which in childhood had been my favorite resort, and lo! I was again living in the days of yore—again a happy girl pacing the old path, and weaving radiant pictures of the future. I almost expected to hear the call to supper which had so often caused me to turn reluctantly toward the house. But the voice of my companion dispelled the illusion. I came back to sober reality, and the knowledge that she and I had outlived the time when, hand in hand, we opened our hearts to each other under the same foliage. As we turned away and walked slowly toward the old spring we contrasted the imaginings of the past with present realities. Where all our bright hopes?—the friends on whom we lavished the wealth of loving, confiding natures? Alas! why is it that our ardent, unquestioning faith in humanity, our loving belief in the purity and good will of all we meet, in the flush and exhilarance of our young lives, are destined to be crushed out!

It sometimes seems a mystery to me that he who loves all his children so, that has made this green earth radiant with beauty, he who is the God of purity and justice, should permit them to deceive one another so cruelly—that the blue heavens *could* smile down on so much misery and want. But then comes the thought: "Were all our dreams realized, were this life the embodiment of happiness, would we care for the *other* life? Is it not only through the crucible of affliction that we are purified for eternity?

Ah! happy for us such a wise God rules the universe! What a chaos *we* would make out of it in less than a minute! Our God would not be an object of reverence could we comprehend *all* his dealings; our love and faith but lukewarm could we not trust our Father. All friends are not false, all hopes are not frustrated; those that come refined through the fires go with us through life's pilgrimage, nobler, purer, better.

These thoughts purged away regretful remembrances. We spoke of the innocent, happy days of the past, "shaken like buds from life's tree," and the future, full of possibilities, that awaits our footsteps. No regrets marred the reminiscence of *our* childish friendship; for *our* tie had strengthened with the growth of years, purified by adversity and trial. And with a firmer grasp of hands we are passing to the "ancient gate," strengthening each other in all trial, viewing humanity not with the romantic eyes of childhood, but willing to bear and forbear. Not expecting perfection in this world of ours, trying to find all the good we can, and throwing the mantle of charity and faith over the evil, we endeavor to heed the admonition of our Savior: "Judge not, lest ye be judged."

LITTLE BEVERLY.

GERMAN METHODISM (NORTH.)

Bishop Haven gives the following statements in the *Central Christian Advocate:*

There were three hundred and fifty-four German preachers in our Conferences in America last winter, beside three hundred and thirty-nine local preachers; there are not less than three hundred and seventy-five, probably more, now. This makes a preaching force of not less than seven hundred. The membership of the Central German Conference is over ten thousand five hundred—almost the exact size of the late Genesee, the East Maine and the late Black River Conferences, only one thousand less than the Vermont and the West Wisconsin, only two thousand less than the Maine and the Minnesota. Its churches are worth over half a million, ranking above all the above numerical rivals and competitors in the first half of the Conferences, there being thirty-five less than it, and thirty-six higher. One is surprised to find California less than $50,000 richer in church property than the Central German, while Maine, Black River and Vermont range considerably below it, and East Maine, Kansas, West Wisconsin, West Virginia and Minnesota climb only half way, or a little more, to its altitude. No Southern Conference approaches it in wealth, only one or two in numbers. In liberality its ratio is yet higher. Forty-two Conferences gave less than this, putting it well up into the first grade. Only twenty-nine surpassed it, and in percentage only half a dozen excelled it; and then, probably, if the property value of the members were estimated, would fall far below it; for no one ranks the worth of these brethren in the market place as highly as those of Baltimore, New York, New York East, which give the largest pro rata, New England and Philadelphia, which are the only Conferences that largely exceed the Central German. It is beaten by its own brother, the Northwest German, and possibly by some other of the smaller Conferences, though it far excels the most of the great rich Conferences of the great rich West and East in this chief test of discipleship—the sending of the gospel to the lost of our land and all lands.

BISHOP FOSTER was present, says the *Western Christian Advocate*, at the love-feast of the California Conference, and spoke of his early experience. He was licensed to preach when but thirteen and a half years old. He said:

"I entered the ministry when but seventeen years of age. My life and energies have been given without reserve to the ministry. Four years ago my daughter, the first-born of our house, was taken up in a cloud of glory; a few months after the mother was also taken to the same blessed home. Since that time I have lived at the gate of the celestial world, having no happiness but preaching Christ."

As soon as the Bishop had finished, a brother, in his eighty-fourth year, arose and said that he had heard a little exhorter forty years ago, whose name was Foster. The exhortation had produced fruit. It was blessed to the salvation of one who was a backslider. That man and his family are still in the way of life. That little boy, whose name was Foster, he had just heard give his testimony in the love-feast.

WALK, believing God's word, when you cannot see the light of his countenance.

Married.

In Felicity Street church, New Orleans, on the first inst. by Rev. Dr. Watkins, assisted by Rev. J. Mathews, JULIA S. MEYER to W. H. WATKINS, M. D.

On the eleventh of September, at Elleray, near Woodville, Mississippi by Rev. Dr. Watkins, ROBERT SEMPLE, Esq., to SALLIE, youngest daughter of the late John W. Burruss.

On the third instant, at the residence of Dr P. F. Ellis, in Attala county, Mississippi, by the Rev. J. M. Weems, Mr. J. C. MCGARGHEY and Miss MARY E. PATTERSON.

September 21, 1872, at the residence of the bride's mother, near Sidon, Mississippi, by the Rev. Joseph B. Newsom, Dr. WILLIAM W. DUDDEN to Miss SALLIE S. ROBINSON.

By the Rev. D. J. Wright, at the residence of the bride's father, on the tenth of October, 1872, Mr. WILLIAM W. HORN to Miss MARY GORDON, all of Camden, Wilcox county, Alabama.

Obituaries.

LITTLE ADA, daughter of Bro. Joseph and Sister Susan R. Pack, living in Natchitoches parish, Louisiana, died, after a long illness, August 10, 1872, aged four years, four months and nineteen days.

Before breathing her last she clasped her hands with an upward expression and a smile, as if she saw some of the heavenly host. H. L. S.

JOHN JAMES HERRAN, son of Milton S. Herran, died of diphtheria, in Perry county, Alabama, October 2, 1872, aged seven years, five months and sixteen days. It was forty-four days from the time he was taken with the disease until he died.

This is the fourth child Bro. Herran has lost, in a few weeks, with this fearful disease, and is the only one he had left. Terrible is the blow thus inflicted upon our dear brother and his beloved wife. They had previously lost two others, making six in all. But, while the affliction is sad, there is one blessed consolation: these children are now in heaven, and make it more attractive to the sorrowing parents. W. A. MONTGOMERY.

MARTHA ROSALIND GWIN, infant daughter of S. A. and M. R. Gwin, was born February 20, 1870, and died October 3, 1872.

Little Rosa lived long enough to deeply enshrine herself in the affections of her parents, her relatives and all who knew her. Though so young, she would entertain her mother with plans of joining the church and being religious, when, she was older and larger. In her last illness, before danger was apprehended, she talked of dying, not with dread, but as something that would pass her to the heavenly world. I never knew one so young followed by so many tears. Strong men stood at her grave and wept. They had been made, while she lived, to feel her gentle power. J. D. NEWSOM.

MRS. CORNELIA P., wife of Robert A. Gilbert, and daughter of Mrs. E. J. Figures, died at Collierville, Clarke county, Alabama, August 8, 1872, after a painful illness of several weeks, leaving a husband, a little daughter fourteen months old, a mother, a brother and a sister to mourn her loss.

She joined the Methodist Episcopal Church South when quite young, and soon thereafter experienced conversion. After her conversion she became a devoted Christian, and made great progress in spiritual things, attaining the state of perfect love, and this perfect love cast out all fear, even the fear of death.

She was married to R. A. Gilbert in 1870, with whom she lived happily for nearly two years, when the messenger said: "It is enough." But during this short time she was the light of his heart, as well as the light of his home, for it was her constant care to keep sunshine and happiness there. By her sweet-tempered words and deeds she won many friends, who feel deeply bereaved in her early death. She loved much the little daughter that God had given them, and it was her constant care to watch the budding intellect and train it for immortality. But His bright young servant of God must leave these bright scenes, of which she is the center, and enter that brighter reward that is reserved for her and all that love his appearing. Therefore she calmly bids farewell to earth, husband, child, mother, relatives and friends, and departs in peace. She was not afraid to die, but expressed strong hope, based upon her faith in Christ, of a happy immortality just beyond the dark river of death.

She commended her husband to God, and exhorted him to continue in holy living; she requested that her little child should be trained in the nurture and admonition of the Lord, and then resigned herself to death's cold embrace. She now rests beneath the shades of the trees that bear twelve manner of fruit. She cheerfully awaits the judgment of the great day. C. W. C.

M. A. GOLSON, the subject of this sketch, was born in Autauga county, Alabama, July 3, 1834, and died in Elmore county, Alabama, August 18, 1872. She was twice married: first, April 23, 1857, to G. W. Zeigler, and in December, 1867, after a period of six years widowed life, she was again married, to Bro. J. H. Golson, of Autaugaville, who preceded her about two years to the grave. She joined the Methodist Episcopal Church South when only twelve or thirteen years of age, and after her first connection with the church I suppose there was never a blemish on her religious character.

Religion that does not affect and influence the social life and general deportment of its possessor would seem but an empty profession; but when it shines as a light in every situation of life—at home around the fireside, in the world, and everywhere that person is seen—it is not an empty profession; it is a great reality, a real possession. So it affected the life of Sister Golson. It is true she was naturally amiable and lovely, yet she could not have been all that she was without the sanctifying grace of God. At home, as a wife, she was adorned with a "meek and quiet spirit," and won to her heart the entire household by her quiet and even temper, her obliging disposition and ingratiating manners, all of which were sanctified and brought under the absolute dominion of God's spirit. But we need not speak of her domestic life. Her record is too clear to require vindication, and among her friends was so well known and approved that any encomiums would be considered superfluous.

Her religious life was marked by three distinct and commendable features: First. She was not a "Sunday Christian." She was "a living epistle, known and read of all men." No change of season or times or places made any change in her mind. She was an every-day Christian. Second. She was attentive to church. When the bell rang she went. You might expect Sister Golson at preaching, prayer meeting, class meeting, Sabbath school and with the choir. Third. She was a participant in nearly all these exercises. She came not as a stranger to church, but felt at home; that she was in the house of God, and that it was a place for all to worship that went. O that we had in the church such a membership generally! What a power it would be!

But death spares not. At the twang of his bow his arrows seek the brightest mark. She is numbered with the dead: has "crossed over the river and rests under the shade." Her assurances of a home in heaven were entirely satisfactory to her family and friends. She said she regretted to leave her friends here, but that she had many in heaven she would soon see. She told those around her that it might do to live without religion, but it would not do to die without it. The last words she uttered were: "I am dying, surely dying, and will soon be across the beautiful river." Yes, a patient sufferer is across the beautiful river "that flows by the Throne of God."

WILLIAM A. EDWARDS.

MR. BERGH has sent letters to all the Governors of States, urging them to organize societies for the prevention of cruelty to animals.

The Christian Advocate.

THURSDAY, OCTOBER 24, 1872.

CITY OF GOD.

My feet are worn and weary with the march
Over the rough road and up the steep hill-side;
Oh city of our God! I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, toiling on,
Day after day, for perishable meat;
Oh city of our God! I fain would rest—
I sigh to gain thy glorious mercy seat.

My garment, travel-worn and stained with dust,
Oft rent with briars and thorns that crowd my way,
Would fain be made, oh Lord, my righteousness!
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
Ingolory and scorn upon the earth;
Oh city of our God! within thy walls
All, all are clothed again with thy new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still again;
When shall my soul thy glorious presence feel,
And find, dear Savior, it is free from stain?

Patience, poor soul! The Savior's feet were worn;
The Savior's heart and hand were weary too;
His garments stained and travel-worn and old;
His vision blinded with a pitying dew.

Love thou the path of sorrow that he trod;
Toil on, and walk in patience for thy rest;
Oh city of our God! we soon shall see
Thy glorious walls—home of the loved and blest.

ST. PAUL'S AND CANON LIDDON.

BY WILLIAM MACKAY.

The building which more than any other becomes identified in the memory of the visitor with London is St. Paul's. In nine cases out of ten at least, we venture to think, this will be the institution most frequently called to mind. As St. Peter's is to Rome, as Notre Dame is to Paris, so is St. Paul's to the English metropolis. The distances from which its massive proportions can be seen prevent its having a serious rival in that far Westminster Abbey. From Hampstead Heath you catch sight of the dome and the golden cross above it, glittering in the hot air. From Westminster, from Vauxhall, from any part of the Thames between Lambeth and the Tower of London, you can gaze on this greatest achievement of Christopher Wren's genius. It is the most distinctively London building in London. Westminster Abbey has no such representative part to play. Its interest is too universal to admit of its qualification by the adjective "cockney." Its "Poets' Corner" has drawn the affections of the universe round it, and sublimes it into an independence of geographical arrangements. Westminster Abbey belongs not to London, but to the world. About St. Paul's one has no such feelings. Nor can the absence of the sentiment be accounted for more rationally, perhaps, than by alleging its position in the very center of the city, and the manner in which its dome obtrudes itself on the observer in a hundred different parts of London.

It is the one city church which can boast now and then of a congregation. Sunday in the city is a strange contrast to a week-day in the city. All the rush and roar of traffic ceased; the hurrying passengers, the thousand clerks and messengers all gone; the pavement empty, the place desolate. But in nearly every street an old church has opened its doors, and the bells are clanging, and little congregations straggle into porches—little congregations, some twenty, some thirty-fold. Literally, two or three are gathered together in these large, gloomy, mildewed buildings; and as the preacher intones the service, as the indifferent organ struggles through the indifferent anthem, and as the charity children in the gallery squeak their shrill "Amens," the thought will force itself into the mind that a much worse thing might be done than would be accomplished by pulling down all these old churches, dismissing all these old perfunctory rectors with fat livings, and building and endowing one or two large and commodious edifices for the accommodation of the five hundred people that at present spread themselves for worship over about fifty churches.

St. Paul's, however, always has its quota of worshipers. Every morning and every evening there is service in the nave, at which is gathered a fair assemblage of tourists, of bank porter's wives, and of people who have simply come in out of the sweltering July sun to wander about the cool, wide spaces of the church. There is no sermon at these services, and the congregation kneels for an hour, listening to the "storm their high-built organ makes."

The most interesting and popular of the services at St. Paul's are those which are held, during certain months of the year, on Sunday afternoon. These services take place not in the nave, but under the dome. The great clear space over which it was permitted to the week-day visitor to wander unimpeded, is now covered with the most ingeniously uncomfortable chairs in Christendom. If the preacher of the day be Canon Liddon, every one of these reed-bottomed seats is occupied long before the hour announced for service. And many of those who cannot obtain seats wander up and down the flags that stretch away behind the seats. It seems indeed a habit with many of those who attend the service to arrive purposely late. These are, for the most part, fondly-dressed shop boys accompanied by saucy-looking milliners' apprentices, and they occupy the time in whispered discussions, not always, it is to be presumed, of a theological nature. The gay dresses, the toss of the head, the flashing eyes, the whispers, how they carry the imagination back to the time when the whispers were shouts, and when the flags of the church were crowded with laughing promenaders and peripatetic venders of trinkets and of fruit!

The full choral service is performed, and as the organ-blasts roll about the roof you think that it will take a preacher of tremendous lung-power to make himself at all audible to this vast congregation. The preacher is Canon Liddon. As he ascends the pulpit your surmise becomes a misgiving; your misgiving becomes incredulity. That pale-faced little man will never make himself heard, you say to yourself. He is a man of about average height; has a shaved face, intelligent, but not striking. His mouth is not large. He looks a student, and not an orator. The task before him is one of no ordinary difficulty. He has to interest some thousands of people for an hour—people whose senses have just been appealed to by the performance of a full choral service—people assembled in a building which has a suggestion in every stone of it of the beautiful and the sublime. I can imagine no fiercer test for a pulpit orator. To keep his congregation awake at all, his sermon must be as good in its way as Handel's music—it must be in harmony with the vast structure and the sacred memories of the place.

Canon Liddon has risen from his knees, and opens a small Bible which he carries in his hand. An irreverent lad sitting behind me says to his companion: "Bet you anything he preaches from St. Paul." And sure enough, the preacher, in a voice distinctly audible in every corner of the vast building, reads a text from Ephesians. His voice is very powerful, not melodious, but metallic rather. The metallic note is not, however, disagreeable. It is a voice to argue in. His style is fine, scholarly, argumentative. It is founded evidently on St. Paul's. He excels especially in antithesis. Does an argument seem to limp, or theory appear to want support? St. Paul, and St. Paul always, is hailed to the rescue. He does not affect "beauties of style," as flowery passages are often most erroneously termed. But his style is naturally and severely beautiful. It possesses an element essential to all beauty in oratory, namely, strength. You are not treated to nice little bits of scene-painting in which the local coloring is sedulously applied; your ear is not tickled with frequent quotations from Tennyson and other companions of the drawing-room. The preacher has no time for trifling of that kind. He has got an important message to deliver. His arguments in favor of the acceptance of this message are of the strongest kind. The message and the argument are given with vigor and rare skill. There is no inattentive ear in the church; and although the preacher exceeds an hour by five minutes in the delivery of his sermon, there are but few signs of weariness in his audience.

Canon Liddon holds about the same position in the esteem of members of the Church of England as the Rev. Mr. Spurgeon does in the esteem of Nonconformists. He will be known to some of my readers as one of the Bampton lecturers. His greatest successes, however, are not those of literature, but those which he has gained as one of the Sunday afternoon preachers in St. Paul's Cathedral.—*Christian Union.*

BEECHER'S METHOD.

A contributor to the *Advance* describes Mr. Beecher's method of preparation for the pulpit;

The preparation thus made, Mr. Beecher broods his sermon. He rarely or never pronches a sermon that is not ripe. He rarely or never breaks the shell before the bird is ready to come out. His sermons are never addled eggs. On his study table lies—or at least used to—a little note book with flexible covers, about the size of a sheet of commercial note paper. It is full of sketches of sermons, hints, subjects, themes, with an occasional fully drawn-out skeleton. His pocket is generally half full of letters, and on the back of from one to half a dozen of these, thoughts for sermons are jotted down as they strike him, in the cars, the hotel, the steamboat. And there they wait till, revolved over and over in his fertile brain at all odd moments, they have drawn to themselves juice from much thinking, and are ripe and mellow, and ready to be plucked and presented.

Several years ago he was to preach an ordination sermon in New England. "I think," he said to me (I was then carrying Harpers' edition of his sermons through the press, and was making a selection,) "I think," said he, "I shall preach a sermon at ——'s ordination which you had better look at, on pulpit dynamics—that is, on the origin of pulpit power—and the methods of pulpit ministration." When the sermon came out it proved to be a description of the advantages and happiness incidental to the ministry, as a profession. The next time I met him I asked for an explanation. "Where is that sermon on pulpit dynamics?" said I. "Oh! it wasn't ripe," he replied. "I shall get something out of it yet, however"—and he has; has got out of it what seems to me the best piece of work of his life, the Yale Lectures on Preaching.

If one will prepare as Mr. Beecher does, by first, much study, and second, much brooding, it may be safe to follow his example further, though probably only very facile workers will be able to do so. During the week, two or three topics lie in his mind as those from which he will most probably select his next Sabbath's discourses. His thoughts turn to them; his eyes gather illustrations for them; his pencil sometimes, though not often, jots them down—the sermon, however, is rarely definitely outlined in his mind. Ask him on Saturday night what he is going to preach on Sabbath morning, and he cannot usually tell you; Sabbath morning, after breakfast, he goes into his study, feels his various themes, takes one that seems ripest, skeletons the outline, selects his text, and begins to write. At first he writes fully, but as time goes on his pen leaves great gaps, sketches only at the beginnings of separate paragraphs, then only the heads; sometimes the pencil finishes up the hints in the pulpit. His sermon at the beginning is read—the commencement almost disappoints you; but as he warms he grows more and more oblivious of his notes; his imagination fills up the gaps; and the pulpit completes what the study only began. The manuscript sermon is a literary curiosity, a study in itself. After sermon he goes home, eats a good dinner, goes to bed, sleeps away the afternoon, rises to a cup of coffee, and thence goes into his study to bring forth the evening sermon by a similar operation.

A MISTAKE IN CHILD-TRAINING.

A party of friends, during a social call, were chatting about their little ones in the fond, proud way that parents will, when one, a man of the world and a scholar—in certain directions a public educator—said gayly: "My little puss isn't bashful—not a bit of it. She knows how to hold her own, little two-year-old as she is. She is a fast one, I assure you."

A young student, hearing the professor's remark, and noting the parent's pleased manner as he spoke thus of his girl-baby, turned to his own mother, who stood near, and, with a perceptible curl of his lip, said:

"Yes, that's the way it goes. When their daughters are babies they let them be as rude and forward as they will, and think it smart, and call them 'fast,' and laugh; and when they're grown up they have the pleasure of hearing other men call them 'fast,' and laugh on the other side of their mouths."

A stroke of lightning out of a clear sky could not more have startled the mother than did these words from her son. That youth, a mere boy, himself by no means a model of perfection, had with one sentence fathomed the depths of one of our period's sorest evils.

I have not drawn from imagination for my illustration. Within the past week the youth's plain words were spoken within my hearing. I yet recall the half contemptuous, half compassionate glance he turned on those near by, and every word that he uttered lingers yet in my memory.—*Christian Weekly.*

Our Roman Correspondent, says the New York *Observer*, writes in a postscript: I cannot help copying a little bit of the last speech of the Pope, in which he refers to the death of a member of Parliament, himself, with all his family, good Catholics, and whose only sin was that he was a deputy: "He died, giving his soul *into the hands of Satan, to go and curse God forever in the lowest depths of hell.*" There is plenty more of the same kind, with a blasphemous prayer against the Italian government at the end. Protestants who kneel at Pius the Ninth's feet after this require no advice.

Nothing can be plainer than that ignorance and vice are two ingredients absolutely necessary in the composition of free-thinkers, who, in propriety of speech, are no thinkers at all.—*Swift.*

SCIENTIFIC.

It may be important to know, on the authority of M. Gaudin, that a mixture of equal parts of cryolite and chlorids of barium forms a flux superior to borax for soldering iron, or brazing copper, brass or bronze. Cryolite is found in great abundance in Greenland; it is a double fluorid of aluminium and sodium, and has been largely employed in the production of the metal aluminium.

In the sands of the Turkistan desert, at a considerable distance east of the Aral lake, well-preserved specimens have been found of two varieties of shells belonging to mollusks of still living species in the lake, and in the Caspian, Black and Mediterranean seas. It is, therefore, concluded that the entire region was covered with salt water up to the commencement of the present geological epoch.

The Boston *Journal of Chemistry* has been analyzing the paper on which its exchanges are printed, and finds that the paper makers mix a white clay with the paper-pulp to add to the weight. Its own paper has less than half of one per cent. of this matter; that of the *Independent* 8.71 per cent.; and that of the *Scientific American* has 14.50 per cent. As the paper sells by weight for more than ten times as much as does the clay, the profit on the clay is very large, the *Scientific American* having to pay, at paper price, for eleven tons of it annually.

An Apparatus for obtaining water from the depths of the ocean has been invented in Germany. An open vessel is lowered by means of rope and weights until the desired depth has been reached. Then an electric current is transmitted through an accompanying wire, which, by inducing another current in an electro-magnet in an apparatus attached to the vessel, releases springs which turn stop-cocks, and the water of the depth is inclosed. Several most interesting experiments for the determination of the amount of carbonic acid in deep-sea water have been made by means of this invention.

Mr. Jeffrey has established the fact that bones disappear in the ocean. By dredging it is common to bring up teeth, but rarely ever a bone of any kind; these, however compact, dissolve if exposed to the action of the water but a little time. On the contrary, teeth—which are not bones any more than whales are fish—resist the destroying action of sea-water indefinitely. It is, therefore, a powerful solvent. Still the popular opinion is that it is a brine. If such were the case, the bottom of all the seas would long ago have been shallowed by immense accumulations of carcasses and products of the vegetable kingdom constantly floating into them. Dentine, the peculiar material of which teeth are formed, and the enamel covering them, offer extraordinary resistance to those chemical agencies which resolve other animal remains into nothingness. Mounds in the West, tumuli in Europe and Asia, which are believed to antedate sacred history for thousands of years, yield up perfectly sound teeth, on which time appears to have made no impression whatever.

It is remarked that no material increase in the speed of steamboats has been attained within the last twenty years. After a vessel has attained a comparatively high speed, further additions to the power fail to produce any corresponding increase of speed. It is thought that we can go no farther with our present models. The limitation of speed which all engineers thus encounter is accounted for by the tendency observable at the bows of fast-going vessels to emerge or rise above the water. This tendency is increased by the impact of her inclined planes at the bow against the opposing water. Every ton of two thousand pounds so lifted above her stationary load-line, at a speed of fifteen miles per hour, exhausts eighty-seven horse-power of her engines. This theory is aptly illustrated by the transit of a railroad train up an inclined grade—the engine actually lifting bodily in the air a portion of the weight of the train in addition to overcoming the friction and impact of the air as on the horizontal grade. Experiments in submarine artillery practice have proven that the tendency of a body moving through the water to rise to the surface is proportionally greater at high velocities than at low—the projectile emerging at the surface at sharper angles as the velocity is increased; hence the proportion of the weight of the ship and cargo lifted by the engine above the stationary load-line is determined by the speed and lines at the bow. We learn from the *Nautical Gazette* that Mr. E. M. Strange has invented a new model, in which he proposes to counteract this tendency to emergence, and hopes thereby to remove the limitation to the increase of speed.

Why is Ireland likely to become the richest country in the world? Because the capital is always *Dub-lin.*

RELIGIOUS INTELLIGENCE.

Returning from a tour in his former field of the Lower Danube, Rev. Dr. Long reports great progress and a gratifying condition of the church at Sistof. He says: "There is only one other place in Bulgaria where the truth has gained so much of a position as in Sistof, and that is in a mountain station in the field of the American Board."

The sudden death is reported of two missionaries in China. Rev. W. E. McChesney, of the American Presbyterian mission, was shot on the night of July 9, by river pirates, while he was on his boat going on a missionary tour up the river from Canton. Dr. A. Thomson, a physician connected with the English Presbyterian mission at Swatow, was on the steamer Rena when it was run into, April 4, by the French mail steamer Ava. Dr. Thomson fell back while being drawn up by a rope into the Ava, and was drowned. Both Dr. Thomson and Mr. McChesney had been only two years in China.

On the ninth of June two men and three women were received into the membership of the native Japanese church in Yokohama, which now numbers twenty-two members. The communion was administered and the bread and wine distributed by a native elder. Prayer meetings, conducted by the Japanese themselves, are held weekly. Nearly forty men and women attended the Sunday evening Bible class. Rev. David Thompson has arrived in Japan, and taken temporary charge of the native church in Yokohama, to give a respite to Rev. James Ballagh, whose health has been greatly impaired by long and peculiarly trying labors. Rev. Mr. Gulick, of the American Board, has obtained a foothold in Kioto by accepting a nominal position as teacher.

Retreat for Infirm Clergymen.—The object of the St. Augustine Mission House, Haverstraw, on the Hudson, is to afford a suitable retreat for the clergy of the Protestant Episcopal Church, who, overcome by age or infirmity, are no longer able to discharge the active duties of their calling, yet are not so entirely incapacitated for labor but that a certain amount can be accomplished when they are grouped together in a college. School rooms, suitable for the education of the youth of both sexes, are already secured, and mission work at five important points can be connected with the Mission House. The estate selected is a beautiful site of fifteen acres on the west bank of the Hudson, about thirty-five miles above New York city, amidst fine mountain and river scenery, with a comfortable home, and groves of fruit and shade trees. Here, surrounded by every reasonable comfort, these servants of the living God can pass their declining years free from care and the anxieties of poverty. When the small average income of the American clergy is taken into account, it will be immediately perceived that no provision can be made, by most of them, for age or infirmity. Yet both are certain to come, and no more certain than that, when come, there will be no resting place for their possessors.

The missionaries hope soon to be able to occupy Kioto, the "Miako" or sacred capital of Japan, the residence of the Mikado. The city was recently thrown open to foreigners for a limited time during the exhibition of Japanese industry. It was visited by three missionaries of the American Board. Mr. Gulick wrote, June 15: "There now remain about twenty days of the term during which the city is open to foreigners. What we shall find it necessary to do, in order to remain after the expiration of this term, is not quite certain; but it seems probable that I shall be obliged to make some engagement with the government for teaching school; otherwise my continuance here would constitute a precedent which other foreigners would not fail to urge, to the annoyance of the government. At an interview between an officer who ranks third in the city, Dr. Berry, Mr. Davis and myself, the officer stated that as yet the government had not permitted the introduction of Christianity, and therefore I could not commence at present to preach to the people. I said that, until it was permitted, I should not be able to preach, but that if people came to my house I could talk to them of Christianity. He replied that I could do that, but not preach publicly; and added that ere long Japan would probably be opened to Christianity, though as yet it was not. Our settlement here has been attended with many remarkable and favoring providences—in the way of securing a house in a suitable locality, gaining friendly acquaintances among persons of influence, and receiving a welcome from many who can, as yet, but in a small degree appreciate our motives in seeking an abode among them. We find ourselves in the heart of a most populous country, with villages and cities on every hand."

The *Tribune* has a letter from an intelligent correspondent in Vienna, giving the history of the Old Catholic movement in Austria. In that country, the correspondent thinks, this movement shows its greatest strength. The Austrian Old Catholics have an organization, of which Father Alois Anton is the spiritual head and Dr. Lindner is lay president. There are also vice presidents and secretaries in the various provinces. They have sent out missionaries to all parts of Austria, preaching reform, with such success that they already have enrolled a large body of members. "They are making such progress in the number of converts which join their ranks that the government can scarcely refuse to give them equal rights with all other faiths before long. In Vienna alone there are 3,000 families professing Old Catholicism. In Bohemia there are seven villages, every family of which is Old Catholic. Altogether that province is said to number about 123,000 Old Catholics. Upper Austria has about 19,000, and there are others scattered about the empire in single communities. One of the chief difficulties the Old Catholics have to contend against is the small number of priests of anything beyond the lowest rank which have joined the sect. They have no bishops; and it is probable they will no longer wait for the high priests of the Roman Catholic religion to join them, but create some from among their own body. At first—that is, eighteen months ago—it was thought the Old Catholic movement would spread with great rapidity, and rival in importance the Reformation worked out by Luther. These anticipations have not been realized, principally owing to the want of frankness of the delegates sent to the meeting at Munich; but there is every reason to suppose that as soon as the difficulties placed in its way by some governments are removed, the movement will make an advance and assume an importance little expected by most observers at this moment."

In the annual sermon before the directors and friends of the London Missionary Society Rev. Griffith John represented the Chinese as a nation to be characterized by an absence of religious feeling and life. They are shrewd, practical, commercial and secular to an extreme, and never more so than in their religious performances. In the temple, as well as in the shop, they have a steady eye to business. They bargain with their gods, just as they do with each other, and their religious duties are purely business transactions. A sense of sin, contrition for guilt, humble gratitude, spiritual communion, reverence, love and emotions of like character do not enter into the composition of their worship. There is no thirsting for the spiritual, the heavenly and the divine; no longing for blessedness and the life eternal. On this account it is difficult to draw their attention to the question of religion at any time, and, even when this is attracted, to make them feel its importance. Still there are at the present time more than seven thousand communicants in China. There are devoted Christians, church members, who, notwithstanding the weakness of the religious instinct in the Chinese mind, have tasted the good word of God, and the powers of the world to come; men who are earnest, zealous, warm-hearted followers of Jesus, and are exerting their utmost to spread the divine life in the hearts of their fellow-countrymen. "I have seen," he said, "the story of divine love move even the Chinese to tears." Yet it would be untrue to regard these seven thousand converts as representing the total apparent results. There are hundreds around the various stations who are standing somewhere between the two kingdoms. Men who have been halting between two opinions for years are constantly being received into communion. Here and there people are beginning to question their old creeds and superstitions; some have already cast them aside as worthless; and there are not a few who have become Christian in sentiment, although they have not as yet joined any church organization. And, in addition to all this, there are invisible results which are still greater and even more important in the foundation and preparation for all future growth and success.

The St. Louis *Republican* draws attention to the fact that the presidential election will not take place, as is generally believed, the same day in all the States. It will begin in Louisiana on the fourth of November. All the other States, except Texas, will vote on the fifth, and Texas will close up the business with a four days' election, from the fifth to the eighth inclusive. Louisiana is required to vote on the fourth—one day in advance of the other States—by a special act of Congress at the last session.

He who has put bounds to our intelligence has not put any to our desires, so that we might conceive a happiness superior to this present life.

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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The members of the board are requested to meet on Thursday evening, October 31, in the office of the ADVOCATE, at six o'clock P. M.

THE WHISKY PLAGUE.

From the daye of Noah until this present, drnnkenness has been a prevailing vice. The allusione to it in the Scriptnres, and by ancient classic writers, are evidence of the fact. Bnt upon ns, "upon whom the ends of the world have come," has come alco the most eweeping and destructive flood of intemperance that any age hae witnessed. To arrest thie torrent of destruction social drinking must he tahooed. It must come to be nnderstood that good society doee not tolerate the preeence of the decanter and the wine-glass, and that bibulous people lose caste, and are eubject to a deserved ostracism. A great deal of drnnkenness originates in the social glass, and the habit is formed by subjection to the usages of fashionable and convivial life. Thousands of young people are led by this influence as sheep to the slaughter.

Another fruitful cause is in the dietetic use of etimulating drinks. The idea prevails with many that these, used as a beverage, are nutritious, or, if not nutritious, that they contribute indirectly to the nourishing of the eyetem by increasing the appetite, and by promoting digestion. It is in a dietary way that many contract the fatal appetite, and go rapidly down to a drunkard's grave. We cannot enter into the arguments on the subject. We do not believe that wine or strong drinks are needful or wholesome in a dietetic point of view, exeept in the rarest instancee; but if they were, we shonld etill discard them as leading to evils a thousand-fold worse than those which thoy may be supposed to avert. No form of dyspepsia, no chronic marasmue, no aspect of constitutional decline, is so bad as the wreeke which drunkenness makes. Our pnrpose, however, ie eimply to indicate that the use of stimulants in a dietary way fostere and develops a groat deal of inebriety.

Another fountain-head of the evil is in the medicinal use of alcoholic stimulants. We aro glad to notice that science is coming to the aid of temperance, and showing that liquors, even as a medicine, are of donhtful value in most instances. It is not always that etrong drink, given "to him that is ready to perish," revives the patient. We know some doctors who rarely administer it, and they are the most successfnl in their profession. We have also known some patients, apparently *in extremis*, who, knowing tho danger of arousing a slumbering appetite, have refused to taste the stimulant, and who. contrary to the predictions of their medical advisers, have recovered and lived sober lives for many years after. We do not take the position that alcoholic preparations are never of mediciual value, but we do sincerely believe that the doctors are responsible for a fearful amount of drinkenness. Its use as a remedy is abnsed, and in the majority of cases it is prescribed where no real necessity exists.

The commercial and business interests involved in the manufacture and sale of liquor inspire one of the strongest advocacies of its use. The love of money, in one way or another, may be the root of every evil, and so of this as one of the greatest. There is money in the business—more, probahly, than in any one of the great staples of agriculture. The whisky traffic touches and taints many branches of trade and industry. Colossal fortunes are made by it, and there is gain, from the man who raises the grain through all the processes, to the manufacturer, the commission merchant, the wholesale dealer, and the man who pours it out in eingle drinks. There ie profit—money profit—all along until it reaches the blood and brain of the consumer. There the profit stops, and poverty and wretchedness alone mark ite progrees. With so much capital invested, with thie greed of gain enlisted in promoting its sale, and with all the other agencies at work, it is not wonderful that the whisky plague growe to euch monetrous proportions.

How to stay this plague is a problem of difficult eolution. Some have suggested that a plentiful snpply of pure winee would have a beneficial effect, but we fear that thie would be fighting the devil with fire. As well attempt to put out a conflagration by pouring petroleum upon the flame. We know there are different opinione held npon this subject by wise and observant men. After all we have seen and read on the eubject, we believe that the wine remedy would aggravate rather than cure. Legislative action, to a certain extent, ie doubtless feasible, but thie must be bronght about by an enlightened public opinion. Moral and religious ageucies are the chief reliance. These have done much and are doing considerable, hut there needs to be a more general awakening of the religioue mind upon the subject. The organizations for the promotion of temperance should be encouraged, and Christians should place themselves upon no equivocal grounde on the subject. The gospel is the only eure and universal remedy for sin, but its methods and teachings should have direct and specific application to the more promiuent vices of tho times. We subjoin some appropriate statemente and reflections from the *Picayune*, written by Colonel Dennett, the able editor of the industrial department of that paper. Colonel Dennett says:

Those who think that bad government is even the chief cause of our State afflictions are, we think, greatly in error.

New Orleans manufactures yearly thirty-five thousand barrels of whisky, and about sixty-eight thousand barrels come to this port from the West.

It takes about seventy thousand barrels of whisky yearly to supply the thirsty inhabitante of Louisiana. How much wine, brandy, rum, gin and other liquors the people of New Orleans and other portions of the State consume yearly it is difficult to determine. But those who observe the drinking usagee of society in this city and State will admit that the aggregate amount and expense are enormous.

We know of four parishes in this State, with a population of about forty-three thousand of all ages, colors and sexes, in which four thousand barrels of whisky are required to meet the yearly demand. It has been estimated, upon a fair basis of calculatiou, that the consumere in theso four parishes pay $500,000 yearly for liquor and strong drinks—about threo times the amount of their State and parish taxes.

The colored population all over the State—not only the men but the women—drink enormous quantities of whisky.

Most of the stores in all of the villages and country parishes take out licenses to sell whisky.

Tho city of New Orleans, with a population equal to one-third of the inhabitants of the State, consumes an almost fabulous quantity of whisky and other strong drinks, for which they usually pay fifteen cents a glass, and great quantities of lager beer and milder beverages, for which they pay from ten down to five cents a glass.

The gross sales of the cotton and sugar crops of the State, since the war, usually do not amount to over $30,000,000 yearly. The "drinks" of the people of the State and the liquor bills amonnt to more than $30,000,000 yearly.

We merely state facts. The remedy for these evils is another question.

To what extent do these strong drinks paralyze the energies of the people and cripple the industry of the State?

How far are our present embarrassments attrihntable to the drinking usages of the people?

To what extent do these innumerable "drinks" prevent our people from throwing off the chains that hind them, and restoring good government and prosperity?

How many premature graves do these "drinks" fill, and bow much miscry does it entail upon the multitude?

It strikes directly at the strong arm of labor, and at the fonntainhead of enterprise, and produces more than three-fourthe of the crimce of the city and State.

ENLARGING.

Bro. Harp, our book agent and publisher, has added the adjoining building to the book store, and by throwing the first floore of both into one, he hae a moet capacioue and handsome salesroom. There ie now plenty of elbow room for bneiness, and abundant epace for the arrangement and display of stock. The Depository is now the grand book etore of the Sonthwest, and hae unquestionably, beeides our own church publications, a better supply of valuable etandard and freeh literaturo than any establishment in the South. This exhibition of energy and enterprise on the part of the agent ehould be most gratifying to the friends of a sound literature, and ehould eecure a wider and ever-increasing patronage. Let our city and country people, our merchante and teachers, remember that the Depository can fill orders to any extent for school books and stationery, and at prices as reaeonable as any establishment in the city.

We notice that the ADVOCATE sign has been extended across the entire front, and is in handsome and conspicuous style. We hope for a corresponding spread in our circulation. We are evidently on rising gronud, hut we must riee much higher. At the low price of $2 a year, and with largely enhaneed priees for paper and other material, it requires a very large circulation, and a good advertieing patronage in addition, to meet the inexorable montbly hills. This year thero hae been a gratifying increase, and many have dono nobly, but there ie need of a more vigoroue and advaneed movement all along the line. We hope the brethren, dnring tbo closing months and weeke of the Conference year, will see that the ADVOCATE is in every Methodist family.

IT IS WITH DEEP SORROW that we have heard of the sore bereavement of our friend and brother, Rev. W. H. Scales, of Dallas, Texas. His daughter, Sallie Grayeon, died on the second of October, in her fifteenth year. Sho was highly gifted and cultivated in mind, and a most exemplary Christian. The certainty of a life of blessednese beyond the grave is tho only thing which explains the sad diepensation, and brings resignation to the stricken heart. An appropriate obituary will appear next week.

WE ARE PAINED TO LEARN that Mrs. Lusk, wife of Jamee A. Lusk, of New Orleane, died in Iowa on tbe seventeenth of the present month. Mrs. Lusk had for yeare been afflicted with pulmonary disease, and had spout the last year or two in Minnesota for hor health. Sho was a lady of great piety and worth, and a consistent member of our church. The boreaved husband, children and other kindred have our deepest sympathies in their affliction.

BY REFERENCE to our news columns it will be seen that the venerable historian and diviue, Merle D'Aubigne, died in Geneva, Switzerland, on tho twentieth of this month. Ho had reached tbe ripo age of seventy-six.

MINISTERS AND CHURCHES.

There are defecte in every system of church polity, our own not excepted. Perhaps each has its peculiar excellence and its peculiar weak points. The New York *Observer* points out the spot in the Presbyterian system where it has not been efficient, and it is a point at which the Methodist plan has a marked superiority. Whatever difficulties we have to encounter, it will be seen that others have theire. About churches withont preachers, and preachers without churches, the New York *Observer* says:

By the figures in the Minutes of the Presbyterian General Assemhly for 1871 it appears that nearly one-fifth of its whole nnmber of ministers are *unemployed!* More than *one-half* of this number were considered capable of performing service for the church. Besides this idle body, are agents, teachers, chaplains, editors, etc., who are not included in the one-fifth with nothing to do.

And now another fact. The same Minutes show that more thau one-fifth of all the chnrches are vacant from year to year, while a prodigioue number of capahle minieters continue unemployed to fill these vacancies!

There are ahundant sacrifices and inconveniencce connected with the itinerancy, but certainly not greater distress than the *Observer* depicte in the following etatement:

Certainly thie ie the very epot where the system hae not been efficient; and while it hae been always deplored as a defect, no attempt has been made to remedy it. Lately the pressure of the evil has become eo great that it challengee attention. A cry has come up from starving ministere who want work and cannot find it. The waste places want ministers and cannot find them. And this cry is heard all over the church. It ought not to be.

We doubt much if any other church can be named with such a fearful array of weakneee as thie. One-fifth of all its ministers idle, and a etill greater number of ite pulpits vacant!

Carlyle, or eomebody else, eaye the eaddest eight in the world ie a man willing to work, but no work for him to do. But of all such sad sighte, the eaddeet ie a minister willing to preach and no chance for him! He has epent years of his life in preparation for his work. He has learning, talents, piety and willingness to labor. He thinks he wae called of God to the ministry. We have eeen etrong men sit and weep becauee they had no field, hut had wife and children wanting bread! They would not steal, could not dig, and were ashamed to beg. We have heard them utter lond eriee of anguish because no door wae open, and despair was faet taking hold upon them.

Churches ae well as preachors, it seeme, are sadly suffering for want of some meane to bring the idle pastors and vacant charges together. Tbie difficulty is well put in the language of the *Observer:*

At the same time churcbes are in want of theso willing aud earneet men. They look out and seo no one coming. Thoy cry aloud, but none anewers. They do not know to whom they should apply. Perhaps they write to tho editor of a religions nowspaper, including innocently the idea that an editor knows everything, and will know the man they need. Too often it occurs that they have no intention of giving an adequate support to a pastor, and desiro to find one who can come as near to "work for nothing and find himself" ae possible. Other congregations, willing and anxions to make a ministor comfortable, have no facilities for ascertaining the circumetancee of tho many men who might be sought for. They might be embarrassed in making inquiries of the man if they were in direct commnnication with him, bnt could learn thom readily by applying to an authorized and competent agent.

Tho romedy for this unfortunate state of affairs ie euggested. The establishment of a central bureau, and the exerciso of authority by the presbyteriee in sending licentiates to vacant churches aro proposed. Wo have a central bureau and effective for the distribution of our preachers and the supply of the churches; but tho remarke of the *Observer* are suggestive:

This central bureau, which wo earnestly commend, is not a perfect cure of the evil, and will not produce all the good that is desired. There should be such a modification (as we know will never be made) by wbich licentiates shall be sent to vacant churches in their own presbyteries, or to any part of the church where they are the most needed. Young men in training for tho ministry should be educated to the idea that they are not their own, hut are dedicated *Christoet ec* ... to Christ and the church. And coming to the work with such a spirit they wonld not tarry at Jerusalem, lingering around the great centers, and waiting for dead men's shoes, or a chance to he settled in fat pastures. The Christian idea of devotion to tho Master's work ought to impel our young men to throw themselves at once into the arms of the church, saying sincerely: "Here am I; send me."

But with this presbyterial supervision and ready snbmission to proper advice or authority, it will still he found that the church needs what it has never yet had, and we fear never will have—a central ageney, directed by the highest law of the church, at the general expense; so without cost to themselves, unemployed ministers and vacant churches may he brought into union.

THE OLD CATHOLIC CONGRESS.

This body recently met at Cologne, and its action has been looked for with mnch interest. We give the following condensed statement, as prepared by the *Independent:*

The celibacy of the clergy wae not touched, except in the epeech of the president. That eubject ie deferred till another year; but nobody can donht what the final decision will he. This wae, however, the only eymptom of wavering which the congress ehowed. The breach with Rome is made an impassable chaem. The resolutions which were paesed, and of which we give the subetance below, define the movement. The first eeries of these resolutione relates to the paetoral office. We condense, using the words of the reeolutions themselves:

"Those priests who have been suspended or excommunicated becauee of their fidelity to their religion are qualified to exercise all pastoral functions.

"That regulation, unknown to the ancient church, resting only on positive legislation, that every priest requiree, before administering the sacrament enjoining penance, the approbation of the Bishop, cannot, in our present need, be considered ae binding.

"Wherever the necessity ie felt, the Catholics who have romained trne to the old faith are justified in organizing a regnlar pastorato by the appointment of a prieet. Under the present circumstances euch a priest can, even without institution and in spite of the prohibition of the Bishop fallen from the old faith, perform all paetoral functions.

"In so far as the observation of the liturgical ordinances is not possible, the samo are not obligatory, since tbe validity of the liturgical act doee not depend npon euch things; and according to the formal right, these ordinances may he disregarded.

"When a Catholic church cannot he procured for the celebration of divine service, an Evangelical one, or another edifice, may unhesitatingly be made use of.

"The traditional litnrgical usagee are to be retained as nearly ae possible. The carrying out of reform in the department ef discipline and worehip remaine for the future. For the present a wholesome and unquestionably justifiable reform will be attained by the abolition of surplice fees, stipends for the mass, and the avoidaneo of the nuisance and outgrowths of the system of indulgeneca, the veneration of the saiuts, the scapnlary, medallions, etc.

"It ie also a wholesome reform that in the eermons of our clergy all doclamatione on religioeo-political quoetions of the day, as well as bitterness against the membere of other faiths, be avoided.

"We maintain the right to establieh a regular episcopal jurisdiction—that worthy men bo chosen by tho priests aud the repreeentatives of the congregations, who have remained true to the Old Catholic faitb, ae Bishops, to be consecrated by an orthodox (Old Catholic) Biehop; and that he ehall first of all perform the episcopal functions in the manner of the missionary Bishops of the ancient churcb.

"The congress elects a committee of eeven membere, of whom three ehall be theologiane, two canonists and two laymen. They ehall take all preparatory measures for the election of Bishops."

The congress passed strong resolutione in favor of Christian union, and appointed committees to take measures for ite promotion. The righte of tho Old Catholice in the State were also sharply defined. Tho congress demanded that the German and Anetrian governments, as well as that of Switzerland, shall "*(a)* consider the Catholice holding fast to tbe Old Catholic Church, and who repudiate the Vatican decrees as an innovation, ae members of the church reeoguized by the State, and as such to be protected. *(b)* On thō otlrer hand, that they consider the Bishops who have adopted tho Vatican innovation—and their organs—as deprived of every jurisdiction over the Old Catholics, who, without this, are declared in the Vatican decrees as not belonging to the New Catholic sect."

A resolution was also passed requesting tho governments to recognize the Bishops about to be elected as Bishops of the Catholic Church; to consider them as endowed with the same authority over Old Catholic communities as belongs to Catholic Bishops under the existing laws; to grant them dotations from the treasnry; and to appoint the priests to livings under the patronage of the State. The general introduction to the obligatory civil marriage was also declared to he necessary. Three of the resolutions of thie series are especially important:

"The Old Catholics are not bound to contribute to the ecclesiastical objects of the New Catholics.

"The Old Catholic communities are urgently recommended to strive for the repossession of the property of the Catholic Church, by administrative and legal proceedings.

"The Old Catbolics have the unqualified right to demand the joint nse of all churches consecrated to the Catholic service, since the same are consecrated to the Catholic worship, whether we assume that the church belongs to itself or adopt the theory that the end would justify ns in demanding it, or whether, according to the law of the land, the religioue community is the possessor, since the apostasy of the one cannot rob the other of its rights."

So the ieene ie joined and the great contest for the purification of the Catholic Church has fairly begun. We cannot doubt the ultimate result.

TEXAS REVIVAL NEWS.—Our revival intelligence for the month of September sume up, for the five Texae Conferences, seven hundred and eighty conversione and nine hundred and forty-four accessions to the church. These figures, we are eure, fall below the actual results, arising from the failure of some to report the exact number of conversions or accessions to the church. In euch cases we have omitted them from the summary or approximated the number, being careful to be below the probahle nnmber. We again ask our brethren to be ae exact as possible in their reports.

Our churches in Texae are being highly favored this year. From no part of the church do we notice in our religioue exchanges so many and such gracious revivals of religion. Our field of labor is particularly favored. Let us thank God and take conrage.

The above summary does not include the revivals reported in this number, which will be included in the report for October.—*Galveston Christian Advocate.*

BISHOP KEENER, saye the Galveston *Christian Advocate* of October 16, reached our city laet Saturday and preached in St. John's church on Sabbath. We were glad to see him looking so fresh and vigorons, notwithstanding his arduous labors during the summer. We do not design this as a hint for our people to work him to death. Our Bishops aro truly obeying the command: "As yon go, preach;" bnt we must not be unmindful of the fact that there is a limit to even episcopal endnrance. Bishop Keener leaves to-day for Belton, where he is duo October 23, to hold the Northwest Texas Conference, the first in the round of Texas Conferencos. A most cordial welcome awaits tho Bishop from his brethren in Texas.

THE STRIKES and disturbances among the laborers on the levee are still kept up to somo oxteut. The police, however, have the matter pretty well under control, and are affording protection to those who choose to work on any terms. Tho right to ask $4 a day ie conceded, but the right to prevent by violence those who wish to work for less is not. The usual result will follow. The strikers will have done much damago to business, and have lost much time and money themselves, while wages will perhaps go lower than ever.

REVIVAL IN BATON ROUGE.—Our latest reports of the meeting at Baton Rouge, which began with the quarterly meeting, October 6, are to the effect that thirty persons have professed conversion and as many have united with the church. The meeting was being continued by the pastor, Rev. A. E. Goodwyn, last week, and we do not know that it has even yet been discontinued. We shall have additional reports for our next issue.

WE HAVE RECEIVED the Minutes of the fifth annual eession of the Lake Providence District Conference. It is a handsome pamphlet of thirty-two pages. The Conference met at Rayville, Louisiana, and the business was transacted with thoroughness—Rev. Joel T. Daves, presiding elder, presiding.

REV. CHRISTIAN KEENEN, writing from Opelousas, October 17, says: "Camp meeting just closed on Spring Creek; large attendance, good order. Eleven preachers in attendance, and nineteen accessions to the church."

THE LORD'S SUPPER.

Mr. Editor: We have been thinking for some time that a few suggestions on the preparation and reception of the sacrament of the Lord's Supper would not be out of place. We will preface our suggestions by a few quotations from Dr. Adam Clark. He says: "If any respect should be paid to the primitive institution, in the celebration of this ordinance, then unleavened, unyeasted bread should be used." Again he says: "I have learned with extreme regret that in many churches and chapels a vile compound, wickedly denominated wine, but of the elder, gooseberry or currant tree, and not unfrequently the issue of the sweepings of a grocer's shop, is substituted for wine in the sacrament of the Lord's Supper." Again he says: "To receive the Lord's Supper with a glove on is indecent, not to say irreverent." Now if any should think that we dwell on small or unimportant matters, still we claim to be in good company. It is often the case that no regard is paid to the kind of bread used in the sacrament. Light or leavened bread is often furnished because it is convenient; or, what is worse, when light bread is not convenient, a dime's worth of soda biscuit is obtained from the grocer's shop. Light bread is difficult enough to use; but it is exceedingly embarrassing, not to say ridiculous, to use soda biscuit, which breaks and crumbles into almost innumerable particles.

We suggest that the steward, whose duty it is to provide the bread, have the dough made with water, let it be well beaten, rolled thin, then marked each way with a knife, making squares one-fourth of an inch large, which may be easily used by the minister.

As to the wine, almost anything called by that name and sold in the grocery is obtained. At the present day a large proportion of the wine is drugged, and often that which is sold for wine is solely made up of chemicals and prepared for traffic. This compound, denominated in the Scriptures mixed wine, and which Solomon says is a mocker, and which symbolizes the wrath of God, is often used in the sacrament of the Lord's Supper. We suggest that the steward, whose duty it is to provide the wine, procure the unfermented and pure juice of the grape. It is now manufactured and put up for the purpose, and can be obtained at about the same cost of other wine. We further suggest that the steward provide neat white linen cloths for the sacramental table, and that it be set decently and in order. If a suitable set cannot be had, let the wine be put in a pitcher, that the significant wine-bottle be kept out of sight. If the steward does not see fit to bear the expenses, then let him order a collection to be taken for the purpose, which he has a right to do. How much more impressive would this sacred ordinance be if thus prepared?

This is one of the most important means of grace, and it may be rendered more so by attaching that importance to it which its sacred character demands. J. P.

Mansfield, La., Oct. 7, 1872.

Brandon District Camp Ground.

Mr. Editor: We, the undersigned, a portion of the committee appointed by the Braudon District Conference for the purpose of locating and securing the ground for a camp meeting for said district, met on the fourth Monday of September, and performed that part of our duty by selecting a spot about one mile south of Morton, in Scott county—a railroad depot. We have the promise of forty acres of land, which will furnish plenty of wood and water. The title is not yet secured, but presume it will be in a short time. A saw mill and other valuable conveniences surround the spot.

Respectfully yours,

Wm. H. Batte.
J. S. Holbert.
A. G. Tadlock.
L. M. Horton.

Brandon, Miss., Oct. 14, 1872.

CONFERENCE REGISTER.

Conference.	Place.	Time.	Bishop.
White River	Augusta	Oct. 30	Wightman.
Trinity	Sul. Springs	Nov. 6	Keener.
Memphis	Somerville	Nov. 20	Wightman.
N. Alabama	Tuskaloosa	Nov. 20	Doggett.
East Texas	Tyler	Nov. 20	Keener.
Virginia	Petersburg	Nov. 20	Paine.
N. Georgia	Atlanta	Nov. 27	Marvin.
N. Missis'ppi	Corinth	Nov. 27	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4	Keener.
N. Carolina	Raleigh	Dec. 4	Paine.
S. Georgia	Thomasv'le	Dec. 11	Marvin.
Mississippi	Brandon	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11	Doggett.
West Texas	Victoria	Dec. 18	Keener.
S. Carolina	Anderson	Dec. 18	Paine.
Louisiana	N. Orleans	Jan. 8	Pierce.
Florida	Fernandina	Jan. 8	Marvin.
Baltimore	Baltimore	Mar. 6	Paine.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Oct. 19, 1872:

A—D Appleton & Co, Erwin, Alden 3 lets $37.25, C G Andrews $17.65, Armstrong, Cator & Co $24.

B—Baltimore Episcopal Methodist, Robert Babbington, Barnes & Wilkinson, James E Bradley 50 cts.

C—B E Christenberg, Robt Carter & Bros, John F Cook, Cassell & Baughn $18, J E Cobb, Mrs Ella Carpenter $5.

D—R B Downer, D M Doom $12.55, J T Daves, Duble & Wooters $14.50, George J Dicks & Sons $25.93, J C DuBose, Park W DeFranc.

E—S R Ellis, John W Ellet.

F—D V Fonro $5.

G—W A Gill 2 lets, Griffin & Hoffman $63.75, Gould & Lincoln, Chas B Galloway $2, U S Grant, R H Graves, Thos C M Golland $200

H—A J Hancy $3.38, W C Halslip, Thos W Hines, Thos Holloway.

J—W W Jones, H F Johnston 2 lets, Geo Jackson.

K—J T Kilgour, Chris Kecner.

L—J B Lippincott & Co 3 lets, J E Letton, A C Littlejohn, R M Lenton $100.

M—A W Mooro $2, H H Montgomery, S McPhatton, E H Mounger, T Moody, J M McKee.

N—J Nicholson.

P—R T Parish, Powers Paper Co, T C Parish, J H Packwood 2 lets, J B Price, L Prang & Co, R Parvin.

R—J W Rush $24.65, A H Redford, T B Russel, Randolph Macon College $15.

S—J A Sanderson, H L Smith, Sheldon & Co, J F Scurlock, Geo S Scofield, T W Stanton, B L Selman $4.20, W H Scales.

T—E L Tarver $4.

W—Amicus W Williams, W M Wlan, J Woodbridge $18, S Wildblood, W R Williams $15, Horace Waters, J F Wynn, J R Wilson.

Y—R L Yancy $16.

Z—J H Zellia & Co.

F. R. Hardon, at No. 29 Chartres street, has on hand a large stock of straw, millinery and fancy goods.

P. W. McKitrick & Co., 169 Poydras street, manufacture window shades, awnings, etc. See their advertisement in another column.

We direct the attention of our readers to the advertisement of Messrs. Wallace & Co., importers and wholesale dealers in dry goods.

We take pleasure in recommending Mr. J. H. Dorand to those in want of the services of a competent and faithful carpenter and builder.

Mrs. Charles Brown, dressmaker, has removed her establishment, and can now be found at No. 176 Canal street, opposite the Varieties Theater.

We call the attention of our readers to the card of Julius Loeffler, gas fitter, 43 Royal street. His work is always performed in a satisfactory manner.

Messrs. McCloskey, Bigley & Co. are prepared to supply any demand for Pittsburg, anthracite and Peytonia or Virginia cannel coals. Their office is at 166 Gravier street.

George Coats, 168 Magazine street, is now prepared to furnish new and second-hand safes, repair lightning rods, bank locks, printing presses, etc. See advertisement elsewhere.

O. P. Alford, at the Southern sale stables, corner of Delord and Dryades streets, is just in receipt of a lot of working stock, to which he invites the attention of merchants, dealers and planters.

Charles H. Reed, Real Estate Broker, 87 St. Charles street, offers his services in the negotiation of rent and sale of property, etc. Attention is directed to his card in another column.

As the winter approaches the question of a supply of coal becomes interesting, and we would remind our readers that John D. & L. C. Macfin, 31 Carondelet street, long and favorably known in this business, are prepared to promptly execute all orders for Pittsburg and anthracite coal.

Messrs. Darcy & Wheeler, No. 70 Canal street, one of our largest and most reliable clothing firms, advertise in another column. Buyers will find it to their advantage to call on them. Their manufactory at Newark, New Jersey, affords them extraordinary facilities in the sale of goods in their line.

Messrs. Hillman & Manard, whose card will be found in another column, ask their friends and the public generally to remember that they are still at the old stand, 157 Poydras street, where they are prepared to furnish choice family groceries, teas, domestic and imported fruits at prices to suit the times.

Rice Brothers & Co.—The firm of Rice Brothers & Co., well known as dealers in hardware and house furnishing goods of every description for the past twenty-five years, have on hand a full line of carpenters', cabinet makers', coopers' and blacksmiths' tools, as well as tinners' stock, tools and machines, and cooking and heating stoves and ranges. They are manufacturers of bright tin and Japan ware, and agents for the celebrated Charter Oak cooking stove, the only perfect baking stove in use, and without which no household is complete.

A Select Boarding House.—We know of no person more thoroughly capacitated to keep a home-like boarding house than Mrs. H. A. Garrett, whose advertisement appears elsewhere. Her location at 394 St. Charles street is convenient and pleasant. We have known Mrs. Garrett for many years, and take pleasure in recommending her house.

New Orleans Mutual Insurance Company.—The above company may be safely recommended to the patronage of the public. The name of a gentleman of such extensive resources and consummate ability as a financier as Mr. C. Cavaroc, at the head of any corporation, is a tower of strength. It is with pleasure we call attention to their October exhibit in another column.

Pianos at $450, on One Year's Time. Mr. Philip Werlein, the popular and enterprising piano dealer of New Orleans, is selling splendid, fine, rich and brilliant-toned pianos on most liberal and accommodating terms. Hale's seven octave pianos, rosewood case, carved legs, with patent agraffe, for $450—$90 cash, $90 in three months, $90 in six months, $90 in nine months and $90 in one year. No extra charge for stool and cover, and a full guarantee. Monthly payments can be made; instead of quarterly, if preferred. A discount at the rate of ten per cent. per annum for cash. Needham's Silver Tongue organs he sells on the same terms. Complete lists will be mailed to any address free. Address Philip Werlein, Nos. 80, 82 and 90 Baronne street.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. Wolcott, 181 Chatham square, N. Y. se26 1y

Use Dr. Henry's Wechl's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

BUSINESS NOTICES.

A Triumph.—No medicine ever offered to the people has won for itself such a reputation in so short a time as Dr. Tutt's Expectorant. Wherever it has been introduced it has superseded all other cough remedies. It not only cures the cough, but so thoroughly purifies the lungs that no fears of its return need be apprehended.

Memphis, February 11, 1869.

Dr. William H. Tutt—*Sir:* I have been sufferlag for nearly two years with a severe cough and great difficulty of breathing. My weight was one hundred and forty-five pounds; and when I commenced taking your Expectorant I was reduced to one hundred and sixteen. I had tried almost everything; had terrible night sweats. I have taken half a dozen bottles. The night swoals have left me, the cough has almost disappenred, and I have gained fifteen pounds in weight. I believe it will cure my cough. I recommend it to all my friends. With respect,

oc24 1t OLIVER RICE.

Dr. Tutt's Hair Dye has no Bad Odor.

Ladies will find Relief from their Headache, Costiveness, Swimming in the Head, Colic, Sour Stomach, Restlessness, etc., by taking Simmons' Liver Regulator.

Persons living in unhealthy localities may avoid all bilious attacks by taking a dose of Simmons' Liver Regulator occasionally to keep the liver in healthy action. It should be used by all persons, old and young. It is not unpleasant, is a purely vegetable compound, is not injurious to the most delicate constitution, and will keep the liver in healthy action. oc24 1t

Price's Celebrated Stomach Bitters.—*The Great Vegetable Restorative and Life-Giving Principle.*—This wonderful vegetable restorative, since it has been before the public as a Tonic (October, 1869,) the quantity sold has been some 150,000 dozen, and in every instance given the greatest satisfaction. For dyspepsia, general debility, chills and fever, nervous affections, torpor of the liver, constipation of the bowels, fever and ague, and all choleraic maladies, these Bitters will be found invaluable to all who desire a stimulating Tonic, and are particularly recommended to all persons traveling, by land or sea. Wherever introduced it has become a standard article. It is the best and purest Tonic offered. As a Tonic and Cordial it has no equal among stomachics.

It is also a great blood purifier, a life-giving principle, and a perfect renovator of the system. No one can take these Bitters long and remain unwell. A single trial will convince any one of the merits claimed for them. Sold by grocers, druggists and dealers throughout the South.

Address James W. Price & Co., sole manufacturers and proprietors, Lock Box 166, New Orleans, Louisiana. se5 2m

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 111 Poydras St., New Orleans. jn18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 Camp Street.

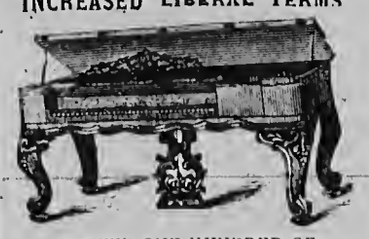
A. P. CLEVELAND,
fe8 1y General Agent.

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.

PIANOS AND ORGANS.

INCREASED LIBERAL TERMS



I OFFER ONE HUNDRED OF

HALE & COMPANY'S

Fine, Rich and Brilliant-Toned Pianos,

with Rosewood Case, Carved Legs and Patent Agraffe, fully guaranteed, for $150—for $90 cash, $90 in three months, $90 in six months, $90 in nine months and $90 in one year. Payments can be made monthly, if preferred. A discount at the rate of ten per cent. per annum will be made for cash. Same terms on lower and higher-priced pianos. No extra charge for fine Stool and Cover.

ONE HUNDRED MAGNIFICENT

WALNUT-CASED ORGANS,

WITH EMBELLISHED MOLDINGS.

NEEDHAM'S SILVER TONGUE, six stops, two sets reeds, best and sweetest-toned in the world, at $200—for $72 cash, $12 in three months, $12 in six months, $12 in nine months and $12 in one year. Ten per cent. discount for cash. Complete list mailed free, if desired. Address

PHILIP WERLEIN,
80, 82 and 90 Baronne street,
oc24 1y NEW ORLEANS.

COAL..... COAL..... COAL.

We are prepared to supply, at reasonable rates, any demand in Pittsburg, Anthracite and Peytonia or Virginia Cannel Coals.

McCLOSKEY, BIGLEY & CO.,
oc24 2m 166 Gravier street.

WALLACE & CO.,

IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS,

11 and 13 Magazine sts., and 79, 81, 83, 85, 87 and 89 Common st.,
oc24 6m NEW ORLEANS.

JULIUS LOEFFLER, GAS FITTER, AND

DEALER IN GAS FIXTURES, ETC.,

No. 43 Royal street,

Bet. Customhouse and Bienville streets,
oc24 3m NEW ORLEANS.

DARCY & WHEELER,

Clothing, Furnishing Goods and Trunks

AT WHOLESALE,

No. 70 Canal street, New Orleans.

Manufactory—Garthwaite, Darcy & Wheeler, Newark, New Jersey. oc24 1y.

F. R. HARDON,

DEALER IN

Straw, Millinery and Fancy Goods,

No. 29 Chartres street,

Between Canal and Customhouse streets,
oc24 2m NEW ORLEANS.

Select Boarding House, 394 Saint Charles street.—Mrs. H. A. Garrett, at the above address, is prepared to accommodate a limited number of boarders, and has several desirable rooms which she would rent to gentlemen wishing rooms without board. References required. References—Advocate office, C. L. Walmsley & Co., and Dr. James Jones, Jr. oc24 3m

NEW ADVERTISEMENTS.

This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For Forty Years it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for Liver Complaint and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,

Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

IMPORTERS AND DEALERS IN FOREIGN and Domestic Heavy and Shelf HARDWARE.—Carpenters', Cabinet Makers', Coopers' and Blacksmiths' Tools; Tinners' Stock, Tools and Machines; Cast, Tinned and Enameled Hollowware; Cooking and Heating Stoves and Ranges; House Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole agents for the celebrated Charter Oak Cooking Stove, known for eighteen years as the only perfect and complete Baking Stove in use. Every Charter Oak is fully guaranteed. Send for descriptive catalogues and price lists.

89 and 91 Camp street,
Branch Store, 565 Magazine street,
oc24 3m NEW ORLEANS, LA.

New and Entertaining Books.

Charles Dickens as a Reader.

BY CHARLES KENT.

With Fac-Similes. 12mo. Extra cloth. $1.50.

"The book is pleasantly and simply written, and will be received with pleasure by all admirers of perhaps the most finished elocutionist of his day."—*American Athenæum.*

VICTOR NORMAN, RECTOR;

OR BESSY'S HUSBAND.

A ROMANCE.

BY MRS. MARY A. DENISON,

Author of "What Not?" "Among the Squirrels," "The Lover's Trials," etc.

12mo. Fine cloth. $1.50.

Distinguished for its insight into character, its natural and unaffected style, and for an influence at once gentle, exhilarating and refined.

WORLD OF ANECDOTE.

An Accumulation of Facts, Incidents and Illustrations, Historical and Biographical, from Books and Times Recent and Remote.

BY E. PAXTON HOOD,

Author of "Lamps, Pitchers and Trumpets," etc., etc.

An elegant Demi 8vo. Vol. of 700 pp. $3.50.

Doctrine of the Lord's Supper

AS SET FORTH IN THE BOOK OF CONCORD,

CRITICALLY EXAMINED AND ITS FALLACY DEMONSTRATED.

BY REV. J. B. GROSS.

12mo. Extra cloth. $1.25.

☞ For sale by Booksellers generally, or will be sent by mail, post-paid, on receipt of the price by

J. B. LIPPINCOTT & CO., Publishers,
715 AND 717 MARKET STREET,
oc24 2t Philadelphia.

Chas. H. Reed, Real Estate Broker, 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. oc24 2m

P. W. McKitrick & Co., No. 169 Poydras street, between St. Charles and Carondelet, manufacturers of

WINDOW SHADES, AWNINGS,

Wire Screens and Boxes,

and agents for Marston's celebrated Hand and Foot Circular Sawing and Boring Machine combined—$34. $2 Shades, complete and put up. oc24 2m

HILLMAN & MANARD, 157 POYDRAS ST., Bet. St. Charles and Carondelet sts.,

DEALERS IN

FANCY GROCERIES, FRUITS, TEAS,

AND ALL KINDS OF

FAMILY & PLANTATION SUPPLIES.

Special attention paid to consignments of Country Produce. Orders and consignments respectfully solicited. oc24 2m

To the Public.—I am now prepared to remove and repair Iron Safes; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms, by GEO. COATS,
oc21 2m 168 Magazine st., near Julia.

Established in 1843.

GUNS! GUNS! GUNS!

Breech and Muzzle-loading Guns, Rifles, Pistols, Sportsmen's Apparatus, Ammunition and Material for Gunmakers, etc., wholesale and retail. Guns made to order or repaired in the best manner.

ALEXANDER McCOMAS,
se12 2m 51 South Calvert st., Baltimore, Md.

NEW ADVERTISEMENTS

NEW ORLEANS

Mutual Insurance Association,

NO. 10 EXCHANGE ALLEY.

THIRD QUARTERLY STATEMENT.

In conformity with their charter, the New Orleans Mutual Insurance Association publish the following statement of their affairs for the third quarter, ending Sept. 30, 1872:

Fire premiums	$221,481 16	
Marine premiums	52,409 46	
River premiums	42,601 46	
		$316,492 08
Less unearned prem's.	165,972 74	
Less returned prem's.	231 44	
		166,204 18
Net earned premiums		$150,287 90
Fire losses	$3,858 70	
Marine losses	11,265 42	
River losses	832 91	
Reserved for unadjusted losses	27,500 00	
	$43,456 73	
Reinsurances	925 24	
Taxes, licenses and internal revenue stamps	7,135 00	
General expenses	13,453 36	
Rebate	1,541 48	
Profit and loss	6,997 52	
	$73,509 33	
Add 2½ per ct. interest for third quarter on capital paid $22,617 44		
Less discount and interest 16,790 96	5,858 48	
		79,365 81
Net profits		$70,922 09

ASSETS.

Stock notes	$88,802 29
Cash	104,803 63
Notes and bills receivable	564,732 10
Stocks and bonds	123,915 38
Real estate	135,934 77
Premiums in course of collection.	7,070 96
Assessment of fifty per cent. on $134,298.43	67,149 22
Total	$1,092,438 35

The above statement is a correct transcript from the books of the New Orleans Mutual Insurance Association.

C. CAVAROC, President.
George Lanaux, Secretary.

State of Louisiana,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this fourth day of October, 1872.

G. LEGARDEUR, Notary Public.

At a special meeting of the Board of Directors, held this day, it was resolved, in conformity with article seven of the charter, to collect forthwith from stockholders an assessment of fifty per cent. on the net earned premiums of the third quarter of 1872, subject to assessment, amounting to $134,298.43; and it was further resolved to pay to stockholders, on demand, a quarterly interest of two and a half per cent. on the amount of capital paid in.

C. CAVAROC, President.
George Lanaux, Secretary.

Directors.

C. Cavaroc,	S. Cambon,
Charles DeRuyter,	A. Policy,
Leon Haas, Jr.,	J. Egli,
E. F. Moton,	L. S. Wiltz.
W. Agar,	L. Queyrouze,
oc24 1m	A. Thibaut.

J. H. DORAND,

CARPENTER AND BUILDER.

Shop on St. Charles street,

Bet. Louisiana avenue and Toledano street,
NEW ORLEANS.
Box 171 Mechanics' Exchange. oc24 1y

Mrs. Charles Brown,

DRESSMAKER,

176 Canal street, New Orleans, La.

oc24 6m Opposite Varieties Theater.

Southern Sale Stables, corner of Delord and Dryades streets.—Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere. (oc24 3m) O. P. ALFORD.

A Tremendous Success

T. S. ARTHUR'S NEW BOOK.

THREE YEARS IN A MAN TRAP.

(A Companion to "Ten Nights in a Barroom.") 25,000 sold in a few weeks!

Agents say they never had a book which sells like it. One canvasser took eighty orders in three days, another twenty-in a half day. It sells to all classes, and is so cheap that any family can afford to buy it. Strongly indorsed by all the leading men in the temperance cause. Send for illustrated circular and terms, and secure good territory at once. QUEEN CITY PUBLISHING CO., 18 West Fourth Street, Cincinnati, Ohio.

se5 1y

Wanted.—A Lady of several years' experience as a teacher, a graduate of a respectable female college, and fully qualified to teach the usual branches of an English education, wishes a situation in a school or family. Address

A. F., care Advocate office,
oc17 3t 110 and 112 Camp st., New Orleans.

S. W. WREN'S

NEW CASH HOUSE,

NO. 637 MAGAZINE ST. (Wade's Block.)

is opening Fall and Winter NEW GOODS, which will be sold at very low prices. He solicits the public, especially the ladies, to call and examine his stock of fresh Staple, Fancy and Dress Goods of latest styles. oc17 1m

Reopening of the St. Louis,

(FIRST-CLASS HOTEL.)

ON THE FIFTEENTH OF OCTOBER,

Under the Management of

oc17 1m E. F. MOTON, President.

To Printers.—I am manufacturing

SUPERIOR PRINTERS' INK,

on a scale to supply the demand, made of the purest material, and sold at New York prices. Orders solicited. J. DOUGLAS,
oc17 1m 10 Camp street.

S. Collins & Co.,

MANUFACTURERS OF

PRINTING INK,

Office and Depot—36 Frankfort Street,

Jy25 6m NEW YORK.

COAL..... COAL..... COAL.

B. D. WOOD & BROS.,

106 Common st., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. oc17 3m

40 DROPS OF CONSTITUTION WATER, three times a day, cure inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-Dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by E. J. HART & CO.,
se26 Gaeow 73, 75 and 77 Tchoupitoulas st.

NEW ADVERTISEMENTS.

CASH HOUSE.

1872-3. Fall and Winter. 1872-3.

In calling attention to our Establishment this season, we take great pleasure in stating that our increased facilities for

BUYING GOODS CHEAP

will enable us to be of great pecuniary advantage to the CASH BUYERS who wish to make their money do them good service. We feel confident in saying that our NEW

FALL AND WINTER STOCK,

NOW OPENED, WILL PROVE NOT ONLY

UNEQUALED IN VARIETY

AND DESIRABILITY,

BUT

UNAPPROACHABLE IN CHEAPNESS

The great increase in our business convinces us that our efforts to please are fully appreciated, and inclines us to unusual exertions to prove that we are not unworthy of the confidence of our constituents.

To persons residing out of the city we would say that it is always a pleasure to forward them samples and prices, and that we send Goods "C. D. D." to any section where the Railroads or Packets run.

We deem it unnecessary to mention our stock in detail. We keep everything that belongs to

A First-Class Dry Goods House.

It shall be our constant aim to have the

NEWEST STYLES OF GOODS

AT THE

LOWEST POSSIBLE PRICES,

AND OUR

LIGHT EXPENSES, CASH SYSTEM, AND SHREWD BUYERS

JUSTIFIES THE BELIEF THAT

WE CANNOT BE UNDERSOLD.

BRASELMAN & ADAMS,

DEALERS IN

Foreign and Domestic Dry Goods,

586 AND 588 MAGAZINE ST.,

CORNER ST. ANDREW ST.

☞ CASH HOUSE. oc17 1m

MECHANICS' AND TRADERS' INSURANCE CO.,

14 CARONDELET ST., NEW ORLEANS, LA.

CAPITAL..... $500,000

THIRD ANNUAL STATEMENT.

In conformity with the requirements of their charter, the Company makes the following Statement.

Premiums for the year ending August 31, 1872:

On fire risks	$152,207 75	
On marine risks	24,819 90	
On river risks	62,724 33	
		$238,719 98
Deduct unearned and returned premium during the year	45,178 39	
		$193,571 59
Losses paid during the year:		
On fire risks	$52,017 61	
On marine risks	18,116 07	
On river risks	15,555 99	
	$85,689 67	
	$107,881 92	
Reinsurances, and rebate	$27,108 41	
Taxes and general expenses, less interest, and contingent fund	6,938 88	
	$34,167 29	
	$73,711 63	
Reserved for unadjusted losses	12,400 00	
Net profits	$61,311 63	

The Company have the following Assets:

Stock notes	$303,182 00
Bills receivable for premiums and for loans secured by pledge	178,978 59
Insurance scrip	200 00
Premiums in course of collection.	19,582 57
Cash on hand	52,279 78
Invested in bank, insurance and other stocks, bonds, etc., cost	30,892 67
Total	$585,295 61

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
James A. White, Secretary.

State of Louisiana,
City of New Orleans.

Sworn to and subscribed before me, the undersigned Notary Public, on the eighteenth day of September, eighteen hundred and seventy-two. CHAS. G. ANDRY,
Notary Public.

The Board of Trustees have declared the following profits, to wit:

Interest on paid in Capital, Ten per cent.
Dividend on paid-in Capital, Nine per cent.
Dividend on earned Premium, Twenty-four per cent.

All of which dividends will be credited on stock notes, certificates for which will be issued on and after the twenty-first of October next.

BOARD OF TRUSTEES.

C. W. Allen,	I. Bloom,
John D. Cobb,	Frederick Ernest,
I. L. Haas,	J. A. Lane,
Edward Nalle,	J. Pinckney Smith,
A. J. Aiken,	C. H. C. Brown,
George W. Church,	Benjamin Gerson,
John N. Harrison,	Robert L. Moore,
R. H. Noble,	W. H. Thompson,
J. A. Braselman,	Thomas B. Hodley,
J. E. Campbell,	P. A. Green,
T. H. Hunt,	John Myers,
Edward C. Payne,	Frederick Wiltz,
W. T. Blakemore,	Louis A. Wiltz,
Lucien J. Boize,	T. S. Waterman,
James S. Laupheir,	Lloyd R. Coleman.
G. W. Sentell.	

New Orleans, Sept. 23, 1872. oc17 1m

$30 PER WEEK AND EXPENSES paid. We want a reliable agent in every County in the United States. Address Hudson River Wire Co., 130 Malden Lane, New York, or Chicago, Illinois. oc10 1yeow

The Child's Corner.

THE BLIND BOY.

BY THE LATE REV. DR. HAWES.

"Dear Mary," said the poor blind boy,
"That little bird sings very long:
Say, do you see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid;
"I see the bird on yonder tree;"
The poor boy sighed and gently said:
"Sister, I wish I could see.

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful for one who sees!

"Yet I the fragrant flowers can smell,
And can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! he has not given;
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, there all see;
But why ask me a thing so odd?"
"Oh, Mary, he's so good to me,
I thought I'd like to look at God!"

Ere long disease his hand had laid
On that dear boy, so meek and mild;
His widow'd mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said: "Oh! never weep for me;
I'm going to a bright, bright place,
Where, Mary says, I first shall see.

"And you'll be there—dear Mary too—
But mother, when you get up here,
Tell Edward, mother, that 'tis you—
You know I never saw you here."

He spoke no more, but sweetly smil'd,
Until the final blow was given—
When God took up that poor blind child,
And open'd first his eyes in heaven.

Another Letter from Roy Hammond.

MR. EDITOR: You know I told you in my other letter I was going to Glendale. Well, so I did, and here I am still, and it is the jolliest place. I should, like to tell you all about the farm, grandpa and grandma and my cousins; but seeing you are a minister, I guess you'd rather hear about the minister and church we have here. Well, in the first place, the church (meeting house everybody calls it here) is a very old one, and there hasn't been a meeting in it, before this summer, for years and years, and some of the folks near by have used it to store apples and corn-fodder in. So you may know it's not very fine-looking, outside or in. Way up high there are a lot of swallows' nests, and right in the midst of prayer, sometimes, those swallows will come sailing over our heads. There's no need of raising the windows, no matter how hot the weather is; there isn't one pane of glass left, for the boys have stoned them all out. Joe and I wish there was, for they would make a splendid mark to hit. May be you think it would be wicked, but as long as so many are gone, I don't see the harm of finishing the rest. But it is the very *best* place to go to church in ever you saw. I can remember the text *every time*, and a good part of the sermon too, because, you see, the minister is different from ours. He just goes from one end of the pulpit to the other, and stamps his feet, and brings his fist down so hard on the Bible, you'd think it would most mash it (his fist, I mean,) and then he'll put both hands on the desk, and lean way over, ever so far, for he's a very long man, and just when I begin to hold my breath for fear he's going to tumble over he'll come up with a quick jerk, and I've had my scare for nothing. So, you see, I want to know *what* he's going to do next, and I keep my eyes upon him *all* the time, and hear more of the sermon than I used to at home when I was catching flies. I haven't wanted to catch a fly here, neither has Joe. I don't believe we could if we wanted to ever so much; for some reason they don't seem to light. I guess it's because there's so much air and sunshine that nobody gets sleepy, not even the flies, for all the people say amen! out loud every time the minister says anything they think is good and true, and I believe it's the right way to do, for it must make the minister feel good to see the folks all agreeing with him, and it keeps them all awake too; for I'm sure nobody, not even papa, could go to sleep with so many amens all about him.

I do wish pa could be here just one Sunday. I'll bet his head wouldn't be nodding before the sermon was half through, as it is at home. And then the singing! I jumped off my seat the first Sunday, 'cause after the minister read the hymn, when everything was just as still, I heard a loud voice way up in the roof (it seemed to me) call out: "Forty-third page, *fust* piece." I looked behind me, and way up ever so high I saw the choir. In a few minutes I heard a faint little sound, which went—*ting*—and saw a queer fat man, holding a sort of steel thing, made with two prongs, to his right ear (grandpa says it's a pitchfork—no, a tune fork, I mean,) and then he sung kind of soft, *Do, mi, sol*, and the choir all said *Do, mi, sol*, after him; and then they all got up, and a big man with a bass-viol most as big as himself, rose up at the same time, and drew his bow, and the singing began. And it *was* singing, I can tell you, for there was a crowd of them, and it seems as if they made most as much noise as they did at the Peace Jubilee, counting the bass-viol and all.

We live three miles from meeting, and we don't go home noons, for we have Sunday school between the two services. I want to tell you how my little cousin made the whole school laugh last Sunday, and even the minister smiled. When the teacher asked: "Walter, can you tell me for what purpose Eve was created?" he replied, at the top of his voice: "To steal apples, marm." Grandma always takes a basket of luncheon, and, after Sunday school, we all go out to the graveyard near by, and put the things on a big flat stone, which covers the grave of my great grandpa, just like a table, and we eat our dinner there. I wonder if it is quite right? Won't you tell me what you think about it? To be sure he lived a great many years ago, and died long before any of us were born. So, of course, we can't feel very sorry he is dead, but I do wish we might eat our dinner somewhere else. Seems as though it would taste better—don't you think so?

I want to tell you how I hurt my foot. You see my grandpa is what they call a big farmer, and keeps *ever* so many cows, and most all of 'em has got a calf, and some have got two. Grandpa keeps them in a big pen behind the west barn, and Joe and I thought it was the very tallest kind of fun to get on their backs and ride them. We used to do it a good many times each day, and after a little while they began to grow poor, and grandpa couldn't think what ailed them till one day he caught us at it, and he called us to him, and told us, in a louder voice than I ever thought he had, if ever we did it again he would *tune* us. Now we didn't really know what he meant by that, but 'spose'd it was something like tuning a fiddle. But any way we didn't think it was anything very bad, and we did want to ride those calves *dreadfully*. Mr. Beecher, did you ever ride a calf when you was a little chap? I'll bet, if you did, you'd have done it once more, even if you knew you'd get two tunings. Well, the next morning grandpa set off to mill with a big grist. He asked us to go with him, but we didn't want to. Oh, how I wish we had! for we knew he'd be gone a great while, and, just as soon as he was out of the yard, we went straight to the calf pen, pulled off our jackets, for it was pretty warm work, riding calves, and each of us got on one, and the fun began. We hadn't been round the pen more than half a dozen times, when who should we see standing by the gate but *grandpa!* And he didn't look one bit pleasant, either. I was so scart I let go my calf's tail (for I sat with my back to its head, so I could get a good grip on its tail to keep me on) and off I tumbled, and somehow the calf came top of me, and hurt my ankle dreadfully. By the time I got straightened out, and could look about me, I saw Joe was getting his *tuning*. Grandpa had just had the barn newly shingled, and they were lying all about. Grandpa was holding poor Joe over his knee, and using one of those shingles which lay there so handy. Ah, my! how Joe did holler! By the time Joe was finished off, my ankle was aching terribly, and it did seem as if I couldn't bear anything more just then. I'm ashamed to tell of it, but I was howling most as loud as Joe, and began to beg grandpa not to tune *me* till the next day, and he didn't. He took me up just as carefully as he could, and carried me to the house, but I could see his mouth twitching, and he kept biting his lips all the way. I 'spose he felt bad to think what naughty boys we were, and I'm sure we've both been very sorry, and promised never to do it again. I had to lie on the lounge a good many days, and I'm so lame now I can't go without a crutch. I haven't got *my* tuning yet, but I know I shall, for grandpa never breaks his word. He's just like me about that. I do wish it was over with, though, for it keeps me awake nights, thinking of it. I know it's pretty hard to bear, for Joe was so sore for a week he didn't *want* to ride a calf, he said. That's how I happen to be here now, after Tom has gone home and begun school. It was pretty lonesome after he went, but grandma makes me lots of nice things to eat, and that's a great comfort. Then Jane tells me stories, and they are all real good to me, and next week papa's coming, and, if I'm a good deal better, I'm going home with him. What a long letter I have written you! I shall be pretty busy making up my lessons, but if you want any help about your paper let me know, and I'll do as I said. Good by. ROY HAMMOND.

Christian Union.

Do It Well.

Said Harry, throwing down the shoe-brush: "There, that'll do; my shoes don't look very bright. No matter; who cares?"

"Whatever is worth doing is worth doing well," replied a serious but pleasant voice.

Harry started, and turned round to see who spoke. It was his father. Harry blushed. His father said: "Harry, my boy, your boots look wretched. Pick up your brush and make them shine. When they look as they should come into the library."

"Yes, pa," replied Harry, pouting; and, taking up the brush in no very good humor, he brushed the dull boots until they shone nicely. When the boots were polished he went to his father, who said to him:

"My son, I want to tell you a short story. I once knew a poor boy whose mother taught him the proverb: 'Whatever is worth doing is worth doing well.' The boy went to be a servant in a gentleman's family. He took pains to do everything well, no matter how trivial it seemed. His employer was pleased, and took him into his shop. He did his work well there. When he was sent on an errand he went quickly, and did his work faithfully. When he was told to make out a bill, or enter an account, he did that well. This pleased his employer, so that he advanced him step by step until he became clerk, then a partner, and now a rich man, and anxious that his son Harry should learn to practice the rule which made him prosper."

"Why, pa, were you a poor boy once?" asked Harry.

"Yes, my son; so poor that I had to go into a family and black boots, wait on the table, and do other little menial services for a living. But doing these things well, I was soon put, as I have told you, to do things more important. Obedience to the proverb, with God's blessing, made me a rich man."

Harry never forgot the conversation. Whenever he felt like slighting a bit of work he thought of it, and felt spurred to do his work well. "Whatever is worth doing is worth doing well" cheered him in his daily duties.

BE VERY INDUSTRIOUS. Our time should be employed in helping others, or in getting good to ourselves. It is a sin to be idle.

The Farm and Garden.

Hints for October.

The cool nights, bracing breezes and pleasant sunshine, which gives to our Southern autumns a charm unknown to most other regions, has a wonderfully invigorating effect upon our people, so reduced and enervated by our long summers.

While October is decidedly the most pleasant month of the year in our latitude, there is none more crowded with important duties. The labors of the year have their fruition, in a great measure, during this pleasant and busy month.

The whole of the corn crop should be carefully and securely housed before the end of this month. The sweet potato crop should be dug and stored toward the end of the month—always before a killing frost appears. Much long forage may still be gathered in our favored Southern land; this should have been mainly attended to during the past months.

Oats, barley and rye should be sown during this month—the earlier the better—but not until the ground is thoroughly prepared by deep plowing, frequent harrowing and liberal manuring. And here we would impress a hint upon farmers which we regard of very great importance. By sowing the whole of the cultivated fields in oats during this month a pasturage is secured for the farm stock throughout the winter, quite sufficient to keep them in fine condition, without drawing upon the corn crib till the lands are broken the following spring, preparatory to the next crop.

And when the lands are broken a green sward is turned under, the fertilizing value of which will compensate the cost of the seed oats and the labor of sowing, thus rendering this winter pasturage, and the consequent saving of corn, a great city. We have seen this matter tested, and know whereof we affirm.

The area of the turnip crop may still be profitably enlarged. Well prepared and liberally-manured ground, sown during the first half of the month, with flat Dutch, purple tops, or any of the rough-leaved variety, will give a good yield, and for table use they will be found more tender and crisp than those sown earlier. There is no labor on the farm that is more literally compensated than that given to turnip culture. *Rural Southland.*

Bee Feed.

Bees cannot be fed without going to some expense; but every one is desirous of obtaining something cheap and reliable, if possible. I have been experimenting on artificial bee feed on a large scale, and am now convinced that an artificial feed can be made that will answer as well as the honey gathered from the flowers, and at about one-fourth of its value.

To test the merits of this bee feed, I selected five colonies on the fifteenth of October last and gave them nothing but empty combs, and fed them with my artificial feed ever since, and all five are in thriving condition at the present writing—January 5. The five colonies have consumed about thirty pounds since I began feeding.

The feed I prepare as follows: To ten pounds of sugar I add three pounds of water, and bring to a boil; remove the scum and add one ounce of gum arabic finely pulverized, one pound infusion of slippery elm, six and a half pounds of corn starch of the consistency of thick molasses, and two tablespoonsful of salt. The whole is well mixed, and when cool it is ready for use.—*Journal of the Farm.*

Best Time to Cut Bushes.

Twenty years ago I bought a pasture of good soil, but badly overrun with bushes—roses, blackberry, bayberry and barberry. For several years thereafter, as opportunity occurred during the summer season, the bushes were cut, and I had a good opportunity to observe the effect upon their life when cut at different times. It was uniformly the case with all the kinds, that when they were cut in the latter part of August or early in September they were most injured if not killed by the proceeding. The roses were nearly all killed by one cutting at that season, and the barberry, especially those of large growth and which were in fruit, never sent up a sprout from the stump or root. The bayberry and blackberry were more difficult to eradicate with the scythe, but were then, and are now, kept down better when cut late in summer than at any other time. I am confident the time mentioned is the best to destroy any plant by cutting up; and I think it would be more effectual if done before the foliage drops in the autumn, while the plant is growing, and too late for it to make a new growth before winter.—*Country Gentleman.*

The Life of a Bee.

Adair says there is a perfect system governing the work of the bee; that, contrary to former notions, which supposed that the different offices of the bees were directed, as a system of policy in a government, by a head, and were executed by the exercise of reason and discretion, they are involuntary, and each bee in succession performs all the duties. As it increases in age it is crowded outwardly by the development of others in the center. From a nurse in the brood nest, its labors are first transferred to the wax structure; thence to the gathering and storing of honey; and when it is no longer of use as a product agent, it takes its place in the living wall that protects what it can no longer produce, and finally is cast off like the withered leaf.

THE composition of hay, as well as the composition of a turnip or a beet or a potato, will be modified very greatly by the soil on which it is grown. It can, therefore, have no uniformity of composition, unless there is a similarity of soils on which it is grown.

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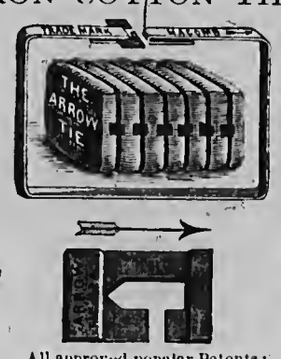

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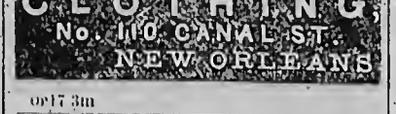

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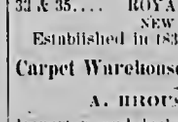

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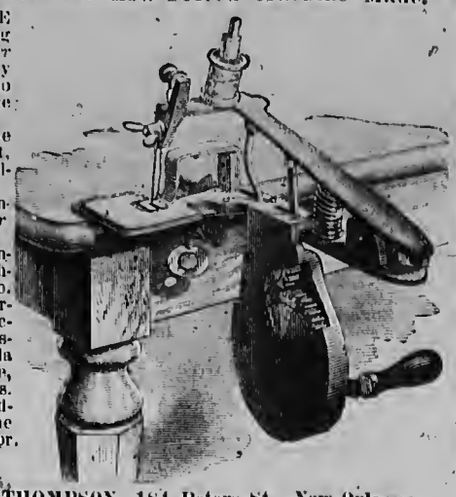

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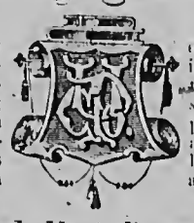

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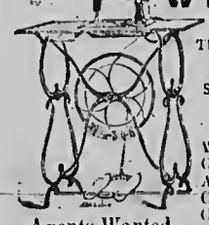

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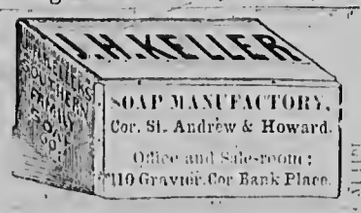

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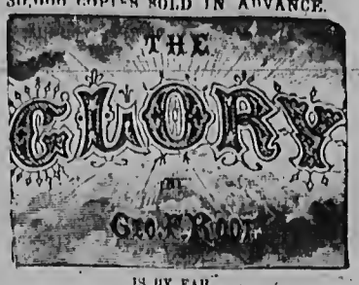

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather continued clear and pleasant on Saturday and Sunday, since which it has been cloudy and rainy. Our accounts from the country present no new feature. Picking appears to be proceeding satisfactorily, and the general tenor of the reports is more encouraging.

The river is 13 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the eighteenth instant:

Louisiana and Mississippi	bales..	12,660
Lake		47
Mobile		4,578
Texas		446
Total		17,731

On Saturday the market opened with an active demand and decided upward tendency, which was stimulated by an advance of 1-16d. at Liverpool, and quite a large business was done during the morning at irregular prices, some sales showing no improvement, but others an advance of ⅛@¼c., the ruling rates toward noon indicating ¼c., after which buyers continued to operate with unabated spirit, and, notwithstanding moderate supplies, the sales summed up 5,400 bales, good ordinary closing at 18¼@18¾c., low middling at 19@19⅜c., middling at 19⅝@19½c. (strict low middling and Liverpool middling selling frequently at the same,) strict middling at 19⅝@19¾c., and good middling at 20c., showing a net advance of ¼c. in good ordinary and low middling, and about ⅛c. in middling and strict middling, with no quotable improvement in good middling. On Monday 5,100 bales changed hands, at prices indicating no quotable variation. On Tuesday the market opened with a light and moderate demand, and a manifest tendency to an unfavorable reaction in prices. The sales during the morning were consequently of moderate extent and at irregular rates, a part showing no variation from the day previous, but the rest a reduction of fully ⅛c. Later in the day, although the offerings were increased by the opening of additional samples, it failed to impart any spirit to the movement, and, with a slack demand and buyers urging further concessions, the prices accepted showed a still further falling off, and the closing quotations were ¼c. under Monday's in all grades except good middling. At the same time good staple kinds maintained their positions better than other descriptions. Good ordinary sold in the morning at 18¼c. for average lists, and 18¾c. for strict, but at the close the extremes were 18@18¼c. The sales were confined to 2,300 bales.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 123,998 bales, against 61,458 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 150,251 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 14,416 to Great Britain, of 24,389 to France, and of 9,434 to other foreign ports.

We quote:

Ordinary	16½ @ 17
Good ordinary	18 @ 18¼
Low middling	18¾ @ 19¼
Middling	19¼ @ —
Strict middling	19⅜ @ 19½
Good middling	19½ @ 20

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days	17,731	
Arrived previously	141,030—	158 761
		165.020
Exported past three days	13,741	
Exported previously	70,622—	84,363
Stock on hand and on shipboard		80,657

SUGAR.—As yet the new crop is coming in only in occasional small lots. On Saturday 10 hhds. old came in, no new. On Monday 36 hhds. new came in and sold at 8¾c. for common and 11½c. for yellow clarified. On Tuesday there were receipts of 19 hhds. new and 35 hhds. old.

MOLASSES.—On Tuesday the receipts comprised 63 bbls. and 8 half bbls. new, which were all sold at 60c. for common, 79 and 80c. for prime; 45 bbls. old were also received but not sold. The demand is increasing as the receipts augment, and prices are advancing.

CORN.—Has been in fair supply and good demand since our last review, and prices have advanced 3c. ₱ bushel. The sales on Saturday and Monday embraced 5,000 bags, in lots, at 67@68c. for white, and 68c. for yellow and mixed, and on Friday, not reported, 2,500 bags white and mixed sold at 65c.

OATS.—On Tuesday the supply was good, with a fair demand at previous prices, and 1,300 sacks, in lots, were sold at 37½c. for fair, and 39@40c. ₱ bushel for choice St. Louis.

BRAN.—On Tuesday it was in light supply and fair demand at a decline, with sales of 800 bags, in lots, at $1.05 @1.07½ ₱ 100 lbs.

PORK.—The market has been very dull, but the stock is held firmly at $16.25 ₱ bbl. for mess. There were sales on Saturday and Monday of 100 bbls. mess at $16, and 300 bbls., in lots, at $16.25 ₱ bbl.

BACON.—On Tuesday there was no movement other than in a job way, and shoulders were quoted at 7¾@8c., clear rib sides 11⅞@12c., clear sides 12⅛@12¼c. ₱ lb. The principal sales were confined to 14 casks clear rib sides, in store, at 12c., and 10 do. clear sides, on the landing, at 12⅛c. ₱ lb.

HAMS.—The stock of choice sugar-cured is small and is in few hands. They command 19@19½c., ordinary brands 17½@18½c., plain 15½@16c. ₱ lb. The sales have been mostly in a job way. On Monday 20 tierces choice sugar-cured sold at 19c., and 10 do., in lots, at 19½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 113¼@113⅛ (against 113 at New York,) and closed at 113¾ (against 113⅛ at New York.)

In silver we have noticed only retail sales, including $1,000 in American half dollars on Saturday at 110.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	7 00	8 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	50 00	— —
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	— —	— —
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	3 25	4 00
Coffee, ₱ lb:		
Havana (currency)	—	—
Java	25	27
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	45	48
Copper bolts	45	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	15
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	— —
In sacks	— —	— —
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	20	23
Feathers, ₱ lb	— —	— —
Fish, ₱ box:		
Cod	— —	— —
Herrings	— —	— —
Mackerel, No. 1, ₱ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 75	7 00
Superfine	5 25	5 75
Fine	4 25	4 50
Fruit, ₱ lb:		
Prunes	8½	9
Currants, new	— —	9
Almonds, soft shell	— —	19½
Almonds, shelled	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	4 35	4 50
Gunny bags, ₱ bag	— —	— —
Hay, ₱ ton:		
Prime	27 00	27 50
Choice	28 00	29 00
Iron, ₱ ton:		
Pig	59 00	60 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	7	10½
Sheet	7½	8½
Boiler	7½	8½
Nail rods	— —	11
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8¾
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	32	36
Sole, oak	40	43
Harness	33	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	28
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	4 00	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	22 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	13 00	14 00
Scantling	12 00	14 00
Shingles, ₱ M	3 50	4 00
Laths	2 50	— —
Moss, ₱ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ₱ keg:		
American, 4@6d	6 00	6 15
Wrought, German, ₱ lb	— —	— —
Wrought, English	— —	— —
Oils:		
Lard, ₱ gallon	— —	— —
Coal oil, in barrels	31	33
Coal oil, in cases	35	37
Linseed, raw	91	92
Sperm	—	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	— —
Cotton seed, refined	— —	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, genuine	— —	— —
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	12	13
Havana, yellow	10¾	11½
Havana, brown	10½	11¾
Crushed	— —	13½
Pulverized	— —	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Ponchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Oct. 22, 1872.

Texas beeves, choice, ₱ head	$— —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	15 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Hogs, ₱ lb. gross	6	@	7½
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 10
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND.

North Warren, Milldale and Cane Ridge, at Oak Ridge	Oct. 5, 6
South Warren, at Bovina	12, 13
Cayuga, at Rives' chapel	19, 20
Port Gibson	26, 27
Clover Hill, at Clover Hill	Nov. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Fayette, at Fayette	16, 17
Natchez	23, 24
Kingston, at Washington	30, Dec. 1
Vicksburg and City mission	Dec. 7, 8

JOHN A. B. JONES, P. E., Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Sharon circuit, at Sharon	Oct. 5, 6
Yazoo circuit, at Locust Grove	12, 13
Yazoo City and Silver Creek, at Yazoo City	19, 20
Mount Olivet circuit and Yazoo mission, at Mount Olivet	26, 27
Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Sacramental meeting, at Port Vincle	Oct. 12, 13
Holmesville circuit, at Holmesville	19, 20
Covington circuit, at Spring Hill	26, 27
Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warner's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Scotland circuit, at Caseyville	Oct. 5, 6
Pleasant Valley ct., at Reheboth	12, 13
Burtonton circuit, at Pisgah	19, 20
Beauregard	26, 27
Georgetown ct., at Pleas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Spr'gs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Hillsboro circuit	Oct. 5, 6
Philadelphia circuit	12, 13
Decatur mission	19, 20
Lake circuit	26, 27
Trenton circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, Dec. 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Woodville	Oct. 5, 6
East Feliciana	12, 13
Clinton	19, 20
Buffalo	26, 27
Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

For four long weeks I have been confined to the room of my afflicted wife, so that I have missed three of my appointments; but my dear brother, President Andrews, has and will supply my lack of service.

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND.

DeKalb ct., at New Hope (camp meeting)	Oct. 5, 6
Wayne circuit, at Frost's Bridge (camp meeting)	12, 13
Paulding circuit	19, 20
Enterprise station	26, 27
Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

SEASHORE DISTRICT.—FOURTH ROUND.

Green mission	Oct. 5, 6
East Pascagoula, at Salem camp ground	12, 13
Enon, at Enon	19, 20
Rankin	Nov. 30, Dec. 1

C. F. GILLASPIE, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FOURTH ROUND.

Brundidge circuit, at Williams'	Oct. 5, 6
Union circuit, at Line Creek	12, 13
Union Springs station	19, 20
Pine Level circuit, at Orion	23, 24
Troy and Brundidge station, at Brundidge	26, 27
Dinsted circuit, at Shady Grove	30, 31
Rocky Mount ct., at Rocky Mount	Nov. 2, 3
Rutledge circuit, at Rutledge	9, 10
Elba circuit, at Oak Grove	12, 13
Fort Deposit ct., at Tabernacle	16, 17
Greenville circuit, at Mount Nebo	23, 24
Greenville station	30, Dec. 1
Troy ct., at North Wesley chapel	Dec. 7, 8

The preachers will please attend to their collections and the statistics. Stewards are earnestly requested to try to bring up the assessments. Trustees will not forget to be ready with their reports. A full attendance is solicited.

J. W. SHOAES, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Eufaula	Oct. 5, 6
Villula	12, 13
Glennville	19, 20
Beulah	26, 27
Enon and Midway	Nov. 2, 3
Perote	9, 10
Clayton and Louisville	16, 17
Choctawhatchie	23, 24
Lawrenceville	30, Dec. 1
Chanahatchie	Dec. 7, 8

JAS. L. COTTEN, P. E.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Cuba, at Cuba	Oct. 12, 13
Gainesville, at Gainesville	19, 20
Forkland, at Forkland	26, 27
Demopolis	Nov. 2, 3
Butler, at Mount Sterling	9, 10
Gaston, at Bethel	16, 17
Bladen Springs, at Bethel	23, 24

Preachers in charge will please have ready full statistical reports; stewards will make faithful efforts to bring up their finances, so as to meet the assessments; and trustees will be ready to give a clear statement of the condition of the property in their charges.

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Grand Bay mission, at Pleasant Valley	Oct. 5, 6
Citronelle circuit, at Citronelle	19, 20
St. Stephen's ct., at Pine Grove	26, 27
Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories.

H. URQUHART, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Selma station	Oct. 5, 6
Rembert Hills circuit, at Shiloh	12, 13
Peachtree ct., at Mount Andrew	19, 20
Summerfield station	26, 27
Choctaw Corner circuit, at Basil	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	— —
Orrville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Gainstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BROOKS, P. E.

LOUISIANA CONFERENCE.

OUACHITA DISTRICT.—FOURTH ROUND.

Vernon circuit, at Wesley chapel	Oct. 19, 20
Homer, at Arizona	26, 27
Haynesville, at Colquett	Nov 2, 3
Ouachita, at Ebenezer	16, 17
Farmerville, at Alabama church	30, Dec. 1
Castor, at Brooklyn	Dec. 14, 15
Monroe station	21, 22
Trenton	28, 29

S. S. SCOTT, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Carondelet street	Oct 6
Moreau street	13
Louisiana avenue	20
Cadiz street	27
Plaquemine	Nov. 3
Algiers	10
Thibodaux	17
German charges	24
German charges	Dec. 1
Felicity street	8
Houma	22
Baton Rouge	29

LINUS PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit	Nov. 9, 10
Pleasant Hill circuit	16, 17
Anacoco circuit	23, 24
Keachie circuit	30, Dec. 1
Manay circuit	Dec. 7, 8
Springville circuit	14, 15
Shreveport station	21, 22
Mansfield station	28, 29

JOHN PIPES, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville mission	Oct. 19, 20
Columbia circuit	26, 27
Spring Creek and Bayou Bœuf cts.	Nov. 2, 3
Trinity, at White Ridge	9, 10
Evergreen and Big Cane	16, 17
Atlanta	23, 24
Rapides circuit	30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND

Westley and Jordan, at Westley	Oct. 19, 20
Waterproof, at Waterproof	26, 27
Oak Ridge and Prairie Mer Rouge	Nov. 2, 3
Lake Providence, at Lake Providence	7-10
Floyd and Delhi, at Floyd	16, 17
Oak Grove, at Smith's chapel	23, 24
Lind Grove, at Bartholomew	30, Dec. 1
Sicily Island, at Sicily Island	Dec. 7, 8
Winnsboro, at Magnolia	14, 15
Rayville, at Rayville	21, 22
Bastrop, at Bastrop	28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND

Lake Charles	Oct. 5, 6
Calcasieu	12, 13
Sugartown	19, 20
Bayou Bœuf	26, 27
Kimball chapel	Nov. 2, 3
Vermillionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.—FOURTH ROUND.

Attala circuit, at Pleasant Hill	Oct. 5, 6
Winona circuit, at Bethesda	12, 13
Greenwood and McNutt, at Greenwood	19, 20
Lexington	26, 27
Durant, at West's station	Nov. 2, 3
Koschusko and Bethel, at Koscl'ko	9, 10
Black Hawk, at Sweetwater	16, 17

W. P. BARTON, P. E.

N. B.—Camp meetings at Liberty and Durant quarterly meetings.

MISCELLANEOUS.

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whether Ulcerations of the Flesh or Bones, Enlargement of the Joints, Glands, Swellings, Eruptions, Tumors, etc., the Alterative has been found pre-eminently successful. By its action on the blood it destroys the virus or poisonous principle from which these diseases originate;

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The Body is of the Earth, and the Eye is a Plant, which requires moisture.

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the bloodstreaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

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Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head.
Prevents tightness and pains in the head.
Opens and keeps open the mucous membrane,
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Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
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Lifts sunken eyes,
Strengthens weak eyes.

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Removes tan freckles,

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, OCTOBER 31, 1872. NO. 44.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Oct. 23.—The Secretary of the Treasury directs collectors to forbid the importation of horses suspected of disease. The collectors report that the disease is epidemic, but not contagious, and, when taken early, yields readily to remedies

The Indian commissioners promise pardons for Santana and Big Tree, after two years' good behavior on the part of their tribes.

The following dispatch was to-night received from Minister Bancroft:

"BERLIN, October 23, 1872.

"HON. HAMILTON FISH, Washington: The three experts to whom the American memorial on the Canal DeHaro and the British lease were referred, have made each for himself a very elaborate report on the question, supporting their opinions by reason, stated with technical precision and exactness. The Emperor has also, with the highest sense of official duty, given his personal attention to the subject, and after the most careful study and deliberation he has arrived at the conclusion satisfactory to his own sense of justice.

The reports of the experts, with reason, have not been communicated to the United States. The decree of imperial arbitration, which has been communicated, has the form not so much of a decree in council as of a cabinet order. It does not enter into any elaborate exposition of the decision, but without diverging the least from the point presented for arbitration, decrees that the claim of the United States of America is most in accordance with the true interpretation of the treaty of June 15, 1846. I shall forward the official copy of the decree by a special messenger. BANCROFT."

INDIANAPOLIS, October 23.—Hendricks' official majority is eleven hundred and forty-eight.

NEW YORK, Oct 24.—Various reports of the horse disease are received up to this afternoon, but it is generally conceded that no mortality has yet accompanied it. The papers discuss the various modes of treatment—some being successful with lobelia, others with tar, and one person gives testimony of the efficacy of the French treatment, by phenic acid injections into the veins. Great numbers of horses continue to be affected, and nearly every second horse seen in the streets shows signs of being under the influence of the disease.

NEW YORK, Oct. 25.—Of the three hundred horses used on the North river by stevedores, two hundred and eighty have got the disease.

Very few horses in Brooklyn escape the contagion. Grocers, bakers, butchers, milkmen and teamen are unable to supply their customers.

HUDSON, N. Y., Oct. 25.—The horse epidemic has made its appearance in this county. Yesterday a number of horses were taken sick in Claverack, Chatham, Hillsdale and other adjacent towns.

AUGUSTA, ME., Oct. 25.—There are a number of horses sick. Only a few died so far.

PHILADELPHIA, Oct. 25.—Investigation shows that there is no horse disease here.

ST. LOUIS, Oct. 25.—The horse doctors announce the appearance of the malady here.

LEWISTON, ME., Oct. 25.—Several hundred horses sick. Only a few deaths.

BOSTON, Oct. 26.—The first known and authenticated case of horse malady communicated to a human being was reported here to-day. Russell White, the driver of Engine No. 4, while driving his horses, was suddenly taken with the malady. He had all the symptoms—coughing, running at the eyes and nose, and general feverish debility.

NEW YORK, Oct. 26.—The horse disease to-night is reported to be unabated; in fact, the distemper is said to be spreading. The feeling of alarm is increasing, and the owners of animals not seriously affected are keeping their horses in stables, giving them every care. The number of street cars running was decreased very materially to-day, though this is not quite so much due to the disease as to the inclemency of the weather, caused by heavy rains. The Ninth avenue railroad stopped its cars, as did also the Fifth Avenue Stage Company.

In some of the stables the distemper has made no apparent increase; in others, notably that of the Third avenue, it became severer. Express companies report the recovery of some of their horses. It is stated that the United States Express Company has forty car loads of freight in Jersey City in consequence of the scarcity of teams.

Mr. Bergh suggests as a remedy for the prevailing horse disease: Complete rest, warm blankets, no exposure to drafts of air, disinfectants, total absence of bleeding and prostrating cathartics, twenty or thirty drops of tincture of iron in a gill of Jamaica rum diluted with water, given every four hours. In order to preserve the strength of the horse, tincture of arnica will produce relief. A plaster bound round the throat, composed of one portion of cayenne pepper and two of flaxseed, mixed with vinegar, is excellent.

BOSTON, Oct. 29.—The horse disease has taken a favorable turn.

PHILADELPHIA, Oct. 29.—There are fifty cases of the horse disease here, and a hundred in Camden.

NEW YORK, Oct. 29.—The reports are that the horse disease is increasing in extent and violence. Overworked horses are stabled for needed rest, embarrassing business still more. The fire department horses are nearly all sick.

Horsemen say the disease has reached its crisis and will be on the decline from to-day. Weather cool.

FOREIGN.

CITY OF MEXICO, Oct. 23.—The political situation is improving, and it is thought the administration of Lerdo de Tejada will be successful. Primary elections took place on the thirteenth instant.

Lerdo de Tejadas' nomination was unopposed, and the result will probably be declared in time for him to enter upon the regular term of office, which is the first of December.

A commission has been appointed to investigate affairs on the Rio Grande, and has been instructed to investigate everything. The *Two Republics* says: "This is unlike the American commission, which only made *ex parte* examination."

The same journal also says that affairs on the Rio Grande have been greatly exaggerated, and that it is in possession of American testimony showing that General Cortina, since entering the service of the government, has neither been guilty of or accessory to robbing the Texans of their cattle.

The government has relieved General Cortina from service on the Rio Grande frontier, and ordered him to report at the capital.

Mazatlan is again in possession of the government.

Porfirio Diaz and Donato Guerra are the only rebels of note who have not accepted amnesty.

MELBOURNE, VICTORIA, Oct. 24, via London, Oct. 25.—Trouble has occurred with the natives of Chatham Islands, in the South Pacific ocean, and whites are threatened with extermination.

PARIS, Oct. 26.—The Paris papers foreshadow the adoption, at the coming session of the Assembly, of the constitutional amendments making M. Thiers president for life, creating an upper chamber and the office of vice president, partially remodeling the Assembly and providing restrictions upon the right of universal suffrage.

ROME, Oct. 26.—The floods on the banks of the river Po, caused by overflow of the waters into that stream, have not abated. Many persons have been drowned, and a vast amount of property destroyed.

ROME, Oct. 28.—Damages caused by inundations by the Po, especially in the provinces of Mantua and Ferrara, are immense. Several hundred kilometers of the most fertile land in Italy are covered with water, and whole towns and villages were submerged. Many houses have been undermined and fallen. In some places the water reaches the roofs of the highest buildings. Thousands of people are homeless, and others are flying from their homes, which are threatened with destruction.

The towns of Casal, Maggirre and Asteglia, on the river Po, are in great danger, and the inhabitants are panic-stricken. The suffering is widespread and intense, but relief is going forward from all parts of Italy.

THE steamship Victor, Captain Gates, which sailed from New York for this port on the sixteenth instant, went ashore, on the twenty-first, on Jupiter Inlet. The vessel is a total loss. Passengers and crew saved, a portion of whom arrived last night on board the steamship General Meade. The steamship Victor was built in 1864 at Mystic, Connecticut, rated A1 in Lloyds, registered one thousand three hundred and twenty-six tons, and was owned by Messrs. C. H. Mallory & Co., of New York.—*Picayune, October 28.*

FROM THE WORK.

WAYNE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We had a good camp meeting at Frost's Bridge, on the Wayne circuit. Seventeen joined the church, and we suppose as many were converted to God. At this camp meeting we held our fourth Quarterly Conference, and sixty-nine were reported as having joined the church the last quarter. Now add to these the seventeen who joined at our camp meeting, and we have eighty-six members who have joined the church on Wayne circuit the last quarter. Forty-three of these joined at a protracted meeting held by Dr. West and Bro. Thomas Chapman, two of our local preachers. So you see, Bro. Parker, our local preachers on the Wayne circuit are doing a good work. As to our finances, we believe the Wayne circuit will pay up all its dues. JAMES SHANKS, P. C.

OCTOBER 21, 1872.

RYAN'S CHAPEL, CALCASIEU PARISH, LOUISIANA.—*Mr. Editor:* Our meeting at Lake Charles was quite a success. We had nine valuable accessions to the church, nearly all being men, and intelligent, responsible men. At this place the Lord has poured out his Spirit, and twenty-one have been added to the fold. We have also had the pleasure of dedicating a new church to God's worship. On Sabbath there was one of the largest and most attentive audiences that I have ever preached to in this State. To show the increased interest for God's work in this section, let me say that three new and comfortable churches have been built during the last three months within a radius of six miles; and on last Sabbath, besides every usual mode of getting to church, two steamboats were brought into requisition for this purpose. Our church in this "far west" of my district is ten-fold stronger than at the commencement of the Conference year. To God be all the praise. Yours in Christ,

B. F. WHITE.

OCTOBER 15, 1872.

GASTON CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The camp meeting of this charge, as published in the ADVOCATE, commenced on Friday before the first Sunday in this month, and continued five days. The results, thank God, we can say, are quite encouraging. Perceptible interest was evidenced from the beginning of the meeting, and continued with increased vigor to its close.

Many souls have had their spiritual strength renewed, sinners in large numbers felt the drawings of the Holy Ghost, and many tasted the sweets of pardoning love. Besides this, the good seed sown by the preached word, we feel assured, will yet spring up and bring forth abundant fruit—bring many a prodigal back to his Father's house, and comfort and cheer and nourish many earnest souls. Many will be the blessings which Gaston circuit will bestow upon Bros. Bancroft, Walker, Evans, Hood, Mason, Thames and others for their labors of love.

There were thirty-two accessions to our church. Good order prevailed during the entire meeting—no disturbances. There is considerable revival here on the subject of camp meetings. Years ago this circuit was noted for these meetings. The brethren are determined to have "old times" back again. The camp meeting with them is a fixture. The meeting for 1873 is now appointed. Already more than double the number of tenters we had at our late meeting are pledged for the coming year. The prospect is indeed cheering. May the Lord carry forward the good work.

Prior to the camp meeting I held two protracted meetings—one at Tompkinsville, the other at Coke's chapel. At both places the Spirit of the Lord was present in awakening and converting power. Fourteen were added to the church at Tompkinsville, and eleven at Coke's chapel.

I will state that seven-eighths of all who have thus far united with the church on this work are young people—those of tender years and blooming manhood and womanhood. Is not the Lord answering the prayers of the church for the conversion of the young?

The finances of the circuit we consider good. We believe every dime of all the assessments will be paid.

C. B. DUBOSE, P. C.

DESOTOVILLE, ALA., Oct. 17, 1872.

AT THE late session of the North Ohio Conference, at Mansfield, Ohio, four presiding elders, who had completed their four years' term, were each honored with presents.

LETTER FROM WACO, TEXAS.

MR. EDITOR: On leaving New Orleans, some time since, I promised to note anything of interest that might transpire about my new home for the gratification of your numerous readers.

In regard to church matters, which I regard the first in importance, it is noticeable that all the denominations represented here are prospering. The Presbyterians have a handsome brick church, with sittings for two hundred and fifty, and the services of Rev. Mr. King are well attended, and the work is prospering in his hands.

The Baptists have a commodious church building, and their pastor, Rev. Mr. Carroll, has generally a full house to preach to. The late protracted meeting in this church has resulted in the addition of twenty-six through the ordinance of baptism.

The Methodists hold their services in the college building, the hall containing sittings for five hundred. The Rev. W. R. D. Stocton, who has been stationed here for the past year, has abundant reason to be thankful in view of the result of his labors. The additions to the church during the late protracted meeting, in which he was assisted by Rev. W. C. Conner, president of the college, have been thirty, making a total for the year of upward of one hundred.

Rev. Bishop Keener, of Louisiana, preached here yesterday to a crowded house. He, with other Methodist brethren, left this morning to attend the Annual Conference at Belton.

The Episcopal church has also been blessed of late by the outpouring of the Spirit of God. At a service yesterday a week, conducted by Rev. Bishop Gregg, D. D., the rite of confirmation was administered to fourteen persons. This is now one of the weakest organizations in our midst; but it is growing, and will, no doubt, soon take her position among the stronger sister churches.

The Sabbath schools connected with the foregoing churches are all in a flourishing condition, and prove to be of great assistance to the church.

In a secular point of view the city of Waco is certainly prosperous. Its massive blocks of brick buildings give proof of the energy and enterprise of its business men, and the large stocks of goods just received give evidence of their faith in its future prosperity.

New faces are constantly seen on the streets, and many families are arriving to take up their abode in this and the adjoining counties. Our fertile prairies will soon be under tillage, and the long-horned cattle will soon be required to graze on the more distant western ranges.

The Indians are still at their bloody work, making their periodical visits to the quiet settlements on the frontier. Last week a gang of about twenty visited the neighborhood of Granbury, and in a most wanton manner shot down three women while they were at home attending to their household affairs, killing two of them and severely wounding the third; then rushing, with a demoniac yell, into the house, they seized and carried off the children. My son, who was on the spot just after this murderous attack, writes: "The Indians are not satisfied with killing the women and stealing all the horses they can take away, but they kill all that come within their range, and the fields and roads are strewn with dead horses." "The citizens turned out *en masse*, and the Red Skins retreated to their strongholds in the mountains." One month ago the town of Gatesville was visited during the night by these thieves, and a number of fine horses taken off.

How long the good people of this State are to be subject to such assaults and depredations is a question which the government that promises protection to life and property should answer, and speedily put them to an end.

During the last twelve hours we have been blessed with refreshing showers, sufficiently heavy to lay the dust for a day or two at least, which has not been the case since the twenty-eighth of June—nearly four months. Yours truly, G.

WACO, TEXAS, October 21, 1872.

PROF. C. C. CUMMINGS, of Los Neitos, California, called on us and gave us information of a great revival in progress at Los Neitos camp meeting. He says that the revival is very extensive, scores are being converted, and the whole community is aroused. Our brethren of the Los Angeles Conference have been greatly blessed this season.—*Pacific Methodist.*

CONFERENCE ITEMS.

ST. LOUIS CONFERENCE.

The St. Louis Conference held its annual session at Arcadia, October 16–20, Bishop George F. Pierce presiding. The appointments only are given in the last St. Louis *Christian Advocate*. The appointments of the St. Louis district are as follows:

ST. LOUIS DISTRICT.—W. M. Leftwich, P. E.—First church and Marvin mission, L. M. Lewis, W. Browning; Centenary, J. H. Linn; St. John's, J. W. Lewis; St. Paul's, C. D. N. Campbell; Wesley chapel, J. C. Duncan; Bellefontaine, W. M. Williams; Eden, J. R. Hicks; Bridgeton, F. A. Morris; Maremec, L. W. Powell; Manchester, J. H. St. Clair; Mount Olive and Kirkwood, J. S. Frazier; Carondelet, to be supplied; Labadie and Washington, J. E. Godbey, and one to be supplied; St. James, to be supplied; McAnally Institute, D. R. McAnally; editor St. Louis *Christian Advocate*, T. M. Finney.

TENNESSEE CONFERENCE.

The Tennessee Conference held its session in the McKendree church, Nashville, October 16–23. Bishop Doggett presided and preached greatly to the satisfaction of all.

Our old friend Doty was present, seeking volunteers for Louisiana—we *guess* he was successful. Dr. Walden, of the Western Book Concern, also made a visit to the Conference.

The missionary anniversary was a grand success. Dr. Kelley says: "The Tennessee Conference Board of Missions held its anniversary at McKendree church on Saturday night of the Conference session. Addresses carefully prepared, and limited to thirty minutes each, were delivered by the Rev. R. K. Hargrove, of the Tennessee Female College, Franklin, and Dr. Haygood, not only full of the true missionary spirit, but so pregnant in facts and grand principles that the years to come can only measure the results, and eternity exhibit the fruits. A collection followed of over $1,600, since increased by contributions from the congregation to $1,950. McKendree has set the key-note high; let all our churches go and do likewise."

The report on statistics was made out in clerkly style, and all correct, by the fourth day of the session. White members, 38,619; increase, 2,160; colored, 53; decrease, 97; local preachers, 307; decrease, 10; adults baptized, 2,950; infants, 1,118; Sunday schools, 351; decrease, 5; teachers, 2,007; decrease, 25; scholars, 17,388; increase, 369; volumes in library, 29,231; necessary for claimants, $3,000; collected, $2,287.85; collected for missions, $5 520.24; for Bishops, $1,719 50. The next session is to be held at Franklin.

The Conference acted favorably in regard to the Central University. But we must reserve reports, etc., to a future issue. The session was very profitable and pleasant—it was eminently deliberative.

The Conference, by a unanimous and hearty vote, expressed its high appreciation of the able manner in which the Bishop had conducted the session—and indeed he did *bishop* it in admirable style; and the Bishop spoke of the session as one of the most delightful he ever attended.

The following are the appointments for the Nashville district:

NASHVILLE DISTRICT.—J. W. Hanner, P. E. McKendree and West End, D. C. Kelley and S. M. Merrill; Elm street, R. A. Young; Claiborne, R. T. Roland; City mission, W. W. Brinsfield; Tulip street, R. K. Brown; North Edgefield, P. A. Sowell; Hobson chapel, J. W. Hill; Trinity, T. B. Fisher; White's Creek, T. H. Woodward, A. C. Matthews, sup.; Goodlettsville, W. G. Dorris; Nashville circuit, J. H. Chamblis; A. L. P. Green, financial secretary of Central University; J. B. McFerrin, missionary secretary.—*Nashville Advocate.*

PACIFIC CONFERENCE.

The Pacific Conference, says the Nashville *Christian Advocate*, held its session at Santa Rosa, October 2–8. Bishop McTyeire presided. E. E. Hoss, T. L. Moody, W. A. Finley, J. Anderson, received by transfer. D. F. Overton, located. I. Taylor, J. L. Porter, superannuated. A. E. Layson (on trial,) died. W. R. Gober struck from the roll. White members, 3,195; increase, 80; colored, 7; increase, 7; local preachers, 53; decrease, 2; baptized: infants, 204; adults, 131; Sunday schools, 61; teachers, 461; scholars, 2,389; necessary for claimants, $1,000; collected, $792; for missions, $1,023. The next session is to be at Colusa, California. The Bishop writes us, Santa Rosa, October 9:

"We closed a very pleasant session of the Pacific Conference last night. The secretary—one of the best I have been favored with and helped by—Rev. E. K. Miller, sends you the minutes.

"Our closing services, and those on Sunday, were held in the college chapel—a room about twice the capacity of the average church buildings. The ten-acre *campus*, the really imposing and well-arranged college building, the excellent faculty at work, and their 155 students, make this center of our educational interests of much promise and importance to our work in California.

"The harmony of this Conference, clerical and lay, and their spirit of hope and enterprise, is very grateful. As a distinguished layman said to me: 'Things are purging themselves.' Now for a new departure toward the old paths—and may the Lord send now prosperity! I believe he will. The tokens of moral health and consecration and unity are palpable. Every interest, of which we take account in our Annual Conferences, has advanced this year. Churches have been built and parsonages repaired, and plans for more adopted. The membership and the Sunday schools have moved up by a few figures, after a close census. All the collections have moved up also. And *resolutions* are strong.

"The transfers are hailed with joy—would I had four more of the same sort. I must have them—even this year. The church here is raising up a ministry—has done well in this respect; but its population increases mainly by immigration, and for awhile the supply of preachers must be supplemented in the same way.

"I am amazed that shrewd foes, or weak friends, have anywhere made the impression that the permanence of the Methodist Episcopal Church South is a question on the Pacific coast. 'An enemy hath done this.' Then it is a question in Tennessee. We have nothing to do but enter the doors which the Head of the Church has opened for us, to maintain our ecclesiastical principles, to follow manifest duty, and, by the continued blessing of God, we shall make up one of our best chapters in enlarging the kingdom of Christ. All the tokens are good.

"Large congregations have attended the preaching and the Conference services, and we trust an unction of the Holy One has been experienced."

AT WORK IN OLD AGE.

Rev. Henry Boehm, now in his ninety-eighth year, preached in the Methodist Episcopal church, Palermo, Canada, on Sunday, September 15, from the text, Nahum i, 7: "The Lord is good; a stronghold in the day of trouble, and he knoweth them that trust in him." The congregation was very large. He exhorted in the evening after the sermon. Last week's Canada *Christian Advocate* states that Christian baptism was administered by this veteran of the cross to an infant relative of the seventh generation during this visit.

A Vermont paper says Rev. Simon Parmelee, D. D., now in the ninety-first year of his age, preached, September 8, in the church in Westford, in commemoration of the sixty-fourth anniversary of his settlement in Westford. Dr. Parmelee, although feeling the infirmities of age, is still in excellent health. He is the last, save one, of the old preachers of Vermont. He began as a missionary of the Connecticut Missionary Society. When he was installed at Westford the services were held in a barn. Dr. Parmelee said in his sermon that no member of the congregation on that day was alive, to his knowledge.

Hon. Governeur Kemble, now in his eighty-seventh year, has amused himself with translating from the Spanish a tale by Mrs. Semper, of Bogota, entitled "Dolores, or the Story of a Leper." What is remarkable in this is that Mr. Kemble had not for fifty years previous read a book in Spanish. He undertook the task for a lady, who has had the little work printed for private distribution.—*New York Christian Advocate.*

"WHO was Richard the Third before he was 'himself again?'" The answer is plain: He was somebody beside himself.

I HAVE LIVED to know that the secret of happiness is never to allow your energies to stagnate.

The Christian Advocate.

THURSDAY, OCTOBER 31, 1872.

A MOTHER'S MORNING PRAYER.

Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father!
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of thee.

Father, order all my footsteps:
So direct my daily way
That, in following me, the children
May not go astray.

Let thy holy counsel lead me,
Let thy light before me shine,
That they may not stumble over
Word or deed of mine.

Hymns for Mothers and Children.

SUPERANNUATES AND QUARTERLY CONFERENCES.

MR. EDITOR: I am glad I wrote the article on "Common Law," which appeared in your issue of September 26. As a church we ought to be a unit, both in doctrine and disciplinary administration, and it forebodes coming evil to have our presiding elders and Bishops to give official decisions on points of law adverse to each other, and to carry out their opinions in their administration where they affect the personal rights and privileges of our worthy and most devoted ministers. I am a superannuated preacher, but I have at present no personal interest in discussing the question whether a superannuate is a member of a Quarterly Conference or not. In truth, it suits me just now not to be a member of any Quarterly Conference, and I have been excusing my absence from all Quarterly Conferences under Bishop Pierce's decision that "a superannuated preacher is not a member of any Quarterly Conference." As the administration of our high officials has heretofore been so diverse on this point, I think a dignified discussion, of short duration, conducted in a Christian spirit, may lead to good results. I rejoice to meet my old friend and fellow-laborer, Rev. H. H. Montgomery, as the first on the arena to controvert my opinion in regard to Bishop Pierce's decision. The sum and substance of what he says is that I have committed a mistake in my reference to Bishop Pierce's decision "that a superannuated preacher is not a member of any Quarterly Conference," and he quotes Bishop Early and three General Conferences as sustaining the decision of Bishop Pierce. I think it likely that the known candor of Bro. Montgomery will compel him to acknowledge that he has committed several mistakes in his "references" to sustain Bishop Pierce's decision.

First. He says: "At the session of the Mississippi Conference for 1856 Bishop Early stated—gave it as his decision—to the presiding elders that he had no authority to announce that a president or professor of a college was a member of any Quarterly Conference, or that an agent was, and a superannuated preacher was *not*, and that the language of the Discipline ('and none else') was inserted by the General Conference to keep them out of the Quarterly Conferences." He thinks Bishop Early gave 1836 as the date of the General Conference at which the prohibitory words ("and none else") were inserted. Bro. Montgomery has made many mistakes in his "references" to Bishop Early's decision about these matters. The Mississippi Conference which planned the work for 1856 was held in Vicksburg, November 28 to December 5, 1855, Bishop Kavanaugh presiding, and the Conference which planned the work for 1857 was held by Bishop Pierce, in Kosciusko, November 26 to December 2, 1856. My recollection is that Bro. Montgomery was not a member of the Bishops' Council at either of those Conferences. Bishop Early presided at the Conference held in Brandon, November 18-25, 1857; but as Bro. Montgomery was not a presiding elder the previous year, he was not a member of Bishop Early's council, and how he got included among "we, the presiding elders," to express his surprise at the Bishop's decision, is more than I know. I was a presiding elder five years, including 1855 to the end of 1859, and though I have some recollection of some Bishop saying that it was not necessary to announce the names of presidents and professors and agents as belonging to any Quarterly Conference, as they were amenable to the presiding elder of the district to which their names were attached, I recollect no decision excluding superannuates from Quarterly Conferences. If I had I certainly would have conformed my administration to it. But I always admitted superannuates into my Quarterly Conferences because I considered it the "common law" of the church.

Second. I have read, within the past few years, the printed journals of all the General Conferences from 1796 to the last act of 1870, and I recollect the passage of no law to exclude a superannuate from membership in a Quarterly Conference. Since reading Bro. Montgomery's article I have reviewed the journals of 1836, 1858 and 1866, and have found nothing to throw any light on the subject. Bro. Montgomery will confer a special favor on myself and many others if he will call our attention to any recorded law passed by any General Conference on this subject. As to the words "and none else," used in reference to the membership of a Quarterly Conference, they were in the Discipline in 1832—and how many before I know not—and have been in every edition from that date to the present; but that they were not intended to exclude the classes of persons referred to by Bishop Early, as quoted by Bro. Montgomery, from membership in a Quarterly Conference, is evident from the fact that our older Bishops, especially Andrew, Paine and Kavanaugh, have up to a late date been in the habit, at least occasionally, of announcing their names connected with a Quarterly Conference, as any one can see by looking in the printed Minutes, and from the further fact that where their names have not been so announced they have, almost without exception, been in the habit of sitting as members in our Quarterly Conferences without let or hinderance. The usage is so old and uniform that it has all the authority of common law up to a recent date; and this, I presume, is the reason why Bro. Montgomery could not get the General Conferences of 1858 and 1866 to touch the subject. They thought any legislation on the subject unnecessary. I cannot see the utility of the policy that would exclude superannuates from a Quarterly Conference. I think, as a general rule, they make a very safe conservative element in those Conferences. Though physically disabled, most of them have clear and improving minds, and hearts full of love to the church, in whose service they have spent the prime of their manhood.

I think it likely, however, that in discussing this subject we are doing a superfluous work. According to the requirements of the Discipline, it was Bishop Pierce's duty to present the decision he made at the last Alabama Conference to the College of Bishops, at their ensuing annual meeting, for their affirmation or rejection; and if this has been done, all we want to settle the matter is the published decision of the College of Bishops. That will be law, and we will all abide by it while it remains law.

With the kindest and most courteous feelings toward all who may be with me or against me in opinion on these matters, I am yours affectionately, J. G. JONES.

PORT GIBSON, MISS., Oct. 7, 1872.

The Orchard-Graves History of the Baptist Church Examined.—No. I.

MR. EDITOR: I have of late years been a pretty close investigator of the subject of baptism in all its phases, particularly the rite of infant baptism, and verily believed, from all the sources of information that I had ramified, that it had a scriptural basis. I am still of that opinion. I was reading my Bible, some few months ago, at the fifteenth chapter of First Corinthians, twenty-ninth verse. In this chapter Paul, as you remember, argues the grand subject of the resurrection, and at the twenty-ninth verse he asks the following question: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" I had read the same thing often, but at this particular time the inquiry arose in my mind: What does the apostle mean by this? I immediately examined some authorities on the subject; among the rest Clark. He is very elaborate, and sets out with this remark: "This is certainly the most difficult verse in the New Testament." In the winding up of his remarks he says: "The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life* in coming up out of the water. Thus they are *baptized for the dead*, in perfect faith of the resurrection." I confess to have been considerably stunned by this comment; but when I came to consider that the doctor was perhaps largely governed by educational bias, I recovered my wonted position. I determined, however, to investigate the claim of the Baptist Church, so called, to apostolic rule and origin. If I found, upon careful examination, that their claim was well founded, I would no longer contend, but yield the palm. As I understood Benedict was no longer regarded as authority, but "Orchard," I procured a copy—"tenth edition"—and which, as I now suppose, was "carefully revised and *improved*" by J. R. Graves. I read patiently, and after going regularly through, I thought I discovered many discrepancies which I believed could not belong to an authentic history; so I began again. The phrases "I presume," "it is probable," and such like, too frequently occurred. I cannot concede the right to any historian, Orchard-Graves not excepted, to presume this or think that as probable, and give it me as history. It would be granting a latitude and longitude that he nor any other historian is entitled to. But he is the acknowledged benefactor of the Baptist Church. If the Baptist brethren will read him a little more carefully and critically, I think they will come to the conclusion with myself that it is not all gold that shines, neither is all truth that is written, notwithstanding his Latin text, "*Tenebris lux lucet*"—the light shineth in darkness. One or two glaring absurdities are sufficient to disgust any intelligent and honest reader with a historian whose main object is to gull and deceive the world. I think I can produce more than that number.

To begin. He has Tertullian born in the year 195, of pagan parents, at Carthage. He was brought up to the law. His learning was considerable, etc.—Baptist History, by Orchard-Graves, page 32. Then in the year 202, which is a lapse of only seven years, he parades him as a lawyer at Carthage! What a precocious chap he was! But that is not all. At this early age (shame on the Baptists of the present age!) he has him a Christian, joining the church in that city—Carthage. He was an elder and wrote ably in defense of the Christian religion.—See page 69, same History. Then in 215, when he was only twenty years old, we find him in full charge of the church, examining with the utmost scrutiny every applicant for membership into his church. Unless they could make it appear that they were members of some church, and had been baptized therein, which was in communion with the church at Carthage, he rebaptized them. This was high authority for one of his years to assume. I had ever thought that the elders in the Baptist Church had but little authority—the power lay in the laity—but here we have a stripling of *twenty* summers "lording it over God's heritage." In this same year (215) this remarkably pert young elder was addressed by a rich lady named Quintilla, who lived at Pepuza, a town in Phrygia, whether infants might be baptized on condition they *ask to be baptized* and produce sponsors. To this we find Tertullian returning rather an evasive answer, notwithstanding he was baptized himself, according to their own showing, when only seven years old.—See History, pages 69 and 70. By your permission more anon. JOHN SAMPLE.

LETTER FROM BROOKLYN, N. Y.

DR. TALMADGE—FATHER GAVAZZI.

MR. EDITOR: While visiting friends in this city we had the privilege of hearing the distinguished orator, Dr. Talmadge, at the Tabernacle. The building is admirably designed for a large audience. It is something in the form of an amphitheater, in a semicircle, the seats rising one above another, giving a full view of the speaker, whose platform has ample room to see and address the people on all sides. It is no little box of a pulpit to conceal his figure—only a desk to hold a book. He took no notes, as we saw, but was perfectly free from any embarrassment. Just back of the platform, in a recess, stands a magnificent organ, whose lofty tones ascend its arches in sublime grandeur. The organist seemed to be touching the strings in the front—invisible to us—in harmony with the voices of the choir and all the assembly of worshipers.

When he stepped upon the stage, his slight figure and personal appearance did not impress us with his masculine powers or superior mental capacities; but his simple, unpretending manners interested and absorbed our attention. The trumpet of fame often detracts from its votaries, and human greatness is lessened at the sight of Alexander, the conqueror of the world. Imagination has much to do with unseen celebrities, and often robs man of his physical glory; for there is none great but God!

He selected his text from the Prophet Malachi, third chapter and seventeenth verse: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son who serveth him." His figures were exquisitely beautiful—suited to his peculiar style of preaching—picturesque and graphic. Christians were thus classified: from the most brilliant diamond upon the crowns of kings, to the pearl from the ocean's bed, with all the gems of intermediate beauty—their different shapes, size and color. Then came the lapidary to test their worth and prepare them for his use, according to their value. Some required the most careful and delicate machinery to give the finishing touch for their luster to shine; and that the lapidary, by breathing upon the gems, could tell whether they were real or of paste. We ourselves heard a workman, in a gorgeous jeweler's shop of Damascus, Palestine, say that he could deceive a king with one of his splendid gold snuff-boxes, set with artificial diamonds, they looked so perfect. But here was One who could not be deceived—the Creator, the Redeemer of our souls. And now comes the process of refinement—the trials of the Christian's faith in every emergency, even in the furnace, to come out like gold seven times purified; and he that wins souls, to shine like the stars in the firmament forever. It was certainly one of the most beautiful illustrations of a holy life that it is possible to imagine, the sizes, colors and shapes representing the different gifts and talents of God's own servants, in their calling in Christ Jesus, to show forth his glory in converting the world; redeemed by his precious blood. His earnestness and gesticulations were in perfect harmony with his subject, for he brought

"—— forth the royal diadem,
To crown him Lord of all!"

in whose crown these polished jewels were yet to be set. An observation we once heard from a talented young Methodist preacher, of the New York Conference, some fifty years ago (who died young:) When he heard a great sermon, he said he loved to see them send up sky rockets! And here they were seen and felt at this time—their power and flame. There were ten or twelve taken into his church in full communion that morning, and we witnessed the ceremony of their baptism. I have only given what I heard in some portions of the sermon; but his language was beyond my reach.

In the evening we went to hear Father Gavazzi, at Dr. Buddington's church. Having a seat near the pulpit, we saw him ascend its stairs and take his position, with head bowed down—so peculiar to the monks of Italy—with such a solemn, grave aspect, that we had seen in their country, that we could not from his appearance divine the future. But when he arose and gave out his text the icy surface broke, and the crystal waters flowed in such a clear strain of spiritual eloquence that the whole audience were attracted and fixed with profound attention. It was said to be a continuation of a sermon delivered in New York in the morning, on the subject of faith, without which it was impossible to please God. The continuation was: Without works faith was dead, and that one must necessarily follow the other. This was the beauty of the gospel of Jesus. His action was a perfect pantomime. The warmth and zeal which accompanied every period rose to a height which bordered on enthusiasm of the divine afflatus. He was carried up on the pinions of holy love, and Jesus was his theme—to him be all the glory. He dwelt upon his charms; the fitness of the gospel to the wants and capacities of man; its demands on our time, talents and means to advance his cause; must fill out the mission appointed by infinite wisdom, and it was so beautiful we could not help it. Much of his language was lost to my ear in consequence of his rapidity and peculiar accent. But its spirit was felt, and that sympathy which unites soul to soul in the work of evangelizing the world.

Those who are personally acquainted with him say he abounds with wit and humor, and is a delightful companion in social life. He has left our shores with funds to build a Protestant church in Italy, his native land.

This morning we were reading of the conflagration of the Escurial, that ancient kingly palace of Spain, with all its wealth and art treasures, of which it is said Philip the Second was the holy founder—in which he lived fourteen years, half king, half monk, and expired. We had just been reviewing a relic of a large brass mortar and pestle, kept by the Van Bokkelen family for three hundred years, whose ancestors lived in the Netherlands during the reign of William, Prince of Orange, suffering in the persecutions of that monarch, Philip the Second, and eventually fleeing to America; and one member adorns the ministry of the Episcopal Church. Such recollections call up the past and give to history a peculiar interest. God, it seems, has touched that gorgeous palace, which was thought secure from fire and flood, with his lightning flash. S. B. T.

BROOKLYN, October 3, 1872.

"Day Unto Day Uttereth Speech."

Yes, King David, with your keen appreciation of God's omnipotence, well could you hear and comprehend his voice through all the realm of nature. Grand in truth and beautiful in thought are the words of your song.

When the music of the Creator's voice thrilled into being light, earth and life, it rendered vocal with its melody his works; and the echoes have rolled down the ages even unto us. True, evil's discord once strove to hush the strains, but on Calvary's hill they received a new and sweeter impulse, thereby becoming more distinct than ever; and whoever will may hear. Yet who hears? Not the infidel who, with the fickle aid of reason, endeavors to solve the great why and wherefore of human life. He *sees* the wondrous burden of blessings and beauty which day delivers unto day; he reaches forth his hand to robe and adorn himself with these blessings, but will not allow his soul to rise from its material prison and hear the tones that, through the countless avenues of the gifts, declare: "I Am hath sent me unto you."

Neither the worldling, recognizing a God, yet bowing in worship before mammon. Power's clarion notes arouse his energies; the chimes of ambition excite his ardor; pleasure, with enticing tones, allures and captivates him; building stores and barns, he cries: "Soul, eat, drink and be merry, for thou hast goods laid up for many years!" While from him day is speeding with the strain he should have heard and heeded: "Lay up for yourself treasure in heaven."

One who tries, with acts of penance, to propitiate an offended Maker? Alas! not he. To him, indeed, day is vocal, but, coming through the medium of self, the sounds seem to hear only the stern requirements of justice unsoftened by mercy; while faith is too weakly developed to listen to the melody that day, in truth, is breathing: "Is the Lord's hand shortened at all, that it cannot redeem?" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; yea, come, buy wine and milk without money and without price."

The Christian? Yes. Beyond the babble of human woe and care, drowning the noise of sensual pleasure, clear and comfortingly to his soul, day unto day continually utters speech.

When from his cloudy tabernacle the sun goes forth to run his race, the morning hours sing out the glorious strain: "God so loved the world that he gave his only Son, that whosoever believeth on him should not perish, but have everlasting life." Then *other* hours send back an answer: "Behold the Sun of Righteousness, with healing in his wings." And, uniting their music, the chorus comes: "Mighty to save! mighty to save!"

Go on, minute unto minute, hour unto hour, sending promises of comfort and peace, till, at all times, in all places, the days vibrate with message of God's loving kindness toward men. GOODWYN.

GILMAN, the Georgia correspondent of the St. Louis *Christian Advocate*, speaks of the recent national camp meeting, held by the Northern Methodists near Knoxville, Tennessee, in the following terms:

Bro. Inskip was within four miles of Knoxville, and I went out to see him and his camp meeting.

I must confess my feelings toward the irrepressible John and his staff were not of the most exalted nature, and I had to make an effort to divest myself of anything like prejudice before I went. I think I did. I saw much to commend. First. The tabernacle is a grand one. Second. It was well lighted. Third. The singing was exquisite. Fourth. The behavior of the people was unexceptionable. I am sorry to say that this was about all that was commendable. The prayers were not, for there was neither confession of sin nor prayer for pardon in them. The sermon was not, for it was a weak effort every way. The preacher started out with my abomination—a text which had no application to his sermon. His text was: "Believest thou I am able to do this?" His subject was faith in the ability of Christ to sanctify us now, using the word sanctify in a sense in which it is never used in the New Testament. Then the sermon was theatrical, exceedingly so, the preacher going so far as to kneel at one time in his sermon, to show how he knelt when he resolved to give up tobacco. The altar exercises were simply abominable. Such an effort to get up an arousement, such a lamentable, pitiable failure I never saw.

I do think and do say, in the fear of God, that the whole thing is calculated to do only harm—harm now, and harm continually.

I am sorry to say our colored friends were badly treated—not a colored preacher on the stand, not a colored seeker in the altar, and even a colored sister, who came from New York, sitting among the colored folks.

Bishop Gilbert, our diocesan, must look after the general-in-chief and his staff, or the spirit of caste will not be put down. The whole thing is fanaticism gone to seed.

WHAT has friendship so signal as its sublime attraction to whatever virtue is in us?—*Emerson.*

Obituaries.

DIED, at Greenville, Jefferson county, Mississippi, October 16, 1872, HOWARD WALLES, youngest son of Frank A. Jones and E. Olivia Walles, and grandson of Rev. J. G. Jones, of the Mississippi Conference, aged two months and twenty days. The child is safe. We can go to him.

DIED, at the residence of Major Sarnett, Hickory, Newton county, Mississippi, JAMES P. HARPER, son of George W. and Ann E. Harper, in his seventeenth year.

"Jimmie" was a household word with us all. He always met you with a smile, and was seldom out of humor. We never saw one of his age more studious, and so well beloved by all. He lay down on Saturday night, September 28, feeling a little unwell, was taken suddenly ill during the night, and spoke no more. He died at two o'clock A. M. on Monday, September 30, 1872. May God, in his infinite goodness, sanctify this sudden bereavement to the good of the family. L. P. MEADOR.

DIED, at his residence in Linden, Marengo county, Alabama, on the second of September, 1872, Bro. A. W. DUNN.

Bro. Dunn was a native of South Carolina, but settled in Marengo county when a young man. He was a substantial, useful citizen, a permanent person, and a useful member of the Methodist Episcopal Church. Bro. Dunn was about forty-eight years of age, and leaves an interesting family. By his industry and frugality he leaves them well provided for. The best of all is, he has left them a good Christian example. But few men have left a better record than Bro. Dunn. Our church in Linden has sustained a great loss by the death of Bro. Dunn. We have no doubt but that he has gained a home in heaven. So we ought to be contented. He was taken sick while teaching a Sabbath class one Sabbath morning, and after a few days of great suffering he quietly fell asleep in the arms of Jesus. The writer was with him a short time before he died. Although he was suffering intensely, he expressed himself ready to meet his God. "Let me die the death of the righteous." T. S. AUBERSETHY.

Southern Christian Advocate please copy.

DIED, August 16, 1872, at the residence of E. S. Wilson, on Lake Providence, after a long and severe illness, Sister SARAH E. LESTER.

Sister Lester was born in Marion, South Carolina, January 5, 1808. In her seventeenth year she professed saving faith in the cross of Christ, but did not connect herself with the church until some time afterward. She was married to Isaac W. Lester November 30, 1826, and from that time to the moment of her death she was a most exemplary member of the Methodist Episcopal Church, and after its division, of the Methodist Episcopal Church South.

Although her sickness was long and severe, she exhibited a patient spirit throughout. She spoke of her death as if it were only a pleasant journey to some beautiful land of birds and flowers. She expressed herself as "ready and willing," if it were her Father's pleasure. All was clear and bright ahead. She exhorted her dear children to be devoted Christians, and then the happy spirit quit its frail, falling tabernacle, on the side of the river, for the beautiful land "over there."

Sister Lester was a mother in Israel, and beloved by a very large circle of friends and relatives throughout this whole community. May our death be as glorious.

JAMES E. BRADLEY, P. C.

MR. JAMES S. MCCLENDON, son of Louis and James McClendon, was born in Chambers county, Alabama, April 5, 1847. He removed to Claiborne parish, Louisiana, with his parents, in the year 1848, where he remained the balance of his life. He professed religion and joined the Methodist Episcopal Church South in the year 1859, and died, at the residence of his father, October 1, 1872. He remained a consistent member of the church at Lisbon, Louisiana, until removed by death to his reward in a better world. "Jimmie," as he was familiarly called, was a pious and devoted Christian, an obedient son, a kind husband, and sincere in his attachment to his friends. He always manifested a great fondness for the doctrines and usages of the church to which he belonged. The disease that terminated his earthly existence was consumption, with which he suffered intensely—so much so that he often prayed to be delivered by death from his great pain and suffering; but he expressed a perfect willingness to endure and suffer if it was the will of his heavenly Father that it should be so. He said repeatedly to his friends that he was not afraid to die. Death had no terrors to him. The only thing that seemed to hold him to earth was his sorrowing companion, for whom he had the greatest fondness and affection. With tearful solicitude he resigned her, together with all his loved ones of earth, to God, who gave them, and went down into the cold Jordan of death with a cheerful assurance of entering into that rest prepared for the people of God. When asked if he had any word to leave to his father and sister, who were absent on a visit to Georgia, he calmly said: "Tell them to meet me in heaven." J. L. W.

DIED, in Dallas, Texas, on Wednesday, October 2, 1872, at two o'clock A. M., typho malarial fever, SALLIE GRAYSON, only daughter of Rev. W. H. Seales, aged fourteen years, nine months and twenty-two days.

Thus had Sallie only a few years to live in this troublesome world. Deprived of mother's tender care at the age of six years, she soon began to show intellectual powers beyond her years, and to take to mother's place in the little attentions to her father, and to manifest a watchful care over her little brother, that early made her a necessity to the happiness of both.

In her eleventh year she joined, of her own accord, the Methodist Church, in which she lived an exemplary member till her death.

The very ripest of scholars for her age among the very best in all her classes at school, caressed by friends, and honored by her schoolmates, none can say that it spoiled her.

Many years since, left without a mother, by the sweetness of her disposition she had won to her *many mothers*, who, with unwearied and sleepless solicitude ministered maternal tenderness around her sick-bed. God bless the good women who tenderly their kindness and sympathy to this motherless child in her last illness!

There was in her no stronger trait of character than her fondness for, and tact at managing little children; and there are in a few little ones in Dallas, some of whom could not lisp the name of Sallie, who would watch eagerly her coming, and put up their little mouths for those kisses and caresses she never refused. And many a hearty "God bless the child" has followed her from the older members of the community. Her "little deeds of kindness" do live and will live with perennial freshness in the hearts of this community.

Obedient to her father to a fault, no persuasion could induce her to overstep his wishes. Intenser and purer affection never bound child to parent, nor sister to brother. Mere words are utterly inadequate to portray her loss to her father and brother. She was the fountain of their earthly happiness while there was not a plan or purpose of the little family for the future in which Sallie did not occupy the chief place. As to them, so to us and to many others, there was but one Sallie Scales; another we never expect to see. But she has gone home to join the company of the redeemed beside the River of Life. Among those who follow in tears may she, after awhile, greet her uncle. M.

BE ASHAMED of your unbelief. It dumps your joy, brings a dark cloud between you and the blessed Sun of righteousness, and withholds the glory of your heart. "Be not faithless, but believing."

The Christian Advocate.

THURSDAY, OCTOBER 31, 1872.

THE BOYS.

There come the boys! Oh, dear, the noise!
The whole house feels the racket;
Behold the knee of Harry's pants,
And wdep o'er Bertie's jacket!

But never mind. If eyes keep bright,
And limbs grow straight and limber;
We'd rajther lose the tree's whole bark
Than find unsound the timber!

Now hear the tops and marbles roll!
The floors—Oh, woe betide them!
And I must watch the banisters,
For I know boys who ride them!

The very chairs are tied in pairs,
And made to prance and caper;
What swords are whittled out of sticks!
What brave hats made of paper!

The dinner-bell peals loud and well,
To tell the milkman's coming;
And then the rush of "steam-car trains"
Sets all our ears a-humming.

How oft I say: "What shall I do
To keep these children quiet?"
If I could find a good receipt
I certainly should try it.

But what to do with these wild boys,
And all their din and clatter,
Is really quite a grave affair—
No laughing, trifling matter.

"Boys will be boys"—*but not for long;*
Ah! could we hear about us
This thought—how very soon our boys
Will learn to do without us!

How soon but tall and deep-voiced men
Will gravely call us "Mother;"
Or we be stretching empty hands
From this world to the other.

More gently we should chide the noise,
And when night quells the racket,
Stitch in but loving thoughts and prayers
While mending pants and jacket!

Christian Union.

THE AMMERGAU PASSION-PLAY.

It had been raining with little intermission all night, and the prospects were of a wet day. At seven A. M. a cannon was fired, and we all went to the theater. It is a wooden building just outside of the town, between two rows of poplars, after the model of a Greek theater. The proscenium is exposed to the sky, except a portion in the middle, where most of the acting and all the tableaux are performed. On the front gable of this covered part a village artist has painted a starry firmament, with figures of Faith, Hope and Charity, and crowned it by a pelican and young. On the left is Pilate's house, and on the right that of Annas, the high priest, and beyond, all along the open space on either side, the streets of Jerusalem stretching away in the distance. The stage is one hundred and eighteen feet broad and one hundred and sixty-eight feet deep, and contains twenty thousand square feet. The seats in the auditorium rise tier above tier; half of them are open wooden benches uncovered. Behind these is a row of comfortable chairs for the royalty. Behind these are tiers of wooden benches, with backs and stuffed seats covered with canvas; this part of the theater is roofed in. Admission to all parts is by tickets, and the highest price is three florins (about $1.25;) so you see the managers cannot be accused of avarice, as so great is the demand for tickets that they could make any charge they wished.

The origin of the Ammergau Passion-play is this: In 1632 a pestilence raged in the valley of the Ammer, the infected districts being Paterkirchen, Eschelohe and Rohlgust, all separated from Ammergau by a rampart of mountains. The inhabitants of the latter place took every precaution to protect their valley from the dread contagion; but a native of Ammerthal, who worked during the summer as a day-laborer at Eschelohe, evaded the quarantine and entered the valley by a secret path in order to celebrate some festival with his family. He carried the infection with him, and the third day after his arrival he was a corpse. In three weeks eighty-four of the small community perished; and the survivors, despairing of human aid, made their prayer to God and registered a solemn vow, if he heard their cry and removed the plague, they would represent every ten years, "for thankful remembrance and edifying contemplation, and by help of the Almighty, the sufferings of Jesus the Savior of the world." So runs the local tradition, which goes on to say that the prayer was heard, for "not a single person died of the plague after the vow was made, though many were infected by it." In the following year the first fulfillment of the vow was made, and since then has been continued without intermission every ten years. Last year was the year, but many of the actors were taken off by the conscription; so this year the Passion-play took place. The first representation was on June 24, and since then every Sunday till September 24. The sanction of the King has to be obtained before each representation. The text used was written by a monk of the Ettal monastery; the music used now was composed by Rochus Dealer, who was the schoolmaster at Ammergau in 1802, and who died in 1822. He is buried in the churchyard. The music is simple and very beautiful. It is not allowed to be published, and is learned by the performers only, so jealous are they in guarding it. Visitors are also forbidden to take notes during the performance.

When we reached the theater we found it already crowded; but as our seats were numbered we soon secured them. Every variety of dress was represented, from the latest fashions to the poorest peasant's. The orchestra were all in the traditional Tyrolese costume, consisting of a shooting-jacket with green collar and facings, a waistcoat adorned with two rows of shining silver buttons, short breeches reaching within two inches of the knee, and green woolen leggings covering the calf, but leaving the knee and about an inch of the small part of the leg exposed. A stout boot reaches to the ankle, and the head is covered with the broad-brimmed hat, adorned with a bunch of cock's feathers and flowers, and cord and tassels of gold. Over this costume in rainy weather the hunter wears a loose covering, like a blanket with a hole cut in the center. The orchestra numbered about fifty musicians, and was led by the schoolmaster, who was dressed in great style. They played the overture, which was very beautiful; and at eight o'clock a gun was fired, and as its last echo died away among the mountains, the choristers entered, eight men and twelve women. They were all dressed alike in a loose robe which came to the feet, over which was a white muslin tunic which came to the knee, and over this a long mantle, open in front and reaching almost to the ground. The robes and mantles were of different colors. The chorus entered from corresponding doors on either side of the proscenium, and arranged themselves in a row, the tallest in the middle.

The play consists of a series of acts in the life of our Lord, beginning with his entrance into Jerusalem on an ass, the people bearing palms before him, and his clearing the temple of the money-changers Each act is preceded by one or more types from the Old Testament represented in tableau vivants, and the duty of the chorus is to explain each type with its appropriate lesson to the audience. The coryphæus, a handsome, bearded baritone, the only man in the chorus who wears any beard, sang or recited in monotone a short explanation of the type and ensuing act. When the chorus have sung their part about half through, they divide and file off to the right and left of the drop-scene. As they are doing this the curtain rises and you see the type in tableaux. These tableaux are wonderful for the grace and beautiful combination of the figures, sometimes there being five hundred persons on the stage, men, women and children of even three years. I timed one picture, and it was ten minutes, and yet I could not detect the slightest movement even with my opera-glass. After the tableaux the chorus leave the stage, and some incident in the life of our Lord is acted by the respective characters. A libretto is published in English, so I could follow the tableaux and acts very well, although none of the dialogues are published. Everything was in low German, and Frau —— told me she could understand very little of it; but I knew the incidents so well that I could follow them easily.

The play opens with Adam and Eve driven out of Paradise by an angel wielding a flaming sword. The second tableau is a cross with a figure clasping it, and some children kneeling around, while the chorus, also kneeling, chant a beautiful prayer. The curtain falls and the chorus retire. After a short interval you see a motley crowd of men, women and children in Oriental dresses, with branches in their hands, approaching through one of the streets of Jerusalem. At the end of the procession is a figure clad in a purple robe and crimson cloak, riding an ass. The figure is striking, but his look is worn and sad. His hair is parted in the middle, and falls over his shoulders. This is Joseph Mair, who represents Christ. As the procession winds along they sing a welcome to the Son of David. The curtain rises and the temple is seen, with the money-changers. Jesus dismounts, goes in and overturns the tables, and drives the money-dealers out. There is a dignity about Mair's manner that I little expected to see in a peasant. The next tableau was Joseph's brethren plotting his death. The act which followed showed the priests and Pharisees discussing the propriety and the means of putting Jesus to death. The next tableau represents Tobias taking leave of his parents; next a tableau in which the forlorn bride in the Canticles adjures the maidens to give her tidings of her beloved; then follows an act in which Jesus takes leave of his mother and friends, and where Mary anoints him, and Judas murmurs at the waste. Fourth tableau represents King Ahasuerus putting away Vashti, and raising Esther to her forfeited throne. Act following is Christ and his disciples in Olivet, and his last journey to Jerusalem. The city is seen in the soft glow of sunset, and he stops and bewails his coming doom. This was acted with great pathos. He selects two of his disciples, Peter and John, and sends them to provide a room for the Passover. They separate, and you see them again entering the city, and they approach a lad at the fountain. The next scene is Judas, who is alone, dallying with his evil thoughts. One Pharisee and then another join him, and he is at last prevailed on to go to the Sanhedrim to seal the compact of betrayal. I never saw better acting. A tableau followed, representing the Israelites fed with manna in the desert. In this picture there were three hundred figures, in every variety of position, yet not a single figure could be found fault with, even children of three years. The manna was represented by pieces of silver paper. The sun shone out clearly, and I could have looked for hours on this scene, the most beautiful tableau I ever saw. The next was the same grouping of figures, and two men bearing the wonderful bunch of grapes. Succeeding these tableaux was the celebration of the Last Supper. The Lord and disciples appear seated at table, evidently after the picture of Leonardo da Vinci. Jesus went to each and gave the bread and wine, to each separately, as we do in the Episcopal Church; he then girds himself with a towel and washes the disciples' feet. It was all done so solemnly that all seemed impressed; and when Christ gives the benediction and the disciples rise to follow their Master to Gethsemane, and the curtain fell, there was a sigh throughout the audience The next tableau was the sons of Jacob selling Joseph to the Midianites; this followed by Judas before the Sanhedrim. After some chaffing he receives the thirty pieces of silver. His eagerness, the counting them with the hurry of a guilty conscience, the putting them into his bag, and his rushing out to fulfill his promise, was the most perfect acting. Before the bargain is completed Nicodemus and Joseph of Arimathea plead for justice in vain, and then leave the council. The next tableau was Adam and Eve with their children tilling the ground, followed by another tableau; Joab, while kissing Amasa, thrusts the sword into his side. This picture is typical of Judas' kiss of treachery. After these tableaux Christ appears with his disciples in the Garden of Gethsemane. Our Savior's prayers, the appearance of the angels, the heavy sleep of the disciples, their being suddenly roused by the approach of the soldiers, Judas rushing up and kissing our Lord, all is represented with great solemnity and fidelity to the gospel narrative. Then followed a rest of an hour, and at one o'clock the play began again by a tableau representing Micaiah, the prophet, smitten on the face because he told the truth of King Ahab. This was typical of Christ, in his examination before the high priest, smitten on the face, which scene came next. The next tableau was Naboth condemned to death on false accusation; a second represents Job laughed at by his friends and his own wife. The next scene is Christ before Caiaphas; he is found guilty and condemned. The conduct of the soldiers, Peter's denial and the crowing of the cock, the look Jesus gives Peter—all is represented. The next scene is Judas' remorse and his appeal to the council; he then rushes out and is seen hanging himself. Then follows the scene before Herod, and then before Pilate. The scene before Herod is introduced by a tableau representing King David's servants insulted by the King of Ammon. The next scene, before Pilate's judgment-seat, is a long and exciting one, and is faithfully rendered. After are two tableaux—the first, in which Joseph's brethren show Jacob the coat of many colors covered with blood; the second, the sacrifice of Abraham on Mount Moriah. Then follow the scourging of Jesus, the crown of thorns, the purple robe of scorn. This scene was so true that many around me, even men, burst into tears, and I felt cold chills pass over me. This was followed by two tableaux—Joseph presented in magnificence to the people in time of famine as their savior, and the sacrifice of the goat by Moses and Aaron for the sins of the people. Then follows the last scene before Pilate, and he releases Barabbas and condemns Jesus. A tableau represents Isaac bearing the wood for the sacrifice up Mount Moriah, typical of Jesus bearing his cross up Calvary. A second shows the brazen serpent which Moses puts upon a cross; then followed the scene Jesus bearing his cross and the multitude following. Exhausted, Jesus sinks beneath the cross, and Simon the Cyrenian bears it. As he passes along he meets a group of women and children, and repeats those memorable words: "Ye daughters of Jerusalem," etc. The procession passes, followed at a distance by Mary, John and some others. The curtain falls and soon rises, and the cross is seen with Christ upon it, and on each side the two thieves. You hear before the curtain rises the strokes of the hammer, and I shuddered to think of the scene of which these sounds were ominous. As the curtain slowly rose two crosses are seen, already erect, each bearing its victim. Between them is a latter cross, with a sad, wan figure nailed to it. It is slowly raised and fixed erect in its socket. The head is crowned with thorns and the face bedewed with blood. You see the nail-heads in his hands and feet, the blood slowly oozing out of the wounds. Of course I knew that the hands were not pierced, yet the deception is wonderful. The secret of it is only revealed to the man who personates Christ, and to those who nail him to the cross and who take him down. The figure is covered by a close-fitting, flesh-colored tricot, and about the loins linen is tied. All the circumstances of the crucifixion are gone through—the seven words on the cross, the casting of dice for the robe, the breaking the limbs of the thieves, the piercing the side of Christ, his look at his mother and then at John. As he sinks his head and dies a roll of thunder is heard, and nature seems to lend her aid to the verisimilitude of the scene, for there was a somber hue over all the band as the pale figure cried: "It is finished!" At this point a lad rushes in and says the vail of the temple is rent. Every eye was strained, and I felt as if afraid to draw my breath. The crowd slowly withdraws, and Mary, Mary Magdalene, John and a few others only are left. By-and-by Joseph of Arimathea comes with an order to take the body.

The descent from the cross, a most difficult achievement, was managed perfectly. Two ladders were planted against the cross, one before and one behind. Two men mounted and placed a long strip of linen across the chest and under the arms of the body, the ends being drawn up behind and allowed to fall to the ground over the arms of the cross. The man on the ladder behind draws out the nails from each hand. As the last was drawn out this man released his hold on the cloth, and the upper part of the body dropped gently over the shoulders of this man in front, who slowly descended with his burden to the ground, where a white sheet is laid at Mary's feet. As the body is laid on it the women crowd around. It is then wrapped and reverently lifted into the sepulcher. There was a sob through the audience, for we all felt the scene which had been so perfectly acted. Then followed the various incidents of the resurrection, the earthquake, the confusion of the Roman guard, the opening of the sepulcher, the visits of the disciples and women, the different appearances of Christ, and finally the ascension. He is seen among his disciples, and suddenly he is seen to ascend. I only wished these last two scenes had been omitted; but as this drama is intended for a simple people, who have warm hearts and a lively imagination, they of course felt that each act of Christ's life must be carried out.

And thus ended the most remarkable relic still surviving of the old religious drama. — *Southern Magazine.*

THE Papists have inaugurated a movement in behalf of the four millions of freedmen. The Missionary College of St. Joseph's, near London, sustained by the St. Joseph's Society of the Sacred Heart, blessed by Pius the Ninth, recommended by *Propaganda Fide*, and placed under the jurisdiction of the most reverend and right reverend prelates of the American hierarchy, has commenced a mission in the South in behalf of the freedmen. The superintendent and four missionaries have entered upon the work; forty more will soon follow; and these are soon to be reinforced by four hundred more. Headquarters are to be established in Maryland, and the officers have power to add to their number graduates of Catholic theological seminaries in this and the old country. Students of the seminary at Troy, New York, once owned by Methodists, have signified a desire to enter this work. So it seems that the South is to become the battle-ground where the great question between Protestantism and Romanism is to be settled. It will be a fearful struggle; and unless we wake up to the magnitude of the conflict, and rally our forces, the Papists will win the day.—*Northern Christian Advocate.*

GOD never turns his servants off to shift for themselves in old age. No; for when they are unable to work or walk he will keep them, if it be only to look at. Be assured of it, he will take good care of you.

AS IT respects general habits, a parent can scarcely teach a child a more valuable art than dispatch without bustle; nor can any one that values his time cultivate a more valuable one for himself.

IN CLOSING the eyes for the nightly rest it is good to say: "He giveth his beloved sleep;" and in opening them, when night is past, to say: "When I awake I am still with thee."

RELIGIOUS INTELLIGENCE.

COUNT DE VOGUE has secured a fine Phœnician inscription of fifteen lines, dug up at Beirut.

WELL TRAINED.—One-sixth of all the candidates for the ministry examined and recommended to the British Wesleyan Conference at their last meeting, were sons of Methodist ministers.

A SECULAR PAPER says: "The Hindoos of Bombay are subscribing liberally to build a pagoda in London, where their countrymen there resident may worship the great gods Vishnu and Siva."

A SHORT TIME SINCE Dr. Caswell, the president of Brown University, an eminent Baptist clergyman, decided to advocate and practice open communion. It is said that the belief in open communion is making rapid progress within the denomination.

OF THE entire population of Palestine the number of Jews is only 15,293, according to the latest census. Of these 8,000 live in Jerusalem, about 4,000 in Safed, 2,000 in Tiberias, 900 in Hebron, and the remainder in Acre, Haifa, Shechem and Shefa 'Omer.

THE British Wesleyans have erected a chapel in Melbourne, Australia, for the Chinese, and its inscription, in Chinese, reads: "The House of the Sound of Peace." There is a large emigration of that people to Australia, and missions have been organized for their conversion, chiefly by the Wesleyans.

BUENOS AYRES.—Rev. H. G. Jackson is calling for help. Our work in South America is largely self-supporting, and is growing daily in power and proportions. The missionary represents the future as most promising, and hopes to be permitted himself soon to enter the Spanish work and preach the gospel to the natives.

A WRITER IN *Hermes*, showing how far Herodotus speaks from personal knowledge of places and how far he depends on information from others, maintains the view that the Cadytis of Herodotus was Gaza, and not Jerusalem, and argues against a recent theory which makes it a matter of doubt whether Herodotus ever visited Babylon.

REV. MR. BUTLER, of the Presbyterian Board, writes from Ningpo that a new church has been organized at Kao-gyiao, about eight miles west of that place. The missionaries have now nine churches in their presbytery, all of which, it is hoped, will soon be under the care of native pastors. Twelve years ago two small congregations were the beginning of this flourishing mission.

THE OPENING VERSE OF THE BIBLE. Rev. Jonathan Goble, appointed by the Baptist Missionary Union to go to Japan, writes from England that one of the high commissioners of the Japanese embassy professes to have become a convert to Christianity, ascribing his first religious impressions to his discussions with Mr. Goble on the first verse of Genesis on their voyage from Japan to this country.

CAWNPORE.—Rev. W. J. Gladwin writes most enthusiastically from Cawnpore, India, where he is stationed. The work among the English residents amounts to a real revival. He reports ten conversions, and calls for a preacher for the English residents, who will be responsible for his support. William Taylor's "Pauline" work, as he calls it, is evidently not to be confined to Bombay.

AGOP EFFENDI, the leader of the native Protestants in Turkey, recently made a tour of inspection. He reports 23,000 members of Protestant churches belonging to twelve nationalities. The largest number of them stand in connection with the American Board of Foreign Missions. There are 5,600 scholars in the schools. The Protestant churches number 250. The members contribute twelve per cent. of their incomes for the support of the gospel among them.

REV. DR. CROSS, of the Karen mission of the Baptist Union, sends word of new interest in the southern part of the Yoma district. Five young men, who give every evidence of being true converts, accompanied him to the quarterly meeting of the mission. One of the preachers brought the welcome news that among the villages in the region of his travels there were at least a hundred large ones, beside those where school teachers were stationed during the season, which are determined to receive the gospel. This entire field is a most promising one, and presents as great a demand for missionaries as any other in the country.

TWO COLPORTEURS in the Shantung mission of the same board have just returned from a long trip, bringing very cheering accounts of the interest manifested in the gospel among several villages of the district. The difference was very marked in the treatment they now received from that of years before in respect to the women. Formerly they were not allowed to speak to them; but this time they were invited in many places to go into their houses, for the women wished to hear about the way of salvation.

DR. J. C. AND MRS. HEPBURN have arrived in Yokohama from Shanghai, in which latter place he spent nearly nine months in getting the revised edition of his dictionary through the press. The new edition is a gem of typography and binding, besides being a model of scholarship and minute and painstaking labor. It is about one-third larger than the former edition; and, besides correcting the very few old errors, he has, in addition to the many new words, added more examples of their uses, idioms, etc. Prefixed to the vocabulary is a concise and exceedingly valuable introduction to Japanese grammar. The whole work is an ornament to American scholarship, and a shining result of missionary ability and diligence.

THE REV. S. MINTON, a clergyman of the Church of England, has been preaching in London in the pulpit of the Rev. Newman Hall, Congregationalist. Mr. Hall made a graceful address in announcing the preacher, in which he said that Surry chapel had always been open to the preachers of other churches, and that Scott, the commentator, Venn and other Episcopalians had frequently assisted Rowland Hill in preaching common salvation. Mr. Minton preached from, "Blessed are the peacemakers," and boldly justified himself in the course he had taken, declaring that, though there were legal obstacles in the way of a thorough fellowship between the Episcopal and other churches, some churchmen were laboring with all their might to get these impediments removed.

THE work in Barcelona is of great interest as regards the education of children, more being gathered into Christian schools and its immediate suburbs than in any other city of Spain. Mr. Empaytez, of Switzerland, supported by a committee in Lausanne, has two chapels and over two hundred children under instruction; Mr. Brown, English Wesleyan, has three chapels and about three hundred children; and Messrs. Fenn and Payne have seven schools, supported by George Muller, of Bristol, with about seven hundred pupils. Four months since Messrs. Lawrence and Payne commenced a girls' boarding school, assisted by the American Board of Missions, Boston. It has been under the direct tuition of Miss Harriet Blake, recently laboring in Seville. The results are so satisfactory that effort will be made to continue and enlarge the school.

WE ARE very glad to learn, says the *Independent*, that the Third Congregational church in San Francisco has taken up and favorably acted on the question of the admission of the Chinese converts. By the expiration of the six months' probation the question came before the church on October 2. Upon motion of those who had been leaders in the opposition, it was voted *(nem. con.)* that they be received. On the acceptance, however, of Rev. William C. Pond's resignation, these brethren felt that no cordial welcome could be extended to them and no real Christian fellowship exist there, and had sent in a communication, conceived in the most Christian spirit, courteously but decidedly withdrawing their names. A committee was hereupon appointed, of which the late pastor was a member, to endeavor to persuade them to reconsider their determination; and at the date of our advices it was expected that they would be received and baptized on the next Sabbath.

THE *Examiner and Chronicle* is responsible for this paragraph: A plan has been under consideration, for some time, for the establishment of a Presbyterian Church South in New York, for the accommodation of Southern families who do not feel at home in the Northern organization. The movement hangs fire for the want of the right sort of a minister. A man of talent, magnetic force and eloquence would be needed to make such a movement a success. Dr. Palmer, of New Orleans, is the favorite. So far he has not seen his way clear to join the movement. In the meantime the Presbyterian Church North is moving in the direction of the South. At the request of the General Assembly, Rev. Dr. James Richards, of Boston, has consented to represent his church in West Virginia. He passed through New York on his way to his charge, which is located in Charleston, the capital of the State. In the absence of a church edifice, divine service is held in the senate chamber.

WHEN Dr. Johnson asked the widow Porter to be his wife he told her candidly that he was of mean extraction, that he had no money, and that he had an uncle hanged. The widow replied that she cared nothing for his parentage, that she had no money herself, and though she had not had a relative hanged, she had fifty who deserved hanging. So they made a match of it.

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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THE LIKES OF THE KINGDOM.

The scriptural method of teaching is usually very concrete. Its historical and biographical scenes and sketches are to instruct, and its parables and metaphors make up no inconsiderable portion of the sacred volume. God, who made the soul and knows best how to move and inform it, has largely adopted types, symbols and all varieties of figures. Such imagery as abounds in the most impassioned eloquence, and in the highest kinds of poetry, illuminate and embellish the inspired page. Abundant illustration characterizes the Savior's teachings. He is at great pains to unfold what the kingdom of heaven is like. It is like leaven, like a grain of mustard seed, like unto a man that is a householder. It is likened unto a certain king which would take account of his servants, and unto ten virgins which took their lamps and went forth to meet the bridegroom. In the exhibition of doctrine, in the delineation of character, and in portraying the future life this process of comparison is freely used. The barren fig tree, the rich man and Lazarus, and the Pharisee and the publican, are pictorial illustrations of the most startling and graphic nature. Things which in themselves are purely metaphysical and spiritual are made to appear to the eye as clearly as if spread upon the canvas, or wrought in brass or marble.

With all their seeming plainness and simplicity, the inspired comparisons are often unfathomably profound. The careless and superficial, while delighted and attracted by the mere dress of the thought, may miss of the lesson intended. Hence there is nothing contradictory in the declaration: "Therefore speak I to them in parables, because they, seeing, see not; and hearing, they hear not; neither do they understand." The mysteries of the kingdom are veiled or disclosed, according to the character and spirit of the hearer. The Savior's illustrations were so constructed as to become a test of character, shedding light upon those who were panting for it, and leaving others to the darkness which they loved. Besides the quality of discrimination, this mode of presenting truth has the advantage of condensation.—Seemingly diffuse, it is exceedingly compact. The parables are like gems which flash their colors from many sides, and like those supreme landscapes which display wondrous beauties from many different approaches. In the parable of the wheat and the tares, or in that of the ten virgins, it is difficult to conceive how so much could be told in so few words in any other form. The office of figure and all illustrative speech is really to condense. While it simplifies and embellishes, it also throws the subject in hand into the utmost compactness.

Plainness, discrimination and attractiveness are qualities in the use of illustrations, but in Scripture are the further purposes of depth and brevity. This style is doubtless in keeping with the luxuriance of the Oriental imagination, and especially in accord with the genius of the Hebrew mind. But human nature craves it everywhere, and Christ spoke the universal language of man when he clothed the sublime truths of religion in imagery of the utmost grace and beauty. These likes of the kingdom are the most attention-compelling, and the most awakening and enchaining of all the great Teacher's words. Many a careless soul has turned to repentance at that point in the discourse where the rich man and Lazarus are sketched; and many another has first yielded to the love and hope which the prodigal son inspires. The Bible is adapted to the human mind, and everywhere recognizes this need and appetite for illustration. Hence we have the epic of Job, the pastoral of Ruth, the lyrics of David, and the surpassingly sublime drama of the Apocalypse.—Hence also the likes of the kingdom. The sensation created by the Passion-play of Ober Ammergau indicates the strength of this craving for the scenic and dramatic. Truth is good in itself, but few like the raw material. To reach the popular apprehension it must be cooked, and seasoned with condiments to awaken desire. It must wear clothes, and this not for service alone, but also for adornment. The eye drinks in color even as the thirsty stomach drinks in water. The mind hungers for rhythm and grace in forms and sounds, as the body hungers for convenient food.

The old scribes illuminated their otherwise dry and turgid manuscripts, and adorned their parchments with pictures which have outlined the text. Our own is eminently an age of pictures. Books, papers and magazines are nothing without them. The style of writing and speaking partakes of this pictorial character. The pulpit glows more than ever with illustrations, and this demand of human nature is pre-eminently recognized in the forcible presentation of the gospel message. This is as it should be, only that there are dangers and excesses to be avoided. If we would attract and instruct we must adapt our means to influence and enlighten men as we find them. It is safe to speak "as the oracles of God," and especially to draw our figures and illustrations from this inspired treasury. The analogies of the natural to the spiritual may, however, be easily misapplied, and there are no more fruitful sources of error than this fertility in the use of comparisons. In the fashion for object-teaching and illustrative preaching, there is danger of such degeneracy as ends in the mere burlesque of truth. In the effort to simplify and popularize it is hard to avoid the peril of degradation. Talmage is frequently open to these objections, and Beecher, though a much superior painter, is not altogether clear of them. The likes of the kingdom are suggestive of matter and style, and to be sought and cultivated. All, however, cannot hold the pencil with equal skill, and for many to affect the pictorial style would be simply ludicrous. Then, again, the Bible is not all epic and parable, but there is a judicious admixture of lights and shades, such as the mosaics of art present.

Beyond what the inspired mode of instruction may suggest in reference to the methods of presenting truth, we are called to study and expound these resemblances at least to ourselves. It is most important for us to know what the kingdom of heaven is like, that we may realize its establishment in the heart, and recognize it in the life and history around us. These portraits and scenes are to be placed in every possible light, and to be looked at and analyzed and re-examined. If they may not teach us to preach, they will assuredly tell us how to live and what to be. Studied with the light of the Holy Spirit shining on them and us, we shall be rewarded by a thousand surprises. New merits and hitherto undiscovered expressions will burst upon us, and we shall find in our experience what it is for those to whom it "is given to know the mysteries of the kingdom of heaven."

WANTED.

We receive letters of inquiry from preachers of other Conferences, and sometimes asking our advice about transferring to Louisiana. From all we can learn the average support is as good as in the other Conferences, and our climate is far from being the most unhealthful. In this respect it is fully as good as Alabama, South Georgia, the Mississippi Conferences, Arkansas and Eastern Texas. Much of our territory was wasted by the war, and some very inviting portions have run down for lack of laborers. With an adequate supply of vigorous and capable young men these waste places would blossom as the rose in a few years.

Men with very small families or with none at all, who have the art of organizing and developing the work, and of taking care of themselves and the church, are wanted—men who can plant churches and nourish and develop them; men imbued with the missionary spirit, and who feel called not so much to enter into "another man's line of things" as to raise up the tabernacles that are fallen down, and to occupy "the regions beyond." We have naturally the richest country in the world, a good climate and an intelligent people. There is no field where cultivated and effective men will find a better appreciation, or where their labors will be more productive of good.

But then, with all our wants, we need men who have self-reliance, resources within themselves of pluck and faith, and who are willing to "endure hardness as good soldiers of Jesus Christ." The land is here to be possessed, the souls are waiting. We would like a score of such men as our brother, Rev. Amicus W. Williams, who transferred to us from Georgia two years ago. Writing to the *Southern Christian Advocate*, he says:

Knowing, as I do, the great destitution of this Conference in the lack of preachers, I feel called upon to inform my brethren of the two Georgia Conferences thereof, and thereby appeal especially to the young men to come over and help us.

Having been for four years a member of the North Georgia Conference, and my wife being at present in Georgia, I feel a very great longing to return to the land of my childhood; but with the knowledge of the vast destitution in this Conference, I feel that I would be acting falsely to the imperative command of my Master to do so.

I have been written to by some of my Georgia brethren on the subject of our wants in this Conference. In replying to them through your columns I would say: "Come over and help us." You can have a chance to preach here without being crowded to suffocation. Here we have no necessity of "cutting circuits into patch-work." We have a large territory, sparsely populated, however, but in which many precious "souls are perishing for lack of knowledge." We need help. O may the spirit that came upon the preachers in the heroic days of Methodism visit many in your crowded Conferences. Methodism is growing in this country, and all we need is *men* and *means*—men who are willing to make sacrifices, and who are ready to endure hardships in a hot climate for the privilege of preaching Jesus to the dying destitute. I am happy to see so many cheering reports from the brethren in the dear old State. May God bless and prosper our glorious Zion everywhere.

AN EPISODE.—Speaking of the recent session of the Pacific Conference, the *Pacific Methodist* says:

There were several interesting little episodes in the history of the Conference. Mrs. Kavanaugh, wife of our beloved Bishop, was present, and made an interesting little speech to the preachers' wives, which brought tears to all eyes. Resolutions expressive of deep regard for her husband and herself, and promising earnest prayers for their welfare, were unanimously adopted by a rising vote.

THE camp meetings, so many of which were held near Baltimore, says the *Methodist*, are now all over, and the general spiritual result is far greater than that of previous years. Besides the impulse given to the spirituality and working power of the church itself, one thousand conversions are reported to be a small estimate of the aggregate success of these meetings.

Centenary College, Jackson, Louisiana.

MR. EDITOR: The friends of Centenary will be rejoiced to hear of our encouraging condition.

Up to this, the close of the second week of our session, we have enrolled seventy-six students, counting several now in town ready to begin on Monday. Others are coming in almost daily; many who promised to come, and whom we confidently expect, not having arrived as yet.

The exercises are going regularly and successfully forward. The young men generally exhibit a disposition for earnest work, and are for the most part moral and religious. They have established a prayer meeting among themselves for Sabbath evenings. Four, perhaps five, of them are preparing for the ministry.

Nothing is in the way of the thorough and triumphant re-establishment of Centenary but the repair of the buildings. Our friends who have given notes and promises for money need have no fear that they may be giving to a sinking cause. Indeed it is conscientiously believed that no one of Heaven's claims offers to the benevolent of Mississippi and Louisiana a surer and more productive investment than that of enabling this nursing mother of consecrated learning to proceed untrammeled on her way of usefulness and honor.

Oh! that we could procure the means of restoring finish and beauty to our magnificent buildings ere the next commencement.

C. G. ANDREWS.

JACKSON, LA., Oct. 19, 1872.

FROM BATON ROUGE.

MR. EDITOR: We closed our meeting at this place last Sunday night—that is, the daily services. We still hold three services a week besides those of Sunday—Tuesday, Wednesday and Friday evenings, the latter being an inquiry meeting in connection with the class of the recent converts. There are still some earnest inquirers after the way of life, and many who seem to be serious upon the subject of religion. This is a wide and inviting field, calling upon pastor and church to thrust in the sickle and gather a yet larger harvest of souls for Christ.

The congregations are large, and hear the word with respectful attention. Hundreds of young people wait on our ministry. O that they, every one, may give themselves to the blessed Savior! A new life has been infused into the church and Sabbath school. Up to Sunday night thirty-three persons had joined the church and thirty-four professed conversion. I trust the ingathering will still go on, and many more be added to the church, and joined indissolubly to the Lord their Savior. Yours truly,

A. E. GOODWYN.

BATON ROUGE, Oct. 22, 1872.

WE QUOTE the following from the Raleigh *Christian Advocate*. For some reason the *Episcopal Methodist* has not reached our table for several weeks. Dr. Poisal has made a fine paper, and we wish success and prosperity to his successor.

The last Baltimore *Methodist* contains the valedictory of Rev. Dr. Poisal, who retires from that paper, and Rev. William S. Baird becomes sole proprietor. He has associated with him J. E. Martin, Esq., a gentleman of culture and good business quality. Bro. Baird has been connected with the *Methodist* since the last Baltimore Conference as one of its editors. He is a good writer and a minister of high Christian character. We wish the paper great success.

WE ARE GLAD TO LEARN that Centenary Female College, Summerfield, Alabama, has opened with a larger number of pupils than at any time since the war; and that there are more boarders than it has had for ten years, so that nearly every available room is occupied. The art department is in successful operation, and this and all the other departments are filled by the best talent. We congratulate President McVoy on the flattering prospects of the institution.

THE Lynchburg *Virginian* of September 25 says: "The new Methodist church at Burkeville, Virginia, was dedicated on Sunday morning with appropriate and solemn services. The dedicatory sermon was preached by the Rev. Dr. James A. Duncan, president of Randolph Macon College."

BOOKS AND PERIODICALS.

A COMMENTARY, CRITICAL, EXPERIMENTAL AND PRACTICAL, OF THE OLD AND NEW TESTAMENTS. By the Rev. Robert Jamieson, D. D., Rev. A. R. Fausset, A. M., and the Rev. David Brown, D. D. Vol. III—Joh-Isaiah. By the Rev. A. R. Fausset, A. M. Philadelphia: J. B. Lippincott & Co.

The third volume of this excellent commentary embraces some of the most difficult grounds of critical exposition, and well calculated to test the merits of the expositor. We think there will be no disappointment in the present volume. The notes are to the point—terse, practical and generally satisfactory. For the majority of readers it is sufficiently critical, and will prove to them a valuable help in the study of these most interesting books of the Old Testament. For sale by R. J. Harp, Depository, 110 and 112 Camp street, New Orleans. Price, $5 a volume.

FIFTEEN YEARS OF PRAYER IN THE FULTON STREET MEETING. By S. Irenæus Prime. New York: Scribner, Armstrong & Co., 1872.

From twelve to one o'clock every day, Sundays excepted, this prayer meeting has been kept up for fifteen years in the very heart of the business center of New York. This volume is made up of reports of the facts and incidents of the meeting, remarkable answers to prayer, and the conversions which may be traced to the influences of the meeting. The contents are conveniently arranged in chapters, and the entire volume is most suggestive and instructive. It is a more conclusive vindication of the efficacy and availability of prayer than any learned scientific or philosophical treatise. We have received our copy of the work through Kain & Co., of New Orleans.

A CYCLOPEDIA OF THE BEST THOUGHTS OF CHARLES DICKENS. By F. C. DeFontaine. E. J. Hale & Son, publishers, New York.

We have received Nos. 1 and 2 of this work. Those who wish to get the gems of Dickens' voluminous works will find them here.

THE YOUNG DECLAIMER. By Charles Northend, A. M. New York: A. S. Barnes & Co., 1872.

A very beautiful 12mo volume, and well adapted to furnish choice pieces for school declamation.—Price, sent by mail, seventy-five cents. For sale at our Depository, 110 and 112 Camp street.

THE SOUTHERN REVIEW for October has reached us late. We are sorry to see its delightful pages marred by typographical errors, owing, we suppose, to careless proof-reading. The article on "Apostolical Succession," like the preceding one on the same subject, is admirable, and we are glad that still another article is to follow. Dr. Bledsoe has no equal in this field, and he has the rare art of handling this class of subjects with a sprightliness and freshness which cannot fail to charm and instruct every reader. There is no pedantry, no display of irrelevant learning, no affectation of technical phraseology so much in vogue with many critical and polemical writers. It is English undefiled—simple, strong, lively and cogent. It is a style to be studied and commended. When the series on "Apostolical Succession" is completed we hope it will be put into a handsome duodecimo, and placed in the catalogue of our Publishing House. "Hume's Philosophy" we have not been able to read. This may be no disparagement to the article, but rather a reflection upon ourselves; but we have sampled, not read it. "Wit and Humor" is first-rate, and forms a most reviving and restful transition from the article just mentioned. "Religion and Civil Government" is about right, and worth a careful perusal. "Formation of Elizabethan English" is a contribution to the history of English literature of great merit. "Ecclesiastical Accumulations of Wealth" has particularly arrested our attention. The history of the subject is well stated, and the evils and dangers from ecclesiastical accumulations are presented in a truthful and convincing manner. It somewhat reconciles us to the stinted giving, and the comparative poverty of our church, to reflect that the other extreme might lead to corruption and the great damage of religion. It may be well for us that people are not more lavish in their gifts to the churches. "All spiritual guides ought also," says the writer, "to instruct rich Christians against the policy of pious testamentary bequests, save in exceptional cases; and they should urge the rich to be their own almoners and executors, being, while yet alive, 'rich in good works, ready to distribute, willing to communicate.' We remember no instance of a pious bequest in the Scripture." "The Character of the Late War" is a review of Mr. Stephens' second volume, and is written with ability. We hope it will receive the thoughtful attention it deserves. It has, perhaps, a bearing upon the pending election, and may be regarded as political. It is political in a broad and statesman-like sense, and not out of place in the Southern Review. The "Notices of Books" are very good indeed, and, as ever, we pray for more of the same sort. The editor bestows just praise upon "A Treatise on the Preparation and Delivery of Sermons," by Dr. Broadus. It is worth all the books we have ever seen on the subject. On the whole we are more than pleased with this number of the Review, and would most earnestly commend it to our readers. Subscribe for it, and thereby enrich yourselves.

DR. HAYGOOD'S monthly budget of good things is to hand. The November Sunday school papers, embracing the Magazine, Visitor and Little People, are good enough for anybody. Teachers and children will have a feast this month.

THE AMERICAN AGRICULTURIST for October still maintains its supremacy as the best illustrated agricultural periodical of the day. We know of nothing in its line comparable to it. Published by Orange Judd & Co., New York.

THE HOUSEHOLD is the first of the November monthlies to reach our table. It is always a favorite with us, and most cordially welcomed by the lady of our house. Published at Brattleboro, Vermont, at $1 per year.

BRAINARD'S MUSICAL WORLD for October has been received. Appletons' Journal of October 26 contains illustrations of New Orleans, besides other entertaining articles.

LOOMIS' MUSICAL AND MASONIC JOURNAL is a handsome monthly, published at New Haven, Connecticut.

THE HORSE DISEASE.

The most prominent topic of domestic news is the horse disease. It seems to be spreading with amazing rapidity throughout the North, and is most seriously embarrassing business in the large cities. We observe that the epidemic has reached Baltimore, and we suppose it will spread over the South. We have seen no mention of mules being attacked, and it is possible that in our climate they may be less liable to the disease. A New York physician gives the following description and treatment:

It is in reality a severe cold, which, by some strange concatenation of circumstances, appears to also partake of the characteristics of an epidemic. Seemingly it is in the air, for it spreads with unexampled rapidity. At all events, as I have intimated, no danger need be apprehended from the primal symptoms, unless the inflammation attacks the mucous membrane of the lungs. In that case graver results may be looked for, and the horse would require very careful and attentive treatment. But in the greater number of cases all that the sick animal really needs is care and consideration. Now, I can give you an illustration of my mode of operation from my own experience. Awhile ago I had some horses attacked in the same manner and with, in every respect, the same malady from which so many are at present suffering. I sent them into the country, to be under the care and in the stables of a man in Orange county, who keeps quite a stud, with the important reservation, however, that my horses were to be doctored precisely as I directed. My treatment was very simple. A hot mash of bran and water, mixed quite thin, and renewed every two or three hours, so that it should be continually warm, was placed under the horse's nose in his stall. Smelling always around the pail, his head was, so to speak, kept constantly in a steam bath. That naturally broke up the cold, and in a few days the running from the nose entirely ceased, and the animal was cured, with the exception of the consequent exhaustion. Of course it is hardly necessary to say that the most thorough cleanliness was observed. No refuse matter was allowed to remain in the stalls a moment longer than could be helped, and the stable was deodorized until the air was perfectly fresh and pure. On the other hand, the man who had charge of my horses dosed his own and physicked them until one out of every three or four died or was rendered useless for the remainder of his life.

If the signs of the disease are noticed, the best plan is to stop and unharness the horse immediately—even the drawing of the carriage or wagon would injure him, perhaps seriously. He should be at once unharnessed, blanketed and led slowly to his stable, there to be treated as I have stated.

An English gentleman in Toronto stated that the disease is not uncommon in England, where the mode of treatment is very simple and effectual. Sulphur is used as a prophylactic, and is a certain cure. A few ounces of common sulphur are warmed in a pan of coals five or six times a day, in the stables, so that every part shall become fumigated. He says this simple remedy never fails.

Married.

October 23, 1872, at the Felicity Street church, New Orleans, by Rev. Linus Parker, Mr. FRANK B. WEBSTER to Miss KATIE NESBITT FASH.

October 15, 1872, at the residence of the bride's mother, by Rev. George M. Liverman, Mr E. A. GILBERT, of Scott county, to Miss MATTIE E. TURNER, of Smith county, Mississippi. May Heaven bless and cement their union.

On the evening of October 16, 1872, at the Methodist church, New Iberia, Louisiana, by Rev. T. B. White, HENRY E. SAUNDERS, of Franklin, and MARY LAVENIA SHADLE, of New Iberia.

By Rev. B. F. Alexander, October 14, 1872, at the residence of Joseph T. Evans, in the parish of Tensas, Louisiana, Mr. S. DUNCAN FARRAR, of Kingston, Mississippi, to Miss ELLA J. MORRIS, of Natchez, Mississippi.

On the evening of the seventeenth of September, at the residence of the bride's father, by the Rev. W. B. Dennis, Mr. JOHN ROURKE and Miss ADNIE THOMPSON, daughter of Mr. B. W. Thompson, of Blackwater (near Milton,) Florida.

October 10, 1872, at Lake, Mississippi, by Rev. G. W. Chatfield, LEE C. SCOTT, Esq., and Miss KITTIE J. YARBROUGH.

At the residence of the bride, on the eighteenth of September, 1872, by Rev. H. Walter Featherstun, Mr. JOHN T. WINSTON to MRS. MARGARET B. WADE, both of Washington county, Mississippi.

At the residence of the bride's father, Skipwith, Mississippi, on the thirteenth of October, 1872, by Rev. H. Walter Featherstun, Mr. ALBERT MANN to Miss MARY E. HORNSBY, both of Skipwith, Mississippi.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Oct. 26, 1872:

A—Abercrombie & Hanton $35.95, E P Angell, A C Allen, N W Ayer & Co, Wm T Ashford $29.80.

B—F Barksdale $2, J J Bender, Thomas W Brown $12, W A Brown, D P Bradford $2, D T Boyd, M E Butt $1.

C—W J Carnes, John Connerly, Baxter Clegg, Mrs M H Caln, D P Cullen, Lyman Carley.

D—Dodd & Mead, A S Dickinson, Joel T Daves, Logan D Dameron & Co, George J Dicks & Sons, J W Danks $10, W B Dennis.

E—S R Ellis.

G—Oscar C Gramling $3.50, Jos Gillott & Son, Griffin & Hoffman, G J Gooch, T & S Gibbs $19.20, W Grafton & Co $50, Thomas Green, H B Graham & Co, Green & Cator, W W Graham.

H—Wm Hardy $36.15, E J Hale & Sons, J P & W R Holmes $10, W E Halloman & Co, P Howard $10.75, A R Holcombe, L D Hargis $1, John W Hall $2.50, S W Henry $5.

J—Robt D Johnson $7.80, John A Jones & Bro $100, H F Johnston, I G John $10.

K—Kittrell & Purnell, Chris Keener.

L—J B Lippincott & Co 3 lots, W J Linn $15, W H Leith $5, H P Lewis.

M—J O McDowell, Jas H Muse, C McDonald 2 lots $25, Jos Medlock $50, M C Manly $30, A H Moss, J H Millspaugh $31, H H Montgomery, D Merchant.

N—Joseph D Newsom.

P—L A Pow $6, J S Penn $125, W C Palmer & Co, R T Parish.

R—A H Redford 2 lots, Roberts & Bros, A Riser, C B Richardson, Dr Arthur Rogers $16, J K Randall $75, J B Robinson, S P Rice.

S—J M Steel, A D Stealey, W H Shea, Geo H Stinson, S S Scott.

T—M T Tucker.

W—Wilson, Hinkle & Co, Worthington, Dostin & Co, Thomas B White $6, Miss M C Wright, Orville Whitaker, Jas L Wright.

CHANCE FOR NEW SUBSCRIBERS.—*Paper Sent Till 1874 for $2.*—Persons subscribing for the CHRISTIAN ADVOCATE at any time from the first of November, 1872, to the first of January, 1873, will have the paper sent to them till the first of January, 1874.

EXTENT OF CIRCULATION.—The New Orleans *Daily Times* claims that its circulation is "OVER DOUBLE *that of any other journal in the South.*" If the CHRISTIAN ADVOCATE be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the ADVOCATE, according to *our information*.

CAUTION.—Remittances should always be accompanied with instructions how to apply them. A brother sends money to Robert J. Harp, *agent*. It is placed to his credit on *back account*. The ADVOCATE book-keeper never saw it except in the list of acknowledgments, and sends him the customary monthly statement, showing a balance against him. He writes, sarcastically perhaps: "Remitted at such and such dates." We refer to files of letters and find it even so, but that he had accounts with Book Concern and also with ADVOCATE, and did not say on which one of them it should be credited. The amount due on one side of the house stood to his credit; on the other the discrepancy resulted from his neglecting to say "*for Advocate.*" By giving us specific instructions our correspondents will save us much trouble.

WE CALL ATTENTION to the advertisement of William M. Pluckard, agent for choice varieties of cotton seed.

WE CALL ATTENTION to the advertisement of Metz's Armenian Hair Vigor and Zozozontz. Wheelock, Finlay & Co. are the agents.

H. & C. TYLER, No. 9 Carondelet street, advertise Pittsburg, anthracite and cannel coal, in quantities to suit purchasers, at the lowest market rates.

B. L. MANN & Co., 103 Peters street, are prepared to supply a superior article of tallow, put up in packages to suit. See their advertisement in another column.

WILLIAM E. COOPER & Co., 89 Canal street, general Southern agents, are now ready to deliver, free, Butterick's Catalogue of Fashions. They keep a full stock of patterns on hand.

MR. R. L. BRUCE, No. 62 Lafayette street, has a complete assortment of the celebrated green turtle and turtle soup, prepared in cans of two, four and six pounds, by Messrs. Harrison & Co., of Rockport, Texas. Hotels, saloons, steamboats and families promptly supplied.

NEW CROCKERY STORE.—An extensive and well-assorted crockery store has been opened at No. 36 Camp street, by Messrs. McCandlish, Christian & Co.

These gentlemen are well and favorably known, and we feel sure that they will be extensively patronized by their old friends, as they deserve to be. We advise purchasers, who do not know them, to call; they will find them courteous and honorable gentlemen. See their advertisement elsewhere.

D. H. HOLMES.—The extent, variety and beauty of the mammoth importing and dry goods establishment of Mr. D. H. Holmes are truly wonderful. The skill and capacity required in the successful management of such an establishment are as rare as is the success of the house. We know of no better house to deal with, and we have never known a house which has retained so many of its customers for so long a period. The reason is that Mr. Holmes has not displayed greater judgment in anything connected with his business than in the character of his employes, and especially that of the leading business manager, Mr. Hoffman.

BESSBROOK.—Merchants who are familiar with the finest and most beautiful linen fabrics and damasks, may be better acquainted than others with the word which heads this notice, and which is the name of a model manufacturing town near Belfast, Ireland. There are over four thousand hands employed at the linen mills of Mr. John G. Richardson, the proprietor of Bessbrook. More than $250,000 are paid out annually in wages. Raw material to the value of more than $1,000,000 is worked up annually, employing twenty-two thousand spindles and five hundred power looms. But what has of late called the special attention of travelers and journalists to Bessbrook, given it commercial importance, and given a world-wide reputation to the product of its looms, is the superior industry and skill developed under the advantages of total abstinence from intoxicating drinks, and the absence of drinking houses, the latter not being allowed on any part of the estate, embracing six thousand acres. We are not surprised at the statement made in a pamphlet now before us, written by J. Ewing Richie, and published by William Tweedie, of London—for which we must thank Messrs. Hullock & Lock, of New York—that the presence of the police is not required in the town. Churches, schools, reading rooms, savings banks and temperance societies take the places of the "taphouse," police, handcuffs, jails and squalid misery. The stupidity which comes from nights of dissipation, the nerves shattered by inebriation, as well as the wandering mind, absent from the work in hand, and ruminating amid scenes of revel with boon companions, are all unfavorable to the development or the faithful application of superior skill in manufacturing. It is truly gratifying to hear of a thrifty and happy manufacturing town, such as Mr. Richie represents Bessbrook to be, and which we find corroborated by a recent article in the *Friendly Visitor*, published by S. W. Partridge & Co., London. The experiment of Mr. Richardson has realized achievements transcending his most sanguine hopes, and is a valuable practical lesson to capitalists.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
Trinity	Sul. Springs.	Nov. 8.	Keener.
Memphis	Somerville.	Nov. 20.	Wightman.
N. Alabama.	Tuskaloosa.	Nov 20.	Doggett.
East Texas	Tyler	Nov. 20.	Keener.
Virginia	Petersburg	Nov 20.	Paine.
N. Georgia	Atlanta	Nov. 27.	Marvin.
N. Missis'ppi.	Corinth	Nov. 27.	Kavanaugh
Little Rock.	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4.	Keener.
N. Carolina	Raleigh	Dec. 4.	Paine.
S. Georgia	Thomasv'le,	Dec. 11.	Marvin.
Mississippi	Brandon	Dec. 11.	Kavanaugh
Alabama	Eufaula	Dec. 11.	Doggett.
West Texas.	Victoria	Dec. 18	Keener.
S. Carolina.	Anderson	Dec. 18.	Paine.
Louisiana	N. Orleans.	Jan. 8	Pierce.
Florida	Fernandina.	Jan. 8.	Marvin.
Baltimore	Baltimore	May 6.	Paine.

BUSINESS NOTICES.

Beware of Calomel, and all Mercurial compounds. Better, far better, endure disease than tamper with this mineral poison, no matter how carefully prepared. Its extensive use has already proven the cause of great and distressing injury. Dr. Tutt's Liver Pills contain not a particle of mercury, and can be taken at all times with perfect safety.

YAZOO CO., MISS., May 3, 1869.

DR. WILLIAM H. TUTT; I have been a martyr to liver complaint for three years, and after employing the best of doctors, and spending almost all I was worth for different kinds of medicine, your agent induced me to try your Liver Pills. I have taken them regularly for several weeks, and have been so much benefited by them that I feel confident of a perfect cure. I consider them the best liver medicine ever discovered.

oc31 1t J. CRAPON.

Tutt's Hair Dye Requires but a few Minutes.

Do not be Discouraged. If you have dyspepsia or any disease of the liver, there is a long life of happiness before you if you only use Simmons' Liver Regulator. oc31 1t

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow.

Price's Celebrated Stomach Bitters.—*The Great Vegetable Restorative and Life-Giving Principle.*—This wonderful vegetable restorative, since it has been before the public as a Tonic (October, 1869,) the quantity sold has been some 150,000 dozen, and in every instance given the greatest satisfaction. For dyspepsia, general debility, chills and fever, nervous affections, torpor of the liver, constipation of the bowels, fever and ague, and all cholerine maladies, these Bitters will be found invaluable to all who desire a stimulating Tonic, and are particularly recommended to all persons travelling, by land or sea. Wherever introduced it has become a standard article. It is the best and purest Tonic offered. As a Tonic and Cordial it has no equal among stomachics.

It is also a great blood purifier, a life-giving principle, and a perfect renovator of the system. No one can take these Bitters long and remain unwell. A single trial will convince any one of the merits claimed for them. Sold by grocers, druggists and dealers throughout the South.

Address JAMES W. PRICE & Co., sole manufacturers and proprietors, Lock Box 136, New Orleans, Louisiana. se5 2m

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

113 and 111 Poydras St., New Orleans. ja18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND, General Agent. fe8 1y

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, N. Y. se26 1y

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.

D. H. HOLMES,

135.....CANAL STREET.....135

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, embracing every kind of

Fancy and Staple Goods.

oc24 6m

NEW CROCKERY STORE.

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS,

WHOLESALE AND RETAIL DEALERS IN

Crockery, China and Glassware,

Silver-Plated and Britannia ware.

HOUSE FURNISHING GOODS AND TINWARE.

Tea Trays, Waiters and Japanned Ware, Wooden and Willowware, Clocks and Looking-Glasses, Lamps and Lamp Fixtures, and everything usually kept in a

FIRST-CLASS CROCKERY STORE.

We are offering our immense stock of entirely new goods to merchants and others as cheap as they can be purchased anywhere; will be pleased to duplicate New York bills at same prices.

White French China Dining and Breakfast Sets, 125 pieces..... $29 50

12 Dinner Plates, 12 Soup Plates,
12 Breakfast Plates, 12 Tea Plates,
12 Dessert Plates, deep 12 Butter Plates,
12 Teacups and saucers 12 Egg Stands,
1 Soup Tureen, 1 Sauce-Stand,
2 Covered Dishes, 2 Vegetable Dishes,
4 Meat Dishes, 1 Salad Bowl,
2 Pickle Dishes,

Best Stone China Dinner Sets, 118 pieces..... $15 00
French China Tea Sets, 44 pieces..... 7 50
Stone China Tea Sets, 44 pieces..... 4 50
Stone China Bed-Room Sets, 44 pieces 4 00

Goblets, ninety cents per dozen, and all other goods in our line correspondingly cheap.

Orders from the country promptly attended to, and goods carefully packed. Satisfaction guaranteed

McCANDLISH, CHRISTIAN & CO., oc31 1t 36 Camp street, New Orleans.

A VALUABLE PATENT RIGHT FOR SALE.

The Rochester Riving, Shaving and Jointing Shingle Machine Patent,

for the larger portion of the State of Mississippi, is offered for sale. As an investment this offers an opportunity to a small capitalist to engage in a very desirable manufacturing business. The shingles are not only superior to the hand-made article, but can be produced at a cost of from fifty to seventy-five cents per thousand; and, being uniformly made and perfectly finished, ready to put in place without further labor on the part of the builder, they will always sell more readily, and command better prices than the hand-made; in fact, builders will find it to their interest to use them, in preference to others, from the fact that there will not only be a saving of time in laying them, but that they will run fully twenty-five per cent. further in the measurement.

The Louisiana Shingle Company, of this city, are operating under this patent, and working it with success. The machines are durably built, are not liable to get out of order, occupy but little space, and three-horse power is sufficient to drive them to their fullest capacity. Timber, either hard or soft, can be worked on them, and a machine will average, per day of ten hours, from fifteen to twenty thousand shingles. Any ordinarily intelligent man can operate it. For further information address

F. BEAUMONT, JR., Agent, oc31 1t 112 Camp street, New Orleans, La.

LADIES!.....LADIES!.....LADIES!

BUTTERICK'S

CATALOGUE OF FASHIONS,

FOR FALL OF 1872,

Is now ready for delivery, FREE.

It will be mailed to any address upon application. A full and complete stock of these Patterns constantly on hand.

WM. E. COOPER & CO.,

No. 89 Canal street,

oc31 1m General Southern Agents.

R. L. BRUCE, AGENT FOR HARRISON & Co.'s celebrated Green Turtle and Turtle Soup, prepared, in cans of 2, 4 and 6 lbs., at Rockport, Texas. Warranted in any climate. Adapted for Hotels, Saloons, Boarding Houses and Private Families. For sale in quantities at BRUCE'S FEED STORE, oc31 2m 62 Lafayette street.

COAL.....COAL.....COAL.

H. & C. TYLER, No. 9 Carondelet st., will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.

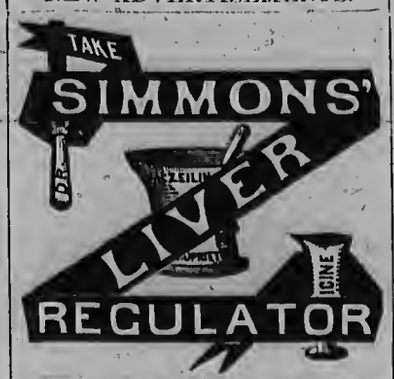
oc31 2m H. & C. TYLER.

TALLOW—TALLOW.—Tallow in cans of 40 lbs., prepared expressly for engineers and machinery use in general, composed of neatsfoot oil, pure tallow and beeswax.

Tallow in barrels, half barrels, kegs and cakes, in store and for sale by

B. L. MANN & CO., oc31 2m 103 Peters street.

NEW ADVERTISEMENTS.



This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,

Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

METZ'S ARMENIAN HAIR VIGOR CONTAINS no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Also ZOZOZONTZ, or Botanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Black heads or Grubs, Roughness and all Cutaneous affections and discolorations of the skin, so harassing and disagreeable in a beautiful complexion. It contains no creosote, chloroform, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. LOUIS S. METZ, proprietor. Laboratory, corner of Bienville and Prieur streets. WHEELOCK, FINLAY & Co., Agents, New Orleans. For sale by druggists and perfumers everywhere. oc31 6m

COTTON SEED FOR PLANTING.—All the Choice Varieties, carefully selected for PLANTING purposes.

Agent for David Dickson's Georgia Improved and Extra COTTON SEED.

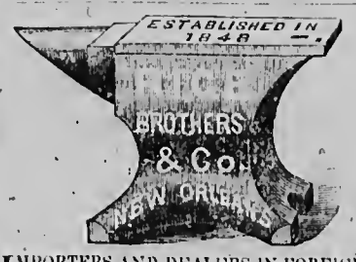
Also for Dr. H. J. Holmes' Extra Georgia PROLIFIC COTTON SEED.

WM. M. PINCKARD,
Successor to Steele, Pinckard & Co.,
Cor. Common and Tchoupitoulas streets.
oc31 2m New Orleans, La.

Treat the Human Machine Gently.—The winding passage, thirty feet in length, through which the main portion of the waste matter of the system is discharged, is lined with a membrane as delicate as silk, and as sensitive as a net-work of nerves can make it. Neither constipation, colic, diarrhea, dysentery or any other bowel complaint can be cured by abusing and convulsing this tender membrane with a furious purgative. The best and safest remedy in such cases is that mild balsamic and delightful tonic laxative,

Tarrant's Effervescent Seltzer Aperient,

which heals, tones and invigorates the irritated intestines, while it relieves them from the morbid humors which provoke abdominal disease. Sold by all druggists. oc31 4t



IMPORTERS AND DEALERS IN FOREIGN and Domestic Heavy and Shelf HARDWARE.—Carpenters', Cabinet Makers', Coopers' and Blacksmiths' Tools; Tinners' Stock, Tools and Machines; Cast, Tinned and Enameled Hollowware; Cooking and Heating Stoves and Ranges; House Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole agents for the celebrated Charter Oak Cooking Stove, known for eighteen years as the only perfect and complete Baking Stove in use. Every Charter Oak is fully guaranteed. Send for descriptive catalogues and price lists.

89 and 91 Camp street,
Branch Store, 565 Magazine street,
oc24 3m NEW ORLEANS, LA.

GARDEN SEEDS,

FIELD SEEDS,

FLOWER SEEDS.

Grown largely by ourselves, on our own grounds, near Haddonfield, New Jersey.

COLLINS, DOWNS & CO.,
Warehouse, 1113 Market street,
Philadelphia, Pa.

Catalogue and Price-List furnished on application. The trade supplied on liberal terms. an22 3m

S. COLLINS & CO.,

—MANUFACTURERS OF

PRINTING INK,

Office and Depot—26 Frankfort Street,

Jy25 6m NEW YORK.

WANTED.—A Lady of several years' experience as a teacher, a graduate of a respectable female college, and fully qualified to teach the usual branches of an English education, wishes a situation in a school or family. Address

A. F., care Advocate office,
oc17 3t 110 and 112 Camp st., New Orleans.

NEW ADVERTISEMENTS.

NEW ORLEANS Mutual Insurance Association,

NO. 10 EXCHANGE ALLEY,

THIRD QUARTERLY STATEMENT.

In conformity with their charter, the New Orleans Mutual Insurance Association publish the following statement of their affairs for the third quarter, ending Sept. 30, 1872:

Fire premiums	$221,481 16	
Marine premiums	52,409 46	
River premiums	42,601 46	
		$316,492 08
Less unearned prem's.	165,972 73	
Less returned prem's.	231 44	
		166,204 18
Net earned premiums		$150,287 90
Fire losses	$3,858 70	
Marine losses	11,265 12	
River losses	832 91	
Reserved for unadjusted losses	27,500 00	
	$43,456 73	
Reinsurances	925 24	
Taxes, licenses and internal revenue stamps	7,135 00	
General expenses	13,453 36	
Rebate	1,511 18	
Profit and loss	6,097 52	
	$73,509 33	
Add 2½ per ct. interest for third quarter on capital paid	$22,617 44	
Less discount and interest	16,790 98	
	5,826 48	
		79,365 81
Net profits		$70,922 09

ASSETS.

Stock notes	$88,802 29
Cash	104,803 63
Notes and bills receivable	564,732 10
Stocks and bonds	123,945 38
Real estate	135,931 77
Premiums in course of collection	7,070 93
Assessment of fifty per cent. on $134,298.43	67,149 22
Total	$1,092,438 35

The above statement is a correct transcript from the books of the New Orleans Mutual Insurance Association.

C. CAVAROC, President.
GEORGE LANAUX, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this fourth day of October, 1872.

G. LEGARDEUR, Notary Public.

At a special meeting of the Board of Directors, held this day, it was resolved, in conformity with article seven of the charter, to collect forthwith from stockholders an assessment of fifty per cent. on the net earned premiums of the third quarter of 1872, subject to assessment, amounting to $131,298.43; and it was further resolved to pay to stockholders, on demand, a quarterly interest of two and a half per cent. on the amount of capital paid in.

C. CAVAROC, President.
GEORGE LANAUX, Secretary.

Directors.

C. Cavaroc,	S. Cambon,
Charles DeRuyter,	A. Poincy,
Leon Haas, Jr.,	J. Egli,
E. F. Mioton,	L. S. Wiltz,
W. Agar,	L. Queyrouze,
oc24 1m	A. Thibaut.

NEW AND ENTERTAINING BOOKS.

Charles Dickens as a Reader.

BY CHARLES KENT.

With Fac-Similes. 12mo. Extra cloth. $1.50.

"The book is pleasantly and simply written, and will be received with pleasure by all admirers of perhaps the most finished elocutionist of his day." *American Athenæum.*

VICTOR NORMAN, RECTOR,

OR BESSY'S HUSBAND.

A ROMANCE.

BY MRS. MARY A. DENISON,

Author of "What Not?" "Among the Squirrels," "The Lover's Trials," etc.

12mo. Fine cloth. $1.50.

Distinguished for its insight into character, its natural and unhackneyed style, and for an influence at once gentle, exhilarating and refined.

WORLD OF ANECDOTE.

An Accumulation of Facts, Incidents and Illustrations, Historical and Biographical, from Books and Times Recent and Remote.

BY E. PAXTON HOOD,

Author of "Lamps, Pitchers and Trumpets," etc., etc.

An elegant Demi 8vo. Vol. of 760 pp. $4.50.

Doctrine of the Lord's Supper

AS SET FORTH IN THE BOOK OF CONCORD.

CRITICALLY EXAMINED AND ITS FALLACY DEMONSTRATED.

BY REV. J. B. GROSS.

12mo. Extra cloth. $1.25.

☞ For sale by Booksellers generally, or will be sent by mail, post-paid, on receipt of the price by

J. B. LIPPINCOTT & CO., Publishers,
715 AND 717 MARKET STREET,
oc24 2t Philadelphia.

A Tremendous Success

T. S. ARTHUR'S NEW BOOK.

THREE YEARS IN A MAN TRAP.

(A Companion to "Ten Nights in a Bar room.") 25,000 sold in a few weeks!

Agents say they never had a book which sells like it. One canvasser took eighty-one orders in three days, another twenty in a half day. It sells to all classes, and is so cheap that any family can afford to buy it. Strongly indorsed by all the leading men in the temperance cause. Send for illustrated circular and terms, and see why good territory is yours. QUEEN CITY PUBLISHING CO., 18 West Fourth Street, Cincinnati, Ohio.

se5 1y

REOPENING OF THE ST. LOUIS,

(FIRST-CLASS HOTEL,)

ON THE FIFTEENTH OF OCTOBER,

Under the Management of

oc17 1m E. F. MIOTON, President.

TO PRINTERS.—I AM MANUFACTURING

SUPERIOR PRINTERS' INK,

on a scale to supply the demand, made of the purest material, and sold at New York prices. Orders solicited. J. DOUGLAS, 10 Camp street.

S. W. WREN'S

NEW CASH HOUSE,

NO. 637 MAGAZINE ST. (Wade Block.)

is opening Fall and Winter NEW GOODS, which will be sold at very low prices. He solicits the public, especially the ladies, to call and examine his stock of fresh Staple, Fancy and Dress Goods of latest styles. oc17 1m

SELECT BOARDING HOUSE, 304 SAINT Charles street.—Mrs. H. A. GARRETT, at the above address, is prepared to accommodate a limited number of boarders, and has several desirable rooms which she would rent to gentlemen wishing rooms without board. References required. REFERENCES—Advocate office, C. L. Walmsley & Co., and Dr. James Jones, Jr. oc24 3m

NEW ADVERTISEMENTS.

CASH HOUSE.

1872-3. Fall and Winter. 1872-3.

In calling attention to our Establishment this season, we take great pleasure in stating that our increased facilities for

BUYING GOODS CHEAP

will enable us to be of great pecuniary advantage to the CASH BUYERS who wish to make their money do them good service. We feel confident in saying that our NEW

FALL AND WINTER STOCK,

NOW OPENED, WILL PROVE NOT ONLY

UNEQUALED IN VARIETY

AND DESIRABILITY,

BUT

UNAPPROACHABLE IN CHEAPNESS

The great increase in our business convinces us that our efforts to please are fully appreciated, and incites us to unusual exertions to prove that we are not unworthy of the confidence of our constituents.

To persons residing out of the city we would say that it is always a pleasure to forward them samples and prices, and that we send Goods "C. O. D." to any section where the Railroads or Packets run.

We deem it unnecessary to mention our stock in detail. We keep everything that belongs to

A First-Class Dry Goods House.

It shall be our constant aim to have the

NEWEST STYLES OF GOODS

AT THE

LOWEST POSSIBLE PRICES,

AND OUR

LIGHT EXPENSES, CASH SYSTEM AND SHREWD BUYERS

JUSTIFIES THE BELIEF THAT

WE CANNOT BE UNDERSOLD.

BRASELMAN & ADAMS,

DEALERS IN

Foreign and Domestic Dry Goods,

586 AND 588 MAGAZINE ST.,

CORNER ST. ANDREW ST.

☞ CASH HOUSE. oc17 1m

MECHANICS' AND TRADERS' INSURANCE CO.,

14 CARONDELET ST., NEW ORLEANS, LA.

CAPITAL.....$500,000

THIRD ANNUAL STATEMENT.

In conformity with the requirements of their charter, the Company makes the following Statement.

Premiums for the year ending August 31, 1872:

On fire risks	$152,207 75	
On marine risks	24,819 90	
On river risks	62,722 33	
		$238,749 98
Deduct unearned and returned premium during the year		45,178 39
		$193,571 59
Losses paid during the year:		
On fire risks	$52,017 61	
On marine risks	18,116 07	
On river risks	15,555 99	
		$85,089 67
		$107,881 92
Reinsurances and return	$27,168 41	
Taxes and general expenses, less interest and contingent fund	6,998 88	
		$34,167 29
		$73,714 63
Reserved for unadjusted losses		12,400 00
Net profits		$61,314 63

The Company have the following Assets:

Stock notes	$303,182 00
Bills receivable for premiums and for loans secured by pledge	178,978 59
Insurance scrip	230 00
Premiums in course of collection	19,582 57
Cash on hand	52,279 78
Invested in bank, insurance and other stocks, bonds, etc., cost	30,892 67
Total	$585,205 61

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
City of New Orleans.

Sworn to and subscribed before me, the undersigned Notary Public, on the eighteenth day of September, eighteen hundred and seventy-two. CHAS. G. ANDRY, Notary Public.

The Board of Trustees have declared the following profits, to wit:

Interest on paid-in Capital, Ten per cent.
Dividend on paid-in Capital, Nine per cent.
Dividend on earned Premium, Twenty-four per cent.

All of which dividends will be credited on stock notes, certificates for which will be issued on and after the twenty-first of October next.

BOARD OF TRUSTEES.

C. W. Allen,	I. Bloom,
John D. Cobb,	Frederick Ernest,
I. L. Haas,	J. A. Lane,
Edward Nalle,	J. Pinckney Smith,
A. J. Aiken,	C. H. C. Brown,
George W. Church,	Benjamin Gerson,
John N. Harrison,	Robert L. Moore,
R. H. Noble,	W. B. Thompson,
J. A. Braselman,	Thomas B. Bodley,
J. E. Campbell,	C. A. Green,
T. H. Hunt,	John Myers,
Edward C. Payne,	Frederick Wing,
W. T. Blakemore,	Louis A. Wiltz,
Lucien J. Dolze,	T. S. Waterman,
James S. Lauphier,	Lloyd R. Coleman.
G. W. Sentell,	

NEW ORLEANS, Sept. 23, 1872. oc17 1m

$5 TO $20 per Day.—Agents Wanted. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., se12 1y Portland, Maine.

The Child's Corner.

WISHING.

BY WILLIAM ALLINGHAM.

Ringting I wish I was a primrose,
A bright yellow primrose blowing in the spring,
The stooping boughs above me,
The wandering bee to love me,
The fern and moss to creep a-mong,
And the warm sun to kiss me so long!

Nay—stay! I wish I were an elm tree,
A great lofty elm tree with green leaves gay!
The winds would set them dancing,
The sun and moon sometime glance in,
The birds would house among the boughs,
And sweetly sing.

Oh—no! I wish I were a robin,
A robin or a little wren, everywhere to go:
Through forest, field or garden,
To ask no leave or pardon,
Till winter comes with icy thumbs,
To ruffle up our wing!

Well—tell! Where should I fly to,
Where go to sleep in the dark wood or dell?
Before a day was over
Home comes rover
For mother's kiss—sweeter this
Than any other thing!

Dr. Spanxter's Remedy.

We give but an extract of this excellent story. Our young readers must study out the meaning, and get their parents to explain where needful.—EDITOR ADVOCATE.

At length the prince grew so weak with crying and kicking they were afraid he would die, and one day, as the queen was sitting in her private parlor weeping and eating popped corn, the king came in. "My dear!" said he, in such a loud and joyful voice the queen nearly choked herself with a corn, "there's a new doctor from abroad come to town; shall we send for him to visit our dear Puckery? They say he really knows something."

"Oh, directly, directly!" sobbed the queen, spilling all the corns into the fire in her agitation, and wiping her eyes on her apron of blue satin.

So next morning the lord chamberlain called on the celebrated Dr. Spanxter, from foreign parts, and requested him to visit the palace at twelve o'clock. The queen was sitting by Prince Pucker's bed, in a lavender-colored double gown, with pink ribbons to her cap, and a lace handkerchief in her hand, looking as interesting as she possibly could, and the prince lay snuffling and sobbing and howling under the green velvet coverlid, when the clock struck twelve, and immediately somebody stamped up the big staircase, the chamber door flew open, and in bounced a big man with a brown wig, a thick nose, blue spectacles, a snuff-colored suit, and boots fit for a clam digger.

First he looked at Prince Pucker through his spectacles, and said "Hum!" then he looked at the queen over his spectacles, and said "Hm!" both in a very loud voice; then he took off his spectacles, and turning a pair of small gray eyes, sharp as gimlets, on the queen, said: "What's the matter, eh?"

"O, my dear sir," sobbed the queen, using her pocket handkerchief a great deal, "my lovely boy beheld the moon one woeful night, and has cried to have it ever since, till his life is wasting in tears and sighs."

"Fiddlestick!" growled the doctor. The queen could not believe her ears, so she pretended not to have heard him, which is a very good way when people say unpleasant things; and she went on: "We have had all the celebrated physicians in the kingdom, and they have been useless; the king and myself despaired until we heard of your arrival; dear sir, for any sake, tell us what to do!"

The doctor glared at the queen till his blue spectacles burned like a Roman candle. "Spank him!" roared he; and, banging the door behind him, clattered down the palace stairs.

Prince Pucker sat straight up in bed, and the queen tumbled down in a fit; but as there was nobody there to pick her up, she got over it at once, and sat square in her chair as she was before. In rushed the king with the hosebleed, for he had been listening at the keyhole, and Dr. Spanxter bumped his nose when he bounced out.

"Wh-wh-what did he say?" spattered his majesty, though he knew perfectly well.

"O my dear! oh! oh! oh! he said!—oh! how shall I? oh! the ferocious creature! the awful man! he said—he—he said: 'Spank him!'"

"Goodness gracious me!" exclaimed the king, still mopping his royal nose, but thinking only of Prince Pucker. "Send for the lord chamberlain at once. I suppose we must try it; but let it be easy, easy, sussive, my dear; there must be a royal road to everything, and a common shingle is not to be thought of."

By and by the lord chamberlain came in and received the king's orders, trying so hard to keep his face properly solemn that his eyes got crossed, and never got back again to their places; then he took ten of the most skillful workmen in wood, went out with them into the forest, cut down the biggest red cedar to be found, and from the very heart of it cut a long and wide shingle that smelt of sandal and roses and sweetbrier mixed, and fainting to the very dream of a perfume; this was carried to the city, shaved down to the thinness of a card, rubbed with sandpaper, polished on an emery-wheel, and finished off with dinmoud-dust and a white kid burnisher, till no satin or velvet could be so shining and soft; then the handle was set with pearls and opals—no cut stones might roughen even that part of the royal rod—the edge was fringed with swan's down, and the whole wrapped in tissue paper, laid in a box, and solemnly presented to the queen.

It was an awful day in the palace when Prince Pucker was spanked. Nobody but the king or queen dared lay hands on the Prince Royal, and the queen wouldn't; she took to fainting away with such ease and rapidity that it took seventeen maids of honor and the chief lady to sprinkle and fan and rub her, and she never recovered till Angelica accidentally ran a hair-pin into her left ear.

The king seized the kind moment while everybody was busy, whisked down the bed-clothes, and, grasping the royal limbs, snatched Prince Pucker with great celerity and grace; the bed shook beneath the prince's agitated form, and the king, bursting into tears, dropped the shingle. That wicked Angelica, who was peeping between the curtains behind the bed at that moment, having first punched the hair-pin a little deeper into the queen's ear, always declared, upon her honor that Prince Pucker was in fits of laughter; but nobody believed her, of course.

At length the queen came to, the king went down to the back parlor and swallowed some methegln and ketchup to quiet his feelings, and the prince began to yell louder than usual. In vain did the queen sprinkle him with rose-water and offer him cream-candy—he was more eager after the moon than ever; vainly also did she, choking with sobs, feebly suggest more shingle: the prince made a very contemptuous nose at her, and, winking one eye, gave a fresh howl, so long and shrill that it pierced even to the king's retirement, and made him swallow some ketchup the wrong way. So matters went on for three days, Prince Pucker still growing feebler, except as to his lungs, which remained very powerful. At last the king advised sending for Dr. Spanxter again, much to the queen's horror; however, the king kissed her every time she began to say anything about it, and that is a good way to stop anybody's mouth—it is so impolite to object when one kisses you; and so Dr. Spanxter came clattering up the great staircase once more, and found the queen by Prince Pucker's bedside, looking even more interesting than before, and the prince screaming still louder. "Hem!" grunted the doctor, putting his hands in his pockets and glaring frightfully at the queen over his spectacles.

"Have you spanked him?"

"Oh, yes, yes!" cried the queen, sobbing and wringing her hands. "The king himself did it."

"With what?" sputtered the doctor.

The queen rose from her chair, and, sailing gracefully to a bureau of sandal wood and silver, opened the top drawer, and, extracting therefrom the royal shingle, laid it in Dr. Spanxter's extended hand.

"Donner and blitzen! what nonsense!" growled the doctor, like an angry bear. Another moment and the despised thing was sent spinning through the open window, and from one of those great coat pockets the man hauled a real shingle, split from a mighty chestnut-tree, tough and rough enough, and pierced with many a hole. With one hand he clutched Prince Pucker by the collar of his nightgown, whirled him out of bed, and applied the instrument of discipline with such force and dexterity that the royal boy writhed, kicked and roared again; his shrieks echoed through the galleries and saloons of the palace till all the maids of honor clapped their hands for joy, and the gentlemen of the king whistled waltzes like a thousand happy canary birds, while the king rushed to the scene just as the spanking was well over.

"There!" said Dr. Spanxter, depositing the prince on the bed; "now you have something to cry for! I shall come again when you do again cry!" and off he stamped.

The queen had hysterics, and the king more methegiin and ketchup all the afternoon; but the prince lay quiet in his bed and eat a quart bowl of soup. From that day he grew better fast; once, indeed, when the great soft moon beamed in through his window, he began to weep bitterly, and Angelica, slipping out of a private door, sent a little page post-haste to fetch Dr. Spanxter, who came with more speed and fury than ever, and applied the shingle with greater zeal.

This, however, was the last time; the prince shook in his shoes when a shingle was named before him, and behaved himself like the best of boys ever after. Dr. Spanxter left for his own country with two saddlebags full of gold; the maids of honor grew fat, and the gentlemen all raised mustaches, now that the prince had grown too good to pull them. Prince Pucker grew up to be a great and good king, and the first law he made, as soon as he was crowned, ordered everybody in his kingdom to keep a stout shingle hung up behind the kitchen door, and spank all their children regularly every Saturday night. In consequence of this there were never seen such good and well-mannered children as those living in that island; they never thought of disobeying their parents; they never cried for anything denied to them, or whined or fretted; and they always said: "Yes, sir," and "No, sir," "Please" and "Thank you."—*Rose Terry, in Our Young Folks.*

A Good Conscience.

An Indian, being among his white neighbors, asked for a little tobacco, and, one of them having some loose in his pocket, gave him a handful. The day following the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it had been given to him, he might as well keep it, he answered, pointing to his breast: "I got a good man and a bad man here; and the good man say it is not mine, I must return it to the owner. The bad man say, 'Why, he gave it to you, and it is your own now;' the good man say, 'That's not right, the tobacco is yours, not the money;' the bad man say, 'Never mind, you got it, go buy some dram;' the good man say, 'No, no, you must not do so;' so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back I feel glad."

CHILDREN, do not form the habit of making excuses. If you have done wrong be willing to confess it. Do not try to hide it, or to throw the blame on another. A person who is quick at making excuses is not likely to be good at anything else, or to be loved and honored. Be honest, be frank, be truthful.

A LIGHT, covered, will expire of itself for want of air.

The Farm and Garden.

What we Can Do With Honey.

Honey seems to be plenty in Australia, and the *Queenslander* has the following list of good uses to which it can be applied:

With honey at six pence per pound retail, and three pence wholesale, we should begin to use it. Of course honey is good with bread, and it is now very general upon breakfast and tea tables in the bush. Townspeople generally are not so far advanced. Here are a few other methods of using it:

Preserving Grapes with Honey.—Take seven pounds of sound grapes on the stems, the branches as perfect as possible, and pack them snugly, without breaking, in a jar. Make a sirup of four pounds of honey and one pint of good vinegar, with cloves, cinnamon, etc., to suit (about three ounces each is a fair average.) Boil this sirup for about twenty minutes, and skim well; then turn boiling hot over the grapes and seal up immediately. They will keep years, if desired, and are exceedingly nice. Apples, peaches and plums may be done in this way.

Preserving Grapes Cold.—Pick grapes from the stem and pack in a jar until it is full. Then turn honey cold over them until they are covered well. Seal up without heat, and keep in a cool place. After a few months they will be found delicious.

All kinds of fruit made into jam and sweetened with honey, instead of sugar, are very nice. Those who are fond of honey consider "butter" made in this way nicer than when made with sugar.

Ginger Snaps.—One pint of honey, three-fourths pound of butter, two teaspoonfuls of ginger; boil together a few minutes, and when nearly cold put in flour until it is nearly stiff; roll out thin and bake quickly.

Honey Cake.—One cup butter, two cups honey, four eggs well beaten, one teaspoonful essence lemon, half a cup milk, sour, if possible, one teaspoonful soda, flour enough to make it as stiff as can well be stirred; bake at once in a quick oven.

Honey Fruit Cake.—Four eggs, five cups flour, two cups honey, one cup sweet milk, two teaspoonfuls cream of tartar, one spoonful of soda, one pound raisins and currants, one-fourth pound citron, one teaspoonful each of cloves, cinnamon and nutmeg; bake in large loaf and slow oven. This will be good for months after baking, as well as when fresh.

Honey Gingerbread.—One cup of butter, two of honey, one of sour milk, one teaspoonful soda; flour stiff as can be stirred.

The Fireweed.

The fireweed is a species of cotton plant which springs up spontaneously on evergreen lands that have been burnt over. The following interesting facts concerning it we owe to *Public Opinion*. Hundreds of acres of this plant are to be seen in the northern woods of New York. It is perennial, grows to the height of four to six feet, the stem being one fourth of an inch in diameter. Some two feet from the top it puts out from a dozen to twenty branches, each bearing from fifteen to twenty pods. In August these open and display a white fiber like that in the ball of the cotton plant. The seeds are small and numerous, but do not require ginning to separate them from the fiber. The plants grow close together on poor or rich soil, and in any climate from forty degrees north to the Arctic Circle. The southern limit of its growth is the northern limit of cotton.

From this material candle and lamp wicks have been made, and ropes that proved as strong as cotton ropes of the same size. Carded and spun, it made excellent yarn, from which a stocking was knit. Its fiber makes the finest of paper, being almost equal to silk for this purpose.

Irish Potatoes.

The Irish people are the greatest potato eaters in the world, and know all about cooking that fine esculent. We copy their mode of boiling potatoes from an Irish paper:

Put the potatoes, in a pot or kettle without a lid or cover, and with water just sufficient to cover them. After the water comes nearly to a boil pour it off, replace it with cold water, into which throw a good portion of salt. The cold water sends the heat from the surface to the heart, and makes the potato mealy. After they are boiled and the water poured off, let them stand on the fire ten or fifteen minutes to dry.

Netting Hogs.

The Kentucky rule is said to be, for the first 100 pounds deduct 25 for gross; for the second 100 pounds deduct 12½; for the third 100 pounds deduct 6¼; all over the third hundred is net. The net weight of a hog weighing 100 gross is 75 pounds; a hog of 150 gross will net 118¾; of 250 gross 209¾ net, and a hog, the gross weight of which is 300 pounds, will net 256¼ pounds. From the gross weight of a hog that goes over 300, 43¼ pounds only is deducted, even should the weight be 400. This rule, if correctly stated, may be of use to somebody.

THE *American Agriculturist* describes a variety of pear which may prove valuable, both as an ornamental tree and as a fruit-bearer; and is a horticultural curiosity. A cion was recently grafted on an old pear tree, and its growth was wonderful. Some of the leaves were as large as one's hand (that is, we suppose, as large as a lady's number six,) and in autumn they clung to the branches long after most of the other pears had cast their leaves, assuming as they died a color equal to that of the maple. The fruit is so like an apple in shape that several experts have taken it for that kindred fruit; but it has undeniably the wood, growth and habits of the pear. The fruit is very abundant, and makes delicious preserves, with a quince-like flavor.

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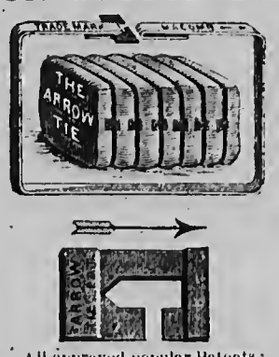

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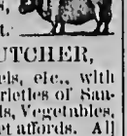

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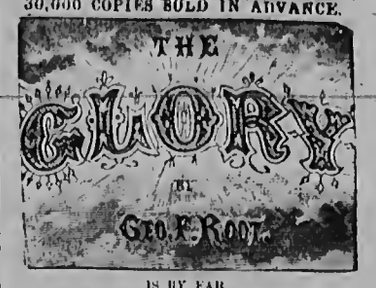

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

Our accounts from the country present no new feature. Picking appears to be proceeding satisfactorily, and the general tenor of the reports is encouraging.

The river is 13 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-fifth instant:

Louisiana and Mississippi	bales..	13,635
Lake		91
Mobile		4,591
Texas		779
Total		19,090

On Saturday the sales summed up 5,200 bales, low middling closing at 18¼@18⅝c. for average lists, all desirable lists commanding the outside rate, strict do. at 18¾@18⅞c., middling at 19@19⅛c., strict middling at 19¼@19⅜c., and good middling at 19⅝@19¾c. On Monday the demand continued active, while prices showed some irregularity, a portion of the sales being at previous rates, while the bulk of the business was at a further advance of ⅛c., at which the market closed with increased firmness. The sales embraced 4,700 bales. On Tuesday prices were strengthened by an improvement of ⅛c. at New York and of 1-16d. in uplands and ⅛d. in Orleans at Liverpool, but operations were restricted by the supply being only moderate and the rate of steam freight for Liverpool having been advanced to 1d., against ⅞d. previously. The sales were consequently confined to 3,750 bales, and prices showed more irregularity, ruling for a part of the day at an advance of fully ⅛c., but subsequently showing less buoyancy, and closing at a partial improvement of ⅛c. in good ordinary, an advance of ⅛c. in low middling, and but little variation in the higher grades.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 155,093 bales, against 87,118 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 162,288 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 3,880 to Great Britain, and an increase of 41,760 to France, and of 20,450 to other foreign ports.

We quote:

Ordinary	16½ @ —
Good ordinary	18⅛ @ 18⅜
Low middling	18¾ @ 19⅛
Middling	— @ 19¼
Strict middling	19⅜ @ 19¾
Good middling	19⅝ @ 19⅞

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	19,096	
Arrived previously	179,614	198,710
		204,969
Exported past three days.	13,765	
Exported previously	96,778	110,543
Stock on hand and on shipboard..		94,426

SUGAR.—On Tuesday the receipts comprised 176 hhds., of which about 100 hhds. sold, in lots, at 6½c. for inferior, 8c. for good common, 9⅛@9⅝c. for fully fair, 10c. for primo, 9½c. for seconds, and 10⅝@11c. for yellow clarified.

MOLASSES.—On Tuesday the market was dull and prices declined about 2c. ₱ gallon. The receipts on Tuesday comprised 330 bbls., which were mostly sold at 35c. for old, 52c. for common new, 57½c. for fair new, 63c. for good, 65c. for prime, 67@68c. for strictly prime, and 70@71c. for choice, a lot of choice commanding 73c. ₱ gallon.

CORN.—On Tuesday the supply was light, with a moderate demand at previous prices, and the sales were confined to 2,500 sacks, in two lots, at 70c. ₱ bushel for yellow mixed and yellow.

OATS.—On Tuesday 2,500 sacks were sold, in lots, at 38c. for ordinary, 39c. for prime, and 40c. ₱ bushel for choice St. Louis.

BRAN.—The supply on Saturday was good, with a fair demand, and the sales embraced 1,500 sacks, in lots, at $1 for ordinary, $1.05 for good, and $1.10 for fancy.

PORK.—On Tuesday the stock was held strongly at $17.50 ₱ bbl., and 200 bbls. sold, in two equal lots, to arrive, at $17.25, and 30 bbls., on the spot, at $17.50 ₱ bbl. It is retailing at $17.50 @17.75 ₱ bbl.

BACON—Has been dull, but the stock on hand being very small, previous prices were sustained. The sales on Saturday and Monday were confined to 100 casks, in lots, at 7¼@7⅜c. for shoulders, 11¾@11⅞c. for clear rib sides, and 12¼@12⅜c. ₱ lb. for clear sides.

HAMS.—The sales are only in a job way. On Saturday 25 tierces choice sugar-cured sold, in job lots, at 19½@19¾c. ₱ lb. The stock of choice is becoming very low.

LARD.—The market has been steady, with a fair demand for Cuba. The stock is now reduced and prices are firmer. On Tuesday 95 tierces refined sold, in three lots, at 9⅛c. ₱ lb. Tierces, packers', are quoted at 9c., refined 9⅛@9¼c., choice 9⅜c. ₱ lb. Kegs 11¼c. ₱ lb.

DRY SALT MEAT—Is very dull, and only a small retail business is being done by the dealers at 7½@7¾c. ₱ lb. for shoulders.

BREAKFAST BACON.—The market has continued dull. Western is quoted at 12½@13c. ₱ lb., Northern 13@14c. ₱ lb., with nothing doing at wholesale.

BUTTER.—Choice Western is in light supply and good demand at 22@23c. ₱ lb.

CORN MEAL.—On Saturday a lot of 50 bbls. sold, in warehouse, at $2.75 ₱ bbl., and on Monday 25 bbls. sold, on the landing, at $2.85 ₱ bbl. On Tuesday 275 bbls. sold, in several lots on the landing, at $2.80@2.85 ₱ bbl.

MONETARY.

Gold opened on Tuesday at 113⅛@113¾ (against 112⅞ at New York,) and closed at 113⅜@113⅝ (against 112⅞ at New York.)

In silver we have noticed only retail sales. American half dollars are now quoted at 109@110, and Mexican dollars nominal at 2@5 ₱ cent. premium in gold for new and old.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	7 00
Lonf	— —	— —
Crackers	7 00	8 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	50 00	— —
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocon	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	— —	— —
Western, ₱ bbl	— —	— —
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	3 25	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	— —	— —
Cordova	— —	— —
Copper, ₱ lb:		
Brazlers'	45	48
Copper bolts	45	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	15
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	— —
In sacks	— —	— —
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	20	23
Feathers, ₱ lb	— —	— —
Fish, ₱ box:		
Cod	— —	— —
Herrings	— —	— —
Mackerel, No. 1, ₱ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 50	7 75
Superfino	5 70	— —
Fine	4 25	— —
Fruit, ₱ lb:		
Prunes	8½	9
Currants, new	— —	9
Almonds, soft shell	— —	19½
Almonds, shelled	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	— —	— —
Gunny bags, ₱ bag	— —	— —
Hay, ₱ ton:		
Primo	27 00	— —
Choice	28 00	28 50
Iron, ₱ ton:		
Pig	59 00	60 00
Country bar, ₱ lb	— —	— —
English	5½	7½
Swedes, assorted	6½	8½
Hoop	7	10½
Sheet	7½	8½
Boiler	7¾	8¾
Nail rods	— —	11
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	— —	9 50
Bar, ₱ lb	8½	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	32	36
Sole, oak	40	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	— —	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	22 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	13 00	14 00
Scantling	12 00	14 00
Shingles, ₱ M	3 50	4 00
Laths	2 50	— —
Moss, ₱ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ₱ keg:		
American, 4@6d	6 00	6 15
Wrought, German, ₱ lb	— —	— —
Wrought, English	— —	— —
Oils:		
Lard, ₱ gallon	— —	— —
Coal oil, in barrels	34	35
Coal oil, in cases	38	40
Linseed, raw	91	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	— —
Cotton seed, refined	— —	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, genuine	— —	— —
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	13½
Sugar, ₱ lb:		
Havana, white	12	12½
Havana, yellow	10⅜	— —
Havana, brown	10⅛	— —
Crushed	13⅛	13⅜
Pulverized	13⅛	13⅜
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Ponchong	30	50
Tin, ₱ box:		
Block	— —	— —
Ingplates, I. X	19 00	19 25
Ia plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Oct. 29, 1872.

Texas beeves, choice, ₱ head	$ —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	15 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Hogs, ₱ lb. gross	6	@	7½
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND.

Clover Hill, at Clover Hill.....Nov. 2, 3
Rolling Fork, at Rolling Fork.... 9, 10
Fayette, at Fayette..... 16, 17
Natchez..... 23, 24
Kingston, at Washington..... 30, Dec. 1
Vicksburg and City mission.....Dec. 7, 8

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Carthage circuit.....Nov. 2, 3
Sulphur Springs circuit..... 9, 10
Raymond circuit, at Raymond... 16, 17
Brownsville ct., at Queen's Hill.. 23, 24
Camden and Thomastown circuits 30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Amite City circuit, at Amite City.Nov. 2, 3
Franklinton circuit, at Warn'r's.. 9, 10
Big Creek miss., at Shilling church 16, 17
St. Helena ct., at Center church. 23, 24
Pontchamula mission, at Joyner's church..... 30, Dec. 1
Greensburg ct., at Pipkin chapel..Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Georgetown ct., at Pleas't Grove.Nov. 2, 3
Jackson circuit, at Spring Ridge.. 9, 10
Crystal Springs and Crystal Springs mission..... 16, 17
Bogue Chitto circuit, at Johnson's Station..... 23, 24
Brookhaven station and Brookhaven mission..... 30
Hazlehurst station..... Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Trenton circuit.....Nov. 2, 3
Raleigh and Morton circuit..... 9, 10
Forest circuit..... 16, 17
Taylorville mission..... 23, 24
Garlandsville circuit..... 30, Dec. 1
Brandon circuit.....Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Bayou Sara.....Nov. 2, 3
Wilkinson..... 9, 10
Meadville..... 16, 17
Amite..... 23, 24
East Baton Rouge..... 30, Dec. 1
Jackson.....Dec. 8, 9

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND

Clarke circuit.....Nov. 2, 3
Enterprise ct., at Pleasant Valley. 9, 10
Marion circuit..... 16, 17
Meridian station..... 30, Dec. 1

WM. B. HINES, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FOURTH ROUND

Rocky Mount ct., at Rocky Mount.Nov. 2, 3
Rutledge circuit, at Rutledge.... 9, 10
Elba circuit, at Oak Grove..... 12, 13
Fort Deposit ct., at Tabernacle.. 16, 17
Greenville circuit, at Mount Nebo. 23, 24
Greenville station..... 30, Dec. 1
Troy ct., at North Wesley chapel Dec. 7, 8

The preachers will please attend to their collections and the statistics. Stewards are earnestly requested to try to bring up the assessments. Trustees will not forget to be ready with their reports. A full attendance is solicited.

J. W. SHORES, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Enon and Midway..... Nov. 2, 3
Perote..... 9, 10
Clayton and Louisville..... 16, 17
Chattahoochie..... 23, 24
Lawrenceville..... 30, Dec. 1
Channahatchie.....Dec. 7, 8

JAS. L. COTTEN, P. E.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Demopolis.....Nov. 2, 3
Butler, at Mount Sterling..... 9, 10
Gaston, at Bethel..... 16, 17
Bladen Springs, at Bethel..... 23, 24

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Franklin street.....Nov. 2, 3
Pollard circuit, at Hendrick's.... 9, 10
Milton..... 16, 17
Pensacola..... 23, 24
St. Francis street.....Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories.

H. URQUHART, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Choctaw Corner circuit, at Bashi.Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton..... 9, 10
Linden and Flatwoods mission..... —, —
Orrville circuit, at Center chapel. 16, 17
Jackson circuit, at Grove Hill..... 23, 24
Suggsville circuit, at Gainstown.. 30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BIGGS, P. E.

LOUISIANA CONFERENCE.

OUACHITA DISTRICT.—FOURTH ROUND.

Haynesville, at Colquett..... Nov 2, 3
Onachita, at Ebenezer..... 16, 17
Farmerville, at Alabama church. 30, Dec. 1
Castor, at Brooklyn.....Dec. 14, 15
Monroe station..... 21, 22
Trenton..... 28, 29

S. S. SCOTT, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine .....Nov. 3
Algiers..... 10
Thibodaux 17
German charges..... 24
German charges.....Dec. 1
Felicity street 8
Houma 22
Baton Rouge..... 29

LINUS PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit.....Nov. 9, 10
Pleasant Hill circuit..... 16, 17
Amoneo circuit 23, 24
Keachie circuit..... 30, Dec. 1
Manny circuit.....Dec. 7, 8
Springville circuit..... 14, 15
Shreveport station..... 21, 22
Mansfield station..... 28, 29

JOHN PIPES, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek and Bayou Boeuf cts.Nov. 2, 3
Trinity at White Ridge..... 9, 10
Evergreen and Big Cane 16, 17
Atlanta..... 23, 24
Rapides circuit.....30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND.

Oak Ridge and Prairie Mer Rouge, Nov. 2, 3
Lake Providence, at Lake Providence..... 7-10
Floyd and Delhi, at Floyd..... 16, 17
Oak Grove, at Smith's chapel..... 23, 24
Lime Grove, at Bartholomew..... 30, Dec. 1
Sicily Island, at Sicily Island..Dec. 7, 8
Winnsboro, at Magnolia 14, 15
Rayville, at Rayville..... 21, 22
Bastrop, at Bastrop..... 28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with a full quarterly and statistical reports.

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND

Kimball chapel.....Nov. 2, 3
Vermilionville..... 9, 10
Abbeville..... 16, 17
New Iberia..... 23, 24

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Being free from mercury and other poisons, they can be taken at all times, and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease; without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price, 25 Cents a Box.

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EXCITE THE ABSORBENTS TO

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IS A STANDARD MEDICINE:

a compound of those articles which long experience has proven to possess the most safe and efficient alterative and deobstruent properties, and containing no concealed poisons, no mercurial or other metallic preparations. Having before us the testimonials of thousands of persons who have been restored to sound health from its use, it is recommended to the afflicted with entire confidence as to its ability to effectually eradicate from the human system the diseases for whose cure it is designed.

For Purifying the Blood

the Alterative will be found to be a most effective medicine. Acting directly on the circulation, it purifies the blood, and passes with it into every tissue and fiber of the body, removing every particle of disease from the system.

FOR SCROFULA IN ALL ITS FORMS,

whether Ulcerations of the Flesh or Bones, Enlargement of the Joints, Glands, Swellings, Eruptions, Tumors, etc., the Alterative has been found pre-eminently successful. By its action on the blood it destroys the virus or poisonous principle from which these diseases originate.

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the immediate cause of which will always be found to be an obstructed state of the pores, JAYNE'S ALTERATIVE is a certain remedy. It not only removes the obstinate state of the pores, but it frees the blood and perspiration from all impurities and gross particles, which are so liable to obstruct the small perspiratory organs.

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POOR RICHARD'S

EYE-WATER

derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "An ounce of *prevention* is better than a pound of *cure.*"

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the bloody streaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh.
Opens the 8,000 tubes and glands in the head,
Prevents tightness and pains in the head.
Opens and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks,
Removes all inflammation,
Cures all kinds of head

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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NEWS OF THE WEEK.

DOMESTIC.

New York, Oct. 30.—Mrs. Horace Greeley died this morning at the residence of Mr. Alvin Johnson. During the evening yesterday her symptoms were of such a favorable character as to inspire some faint hope of her recovery. Such expectations, however, proved unfounded, as she had two chills during the night; after which she was very easy until she ceased to breathe, at four A. M., passing away peacefully, without any perceptible struggle. The funeral will take place at twelve o'clock on Friday.

St. Louis, Oct. 30.—The *Republican* published a brief correspondence this morning from Texas, under date of October 27, in which it reports that the Indians had made a raid into Hood and Parker counties, on the Brazos river, killing one woman and wounding several other persons. Part of the Indians still remained in Texas, and the citizens were organizing for the purpose of driving them out.

Key West, Oct. 30.—The steamer Anna, which arrived here at half-past three this evening from Nassau, brought the intelligence of the burning of the steamship Missouri, en route from New York for Havana. She left New York on the seventeenth instant, and burned off Abaco. It is reported that over eighty lives were lost. Only twelve are known to be saved. Captain Curtis and crew are said to be among those who perished.

Chicago, Oct. 31.—The horse disease has now fairly established itself here. There are now between six and seven hundred cases reported. Business is beginning to suffer.

Clevelann, Ohio, Oct. 31.—The horse disease continues to spread here, and all the street railroad lines but one have discontinued.

Ithica, N. Y., Nov. 1.—Froude concluded his course of lectures in Cornell University to-night. The students honored the distinguished lecturer with a torchlight procession, and a member of the senior class delivered an address, to which Froude responded.

Salt Lake City, Nov. 2.—An apostate and backsliding Mormon organization has been formed here, called the Utah Liberating League. It is taking strong hold on the people, and is spreading rapidly. Its efforts are directed against the power of the priesthood of the Mormon Church.

Springfield, Mass., Nov. 3.—Chan Lai Sun, Chinese imperial commissioner of education, and wife to-day joined the South Congregational church in this city.

Charleston, Nov. 4.—The horse malady has appeared here. A majority of the horses and mules are more or less affected.

Washington, Nov. 5.—It is claimed at the White House, where they have dispatches from every State, Grant will have 270 electoral votes.

The Cincinnati *Gazette* telegraphs Ohio has gone Republican by 25,000 majority, and Indiana is sure for Grant.

Wheelino, W. Va., Nov. 5—Meager returns, thus far received, indicate that West Virginia has gone for Grant.

Richmond, Va., Nov. 5.—It will require official count to decide between Wise and Smith for Congress. Stowell and Platt are undoubtedly elected to Congress. Fifth district in doubt. The remaining five districts elect Democrats. The State is conceded to Greeley by 5,000.

Chicago, Ill., Nov. 5.—A Des Moines, Iowa, dispatch says the indications are that Grant has carried Iowa by 30,000 majority. The Republicans elect a full congressional delegation.

Frankfort, Ky., Nov. 5.—Returns from the State, so far as heard from, indicate a light vote compared with the last gubernatorial election. The Republican vote is generally full. The white Democratic vote shows a falling off of fully twenty-five per cent. Greeley's majority in the State is probably less than 10,000.

Nashville, Tenn., Nov. 5.—Governor Brown is re-elected. Greeley will carry the State, but by a diminished majority. Decisive returns will not be received before to-morrow.

Little Rock, Ark., Nov. 5.—All the principal towns in the State give Greeley a majority of 2,000. A number of counties will be thrown out, however; but even with those to hear from the result will be in Greeley's favor.

Atlanta, Ga., Nov. 5.—Greeley carries Georgia by 20,000. All Democratic Congressmen are elected.

Charleston, S. C., Nov. 5.—Grant has carried the State by a heavy majority. The white vote is very light.

New York, Nov. 6, 3 A. M.—The *World's* estimate at midnight is that all the old Northern States, with South Carolina and Mississippi, in all 253 electoral votes, have declared for Grant, leaving 113 electoral votes, all from the Southern States, for Greeley.

Grant will have at least 40,000 majority in the State of New York, Greeley running behind Kernan and the State ticket at least 15,000 votes. The Liberal gains in the rural districts of Republican counties are more than compensated for by Grant's gains in the cities of the State.

Philadelphia, Nov. 6, 3 A. M.—Grant's majority in Pennsylvania, 90,000 to 100,000.

Indianapolis, Inn., Nov. 6, 2.30 A. M.—Two hundred and seventy-five towns give a net Republican gain of 9,083. Republican majority in this city and county over 2,000, a Republican gain of 1,100. Republican majority in the State will not be less than 20,000.

Baltimore, Md., Nov. 6, 3 A. M. All returns indicate that the State has gone for Greeley by 5,000 majority.

FOREIGN.

Berlin, Oct. 30.—The cholera has broken out in Gumbennin, eastern Prussia. Several fatal cases have occurred.

Buda, Hungary, Oct. 30.—The cholera is making serious ravages here. Ninety-four cases are reported, of which twenty-seven have proved fatal. Among the cases are those of twenty-nine soldiers, who were stricken ill simultaneously, and of whom five have died.

Rome, Oct. 31.—Dispatches from Turin report no abatement of the floods caused by the overflow of the river Po. Over four thousand men are at work day and night erecting barriers to arrest the further progress of the water. Damages to property and crops in the provinces of Mantua and Ferrara are beyond calculation. Assistance is being rapidly forwarded from all points.

Turin, Nov. 1.—The flood of the Po continues. The people are starving on house-tops and in trees. The streams are filled with carcasses and wrecks of houses.

The town of Regie, fourteen miles from Medino, has almost disappeared beneath the flood.

London, Nov. 3.—The horse disease has appeared in several places in Devonshire; especially severe in Tiverton and vicinity.

London, Nov. 4.—France pays Germany two hundred million francs this week, and makes a similar weekly installment till the first of the year, when only two milliard francs of the war indemnity will remain unpaid.

MY ANGEL-BOY.

BY A MOTHER.

To the shining shores of glory
They have borne my beautiful boy,
Where he sings the wondrous story
Of love forever, evermore.

A strange fluttering of wings, a mysterious sound of song, and a shining cherub-throng soared from the burnished portals of glory to earth and caught my beautiful babe upon their snowy pinions, and peacefully wafted his pure spirit to the pearly gates of heaven, where the Savior safe folded him in his bosom, safe, forever safe, while the angel-choirs touched so loud their harps and sang so sweet their songs that all heaven re-echoed with the joy.

He was spotless and pure, and God took him thus before earth's sins and sorrows had stained his snowy robes.

Life's throbbings had just begun to beat their march, and they were hushed while yet the morn had scarcely dawned. His sun had but risen from the river waves of Time ere it peacefully set on earth, and arose in the city wherein is no night.

The tiny bud was just unfolding, and God plucked it from earth's cold soil and transplanted it, a fadeless floweret, in the garden of glory to bloom eternally. His voice had only begun its first lispings on earth when it was hushed, and only hushed to chant in sweeter melody amid the angel choirs.

The delicate clay casket was too frail for the precious jewel it enveloped. God saw it was a treasure that was wanting to beautify more perfectly the heavenly, if could be.

O, my beautiful angel boy has really crossed the silvery tide that so beautifully links earth to heaven, while I am left weeping on the shore

FROM THE WORK.

Rev. J. M. Steel, writing from Harrisburg, Arkansas, October 16, says:

Our country is much embarrassed at present, and but few papers are taken. The family paper should be last given up; but it is not so. A fine dress for the daughter is thought of much more value than the family paper. We are having fine revivals; many accessions in my bounds. We will report a handsome increase this year. Our crops are greatly damaged by the dry weather. Corn and cotton are both very short, and our people much involved pecuniarily.

Oak Hill Circuit, Alabama Conference.—*Mr. Editor:* I desire to say to the many friends of Zion, through the Advocate, that the Lord has graciously revived his work on the Oak Hill circuit, Alabama Conference. At our third quarterly meeting, at the McKenzie church, we commenced our round of protracted meetings. Here we had a gracious time. The church was greatly revived; about sixteen conversions and ten additions to the church. Our next was at Canaan. Here the Lord also blessed our labors; several conversions and seven joined the church. At Bethlehem we commenced our meeting on Saturday before the first Sabbath in October, which lasted until the second Sabbath. The Lord was in his temple from the commencement. Old sinners were awakened, several of whom are now members of the church. We closed with twenty-seven additions to the church, and we know not how many conversions. The Lord be praised for his goodness and mercy.

J. M. Johnston.

Oak Hill, Oct. 25, 1872.

Union Springs District, Alabama Conference.—*Mr. Editor:* It is with pleasure that I furnish you a few items from this portion of our Zion, and I will notice, first,

OUR DISTRICT CONFERENCE.

This was held in Troy, Alabama, commencing July 31. We had no Bishop in attendance, although the most vigilant efforts had been made to secure the presence and services of one.

The pastors, with one exception, were all present, together with twelve local preachers and forty-eight laymen, making in all seventy-four members, every charge being represented. W. C. Menefee was elected secretary and M. B. Honghton assistant. We had as visitors Revs. A. S. Andrews, D. D., and F. L. B. Shaver; besides, a number of leading laymen were present who were not members of the body.

The business proceedings were of a highly interesting character, and the religious exercises, embracing preaching, prayer meetings, a love-feast, etc., were after the true Methodistic style, and greatly refreshing and profitable. These exercises were continued two weeks after the business closed, and more than fifty souls were converted, and forty-eight members were added to our church.

The following were elected to the Annual Conference: *Delegates*—Isaac H. Parks, of Rutledge, W. W. Wilkinson, of Greenville, E. B. Wilkerson, of Troy, and R. H. Powell, of Union Springs. *Reserves*—W. C. Menefee, of Orion, F. Law, of Chunenuggee, J. R. Rogers, of Union Springs, and Rev. E. Williams, of Brundidge.

Since the District Conference protracted exercises have been held on nearly all the charges, and quite a number have experienced converting grace, and have been brought into the communion of the church.

One item of special interest I wish to chronicle is

THE HILL'S CHAPEL CAMP MEETING.

This was held on the Olustee circuit, in Montgomery county, but adjacent to the Pine Level and Rocky Mount circuits. The Rev. W. A. Sampey was the prime mover in getting up this meeting, by whose indefatigable and persistent labors, aided by others, the camp ground was established. An elegant and substantial shed, seventy-two by sixty feet, was erected, and there were ten good plank, and as many cloth tents, besides the preachers' tent, which was of plank. The meeting commenced on Friday night, September 20, and continued until Wednesday morning, the twenty-fifth. We had a good congregation all the time. On Sunday there were at the lowest estimate three thousand persons. Some thought the number would reach four thousand. There were twelve preachers of our church, three of the Methodist Protestant, five of the Baptist and one of the Christian (or Campbellite,) besides two or three colored preachers. The preaching and all the exercises were after the true camp meeting style, and were owned and blessed of God to the edification of his people and the conversion of souls. There were over fifty persons brought to a knowledge of the truth as it is in Jesus, and twenty-five were received into the church; but these figures do not fully indicate the amount of good accomplished, for the influence was powerful and outreaching. The people were largely imbued with the camp meeting spirit, and the tenters held a meeting, and resolved to make this meeting a permanent thing. The next is to embrace the second Sunday in October, 1873.

Notwithstanding the presence in our district of that old, troublesome companion of Methodist preachers and Methodist people, "hard times," we hope to be able to bring up our finances above the minimum.

We are doing something in the district in erecting church buildings. Six new houses of worship are going up. On the Greenville station an elegant and commodious brick church will soon be completed. On the Greenville, Rutledge, Troy, Brundidge and Elba circuits neat and comfortable frame buildings are going up.

And last, but by no means least, the Sunday school interest on the district is not neglected. The district, the quarterly and the church conferences have carefully considered the subject of providing for the wants of the children of the church, and preachers and laymen are laboring very cheerfully and successfully in this department.

J. W. Shores.

Troy, Ala., October 15, 1872.

TUSKEGEE FEMALE COLLEGE.

Mr. Editor: Having just looked in upon this institution, I ask space to give your readers the results of my observations.

Tuskegee, in which the college is located, is forty miles east of Montgomery, near the Western railroad, with which it is connected at Chehaw by a narrow-gauge in successful operation. Did you ever, Mr. Editor, see a narrow-gauge road? One is disposed, on first sight, to shake his head and say: That will not do. But when he finds himself comfortably seated with thirty or forty passengers, and sees hitched on several freight boxes heavily laden, and speeds off with as much steadiness and safety as is obtained on our first-class wide-gauges, and at near the same rate of travel, he is ready not only to vote the narrow-gauge a success, but also to paint a bright picture of that good time coming when our people shall cut loose from the one-idea policy of cotton-making to impoverish themselves and enrich their foes, and shall turn their capital to the development of internal resources by carrying into every settlement these cheap feeders of our commercial thoroughfares and promoters of individual wealth. Tuskegee is on an elevated plateau. The city is beautiful, the atmosphere is pure, water excellent, health good, society moral and highly cultivated. It would be hard to find a place in the South having a more happy combination of circumstances in its favor as an educating point. The college is the property of the Alabama Conference. The building is said to be the most imposing and best arranged female college building in the State. The apparatus and fixtures are complete. The grounds are retired and beautifully arranged. In these particulars nothing is wanting to make it a desire and a joy to all who have daughters to educate.

But what of the new organization? It is to answer this question that I have taken pen in hand. After having taken pains to learn the methods of instruction, the disciplinary management, and the opinion entertained of the school by the local patronage, I am prepared to say, without intruding any invidious comparison, that the college has lost nothing by the change that has recently taken place in the presidency. The present incumbent, Rev. Henry D. Moore, formerly president of Levert Female College, has already shown himself a master in the art of female education. His theory, as he presents it, is more in keeping with the wants of the age and condition of Southern society than that of some educators. He holds that woman has a nobler mission in the great world than to flourish a few showy accomplishments in the parlor; that the good of Southern civilization requires that our women be felt more positively than ever before in working out the great social problems of the age. Not as shriekers of political dogmas and theories of social reform, so called, on the hustings, nor as joint electors with the ignorance and corruption which are crushing out the liberties of our country; but by the conservative and purifying power which educated woman, in her heaven-appointed sphere, can alone exert. To give to his pupils that strength of character which results from *thorough education* is his chief aim, while he would add also the ornamental branches to set off this background in all the loveliest hues of cultivated womanhood. Bro. Moore deserves success—has succeeded elsewhere, and will succeed, when better known in Alabama, in giving to this college a higher and more permanent prosperity as a Conference school than it has ever had.

Working with him is a corps of teachers well qualified for their responsible position. In the literary department are Misses Barker, Hendru, Nall and Dor Roulack. These ladies, wherever they have taught, have won golden opinions from all in a situation to judge of their merits. The primary department is in the charge of Mrs. Johnson, who seems to have solved the difficult problem how, in the spirit of kindness, to reduce this department in a female college to order, and lay the foundation for studious habits and thorough training in the college course. The department of music is under the direction of Prof. Herz, an Englishman by birth, and a gentleman of high culture and rare professional accomplishments. As a performer on several instruments he is said to be equaled by few, and is also emphatically a *teacher* of music. Under his direction this department, always maintaining a very high standard in this college, has struck out for something higher than it has yet reached.

If I am correctly informed, this was the first female college south of Baltimore to introduce a separate department of art design. It has sent forth several teachers of art who already rank high. The pupils of this department have been competing successfully for premiums at Georgia and Alabama fairs. The teacher, Miss Sinclair, a graduate of the college, and also of the department over which she has for several years presided, has the enthusiasm which, when joined to talent such as hers, will insure success. One must be destitute of the sentiment that gives to life its sweetest charms if he feels no thrill of pleasure on entering her department. Here are a score or more of the Almighty's loveliest specimens of creative skill heading to the easel, and bringing out from the canvas ideals of beauty. On casting the eyes around upon the specimens, a stranger detects in his feelings a suspicion of foul play—he begins to doubt if he is looking upon school-girl art. But as he passes from easel to easel, and sees the work going silently on—here the outlines assuming the most accurate form under the pencil; there the shading and blending in of the half-executed work; yonder a specimen of art, fit to grace a palace wall, receiving the last delicate strokes of the brush—all doubt yields to ocular demonstration, and the question starts in the mind: Why not the sunny South rival Italy as the home of the fine arts, as well as in the loveliness of her clime? There is genius, and it only requires painstaking culture and the encouragement of our appreciating public to make our land immortal as the home of music, painting and sculpture, as her sons have already made her for oratory and deeds of noble daring.

I am thoroughly satisfied that those who send their daughters further than Tuskegee Female College to be educated get nothing better than they can obtain here, except, it may be, the groundless *eclat* of sending a long way from home.

Vidi.

This is the way the new temperance law lately inaugurated in Connectient works in Illinois. The following is now common in Illinois papers:

"*Notice.*—All women who do not wish their husbands to frequent my house, for the purpose of drinking, will oblige me by leaving a note at the postoffice, Box 83. (Signed) ——"

He that would make a real progress in knowledge must dedicate his age as well as youth, the latter growth as well as the first fruits, on the altar of truth.—*Berkeley.*

THAT DISCLAIMER.

In reference to the matter of the following letter from our brother, Rev. William Shepherd, it may be allowable for the editor to explain that the word "transfer" was not probably used in its technical sense current in our church economy, and that the object of the disclaimer was to guard against any apparent approval or indorsement of Bro. Shepherd's course. The reference to Bishop Keener and Dr. Tudor, as they thought, might be so construed, though at the same time this result, as it seems, was not intended by Bro. Shepherd himself. It did not occur to us that such a construction could be fairly put upon the allusion to those brethren, or to the editor of the Advocate; but such a misapprehension was possible.—Ed. Advocate.

Mr. Editor: I was exceedingly surprised to see, in your paper of October 17, a "Disclaimer" from Bishop Keener and Dr. Tudor. I have shown it to several ministers of good standing, and I will not write the opinion they expressed in reference to it.

1. I am charged with having invited the *transfer* of English preachers to this country. This I deny. I had too much sense to write for a thing which I knew the English Conference had no power to do; besides, I did not mention the preachers in connection with the Conference, but local preachers, who are voluntary agents. After speaking of our church progress, the language I used was: "All that we need to push on our victories to complete success is men. And yet in England there are young men whose soul is on fire with the gospel of the grace of God, and who are ready to spend their lives in crying: 'Behold, behold the Lamb!' Why do these young men not come out to this Western world?"

2. I am charged with assuming the authority of inviting those transfers to the Louisiana and Mississippi Conferences. This I deny. My language is: "Louisiana needs at least twenty, Mississippi needs probably as many, and Arkansas could employ fifty more." That is all that was said in reference to those States, and I took those figures from *good* authority.

3. I am represented as having used Bishop Keener's name as *authority;* or why the disclaimer? This I deny. I mentioned no person's name as having authorized me or even advised me to write, and I did not know before that I was under the *necessity* of submitting my letters to any one for approval before I was at liberty to send them. But in reference to my writing that letter, I did not do it unadvisedly. I had the *approval* of one of the Bishops of the Methodist Episcopal Church South, who sent me word to write for such preachers as I thought would suit this country. I had also the approval of two or three presiding elders of influence in this Conference. I think I am of age, and responsible for what I write.

4. I am charged with taking the *great liberty* of referring parties to Bishop Keener and Dr. Tudor. This I deny in the sense intended to be conveyed. My language is: "On landing at New Orleans let them inquire for Bishop Keener or Dr. Linus Parker, both of whom reside there, also Bro. Tuder (a misprint) who was recently in England, and they would receive the needed advice." There is nothing more in "the letter" referred to having any reference to the disclaimer. I never authorized any preacher to call upon any one in Louisiana or Mississippi for *appointment,* or for any pecuniary assistance, and no preacher who has come can say that he was so authorized. If you think it right that the whole letter which was in the *Methodist Recorder* should be published, I will send a copy, and then all can judge whether there was anything in it that would justify or call for that disclaimer. I would not have replied to it but for the advice of friends who understood fully all the circumstances.

Yours fraternally,

William Shepherd.

Holly Springs, Miss., Oct. 28, 1872.

Manual Agnas, Protestant Episcopal Bishop of Mexico, died on the eighteenth of October. A new Protestant church has been opened in the capital. Several journals complain that Catholics post pasquinades on street corners against Protestants.

The Christian Advocate.

THURSDAY, NOVEMBER 7, 1872.

A NOVEMBER GLORY.

The gold and green have disappeared
From woodlands where the partridge reared
Her numerous brood, and brown and seared
Are now those woodlands hoary.
What though the woods are brown and bare,
And autumn leaves lie thickly there?
There's summer lingering in the air,
And still a lingering glory.

Sweet birds have sought a Southern clime,
To others ring their merry chime:
But had they dreamed of summer-time
Still in the woodlands hoary,
They yet awhile had lingered here
In their old haunts, though brown and sear,
Forgetful of the waning year
In this late autumn glory.

As slipped from us October days,
We grieved to lose their golden haze,
The purple and the crimson blaze,
Of all the woodlands hoary;
But still there hangs a misty vail,
Of golden tissue, thin and frail,
That wraps the distant hill and dale
In its November glory.

The Orchard-Graves History of the Baptist Church Examined.—No. II.

MR. EDITOR: In my first article I took leave of this *paragon* of a historian, Orchard-Graves, at the interview between Tertullian and Quintilla on the subject of infant baptism.

In the year 246 he introdnces Cyprian, a High Churchman, and a *paragon* to clergymen of every age, who was born at Carthage. "In 246 he entered on a Christian profession, and united himself to the dominant church in that city." In the same paragraph he quotes Robinson, another Baptist historian, who says "he was an ignorant *fanatic*, and as great a tyrant as ever lived."—See page 75. What a medley we have here. A paragon is something that is perfect. Cyprian, in the first breath, is a perfect man—"a paragon to clergymen;" in the next "a fanatic, and as great a tyrant as ever lived." Let us follow this "light that shineth in darkness" still further. Cyprian was a "High Churchman," and of course not a "Baptist." "His affluence was considerable, and probably from his largesses and benevolent distribution of property was chosen, two years after (248,) to the bishopric." He found religion in a desperate state.—See History, pages 75 and 76. Cyprian undertakes a reformation, "and was supported by the efforts and labors of Donatns." Now let us see the consistency of this historian. Donatus is, in every part of this history, claimed as a Baptist, and in every instance they are said to hold themselves aloof from other denominations, especially High Churchmen or Catholics. This takes place in the year 248, at which time Donatns must certainly have been at mature age—say twenty-five or thirty. But we proceed to the year 311, and again we find: "Donatns took a prominent station in opposition to the choice of the church, and many persons supported his views." This, we say, occurred in the year 311. Now we found him first participating with Cyprian in the year 248. Take 248 from 311, and we have 63; add to 63 25, the lowest ago we can give him—for, according to their own showing, a person in that day did not reach their majority until 25—and we have the ago of Donatus in 311 to be 88 years.—See History, page 85. Now the reader must bear in mind that this historian claims the Donatists as Baptists; he cannot get back, as he tries to do, to the apostles without it. He goes on, however, to say: "The Donatists did not differ from the Catholics in doctrine, but in morals, and they seceded on the grounds of discipline from the community."—Page 86. Now here is a dilemma into which our historian has got the Baptist Church. It is patent to any one who has heard their declamations that they steadfastly deny ever having anything to do with the Catholic Church; that they never were, and are not to-day, Protestants; that they have "always kept the faith once delivered nnto the saints." I cannot see how credit can be given to the claim of such history, if it deserve the name of history. Such barefaced inconsistencies should be exposed, and their authors held up before the world in their true character—*deceivers;* for such they certainly are. To a reader who is not critical, but reads simply for information, these inconsistencies would hardly be apparent; but they are too prominent to escape the eye of him who reads in search of truth.

We will go back nearly to the commencement of this book—to page 6. Here we find the historian saying: "It will be our pleasnre to accompany them (the apostles) while in the discharge of their sacred trust, and to observe carefully for *our guidance* (the *italics* are his) how they fulfilled their commission." He enters a disclaimer for them as to *proselyting*.—See index. True, they did no such thing, unless the conversion of the Jews from Judaism could be so construed. It cannot, however, for their dispensation was at an end, and their conversion was the Lord's doings, and it was marvelous in their eyes. But do these "apostolic" pretenders live up to this "guidance?" They are notoriously, this day, more guilty of that crime (proselyting) than any other known denomination. They use every argument, yea they will, some of them, even "make history," in order to make one proselyte; and, as a good brother once remarked, "after they have made him, he is not wiser than Solomon, or more holy than Paul." It becomes nauseating to read the productions of men pretending to take those holy men of old as their exemplars, and at the same time witness the wide deviations from their examples.

Again, he introdnces many authorities to sustain him in the positions he takes, most of which are notoriously Baptist in sentiment; which, I conceive, by no means strengthens his story. He occasionally introdnces Moshsim, a Protestant historian, the recognized authority of other denominations. But how and when? Only when it suits his side of the question! A witness should be heard all through. What would be thought of the ruling of a court, when a witness is put upon the stand, that would say: "Gentlemen of the jury, you are only to receive as testimony what this man says in behalf of the defendant; anything he may say in reference to the plaintiff you are to ignore." Orchard-Graves, in proving up the claim of the Baptist Church to antiquity, proceeds precisely in this way. To give an instance: on page 174, in referring to the Albigenses, he says: "Dr. Allix allows the Albigenses to be looked upon as a colony of the Vaudois. Being satisfied of their genealogy, we observe the reproach of Manicheism has been improperly applied. We have no means of ascertaining what this offensive doctrine was, as enemies cannot be safely credited where their interest is involved!" O consistency, thou art a jewel!—in a horn, or even in a swine's nose.

JOHN SAMPLE.

REV. (?) W. P. MILLER, OF THE NORTHERN CHURCH.

MR. EDITOR: Some thirty years ago Mr. Miller applied to the old Alabama Conference for admission, and after two several applications was admitted on trial, and in the course of years he rose to some eminence as a preacher.

Pending the separation (North and South) in the Methodist Episcopal Church, in 1844, Mr. Miller had charge of the Choctawhatchee circuit, and submitted to the members thereof the question of separation, and urged them to vote in favor of the South, according to the "Plan of Separation;" and they did so, he heartily approving the step.

When the great question of secession was agitating the whole country in 1860, Mr. Millor was not only in favor of the South, but preached "flaming war sermons" and made blood-thirsty "war speechos," and urged the people to hold on to the "last man and the last ditch." In fact he was so keen for blood that he sought the office of colonel of the Thirty-third Alabama Regiment in 1862, but was defeated. He persuaded and urged many young men to the war, who now sleep in the silence of distant graves, and will rise up in the great judgment to meet and condemn him. So severe was he upon Union men that in Marianna, Florida, he proposed to give his suspenders to hang Mr. Benjamin Hollise, a poor, crippled boot and shoemaker, because he (Hollise) said: "The Southern States ought not to have seceded, because they were the weaker party, and it would result badly in the end." He carried his views and burning sentiments to such an extent as to institute "loyalty to the Confederacy" a test of character in the Quarterly Conference. Thus he went on fuming and blowing till he lost several of his own sons in the war.

At the close of 1863 he sought for and obtained a superannuated relation, which he held to the close of 1865, when he came forward for an effective relation to the Conference. Prior to this, however, he had moved from within the bounds of the Marianna district to within the Camden district. This looked like he desired a prominent position within, if not upon the district; and knowing that the time (four years) of Bro. W. M. Motley, presiding elder of the district, was out that year, it would give Mr. Miller a good chance. That year the Annual Conference held its session in Lowndeshoro, Alabama, Rev. O. R. Blue presiding, as Bishop Paine failed, by sickness, to reach us. However, instead of Mr. Miller being sent to the Camden district as presiding elder, he was appointed to the Navy Yard and Escambia mission. This gave his lofty hopes a loftier fall. Hence, before he had gotten ten miles from the seat of the Conference, he wrote Bro. O. R. Blue a bitter, biting, insulting letter concerning his (Miller's) appointment. In Hayneville, Alabama, he met with Bro. B. F. Blow, who had been sent to the Greenwood circuit, Florida, and proposed to swap with him; but Bro. Blow refused. Here the history of his connection with the Methodist Episcopal Church South began to cease. Next heard of, he has joined the Methodist Episcopal Church (North.) Why this great change? Doubtless several reasons combine in the change; *but the principal one is to be found in money.* During this year (1866) he received a letter from a man in the Northern Church, or an agent thereof, containing $100, as a token of high regard, and promises of still better things if he would but change his church relation; and he complies and is soon announced as the presiding elder of the Methodist Episcopal Church (North) in the southeastern portion of Alabama and western portion of Florida. He goes to work at once, and uses whatever of means he could command that gave the least promise of success to his church. He enters those sections where he knew they had been strong Union men, and proposed that they set themselves right, and come over to the "great Union church." To set himself right in one community, in Henry county, Alabama, he told the leading family therein that his charge from his former life and belief was owing to a remarkable dream he had in the year 1864. "He dreamed that he was traveling on the 'big road,' and saw here and there a horseshoe in the road. At length, seeing so many, he got down from his horse and picked up a shoe, and to his utter astonishment he saw engraved upon the shoe in plain letters this sentence: 'Pray for Lincoln!'" Thenceforward he found a great many, all having the same inscription. Being well practiced in figures, types and shadows, he began to reason thus: "A horseshoe is worn by a horse. A horse implies cavalry. Cavalry implies destruction upon the face of the country. The injunction upon the shoe shows the remedy. What shall I do? I'm troubled. Ah, I'll pray for Lincoln! I did so. Then came relief to my mind." This may be called "the horseshoe experience of Mr. W. P. Miller." However, it must be borne in mind that this occurred in 1864, and he never left us till 1866.

At other places he uses different means and arguments in order to beguile the people. For instance, a few Sabbaths ago, at Lee's church, in Holmes county, Florida, he ranted and fumed a great deal, and boasted and threatened no little. Among other big things he said: "The Methodist Episcopal Church South—the secesh church—would soon come over to his church (North,) because they had the money, the men and the power. Yes," said he, "even in the State of Alabama we have now *eight hundred traveling preachers!* and we are bound to succeed." This declaration, however, need not alarm any one, for he (Mr. Miller) has furnished a rule by which we can come at the facts in the case. This rule I denominate "Miller's two thousand per cent. rule." I obtain the rule in this wise: A few years since this reverend gentleman sent by express from Evergreen, Alabama, to New York $10 in order to purchase $2,000 counterfeit money, which was to be sent to him at Evergreen, marked "C. O. D.," and he would pay down the balance due—$90. All things worked according to expectation, and the $90 were planked down—that is, he paid $100 good money for $2,000 expected bad money. But lo! when he examined the "box" it had no money. However, in this the *man is seen* and the rule given. Therefore, applying the $2,000 rule for $100 to the number of preachers in Alabama, will give about *forty preachers* as the true number. Thus we see him "encompassing" money, dreams, fancy, fiction and figures in order to make "one ——."

About one month ago he sent an appointment to preach at Wesley chapel, which church is about eight miles from Geneva, on the road leading from Geneva to Newton, Alabama. This Wesley chapel is of the Methodist Episcopal Church South, at which, but a short time before, there had been a gracious revival, and some thirty members added to our church. Now, Miller thought, was his time. At the appointed hour Miller, Johnson and Miller were on hand, and found a goodly number upon the ground. As a matter of course, Miller thought all was right. But in that respectable crowd was a local preacher of our church—Rev. James E. Bush. Bro. Bush met Miller before he got into the house and spoke very pleasantly to him, and told him (Miller) that he (Bush) was sorry that the appointment had been made, for he looked upon it as having no good design to our church, but rather evil. In that church and community all was peace and friendship, and his (Miller's) coming would do no good. "In fact," said Bro. Bush, "the time was when we would have been glad to see and hear you. When you were with us we embraced you and loved you; but now you have gone from us, and we dismiss you. We took you, when young, and nourished you, and made a man of you, and therefore you ought to have more respect for us than to come to disturb us." Mr. Miller replied by saying: "He felt himself under no obligations to the Methodist Episcopal Church South for what she had done for him." "Then," said Bro. Bush, "we are under none to you, and you cannot preach in this church." Whereupon Miller & Co. marched away.

Thus while the Methodist Episcopal Church (North) proposes fraternal relations in the one hand, in the other she holds her mercenaries and minions in the South, who are going about with false statements upon their lips and deceit in their hearts.

A. DOWLING.

OZARK, ALA., October, 1872.

A CALL FOR BISHOPS.

MR. EDITOR: Why do our Bishops never visit north Louisiana? There are answers to this question, no doubt, but I cannot conceive of any, at present, that can be considered valid.

At the General Conference of 1866, which was held in the city of New Orleans, a call was made for an increase of the episcopacy in the church, which was done by electing and ordaining four new members to that office. So many were made, it was said, that they might visit all portions of the country, learn the condition of the church, edify and build her up, give Methodism a stronger foothold, and be the cause of the general prosperity of Zion. Something of this purport was expressed. Now that this has been the case, in a large portion of our country, we all fully believe. We hoped then, and have since hoped, that we too might see a Bishop in our much-neglected country, at least at some of our district meetings, which they all promised to visit, and I suppose have done so in some portions as often as possible. But we have never been permitted to enjoy the fruits of their labors at any of those meetings. We had stronger hopes after the last General Conference of beholding the face of a Bishop, when a member of our own Conference was elected to that office. But he seems to have very little care of the interest of the church outside of the city in this State; at least no further than Centenary College and the lake-shore camp meeting. Not that we think he is inactive or indifferent to the general prosperity of the church—no, indeed, far from it; for we read something of his services and of the good he is accomplishing in almost every number of the ADVOCATE. Yes, we hear of Bishop Keener in Tennessee dedicating churches and preaching with power and great effect. Then we hear of him in Mississippi, filling similar appointments, leaving a name and the fruits of his labor wherever he goes. Next, I believe, we hear of him in Alabama, attending commencements, district meetings, and looking after the education of that Conference. There too his labors were not without their influence. Last we read of his making a trip to Arkansas before starting upon his round of Conferences. We also have accounts of the other Bishops being constantly on duty. No, we do not complain of inactivity on the part of our heads in the church; but we do think they have overlooked this portion of their diocese. Some suppose our presiding elders are at fault for not inviting the Bishops to attend our district meetings; but they deny it—at least one did in my presence—as an unjust allegation, and said Bishop Keener had been invited and gave as an excuse for not coming that his time was taken up elsewhere.

It occurs to me that our want of facilities to travel, that many other countries have, may be one cause of our being neglected. Well, it is a lamentable fact that our country is almost destitute of railroads. Our people seem to lack energy and a spirit of enterprise in this particular. This will not always be the case, we hope. But will the Bishops always stay away from us on this account? Will they who teach us to endure privations, and preach to the church the necessity of making sacrifices for its good, refuse to make any sacrifice themselves? Besides, we have streams running through different parts of our country that are navigable a part, at least, of every year, upon which good accommodations may be had. If a Bishop should come among us we would be so proud of him that we would give him transportation and the best accommodation we could afford. It has always been a proverb among Methodists: "When the circuit-rider comes chickens die." We find the children always glad to see the preacher, for their mamma will have something good to eat. Children are fond of good things, you know, as well as preachers. We would like one of our Bishops to make us a visit by way of experiment, and I believe the sisters whose guest he might be would have a larger chicken pie than they had ever been wont to prepare for the circuit-rider. Bishop Pierce made a flying trip through this country about fifteen years ago, on his way to attend the Texas Conferences, and in his Travels tells us of a man who had never seen a Bishop, and expressed some surprise at finding him "nothing but a man." Now, lest some of our youths grow up in like ignorance, we hope they may enjoy the sight before another year passes.

ADELPHOS.

WEBSTER PARISH, LA., Oct. 18, 1872.

THE POWER TO SAVE.

"Ye are the salt of the earth." The world is to be saved through the faith of the Christian. It cannot be saved in any other way. The work of redemption was "finished" in the death of Christ and subsequent descent of the Holy Ghost. The work of the Spirit is "to convince the world of sin, of righteousness and of a judgment to come." This is to be enforced or applied by the life of faith in the Christian. "Ye are my witnesses, saith the Lord." Having received the faith, ye are to *live* it—ye are to demonstrate the truth to the world. The man of faith, therefore, has an intimate connection with God in the work of salvation. He is God's agent. Receiving capital from him, he is to invest it, and thus become the salt of the earth. In this the Christian assumes a responsibility that an angel could not bear—essays a work that an archangel could not do; a responsibility, however, essential to his own salvation. It is the quiet, potential work of a holy life. It is the one thing that cannot be resisted. It is the one form of religious truth that cannot be denied. The holy life—the life of God in the soul, beaming from every line of the face, seen in every word and action of the man—is the power that successfully supplements and enforces the labors of the Spirit. This is the salt that saves. "And let your conversation be honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

The salt closes its mission when it *saves* and is consumed in the act. A *part* of the price will not do. The poor widow was commended in that of her pence she gave *all* her living. The first and great commandment is to love God with all thy heart, etc. This is Christian perfection. This it is to live by faith—dethroning self and "thinking upon the things of another." *The salt has savor only as it saves and is self-consumed.* Let your light so shine. God cannot save by the exercise of his omnific power. He cannot work a contradiction. He cannot lie. He cannot make the fig tree bear acorns, nor the grapevine hickorynuts.—Man coerced to do good, kept from evil, ceases to be man. But the Christian can and does do the work. Brethren, if any of you do err from the truth, and one of you convert him, etc. In this sense man does what God cannot do—"saveth a soul from death and hides a multitude of sins."

Let your light *so* shine. Let your life be the incarnation of God's redeeming love. Magnify his grace. Fill to the brim life's measure. "And they glorified God in me." For me to live is Christ.

"TOO GOOD FOR GOD."—Some people act as though their best things were too good for God. Their highest endeavors are the world's. Their corn and wine and oil gladden their own hearts, and on particular occasions the hearts of their friends. But they give grudgingly to God.

Their children are trained for the world. That bright, earnest-eyed boy is too good to be a minister; he is too good to be a missionary; he is too good for God.

The writer of this knew a young man who wanted to be a missionary; but his wealthy and worldly father thought he was too good for that, so he made a merchant of him.

The young man went sadly about his daily tasks. Like the statue of Columbus at Genoa, which is made ever to look longingly westward, the heart of the disappointed young man would look longingly toward the ministry—toward the sublime service of that prince of missionaries, the Lord Jesus Christ.

"*Too good for God.*" Look out, professor of religion, lest in the last great day you, who have thought your best earthly possessions too good for God, shall find that heaven, Christ and everlasting glory are too good for you.—*American Messenger.*

ABRAHAM JAEGER, a recent convert from Judaism to Christianity, spoke recently in the Michigan Avenue Baptist church, Chicago, concerning the reason of his change of faith. Mr. Jaegor was, prior to his conversion, the rabbi of a Jewish synagogue at Mobile, Alabama. He narrated several instances to show his former prejudice against the Christian religion and his unwillingness to admit its claims. Only after months of thought and study did he finally accept it as his guide. He spoke earnestly and with much feeling, and whatever his former state of soul may have been, seems now to have found rest and peace with Christ.—*Church and State.*

IF you would be pungent be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

Obituaries.

DIED, at her residence in New Orleans, on the 5th of September, 1872, CAROLINE ATWOOD, aged about sixty-eight years.

The subject of this memoir was born in Warrenton, North Carolina; removed, when but a child, to Nashville, Tennessee, where she was brought up by a sister; having married very early, she settled in Huntsville, Alabama, where she soon afterward embraced religion, and attached herself to the Methodist Episcopal Church South, of which she lived a consistent and worthy member for more than half a century. About ten years ago she came to this city and united with the Felicity street charge, where she remained until three years since, when she associated herself with the Louisiana Avenue church.

Sister Atwood was one of the most faithful, consistent and deeply pious women it has ever been my privilege to know. Her seat in the house of God, whether for preaching, prayer meeting or class meeting, was never vacant, unless sickness or some providential interference prevented her from being there. She always seemed to enjoy and appreciate the services of the sanctuary, was ever ready to share in the exercises, and was quite gifted in prayer. Having been so long accustomed to habits of such thoroughly pious and holy living, her end, as might be expected, was one of peacefulness, hopefulness and triumph. Heaven, I can well imagine, is made up of such spirits, and a whole society of such anywhere would constitute a blissful community.

PASTOR.

TRIBUTE OF RESPECT.

WHEREAS, It hath pleased Almighty God to remove from our Sunday school (Soule chapel) our young friend, WALTER WHITWORTH:

Resolved, That we bow submissively to the divine will.

Resolved, That this community has lost a sprightly, excellent and promising youth, his mother a devoted and affectionate son, and our Sunday school a scholar who, while it was not his privilege to attend promptly because of affliction, always had perfect lessons when present, and when prevented, if well enough, recited his lessons to his mother at home.

Resolved, That it affords us gratification to know that he took great pleasure in reading God's word, and that on the last Sabbath of his life he perused with much interest a copy of the *Sunday School Visitor* sent him by his teacher.

Resolved, That we hereby extend to his widowed mother, brothers, sister and other relatives our sympathy in their sad bereavement.

Resolved, That these resolutions be published in the Canton papers, and also in the NEW ORLEANS CHRISTIAN ADVOCATE.

A. B. STEWART, Pastor,
JAMES L. JONES, JR.,
CHARLES B. COOPER,
SAMUEL J. CHAMBERS,
Committee.

MADISON CO., MISS., Oct. 20, 1872.

SARAH JANE TYUS, daughter of John C. and Sarah Tyus, was born in Autauga county, Alabama, June 18, 1826.

When quite a child her parents moved to Meriweather, Georgia. In her fifteenth year, while on a visit to her uncle, Louis Tyus, in Autauga, she embraced religion at Warm Springs camp ground, and afterward joined the Presbyterian Church at Poplar Springs, with her husband, Mr. George S. Houston, of North Carolina, to whom she was married in 1847. In 1852 they moved to Clarke county, Alabama, where she lived until God took her to himself, August 10, 1872.

Ere she bid farewell to all on earth who were dear to her, she left them the sweet assurance that "all was well." She told them she had no fears of death; that her religion had cheered her through life's earnest duties, sustained her in affliction, and would guide her to that beautiful land beyond the stars, where the storms gathered not, but

"—— where wondrous glory
Would fill her happy soul with love;
Where her heart would feel no sorrow,
In that happy land above."

The virtues of humility and resignation were beautifully exhibited in Sister Houston. She ever maintained that meek and quiet spirit, whether in pleasure or pain, joy or sorrow, prosperity or adversity, which so highly adorns woman and renders home happy. She may have had her faults; and who of us have not? May those loved and bereaved ones of home, when they read this, exercise living faith in her God, and be enchained at once and forever to their mother's own beautiful home in heaven. Her aged mother, who still survives her, and her loved companion—the chief mourners—will not long linger behind the dutiful daughter and loving wife. A few more years and they will follow her. That they may be prepared to meet her in that eternal home, and with her occupy a mansion in "that house not made with hands, eternal in the heavens," is the prayer of

A FRIEND.

IN MEMORIAM.

Departed this life, at her husband's residence in Lee county, Alabama, July 11, 1872, Mrs. MARY C. WADE.

The subject of this brief memoir was the daughter of Rev. W. C. Robinson, who for many years has been a member of the Alabama Conference. She was born in Putnam county, Georgia, September 12, 1823. While an infant she was dedicated to God and the church by holy baptism. Consequently the principles and purity of religion was early and deeply engraved in her heart. In 1835 she was converted and joined the Methodist Episcopal Church South, and lived the life of a Christian until her death. Thus for thirty-eight years did she bear witness to the truth that the religion of Jesus Christ is no false dogma. On the second of June, 1844, she became the happy, blooming bride of Thomas H. Wade. Truly can it be said of her that she did him good, and not evil, all the days of her life. She often remarked, for some time previous to her death—although in her usual health—that she did not think she would live long, and only regretted leaving her family. The evening before she died, while returning home with her husband, from a visit to some friends, she had an attack of paralysis, and earnestly desired to reach home, which she did, but only to live a few hours. Her tongue being paralyzed, she was denied the power of speech; but her life is a living testimony that all was well with her. A sweet and angelic smile illuminated her face, and so gently and calmly did she fall asleep in Jesus that we could scarcely tell when her pure spirit took its flight to the mansions of the blessed. As a wife she was perfectly devoted to her husband, and children were never blessed with a better mother. Her influence with them was of a most striking and exalted character. Her opinions on any subject were always desired and appreciated by them. Home was the theater of her sweetest pleasure. She loved to linger around the fireside with her dear ones. She leaves a bereaved husband and seven children, three having preceded her to their eternal home. Last winter her eldest son joined the Alabama Conference. Though fondly attached to him, she bid him adieu with the admonition: "Go, my son, do your duty, and be zealous in the cause of Christ." And he now feels a holier incentive in preaching the gospel. She lived to see all of her children members of the church; and now, when the future looked so bright and life so inviting, the summons came. Thy work is accomplished. Come up higher, and taste of the joys of the sanctified.

None knew so well as I, my precious mother, your life of pure, unselfish devotion to your husband and children. Yours was no common love. Oh! how our hearts were torn with anguish when we beheld the damp dews of death stealing over your loved features, who the day before left us so full of happy life. The future looks very dark without you, mother. But we know you are happy, and that you are now enjoying "the bliss for which we sigh." And though you cannot come to us, we will try to meet you.

MOLLIE.

Southern Christian Advocate please copy.

The Christian Advocate.

THURSDAY, NOVEMBER 7, 1872.

INCITEMENTS TO ACTIVITY.

Wake, thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee on the night
When death is waiting for thy numbered hours
To take their swift and everlasting flight;
Wake, ere the earth-born charm unnerve thee quite.
And be thy thoughts to work divine address'd,
Do something—do it soon—with all thy might:
An angel's wing would droop if long at rest,
And God himself, inactive, were no longer blest.

'Tis infamy to die and not be miss'd,
Or let all soon forget that thou didst e'er exist!
Rouse to some work of high and holy love,
And thou an angel's happiness shalt know;
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow
The seed that, in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield the fruits divine in heaven's immortal bowers!

MERLE D'AUBIGNE.

To the roll of the illustrious dead of 1872 must now be added the name of the greatest Genovan of modern times, the Rev. Jean Henri Merle D'Aubigne, D. D., who died suddenly on Monday, October 21, in his native city. The particulars of his last illness are not furnished in the cable dispatch which announced his departure; but the mere statement of the fact awakens stirring memories and tender sympathies in every Christian land.

Dr. Merle was of French descent. His great grandfather, John Lewis Merle, having left his home at Nismes, in France, after the revocation of the Edict of Nantes, found a refuge in Geneva. In 1743 his son Francis married Elizabeth D'Aubigne, daughter of a Protestant nobleman, who was a descendant of the Chevalier Theodore Agrippa D'Aubigne, the grandfather of the celebrated Madam DeMaintenon, mistress and wife of Louis the Fourteenth. Next to the "Grand Monarque," no person in that age did more to uproot and destroy the Reformation in France than this crafty and powerful woman. And in our own times no other man has done so much to illustrate, defend and restore its power in Europe and America as this greatest descendant of the same brave Cavalier, who in his old age was exiled to the city of Calvin by the cruel race for whose royalty he had fought and bled. This is one of the right-cous compensations of an all-wise Providence. The famous apothegm, which forms the basis of D'Aubigne's Introduction to the History of the Reformation in the Sixteenth Century thus receives one of its finest illustrations in his own life-work, "God is in History." According to a common usage in France, the family name of his paternal grandmother, D'Aubigne, was appended to that of Merle. His father, Aime Robert Merle D'Aubigne, was born in 1755. From him descended three sons, the oldest and youngest of whom are in mercantile life. One of them, for many years, has been a well-known resident of Brooklyn, Long Island. The second son, Jean Henri, was born in Geneva, Switzerland, August 16, 1794, and has thus lived a little beyond the ripe old age of seventy-eight years.

Educated in the academy of his native place, he was intended for the Protestant ministry. But the spirit and the faith of Calvin had long since departed from the lifeless Church of Switzerland. Arianism and Socinianism reigned supreme in the pulpits of the land. Professers of theology and pastors of the Reformed Church denied the Lord that bought them. As usual, wherever there is this sad decline in faith the Sabbath was openly desecrated by theatrical performances and public festivities, to enjoy which pastors were sometimes known to dismiss their congregations at an earlier hour, and the day, once devoted to worship and to rest, went out amid blazing fireworks and thunderings of cannon.

At this period, in 1816, Robert Haldane, of Scotland, went to Geneva, and, led by the wonder-working providence of God, gathered around him a few students of divinity, to whom he talked about their souls and the way of life through faith in Jesus Christ. He found them profoundly ignorant of the fundamental truths of the gospel, and yet anxious to be taught. Braving the frowns and menaces of their Socinian professors, nearly all the students of the theological seminary sat at the feet of this master in Israel, who lectured familiarly to them on St. Paul's Epistle to the Romans until their vacation in 1817. A number of them were thus led to Christ, among whom were Frederick Monod, Prof. Gaussen, Merle D'Anhigne, and others of lesser but brilliant fame, and faithful servants of God.

In his own account of his conversion Dr. D'Anhigne states that his professor of divinity disbelieved the doctrine of the Trinity, and that, instead of the Bible, "St. Sen[illegible] St. Paul" were the two saints whose writings he held up to admiration." The pupil followed the master thoroughly. He was chairman of a meeting of students who protested most vehemently, in a public document, against "the odious aggression" of a pamphlet entitled "Considerations upon the Divinity of Jesus Christ," by Henri Empeytaz, which was addressed to them, and had produced a great excitement.

But soon after he met Robert Haldane at a private house with some other friends, and "heard him read from an English Bible a chapter from Romans about the natural corruption of man—a doctrine of which (he says) I had never before heard. In fact, I was quite astonished to hear of men being corrupt by nature. I remember saying to Mr. Haldane: 'Now I see that doctrine in the Bible.' 'Yes,' he replied; 'but do you see it in your heart?' That was but a simple question, but it came home to my conscience. It was the sword of the Spirit; and from that time I saw that my heart was corrupted, and knew from the word of God that I can be saved by grace alone. So that, if Geneva gave something to Scotland at the time of the Reformation; if she communicated light to John Knox, Geneva has received something from Scotland in return in the blessed exertions of Robert Haldane."

Such is the plain story of the conversion of this great soul from destructive error to the faith which he has ever since adorned and defended.

After completing his studies at Geneva he attended Neander's lectures on Church History, at the University of Berlin. In 1817 he was ordained to the ministry, and became pastor of a Protestant French church at Hamburg, from whence he was transferred to Brussels, where he was the favorite preacher of the King of Holland, who often resided there from 1815 to 1830. In the latter year he returned to his native city, as professor of church history, and head of the new theological school founded by the Evangelical Society of Geneva. This post he held until his death, adorning it by his piety, learning and eloquence, and sanctified by the divine blessing upon his ever-memorable labors.

Of the twenty volumes which have issued from his prolific pen, the most celebrated are his History of the Reformation in the Sixteenth Century, followed by the History of the Reformation in the times of Calvin. The first idea of writing this great work seized him during a visit to Warthurg Castle, where Luther, in his exile, translated the Bible into the German language for his fellow-countrymen. Its immense circulation in Great Britain and in this country, and on the continent of Europe, is beyond all precedent in the line of great historical works. His celebrated monogram upon the life of Olivor Cromwell, based upon Carlyle's famous biography and letters of the Protector, was expressly designed as an exhibit of that "Protestantism which, in Cromwell's mind, was far above his own person." A number of the historian's occasional essays, reviews, discourses and sermons have also been translated and republished in this country. The latter portion of the History of the Reformation was written by the author in the English language, in which he was perfectly at home.

It is impossible to estimate the far-reaching influence of this work in reproducing the characters, scenes and struggles of the Reformation times, and in its strong hold upon the popular mind.—*Christian Intelligencer.*

THE BLIND EYE OPENED.

I have recently read of a young lady, twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness, groping through the glooms of an unbroken night. She could not form the faintest conception of the features of those she loved, of rainbow hues, of the bloom of a summer's morning, of the sublime loveliness of the expanded ocean, earth and sky. As her friends endeavored to picture to her the scenes, exhausting the powers of language and illustration in the attempt, her soul struggled in sad and unavailing efforts to form some conception of the wonders which light could reveal.

A successful operation was performed, and sight was restored. For several days she was kept in a partially darkened chamber, until the visual organs gained strength, and she had become a little accustomed to their use. Then, on a lovely, pure morning, the window-blinds were thrown open, and she was allowed to look out, for the first time in her life, upon the wondrous workmanship of God's hand. Then was unfolded to her enraptured gaze the verdure of the carpeted earth, the luxuriance of its vegetation, the flowers, the towering trees waving their leaves in the gentle air, the widespread firmament extending apparently into infinity, and the grandeur of the overarching skies, with their gorgeous drapery of clouds.

She nearly fainted from excess of rapture. Tears of more than earthly delight gushed from those eyeballs which had so long been sightless. "O, wonderful, wonderful!" she exclaimed; "heaven surely cannot surpass this. I never dreamed of aught so lovely. Upon such a scene I could gaze forever, forever, unwearied. No language can describe such grandeur and loveliness. O God! this must be thy dwelling-place, thine effulgent throne."

Thus in an ecstasy of bliss she gazed, exhausting the language of admiration, till her physician, fearing the effect of excitement so intense, closed the blinds.

And thus shall it be with you, O happy, happy disciple of Jesus, when the film which earth and sin have incrusted shall be removed from your eyes, and, entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view. Your eyes are now blinded. No description can give you any adequate idea of the glory and splendor of heaven. Christ will then open these splendors to your sight. And O, what an entrancing view will then astonish and enrapture your soul! The celestial Eden, the paradise of God, the metropolis of the empire of the Almighty, around which the majestic orbs of a limitless universe revolve in adoration of the Monarch there enthroned! Who can imagine the magnificence of such a scene? It will be as far superior to all your earthly conceptions as were the splendors of one of earth's most brilliant mornings to one whose sightless eyeballs had never witnessed but blackness and darkness and gloom. Then you shall see the Almighty Father as he is, hear his voice, and be entranced by his smile. Myriads of angel forms, in all the varied ranks of heaven's peerage, archangels, cherubim, seraphim, shall wing their flight before you, sweeping immensity with pinions which never tire, and flashing in heaven's brilliance plumage whose beauty never fades. The green pastures, the still waters, the towering hills of God, where myriads of celestials take glorious pastime, the golden city, the mansions upon whose architectural beauty infinite wisdom and almighty power have lavished their resources—these are the visions, now utterly inconceivable, which shall then burst upon your view, and where you shall spend your immortality, loving and beloved.

Child of sin and sorrow, uncheered by Christian hopes, can you reject that loving Savior who offers you all this without money and without price—all this, if you will only return with a penitent heart to God, abandon sin, accept Jesus as your atoning Savior, seek the influences of the Spirit to enable you to live a holy life, and thus allow our kind Heavenly Father to adopt you as his child and heir?

"There'll be no sorrow there, there'll be no sorrow there,
In heaven above, where all is love."

RANDOLPH MACON COLLEGE.—At this date—October 8—a little more than one week from the opening of the session, *one hundred and ninety* students have matriculated. We said a few weeks ago that there would probably be two hundred students present this session, and now we have within ten of that number. We shall certainly go up to that number and perhaps beyond it. Prof. Harrison has returned from his vacation trip to Europe; all the officers are in place, and everything is in fine working order. There is time yet to send the boys on. Let them come. Randolph Macon College is the place for them. Ashland never was more attractive as a college site and place of residence than it is now.—*Richmond Christian Advocate.*

THE circular of Dr. Northrop, proposing to Christian families in Massachusetts and Connectient to receive the forty Chinese children who were sent to this country to be educated, has been responded to by nearly a hundred and fifty parties representing the best Christian families of those States. The youth have reached Springfield, and will soon be distributed. Two have already gone to Wilbraham, two to Hartford, two to Suffield, Connecticut, sixteen to New Haven, and the remainder will be sent to other places. They are to wear the Chinese costume, at least for the present. The Chinese commissioner, who has the general charge of them, will remain in this country.

ALL THE petroleum that has been found in the United States has been in a strip of territory twenty miles, on an average, in width, extending from Canada to Tennessee, parallel with the edge of the second formation and the Alleghany mountain range. Nine-tenths of the present production is found in the Pennsylvania oil region, which is about eighty miles in length.

THE BLIND.

Mr. Levy, the director of the Association for Promoting the General Welfare of the Blind, has published a volume, from which the following summary, made by the London *Spectator*, is taken:

The writer considers it advisable that blind children should be treated as far as possible like "sighted" children, and that their freedom of action should be encouraged from earliest youth. It is a mistake to make them too dependent, a most mischievous mistake to forbid them walking out alone from fear of possible mishaps. The blind child should be taught to do everything for himself, and "should be permitted to join in common recreations, such as leap-frog, touch, hoop-bowling, skipping with a rope, shuttlecock, marbles, etc., and even the sports of sliding and snowballing should not be forbidden, as they greatly tend to strengthen the system and to give a correct idea of distance. Riding on horseback, when attainable, will be found of great service, and gymnastic exercises are much to be commended." We are reminded too, by the writer's narrative, that while blind children may follow most sports of childhood, blind men and women are not debarred from a number of pursuits for which eyesight might be deemed indispensable. Thus we read once more of the brave John, King of Bohemia, who died fighting valiantly, and whose motto, "Ich dien," is now worn by the Prince of Wales; of Ziska, the one-eyed, who lost his remaining eye in battle, but fought and conquered for Bohemia notwithstanding; of the blind philologist Scapenelli, one of the most accomplished scholars of his day; of Count de Pagan, who, on becoming blind, devoted himself to the study of fortification and of geometry; of Dr. Nicholas Saundersen, who, although blind almost from his birth, lectured upon optics, and was professor of mathematics in the University of Cambridge; of Sir John Fielding, half-brother of the great novelist, and chief magistrate of Bow Street Police Court, whose "acuteness on the magisterial bench may have been equaled, but has never been surpassed;" of Huber, the eminent naturalist, who invented the glass beehives now in common use; and of James Holman, who traveled without an attendant through a large portion of Europe, penetrated five thousand miles into the Russian dominions, performed a voyage around the world, and actually on one occasion saved the vessel by taking the helm. There was a certain John Metcalf, who seems to have pursued his numerous avocations without much hinderance from the loss of sight. It is at least difficult to imagine what more he could have done had he been able to see. As a boy he went birds'-nesting with his schoolmates; as a young man he followed the hounds, he learned to swim and to dive, had the reputation of being a good boxer, was a good musician, dealt in woolen goods and also in horses, established public conveyances, became a builder and contractor, built bridges, laid down roads, made drains, and accomplished some difficult engineering works, which people who had their sight declined.

Mr. Lovy has several interesting facts to communicate with regard to the condition of the blind in Great Britain and Ireland, and about the forty-six institutions established for their benefit. Whether the affliction of blindness is less prevalent than of old he does not say. One of the chief causes of blindness was smallpox; but if the power of this fearful scourge has been enormously diminished by vaccination, there are other diseases affecting the eyesight which would seem to be on the increase, especially among the ill-fed and ill-housed population of our large towns. "The prolific causes of blindness," according to an eminent surgeon, "are small print and gaslight," and the injury arising from these causes is likely to increase rather than to diminish. Cheap newspapers and periodicals, badly printed on bad paper, and bearing, as it were, a moldy appearance, abound throughout the empire, and the amount of labor performed under artificial light is of course far greater than of old.

MR. DARWIN has failed of an election as honorary member of the French Academy of Sciences, although it is said that his peculiar views on religion had no influence in his rejection. One of the members of the academy declared "that the body was actuated solely by scientific reasons, and that Mr. Darwin had too far sacrificed science to reason, and reason to imagination, to deserve a place in the first rank of scientists." That's what religiously scientific men have been saying for a long time.

THE late Bishop of Norwich said: "Cheerfulness is the daughter of employment; and I have known a man come home in high spirits from a funeral merely because he had the management of it."

RELIGIOUS INTELLIGENCE.

THE Methodist Educational Convention, Methodist E. Church, called to meet at Knoxville, Tennessee, assembled September 19. Rev. N. G. Taylor, D. D., was elected president; Revs. J. J. Manker and W. C. Graves secretaries. The subjects of "The Relation of the Church to Common Schools," "Higher Education," and "One Central University for our Church in the South," were discussed with freedom and ability. The convention continued in session two days.

THE Chinese government follows the example of the Japanese, and is sending us well-bred young Chinese lads, to receive an American education in our best schools. Thirty have already arrived, and four times as many are to come. Mr. Northrop, secretary of the State Board of Education in Connecticut, wishes to place these pupils in the care of cultivated American families; he prefers to have two in a family, and not more than two in the same town. This is certainly a wise plan, and will do more to give them American ideas than mere college training.

MR. DREW'S plans for the Drew Seminary and Female College, at Carmel, New York, are completed. The building is to be of stone. The length of front is four hundred feet, the depth of the center two hundred and thirty-five feet, and of the transepts of the wings eighty feet. The central tower is one hundred and thirty-five feet in height above the water-table, and the tower for the observatory one hundred and forty-five feet. There are a hundred and seventy five dormitories, eleven lecture and recitation rooms, twenty-five music rooms, a chapel to accommodate an audience of six or seven hundred, a studio and art gallery, rooms for cabinets, apparatus and library offices, parlors, society rooms, reading rooms, etc., besides the rooms for the domestic arrangements of the house. The cost will be great, the contract for the masonry being $230,000. The first sod was turned September 30, by a grandson of Mr. Drew, and the building is to be completed June 1, 1875. S. D. Hatch, Esq., of New York, is the architect.

THE English correspondent of the New York *Advocate* makes the following mention of some of the English Wesleyan periodicals: The *Watchman* and *Methodist Recorder* (our two Methodist newspaper organs) are a joint property, and a most remunerative one. For a number of years past the dividend to the proprietors has been thirty per cent, besides laying by a considerable amount for the reserve fund, and making a handsome present each year to some of our connectional funds. Mr. Wiseman has for many years been the editor of the *Recorder*, but since he left England to visit you he has not managed it. His colleague, Mr. Perks, who was designated to visit you, but was unable, will continue to conduct it until the close of Mr. Wiseman's term of office. The *Watchman* is managed by an editorial committee, of which the venerable but still hale and vigorous Rev. W. Shaw, the well-known African missionary, is the center. It is said that he was a very old-seeming young man; he is the youngest and freshest old man I know. The London *Quarterly Review* is quietly paving its way, and seems likely to have a long tenure of life.

THE foreigners resident in Yedo number about one hundred and fifty souls. About one hundred of these are English-speaking people. Heretofore there was no place of public worship for Christian people. In February last the initiatory steps were taken to erect a building and to organize a church body. Prayer meetings were held at different houses, from time to time, in spite of great inconvenience, in the fact that Yedo is emphatically "a city of magnificent distances," and the foreign residents live at widely-separated quarters of the city. Thus, the professors of the college live in the center of the city, in the place called O Jingahara; while the business folk and the missionaries live in the European quarter of Yedo, called Tsukidji. A lot was secured and the building began. It was finished by the first of August, but, owing to the absence of many residents during the summer vacation, the dedication was postponed till Tuesday, September 1. On Sabbath day, July 11, in the house of Rev. G. F. Verbeck, the church organization was effected, and the basis of belief and the form of church government were decided upon. The former is that which any Evangelical Christian might accept, and the latter is presbyterial. The church is not to be national or sectarian in any sense. Any one may become a member of it by the simple profession of his faith in the Lord Jesus Christ as the Savior of lost sinners.

DEPARTURE OF MISSIONARIES.—A large company of missionaries, under the care of the Presbyterian Board, sailed from this port in the steamer Wisconsin, on Wednesday, October 2, to reinforce the different missions in India. The party included Rev. W. Calderwood and family, Miss Bacon and Miss Latham, for the Lodiana mission, Northern India; Rev. S. H. Kellegg and family, Mrs. Wyckeff and three children, for the Furrukhabad mission, Northern India; Rev. W. P. Barker, Rev. J. J. Hull, Rev. J. P. Graham, Miss Mary Pratt and Miss Bunnell, for the Kolapoor mission, Western India; and Miss Kipp, for Syria. Rev. Mr. Dale, of Philadelphia, sailed on Saturday, September 28, for Syria. Miss Brink, M. D., who sailed a few weeks since, will join the party for India at London. Rev. Dr. Warren and his wife, from Illinois, will sail in a few days. In addition to this company, there sailed from New York on Saturday, October 5, on the steamer Australasia, for Glasgow, nine new missionaries, who go out under the American Board. Rev. Mr. Clark and wife, and Rev. Mr. Adams, wife and three children, are for the new mission in Austria, and will be established during the winter, in company with Rev. Mr. Schauffler, at Prague. Rev. Mr. House and wife, and Rev. Messrs. Marsh and Baird, will enter the field in European Turkey, and a lady assistant goes to Eastern Turkey. Two ladies are now on the Pacific, destined to the China missions. Some of the above-named missionaries are returning to their former fields of labor, after a longer or shorter sojourn in this country, but it will encourage the hearts of all the friends of the cause to see so large a band going forth, in the name of the church, to carry the gospel to the heathen.—*New York Observer.*

THE stations of this (Presbyterian) mission are Cairo, whose population numbers 313,000, where the work was commenced in 1855; Alexandria, with its 238,000 inhabitants; Mansoura, in Lower Egypt; the Fayoum, a province in Middle Egypt, containing 104 villages and 143,000 inhabitants; Osiut, in Upper Egypt, a province of 234 villages and 404,000 inhabitants; and Koos-on-the-Nile, 430 miles above Cairo and 24 below Thebes. In all the churches additions have been made during the past year of native converts to their membership. New and promising churches have been organized at Mansoura, Nakhayleh and Mateah. In all the schools, now numbering eight hundred and eighty scholars, a portion of every day has been devoted to a thorough study of the Scriptures. In various places, as in the Fayoum and in the vicinity of Osiut, assemblies have gathered almost every night in the week for reading the Scriptures, religious inquiry and conversation, and for prayer. In numerous instances people from distant places have asked for visits of missionaries, the opening of schools, and regular preaching of the gospel. To almost all these appeals, however, the missionaries, in their already multiplied labors, have been compelled to own their inability to comply; and thus multitudes, earnestly desiring instruction in better things, have been left to live on in their destitution of both earthly and heavenly light. Much attention has been paid to the most important branch of missionary work—that of raising up a native ministry. Nine students have attended the theological seminary at Ramleh, all of whom, by their study, talents and devotion to the work before them, give evidence of great usefulness in the Master's service hereafter. From all the stations gratifying reports come as to the results of public preaching, the teaching in both boys' and girls' schools, the press, the Bible and book sales, the labors of Bible women, and the women's work among women. We cannot reproduce many encouraging particulars. One will suffice. Among the fourteen members recently received into the church at Sinoris one was a young priest, who formerly served in the Coptic church in the town. Having attended the mission meetings occasionally for two years, and testified, in some measure, against the doctrines and usages of the Coptic Church, he finally came out from it and professed his faith in a living Christianity. The missionaries conclude their report with these words: "With such a field before us—all ever so white for the harvest, and wherever occupied so readily and liberally bearing fruit—who can doubt that one of the very first and mightiest of all our efforts should be that, if we intend to carry on the foreign work here, we should specially see to it that this mission is properly reinforced and this land is energetically occupied? Most decidedly has it been said: God seems to have given Egypt to us as a church; other churches and missionary organizations have kept from even seeming to interfere with us, and thus have left it to us to enter in and occupy. Shall we be indifferent to it? Or, rather, shall we not at once arise and go forward?"—*Independent.*

"WHY do they call Mr. Kingsley Canon Kingsley, mamma?" asked a little girl. "Because he is one of the big guns of the Church of England, my dear," was the answer.

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SCATTERED ABROAD.

It is a suggestive incident related in the Acts that the persecution which fell upon the church after the death of Stephen was the means of giving a wider spread to the gospel. "Therefore they that were scattered abroad went everywhere preaching the word." The disciples may have been already settling down in their nest at Jerusalem, full of comfort and peace, but not greatly concerned for the world at large. The beginning at Jerusalem had come to be regarded as the ending also, and as the place to sit down and pray and praise, and enjoy religion. That great persecution stirred up the church wholesomely, and sent them out to work. It was as a bombshell falling in the camp, and waking everybody up to a better realization of the Christian's mission. It transformed them all into preachers, and sent them to their appointments even more effectually than a Methodist Bishop could have done.—Philip got to Samaria, and from thence toward the south; encountered the man of Ethiopia; afterward was found at Azotus, and then, preaching in all the cities, we part with him at Cesarea. Where the rest went we do not know, but they doubtless found fruitful fields, and were thankful that something had roused and thrust them out.

Suppose our Christian people, in their snug churches and worshipful routine and enjoyment, could by some means be scattered over the destitute and waste places, and many of them tossed upon the shores of paganism; and all of them, thus whirled and driven, fired with zeal for Christ and the love of souls. How long, if all were sent out, and all preaching with tongue, example and prayer, would it be until the ends of the earth should be evangelized? Precisely such a scattering of Christians over the continents and islands may not be conceivable now, but something like it is needed. The churches in Christendom are too much at their ease in sermon-hearing and in mere worship—having a pleasant time at Jerusalem, and very happy and satisfied in singing and in waiting upon the ordinances. The body and soul are not abroad, the heart and conscience are not enlisted, personal effort and the individual resources are shut up and kept at home. The little that is being done is at arm's length, and very feebly and grudgingly done by proxy. If the Lord could have his way he would partially break up these nests of religious luxury, and send out from them both money and people to reach the ends of the world. Our advancing columns and outposts bear no just proportion to the base of operations. It is nearly all base, and more like an entrenched camp, shut up and besieged, than like an army moving freely and vigorously upon some great objective point. Conservation swallows up the idea of extension, and the work of missions, which is the work of the church, is in fact of secondary importance.

Something seems to be needed to bring about a bodily breaking up and diffusion of the personal and material resources—some disrupting and violent agency which shall set us free, and send forth the men and women of God as lights in the world. There is an urgent demand for personal activity in every community, open doors for local preachers, and for praying Sunday school teachers. Here in New Orleans our suburban churches are calling for help. They require the presence of those who could strengthen them if they would. The same is true, to some extent, everywhere. Much of the working material of the strong churches might be detailed to the outposts. But it is easier to worship than to work, and far pleasanter to be hearers than doers of the word. There are congregations of Christians in every section, the most of whom do nothing. They enjoy the means of grace, hear the preaching, and love their church; but to branch out into neglected neighborhoods, to forego the delightful services of their chosen sanctuary, and to make even religious sacrifice for Christ, is beyond their thought.

There are thousands of congregations that need an earthquake or some other convulsion that shall shake them from center to circumference. We have an admirable method for the distribution of preachers, but some fields are destitute and others are groaning under a plethora of the called and the ordained. There ought to be a spirit of expansion and a love equal to the maintenance of an equilibrium. It ought to have been so at Jerusalem, but God sent a thunderbolt to wake up the disciples and send them about their business. It was a severe expedient, a hard remedy to tear people up root and branch and hurl them forth as if shot from a catapult; and so it would seem now if God were somehow to lay his hand upon these overcrowded hives and sow them broadcast over vacant fields. Many who are doing almost nothing would find their work, and in time would rejoice in it, if subjected to some such process. What they now shrink from as a calamity would prove a blessing to themselves and to the church.

MARKED CONCESSIONS AND A TERRIBLE INDICTMENT.

BY JEFFERSON HAMILTON, D. D.

The *Methodist* (New York) has recently been discussing Methodist worship in a series of articles, in which there are not only sad and striking concessions in regard to the Methodist Episcopal Church, but a fearful indictment brought against the ministry of that church—such an one as we can hardly credit. It is strange that the writer does not see that the coldness in Methodist worship, of which he complains, is the simple result of waning spirituality; that liturgical supplementing can never make amends for this. The church must come back to the spirit of primitive zeal and piety, and "baldness," as well as coldness, will disappear. Nevertheless, there is but too much truth in the complaint that the attitude of Methodist congregations is essentially that of spectators and critics; and we think that there might be an improvement made by so modifying our public worship that the congregation should join in parts of it, and thus cease to be mere spectators. But the question is, What shall that modification be? The *Methodist* says:

Our ordinary Methodist congregational worship is cold, and continually tends to grow colder. The singing and prayer are becoming forms, and the congregation assumes more decidedly the attitude of a group of hearers and spectators. The evil begins to be serious, and, as wise men, we should cast about for a remedy. We cannot, in public worship, rely upon spontaneous enthusiasm, or exaltation, greater or less, of devotional feeling.

Our Discipline has given no directions which will have the necessary effect to bring the people into an active sharing in public worship. Our practice is what may be expected from our Discipline. The people are presumed to co-operate in the song; after that they are prayed *for*, and read and preached *to*. Their attitude is very much that of critics. The preacher is a candidate for their favor, and is rewarded by their approval of his discourse.

This is all wrong, and in time will obliterate the idea of worship. The people should have some part in reading the Scriptures—if not generally, then at least some selected portions. The singing should never be wholly taken from them. Some part of the prayer should be repeated by them with the pastor.

But the most serious part of the allegation is that "many of the preachers are not converted, and deny the true, old-fashioned gospel work of conversion." Is this so? Is this the judgment of a sober, reliable man, or the dictum of an extremist? If the former, and the judgment be correct, how have these men been taught that they have fallen into such an error? and how have the various examinations preparatory to and in the Conferences been conducted, that men have not only been admitted into these bodies, but advanced to the pastorate, who were ignorant of the grace of God? We should judge that Dr. Crooks would hardly publish such a charge from an unreliable source. We have fallen on evil times when a respectable Methodist journal feels justified in publishing such a statement to the world. If the judgment be true, no wonder that Inskip should state that the fiercest opposition to the doctrine of sanctification came from Methodist ministers. But to the extract:

Many preachers are not converted. In fact, they deny the true, old-fashioned gospel work of conversion, such as Paul felt, and John Bunyan and John Wesley and George Whitefield felt. Their hearts are not in the work. They hanker after the world. Their dress, their daily food, their novel-reading, their trifling conversation, all betray them. How can such preachers give life to a congregation? They have no holy fire themselves.

We regret to state these facts, but they are palpable. The consequence is that very many of our church members are strangers to experimental religion. How can such men take a lively interest in the worship of a pure, holy, spiritual God? Living in worldliness, in sin, all the best liturgies in the world would have no effect to arouse them to spiritual worship. Let preachers of the gospel be converted, holy, self-denying, unworldly, unfashionable, humble, prayerful Christians, and we shall see a different state of feeling and devotion in our congregations and in our churches. We need a strong, deep, pure revival of religion among preachers of the gospel.

BETTER THAN LIFE.

When properly viewed, life is such a beautiful thing that we are ready to conclude there can be nothing better. The life that is peaceful and prosperous, in which the sunshine is broader than the shade, has so much of quiet happiness that we imagine there is nothing more desirable. Even a life full of dark shadows is not often wished away. Men love life dearly. They cling to it with a tenacity which is surprising. It is not often they willingly let it go. What, then, can be "better than life?" David answers: "Thy loving kindness is better than life." David saw life under quite a variety of circumstances, and hence was prepared to make a proper estimate of it. He saw it when he was a simple shepherd boy. He saw it when he was the acknowledged champion of a great army. He saw it when he was the sovereign of a mighty nation. He saw it when he was a monarch dethroned by his own son. His opinion, then, in regard to it is at least entitled to some consideration. It seems to us that he was competent to pass a judgment upon its value. He does pass such a judgment. He says there is something "better than life." And that something is God's love. "Thy loving kindness is better than life." Human life is represented as a great sea, but it has a shore upon which human hopes are dashed to pieces! God's love is a boundless ocean, upon whose gently-rolling billows our hopes may float forever. Human life is a vast plain, adorned with flowers and waving in beauty, but away in the distance the plain juts up against the sky and stops the vision. God's love is an ever-opening and ever-enlarging field of wonder and glory, where the eye and the heart may range in delightful contemplation ever more. Whatever is beautiful or useful or good in life is the result of God's love. Is life honorable? God's love makes it so. Is it full of light? The rays of God's love make that light. Is life full of love? God's love is the fountain whence all other love flows. Is life tinged with hope? God's love produces it. Is life full of sorrow? God's love spans every cloud with the bow of beauty. Life's flowers wither and fall into the dust. The blossoms of God's love will shed their fragrance upon the air of immortality. Life's blessings will cease to bless. The blessings of God's love will still be blessings in the regions of the great hereafter. Life's pleasures will cease to please. The pleasures of God's love will thrill the soul when the saved saint shall stand upon the banks of the river of eternal life. Life's employments weary the nature and wear away the energies. The employments which God's love gives will be a source of strength and vigor forever. Life's companions fall away one by one. The companions that are bound together by the bond of God's love will hold sweet communion through endless ages. Human life does not fill up all the desires, nor satisfy all the deep wants, nor meet all the high aspirations of the soul. God's love leaves not a single desire unfulfilled, nor a single wish ungratified, nor a single hope unrealized. How true, then, that this love is "better than life."

Reader, do you know anything of the Father's love? Open your eyes and see it everywhere. See it in the woods and in the fields, in the seas and plains, in the rivers and lakes, in the mountains and vales, in earth and air and sky, in history and science and providence and grace—everywhere behold a manifestation of God's love. When you are apprised of the fact that you have gained the love of another, your heart goes out in response to that love. Everywhere and in everything God shows his love toward you. Then let your heart follow the bent of its inclination to go out in eagerness in response to your Father's love. Yield to God—the good, the loving, the tender Parent of all—the costliest devotions of your soul and the deepest affections of your nature, and realize the blessedness of the truth: "Thy loving kindness is better than life."

C.

ALABAMA CONFERENCE.—NOTICE.

The Eufaula and Montgomery road—Pay full fare coming, and return on certificate of secretary of Conference. Mobile and Montgomery—Same as above. Central Alabama road—Agents sell tickets and indorse them good to return. Western road—Round trip, one fare. Tickets must be bought at starting point. South and North road—No arrangement as yet; application made.

E. M. BOUNDS.

EUFAULA, Nov. 2, 1872.

GOING TO PRESS on Wednesday morning, our reports of the elections are necessarily fragmentary and incomplete. The general result, however, is indicated in the latest telegrams in our news department. Grant is undoubtedly elected by a large majority, and the policy of the national government is thus fixed for another four years. Louisiana has probably elected the Liberal fusion ticket for State officers, but no official returns have been received up to date. At any rate, the election is over, good order prevailed generally, and we may now settle down to the affairs of every-day life.

THE thirty-sixth session of the Arkansas Conference met in the Methodist church, Bentonville, Arkansas, on Wednesday morning, October 16, 1872.

THOUGHTS AND FLOWERS.—It is with our thoughts as with our flowers—those that are simple in expression carry their seed with them; those that are double, charm the mind but produce nothing.

WE SHOULD pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves.—*Colton.*

BOOKS AND PERIODICALS.

THE DOCTRINE OF THE LORD'S SUPPER, as set forth in the Book of Concord, critically examined, and its fallacy demonstrated. By Rev. J. B. Gross. Philadelphia: J. B. Lippincott & Co., 1873.

The author's protest against creeds is well enough so far as it applies to the Formula of Concord and all unscriptural creeds, but the rejection of them altogether is neither expedient nor practicable. Churches and individuals have a right to say what they think the Scriptures teach. The view of the Lord's Supper, as presented, is in the main what we believe, and is the author's creed in reference to this sacrament. The work is written to expose and refute the errors of the Lutheran Church, and of course examines the doctrines of the real presence, transubstantiation, consubstantiation, and relative matters. Kain & Co., New Orleans.

A MANUAL OF AMERICAN LITERATURE. A new text book for schools and colleges. By John S. Hart, LL. D. Philadelphia: Eldredge & Bro., 1873.

The author of this work has furnished a much-desired book. There are biographical sketches of nearly all American writers, and quotations from the works of the most celebrated. Beginning with "the earlier colonial period," the history of our literature is brought down to the present time. So far as we have examined the work it is free from prejudice and unfairness, and prepared in a most truthful and candid spirit. It makes a volume of six hundred and forty-one pages, and is furnished with a complete index. For purposes of reference and for occasional reading it should be in every library.

THE GIFT OF THE KNEES, OR THE MINISTRY OF PRAYER THE MINISTRY OF POWER. American Tract Society, Boston. Kain & Co., New Orleans.

There is an introduction explaining the origin of the title, and recalling a racy book which the last generation will remember, Huntington's "Bank of Faith." Reference is also made to Muller's "Life of Trust," and the reader is then presented with three stimulating narratives, illustrating the subject—two by the well-known author, Mrs. Shipton, and one, "Three Days in the Life of Gellert," a charming tale from the German. A useful volume, and one to be commended to devout souls.

A CYCLOPEDIA OF THE BEST THOUGHTS OF CHARLES DICKENS. E. J. Hale & Son, New York.

We have received No. 3 of this popular publication.

THE SUNDAY MAGAZINE for October contains the usual amount of choice illustrations, and articles of great ability and interest on important religious topics. The publishers say: "The Sunday Magazine commences a new volume with the present issue. Year by year this periodical has met with extended favor; and this its conductors accept as an incitement to fresh effort to make the Magazine yet more fully realize its original object. They feel assured that their readers will regard the promises they are enabled to give respecting the new volume as some proof of their continued anxiety to attain this end."

LITTELL'S LIVING AGE.—Speaking of this magazine, published by Littell & Gay, Boston, the New York *Evening Post* of the seventeenth ultimo says: "It has flourished for so long a period that in many families the memory of the children goes not back to a time when it did not come every week with the regularity of the seasons, and to its thousands of readers it is as much a part of the civilization of the country as the common school or the university, or Thanksgiving, or Yankee Doodle, or any other institution."

GOOD WORDS for October is more copiously illustrated than usual, and presents a very attractive table of contents. It has: Oxford in the Seventeenth Century; Sermons Preached Before the Queen at Balmoral; Wanderings in Spain; Counsels of Charity; Serbian Folk Lore, and other articles.

THE SOUTHERN MAGAZINE for November contains its usual amount of fresh and original reading matter. It has: A Lear on the Steppe; An Escape from Johnston's Island; The Aztecs and their Conquerors; Individuality; The Campaign against Grant in North Mississippi, and other articles.

THROUGH KAIN & CO., of New Orleans, we have received Apples of Gold, handsomely bound, and embracing all the weekly numbers for 1872. It is a most beautiful volume, and the very thing for the children. Published by the American Tract Society, Boston.

THE RURAL ALABAMIAN, published by C. C. Langdon & Co., Mobile, is a very handsome monthly, and conducted with taste and ability. We have received the October number.

GOOD WORDS FOR THE YOUNG for October is, as usual, filled with astonishing pictures, wonderful stories, and a rare supply of amusing, entertaining and instructive reading for the young.

OLD AND NEW for this month has: God in Humanity; Ephesus of the Church History; How to Sleep; Have Workingmen any Causes of Complaint? and other articles fresh from the mint.

PRACTICAL HINTS FOR SUNDAY SCHOOL WORKERS is a neat pamphlet of 80 pages, by E. D. Jones, published by the St. Louis Book and News Company.

THE Ladies' Floral Cabinet and Pictorial Home Companion is a beautifully illustrated sheet, published by Henry T. Williams, New York.

LIPPINCOTT'S MAGAZINE for November has a charmingly illustrated article, "From the Field to the Fireside," besides other articles of interest.

THE Southern Field and Factory for October is a good number.

BIBLE REVISION.

THE NEW YORK *Tribune* says: An American Committee of Revisers of the English Scriptures, in conjunction with the British Committee of Revision, has been organized at No. 40 Bible House, in New York, by the election of permanent officers, and has already begun its responsible work. The leading denominations and literary institutions of the country were represented. Dr. Schaff reported the result of his correspondence and personal conference with the British Revisers, and distributed confidential copies of the revised version of the books of Genesis, Exodus, Leviticus and the first three gospels, which he had received from England for the use of the American committee. The committee then proceeded to elect permanent officers. Dr. Schaff, of the Union Theological Seminary, New York, was elected president; Prof. Day, of the Divinity School of Yale College, corresponding secretary, and Prof. Short, of Columbia College, treasurer. The committee then divided into two companies, the one for the Old and the other for the New Testament. Prof. Green, of the Theological Seminary at Princeton, was elected chairman of the Old Testament company, and Ex-President Woolsey chairman of the New Testament company. Both will hold meetings every month in the Bible House. No provision has been made, as yet, for meeting the necessary expenses of the committee. Friends of revision who are disposed to aid in this great work are requested to send their contributions either to the president or to any member of the committee. The following scholars compose the committee:

Old Testament Company.—Prof. William Henry Green, D. D., chairman, Princeton, N. J.; the Rev. Thomas Conant, D. D., Brooklyn, N. Y.; Prof. George E. Day, D. D., New Haven, Ct.; Prof. John Dewitt, D. D., New Brunswick, N. J.; Prof. George Emlen Hare, D. D., Philadelphia, Penn.; Prof. Charles P. Krauth, D. D., Philadelphia, Penn.; Prof. J. Packard, D. D., Fairfax, Va.; Prof. Calvin Stowe, D. D., Hartford, Ct.; Prof. James Strong, D. D., Madison, N. J.; the Rev. C. V. A. Van Dyck, D. D., Beyrut, Syria; Prof. Taylor Lewis, LL. D., Schenectady, N. Y.

New Testament Company.—Theodore D. Woolsey, D. D., LL. D., chairman, New Haven, Ct.; Ezra Abbot, LL. D., Cambridge, Mass.; the Rev. G. R. Crooks, D. D., New York; Prof. H. B. Hackett, D. D., Rochester, N. Y.; Prof. James Hadley, LL. D., New Haven, Ct.; Prof. Charles Hodge, D. D., Princeton, N. J.; Prof. H. T. Warren, D. D., Boston, Mass.; Prof. Matthew B. Riddle, D. D., Hartford, Ct.; Prof. Philip Schaff, D. D., New York; Prof. Charles Short, LL. D., New York; Prof. J. Henry Thayer, D. D., Andover, Mass.; the Rev. Edward A. Washburn, D. D., New York; Prof. A. D. Kendrick, D. D., Rochester, N. Y.; the Rt. Rev. Alfred Lee, D. D., Wilmington, Del.

THE numerous friends of the late Dr. Baldwin, says the Nashville *Christian Advocate*, will be gratified to learn that his son Charles—a promising young man—is preparing for the ministry. He accompanied Prof. Summers to Greensboro, to enter the Southern University. We predict for him a successful course in that institution. The University opened, October 1, with encouraging prospects.

PRAISE never gives us much pleasure unless it concur with our own opinion, and extol us for those qualities in which we chiefly excel. *Hume.*

POWER and liberty are like heat and moisture: where they are well mixed, everything prospers; where they are single, they are destructive. *Saville.*

A GREAT step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 2, 1872.

A—American Sunday School Union, Advocate Publishing Co, B F Alexander.

B—P T Barnum, Biglow & Main, H P Bowen $2, Jas E Bradley $8.45, R H Bagley $25, Thos M Booker, A S Barnes & Co.

C—J D Cameron, Collins, Downs & Co $25, Henry B Cross $2, J H Cary, S Coale, Miss Bettie Chew $1, W H Cook, John F Cook.

D—Wesley B Dennis, Dodd & Mead, J T Dayes, P H Dieffenwierth $5.

E—John Ellsworth.

F—J W Fleming, E N Freshman 2 letters $64.50.

G—E A Gibson $4, W H H Gilmore, Jas A Godfrey $14, Thos Green $2.

H—M M Hawkins $1, E H Holbrook, E J Hale & Son, I Hicks, Jeff Hamilton $1.40, Halliday Bros, Jas L Harris, Mrs Julia M Haney $1, John W Hall $3.

J—H F Johnson, Johnston & McGilvary, J W Jordan, J A B Jones $19.90.

L—J B Lippincott & Co.

M—G & C Merriam, A D McVoy $23.10, Jas Mackay $1, John S McCarver, A H Mitchell $2, J W Medlock, H H Monges, Jethro Moore, J W Millspaugh 2 lets.

N—C J Nugent $3.95.

P—Powers Paper Co, R S Pryer, James L Parker, Mrs J Poitevent, Mrs Ella Poitevent.

R—Geo Routledge & Sons, A H Redford 3 lots, P H Raiford 25 cts.

S—Sheldon & Co, J A Spence $2.50, C B Stuart, J W Schermerhorn & Co, Geo S Scofield, Steagall & Co.

T—John Tally $5, W W Thomas.

W—J Wagner, J R Wilson $6, H G Wunsch $10, J D Willis, G H Wiley, Amicus W Williams, J B Walker $14, G R Wilson.

Y—M Yell, N B Young $15.

CHANCE FOR NEW SUBSCRIBERS.—*Paper Sent Till 1874 for* $2.—Persons subscribing for the CHRISTIAN ADVOCATE at any time from the first of November, 1872, to the first of January, 1873, will have the paper sent to them till the first of January, 1874.

EXTENT OF CIRCULATION.—The New Orleans *Daily Times* claims that its circulation is "OVER DOUBLE *that of any other journal in the South.*" If the CHRISTIAN ADVOCATE be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the ADVOCATE, according to *our information*.

CAUTION.—Remittances should always be accompanied with instructions how to apply them. A brother sends money to Robert J. Harp, *agent*. It is placed to his credit on *book account*. The ADVOCATE book-keeper never saw it except in the list of acknowledgments, and sends him the customary monthly statement, showing a balance against him. He writes sarcastically perhaps: "Remitted at such and such dates." We refer to files of letters and find it even so, but that he had accounts with Book Concern and also with ADVOCATE, and did not say on which one of them it should be credited. The amount due on one side of the house stood to his credit; on the other the discrepancy resulted from his neglecting to say "*for Advocate*." By giving us specific instructions our correspondents will save us much trouble.

WE DIRECT ATTENTION to the advertisement of Mrs. Washington's emporium of fashion, 193 Canal street.

J. W. PETTY, photographer, 151 Canal street, advertises cheap photographs. His motto is: "Quick sales and small profits."

WILLIAM A. JORDAN, builder, 238 Erato street, whose card appears in another column, will be found to be a competent workman.

ANDERSON, at his photographic studio, 183 Canal street, produces excellent photographs, and makes a specialty of the sun pearl and crayon photo. All the latest improvements in the photographic art are used.

H. HALLER, 49 CAMP STREET.—We call attention to the advertisement, in another column, of H. Haller, sole agent of the famous Buck's Brilliant Stove for Louisiana; also sole agent for the celebrated Ringen Washer in the States of Louisiana, Texas and Mississippi.

THE NEW REMINGTON EMPIRE FAMILY SEWING MACHINE.—The advertisement of William Hogan, 99 and 101 Canal street, general agent for this sewing machine, will be found in another column. The agent claims many desirable qualities for the Remington machine, and will always be pleased to exhibit it.

HAMS AND BACON.—Next to bread, pork in its various forms may be called the staff of life. Mr. S. B. Churchill, No. 40 Magazine street, has on hand a large supply, including sugar-cured hams at twelve and a half cents, green shoulders at eight cents, and smoked shoulders at eight cents per pound. He has also one hundred barrels of good family flour at $8 per barrel. no7 4t

IN PASSING down the south side of Canal street we are invariably attracted by the fine display of China, glass and house-furnishing goods at the doors and in the show windows of the extensive establishment of Messrs. Navra, Offner & Co., at No. 174. It has doubtless attracted the attention of thousands, who have no conception of the vast extent and variety of their imported and domestic wares. We have been especially impressed with the moderation of their prices, which seem to us to be lower on some articles than we have ever seen. Mr. Navra was for many years in the old house of Levi, Navra & Co., in which Mr. Arrundel was also a partner. Mr. Offner has been in his present location for several years, and has there enjoyed a large patronage, brought by his courteous manners and well-known reasonable prices. Having long purchased in Europe, they are well acquainted in foreign markets, and are therefore able to buy at the lowest prices and the choicest styles. Purchasers will do well to call and examine for themselves their assortment and prices.

PROPORTIONATE GIVING.—A Bible collector, in giving his views upon this subject, sends the following illustration:

When I was in Caledonia, Racine county, this summer, I called upon a man for his contribution to the Bible cause. He is not a wealthy man. He does his own work on the farm. He looked over his books and said his contribution would be $70. I asked him: "Why this remarkable benevolence?" He said: "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to his blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, etc., ten per cent. for the wool, butter, etc., that I sell. The first year I gave $20, the second $35, the third $47, the fourth $49, the fifth $59, and this year my Bible contribution is $70. For twenty years previous," he continued, "my doctor's bills had not been less than $20 a year, but for the last six years they have not exceeded $2 a year. I tell you, 'there is that scattereth and yet increaseth,' and 'the liberal soul shall be made fat.'" How many will follow this man's example?—*Bible Society Record*.

Married.

At the residence of the bride's mother, Covington, Louisiana, on the thirtieth of October, 1872, by Rev. Henry P. Bowen, Mr. JOSEPH M. WILSON to Miss DORA VOSS.

October 17, 1872, at the residence of the bride's father, by Rev. U. B. Phillips, Mr. W. L. MANDON to Miss ANSARELL HOOM, all of Jackson county, Mississippi.

CONFERENCE REGISTER.

Conference.	*Place.*	*Time.*	*Bishop.*
Memphis	Somerville	Nov. 20	Wightman.
N. Alabama	Tuskaloosa	Nov. 20	Doggett.
East Texas	Tyler	Nov. 20	Keener.
Virginia	Petersburg	Nov. 20	Paine.
N. Georgia	Atlanta	Nov. 27	Marvin.
N. Mississippi	Corinth	Nov. 27	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4	Keener.
N. Carolina	Raleigh	Dec. 4	Paine.
S. Georgia	Thomasville	Dec. 11	Marvin.
Mississippi	Brandon	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11	Doggett.
West Texas	Victoria	Dec. 18	Keener.
S. Carolina	Anderson	Dec. 18	Paine.
Louisiana	N. Orleans	Jan. 8	Pierce.
Florida	Fernandina	Jan. 8	Marvin.
Baltimore	Baltimore	Mar. 6	Paine.

BUSINESS NOTICES.

Chas. H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. oc24 2m

Dr. Tutt's Expectorant.—The properties of this elegant preparation are demulcent, nutritive, balsamic, healing and soothing. It braces the nervous system and produces pleasant and refreshing sleep. It exhilarates and relieves gloominess and depression. It is the most valuable lung balsam ever offered to sufferers from pulmonary diseases.

PERRYVILLE, ALA., March 9, 1869.

DR. WILLIAM H. TUTT—*Dear Sir:* For fifteen years I have been afflicted with asthma. My suffering has been intense. I have been unable to lay down for a week at a time. It seemed as if I would choke. I coughed incessantly, and my wheezing could be heard all over the house. I had despaired of ever getting well, but, thanks to your invaluable Expectorant, my attacks are seldom. I can now rest well at night. I believe it will make a permanent cure. Truly yours,

no7 1t ARTHUR F. McCOY.

Dr. Tutt's Hair Dye Contains no Sulphur.

I have Used Dr. Simmons' Liver Regulator in my family for dyspepsia and sick headache, and regard it as an invaluable remedy in these attacks. It has not failed to give relief in any instance.

REV. W. F. EASTERLING,
no7 1t Florida Conference.

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

113 and 114 Poydras St., New Orleans.

ja18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, N. Y. se26 1y

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.

WILLIAM A. JORDAN,

BUILDER,

No. 238 Erato street, New Orleans.

Box 195 Mechanics' Exchange. no7 1y

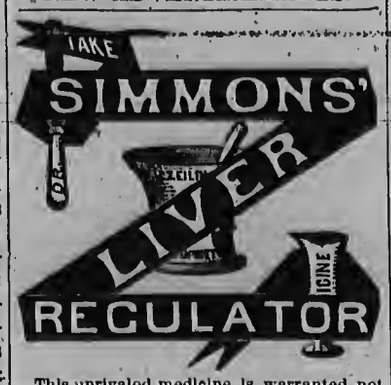
MCALLISTER'S HOUSE,
Cor. Carondelet and Julia sts.,
NEW ORLEANS.

Has large, well-ventilated rooms, wide halls and galleries, making it pleasant for families. Day boarders wanted at $25 per month. Transient, $2 per day for board and lodging. no7 1y

MRS. WASHINGTON'S EMPORIUM OF FASHION, Dressmaking and Trimming Store, No. 193 CANAL STREET, between Bargundy and Rampart, New Orleans.—Dresses made in a superior style at short notice. Every description of Paper Patterns for sale. Dresses, Basques, Sacks, etc., Cut and Basted, and a Perfect Fit guaranteed. no7 3m

ANDERSON'S PHOTOGRAPHIC STUDIO, No. 183 CANAL street, New Orleans, where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. no7 3m

NEW ADVERTISEMENTS.



This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,

Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

THE NEW REMINGTON

Empire Family Sewing Machine.

We claim and can show that it is the

CHEAPEST, most Beautiful, Delicately Arranged, Nicely Adjusted, Easily Operated and Smoothly Running

OF

ALL THE FAMILY SEWING MACHINES.

This NEW FAMILY MACHINE is capable of a range and variety of work such as it was once thought impossible to perform by machinery.

WILLIAM HOGAN, General Agent,
Nos. 99 and 101 Canal Street,
no7 2m NEW ORLEANS.

THE UNRIVALED

BUCK'S BRILLIANT STOVE.

Every Brilliant is Fully Guaranteed.

H. HALLER,
No. 49 Camp Street, New Orleans,
Sole Agent for Louisiana.

Sole Agent for the

CELEBRATED RINGEN WASHER

In the States of Louisiana, Texas and Mississippi. no7 1y

PICTURES FREE.

ONLY $1 FOR A LARGE 8x10 OVAL FRAME, and your Likeness inserted for nothing, at PETTY'S first-class Establishment. Remember No. 151 CANAL STREET, the original Dollar Frame Gallery—J. W. PETTY, Photographer. My motto: QUICK SALES AND SMALL PROFITS. no7 3m5p

H. E. SHROPSHIRE. H. B. WALMSLEY.

HORACE E. SHROPSHIRE & CO.,
Successors to Shropshire Bros.,

WHOLESALE GROCERS,

16 Tchoupitoulas and 16 Peters streets,
no7 1y NEW ORLEANS.

S. COLLINS & CO.,

MANUFACTURERS OF

PRINTING INK,

Office and Depot—26 Frankfort Street,
jy25 6m NEW YORK.

COTTON SEED FOR PLANTING.—All the Choice Varieties, carefully selected for PLANTING purposes.

Agent for David Dickson's Georgia Improved and Extra COTTON SEED.

Also for Dr. H. J. Holmes' Extra Georgia PROLIFIC COTTON SEED.

WM. M. PINCKARD,
Successor to Steele, Pinckard & Co.,
Cor. Common and Tchoupitoulas streets,
oc31 2m New Orleans, La.

NEW ADVERTISEMENTS.

C. T. F. C.

Cheaper than the Cheapest

IS THE MOTTO OF

NAVRA, OFFNER & CO.,

174 CANAL STREET,

OPPOSITE VARIETIES THEATER,

IMPORTERS OF

CHINA, GLASS

AND

CROCKERY WARE,

PLATED, BRITANNIA, WOOD

AND WILLOW WARE.

We have the largest and best selected stock of

House-Furnishing Goods South,

and offer to duplicate goods at ten per cent. less than offered by any other house. These are some of our prices. Look!

Goblets—Goblets—Goblets, all styles, 80 cents per dozen.

Best French China Dinner and Breakfast Sets, 132 pieces, for $27.50. They comprise

18 Dinner Plates,	12 Coffee Cups and Saucers.
12 Breakfast Plates,	5 Large Dishes,
12 Soup Plates,	2 Covered Dishes,
12 Dessert Plates,	2 Pickle Dishes,
12 Tea Plates,	2 Deep Dishes,
12 Butter Plates,	1 Soup Tureen,
12 Egg Cups,	1 Sauce Tureen.
1 Salad Bowl,	

132 pieces for $27.50.

Best French China Tea Sets, 44 pieces, for $7.

SOLE AGENTS FOR

PORCELAIN DE TERRE,

superior to French China. Dinner and Breakfast Set, 132 pieces, for $20.

Tea Sets, 44 pieces	$6 00
Chamber Sets, 11 pieces	5 50
Stone China Dinner Sets, 120 pieces	14 50
Stone China Tea Sets, 44 pieces	4 50
Stone China Chamber Sets, 11 pieces	4 00

All goods delivered free.

Remember, we guarantee to SELL TEN PER CENT. LOWER THAN ANY HOUSE.

Call and examine goods and prices, and you will be convinced we are the leading House-Furnishing Goods House South. no7 6m5p

NEW ORLEANS

Mutual Insurance Association,

NO. 10 EXCHANGE ALLEY.

THIRD QUARTERLY STATEMENT.

In conformity with their charter, the New Orleans Mutual Insurance Association publish the following statement of their affairs for the third quarter, ending Sept. 30, 1872:

Fire premiums	$221,481 16	
Marine premiums	52,409 46	
River premiums	42,601 46	
		$316,492 08
Less unearned prem's.	165,972 74	
Less returned prem's.	231 44	
		166,204 18
Net earned premiums		$150,287 90
Fire losses	$3,848 70	
Marine losses	11,265 12	
River losses	832 01	
Reserved for unadjusted losses	27,500 00	
	$43,456 73	
Reinsurances	925 24	
Taxes, licenses and internal revenue stamps	7,135 00	
General expenses	13,453 36	
Rebate	1,541 48	
Profit and loss	6,997 52	
	$73,509 33	
Add 2½ per ct. interest for third quarter on capital paid	$22,647 44	
Less discount and interest	16,790 98	
	5,856 48	
		79,365 81
Net profits		$70,922 09

ASSETS.

Stock notes	$88,802 29
Cash	104,803 63
Notes and bills receivable	564,732 10
Stocks and bonds	123,945 38
Real estate	135,934 77
Premiums in course of collection.	7,070 98
Assessment of fifty per cent. on $134,298.43	67,149 22
Total	$1,092,438 35

The above statement is a correct transcript from the books of the New Orleans Mutual Insurance Association:

C. CAVAROC, President.
GEORGE LANAUX, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this fourth day of October, 1872.

G. LEGARDEUR, Notary Public.

At a special meeting of the Board of Directors, held this day, it was resolved, in conformity with article seven of the charter, to collect forthwith from stockholders an assessment of fifty per cent. on the net earned premiums of the third quarter of 1872, subject to assessment, amounting to $134,298.43; and it was further resolved to pay to stockholders, on demand, a quarterly interest of two and a half per cent. on the amount of capital paid in.

C. CAVAROC, President.
GEORGE LANAUX, Secretary.

Directors.

C. Cavaroc,	S. Cambon,
Charles DeRuyter,	A. Poincy,
Leon Haas, Jr.,	J. Egli,
E. F. Mioton,	L. S. Wiltz,
W. Agar,	L. Queyrouze,
oc24 1m	A. Thibaut.

TO PRINTERS.—I AM MANUFACTURING

SUPERIOR PRINTERS' INK,

on a scale to supply the demand, made of the purest material, and sold at New York prices. Orders solicited. J. DOUGLAS,
oc17 4m 10 Camp street.

NEW ADVERTISEMENTS.

NEW CROCKERY STORE.

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS,

WHOLESALE AND RETAIL DEALERS IN

Crockery, China and Glassware,

Silver-Plated and Britannia-ware,

HOUSE FURNISHING GOODS AND TINWARE,

Tea Trays, Waiters and Japanned Ware, Wooden and Willowware, Clocks and Looking-Glasses, Lamps and Lamp Fixtures, and everything usually kept in a

FIRST-CLASS CROCKERY STORE.

We are offering our immense stock of entirely new goods to merchants and others as cheap as they can be purchased anywhere; will be pleased to duplicate New York bills at same prices.

White French China Dining and Breakfast Sets, 125 pieces $29 50

12 Dinner Plates,	12 Soup Plates,
12 Breakfast Plates,	12 Tea Plates,
12 Dessert Plates, deep	12 Butter Plates,
12 Teacups and saucers	12 Egg Stands,
1 Soup Tureen	1 Sauce Stand,
2 Covered Dishes,	2 Vegetable Dishes,
4 Meat Dishes,	1 Salad Bowl,
2 Pickle Dishes,	

Best Stone China Dinner Sets, 118 pieces $15 00

French China Tea Sets, 44 pieces	7 50
Stone China Tea Sets, 44 pieces	4 50
Stone China Bed-Room Sets, 11 pieces	4 00

Goblets, ninety cents per dozen, and all other goods in our line correspondingly cheap.

Orders from the country promptly attended to, and goods carefully packed. Satisfaction guaranteed.

McCANDLISH, CHRISTIAN & CO.,
oc31 tf 36 Camp street, New Orleans.

A VALUABLE PATENT RIGHT FOR SALE.

The Rochester Riving, Shaving and Jointing Shingle Machine Patent,

for the larger portion of the State of Mississippi, is offered for sale. As an investment this offers an opportunity to a small capitalist to engage in a very desirable manufacturing business. The shingles are not only superior to the hand-made article, but can be produced at a cost of from fifty to seventy-five cents per thousand; and, being uniformly made and perfectly finished, ready to put in place without further labor on the part of the builder, they will always sell more readily, and command better prices than the hand-made; in fact, builders will find it to their interest to use them, in preference to others, from the fact that there will not only be a saving of time in laying them, but that they will run fully twenty-five per cent. further in the measurement.

The Louisiana Shingle Company, of this city, are operating under this patent, and working it with success. The machines are durably built, are not liable to get out of order, occupy but little space, and three-horse power is sufficient to drive them to their fullest capacity. Timber, either hard or soft, can be worked on them, and a machine will average, per day of ten hours, from fifteen to twenty thousand shingles. Any ordinarily intelligent man can operate it. For further information address

F. BEAUMONT, JR., Agent.
oc31 tf 112 Camp street, New Orleans, La.

IMPORTERS AND DEALERS IN FOREIGN and Domestic Heavy and Shelf HARDWARE.—Carpenters', Cabinet Makers,' Coopers' and Blacksmiths' Tools; Tinners' Stock, Tools and Machines; Cast, Tinned and Enameled Hollowware; Cooking and Heating Stoves and Ranges; House Furnishing Goods of every description. Manufacturers of Bright Tin and Japan Ware. Sole agents for the celebrated Charter Oak Cooking Stove, known for eighteen years as the only perfect and complete-baking Stove in use. Every Charter Oak is fully guaranteed. Send for descriptive catalogues and price lists.

89 and 91 Camp street,
Branch Store, 565 Magazine street,
oc24 3m NEW ORLEANS, LA.

LADIES!.....LADIES!.....LADIES!

BUTTERICK'S

CATALOGUE OF FASHIONS,

FOR FALL OF 1872,

Is now ready for delivery, FREE.

It will be mailed to any address upon application. A full and complete stock of these Patterns constantly on hand.

WM. E. COOPER & CO.,
No. 89 Canal street,
oc31 1m General Southern Agents.

R. L. BRUCE, AGENT FOR HARRISON & Co.'s celebrated Green Turtle and Turtle Soup, prepared, in cans of 2, 4 and 6 lbs., at Rockport, Texas. Warranted in any climate. Adapted for Hotels, Saloons, Boarding Houses and Private Families. For sale in quantities at BRUCE'S FEED STORE,
oc31 2m 62 Lafayette street.

REOPENING OF THE ST. LOUIS,

(FIRST-CLASS HOTEL,)

ON THE FIFTEENTH OF OCTOBER,

Under the Management of
oc17 1m E. F. MIOTON, President.

RICHARD BRODERICK,
CISTERN MAKER,
132.....Julia street.....132

Bet. Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

S. W. WREN'S
NEW CASH HOUSE,

NO. 637 MAGAZINE ST. (Wade Block,)

Is opening Fall and Winter NEW GOODS, which will be sold at very low prices. He solicits the public, especially the ladies, to call and examine his stock of fresh Staple, Fancy and Dress Goods of latest styles. oc17 1m

P. O. BOX 1179, PITTSBURGH, PA.

Breech-Loading Shot Guns, $40 to $300. Double Shot Guns, $8 to $150. Single Guns, $3 to $20. Rifles, $8 to $75. Revolvers, $8 to $25. Send stamp for Price List. Army Guns, Revolvers, etc., etc., bought or traded for. au15 1yeow

TALLOW—TALLOW.—Tallow in cans of 40 lbs., prepared expressly for engineers and machinery use in general, composed of neatsfoot oil, pure tallow and beeswax.

Tallow in barrels, half barrels, kegs and cakes, in store and for sale by

B. L. MANN & CO.,
oc31 2m 103 Peters street.

NEW ADVERTISEMENTS.

CASH HOUSE.

1872-3. Fall and Winter. 1872-3.

In calling attention to our Establishment this season, we take great pleasure in stating that our increased facilities for

BUYING GOODS CHEAP

will enable us to be of great pecuniary advantage to the CASH BUYERS who wish to make their money do them good service. We feel confident in saying that our NEW

FALL AND WINTER STOCK,

NOW OPENED, WILL PROVE NOT ONLY

UNEQUALED IN VARIETY

AND DESIRABILITY,

BUT

UNAPPROACHABLE IN CHEAPNESS

The great increase in our business convinces us that our efforts to please are fully appreciated, and incites us to unusual exertions to prove that we are not unworthy of the confidence of our constituents.

To persons residing out of the city we would say that it is always a pleasure to forward them samples and prices, and that we send Goods "C. O. D." to any section where the Railroads or Packets run.

We deem it unnecessary to mention our stock in detail. We keep everything that belongs to

A First-Class Dry Goods House.

It shall be our constant aim to have the

NEWEST STYLES OF GOODS

AT THE

LOWEST POSSIBLE PRICES,

AND OUR

LIGHT EXPENSES, CASH SYSTEM AND SHREWD BUYERS

JUSTIFIES THE BELIEF THAT

WE CANNOT BE UNDERSOLD.

BRASELMAN & ADAMS,

DEALERS IN

Foreign and Domestic Dry Goods,

586 AND 588 MAGAZINE ST.,

CORNER ST. ANDREW ST.

☞ CASH HOUSE. oc17 1m

MECHANICS' AND TRADERS' INSURANCE CO.,

14 CARONDELET ST., NEW ORLEANS, LA.

CAPITAL.....$500,000

THIRD ANNUAL STATEMENT.

In conformity with the requirements of their charter, the Company makes the following Statement.

Premiums for the year ending August 31, 1872:

On fire risks	$152,207 75	
On marine risks	23,819 90	
On river risks	62,722 33	
		$238,749 98
Deduct unearned and returned premium during the year		45,178 39
		$193,571 59

Losses paid during the year:

On fire risks	$52,017 61	
On marine risks	18,116 07	
On river risks	15,555 99	
		$85,689 67
		$107,881 92
Reinsurances and rebate	$27,168 41	
Taxes and general expenses, less interest, and contingent fund	6,998 88	
		$34,167 29
		$73,714 63
Reserved for unadjusted losses		12,400 00
Net profits		$61,314 63

The Company have the following Assets:

Stock notes	$303,182 00
Bills receivable for premiums and for loans secured by pledge	178,978 59
Insurance scrip	290 00
Premiums in course of collection.	19,582 57
Cash on hand	52,279 78
Invested in bank, insurance and other stocks, bonds, etc., cost	30,892 67
Total	$585,205 61

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
City of New Orleans.

Sworn to and subscribed before me, the undersigned Notary Public, on the eighteenth day of September, eighteen hundred and seventy-two. CHAS. G. ANDRY,
Notary Public.

The Board of Trustees have declared the following profits, to wit:

Interest on paid-in Capital, Ten per cent.
Dividend on paid-in Capital, Nine per cent.
Dividend on earned Premium, Twenty-four per cent.

All of which dividends will be credited on stock notes, certificates for which will be issued on and after the twenty-first of October next.

BOARD OF TRUSTEES.

C. W. Allen,	I. Bloom,
John D. Cobb,	Frederick Ernest,
I. L. Haas,	J. A. Lane,
Edward Nalle,	J. Pinckney Smith,
A. J. Aiken,	C. H. C. Brown,
George W. Church,	Benjamin Gerson,
John N. Harrison,	Robert L. Moore,
R. H. Noble,	W. B. Thompson,
J. A. Braselman,	Thomas B. Bodley,
J. E. Campbell,	C. A. Green,
T. H. Hunt,	John Myers,
Edward C. Payne,	Frederick Wing,
W. T. Blakemore,	Louis A. Wiltz,
Lucien J. Dolze,	T. S. Waterman,
James S. Lanphier,	Lloyd R. Coleman.
G. W. Sentell,	

NEW ORLEANS, Sept. 23, 1872. oc17 1m

$30 PER WEEK AND EXPENSES paid. We want a reliable agent in every County in the United States. Address HUDSON RIVER WIRE CO., 130 Maiden Lane, New York, or Chicago, Illinois. oc10 1yeow

The Child's Corner.

CRADLE SONG.

BY C. DAY NOBLE.

Fold thy snowy eyelids down
Over pansy-petaled eyes,
Let thy lashes in rosy-brown
Fall like shade on sunset skies,
Sweet and golden
Baby, golden
In a nest of sanctities.

Winds and waters come and go,
Day in white and night in pall;
Blossoms in the green spring blow,
Fruits in yellow autumn fall.
Wake to kiss me!
Sleep! I miss thee,
Now the dreamland angels call.

Sorrow, baby, bringeth joy,
Work and waking, dreams and rest;
All the dear Lord's sweet employ
Is to rock us on his breast,
Life is rocking,
Death is flocking
To his arms as to a nest.

A Journey in a Bag.

BY OLIVE THORNE.

I have a story to tell you, young folks, for I am a traveling individual, and I have seen many things that you never saw, and perhaps never heard of.

You must know that I am a letter. I was born—that is, I was written—in the city of New York, by a beautiful young lady. I am no common letter, on coarse paper, in a shabby yellow overcoat—envelope *you* call it—by no means! My paper is of the daintiest, cream laid and rose-scented, with a gorgeous monogram at the top. My coat is to match, and I used to live in a tiny rosewood desk, with others of my kin.

When my mistress had written her messages she folded me up, put me carefully into my coat, sealed it, and gave me to the letter-carrier.

I was young and foolish then, dear children, and I thought I was starting on a pleasant journey to find the "John" whose name was written on my coat. Little did I suspect that my very first trip would be taken in a horrid, dark, leather bag, tied up in a package between a dirty yellow coat smelling of fish, and a dingy white one, so strong of musk one could hardly breathe. I knew I should have the vulgar smell of musk forever after.

But at last I reached California—where I was sent—and when I found myself in a light, clean box, with a glass front, I hoped I should soon find "John." But, alas! when I was handed out, with other letters, to a man who asked for us, he looked at me and handed me back.

"John Howard—there's no such name in my house. The letter don't belong to me."

"But it's directed to Box 487," said the clerk.

"Well, it's a mistake," said the man, and my heart sank as I went back into another box, with lots of others.

In a day or two a clerk came and wrote down the names of us all, and passed us over to a young lady, saying, as he did so:

"Here are the advertised letters."

I wondered what that meant, but she sorted us over, put me in a pile with others, and stuck us into a box marked H. Soon I found out that all our names were printed in a newspaper, and every little while all day some one would come and ask for one of us. They asked for Howe and Horton and Hanson, but no one came for Howard.

I felt very much discouraged as I thought of my lovely young mistress, and how she longed to have her message given to "John." But what could I do—but wait?

I had a good long wait too, I tell you, for I lay in that office two months. Nobody came for me, and at last, when I began to think I should die there, a man came and took us all out, and began to do us up again.

"What are those?" asked a lady's voice.

"Dead letters, madam," replied the man. "I'm putting them up for the Dead Letter Office."

So I was dead—was I?

I had heard of death, but I felt alive enough, and I shivered to the end of my last page when I thought perhaps I should be buried.

Buried, indeed?—I should think so! Back I went into that horrid bag, and an awful, long, jolting journey I took. But at last our prison was opened, and I found myself in the Dead Letter Office, in Washington.

That's a curious place. In the first place I went into a room, where perhaps a dozen clerks were at work at monstrous piles of letters of all kinds—business letters, love letters, money letters, begging letters. Oh, I can't tell you half the kinds there were.

Our bag was emptied before a very busy young man, and he proceeded at once to open us. Now, I knew he wasn't John Howard, and felt very much insulted.

But of course I couldn't say anything, and so my cont was rudely jerked off, and he began to read.

He had five piles of letters he had read.

The first pile were those that had money, over $1. On the envelopes of these he wrote how much money was in them, and I understood from what I heard that they were carefully sent back to the writers.

The second pile was letters that had checks or drafts or valuable papers. These too were sent back to the writers.

The third pile was letters with small sums of money, letter stamps, receipts and such things. All sent back.

The fourth pile was of letters containing nothing, but with the name of the writer signed so they could tell where to send it. My dear mistress had signed her full name very nicely:

MOLLY HOWARD,
196 Blank street,
New York.

So I went into the fourth pile. But I tell you the fifth pile was a sight. The letters were signed with all sorts of fancy names—Fanny, Lu, Josie, Will, Harry, and so on. Half of them hadn't a sign of a date. Of course they couldn't be sent back, because how would a respectable letter look—I should like to know—addressed:

"AFFECTIONATE JENNY,
New York."

How do you suppose the postmaster could pick out the special "affectionate Jenny" in that big city?

Of course it's ridiculous. So they just go to the fifth pile, where an awful fate awaits them. I tell you I was glad my Miss Molly wasn't so silly as to sign like that.

These unfortunate letters were put into a cruel machine, which *tore them into bits!* Then they were "dead letters," indeed; and their remains were sold to paper dealers.

When the day's letters were sorted, and there were a good many thousands of them, all the piles were gathered up and carried to other rooms. All the fourth pile went to a room where each of us was put, overcoat and all, into a new envelope and directed to the one who wrote the letter.

I was directed, as I told you I was signed:

MISS MOLLY HOWARD,
196 Blank street,
New York,

and was stamped with a curious sign: "6 cents due."

Well, I went into another horrid bag, but I had got used to it by this time; besides, my strong buff overcoat protected me pretty well, and all my neighbors had also clean buff overcoats. After a short journey I found myself in another postoffice.

Then I was given to a man with a big bag, and I knew him the minute I saw him. He was the very man who took me from my mistress, so long ago, and my heart beat for joy as I thought I should soon see her again, and perhaps return to my dear home in her desk.

She came to the door and took me.

"Six cents due," said he.

"Why," said she, looking at my new overcoat, "from the Dead Letter Office!" She took out her purse and paid the carrier six cents. That was to pay for my journey from California to Washington, and from Washington back to New York, two fares—or postages—you see.

When she had paid she went into the house and opened the letter.

"My own letter to John, I declare!" she exclaimed, "written last summer. I wonder why he never got it?" and she looked carefully at me. "Oh, I see. It is directed to Box 487, and it should be 486. What a shameful blunder!"

She laid me, with a sign, into the same desk, saying to herself:

"I'll keep it any way, to show John that I *did* write."

My old friends were all gone from the desk, except a pearl-handled knife and a gold pen, but I found new sheets of paper with the same monogram, and, regarding me as a traveled stranger, they are very polite to me.

So I'm very comfortable now, but I shall never get back my delicate perfume; because, you know, any one who has associated with people of vulgar perfume—or ideas—can never quite get rid of the evil—all his life.—*Christian Union.*

Stone Lilies.

BY OLIVE THORNE.

What do you suppose a stone lily is?

A lily cut out of stone? No; it is a flower that grows in the bottom of the sea, on a long stem that shakes and waves about in the water. Strangest of all, the beautiful flower is alive, and actually eats.

Sometimes there are several on one branch, exactly as flowers grow on land. The root fastens to the rock, and several branches spring from one stem, each with its beautiful lily-shaped flower at top.

These blossoms are really the body of the animal, and the beautiful feathery petals, looking so innocent, waving about in the water, are really the creature's arms. And they wave about in the water, not to look pretty, but to catch something to eat.

Very funny would it look, if you could see one of them, to see a tiny atom of a fish, or other sea animal, happen to touch this lonely flower. Instantly every feathery petal would close over the victim, and stuff it into his mouth.

For he has a mouth, a good big one too, hidden among the petals. Think of a lily with a mouth! Then when that morsel was disposed of, in his roomy stomach, you would see him spread his arms again, looking as innocent as though nothing had happened.

There's another droll thing about these stone lilies. Having no fingers or forks to pick out the bones, they are obliged to swallow their food bones and all. But they don't like bones in their stomach any better than you do, so when the meat is all digested they just open their mouth and throw out what is left.

Such an arrangement might be convenient for some children I've seen, who don't seem to have time to eat like other people, but swallow their food whole, like the little stone lily.

If the water around him is too much disturbed he folds his arms and looks exactly like a lily bud that has never been opened.

But all of the family are not alike. Some of them seem to get tired of sitting forever on a stem—as I should think they would—and in their old age start off on their travels.

One especially, that lives in the Mediterranean. He is a very lonely creature, with ten feather-like arms, each as long as your finger. He is purple, spotted with white. When he gets restless and uneasy, as I said, he just snaps himself away from his stem and swims off. He looks like a beautiful star floating about in the water. Though he is now free, he still lives at the bottom of the sea.

Men who study these creatures of the sea, and have arranged them into families, have given another name to this family, and I'll tell you what it is, though it isn't half so pretty as stone lily, and I don't believe you'll remember it a minute: It is *Crinoidæ.*

BE PARTICULAR in the choice of your companions; they should be spiritual, holy, self-denying believers; if they are not they will injure you by their spirit and example.

The Farm and Garden.

Beeswax and Honey-Comb.

To the honey-bee we are indebted solely for the production of the two important articles of commerce, wax and honey.

The production of the former is one of the most remarkable physiological operations of this interesting insect. Formerly it was thought that bees disgorged the wax from their mouths, and many eminent naturalists hold this opinion. Others believed that it was gathered by the bees ready-made, and required no elaboration, or very little. Both of these views are held, even now, by many who have never taken the trouble to inform themselves.

The experiments of Hunter, Dumas and others revealed the fact that the bees carried with themselves this important building material. The segments of the abdomen of bees overlap from before, backward, and beneath the margins of these segments are two broad, smooth surfaces, which during a part of the year maintain two thin white and nearly transparent lamina, which are actually composed of wax. The wax is secreted by small glands within the abdomen, and exudes through the soft material between the segments. The theory is that all sugary matters digested by the bee are, to a great extent, formed into wax, and that this wax is secreted like fat.

After the wax is thus elaborated it is worked with the mouth and kneaded with saliva, until it acquires the requisite degree of ductility for the construction of comb. In this work the bees unite in groups. Each one seizes a small lamella of wax, kneads it into a round ball and attaches it to the top of the hive. After a sufficient number have been placed in position, the cells are hollowed out by workers and formed into regular hexagonal shape by pressure. This figure combines the greatest economy of space and material. It has been estimated that twenty-five pounds of honey are consumed for the production of one pound of wax. This is doubted now by some writers on apiculture, but all agree that much time, labor and material are employed in its production. This fact, when understood, accounts for the marvelous quantities of honey obtained from single stocks during one season since the introduction of the extractor.

Each comb in a hive is composed of two ranges of cells backed against each other, the base or partition between being formed of alternate pyramidal cavities, forming the bottom of each cell. In every well-filled hive there is a series of these combs placed just far enough apart to allow the passage of the bees back to back. A comb, when first completed, is of a dull white color, and not very strong.

The bee is classed among the highest order of insects, and in some respects their instinct seems to differ but little from reason itself. This appears most strikingly in their architecture. Unlike most lower animals, they do not blindly follow their natural instinct, but accommodate themselves to circumstances. Thus they will build straight or crooked, upward or downward, laterally or otherwise, as the occasion seems to demand.—*Iowa Homestead.*

The Umbrella China Tree.

(MELIA UMBRELLA.)

We have been told that this tree originated at the place of the late ex-Governor Burnett, near San Jacinto, in Texas; that many years ago, in the winter time, on reaching home from an excursion on horseback, he thrust the stick which he had used as a whip into the ground near a spring. The whip grew, was protected, and became a beautiful tree of a strange and peculiar form, and this is the parent of the Umbrella China trees now common in cultivation in many portions of Texas. Its characters are constant, and so marked that any one at a distance can distinguish it from the common China tree even at a glance. It preserves these characters when grown from the seed. At the distance of a few feet from the ground it sends forth numerous branches, the lowest of which are more horizontal than those immediately above them, until the uppermost limbs are nearly vertical—the whole, when in full leaf, forming an umbrella-like head of remarkable symmetry and beauty. The ends of the outer leaves above project more or less over the bases of those beneath them, like the shingles of a roof, forming a shade of the darkest green. The rays of the sun cannot penetrate them, and they even afford protection from a moderate shower.

Of all our deciduous trees, it is certainly the most beautiful. Its dark green leaves, and shape so different from other trees, will always give it a marked and fine appearance in the landscape. It is very hardy, and a very rapid grower when placed in soils of moderate fertility.

Should it maintain its character, which it has already done for many years, let it constitute a new species under the name of *Melia Umbrella.* Its characters are so marked that any one can distinguish it from the common China tree even in the winter, which is not the case with many admitted species of trees. May not the work of creation be still going on of both plants and animals, from progression to progression, and still the work be so gradual as to fail to attract the attention of short-lived mortals? This view does not detract in the least from the dignity and power of the Almighty; but it rather ought to increase our admiration of him for giving birth to new forms to render the earth more delightful and pleasing to us. Such a creation, or form, is the Umbrella China tree.—*Rural Alabamian.*

CHERRY TREES.—If you have cherry trees of any kind, and the grass is not already growing all around them, do not fail to sow grass seed—clover is good, with blue grass or timothy—around under them. Do not *cultivate* the ground around or under them, for experience teaches us that this will destroy the fruit, and perhaps the tree also.

HARDWARE, STOVES, ETC.

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IMPORTERS AND DEALERS IN
Plantation and Builders' Hardware,
MARBLE, MARBLEIZED SLATE
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Grates, Hearths and Fire Bricks,
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(With the above [illegible] W. W. Goodwyn, a superannuate of the Louisiana Conference.)
se26 6m

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COTTON FACTORS
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THE ARROW TIE

AND ALL OPEN-SLOT TIES.
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G. H. WILEY, A. M., Professor of Ancient and Modern Languages.
T. S. JONES, M. D., Professor of Natural Science.
———, Principal of the Preparatory Department.

CHARGES.

Tuition, per session of forty weeks, in College..... $60 00
Tuition, per session of forty weeks, in Preparatory Department..... 40 00
Contingent expenses..... 5 00

A matriculation fee of $5 must be paid on entering any regular college class. One-half the charges must be paid when the student enters; the other half on the beginning of the second term, March 1.

BOARD.

Board, including lodging, washing, lights and fuel, can be had in the best of families for $2 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. [illegible] is remarkable for its beautiful woodlands, its [illegible] atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

LITERARY SOCIETIES.

There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

BUILDINGS.

The Trustees are determined to continue the repairs on the buildings till completed. The grand Center Building is a noble specimen of architectural beauty and adaptation to the purposes of its erection. The wings, built of solid brick, present each a front of two hundred feet, with upper and lower galleries the entire length, supported by Tuscan columns, and with the center making in the perspective a continuous front of 700 feet.

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In the Preparatory Department students are fitted for regular college classes, or may obtain a thorough English or commercial education.
ITS FACULTY are men of experience and success in teaching.

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D. C. Hardee, Esq., Clinton.	Rev. A. E. Goodwyn, Baton Rouge, La.

THE BEST ROUTE to the college is to leave the Mississippi river at Port Hudson, take the Clinton and Port Hudson railroad to Midway station, report to Captain F. J. Haynes as a student for Centenary, and he will convey you to the college, a distance of seven miles, for one dollar and a half for single passengers, or one dollar each where several are together. Address
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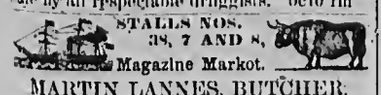

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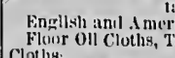

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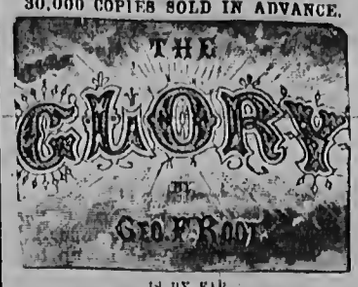

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has continned cloudy and nnsettled, with rain on Saturday, Monday and Tnesday. Onr accounts from the country present no new featnre. Picking appears to have been completed in several localities, and in others is proceeding satisfactorily. The general tenor of the reports is encouraging for a larger yield than was anticipated a short time since, the popular estimate now running from 3,250,000 bales and higher, but not up to 3,500,000. From some points, however, the results have not been np to previous expectations, and the neighboring planters and merchants contend that the prevailing estimates are excessive.

The river is 14 feet below high water mark.

Corron.—The following are the arrivals since the first instant:

Louisiana and Mississippi	bales..	12,556
Lake		89
Mobile		2,445
Florida		19
Texas		350
Total		15,460

On Saturday the market was quite demoralized by a heavy decline in foreign exchange, and prices exhibited great irregularity, with a general downward tendency, the prices paid being variously at ⅛, ¼@⅜c. decline, closing at a reduction of fully ¼c. The sales embraced 4,250 bales. On Monday a decline at Liverpool and New York gave a further advantage to buyers, and 5,050 bales changed hands at prices requiring a further reduction in quotations of ⅜c. in good ordinary, and ¼c. in other grades, good ordinary closing at 17⅜@17⅝c., low middling at 17⅞@18¼c., middling at 18¼c., strict middling at 18¾c., and good middling at 19@19¼c. On Tuesday the market opened with a fair inquiry, but, under the depressing influence of a more stringent money market and increased difficulty in negotiating foreign exchange, factors were under the necessity in some cases of making further concessions, but later in the day the demand became more active, factors exhibited renewed confidence, and prices hardened, closing strong at the qnotations of the preceding day. The sales embraced 5,100 bales.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 189,454 bales, against 113,032 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 183,439 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 78 to Great Britain, and an increase of 51,275 to France, and of 25,863 to other foreign ports.

We quote:

Ordinary	16 @ —
Good ordinary	17¼ @ 17¾
Low middling	17¾ @ 18¼
Middling	18¼ @ —
Strict middling	18¾ @ —
Good middling	19 @ 19¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales		6,259
Arrived past three days	15,460	
Arrived previously	223,674	239,134
		245,393
Exported past three days	22,709	
Exported previously	123,585	146,294
Stock on hand and on shipboard		99,099

Sugar.—The new crop is coming in more freely, and the receipts have been sold quite readily at about previous prices. On Tuesday 179 hhds. were received. The demand was fair and the receipts were sold at 7@7¼c. for inferior, 9⅛c. for good fair, 9½c. for fully fair, 9¾@10c. for seconds, 9⅝c. for centrifugal, 10¼@11⅛c. for yellow clarified, and 12c. for white.

Molasses.—The new is now coming in quite liberally, and prices, especially for the low grades, have ruled much easier for buyers. On Tuesday the receipts comprised 647 bbls., which were all sold, but at prices showing a decline of fully 2c. ₱ gallon on the better grades; centrifugal selling at 32, 39 and 45c., fair 52½@58c., prime 64@65c., strictly prime 66c., choice 68c. ₱ gallon, making a total decline since our last review of over 5c. ₱ gallon.

Corn.—On Tuesday 2,000 sacks were sold, in lots, at 67c. for mixed, 68c. for yellow, and 70c. ₱ bushel for white.

Oats.—On Tuesday the market was firmer, with sales of 2,000 sacks, in lots, at 39c. for prime, and 40c. ₱ bushel for choice.

Bran.—The sales on Saturday and Monday comprised 1,150 bags, in lots, at $1.02½@1.05 ₱ 100 lbs. On Tuesday the market was quiet, without any sales of note.

Pork.—The stock on hand is very small. Owing to the scarcity of mess, it is held strongly at $19.50@20 ₱ bbl. It is retailing at $19.50@20 ₱ bbl. On Tuesday 50 bbls. mess sold at $19.25 ₱ bbl.

Bacon.—On Tnesday there was a good inquiry for clear sides. The sales embraced 45 casks, in lots, at 7⅞c. for shoulders at the railroad depot, and 12¼c. ₱ lb. for clear sides on the spot.

Hams.—The sales are only in a job way. On Saturday some 36 tierces choice sold, in job lots, at 19½@20c. ₱ lb., and on Tuesday 20 tierces sold at 19¾c. ₱ lb.

Lard.—Tierces, packers', are quoted at 8⅞@9c., refined 9@9½c. ₱ lb., kegs 11c. On Tuesday 50 kegs refined sold at 11c. ₱ lb.

Dry Salt Meat—Is very dull, and only a small retail business is being done by the dealers at 6¼@6½c. ₱ lb. for winter-cured shoulders, and 7@7¼c. for smmmer-cured.

Breakfast Bacon.—Tno market has continued dnll and depressed. Western is quoted at 12@12½c. ₱ lb., Northern 13@13½c. ₱ lb., with only a job business doing. On Saturday a lot of 10 boxes Western sold at 12c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112¼@112⅜ (with no dispatch from New York,) and closed at 112⅜@112⅝.

In silver we have noticed only retail sales. American half dollars are now quoted at 109@110, and Mexican dollars nominal at 2@5 ₱ cent. premium in gold for new and old.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	7 00	8 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ₱ M:		
Lake	13 00	16 00
English fire	50 00	— —
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 50	13 00
Western, ₱ bbl	— —	— —
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	3 25	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	— —	— —
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	45	48
Copper bolts	45	— —
Yellow metal	30	32
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	15
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	14 00
In sacks	— —	— —
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tamplco	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	26	28
Feathers, ₱ lb	— —	— —
Fish, ₱ box:		
Cod	1 40	1 45
Herrings	— —	— —
Mackerel, No. 1, ₱ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 00	6 25
Superfine	5 12½	5 25
Fine	4 25	— —
Fruit, ₱ lb:		
Prunes	8½	9
Currants, new	— —	9
Almonds, soft shell	— —	19½
Almonds, shelled	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	— —	— —
Gunny bags, ₱ bag	— —	— —
Hay, ₱ ton:		
Prime	26 00	— —
Choice	— —	30 00
Iron, ₱ ton:		
Pig	59 00	60 00
Country bar, ₱ lb	— —	— —
English	5½	7
Swedes, assorted	6½	7½
Hoop	7	10½
Sheet	7½	8½
Boiler	7½	8½
Nail rods	— —	11
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	9 50	— —
Bar, ₱ lb	8	8½
Sheet	12	— —
Pipe	12	— —
Leather, ₱ lb:		
Sole, hemlock	32	36
Sole, oak	40	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	— —	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	22 00	25 50
Flooring, rough	15 00	18 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	13 00	14 00
Scantling	12 00	14 00
Shingles, ₱ M	3 50	4 00
Laths	2 50	— —
Moss, ₱ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ₱ keg:		
American, 4@6d	6 00	6 15
Wrought, German, ₱ lb	— —	— —
Wrought, English	— —	— —
Oils:		
Lard, ₱ gallon	— —	— —
Coal oil, in barrels	32	33
Coal oil, in cases	37	38
Linseed, raw	91	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	— —
Cotton seed, refined	— —	— —
Castor	1 65	1 85
Olive, 22@24 oz.	6 00	6 50
Olive, 11@12 oz.	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, genuine	— —	— —
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	12	12½
Havana, yellow	10½	— —
Havana, brown	10½	— —
Crushed	13	13¼
Pulverized	13½	14
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₱ box:		
Blocks	— —	— —
In plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Nov. 5, 1872.

Texas beeves, choice, ₱ head	$ —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	30 00	@	35 00
Texas cattle, 3d qual, ₱ head	15 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Hogs, ₱ lb. gross	6	@	7½
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 10
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	12 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND.

Clover Hill, at Clover Hill	Nov. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Fayette, at Fayette	16, 17
Natchez	23, 24
Kingston, at Washington	30, Dec. 1
Vicksburg and City mission	Dec. 7, 8

JOHN A. B. JONES, P. E., Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warner's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Georgetown ct., at Pleas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Springs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Trenton circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, Dec. 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FOURTH ROUND.

Rocky Mount ct., at Rocky Mount	Nov. 2, 3
Rutledge circuit, at Rutledge	9, 10
Elba circuit, at Oak Grove	12, 13
Fort Deposit ct., at Tabernacle	16, 17
Greenville circuit, at Mount Nebo	23, 24
Greenville station	30, Dec. 1
Troy ct., at North Wesley chapel	Dec. 7, 8

The preachers will please attend to their collections and the statistics. Stewards are earnestly requested to try to bring up the assessments. Trustees will not forget to be ready with their reports. A full attendance is solicited.

J. W. SHORES, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Enon and Midway	Nov. 2, 3
Perote	9, 10
Clayton and Louisville	16, 17
Choctawhachie	23, 24
Lawrenceville	30, Dec. 1
Chanahachie	Dec. 7, 8

JAS. L. COTTEN, P. E.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Demopolis	Nov. 2, 3
Butler, at Mount Sterling	9, 10
Gaston, at Bethel	16, 17
Bladen Springs, at Bethel	23, 24

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories.

H. URQUHART, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Choctaw Corner circuit, at Bashi	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	— —
Orrville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Gainstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

OUACHITA DISTRICT.—FOURTH ROUND.

Haynesville, at Colquett	Nov. 2, 3
Ouachita, at Ebenezer	9, 10
Farmerville, at Alabama church	16, 17
Castor, at Brooklyn	30, Dec. 1
Monroe station	Dec. 14, 15
Trenton	21, 22
	28, 29

S. S. SCOTT, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine	Nov. 2
Algiers	10
Thibodaux	17
German charges	24
German charges	Dec. 1
Felicity street	
Houma	22
Baton Rouge	29

LINUS PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit	Nov. 9, 10
Pleasant Hill circuit	16, 17
Anacoco circuit	23, 24
Keachie circuit	30, Dec. 1
Manny circuit	Dec. 7, 8
Springville circuit	14, 15
Shreveport station	21, 22
Mansfield station	28, 29

JOHN PIPES, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek and Bayou Boeuf ct.	Nov. 2, 3
Trinity, at White Ridge	9, 10
Evergreen and Big Cane	16, 17
Atlanta	23, 24
Rapides circuit	30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND.

Oak Ridge and Prairie Mer Rouge	Nov. 2, 3
Lake Providence, at Lake Providence	7-10
Floyd and Delhi, at Floyd	16, 17
Oak Grove, at Smith's chapel	23, 24
Lind Grove, at Bartholomew	30, Dec. 1
Sicily Island, at Sicily Island	Dec. 7, 8
Winnsboro, at Magnolia	14, 15
Rayville, at Rayville	21, 22
Bastrop, at Bastrop	28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVES, P. E.

OPELOUSAS DISTRICT:—FOURTH ROUND.

Kimball chapel	Nov. 2, 3
Vermillionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

MISCELLANEOUS.

D. H. HOLMES,

153.....CANAL STREET.....153

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

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DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, embracing every kind of

Fancy and Staple Goods.

oc24 6m

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The Commercial Atheneum of the South.

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This is a full-course BUSINESS COLLEGE, complete in all its departments. It is conducted by progressive minds, and as the daily cycles of time roll by the increased wisdom, the improvements and the superior facilities of the age are combined and used to meet the demands of the rising business generation and advance the interests of its patrons.

It is located in the Athens of the great Southwest, and is emphatically the Commercial Atheneum of the South.

It possesses a commercial library, numerous counting rooms and lecture halls, and a proficient and well-appointed faculty. Stores and banks are connected, business regularly transacted, daily lectures given, and all branches practically, scientifically and philosophically taught.

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N. B.—Soule's Analytic and Philosophic Commercial and Exchange Calculator (880 octavo pages,) the great arithmetical work of the age, and which no student, teacher, accountant or business man should be without, is for sale at principal stationers and at the office of Soule's Commercial College. oc17 1m

Treat the Human Machine Gently.—The winding passage, thirty feet in length, through which the main portion of the waste matter of the system is discharged, is lined with a membrane as delicate as silk, and as sensitive as a net-work of nerves can make it. Neither constipation, colic, diarrhea, dysentery or any other bowel complaint can be cured by abusing and convulsing this tender membrane with a furious purgative. The best and safest remedy in such cases is that mild balsamic and delightful tonic laxative,

Tarrant's Effervescent Seltzer Aperient,

which heals, tones and invigorates the irritated intestines, while it relieves them from the morbid humors which provoke abdominal disease. Sold by all druggists. oc31 4t

METZ'S ARMENIAN HAIR VIGOR contains no lead or other corrosive mineral substance. The cheapest and best preparation for preserving, restoring and beautifying the Hair ever invented. It gives new vigor and vitality to the hair follicles, prevents its turning gray or falling off, and completely eradicates dandruff, etc. Try it! Price, 75 cents. Ask for Metz's. Take no other! Also ZOZOZONTZ, or Botanic Specific Cure for Toothache, Headache, etc. Never known to fail in giving instant relief in one minute, without danger. Will eradicate Pimples, Tetter, Freckles, Moth Patches, Tan, Sunburn, Black heads or Grubs, Roughness and all Cutaneous affections and discolorations of the Skin, so harassing and disagreeable to a beautiful complexion. It contains no creosote, chlorotorm, corrosive sublimate, or any material injurious to health or beauty. Can be taken internally for Sick Stomach, Cramps and pains in the Bowels. LOUIS S. METZ, proprietor. Laboratory, corner of Bienville and Prieur streets. WHEELOCK, FINLAY & Co., Agents, New Orleans. For sale by druggists and perfumers everywhere. oc31 6m

THE UPPER CITY HOTEL,

SITUATED UPON TWO LINES OF DOUBLE-track railroad, within fifteen minutes' ride of Canal street. Possesses all the conveniences of city life, combined with country pleasantry. The rooms are magnificently furnished, and there is nothing that obstructs the view to the private gardens surrounding the Hotel. Surrounded by a veranda twelve feet wide, two hundred and fifty feet in length, affording a magnificent promenade for the guests of the Hotel. The situation and convenience, with a good table, affords the Proprietor the pleasant duty of naming "THE UPPER CITY" a first-class Family Hotel. We allow our accommodations and our attentions a full guarantee against the influence of runners. It requires but to see and be pleased. oc17 3m

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Through tickets to Liverpool and the Continent.

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feb8 1y

MISCELLANEOUS.

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Fine, Rich and Brilliant-Toned Pianos,

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PHILIP WERLEIN,
80, 82 and 90 Baronne street,
oc24 1y NEW ORLEANS.

THE GREAT HOUSEHOLD REMEDY.

As an *Invigorator, Liver Corrector and Blood Renovator* is superior to all the bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or over-taxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is *permanent and lasting.*

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X X X WE CHALLENGE X X X
X X X THE WORLD X X X X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than DR. HENRY'S

WORLD'S TONIC AND BLOOD PURIFIER.

Price, $1, or Six Bottles for $5.

Prepared by the GRAFTON MEDICINE Co., St. Louis, Mo. Sold by druggists and dealers in medicines everywhere. jy18 1yeow

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Breech and Muzzle-loading Guns, Rifles, Pistols, Sportsmen's Apparatus, Ammunition and Material for Gunmakers, etc., wholesale and retail. Guns made to order or repaired in the best manner.

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40 DROPS OF CONSTITUTION WATER, three times a day, cure Inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-Dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by E. J. HART & CO., se26 6meow 73, 75 and 77 Tchoupitoulas st.

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DR. D. JAYNE'S ALTERATIVE

WILL

BUILD UP THE SYSTEM,

PURIFY THE BLOOD,

AND

EXCITE THE ABSORBENTS TO

HEALTHY ACTION.

DR. D. JAYNE'S ALTERATIVE

IS A STANDARD MEDICINE:

a compound of those articles which long experience has proven to possess the most safe and efficient alterative and deobstruent properties, and containing no concealed poisons, no mercurial or other metallic preparations. Having before us the testimonials of thousands of persons who have been restored to sound health from its use, it is recommended to the afflicted with entire confidence as to its ability to effectually eradicate from the human system the diseases for whose cure it is designed.

For Purifying the Blood

the Alterative will be found to be a most effective medicine. Acting directly on the circulation, it purifies the blood, and passes with it into every tissue and fiber of the body, removing every particle of disease from the system.

FOR SCROFULA IN ALL ITS FORMS,

whether Ulcerations of the Flesh or Bones, Enlargement of the Joints, Glands, Swellings, Eruptions, Tumors, etc., the Alterative has been found pre-eminently successful. By its action on the blood it destroys the virus or poisonous principle from which these diseases originate.

FOR SKIN DISEASES,

the immediate cause of which is always found to be an obstructed state of the pores, JAYNE'S ALTERATIVE is a certain remedy. It not only removes the obstinate state of the pores, but it frees the blood and perspiration from all impurities and gross particles, which are so liable to obstruct the small perspiratory organs.

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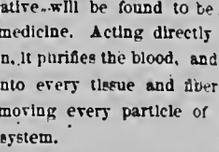

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POOR RICHARD'S

EYE-WATER

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Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eyes a Plant, which requires moisture.

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the slight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the bloodstreaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head,
Prevents tightness and pains in the head,
Opens and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks,
Removes all inflammation,
Cures all kinds of headache,
It penetrates through the eyes into the gums
And preserves the teeth,
Gives the sweetest breath,
Opens the gates for rivers
To pass from the head into the system.

POOR RICHARD'S EYE-WATER
Cures tan, freckles and grubs,
Is clear and beautiful,
Same taste as the tear.

POOR RICHARD'S EYE-WATER
Restores the memory, brightens the intellect.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, NOVEMBER 14, 1872. NO. 46.

NEWS OF THE WEEK.

DOMESTIC.

PHILADELPHIA, Nov. 6.—General Meade died this morning of pneumonia.

NEW YORK, Nov. 7.—Mr. Greeley resumes the editorship of the *Tribune*, which he relinquished to embark in another line of business. The *Tribune* hereafter will be a thoroughly independent journal. Manton Marble, restored to health, resumes the management of the *World* to-morrow.

CHICAGO, Nov. 8.—There have been two hundred deaths from horse disease during the past two days.

MEMPHIS, Nov. 8.—The steamer Katie, with four hundred bales of cotton and one hundred and fifty passengers, struck the wreck of the Lucy Holcombe, above Helena, at two o'clock this morning, and sunk. No lives lost and no further particulars.

MEMPHIS, Nov. 9.—A dispatch from Helena says the cargo of the Katie will be saved, except the cotton in the hold, which will be slightly damaged, but ultimately saved. The machinery, furniture and stateroom doors are all that can be saved of the boat.

NASHVILLE, Nov. 9.—Brown, Democrat, is elected Governor by three to five thousand. Greeley's majority, eight thousand. Whitborne is elected in the sixth district. The Republicans and Independents have the Legislature.

BOSTON, Nov. 9, 9 P. M.—A very extensive conflagration is now raging at the corner of Summer and Kingston streets. The fire extends east and west on Kingston street and north and south on Summer street. Engines are hauled by hand. The property burning is all dry goods stores.

BOSTON, Nov. 10.—The conflagration was checked at one o'clock today, after fifteen hours' havoc, and after having destroyed hundreds of the costliest buildings in the country, and having temporarily paralyzed the shoe and leather, wool and dry goods trades. Not one wholesale shoe and leather establishment is left. The wool houses suffered in like manner; and the dry goods jobbing houses are few and far between. The Ninth Regiment, with detachments from other regiments, is on duty protecting property.

Three square miles burned; fire still raging. Postoffice, with most of Congress street, will go.

Later.—The fire has reached dimensions that simply defy description. The people of Boston find themselves in danger of their lives. Loss of houses and property now scarcely thought of. The people are retiring before the flames toward Tremont and Court streets, which the fire is supposed to be unable to reach; but a gale is blowing and seems to have no positive direction. Probably Faneuil Hall and Quincy Market will go. The Union Telegraph office was abandoned at half-past eight.

BOSTON, Nov. 11.—Nine hundred and thirty business houses and firms were destroyed, and sixty dwelling and lodging houses. The fire is now confined to the ruins. No apprehensions. A large number of engines are on the watch.

LOUISVILLE, Nov. 12.—The hippophlgia is spreading rapidly among the horses. Fifty belonging to the transfer company were attacked today. Many mules reported sick.

CINCINNATI, Nov. 12.—The horse epidemic is on the increase here. Cars on three lines are taken off. Other lines are running, but with reduced forces. Hack horses mainly withdrawn. Transfer and heer wagons are hauled by oxen. The fire department is organizing fire companies of fifty to one hundred men to draw engines in the event of a fire.

PARSONS, KAN., Nov. 12.—The Missouri, Kansas and Texas railroad is now complete to within eleven miles of Red river. The bridge across that stream is rapidly being built. The Texas Central railroad will be completed to Dennison by the first of January next. The gap between the two roads now is only forty-two miles.

FOREIGN.

CONSTANTINOPLE, Nov. 9.—An English steamer arrived here on Wednesday from Malta, having on board twenty slaves to be disposed of here. A very brisk slavo trade is carried on between Tripoli and Constantinople by way of Malta.

MADRID, Nov. 9.—In the Cortes yesterday the motion made for the suppression of lotteries, and another motion to reduce the number of cabinet ministers to five, were defeated. The proposition to abolish the tobacco monopoly was rejected.

FROM THE WORK.

WHITE PLAINS CHURCH, MISSISSIPPI CONFERENCE.—*Mr. Editor:* The long-expected blessing has come. On the twenty-sixth of October we commenced a meeting at White Plains church. The meeting was continued until Tuesday. God gloriously revived his people, and the Holy Spirit overshadowing us, we sat together in heavenly places. Six joined the church, and seven professed a change of heart. May God still bless the people of White Plains church!

Yours fraternally,

DAVID MERCHANT, P. C.

JACKSON CO., MISS., Oct. 31, 1872.

BELMONT CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The present Conference year has been one of severe personal and family affliction with us. During most of the spring and the entire summer we were unable to do any work; but out of it all the Lord has brought us safely. We have just closed a series of revival meetings, much to our religious comfort, and we trust also to the building up of the church. At Belmont there were twelve conversions and as many accessions; at Wesley chapel there were several conversions and two accessions; and at Brewersville there were three conversions and four accessions. The church at each place was much revived. The work, as a whole, shows signs of prosperity both financially and spiritually, and we hope the Belmont circuit will soon resume its former position and rank among the circuits of the Conference.

J. M. PATTON.

NOVEMBER 1, 1872.

SALEM (NEAR MOSS POINT), MISSISSIPPI.—*Mr. Editor:* The last night, at the close of the meeting, we had a Benjamin's mess. Our aged Bro. Wimbish, preacher in charge of Greene mission, conducted the exercises. The arbor was lighted up at the usual hour, and the sacramental table was spread, Bro. Wimbish officiating. Some sixty communicants presented themselves. Our brother, fresh from the emblems of Christ's death and suffering, ascended the pulpit and spoke nearly as follows: "My friends, listen to the counsels of age. I feel for you all the affections of a father, and I exhort you, as though you were my own erring children, to come to the Lord. Certain it is I shall not stand before you many more times; and to some of you this is perhaps the last time. I feel a great desire to pray for you before we part. Will you meet me in the altar? This is the last night of our camp meeting. Let me persuade you, let me beg you to come to Jesus." He then came down, and when the singing commenced there was a rush for the altar. They continued coming until there was no room, and many bowed out in the congregation. Thirteen joined the church, and at least ten professed religion.

E. J. TAYLOR,

OCEAN SPRINGS, Oct. 17, 1872.

FOREST CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Knowing you love to hear good news from various quarters, especially the patronizing Conferences, I take time to send you a short account of the Lord's dealings with us since we commenced our protracted meetings. The Lord has graciously revived his work in these ends of the earth. Forty-nine accessions to the church, and between twenty-five and thirty conversions, and still they come. Old fathers in Israel say they never witnessed such demonstrations of the Spirit before. At the Carr church every sinner was brought to feel the need of a Savior, and bowed for prayer. At one other appointment every regular mourner was converted, and the last night I preached there was not an unconverted adult in the house. A clean sweep, this. God has graciously watered us with the dews of heaven, and its influence is seen and felt almost over the entire circuit. Mr. Editor, methinks if you had been with us you would have been very much impressed with Isaiah's vision of the rise and progress of the Christian dispensation.—Isaiah xxxv, 1. We did not only rejoice and blossom as the rose, but God has cemented us in brotherly love. May it so continue to the end. Bros. McDaniel and Sibley, itinerants, and Bros. Wingfield, Gardner and Weems, local, assisted and preached with great power and acceptability. May God continue to bless their labors.

G. M. L.

OCTOBER 24, 1872.

LOWER PEACH TREE, ALABAMA CONFERENCE.—*Mr. Editor:* I have just closed a series of protracted meetings on my work—first, at Ashury church, where we had a most gracious revival; then at Kirk's school house, where we had a refreshing season; then at Liberty, where we were wonderfully blessed with the outpouring of the Holy Ghost, and where as many as thirteen were added to the church; next at Airmount. There was quite a good feeling in the congregation, and many of the church members were wonderfully blessed. On Monday night, the meeting was of necessity closed, leaving quite a number of penitents at the altar. In fact at all of the above-mentioned meetings were many anxious inquirers who, we trust, ere long will find the pearl of great price. I am glad to say, in conclusion, that there is quite a revival influence all over the work. May the Lord abundantly bless!

I would here say that although much of our best lands were entirely covered by water during the late freshet on the Alabama river, and many of our planters lost almost their entire crops, yet the finances of the circuit are coming up well.

L. Brewer & Co., Hargrove, Little & Co., Dr. F. E. Davidson, W. B. Vail and W. L. Baker joined in sending me a nice bill of family groceries. That the Lord may bless and prosper them, both temporally and spiritually, is the prayer of many friends in this vicinity.

A. C. HUNDLEY, P. C.

BROOKHAVEN ITEMS—WHITWORTH COLLEGE, ETC.—*Mr. Editor:* This missionary reports success. "The people have a mind to work." Our church built. Six-sevenths of the money raised to build another on the border; under contract, now being built. Judge M. says he will give the lumber and the land upon which to build another. Three good congregations; a circuit will be reported. It is generally conceded that he who hath the "care of the churches" is wielding a power for Christ, in the way of Methodism, unsurpassed by any of his predecessors. It is supposed that we will have his services only for this year, as he is greatly lacking in two important points, namely, inclination and ability to serve without his expenses being met.

The college has by no means opened as its merits deserve; still the president has ten chairs filled, one hundred and forty-seven scholars, eighty-seven boarders—a few more could be accommodated—and over eighty music pupils. The college justly merits an endowment of $100,000. It is thought that if the president would turn out for twelve months, Mississippians would give him the money; but if not, the hundred Methodist ministers could raise it if they would. If so, an arrangement might be perfected by which their daughters could be graduated. "What is so little among so many?" "Much every way." If Christ should honor the "breaking" of this intellectual bread, many "baskets full" of fragments would be taken up. It is not claimed that this is the best institution in the South. Macon, Georgia, has largely the start in age and money. It takes time to build up a literary institution.

The pastor of the church here is very popular. The church is in about as prosperous a condition as could be expected under the circumstances. The preaching, the praying, and indeed the *paying*, seems, with some trifling assistance from the missionary, to be almost all done by the pastor. It is supposed, however, that he will be *handsomely* paid *this fall*. Dr. Martin still presides over the Sunday school. This is *the* Sabbath school of the Mississippi Conference. The singing of the children is about as delightful as anything can be on earth's side of heaven.

M. P.

BROOKHAVEN, MISS., Oct. 23, 1872.

MARIANNA DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* The sixth District Conference of the Marianna district, Alabama Conference, was held at Ozark, Alabama, October 4 and 5, 1872. The presiding elder, Rev. Angus Dowling, occupied the chair. The attendance was not good, only a small proportion of the lay members being present. The presiding elder made special inquiry in regard to class meetings. The reports given on this subject disclose these facts: Class meetings are very much neglected; some are not in favor of them. In most instances the pastors had not given them much attention. One serious difficulty in all the charges is to get competent, faithful class leaders. A resolution was passed committing the members of the conference to more earnest efforts to establish and improve class meetings.

Reports on the subject of missions showed that the people are in favor of them; but the collections have been small, owing to scarcity of money. The pastors had not made any vigorous efforts to raise missionary funds, but were hopeful of yet being able to do more for this cause. There has been some improvement on the missionary work within the district.

As to the financial systems, the reports show that there is no uniform plan followed by the stewards of the various charges. The plan of assessing each member at the beginning of the year, and collecting quarterly, where pursued, succeeded well. Upon most of the works the collections are made at random, and often deferred till the end of the year. A resolution was adopted commending the assessment plan to the stewards of all the charges.

The claims of our Conference schools, male and female, were presented and urged as in every way worthy of the patronage of Methodist people.

The Sunday school work, as reported, is not very extensive. There is a want of earnest workers. The uniform lessons have not been adopted to a great extent, but where used they meet with favor.

The following were elected delegates to the Annual Conference: L. M. Edwards, A. R. Godwin, Rev. H. Metcalf, W. S. Coxe, Reserves—J. S. Edwards, N. P. Dowling.

A. S. DOUGLAS, Sec.

MORE FROM WINNSBORO, LOUISIANA.—*Mr. Editor:* Since my last communication we have had gracious revival seasons all around the circuit, commencing with our second Quarterly Conference, at Hurricane, June 28 and 29, at which place and time there were twenty-eight accessions and a number of conversions. The church was greatly revived, and a deep religious interest pervaded the entire community. At the same place, but at a subsequent time, there were thirteen accessions and nearly as many conversions.

From the Quarterly Conference meeting at the place named we came to this place, and commenced a meeting, which lasted eleven days. There was preaching at eleven A. M. and seven P. M. daily, which resulted in forty-two accessions and twenty-five or thirty conversions. A more general revival influence I never witnessed. Some of the oldest citizens said they never witnessed the like in Winnsboro before. During these meetings Bros. Daves, the presiding elder, and J. L. Wright, from the Rayville circuit, were with us, and rendered valuable service both in the pulpit and altar.

On the fourteenth of September, assisted by Bro. M. C. Manly, we commenced a meeting at Magnolia, seven miles east of this place, on Bayou Macon, which lasted seven days. Bros. J. L. Wright and T. J. Upton, agent of Homer College, came in on Monday evening, and preached faithfully and with acceptability to the close, on Thursday. The result was forty-four accessions, forty-one conversions, and the membership greatly revived.

On the twenty-eighth and twenty-ninth, the time of our third Quarterly Conference, we commenced a meeting at Oakley. Bros. Daves, the presiding elder, and James L. Wright were with us, and were abundant in labors. Our meeting closed on Thursday, October 3. There were twenty-five accessions and about ten conversions, and we closed the meeting with about forty penitents at the altar.

Thence we went to Tarver's school house, on the fourth, and commenced a meeting, which lasted four days. Bro. McClendon was with us, and labored incessantly, and to profit. Results: forty accessions and about twenty conversions.

Well, now, Mr. Editor, you will perceive that during this series of protracted meetings, extending from the twenty-eighth of June to the seventh of October, in the bounds of the Winnsboro circuit there have been one hundred and ninety-two accessions to the church, and one hundred and sixteen conversions to God. "The Lord hath done great things for us, whereof we are glad." It does seem that our God has said to our beloved Zion: "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

J. M. MCKEE, P. C.

WINNSBORO, LA., Oct. 15, 1872.

ABOUT eighty Indians of the Warm Springs reservation have recently joined a praying band. They are members of the Methodist Episcopal Church, and are making fine progress in spiritual matters under the Christian management of Captain John Smith.

CONFERENCE ITEMS.

HOLSTON CONFERENCE.

The forty-ninth session of the Holston Conference convened in Chattanooga, Tennessee, October 25, 1872, Bishop Doggett presiding. Fifty-nine preachers and fourteen laymen were present as members of the Conference, besides several visitors and undergraduates.

J. W. Dickey read his report as treasurer of the Board of Missions, showing collections during the year to be $2,145 45.

F. Alexander read report of Joint Board of Finance, item by item, showing that the preachers had received seventy-four per cent. of their salaries.

J. R. Payne presented the report of numbers in the church, showing a net gain of over three thousand members during the year.

Marion, Virginia, was selected as the place for the next session of the Conference.

J. S. Kennedy, chairman of the Committee on Communication from Holston Conference, Methodist Episcopal Church, presented the majority report of the committee, which was read by E. C. Reeves. A minority report was read, which, on motion, was adopted as a substitute for the majority report. The request to appoint a committee of five to confer with the committee of the Methodist Episcopal Church was not agreed to.

ST. LOUIS CONFERENCE.

The twenty-sixth session, and the second since the division of the St. Louis Conference, was held at Arcadia, October 16-20, Bishop George F. Pierce presiding. Bishop E. M. Marvin was present during a part of the session, and participated in the duties of the chair.

Admitted on trial—Lafayette Hull, George H. Adams, James E. Tribble. Remaining on trial—J. A. Russell, Alexander M. Robinson, J. F. Gourley. Superannuated—Christian Baker, W. R. Babcock, J. N. W. Springer, John Thomas. Died—Joseph Boyle and M. G. McAlister, who was on probation. The names of all the preachers were called one by one, and their characters examined and passed. Members, 9,537; local preachers, 90; infants baptized, 524; adults baptized, 690; number of Sunday schools, 71; number of Sunday school teachers, 618; scholars, 3,096; amount necessary for superannuated preachers and widows and orphans of deceased preachers, $3,200; amount raised, $955.

ARKANSAS CONFERENCE.

The thirty-sixth session of the Arkansas Conference was held in Bentonville, Arkansas, October 16-20, Bishop Wightman presiding, and Isham L. Barrow secretary. The clerical members generally were in attendance, and in good health and spirits. The lives of all the preachers had been mercifully preserved during the past year. There was a good attendance of lay delegates.

Admitted on trial—J. B. Hickman, T. M. C. Birmingham, J. R. N. Bell, W. S. Derrick. Superannuated—Jesse Griffin, S. P. Farrish. Numbers in the Conference—local preachers, 131; members—10,792 white, 3 Indians, 22 colored. Baptized—410 infants, 884 adults. Sunday schools, 108; teachers, 568; scholars, 4,451. Conference collection, $362 35. Missions, $498.60.

WHITE RIVER CONFERENCE.

The third session of the White River Conference met at Augusta, October 30, Bishop Wightman presiding, and was opened with religious exercises conducted by the Bishop, who read a portion of the tenth chapter of Romans, after which the two hundred and seventy-second hymn was sung.

The report of the Committee on Statistics was presented, and, having been read, was corrected and adopted. This report gives: White members, 9,413; colored, 11; local preachers, 107; infant baptisms, 301; adult baptisms, 809; number of churches, 92; value of churches, $19,875; number of parsonages, 2; value, $1,000; other church property, $2,800; Sunday schools, 100; scholars, 4,625; books sold, $617.50; periodicals taken, 811.

APPOINTMENTS.

JACKSONPORT DISTRICT.—G. A. Donnelly, P. E. Jacksonport, J. W. Boswell (to be transferred); Jacksonport circuit, to be supplied by N. E. Brady; Pleasant Valley, E. A. Garrison; Richwoods mission, to be supplied; Augusta, J. H. Dye, E. T. Jones, sup.; DeView, C. H. Ellis; Cotton Plant, S. D. Evans, T. H. Howard, sup.; Searcy, J. Mackay, M. R. Pearson, sup.; Searcy circuit, J. M. Talkington; West Point, R. K. McKamy, J. Rhyne, sup.; Prospect Bluff, to be supplied by S. H. Andrews; Grand Glaize, L. Vincent; Black River mission, M. C. Clark.

BATESVILLE DISTRICT.—B. Lee, P. E. Batesville, E. Organ; Batesville circuit, E. A. Ellis; Bethesda, D. J. Hare; Big Creek, L. D. Webb; Lacrosse, R. G. Britain; Jasper, B. F. Hall; Bennett's Bayou mission, J. H. Hall; Evening Shade, M. C. Morris; Smithville, A. H. Woodard; Pocahontas, W. M. Watson; Pocahontas circuit, J. A. Cooper; Walnut Hill mission, to be supplied by W. Hale; Washington High School, A. R. Bennick.

HELENA DISTRICT.—W. T. Nor, P. E. Helena, J. E. Denton; Helena circuit, R. W. Massey; Trenton, J. J. Alexander; Clarendon, T. A. Craig; Wheatly, to be supplied; Marianna, H. T. Gregory; Lucania, to be supplied.

HARRISBURG DISTRICT.—J. M. Steel, P. E. Harrisburg, to be supplied; Whitsburg, E. M. Baker; Taylor's Creek, J. J. Prather; Forrest City, A. Davis; Jonesboro, J. W. Walkup; Greensboro, to be supplied; Mammoth mission, to be supplied by B. Highfill; Gainesville, to be supplied; Bayou DeView mission, J. F. Armstrong.

MISSISSIPPI DISTRICT.—B. Harris, P. E. Osceola, W. R. Foster; Frenchman's Bayou, F. M. Petty; Marion, A. Cosby; Walnut Bend, T. J. Settle; Hopefield mission, to be supplied; Tyronza mission, to be supplied.

Next Conference to be held at Forrest City.

Appointments of Northwest Texas Conference, Made at Belton, Oct. 28.

BELTON DISTRICT.—W. R. D. Stockton, P. E. Port Sullivan and Cameron circuit, Thomas J. Hutson; Belton, John F. Neal; Leon circuit, Willis J. King; Gatesville circuit, to be supplied by R. O. Brazleton; Gatesville station, R. J. Perry; Valley Mills circuit, W. T. Meingle; Lampasas circuit, N. A. Buckett; Sugarloaf circuit, William E. Weaver; Devil's circuit, Joseph F. Hines, William G. Davenport; San Gabriel circuit, J. Peeler; Georgetown circuit, J. S. Lane.

WACO DISTRICT.—Thomas Stanford, P. E. Waco, M. D. Ely; Brazos circuit, J. W. F. Toland; East Waco and Mount Calm mission, William W. Jared; Bremond circuit, James J. Davis, John R. Barden; Marlin, R. V. Womack; Wheelock circuit, J. Fred Cox; Groesbeck circuit, J. R. Randle, Mordecai Yell, sup.; Bear mission, to be supplied; Calvert and Hearne, Charles E. Brown; Waco Female College, W. G. Conner, president; agent, Thomas Stanford; agent for Sunday schools, Robert Crawford.

SPRINGFIELD DISTRICT.—Andrew Davis, P. E. Springfield circuit, John Carpenter; Redland circuit, Thomas G. Gilmore; Centerville circuit, W. L. Kidd; Fairfield and Butler circuits, S. D. Akin, W. T. Johnson; Tehuacana mission, Richard H. H. Burnell; Corsicana station, Horace Bishop; Dresden circuit, W. L. Kistler; Owensville circuit, R. M. Addison; Waxahachie circuit, Thomas Beene; Owensville High School, H. M. Glass, president; agent American Bible Society, J. S. McCarver; agent Owensville High School, Andrew Davis.

WAXAHACHIE DISTRICT.—T. W. Graves, P. E. Waxahachie, William Price; Red Oak, F. Ivey; Waxahachie circuit, F. Colin Hammelly; Lancaster circuit, John S. Davis; Hutchins mission, W. D. Robison; Chatfield circuit, to be supplied by J. M. Beard; Hillsboro circuit, William Vaughan; Milford circuit, S. S. Yarborough; Peoria circuit, to be supplied by D. Rose; Marvin College, J. M. Pugh, president, J. D. S. ——, professor, W. G. Veal, agent.

WEATHERFORD DISTRICT.—T. W. Hines, P. E. Weatherford circuit, Joseph J. Shirley, James M. Jones; Walnut Creek circuit, W. W. Thomas, A. A. Cassette; Jacksboro station, to be supplied; Acton circuit, James Hiner; Salmon's River mission, John Powell; Granbury circuit, to be supplied by J. R. Hill; Cleburne circuit, J. P. Mussell; Alvarado circuit, E. A. Bailey; Fort Worth circuit, J. D. Gaskill, and one to be supplied.

STEVENSVILLE MISSION DISTRICT.—William Monk, P. E. Stevensville mission, H. D. Smith, J. M. Johnson, sup.; North Bosque mission, Wiley Y. Jones; Poboy, supplied by B. J. Grace; Comanche circuit, P. W. Gravis; Palo Pinto and Fort Griffin, C. A. Shook; Hamilton mission, J. H. Perry; Rockvale circuit, Thomas G. A. Thorp; San Saba circuit, to be supplied; Camp Colorado mission, to be supplied; Fort Mason mission, to be supplied.

SUPERANNUATES.—Drury Womack, Joseph P. Sneed, Benjamin A. Kemp, C. N. McGuire.

THE HORSE SICKNESS is raging in Cincinnati, Louisville and Charleston, and will probably reach the Southwest in a short time. It is making its way South slowly, and it will be well for our people to make such preparations as they can for its advent. Horse-flesh will be more prized than ever after this—almost as highly as King Richard's desperate appeal: "A horse! a horse! my kingdom for a horse!" The worth of the noble animal will appear in a new light when for the want of him the plow stands rusting in the furrow, and the staples of commerce lie rotting upon the wharves.

THE GREAT FIRE in Boston has been the most general topic during the last few days. The solid men of Boston are the chief sufferers, the calamity falling upon the wealthy, for the most part, and occasioning no such distress as in the Chicago conflagration. The loss is variously estimated at from one to two hundred millions. It is a matter of surprise that such a fire could take place in a city so substantially built, and reputed to be the most sober and well-governed city in America.

EXPLOSION OF A KEROSINE BARREL.—An employe on Point Baker's plantation, twelve miles below Algiers, Louisiana, on the river, on Wednesday afternoon, Nov. 6, between three and four o'clock, lighted a lamp and placed it on the head of a barrel of kerosene oil in Mr. Baker's sugar-house. The flames from the lamp communicated with the oil in the barrel and set it on fire, when an explosion was the result. In a short while the whole building was on fire and was totally destroyed. The man who lighted the lamp was burned to death in the sugar-house.

EDUCATIONAL DONATION.—George E. M. Walton, of Hanover county, Virginia, has donated $1,000 to Randolph Macon College, to create and endow what shall be called the Walton Greek Library.

AT a recent examination of Pencilers at Newburg, New York, ninety-four of them spelled the word "cachination" fifty different ways.

The Christian Advocate.

THURSDAY, NOVEMBER 14, 1872.

For the Advocate.

GONE.

Mother, thou hast left us, and alone
Passed into the mystery of the great unKnown;
So joy has vanished, and we sit and moan
As the shadows hide thee from us.

Can nothing call thee back again?
Not e'en the agony of pain,
That quivers through the sad refrain,
Our hearts' wail after thee?

Many sorrows hath the soul to bear,
Much blasting of its visions fair;
None greater than that death should tear
From our embrace our mother.

Our hearts cry out in weary pain!
They call for thee in plaintive strain!
And yet there comes not back again
E'en an echo from the darkness.

There doth come a voice, full of comfort and feeling,
If we listen aright, from our mother stealing,
Dispersing all anguish, its banishment sealing:
"I am forever with the Lord."

Amen, loved mother! yea, so let it be!
God be praised it is so well with thee!
Patient we'll wait till he bid shadows flee,
And let us find our mother.

GODWYN.

The Orchard-Graves History of the Baptist Church Examined.—No. III.

MR. EDITOR: In my last I took occasion to show up some of the evidences upon which Orchard-Graves based his Baptist Church history. I will now proceed to give the reader a few more of the *consistencies* of this so-called historian.

"It is stated that a country minister, named Fides, wrote a letter to Cyprian in 257, to ascertain how soon after birth children might be baptized. The existence of such a letter has been questioned; and Jortin admits that some statements of Cyprian's are not to be credited (notwithstanding 'he was a paragon to clergymen of every age,') and particularly since many of the fathers of this age contradict themselves and each other. But admitting all the circumstances to be correct, the inquiry proves that the subject was novel and the practice unestablished. Cyprian, not having any such practice in the church at Carthage, could not answer this letter. He consequently called together, in a private way, those brethren in the vicinity, and to them he submitted the business." Now, right in the face of this statement, it is notorious that the predecessor of Cyprian (Tertullian) wrote a treatise against *infant* baptism. We have already adverted to the interview between him and Quintilla; but this would-be historian says that "Cyprian, not having any such practice in the church at Carthage, could not answer the letter." How could Tertullian combat or write against a practice that did not exist? The fact that he opposed it is significant of its existence.—Pages 77 and 78. He goes on to say: "Here infant baptism is entirely different from that proposed in the time of Tertullian. That was the baptism of little ones, who asked to be baptized; this of new-born babes." Well, let us see. In a foot-note to page 79 he says: "It was during the agitation of this question in the East that Quintilla made her inquiry, and what might have encouraged her to submit her anxieties to Tertullian was the report that in the African churches, particularly at Carthage and Alexandria, a great many infants were employed in the church *as readers*." Now here is evidently an attempt to deceive, and to give to the term infants a meaning that is unwarranted. Every well-informed man on this subject knows that in the days of the apostles, as well as in those of Moses and the prophets, the term was limited from birth to the age of three or four years; that the weaning time was extended to three years, and all within that time were called infants. But here our author would make us believe "that a great many infants were employed in the church *as readers*." Oh! shame on such attempts to deceive the unwary. "Now Eustathius and Phavorinus state that an infant or babe is *brephos*, '*a new-born child, nourished by the teat from his birth until he be four years old.*' The Greeks extended infancy to four years of age, the Jews only to three years. On what pretense have some affirmed that infancy in the gospel times extended to the age of twenty or twenty-one? and that *brephos, brephyllion* are used indiscriminately for minors, whether they be twenty *days* or twenty *years* old? The testimony of Eustathius and Phavorinus proves that an *infant* is such only to the age of *four years* at the utmost."—Taylor on Apos. Bap., page 80.

"Irenæus," says Taylor, "may be considered as a kind of grandson of the Apostle John; for Polycarp was intimate with John, and Irenæus was the disciple of Polycarp. He was a man of an inquisitive mind, and diligently treasured up the discourses of his master, which he repeated from the apostles. These are not only in perfect concord with the language of John, but are a convincing commentary on it."

"Irenæus contemplated men in all conditions of life; are, then, youths, children, little ones, or *infants, men?*" We subjoin the arrangement of Irenæus and John, as given by Taylor:

Years of age.	*Irenæus.*	*John.*
Birth to 3 or 4 years	Infants.	.....
3 or 4 years to 6 or 7	Little ones.	Little children.
6 or 7 to 12 or 13	Children.	
12 or 13 to 18 or 20	Youths.	Young men.
18 or 20 to elder life	Seniors.	Fathers.

—"Is it possible to produce a closer commentary more accurately in unison with the sentiments, the language and feelings of the inspired apostle, who was the affectionate disciple of the most benevolent of masters?" The Baptists insinuate that this distribution of the ages of life was a peculiarity of Irenæus. What will they do with the apostle?—make the same remark as to him? But Xenephon, Cyropædia, Book I, "describes four stages of life popularly distinguished among the Persians: Childhood, youth, mature age and eldership, or the time which was past military service." But I want my Baptist friends to understand that *they* are on trial now, and it is not their province exactly to choose their own witnesses.

We have, perhaps, devoted more time and research to Orchard-Graves than he merits. If any persons are disposed to read him, let me advise them to do it carefully and critically, and they will find my strictures to be true.

He, in his efforts to establish connection with the apostles, has pursued a most tortuous route, and, in spite of his efforts to the contrary, has unwittingly run into the Catholic Church, and is there lost. His testimony reminds me of the negro witness. His master was a great hunter, and was very fond of astonishing his neighbors by the recital of some of his great exploits. On one occasion a neighbor came in, to whom he related the story of having killed a buck by shooting it in the head and the hind foot with the same ball. The neighbor was incredulous. He called up his servant Pomp and said: "Pomp, do you remember the deer I killed, and shot him in the head and the hind foot at the same time?" "Yes, sa, mighty well," replied Pomp. "How could that be, Pomp?" inquired the neighbor. "Well, sa, it was jis so: the buck was scratching his head wid his hind foot when massa shoot him." "Well, that may explain it." After the neighbor left Pomp approached his master and said: "Massa, next time you tell a big story, please put him closer togedder, for I had mighty hard work to fotch him up dat time."

JOHN SAMPLE.

OUR FOREIGN LETTER.

The Rev. Luke H. Wiseman, A. M., was elected president of the English Wesleyan Conference, and the Rev. G. T. Perks, A. M., secretary. These two ministers entered the ministry in the same year (1840,) and have been for several years past located at the Wesleyan Mission House, London, as members of the secretariat. Mr. Wiseman was secretary of the Conference when elected president. So was his predecessor; Dr. J. H. James, and it is very probable Mr. Perks will succeed Wiseman in the chair of the Conference. Mr. Wiseman is a more popular preacher than Perks, but not so able nor so profound a thinker. Mr. Wiseman was editor-in-chief of the *Methodist Recorder*, London, until his departure to attend the General Conference of the Methodist Episcopal Church. Mr. Perks has edited it since that time, and will continue to do so until Mr. Wiseman's presidential year shall have expired.

Three ministers seceded to other bodies during the year, and two were received from other churches. Seventy-three young men were ordained by the laying on of hands, and as many were received on trial as candidates for the ministry.

A lectureship has been established in connection with the Conference, by a rich layman, for the purpose of elucidating and expounding the fundamental doctrines of Christianity from an Armiuian standpoint. Dr. Osborne delivered the first lecture, on the Holy Ghost; the Rev. William B. Pope the second, on the Person of the Son of God; the Rev. John Lomas, theological tutor of Headingly College, the third this year, on the Atonement. The venerable and able minister treated his subject very ably, but it is impossible to give it an exhaustive treatment in one lecture. Dr. James H. Rigg, the English correspondent of the New York *Christian Advocate*, and formerly the English correspondent of your paper, does Mr. Lomas and his lecture very great injustice in one of his letters to the *Advocate*. He intimates that Mr. Lomas is not qualified to do justice to such a subject in face of the objections of the present time. Dr. Rigg is entitled to his opinion, but it is just possible that the doctor expected to deliver the lecture himself, and that in his disappointment he was unable to do justice to Mr. Lomas. Mr. Farrar will deliver the next lecture. Each lecturer receives fifty pounds, or thereabouts. Dr. Rigg's "Modern Anglican Theology" was handled with very great severity by one of the ablest and most vigorous critics of the age, Rev. David Thomas, D. D., of London, editor of the *Homilist*. Dr. Rigg has lost in popularity since the education movement began to be discussed, in consequence of being found in the denominational ship with Dr. Manning, the papist archbishop of Westminster, and Cardinal Cullen, of Dublin. He will possibly be elected president at some time, and ranks high outside of Methodism as a thinker and theologian. His account of the education debate in the Conference, to the New York paper, is intensely one-sided and unfair. He treats Mr. Arthur with a scant critical courtesy, which the latter will acutely feel, as he is peculiarly susceptible to annoyance by opposing and adverse comment.

The Revs. William B. Pope and Gervase Smith were appointed to accompany the president to the next Irish Conference, which will meet in Cork. Mr. Pope is one of the ablest, most scholarly and critical theologians of English Methodism, and is thoroughly acquainted with the most advanced phases of modern thought. His Fernley lecture on the Person of Christ is a masterpiece. It has been enlarged and published in a small volume by the Book-Room. It should be in the hands of all your young ministers, and old ones too. Dr. Redford should issue a reprint of it forthwith. Mr. Smith is one of those noisy, boisterous, superficial, popular men, to be found in every denomination, who occupy, to the astonishment of every one, the highest positions of trust and influence, and who manage to discharge satisfactorily and successfully the duties of every office they fill. The very ministers by whose suffrages Mr. Smith has risen would indorse the opinion I have expressed. In appearance and physical build he is a thorough John Bull. He squints with one eye and looks askance with both when facing an audience. He will possibly be president in 1874, unless Punshon's return home interrupts the regular course of succession in relation to the chair of the assembly. He was popular as a preacher and lecturer a few years ago, but his services are not now in as great request. He is secretary of the Metropolitan Chapel Building Fund, and as such has rendered efficient and laudable service to London Methodism.

In the mortuary list for the year we find the names of Richard Felvus, Elijah Hoole, D. D., James Dixon, D. D., and Thomas Vasey, all eminent men and able in their day—Felvus as a much-beloved pastor; Hoole as a missionary secretary for forty years, and a ripe Oriental scholar; Dixon as a massive and philosophical thinker, and an eloquent and imperial pulpit orator; and Vasey as a divine of rich and varied attainments. To these may be added the name of John Wesley Thomas, who was superior to any of those I have named in a knowledge of ancient and modern languages. His translation of Dante is considered the best condense of that lurid poet extant.

Few of the officers of the Conference and connection have been changed. John Lomas has been succeeded in the theological chair of Headingly College by John G. Geden, an accomplished scholar, who made a tour of the United States two years ago. Dr. Jobson continues at the Book-Room, and the two Benjamins (Frankland and Gregory) to edit the magazines and periodicals.

There was a decrease in the membership, which gave rise to a long and earnest conversation.

OBSERVER.

OCTOBER 14, 1872.

MY FIELD IN LOUISIANA.

MR. EDITOR: In response to my letter which appeared in the ADVOCATE of August 8, I have received a great many letters from Texas, Tennessee, Mississippi, Alabama, Florida and Louisiana, making further inquiries concerning this country. You will please allow me to answer some of them through your valuable paper.

First, in answer to our brethren in the ministry. Since writing my former letter I have conferred closely with my presiding elder, Rev. Fred. White, by whom I am assured that there is a call within the bounds of the Alexandria district for eight additional traveling preachers. From Harrisonburg, on the Ouachita, passing down, embracing all the Black river country, taking all the Red river bottom below Alexandria, and down the Mississippi more than two hundred miles, and all the country back to Calcasieu river, a distance of more than a hundred miles, and in this vast country—I suppose the finest in the world—we have seven itinerant preachers! So you will perceive the country described in my former communication is only on the edge of this wonderful country, which has been brought to light by further inquiries. Hence you will not be astonished when I tell you that my presiding elder is often compelled to travel at the midnight hour and at the early dawn, and often sleeps by the wayside while his horse feeds, not having time to arouse the family, lest he should fail to meet his appointments. This, brethren, is the wide door that is open and awaits your coming. All of this country south of Red river is without a local preacher. "Whom shall I send? and who will go for us?"

In reference to lands, I now say deliberately that I have traveled through Kentucky, Tennessee, Virginia, Georgia, Alabama and Florida, and here is the finest opening that I have ever met. The rich alluvial lands rate from $3 to $50 per acre, and can be purchased in lots of forty acres to one thousand or more. Public lands are abundant, and homesteads of eighty acres in the swamps, and one hundred and sixty in the high pine land, may be taken at merely nominal rates. So there is a home for all, with health, good water and a field for usefulness. Should the paradox arise that any man should fail to be pleased east of the Calcasieu, all the region beyond, away to the "drooping west," an empire breaks upon your view. Texas, the land of happy spirits, becomes your home.

SILAS H. COOPER.

BAYOU CHICOT, LA., Oct. 22, 1872.

REV. J. NICHOLSON, P. E., SUMMIT DIST., MISSISSIPPI CONFERENCE.

MR. EDITOR: You have had a hasty synopsis of the proceedings of the Summit District Conference. Some important items were omitted, because their publication was not really necessary and to avoid prolixity. One particular item was reserved for a separate communication, which I now give. After the business was finished the president was requested to vacate the chair before reading the minutes, and he withdrew, leaving Rev. J. H. Muse in the chair. The following preamble and resolutions were then presented by Rev. B. Jones, and unanimously adopted:

WHEREAS, Rev. J. Nicholson has been emphatically a traveling preacher for thirty consecutive years, and himself and his self-sacrificing wife have never during that time received more than the mere necessaries of life; moving almost yearly all over the Mississippi Conference, and from one extreme to the other, when called to do so by the appointing power; surrendering friends, incurring enormous expense, selling one thing after another for the purpose of defraying necessary expenses, until they have now sold all, and are now involved in debt, without a home at which, in their age, to rest and die; AND WHEREAS, Their health is very precarious, and the extensive travel has otherwise injured Bro. Nicholson's bodily powers, the time will soon come when his labors will necessarily be curtailed; therefore, be it

Resolved, As a testimonial of our appreciation of his constant labors, and of the fidelity with which he has discharged his duty as pastor and presiding elder, the privations and sacrifices he has made for the cause of Christ, and the losses sustained by himself and wife:

1. That we, the members of the Summit District Conference, will use our best efforts to raise means to purchase a residence for them.

2. That the pastors of our several charges in this district be and are hereby requested to take a copy of the preamble and resolutions and solicit subscriptions of our members and friends to carry out these wishes of the District Conference, and that they pay over to the committee appointed.

3. That Bros. V. J. Wroten, Robert Babington, John Ballard, William H. Tillery, R. K. Felder, David McGee, James H. Muse, J. W. Sandell, C. S. Stewart and G. T. Vickers be a committee to consult with Bro. Nicholson in the selection of an eligible place of residence as a donation from the undersigned.

The committee is organized. Rev. J. H. Muse, of Greensburg, Louisiana, is chairman, and Bro. C. S. Stewart, of Amite City, Louisiana, is secretary and treasurer. Subscriptions have commenced and the list is increasing. Although this laudable design originated in the Summit district, it was supposed that the many friends in other parts of the Annual Conference where Bro. Nicholson labored in his stronger days would wish to aid in settling his family comfortably now, and would be anxious to contribute something. We therefore extend the request to them to do so. Communications addressed to C. S. Stewart, Amite City, Louisiana, will be properly acknowledged.

J. W. SANDELL, Sec.

MAGNOLIA, MISS., Oct. 29, 1872.

"MY SON," said a fond papa, who was looking over the lesson his boy had recited that day, "how did you manage when your teacher asked you to spell metempsychosis?" "O father!" said the boy, "I just stood spell-bound."

A FRIEND should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and sincerity.

A YEAR'S WORK.

Five more trips, thought I to myself as I mounted my faithful nag to start to my appointment, on the first instant, thirty miles from home. Five trips more, said I to my wife as I bid her adieu, and turned my back upon my home to meet my engagements. Five trips more, and then what? Why I will have done my year's work so far as attending to the pastoral duties of my present charge is concerned. I will have preached my last sermon, I will have made my last pastoral visit, I will have instructed the children of my charge for the last time, during the present ecclesiastical year.

That expression, "five trips more," has been ringing in my ears almost constantly ever since I left home. The inquiry has arisen in my mind: Have I done my work well? Could I not have done it better? Have I embraced every opportunity for doing good? Has my time been well spent? Alas! I fear I have not been as faithful and true as I ought to have been. Have I spoken an untimely word? Have I lost a single opportunity for doing good? Have I visited from house to house, praying with and for the women and children of my charge? Have I met all my engagements? Have I fulfilled all my appointments? Have I been diligent? Have I been instant in season and out of season? Have I reproved, rebuked, exhorted with all authority and long suffering? In a word, have I been all that a Methodist preacher ought to have been during the past year? I hardly know how to frame an answer to these interrogations.

I think I have *tried* to do my duty; and yet I fear I have not done my whole duty. If I have not, what will be the consequence? I cannot recall a single day, a single moment. The first nine months of the year 1872 are gone, forever gone, and all opportunities for improving time, talents, etc., are gone also.

By reference to my "pastor's pocket record" I find that I have preached fifty-six sermons, married four couple, attended five funerals, preached two funeral sermons, baptized fifteen children, baptized twenty adults, made one hundred and ninety-five pastoral visits, visited seventy-five families, obtained seven subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE, collected and forwarded $42 for the NEW ORLEANS CHRISTIAN ADVOCATE and $4 for the Nashville *Advocate*, collected and forwarded $7.50 for the *Sunday School Visitor*, sold over one hundred dollars' worth of books, mostly Bibles and hymn books, collected for Conference purposes $24, and traveled over two thousand miles on horseback.

Look at it! A few lines tell it all! How little I have done. Certainly I can do better next year. I will try, if life is spared, to improve on the above in the future.

H. P. LEWIS.

FRANKLINTON, LA., Nov. 2, 1872.

WHERE IS HEAVEN?

MR. EDITOR: Permit me briefly to reply to an article written by James Shanks, in the ADVOCATE of the seventeenth instant, in which he makes an elaborate effort to prove that the material sun is not heaven. As no one opposes his argument, he of course has the field to himself. He next says he will tell us positively where heaven is. He says it is somewhere in infinite space, but cannot tell where. "Next," he says, "we will notice Mr. Hester's faith, as written by himself and published to the world in the NEW ORLEANS CHRISTIAN ADVOCATE of September 26, where he says: 'I did not say the material sun is heaven, but did say that I believe that heaven is a material structure.'" Mr. Shanks admits in his article that the holy city was built of materials, but denies that it is a material structure. He says it must have been formed of immaterial substances. St. John says the city was pure gold, and the building of the wall of it was of jasper, and the foundations of the wall of the city were garnished with all manner of precious stones. Now is pure gold an immaterial substance? Was the earth immaterial substance before the fall of man? Was the body of Adam immaterial before he sinned?

Mr. Shanks says: "I oppose the idea of heaven being a material structure, because I believe it to be a relic of materialism." Does Mr. Shanks think that the Rev. John Wesley was a materialist? Let him read Wesley's sermon on the New Creation. Does he think that Rev. H. B. Bascom was a materialist? Let him read his sermon on Heaven. He will find that I am not alone in publishing the belief that heaven is a local material place.

J. W. HESTER.

CITRONELLE, Oct. 22, 1872.

JERAULD one day said he would make a pun upon anything his friends would put to him. Thinking to give him a poser, a friend asked him whether he could pun upon the signs of the zodiac; to which he promptly replied: "I *Cancer*."

Obituaries.

DIED, near Pineapple, Wilcox county, Alabama, October 7, 1872, of hemorrhagic fever, J. P. WILLIAMS, only son of R. Williams, aged thirty-four years and eight months.

The deceased was born and raised within a few miles of the place where he died, leaving a wife and two children and many friends to mourn his loss. Though we cannot say that he was a professor of religion, yet he was a man of a kind and benevolent spirit. Possessed of a sufficiency of this world's goods, he was kind to all, and never turned the needy away empty. Truly the poor have lost a friend. His father states to us that he has great reason to hope that James had given himself to his Savior, for he seemed to be impressed with the thought that his end was nigh some days before he was taken sick, and said that he was endeavoring to give himself to God. May God bless the bereaved wife and children and the aged father, and bring them to the land of rest, where parting is no more.

J. M. J.

DIED, near Livingston, Sumter county, Alabama, on Wednesday, October 9, 1872, Miss JULIETT T. DODSON, aged forty years, one month and fifteen days.

She was born in Madison county, Alabama, August 24, 1832, and was the youngest child of Rev. Elisha J. Dodson, who was for many years a member of the Tennessee Conference. After the death of her father she came with her mother to Livingston, where she was converted and joined the church in 1846. From that time until her death she was a consistent Christian. She had many excellent traits of character. The associations of her early life made her the friend of the liberal preachers, and she was given to show her friendship by many acts of kindness.

Her death was sudden and unexpected. At nine o'clock in the morning she was well and actively engaged in her household duties. Soon afterward she was taken with a congestive chill, and at eight o'clock in the evening she was dead. During these few hours her intense suffering prevented her speaking of her hopes of heaven. But we are consoled by the fact that while in life and health she prepared for death; and although it came unexpectedly, we believe that she was comforted by the "rod and staff" of God as she "passed through the valley of the shadow of death," and that she is now enjoying the reward of the faithful.

J. M. MASON, Her Pastor.

ROBERT HINES FEATHERSTON, son of Rev. F. M. and Mrs. Mary E. Featherston, was born in Doner, Yazoo county, Mississippi, February 25, 1861, and died, in Warren county, Mississippi, July 22, 1872, aged eleven years and nearly a half.

A cloud of sadness has settled over our rural home, and shut out the golden sunlight of joy. Our Robert has gone! Our family circle is broken, and there is left "a vacant chair." On the stone night our Robert came, the black-winged death-angel for the first time visited our household, and took from us sweet Marion. Since then the good angels have kept him away until lately; but again he has flapped his ghostly pinions over our sunny home, and invaded its angel-guarded precincts, bearing our Robert off. Robert's stay was short, but not useless to us. He was a good boy, and we loved him dearly. He came and staid long enough to bind our hearts with affection's vine-like tendrils firmly to him, and then went home, leaving us bound by one more tie to heaven. He has gone to join our seraph Marion in the skies. They never met on earth, but long ere this they have met in glory, and doubtless to-day wander together over the fields of bliss. They know each other there. Oh, the grandeur of that heaven-born intuition!

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We bow with meek submission to his sovereign will; and, as we "pass under the rod," only murmur: "Thy will be done."

He sleeps in the first-ding grave at our new church—"Beechland"—where the mocking bird will sing requiems till he is waked by the thunder of time's funeral dirge. Till then, sweet be his rest. Perhaps ere then we all will have joined him and Marion on the banks of that crystal river that softly glides by the twelve-fruit Tree of Life.

H. WALTER F.

JOHN SAVORY KNOX was born in Morehouse parish, Louisiana, October 26, 1820, and died in the same parish, October 19, 1872, of inflammatory rheumatism.

Bro. Knox was reared by religious parents, and early in life connected himself with the Methodist Church, and lived a consistent Christian to his death. A large community of friends mourn his loss as a man of unblamable character and manifest prominence in all the affairs of interest pertaining to his church and country. He was always on the right side of every question, and never sought advantage except from principle. He was conscientious in the extreme—wronging himself before others. He had the highest regard for duty, whether for the church, his country or his family, and never failed in personal sacrifice when it was required. He was never the man to take the lead for popularity—he was content with the lowest seat; had a poor opinion of his own merits, and yet never failed in material support equal with the first. Too much cannot well be said of our departed brother's integrity and liberality, and of his acknowledged importance in the sphere in life which he filled. The large concourse of people who attended his funeral is the strongest expression of this. He was a most sympathizing husband and parent—he toiled unsparingly for the welfare of his family. Consistent in life, he was calm in death. His sickness was long and severe, but he never complained. His mind was strangely delirious during the most of his sickness, but as his end drew nigh his consciousness increased, and on the day of his death he sang the chorus:

"Home, sweet home,"

and remarked that he had a home "high up in heaven."

JOSEPH W. MEDLOCK.

SAMUEL N. MARTIN, the subject of this sketch, was born in Spartanburg district, South Carolina, October 20, 1792, and departed this life, at his residence in Jackson county, Mississippi, October 13, 1872, aged seventy-nine years, eleven months and twenty-three days, after an illness of about two months, during which time he was never heard to murmur or complain, but said he had long since made preparation for death. During his affliction he often said that he had great enjoyment. It was in the year 1817, in the town of Biloxi, Harrison county, Mississippi, that the writer made his acquaintance. In 1818 he was married to Miss P. A. F. Hester, with whom he lived happily until death summoned him to his final reward, leaving his wife and two children to mourn their irreparable loss. Bro. Martin was truly a Christian—decided, firm, unyielding, always abounding in the work of the Lord. As class-leader, Sabbath school superintendent and church steward he was ever at his post, unless providentially hindered. No doubt many have preceded him to the world of light, and many more are on the way, who received their first religious impressions under his superintendence at Sabbath school. As a husband and father he was kind, affable and affectionate. In his family devotions he was earnest and sincere, never failing to read, sing and offer devout prayer night and morning. He was truly a Christian at home. He loved the Methodist Church South, of which he was a faithful member. The ministers always found a welcome under his roof. He was just in all his dealings, often suffering loss rather than contend. He was patient in tribulation, never suffering from anticipation—always making the best of the time as it passed. Even during the late war, while all was excitement, he was calm and unmoved in his faith. In 1864 he professed to obtain the great blessing of sanctification, and ever after adorned his profession by an upright walk and godly conversation. The last public service he attended was at Moss Point, August 4, where he heard Bishop Keener preach. His last public prayer was offered at his family altar on the morning of August 13, when he prayed earnestly that they might be an unbroken family in heaven. So may it be.

J. W. H.

The Christian Advocate.

THURSDAY, NOVEMBER 14, 1872.

A SHIPWRECK.

Steadily blows the northeast wind,
And the harbor flag blows straight from the mast;
And the sailors lounge and look on the pier,
And smoke their pipes, and think it will last.

Yonder the cloud-rack lowers and glooms,
And the sweet blue sky is hidden away;
Whilst the muttering waves grow hoarse and loud,
And you have to shout the thing that you say.

The distant fleet of white sailed ships
Come hastening landward with wet black sides,
As they lean to the push of the gusty wind,
Now a rush, now a pause, on the weltering tides.

The spumy froth of the rock-vexed waves
Gathers in creaming yeast on the sand;
Then away in fluttering flocks it speeds
For hedges and hillsides far inland.

The sea-birds dip and wheel in the air,
And search the surges with greedy eyes;
They hang with tremulous wings on the brink,
Then away on the blast with their shrill, sad cries.

Yonder the people crowd to the cliff,
Where the long gray grass is flattened and laid;
As the stress of the hurricane passes by,
Every eye to seaward is fixed intent.

Far down below are the cruel rocks,
All black and slippy with black seaweed;
And pits profound, where the whirlpools run,
Forever revolving with hideous speed,

How the ships come! Let them come, poor barks!
Here is the harbor quiet and still;
Once entered, the weary crew can sleep,
And dream of their home without fear of ill.

How the ships come! What's that? A helm
Is carried away, and she drifts to the blast;
Over her deck sweeps a roaring wave,
And up in the rigging the crew run fast.

On she comes for the rocks! O men!
O maids and mothers! O daughters and wives!
You are sitting at home by the hearth fire warm,
And the sea has a hold of your loved ones' lives!

Now she strikes on the rocks! No aid
Can reach her there; she must perish and fail,
This is but a great third wave will come,
And eat her up, and engulf the whole.

There—they are lashing themselves to the spars!
Spirit on the wind comes their bitter cry;
They are waving their hands! Out of the main
A billow rises and breaks, and goes by.

All is vanished; the ship and the men,
Crumbled and crushed, and hurled away!
Here are the splinters all over the rock,
All o'er the beach, and all round the bay.

There, on the sands, is a sailor's cap,
And there close by a man on his face;
And there are the others! Oh, cover them quick,
And carry them off from this fatal place!

They are laid in the yard of the weather-worn church,
And the grass will grow on their quiet grave;
But, O Lord in heaven, hadst thou spoke one word,
It had stilled the wind and curbed the wave!

But perhaps thou *wert* speaking. Our ears are dull,
And we cannot discern in this atmosphere;
The men, as they drowned, might have clearer sense—
Might have heard thee well, and seen thee near.

We all must be patient, and bear our part
In the petrel toil of a wreckful world;
But some day (having rest may be found at last,
When the anchors are flown, and the sails are furled.

Chambers' Journal.

JOHN WESLEY.

For some time, however, John Wesley appears before us as a kind of eighteenth century Puseyite, or rather such a one as Harrell Froude; his notions were cast in a mold of High Church idealism, not unmixed with a certain morbid pietism; and Oxford Methodism almost anticipates that other mighty reaction, the great religious movement of our age; but the Methodism of Oxford, indeed, although it numbered among its adherents such men as the Wesleys, and Whitefield, and Hervey, and Ingram, soon came to an end, and, but for Wesley's after career, would have been buried in oblivion, for Mr. Tyerman truly characterizes it as "misty, austere, gloomy and forbidding, while yet intensely earnest, sincere and self-denying."

It does not seem very easy to settle the precise etymology of the term Methodist, whether derived, as some have said, from an allusion in Juvenal to a celebrated quack physician, or whether, as Mr. Tyerman seems to think, first used in a pamphlet attacking Whitefield in the earlier years of his ministry, in which the author fetches up an old sentence from the pages of Chrysostom, who says: "To be a Methodist is to be beguiled." We ourselves happened once, in a parish church in Huntingdonshire, to be listening to a clergyman notorious alike by his private character and vehement intolerance, who was entertaining his audience on a week evening by a discourse from a text in Ephesians iv, 14: "Whereby they lie in wait to deceive." He said to his people: "Now you do not know Greek; I know Greek, and I am going to tell you what this text really says; it says: 'They lie in wait to make you Methodists.' The word used here is *methodeian*, that is really the word that is used, and that is really what Paul said: 'They lie in wait to make you Methodists.' A Methodist means a deceiver, one who deludes, cheats, beguiles." The Grecian scholar was a little at fault in his next allusion, for he proceeded to quote that other passage of the apostle, "We are not ignorant of his devices," and seemed to be under the impression that "device" was the same word as that on which he had expended his criticism. "Now," said he, "you may be ignorant because you do not know Greek, but '*we* are not ignorant of his devices'—that is, of his *methods*, his deceivers, that is, his Methodists." It was a piece of the richest criticism we ever remember to have heard in any pulpit.

Wesley achieved his greatest victories in the open air. So astonishing were the results of these very simple and Christ-like ministrations that there was surely something of the supernatural in the man Wesley. It is part of the very nature of Christianity to believe that from time to time the church is invigorated by extraordinary impulses of divine life and grace, and singular effusions of the Holy Spirit; and to those who are able to reach at all the idea of supernatural causes in the Christian life it is not difficult to apprehend the reality of such impulses. There was surely much that was remarkable in Wesley; it is unquestionable that strange influences seemed to attend him. His words, it has been remarked, seemed to possess a mesmeric power; his proximity to the supernatural has often been made the subject of criticism.

The strength of a great and popular leader is especially shown in his power to infuse his own spirit into the minds of other men, thus constituting an organized band of kindred helpers. Never, surely, was there a man who more remarkably abides this test than Wesley, and he became the general of a remarkable order.

John Wesley very soon poured his animating spirit into other men, and the history of Jesuitism—that marvelous story of the conquest of the human mind—does not exhibit anything like so striking an array of heroic and glorious achievements. Rome would make much of such a history had she to recite it of herself. The names of those who surround Wesley as his fellow-laborers and helpers are, indeed, all of them humble men; no courtly or episcopal favor smiled upon him or them as they passed along. He had absolutely nothing, but the pure gospel, by the proclamation of which he sought to awaken human interest and to command attention; but soon there came a host, of whom it might be said: "There went with him a band of men whose hearts God had touched."

But Wesley's success! Wesley, as an orator, seems still more inconceivable. By all accounts Whitefield was seraphic. Wesley seldom rose beyond penetrating good sense, and nothing appears to have transported him out of his invariable calm. Yet the effects of his oratory were even still more wonderful; there was something of magnetism in it. Henry Moore, his great friend, says: "At this moment I well remember my first thought after hearing him preach nearly fifteen years ago; *spiritual* things are natural things to that man." In innumerable instances we find audiences shaken as by a mighty wind, hurled down, agonizing, screaming aloud; there was much more of all this in Wesley's preaching than in Whitefield's, yet in Whitefield's we should expect it more. Wesley, in the style of his oratory, seems to have been judicial, and our readers are not unaware of the remarkable power that quiet statement is able to exercise. Who so passionless apparently as Jonathan Edwards, a man who would have disdained every approach to sensationalism, whose entire mode of pulpit delivery was obnoxious to all ideas of pulpit oratory, and whose whole scheme of thought and expression were as calm and clear as logical metaphysics could make them? yet what scenes he witnessed when he preached! Thus it was eminently with Wesley; crowds thronged around him intent to listen wherever he appeared; if the face was beautiful, the height of the body was so far beneath the average standard that it seems almost contemptible for the holding of such powers as he wielded; and then the voice, not less than the manner, appears to have been unfitted to carry tempests of passion, nor did he desire that it should. We suppose that it must have been singularly clear and penetrating, and that every sentence was sharply cut and elaborated, not by preparation and the pen, but by convictions deep and indelible. Such sentences, carried upon a clear, penetrating voice—and in oratory the voice is all but everything—will achieve more than more plausible means. It is fervor which fires, but fervor often burns more effectually in the still, white, soundless heat than in what seems to be the most raging flame.—*British Quarterly Review.*

THE blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their perilous mission.

CHANGES IN CONSTANTINOPLE.

The following extract from a letter received in Boston from Constantinople, dated October 16, and written by a very intelligent missionary, is published by the Boston *Traveler*:

"The streets are named, and doors are designated by numbers. Scavenger carts are supplanting the dogs. The terrible conflagrations which brought distress to thousands of the people, and left scenes of appalling desolation in their track, have been succeeded by broad avenues and handsome stone structures of European architecture, in place of tumble-down wooden edifices on streets so narrow that the sun could hardly ever peep into them. Spacious flag-stone sidewalks are seen now in a few localities, and instead of the bowlder-stone pavements, of horrible memory, macadamized roadbeds help one to surmount the long, steep ascents of Constantinople hills with much less of fatigue. Tramways are built and building—a boon of inexpressible value to the aged and feeble, and a thousand dwellings have been demolished for the track of the Belgrade and Vienna railroad, which comes in at the Seven Towers, and is carried along the Marmora around the Seraglio Point to its terminus on the Golden Horn. The demolition of much of the sea-wall, to make way for it, and furnish materials for embankments, is a suggestive symbol of the social and religious reconstruction which is tearing up old foundations, and using the labors of ages past for that which is to be. Not less significant are telegraph lines, running to all points of the compass; I counted, a few days ago, twelve wires neatly attached to their posts on one side of a street, and four on the other. The spectacle of small craft on the waters, sea-going steamers of the largest class, smaller passenger boats for the Bosphorus, Prince's Islands and ports on the Marmora, and the magnificent iron-clads and war vessels anchored in front of the Sultan's palaces, impresses both residents and strangers with a vivid sense of the greatness of wealth and power which, in spite of mismanagement, corruption and misrule, and all the elements of weakness and decline in the country, are here concentrated. Costumes are changing, and customs and ideas change with them. Even Turkish women, outwardly sheeted as ghosts, are said to have adopted Frank articles of dress beneath the external covering, and go about tottering on high-heeled shoes of latest Parisian style. Armenian women have long since discarded the yashmak, and appear in public with unveiled faces, and attired as ladies of Europe. Thirteen newspapers, three of them dailies, three tri-weeklies, and seven weeklies, one of which issues a daily bulletin, for Americans alone, at the capital, attest a new intellectual life, not only by the fact of their existence, but the freedom of their discussions."

THE DRESS OF CIVILIZED WOMEN.

I do declare that I think it would be better to die and get out of torment at once than to have to rise every morning, for some forty or fifty years, and box one's body up in a sort of compressive armor, hang weights to one's hips and more weights upon one's head—which last are supported by the roots of the hair; put one's feet into shoes a number too small, and not of the right shape, and with heels like stilts; and then set about doing the whole duty of women with a cheerful face and a spry air, for from fifteen to seventeen mortal hours out of the twenty-four! That there are so many women who are not frightened into a decline at such a prospect, and that they bravely undertake to do it—nay, more, that they even dream that under such disadvantages they can work side by side with unshackled man, and that they die in trying to do it—certainly says much for their courage, but very little for their common sense.

A man's dress, to a great extent, is fashioned for comfort. He has contrivances for suspending the weight of his clothing from his shoulders. If the east wind blows he can turn up his coat collar, button himself up snugly, slouch his hat over his eyes, thrust his hands into his pockets and brave the weather. But imagine a woman removing her hat or bonnet from the angle at which fashion says she must wear it on account of the weather, or turning any of her "fixtures" up to protect her neck and throat, or buttoning up anything that was unbuttoned before, or sticking her hands into her pockets! She would be taken for an improper character out on a mild spree, or for an escaped inmate of a lunatic asylum, should she endeavor by any impromptu arrangement of her habiliment to save her health.—*Science of Health.*

AN OPPONENT, speaking of Mirabeau, said: "That man would do anything for money—even a good action."

SCIENTIFIC.

M. DIAMILLA MULLER, who is engaged in researches on terrestrial magnetism, states that in the vicinity of certain rocks in the Adriatic sea the needle of the compass deviates from its true position to the extent of an angle of two degrees. This is not only a most remarkable scientific fact, but one of the greatest practical importance. By such a variation a steamer or vessel might readily be turned out of its course into real danger. Besides, what occurs in the Adriatic may occur elsewhere, and often constitute the occasion of shipwreck.

SIR WILLIAM W. GULL, F. R. S., recently said in an address to the London Clinical Society: "Respecting the object we work for—this living organism of ours—one great advance has of late been made. We are acquiring a physiological notion of disease. Disease is no entity; it is but a modification of health—a perverted physiological process; and this must at all times be insisted upon. Were it not that we fear death, and dislike pain, we should not look upon disease as anything abnormal in the life-process, but to be as part and parcel of it. Few would now venture on a definition of disease; for in reality it is but the course of nature in a living thing which is not in health. In health the balance of function is even; incline it to either side, and there is disease. That being so, just as the life-process constitutes an individual and puts him apart from his fellows, so must any alteration in it be individual, and not general. But to the ignorant disease is an entity—an evil spirit which attacks us and seizes us. Hence arises the word "seizure," which, though in a somewhat different way, we still use, but with a protest. To the charlatan disease is a set of symptoms to be attacked by a variety of drugs—a drug for each symptom. To us disease is a life-process of a perverted kind."

PROF. PALMIERI, who so bravely remained at the observatory on Mount Vesuvius during the eruption, for the purpose of scientific observation, lately gave an account of what he witnessed, in a lecture delivered at the Technic Institution at Naples. This observatory is a station high on the cone, for the shelter of watchmen who remain there to give alarm whenever there are indications of danger or during an eruption. Thus on the evening before the outbreak the mountain seemed "to sweat fire through every pore, which by night appeared like so many specks of flame; by day they were changed to smoke." His peril may be easily imagined from the fact that the lava again precipitated itself into the Fosso della Vetrana, flowing over the former beds, filling it now to the height of six hundred and fifty feet, and approaching to within a few feet beneath the observatory. Another addition will destroy the station. Here the lava has a breadth of three thousand two hundred and eighty feet. On the banks of this river of fire small craters were formed, which thundered like the principal crater, and ejected smoke, ashes and stones to the height of nearly three hundred feet. The chief source of lava was a new opening in the Atrio del Cavallo, from which, between two and three o'clock in the morning, a torrent broke forth with a fearful roar and great violence, yet calmly though rapidly flowing away, wrapped in a cloud of "boiling smoke." Meantime the chief cone gave out a continuous shower of ashes and fiery projectiles, which rose to the height of five thousand feet, the whole mountain "thundering terribly." Afterward came the heavy storms, which commonly do greater damage, occasioning great floods, that carry down ashes and pumice, and complete the ruin of lands and vineyards spared by the lava. Very strong electrical currents were established in the volcano, and unusually brilliant displays accompanied the ejections and storms. On all sides lightning flashed in the column of smoke and ashes which rose from the crater. Noises following these flashes varied from short explosions, full and round, to longer peals, often dry and hissing, like the noise of tearing paper. Already the crust of these streams of lava is firm, yet everywhere yielding jets of smoke from the "*fumaroli*"—vents communicating to the internal mass, still incandescent. Even the lava of 1858 is still smoking at several such holes. Around them are condensed sublimates of oxide of copper, chloric acid, sal ammoniac, sulphur, etc., which invest the surface of the lava with beautiful colors and forms. The popular belief that the ashes of the volcano are beneficial to land as fertilizers is in a great degree incorrect. To whatever extent they are immediately soluble in water they are exceedingly injurious; for analysis shows that they contain chloric acid, sulphuric acid and strong ammonia salts, which burn and wither vegetation. Silicates, which disintegrate slowly, may be useful to vegetation.

RELIGIOUS INTELLIGENCE.

THE whole number of scholars reported in the 418 Sunday schools on Manhattan Island is 115,826. The monthly average attendance of scholars is 74,441.

VIRGINIA reports about 500 white Baptist Sunday schools, with say 25,000 scholars; also about 150 colored Sunday schools, comprising some 7,000 scholars.

IT is declared in the *Sunday School Journal* that thirty-six publishing firms in this country employ $6,000,000 in the manufacture of Sunday school literature.

IN THE Sunday schools of the Armenian missions of the American Board in the Turkish empire there are now nearly nine thousand scholars. An illustrated Sunday school paper is published for their benefit.

THE various foreign missionary societies of Europe and America show in the aggregate nearly 300,000 pupils in their schools, all of whom may be counted as practically under Sunday school or Bible school instruction.

THE secular Tuesday evening lectures for men only, at St. Paul's cathedral, London, were resumed on October 29, and will continue every Tuesday evening till further notice. They will commence at eight o'clock. The first course of three lectures will be delivered by Canon Gregory on "The Bonds of Society—Past and Present."

IN A RECENT ADDRESS Father Gavazzi said: "There were now harmoniously at work in Italy three principal denominations, namely, the Free Christian Church of Italy, which was the largest of all; the Waldensian Church, and the Wesleyan Church. They had altogether 100 evangelical congregations, with an average of 30,000 constant hearers.

IN THE Episcopal dioceses of the thirteen Southern States the gain in ten years, ending with 1871, was from 39,000 to 56,000—a little more than 38 per cent. The greatest gain was in the State of Texas, from 700 to 2,000 communicants—nearly 300 per cent. The only loss was in South Carolina, of 1,524 out of 5,672 communicants, or nearly 36 per cent.

REV. AMBROSE F. DUSKILL, of the Church South, now in the fiftieth year of his ministry, forty-nine years ago was a missionary on the south side of the Tennessee river. Dr. McFerrin writes that he shows but few signs of old age. His hair is black, and his eyes have never grown dim; he has never used glasses, and now reads small print without difficulty.

FROM a census recently taken in Paris it appears that there are in that city 1,732,529 Catholics, 30,421 Jews, 17,281 Calvinists, 14,940 Lutherans, 9,482 Anglicans, Methodists and Quakers, 422 Mohammedans, Buddhists and Brahmins, and 2,500 who belong to no religious sect. The population is nearly 50,000 less than it was in 1866.

SPAIN has been the scene of other evangelical efforts besides those of the past two years, which have been attended with so great success. Christianity was early introduced, and under Constantine the country was completely Christianized. In 1517 the first Protestant church was established in Seville. It was organized by a young man, who suffered a martyr's death. Another youth was assassinated for forming a church in another city; and Rome still glories in the deed as having put to death a heretic. In 1670 there was not a single known Protestant in the land. Spain was scarcely thought of by the Reformed world. Her kings were hostile to true Christianity, and the Papal authorities watched every opportunity to keep away the truth of the gospel. During the entire history of the Inquisition, according to the estimate of Llorente, 31,912 were burned alive and 291,450 were subjected to rigorous pains and penalties. In 1837 English Christians sent George Barrow, who resided in Madrid, under the protection of the British consul, four years. During this sojourn he circulated 4,000 copies of the New Testament in Spanish, chiefly through the agency of the Gypsies. He was then compelled to leave. In 1861 the imprisonment of the family of the Matamoras attracted the notice of the Christian world. Signor Carrasco, the companion of Matamoras in persecution and imprisonment, was banished from Spain on account of his religion. During his banishment he resided in Geneva, and received the instruction of Dr. Merle d'Aubigne. As soon, however, as his native country was opened to the preaching of the gospel, by the revolution two years ago, he speedily and joyfully returned to preach Christ, the only Mediator, to his countrymen. His success has been so great that he has been obliged to ask for help in erecting a building large enough to accommodate the crowds that flock from all quarters to listen to his exposition of the word and way of life.

OVER three hundred years ago the Huguenots made an attempt to settle in the harbor of Rio Janeiro, as a Protestant colony, under the leadership of Villegagnon, and with the co-operation of Admiral Coligny. But the little band was overwhelmed with misfortunes. Its members were mobbed by Catholics before they left France; at Dieppe a large number of artisans, necessary to the success of the enterprise, deserted; the Portuguese Catholic settlers in Brazil made war on them as they reached the coast; and, worst of all, their leader proved to be only a political adventurer, who at length threw off all disguise and became their greatest persecutor. Numbers were put to death on trilling pretexts; many returned to France, in time to prevent the emigration of a large body of Flemish Christians and ten thousand more French Protestants, who were on the point of joining the colony. And thus a band of pilgrims who, like the company that left Delft Haven seventy years later, set out with the high purpose and hopes of laying the foundations of a great Protestant nation was destroyed, and Brazil became a Catholic instead of a Protestant country. To recover this wide domain to the Protestant faith has been undertaken by the American Bible Society and our Presbyterian Boards, and their efforts have been the only organized successful missions in the field. The first Protestant missionary of the Presbyterian Board, Rev. A. G. Simonton, went to Rio in 1859; and before his death, in 1867, established a flourishing mission. In these twelve years that have passed seven churches have been organized, whose aggregate membership is 350. A good beginning has been made, says the *Presbyterian*, toward training a native ministry; and a religious paper, the *Imprensa Evangelica*, the oldest religious journal in the empire and the only evangelical one, has been maintained almost from the first. Fourteen missionaries, five native teachers, and six colporteurs are employed. The chief stations are Rio de Janeiro, San Paulo, Bahia, Brotos and Hanna. Requests for books and tracts come in from districts where no missionary has ever penetrated, beyond the present ability to supply them. The demand for an increase of laborers is great, and the need one of extreme urgency; while all experience has shown that a richer harvest of souls is obtained here than in any other foreign field among the missions of the Presbyterian Church.

NATIONAL DISTRIBUTION OF THE BIBLE.—In the year 1866 the American Bible Society resolved "to undertake, without delay, a thirty general supply of the whole country with the word of God." Most of the work involved in this supply has been performed by the auxiliary societies which have been formed in every part of the land. In many cases the parent society has aided by liberal gifts, and by the labors of their agents. Pastors of churches, tract distributors, local-visitors and Young Men's Associations have co-operated in the great enterprise. In order to do the work thoroughly, as far as possible, every family in a district has been visited, not only to discover the destitute, but also to supply those who are able to purchase, and to obtain contributions from all in behalf of the general work. Where previous supplies have been thorough, the number of the destitute is relatively small, yet even in Broome county, New York, one family in every fourteen was found without the Bible. At the South the ratio was much larger. In the field of the Memphis and Shelby County Bible Society, out of 24,930 families visited, 8,243 were without God's word, or one in three. In Mississippi, out of 6,216 families, 2,763 were unsupplied, or one in two and a quarter. This work has been going on for six years, and more than three and a half millions of families have been visited, about one-tenth of whom, or 356,918, were without the Bible, and of these 270,266 were supplied by sale or gift. Besides these, 230,000 not included in families in the returns were supplied. Great as is the work that has been done, much more remains to be done. On this point the *Bible Society Record* says: "There are yet hundreds of thousands of families to be sought out and supplied with the Bible; to accomplish this of course involves expense. Paper, presswork, binding, and the other elements that determine the cost of a Bible in New York, constitute but one part of the expense of supplying the destitute. Boxing, cartage, freight, insurance, add a greater or less percentage to the prime cost. And then the work of looking up the needy, whether in solitary places or in cities, and of giving them judicious aid, involves an amount of travel and of service, to remunerate which with money would require oftentimes a larger sum than the value of the books donated and sold. Considerations of this character may well be pondered in connection with the inquiry how the wider circulation of the Holy Scriptures may the best be promoted."

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THE OBJECTIVE POINT.

Every individual life has ae its end the salvation of the soul. It is so in the mind of God, however it may be with ourselves. "For whom he did foreknow, he also did predestinate to he conformed to the image of his Son, that he might be the first-born among many brethren." The good which God contemplates above and heyond all other is the spiritnal and eternal. He "will have all men to be saved, and to come unto the knowledge of the truth." The great plan of life in the order of Providence is to bring abont this result. Everything is subsidiary to this, and designed to work together for this end. The measnre of temporal good is snhordinate, and of comparatively little significance, except as it bears upon the higher purpose.

In the permission and appointment of affliction the effect lice in the same direction. What is best as to this world is not ont of the divine thonght, hnt is held in strict snhserviency to the greater good of eternal life. Our own views and purposes come in conflict with those of infinite wisdom. Whilst we are hent upon present objects pleasing and desirable, intent upon health, fortune and prosperity, the relation of these to holiness and ultimate salvation is perhaps not considered. The goal we have set before ns is very different from that which is embraced in the will and predestination of the Heavenly Father. Man, with his short-sightedness, earthly-mindedness and sensual appetites ie driving at the visible and perishable, whilst his Maker is endeavoring to mold and fashion him for eternal bliss. With unbelieving man the objective point ie earth; with God it is heaven. Hence the conflict between the creatnre and the Creator, owing to the difference in the objects. Perhaps the most of human lives, as men would shape and direct them, are at war with the goodness of God. He ie aiming at the one grand pnrpose of making saints of them, whilst they are chiefly intent on the achievement of temporal success.

It is the perception of the end which God always has in view which brings submission to the believing heart, and enables it confidently to declare: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." In the details of Providence, and in particular instances of suffering, there may be much that is inexplicable, but the adequate solution of all is found in the plan and purpose of God to save the soul. What is best for this ie the good, and what hinders it is the evil. No amount of present pleasure is good if it obstructs our path to the skies, and no form of temporal suffering is evil if it contributes to the final rescue of the soul from death. Paul rose to the plane of the divine estimate when he could talk of the wreck and anguish of this present time as not worthy "to be compared with the glory which shall be revealed in us." The sufferings of threescore years and ten, the pain of body, anxiety of mind, poverty and worldly disgrace are "our light afflictions, which are hut for a moment." Such language would be the saddest and bitterest irony, and a most unseemly trifling with human sorrow, but for the import of a future and immortal destiny. The key hy which we reach the true interpretation is in this higher objective point toward which the grace and providence of God are ever moving.

When we take in the divine thought, and our faith rises to the hoight of the infinite honevolouce, we can then thankfully accept a lot of pain and sorrow as consistent with the tenderest aspects of mercy and love. Our ideas of a snccessful life and of the most desirable condition will he modified by this perception of an end which reaches far heyond the boundaries of time. Better be a Lazarns and reach the portals of glory, than to live in luxury and he consigned to the flames of perdition. No matter through what trials, or over what rough paths of trouble, so the soul, redeemed and pnrified, reaches the living crown. As many of us look out on the scenes of time the headlands of heaven are altogether below our little horizon, and our vision embraces only the nearer objects of desire and pnrsuit. God looks farther, and hardly regards the nearer objects at all, in the snrpassing importance of "the land that is very far off." To bring us there is his study and purpoee, through whatever of severe discipline and present disappointment; whilst we, in our blindness and unbelief, are kicking against the pricks, and sometimes frustrating the predostination of his all-embracing love and pity.

LETTER FROM BISHOP KEENER.

Mr. Editor: I send you herewith the appointments of the Northwest Texas Conference. It met at Belton on the twenty-third ultimo, and adjourned on the twenty-eighth. Session pleasant. Good weather, large attendance, and an excellent spirit among the preachers. The old story of hard times and short crops abated our collections somewhat; but we hope for better things next time. Now that there are no slaves to buy and land can be held only to pay taxes, I am at a loss to conceive what people are doing and going to do with their money in these fruitful regions. In some places they are investing in schools and substantial stone churches—a hetter investment for attracting population than railways or insurance companies. I find that here, as all through the South, the itinerant preacher is doing more than any other citizen toward turning the waste into a fruitful field. He follows close upon the heels of the trapper, and waits to welcome the Western emigrant far out in the war-path of the Comanchee. He projects colleges and universities where not ten years since the wolf would steal meat from under a traveler's head. In this Conference I find some old Texans—men of gray hairs—who have breasted many a fierce northor and worn out a strong life in their encounter with exposure and privation, in whose souls etill glow their wonted fires, but who now can only aid the Master by their noble presence, prayers and faith. Young preachers are pouring in with the people who by rail and wagon are filling the vast champaign of rich black land which stretches from this point in boundless perspective on every side. The climate gives these prairies a decided advantage over those of Illinois, which they much resemble. I have now traveled over them in direct line from Belton a distance of one hundred and ten miles, and might go one hundred and ten miles farther in the same direction without any material change in the character of the soil. The railroad which pierces this region, coming down from Kansas, and just about being finished, will furnish coal at a cheap rate, and bring fuel within easy reach of everybody. Though in the cotton latitude, it is a capital wheat-growing section, and must presently contribute immensely to the wheat receipts of New Orleans and Galveston. But the feature of this landscape which most charms the eye is the absence of the negro. A few are to be seen—just enough to remind one of old times and South Carolina—but not enough to make a free government an impossibility. Unless there be some drawback not on the surface, I cannot see why this part of Texas should not speedily fill up with the best population in the world—that is, men who have been forced to leave their homes in Louisiana, Alabama, Georgia or the Carolinas by the excessive proportion of freedmen or the pressure of taxes in those States.

Six preachers were admitted on trial—W. G. Davenport, John R. Barden, Thomas Reece, William D. Robison, Joseph J. Shirley and Wiley V. Jones. Two were elected traveling deacons—James D. Shaw and W. A. King. Four were ordained traveling elders—Horace Bishop, Augustus A. Cornette, J. F. Hines and F. Olin Dannelly. Two have died during the year—Jesse M. Boyd and Guy C. McWilliams. The whole membership of the Conference is twelve thousand four hundred and seventy-five, which is a gain over last year of two thousand two hundred and thirty-two. The contribution for missions was only $1,500; for widows and orphans $800. The next Conference meets at Waco.

This morning I walked up to the college building, and found it in size about like Mansfield College, of Louisiana. There were present a goodly number of young gentlemen and young ladies—one hundred and forty-seven in all, about equally divided. The prospect is certainly very fine—all that the friends of the college could ask. Of this number there were some six licensed preachers, and some five or six more who are looking to the ministry. Rev. J. M. Pugh is the president. This town is about the size of New Iberia, situated upon a high rolling prairie, near a small stream, which has cut its way through the lime rock, and furnishes a sufficient supply of wood from its banks—an excellent site for an institution of learning, quite accessible by railroad, and healthy. I leave this point for Sulphur Springs.

Yours, etc., K.

Waxahachie, November 1, 1872.

PACIFIC CONFERENCE.

Below we give an extract from a letter written to the St. Louis *Christian Advocate* by Rev. Dr. Fitzgerald. How about that chaining and caning? We remember meeting Bishop Soule on his return from California, years ago, with a handsome saddle and a gold-headed cane. The saddle he was proud of, and the cane also, but the massive gold head was carefully concealed by a buckskin wrapper. Dr. Fitzgerald says:

The statistics show a net gain of fifty-seven members during the year. This, under the circumstances, is a gratifying result, and is one of the many indications that Southern Methodism is gaining stability and strength on the Pacific coast. The preachers and people composing the Pacific Conference were never before so perfectly united and so zealous as now. This conclusion, Mr. Editor, is not the result of "Conference enthusiasm," hut is based on actual contact with our people in almost all parts of the work.

The defection of two of our old preachers, one last year and another this, has brought out the fidelity of our people in the strongest light. Not a soul followed them. On the contrary, their going produced a spontaneous uprising of Southern Methodist spirit that surprised even the most hopeful among us. Yes, sir; Southern Methodists in California are as firm in their devotion to principle and as true to our church as you are in Missouri.

This session of our Conference abounded in pleasing incidents. Bishop McTyeire was eaned and Dr. Sargent was chained. They both bore their respective "dispensations" well. The chaining of Dr. Sargent took place on Friday. At the close of the examination of characters the Bishop called the doctor to the front, and said something like this:

"My dear brother, the other day you preached your semi-centennial sermon under the oaks at the Saratoga camp ground, in the beautiful Santa Clara valley. You have preached in England, in Ireland, in Canada, and in every State of the Union except Florida and Texas. Now your brethren of the Pacific Conference think it is time such a far-traveling itinerant were chained. They wish to give you some token of their love. Their luscious fruits won't keep, their beautiful flowers will fade, so they have brought you this chain of gold, the product of their own mountains, and in their name I present it to you."

Dr. Sargent's reply was very happy, and when he ended there were few dry eyes in the Conference room.

The caning of the Bishop took place just before reading out the appointments on the last evening of the session. The stick is of California wood, gold-mounted, with a setting of gold-bearing quartz. In this case Dr. Sargent made the presentation, at the request of the Conference. The Bishop was taken by surprise—so he said, and so he looked—but his peculiar wit sparkled richly in his reply to Dr. Sargent's graceful remarks.

The most affecting incident of the session took place at the close of Friday's session. This was a sweet and melting talk from Sister Kavanaugh, wife of the Bishop, who is on a visit to her daughter in California. I cannot describe this talk. Its modesty, its pathos, its words of comfort and wise advice to preachers' wives, were worthy of a mother in Israel. There was no resisting it. All were melted, from the Bishop in his chair to the loiterers by the door. A resolution of the Conference expressed in strong terms the veneration and affection of its members for Bishop Kavanaugh, and the pleasure the visit of Sister Kavanaugh gave them.

The missionary meeting was a success. The speakers were Moody, Hoss and your correspondent. Moody was sensible and earnest, Hoss was eloquent, and your correspondent "took up a collection" of $400 in gold. The missionary fire is burning afresh among us. We have "set our pace" to raise this year the largest amount of missionary money, according to membership, in the Southern Methodist connection. What Conference will take up the glove?

MISSIONARY PROSELYTING.

The New York *Observer* exposes this tendency in the most venerable of all the missionary societies. But why not proselyte abroad as well as at home? Our Anglican friends pretend to believe that they only are the church, and that there is no regular way of being saved except through ordinances administered by them. If we believed what they profess to believe we would do as they do. The *Observer* says:

The Society for the Propagation of the Gospel was organized in England in 1647, more than two hundred years ago. It received a charter from the King in 1701, and it has been engaged in missionary work ever since. In the early settlement of this country missionaries were sent to the colonists of the Eastern and Southern States, and also the Indians. John Wesley was sent as its first missionary to Georgia in 1735. It now has missions in all parts of the earth, but one of the objects named in its charter, "to provide for the ministrations of the Church of England in the British colonies," has not only been made too prominent, but has been carried beyond the limits of "the British colonies." It has become too much of a society for the propagation of the Church of England in distinction from and even in antagonism to the gospel. The gross interference of this society in sending to the Sandwich Islands Bishop Staley and a retinue of priests to propagate High Church principles, and by establishing a showy ritual to attempt to seduce the converts from the religious teachers who had been the instruments in their conversion, is fresh in the recollection of most of our readers. It is true this effort, continued at great expense for several years, was a signal and mortifying failure, and was given up in disgust by the Bishop and his coadjutors, but it has been recently resumed, another Bishop having been appointed to undertake the same discreditable work of proselytism.

Since the gospel has had such a signal triumph in the Island of Madagascar, where the converts are now numbered by thousands, and where the rulers of the land have become nursing fathers and mothers to the church, the Society for the Propagation of the Gospel has attempted the same kind of interference, hoping to draw away the converts to the Church of England, but it was met with an indignant protest on the part of intelligent clergymen and laymen in England, and was abandoned for the time, the clergyman who had been appointed Bishop refusing to accept the appointment.

This society is carrying out the same policy in other places. The mission of the Presbyterian Board, at Kolapoor, in India, having been signally blessed within the last few years, the Society for the Propagation of the Gospel took occasion, through the Bishop of Bombay, in the temporary absence of the principal missionary, Rev. Mr. Wilder, to send its agents to this place to establish a mission with the English Ritual, and to buy off the native teachers of the Presbyterian Board by the offer of larger pay, when the vast territory of India, with its two hundred million people, presented a thousand points where missions could be established to much better advantage, if the object really was to propagate the gospel. Mr. Wilder repeatedly protested against this interference with his labors and with the souls which God had given him as the fruit of his labor, but all to no avail. In one of his letters to the Bishop of Bombay Mr. Wilder wrote:

"As Kolapoor is a small mofussil station, and there are still immense regions of the Mahratta country wholly unoccupied by missionaries of any society, we shall confidently rely on the Christian courtesy of the Bishop of Bombay to respect our long occupancy at Kolapoor."

This remonstrance not being heeded, Mr. Wilder again wrote:

"I am thankful also to be able to say that a reinforcement of young missionaries is about to join me. Knowing that we are to have such a reinforcement, you will doubtless feel that more good can be accomplished in hastening the evangelization of India by establishing your new mission in some other and *unoccupied* locality amidst the wide desolations still existing in that land.

"Recalling with sincere gratification the Christian intercourse and valued sympathy and friendship of the chaplains and missionaries of your church with whom it has been my pleasure to become acquainted in Western India during the past twenty-five years, and not doubting that they all share with me in the conviction that more good can be effected by missionaries of different societies working in separate fields, rather than by establishing different missions in one small city like Kolapoor, I beg to remain," etc.

THE CHIEF PLACE OF POWER.

A prominent Northern Methodist journal, in a recent issue, says editorially: "The pulpit is unquestionably the chief place of power to the pastor." The "leader" ends better than it begins. In the conclusion the opening proposition is virtually denied in the admission that the power and efficiency of the pulpit amounts to but little without laborious, spiritual pastoral work. The pulpit, when the gospel is truly and faithfully preached, is not only the chief place, but is *the* place of power, for the gospel is the power of God unto salvation. But it may be safely questioned whether the gospel is or can be fully and faithfully preached only as it comes from the heart and lipe of a true pastor—real spiritual pastor. The one implies the other. The one is the machinery; the other the motive power. The gospel is the power of God unto salvation, but the power of the gospel is in the pastoral office. The church wisely ordains that those who are called to the work of preaching shall assume solemnly and publicly the obligation "to visit from house to house, and diligently instruct the children." The proposition to become a pastor fully implies all that this vow contains; and the professed pastor who in any degree willfully neglects this duty is guilty of no small sin. He is untrue to his own solemn vows; he is recreant to the trust the church has reposed in him; he abridges his usefulness in the grandest enterprise of earth—the salvation of souls. No preacher meets the spirit and intent of his call who does not meet this particular call. It is not the object of this paper to enter into detail—to show the benefit arising to the pastor and the people; these are patent to all; but in a general way to remind my brethren of the fact that in the neglect of this special duty—"visiting from house to house, and diligently instructing the children"—we are guilty of no small sin. In no other way can we be qualified for usefulness; in no other way can we be prepared to preach—to preach in the spirit of the gospel. In this we are to distinguish between *pastoral* and merely *social* visiting. The one must be done, or we fail of our mission—the blood of souls be upon us. The other had better be left undone. With the worth of souls burdening the heart, no pastor can dwindle into the popular social caller. May God make us "pastors after his own heart!"

***

We regret not seeing Rev. E. D Pitts when he passed through New Orleans on his way to Texas. The people of Chappell Hill are fortunate in securing so able and experienced an educator. We understand that in his new position as president of Chappell Hill Female College Bro. Pitts will, in addition to other competent assistants, have the aid of his accomplished wife and daughter. Recently from Opelika, Alabama, where he had established a most enviable reputation as the principal of a flourishing institution, he enters upon his work in Texas with a ripe experience, and with the best of qualifications for the post to which he has been called. Bro. Pitts carries with him the most appreciative testimonials and the heartiest indorsement of his many friends in Alabama, and is followed by the regrets and best wishes of his brethren of the Alabama Conference. For ourselves we commend him to his new constituency, and wish him all the success that he can desire.

Retirement.—In the St. Louis *Advocate* of October 30 Rev. Thomas M. Finney announces his retirement from the editorship of that paper. We sincerely congratulate all editors when released from their posts, and so of Bro. Finney, regretting exceedingly, however, to part with him as one of our most able and most courteous journalists. Our good wishes follow him in his retirement. Dr. McAnally has been elected to succeed Bro. Finney. He is a veteran in this line, and will get into harness at once. We welcome him back to the editorial ranks.

Rev. C. W. Carter, Mansfield, Louisiana, writes us that his work is in pretty good condition, twenty new members received into the church, and that a new parsonage has been bought. These are both excellent items. We are glad to hear of the buying of a parsonage. Few things are more important to Methodism than good parsonages. Yes, *good* ones—pleasant and commodious homes for the preachers and their families; such homes as the best of the people themselves would be willing to live in.

Our Columns From the Work are freighted with the good news of many souls converted. One circuit—Winnsboro, Rev. J. M. McKee, pastor—reports nearly two hundred additions to the church. To us this department is most interesting and cheering. Judging from the reports received, our church was never more prosperous spiritually than at the present time.

Rev. C. W. Miller, of Kentucky, has become one of the editors of the *Central Methodist*, published at Catlettsburg, Kentucky. Mr. Miller is an able preacher and writer, and most widely known as a controversialist. He will be a strong accession to the *Central Methodist*, which is one of our best connectional papers.

The Presiding Elders of the Louisiana Conference are requested to forward the names of the lay members of the Conference from their respective districts to the editor of the Advocate. This is desirable in making provision for the entertainment of the Conference, which meets in New Orleans, January 8.

Up to this date the count of the vote of New Orleans has not been completed. We shall probably hear from Alaska before we know who compose our City Council. It is thought that the Liberal-Democratic ticket has generally carried the State.

Rev. I. Z. T. Morris, of Montgomery, Alabama, writes us that Dr. Wadsworth will be back on the twentieth of November, and that the repairs on his church will be completed by the first of January.

Brandon Station, Brandon District, Mississippi Conference.

Presiding elders will please send a list of lay delegates, so that homes may be provided for them. Preachers and lay members will report at the Methodist Episcopal church on arrival, so that they may be assigned to their homes.

George F. Thompson.

Brandon, Miss., November 9, 1872.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 9, 1872.

A—F Alexander, Advocate Publishing Co, Edwin Alden, G D Aiken $6, O M Addison, Jas S Adams, L W Armitage 25 cts, American Sunday School Union.

B—W J Bonner, R H H Burnet, Horace Bishop, S G Burley, Milton Bradley & Co, Mrs C W Butler.

C—J D Cameron $1.50, John Church & Co, W J Carlton, Crider & Bro, Thos Cameron $2.

D—J J Davis, John W DeVilbiss $34.33; W B Dennis $32, L F Dowdell $6.25, Dodd & Mead.

E—Eldridge & Bro, John A Ellis, W F Easterling.

F—Jas M Franklin $2, O Fisher, O Fleming $5, F M Fitzpatrick, E N Freshman, John W Francis, J L Fntrell.

G—H B Grahnm & Bro, W W Gamble $26.73, Griffin & Hoffman, Gould & Lincoln, A D Gaskill, Chas B Gnilloway.

H—E J Hale & Co, Thos W Haes, H C Halleman $1.50, J Hamilton, W W Harding.

J—W T Johnston, J D Jowell & Bro $1.50, John G Jones, B Jones.

K—N T Kendall, J C Keener 2 lots $200.

L—Jas M Langston, J B Lippincott & Co 2 lots; W B Lewis $7.75.

M—J M McKee 2 lots, C McDonald $30, R L Masier, Wm T Mellugen, J Gorton Miller, E H Monnger, E B Meyers 2 lots $12, D Merchant.

N—A B Nicholson, Robt A New accts $60, Joseph D Newsom $5, A T Norwood $10.

P—R Parvin, J S Penn, Powers Paper Co, John E Potter & Co, E T Pound, John B Patterson, P S Petty, J W Perkins, J H Packwood, Robert Parvin $53.40, John E Potter & Co.

R—C H Robertson $18.55, J K Randall, C B Richardson, A H Redford, W B Rome, Rubber Clothing Co.

S—H B Smith, Adam Sherk, J W Sandell, S H Schroeder, Scribner, Armstrong & Co, Scribner, Welford & Co, Sheldon & Co, Isaac Spangler, H A Stollenwreak.

T—E J Taylor $1, S M Thames, P A Tucker.

V—W G Veal.

W—Geo H Wells, Wilson, Hinkle & Co, J D Willis, Jas J Walker.

CHANCE FOR NEW SUBSCRIBERS.—*Paper Sent Till* 1874 *for* $2.—Persons subscribing for the CHRISTIAN ADVOCATE at any time from the first of November, 1872, to the first of January, 1873, will have the paper sent to them till the first of January, 1874.

EXTENT OF CIRCULATION.—The New Orleans *Daily Times* claims that its circulation is "OVER DOUBLE *that of any other journal in the South.*" If the CHRISTIAN ADVOCATE be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the ADVOCATE, according to *our information*.

CAUTION.—Remittances should always be accompanied with instructions how to apply them. A brother sends money to Robert J. Harp, *agent*. It is placed to his credit on *book account*. The ADVOCATE book-keeper never saw it except in the list of acknowledgments, and sends him the customary monthly statement, showing a balance against him. He writes, sarcastically perhaps: "Remitted at such and such dates." We refer to files of letters and find it even so, but that he had accounts with Book Concern and also with ADVOCATE, and did not say on which one of them it should be credited. The amount due on one side of the house stood to his credit; on the other the discrepancy resulted from his neglecting to say "*for Advocate*." By giving us specific instructions our correspondents will save us much trouble.

HAMS AND BACON.—Next to bread, pork in its various forms may be called the staff of life. Mr. S. B. Churchill, No. 40 Magazine street, has on hand a large supply, including sugar-cured hams at twelve and a half cents, green shoulders at eight cents, and smoked shoulders at eight cents per pound. He has also one hundred barrels of good family flour at $8 per barrel. no7 4t

COAL.—Messrs. Shelby Seymour & Co., 57 Carondelet street, advertise in this issue Pittsburg and anthracite coal, wholesale and retail.

ALL IN WANT of crockery, China and glassware and house-furnishing articles are invited to examine the stock of Navra & Offner, 174 Canal street.

CLARKE & WASSON'S Combined Interest, Average Time and Maturity Tables, just published and ready for delivery by Wasson & Nelson, stationers, 171 Gravier street.

AGRICULTURAL IMPLEMENTS.—We direct the attention of our readers to the advertisement of B. J. West, whose large assortment of agricultural implements, plantation hardware and machinery will be found at 115 and 117 Magazine street.

LOUISIANA PAPER MANUFACTURING CO. The laudable endeavor of the Louisiana paper mills to build up a home establishment is deserving of encouragement. They have an office at No. 150 Common street, where orders for paper will be received. See advertisement in another column.

CHARLES BALLEJO, GROCER.—At 535, 537 and 539 St. Charles street, corner of Jackson, is situated the establishment of Charles Ballejo, grocer. The location of this store, removed from the centers of trade, markets, etc., will be found of great convenience by his patrons. He keeps a complete stock of goods in his line.

DOLHEAR COMMERCIAL COLLEGE.—This long-established and well-known Institution has entered upon another session of its prosperous career with renewed encouragement. It is now located at Nos. 164 and 166 Canal street, where ample accommodations and convenient arrangements are provided for a large patronage.

IT IS WITH PLEASURE we call attention to the card of Dr. Godfrey elsewhere, located at No. 183 Canal street, where he has practiced his profession for several years. We know of no one more worthy of the high reputation which he enjoys as a scientific and skillful dentist than Dr. Godfrey. Those who intrust the treatment of their teeth to him will, we are sure, not have cause to regret it.

THOSE who are suffering from coughs, colds or asthma may find relief by using Laplace's Indian Turnip Pectoral Balm, a preparation which is made by one of the most experienced druggists in the city. It is not unpleasant to the taste, and we are assured it may be taken by persons of the most delicate constitution. It can be had of the proprietor, Dr. B. Laplace, Nos. 23 and 25 Elysian Fields street, or at any well-assorted drug store.

BEAUTIFUL SCALES.—Those in need of scales will not find in the Southwest a more handsome display than at the popular agency of the Fairbanks scales, at No. 53 Camp street, under charge of the enterprising agent, Mr. Bowman. A specimen of these scales may be seen at the grocery establishment of Messrs. Clark & Meader, on Carondelet street, elegantly finished, the woodwork of which is varnished oak, with silver beam and silver-mounted weights. It is highly creditable to the manufacturers.

Married.

On the evening of the seventeenth of October, at the residence of the bride's father, by the Rev. W. B. Dennis, Mr. JOHN ROURKE and Miss ANNIE THOMPSON, daughter of Mr. B. W. Thompson, of Blackwater (near Milton,) Florida.

October 31, 1872, by the Rev. D. M. Hudson, Rev. D. J. WRIGHT, of the Alabama Conference, to Miss SALLIE HALL, of Snow Hill, Wilcox county, Alabama.

In the Methodist church, Montgomery, Alabama, November 6, by Rev. I. Z. T. Morris, Mr. PHILIP MILLEN, of Athens, Alabama, to Miss LIZZIE J. SNIPES, of Montgomery, Alabama.

At the residence of Mr. John W. Doyal, in Lake Prairie, on the evening of the fourth of November, 1872, by the Rev. A. W. Moore, Mr. JESSE S. MOORE, of Franklin parish, and Mrs. CATHRAINE E. HEAD, of Caldwell parish, Louisiana.

BUSINESS NOTICES.

Correct the Stomach.—It is a well ascertained physiological fact that the origin of most of the ills that afflict humanity is a deranged condition of the alimentary canal. The bowels become constipated and sluggish, and thence arises a train of painful and distressing maladies. As a preventive and cure there is no remedy so safe and sure as Dr. Tutt's Vegetable Liver Pills.

WEST POINT, GA., Sept. 3, 1871.

DR. WILLIAM H. TUTT—*Dear Sir:* I have been an invalid for five years, and have with fortitude and patience tried nearly every patent medicine known to the people without any effectual relief. It was suggested by some of my friends to take your Vegetable Pills, for which I am under obligations for said suggestion. It being a favorable one, I propose to state the effects. I weigh more than I ever did, and my health is far better than it has been in five years. I certainly give all the credit to your Pills; and as soon as there is an increase in the family, you may bet if it is a male that his name shall be Tutt. Publish if you choose.

no14 2t J. A. DONALDSON.

Dr. Tutt's Hair Dye Acts like Magic.

If You Travel East, West, North or South take a package of Simmons' Liver Regulator. Prepared only by J. H. Zeilin & Co., Macon, Georgia. no14 1t

Chas. H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. oc24 2m

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

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THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

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A. P. CLEVELAND,
General Agent.

fe8 1y

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, N. Y. so26 1y

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.

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Combined Interest, Average Time and Maturity Tables,

Just published and ready for delivery by WASSON & NELSON, Stationers,

no14 1m 171 Gravier street.

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FAMILY GROCER,

St. Charles, corner of Jackson street,

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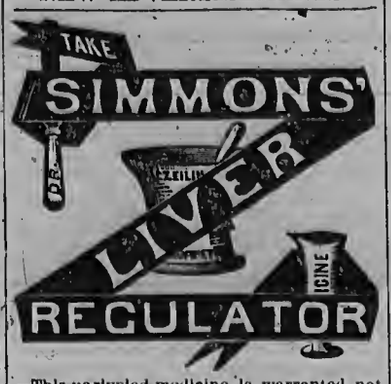
WHOLESALE AND RETAIL DEALERS IN

PITTSBURG AND ANTHRACITE COAL.

Steamships, Founderies, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office, 57 CARONDELET ST., or at the Landing, Post 20, First District, foot of Terpsichore street. no14 3m

DENTAL NOTICE.—DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged. Office, 183 Canal street. no14 1t

NEW ADVERTISEMENTS.



—This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,

Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

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SCALE WAREHOUSE,

53 Camp Street, New Orleans.

COTTON BEAMS, SUGAR BEAMS,

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PLATFORM, COUNTER and DRUG SCALES

OF

ALL DESCRIPTIONS AND SIZES,

Warranted Correct.

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For Grinding Corn, Coffee and Spices.

SHRIVER'S LETTER-COPYING PRESS.

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115 AND 117 MAGAZINE STREET,

Agent for Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc; H. & F. Blandy (Zanesville, O.) Steam Engines, Saw Mills, etc.; B. W. Payne & Sons' (Corning, N. Y.) Steam Engines, Saw Mills, etc.; George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.; E. Ball & Co. (Canton, Ohio) "World" and "Ohio" Mowers, and Mowers and Reapers combined; D. M. Osborne & Co., "Kirby" Mowers, etc.; B. C. Taylor, "Hay Rakes"; "Nishwitz" and "Monroe" Pulverizing Harrows; "Excelsior" Lawn Mower; R. Ball & Co. (Worcester, Massachusetts) Wood-Working Machinery; H. B. Smith (Smithville, New Jersey) Wood-Working Machinery; American Saw Company, New York; Hubbard, Lippincott, Bakewell & Co., Saws; "Guapowder" Copper Works, Baltimore; Moline Plow Company, Plows and Cultivators; Winship & Bro. (Atlanta, Georgia) Cotton Gins; "Stafford" Cultivator and "Sattley" and "Pilel" Gang Plows; "Buckeye" Foundery, Bells; B. J. West's Cotton Seed Huller; B. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Shuck Crusher combined; T. C. Nisbet (Macon, Ga.) Cotton Press Screws, etc no14 2m

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PRICE.—Bound in boards, 35 cents; $3.60 per dozen; $30 per hundred. A single copy, in paper cover, for examination, will be mailed on receipt of 25 cents. Published by

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oc3 1y Cincinnati, Ohio.

NEW BOOKS.....NEW BOOKS

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CHRISTMAS WITH THE BOYS. By the author of "Ruth Allerton," etc. 202 pages, muslin, 75 cents.

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THE LIFE OF CHRIST, OR THE GOSPEL Story for the Little Ones. With eighteen illustrations. 18mo, 70 cents.

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Printing, Manilla, Cotton Sample Paper and Paper Bags of all sizes for sale at the lowest market price. Orders for Paper received here. no14 2m

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Cheaper than the Cheapest

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IMPORTERS OF

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CROCKERY WARE,

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We are compelled to sell our immense stock of goods at further reduced prices in order to make room for 84 casks and 178 cases of China and Glassware, expected to arrive from Europe daily.

To convince yourself how low you can buy House-Furnishing Goods, call at

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Popular, Safe and Efficacious.

DR. D. JAYNE'S

STANDARD FAMILY

MEDICINES.

EXPECTORANT.

Dr. Jayne's EXPECTORANT cures Coughs, Colds, Croup, Sore Throat, Whooping Cough, Bronchitis, Asthma and Pleurisy; is a prompt and certain palliative in Consumption, and all pulmonary and bronchial disorders, its action freeing the Lungs and Bronchial Tubes of irritating and obstructing matters, and healing the ulcerated surfaces.

TONIC VERMIFUGE.

Dr. D. Jayne's TONIC VERMIFUGE is a remedy especially adapted to cure many of the ordinary ailments of children, and to save them from much suffering. It utterly destroys Worms, the great pests of childhood, and purges the system of them. Its valuable tonic properties remove General Debility, Sick Headache and Dyspepsia, restoring a good tone to the system, and strengthening the stomach and digestive organs.

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Dr. Jayne's AGUE MIXTURE is an unfailing curative for Fever and Ague, Intermittent and Remittent Fevers, and all complaints of a like nature. It breaks up the chills, and assists in restoring the liver and digestive organs to a healthy condition. It also exercises a tranquillizing effect on the nerves, and has most excellent tonic properties, which enable it, when taken in conjunction with the Sanative Pills, to eradicate the disease.

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no7 2m

INDIAN TURNIP COMPOUND

PECTORAL BALM,

FOR THE CURE OF

Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various Affections of the Lungs and Throat, and for the Relief of Consumptive Patients.

The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves the ills of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

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6 1/4 DOLLARS The price of VENT'S UNABRIDGED Illustrated POLYGLOT FAMILY BIBLE. Size 10 by 12 inches. Over 1100 pages. Old and New Test., Apocrypha, and over 200 pages Bible Aids. *Fully Illustrated* Strong and elegant Leather Bindings—*three styles: Arabesque, $6.25; Gilt-edged, One Clasp, $6.50; Full Gilt, 2 Clasps, super-extra, $11.00.* 25 per cent. cheaper than any other Bible, and *rapidly superseding* the more costly but less desirable editions.

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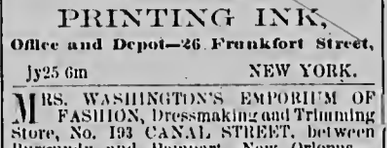

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1872-3. Fall and Winter. 1872-3.

In calling attention to our Establishment this season, we take great pleasure in stating that our increased facilities for

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will enable us to be of great pecuniary advantage to the CASH BUYERS who wish to make their money do them good service. We feel confident in saying that our NEW

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BUT

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The great increase in our business convinces us that our efforts to please are fully appreciated, and incites us to unusual exertions to prove that we are not unworthy of the confidence of our constituents.

To persons residing out of the city we would say that it is always a pleasure to forward them samples and prices, and that we send Goods "C. O. D." to any section where the Railroads or Packets run.

We deem it unnecessary to mention our stock in detail. We keep everything that belongs to

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It shall be our constant aim to have the

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AT THE

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JUSTIFIES THE BELIEF THAT

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☞ CASH HOUSE. oc17 1m

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14 CARONDELET ST., NEW ORLEANS, LA.

CAPITAL.....$500,000

THIRD ANNUAL STATEMENT.

In conformity with the requirements of their charter, the Company makes the following Statement.

Premiums for the year ending August 31, 1872:		
On fire risks	$152,207 75	
On marine risks	23,819 90	
On river risks	62,722 33	
		$238,749 98
Deduct unearned and returned premium during the year		45,178 39
		$193,571 59
Losses paid during the year:		
On fire risks	$52,017 61	
On marine risks	18,116 07	
On river risks	15,555 99	
		$85,689 67
		$107,881 92
Reinsurances and rebate	$27,168 41	
Taxes and general expenses, less interest, and contingent fund	6,998 88	
		$34,167 29
		$73,714 63
Reserved for unadjusted losses		12,400 00
Net profits		$61,314 63
The Company have the following Assets:		
Stock notes		$303,182 00
Bills receivable for premiums and for loans secured by pledge		178,978 59
Insurance scrip		290 00
Premiums in course of collection		19,582 57
Cash on hand		52,279 78
Invested in bank, insurance and other stocks, bonds, etc., cost		30,892 67
Total		$585,205 61

The above statement is a true and correct transcript from the books of the Company.

LLOYD R. COLEMAN, President.
JAMES A. WHITE, Secretary.

STATE OF LOUISIANA,
City of New Orleans.

Sworn to and subscribed before me, the undersigned Notary Public, on the eighteenth day of September, eighteen hundred and seventy-two. CHAS. G. ANDRY,
Notary Public.

The Board of Trustees have declared the following profits, to wit:

Interest on paid-in Capital, Ten per cent.
Dividend on paid-in Capital, Nine per cent.
Dividend on earned Premium, Twenty-four per cent.

All of which dividends will be credited on stock notes, certificates for which will be issued on and after the twenty-first of October next.

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NEW ORLEANS, Sept. 23, 1872. oc17 1m

REOPENING OF THE ST. LOUIS,

(FIRST-CLASS HOTEL,)

ON THE FIFTEENTH OF OCTOBER,

Under the Management of

oc17 1m E. F. MOTON, President.

The Child's Corner.

FOUR YEARS OLD.

I am four years old to-day;
Just as big as I can be;
Tom is coming here to play—
Tom and Joe and Jimmy Lee.

Mamma baked a cake so tall!
See! the top is white as snow.
What if I should eat it all?
Tell me, would it make me grow?

We shall have a lot of fun—
Tom and Joe and Jim and me;
We'll be horses, and we'll run
Just like fury—whoa! haw! gee!

Come in boys; don't be afraid;
I am four years old, you know.
See my cake, that mamma made!
Look! it's just as white as snow.

Fanny, reach me down my cup;
Find my hoe—we want to dig.
Baby sits in mamma's lap—
She can't hold me, I'm so big!

Stay and help us harness, please;
Get a string that's good to hold;
Come out doors, now, we shan't freeze;
We're big boys—we're four years old!

The Little Red Geranium.

In a little garden stood a number of flower-pots, just brought from the house, where they had been kept during the winter. In the pots lived geraniums, fuchsias, roses and many other plants. They brighten up on coming into the fresh air, just as children do; so as soon as they were placed on the grass-plot they commenced chattering.

"What a pretty ceiling," said a pink geranium which was looking right up at the sky. "The one we used to have was a dingy white, and was cracked in places. Once I heard the people saying that perhaps it might come down. I wonder if this ever will."

"To be sure," said a fuchsia, three or four years old—the geranium was very young—"you'll hear it coming by and by; but don't be afraid, it won't hurt you much. I always used to feel better after it came down, although it did sometimes break off my blossoms."

"Oh!" says the little pink geranium—she was proud of her blossoms—"I have taken so much pains to paint my buds that I know I should cry if any of them were broken off."

"Ah!" says the fuchsia, "my young friend, you must get used to troubles. Don't you remember how sad you were when Miss Emily cut off a bunch of your blossoms last winter? But next day, when you heard the family talking about how beautifully that pink geranium looked in Miss Emily's hair at the Christmas party, you were ready to jump for joy. I have sent blossoms to parties. I know how one feels."

"Yes, I remember," says the little geranium, "but do you think any one would admire a little blossom that was beaten off by falling wall, and thrown on the dirty earth!"

"Oh! how little you do know," says the old fuchsia. "It is rain that comes down, and not falling wall. You see the white specks in the blue over your head. Well, they drop to pieces; I've heard people call them clouds; what comes down to us is called rain. Sometimes it comes very softly—just washes the dirt off our leaves, and goes to our roots; but sometimes it falls down in big pieces, and something else, called the wind, comes and shakes us until we think we are going to be killed. Some sweet little mignonette, which stood by my side last year, *was killed* by the rain and the wind. Miss Emily felt very badly about it, for it had been given her by a friend only a short time before."

Close by the pink geranium and the tall fuchsia stood a little red geranium. It heard all, but said nothing.

The house-plants basked there in the sunshine for several days. Then the clouds grew thick and dark over their heads, and in a little while the rain began to fall and the wind to blow. The little pink geranium's blossoms were scattered hither and thither, the top of the tall fuchsia was broken off, and the little red geranium, which had heard all and had said nothing, was beaten to the ground, and its stem almost entirely severed. It just held on to its roots by a shred.

When the storm had passed and the plants had had time to take a long breath, and to see what the rain and wind had done to them, there was much sorrowing. The little pink geranium did cry over its lost blossoms, and the tall fuchsia mourned over its spire, broken off and carried away by the wind.

But the poor little red geranium was half dead. Its leaves were down in the mud, and the little shred by which it held to its roots was so small that only a little food could reach it from the ground. A great many times it almost lost heart and concluded there was no use in trying to live. But it was really a very courageous little plant, and it used well all the strength it had. It sent down new roots into the ground, and so got for itself more ample meals, but it could not raise its head from the ground.

Miss Emily, after awhile, took the other plants out of the pots and placed them in the garden border. She looked carelessly at the little red geranium and said that it was dead.

But the little thing was not dead. Deserted by all its flower companions, pronounced good-for-nothing by its mistress, it still lived on. And it had its reward, for late in the summer Miss Emily came to the pot to empty it of the supposed dead geranium, and to put a living plant in its place. She was so pleased when she found the poor mutilated flower yet alive that she lifted up its head, washed the dirt off its leaves, and pressed the earth firmly about its broken stem.

In a little while it was a hardy, beautiful plant, and when visitors came into the garden, and Miss Emily drew their attention to her favorite flowers, she would often point to it and tell of its struggle for life.

I wonder, children, if we cannot learn a lesson from this passage in the life of a few flowers. God teaches us by all natural things—by flowers and trees, by stones, by running brooks, by the sky over our heads and by the birds which fill the air with music. I think when he lets a little plant be beaten down until it is almost dead, but still inclines it to cling to life, and in due time sends a friendly hand to raise its [illegible] when troubles assail us from many of our sources of life and joy, we are not to be utterly discouraged, but to make use of what is left, waiting for the help that will surely come.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him who is the health of my countenance and my God."—*E. C. S., in New York Observer.*

The Baby that Lives in a Box.

BY OLIVE THORNE.

There are a good many funny things going on in the sea.

Wouldn't you like to go down there, and spend a day watching the wonderful creatures that live there? If you didn't have to breathe you might do it with ease.

One queer little fellow, whose home is in the bottom of the sea, lives in a cunning little box about as big as an egg-shell. He is called the Sea urchin, and there are several curious things about him. In the first place, he always lives in one house—the first of May is nothing to him. When he is a baby, about as big as a pen, the house is just big enough for him, and when he grows as big as an egg, the same house has to do for him.

Of course it has to be made bigger, and it isn't done, as we make our houses larger, by adding wings, building a story higher, or an addition behind. He just goes to work and enlarges his house all over. Although it looks like a box, and seems to be made of one piece, like an egg-shell, it is in fact made of six hundred pieces, fitting so nicely together that one can scarcely see where they join. This curious little sea-urchin finds lime in the sea water, and he takes it and enlarges his house at every joint, evenly and regularly, so that it is always exactly the right size for him.

When he walks about he has to take his house with him. Aren't you glad you don't have to carry your house about everywhere you go? If you did, you'd want it just to fit you, as the urchin's house fits him.

In the bottom of his box there are hundreds of little holes, through which he sticks hundreds of tiny feet, and walks about quite comfortably.

His back is covered with green and purple things like bristles, called *spines*. And tucked away somewhere, among his hundreds of feet, he has a mouth, a very hungry one too, and when he comes across a little fish or crab his busy little feet seize it and cram it into his mouth.

Another odd little creature that lives at the bottom of the sea is called a "currant squirter."

Perhaps you think that is a funny name, but it isn't a bit funnier than the fellow itself. In the first place, the whole family live on an old shell, or some such thing, and never think of leaving it. A nice quiet family they are, and very pretty for an aquarium, for they look exactly like drops of clear scarlet jelly.

They get their name from a very curious fancy they have for "squirting." In fact, it seems to be the only amusement the poor things have.

The largest one on the shell is generally about as large as a cherry cut in half, flat side down, and she is the mother of the group. The baby of the family is the size of a pin's head, round and red, and pretty as its mamma. The rest of the family are all sizes between the two. But I must tell you about the "squirting."

To begin with, she draws the sea water into her mouth—which is in a funny place, on top of her head. The sea water is full of tiny atoms of creatures, suitable to eat, and when the squirter has taken all the food from the water, she squirts it out again, making a very droll little fountain of herself.

She likes squirting so well that she even throws off her babies in the same way. Comical little dots of jelly drops they are, too. They go up quite high, and where they fall they settle for life. This is their first and last journey. After that they proceed to grow and squirt for the rest of their days.—*Christian Weekly.*

The Worst of the Lot.

In the early part of the reign of Louis the Sixteenth a German prince traveling through France visited the arsenal at Toulon, where the galleys were kept. The commandant, as a compliment to his rank, said he was welcome to set free any one galley slave whom he should choose to select.

The prince, willing to make the best use of the privilege, spoke to many of them in succession, inquiring why they were condemned to the galleys. Injustice, oppression, false accusations were assigned by one after another as the causes of their being there. In fact, they were all injured and ill-treated persons.

At last he came to one who, when asked the same question, answered to this effect: "Your highness, I have no reason to complain; I have been a very wicked, desperate wretch. I have deserved to be broken alive on the wheel. I account it a great mercy that I am here." The prince fixed his eyes upon him and said: "You wicked wretch! It is a pity you should be placed among so many honest men; by your own confession you are bad enough to corrupt them all; but you shall not stay with them another day." Then, turning to the officer, he said: "This is the man, sir, whom I wish to be released."

Was not this a wise decision? Must not all who hear the story allow that the man who was sensible of his guilt, and so submissive to his punishment, was, in all probability, the most worthy of pardon, and the most likely not to abuse it?

Sense of sin is the first step toward forgiveness. There is hope of a man who confesses his guilt, and feels that punishment is his desert. And the deeper the conviction of sin the more hopeful often is the condition.

The Farm and Garden.

The Bee-Moth.

Apiculture in bee culture seems to be taking a new start in the Southern States, and we are certainly pleased to note the fact, for we have long looked upon it as cutting no small figure among our many neglected resources. There is no reason in the world why we of the South should not raise bees and make the business a profitable one. They do it at the far North and East, and in our climate, and our great abundance of the natural food adapted to the wants of the insect, we undoubtedly have many advantages over those sections. In fact, so far as we know, there is but one drawback to bee culture here, and that is now to be looked for on every part of the American continent; we allude to the notorious bee-moth. And to say a few words in reference to *it* is the object which actuated the undertaking of this article.

The bee moth, scientifically known as *Galleria cereana*, is too well understood by all who have had much to do with bees to call for a lengthy description; but as the new interest already mentioned is leading many novices into the business, a short mention will hardly be considered time lost. The worm which works in the honey and does all the mischief is, when full grown, about one inch in length, of an ashy-gray color above, and yellowish-white beneath. The insect which produces it is a small, dusky moth or miller, bespangled and dotted about the wings with purple, or rather purplish brown. When its wings are fully expanded it would about reach across a silver quarter of a dollar—some specimens a little more and some a little less; the males are somewhat smaller than the females.

There are two broods of this insect each year, the first appearing in the latitude of Mobile early in April, and the second during July and August, and possibly, in some cases, as late as September. The moth is a night-flyer, though it comes out quite early in the evening—often before sundown, when the weather is cloudy and damp. Throughout the day it rests quietly in a place of concealment, generally in the neighborhood of the hive—a little careful looking will often detect it, comfortably ensconced in some angle of the bench or "gum." When the time for it to take wing has arrived, the female makes at once for the entrance of the gum or hive, passes in undisturbed, as the bees have retired for the evening, and deposits her eggs, usually just at the lower edge of the comb. These, in a short time, hatch minute whitish worms, which immediately fall to spinning a silken tube for protection. As they grow the tube enlarges, and becomes rough with the excrement of the insect, which, sticking about over it, looks not unlike grains of coarse gunpowder. Thus protected from any harm which the bees might desire to inflict, it cuts right through the comb and wax, destroying young bees and everything else which happens to come in the way of its channel. After a certain time it has attained to full growth, when it creeps into a corner of the hive, or to some place about the bench which would seem to afford a protection, forms a tough, whitish cocoon, changes into a chrysalis, and finally comes forth a perfect moth, as already described.

A worm-infested hive may generally be known by the discouraged aspect of the bees, and by an abundance of comb-cuttings, intermingled with black grains, like powder, lying on the bench, beneath the hive. The comb-cuttings of themselves could not always be taken as positive evidence, but when the black grains are present there is no room for doubt.

So far as we have any knowledge, there is no certain remedy for this pest. A great deal has been said about moth-proof hives, but we do not think such a contrivance has ever yet been made. True, some hives may have advantages over others, in being unfavorable to the work of the miller, but certainly none are entirely proof. And it is easy to understand why. The miller flies and can go any place where a bee can go, and it often quits its dismal hiding place before the bees have done coming in; hence how would it be possible to keep it out? But even were such a thing possible—were the bees all got in and gauze shutters closed over the entrances, it would still deposit its eggs beneath the side of the hive, or in some crevice outside, and the active little worms, not so large as the finest cambric needle, would, so soon as out of the shell, take up their line of march for the interior.

In case where a hive is found to be badly infested, the best course is to change the bees into another. One might lose them in the operation, but that would be no worse than one would be sure to do were he to leave them alone. Movable glass-set drawers are good, for these can be taken out and the worms destroyed when they are seen working in them. A great deal may be accomplished by looking up and dispatching the millers about the hives in the day-time; and setting the hive upon small blocks, if it is the ordinary "gum," and stuffing a rag underneath it on all sides, except that where the bees enter, makes a most excellent trap for such insects as have run their course above and come down to undergo their transformations. The rags will afford such a cozy retreat that they will never think of passing it, but will spin their cocoons in some of the folds, without fail, and when you open it out in the morning you will find them and have the pleasure of doing at least something toward reducing the size of the next generation.—*Rural Alabamian.*

CHICKEN CHOLERA.—Mr. Benjamin Sheppard, of Cumberland county, New Jersey, says he has had great success in checking chicken cholera by administering a strong decoction of black oak bark. It was given to the fowls by moistening their feed with it and restraining them from other diet. We presume it acted as an astringent. This is a very simple remedy, and is well worth trying.

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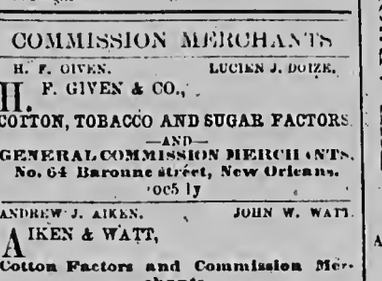

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———, Principal of the Preparatory Department.

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Tuition, per session of forty weeks, in College	$60 00
Tuition, per session of forty-weeks, in Preparatory Department	40 00
Contingent expenses	5 00

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BOARD.

Board, including lodging, washing, lights and fuel, can be had in the best of families for $20 per month. Day-boarding with the same families, $13 per month. Rooms provided in the dormitories free of rent. Board to be paid in advance at least one month.

LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

WHEN FOUNDED.

The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

The college possesses a valuable set of Philosophical, Astronomical and Chemical Apparatus, and also a well-selected Mineralogical and Geological Cabinet. The apparatus includes a Theodolite, Sextant, Compass, Chronometer, Atwood's Machine, Whirling Tables, Electrical Machine, Air Pump, various combinations of the Mechanical Powers, Batteries, Chemical Tests, etc., sufficient for a thorough and extended course of observations and experiments. Steps have been taken by the Board of Trustees to put these in thorough repair.

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There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

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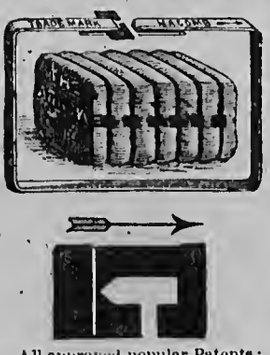

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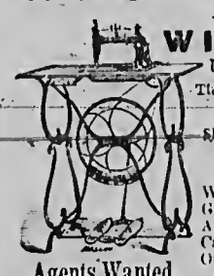

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

Our accounts from the country present no new feature, excepting some damage to cane from the recent gale. Picking appears to have been completed in several localities, and in others must have been suspended by the weather. The general tenor of the reports is encouraging for a larger yield than was anticipated a short time since, the popular estimates now ranging from 3,300,000 bales up to 3,500,000. From some points, however, the results have not been up to previous expectations, and the neighboring planters and merchants contend that the prevailing estimates are excessive.

The river is 14 feet 1 inch below high water mark.

COTTON.—The following are the arrivals since the eighth instant:

Louisiana and Mississippi.....bales..	12,273
Lake.....	50
Tennessee.....	2,046
Mobile.....	1,701
Florida.....	9
Texas.....	381
Total.....	16,460

On Saturday the market opened with light offerings and a fair inquiry, which being mostly for low middling and the better qualities, those descriptions commanded steady and in some cases fuller prices, while good ordinary was neglected and easier; and although the supply was subsequently increased by opening additional samples, yet the business for the rest of the day presented but little variation, and closed at a decline of ⅛c. in good ordinary, but no change in other grades. The sales embraced 5,500 bales. On Monday the demand was still more active, and, under high rates for foreign exchange and the competition among buyers, while the New York and Liverpool markets ruled still lower, 7,600 bales changed hands at prices showing no variation in good ordinary, but an advance of ⅛c. in other grades. On Tuesday the demand was active, and, although the movement was checked by moderate supplies, especially of the kinds in request, yet the sales summed up 5,500 bales, partly at previous rates, but to a large extent at a further advance of ⅛c. in all grades above good ordinary. Some authorities quoted good ordinary at 17@17¼c., and strict at 17⅜@17½c., but the weight of evidence was in favor of our extremes of 17⅛@17½c.; low middling sold at 17⅜@17⅞c., mostly at the latter, strict do. at 18⅛@18¼c., some high style commanding 18⅜c., middling at 18½@18⅝c., strict middling to good middling at 19¼@19⅜c., and good middling at 19½c., with one sale as low as 19¼c. There was a good deal of competition among buyers, especially for the better qualities.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 222,529 bales, against 146,012 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 216,417 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 9,330 to Great Britain, of 45,589 to France, and of 34,260 to other foreign ports.

We quote:

Ordinary.....	16 @ —
Good ordinary.....	17¼ @ 17½
Low middling.....	17⅞ @ 18¼
Middling.....	18¼ @ 18⅜
Strict middling.....	18⅜ @ 19
Good middling.....	— @ 19¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	16,460	
Arrived previously.....	260,412—	276,872
		283,131
Exported past three days.	9,997	
Exported previously.....	155,136—	165,133
Stock on hand and on shipboard..		117,998

SUGAR.—On Tuesday some 640 bhds. were received and mostly sold, but at lower rates. Inferior 7¾c., common 8c., low fair 8¼@8½c., good fair 8¾@9⅛c., fully fair 9¼c., fully fair to prime 9⅜@9¾c., strictly prime 10c., seconds 9@9½c., yellow clarified 10⅝c. ℔ lb., the market ruling with a further downward tendency at the close.

MOLASSES.—On Tuesday the receipts embraced 1,340 bbls. and 109 half bbls., which were mostly sold at 35c. for common, 36@43c. for centrifugal, 45@48c. for good, 50c. for prime, 52@53c. for strictly prime, and 54@55c. for choice.

CORN.—On Tuesday the demand was limited, and prices for white were easier; 1,500 sacks were sold, in lots, at 66c. for mixed, 67c. for yellow, and 69@70c. ℔ bushel for white.

OATS.—On Tuesday, though the demand was moderate, prices advanced 2c., and 500 sacks were sold, in lots, at 43c. for prime, and 45c. ℔ bushel for choice.

BRAN.—The sales on Saturday and Monday comprised 800 sacks, in lots, at $1.07½@1.10 ℔ 100 lbs. On Tuesday 400 bags were sold, in lots, at $1.07½ ℔ 100 lbs.

PORK.—The market is bare of supplies. On Saturday 25 bbls. mess sold, to arrive, at $20.50 ℔ bbl., and some 300 bbls. were offering to arrive from New York.

BACON.—On Tuesday shoulders were quoted at 6½@6¾c., clear rib sides 11½@11¾c., clear sides 12¼@12¾c. ℔ lb. Some job sales were made by dealers at 12¾c. for clear sides, 5 casks clear sides sold at 12¼c., and 40 boxes shoulders at 6¼c. ℔ lb.

HAMS.—The favorite brands of choice sugar-cured are scarce, and command 20c. ℔ lb., while the ordinary brands are dull at 18½@19½c. ℔ lb. On Saturday 10 tierces new sugar-cured sold at 19c. ℔ lb., and on Monday 20 tierces plain canvased sold on private terms.

DRY SALT MEAT.—The market is dull and prices are lower.

MONETARY.

Gold opened on Tuesday at 113⅝@114 (against 113⅝ at New York,) and closed at 113⅝@114½ (against 113⅝ at New York.)

In silver we have noticed only retail sales, the supply being too light to admit of any movement. American half dollars are now quoted at 109@110, and Mexican dollars nominal.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	7 00	8 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ℔ M:		
Lake	13 00	— —
English fire	45 00	— —
American fire	35 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ℔ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ℔ bbl:		
Western	— —	— —
Coal, ℔ ton:		
Anthracite	12 50	13 00
Western, ℔ bbl	— —	— —
Corks, ℔ 1000:		
Regular	4 00	4 50
Pointed	3 25	4 00
Coffee, ℔ lb:		
Havana (currency)	— —	— —
Java	22	28
Cordova	— —	— —
Copper, ℔ lb:		
Braziers	45	48
Copper bolts	45	— —
Yellow metal	30	32
Cordage, ℔ lb:		
Manilla	19	20
Tarred, American	— —	15
Russian	16	— —
Cotton seed:		
Rough, ℔ ton	— —	14 00
In sacks	— —	— —
Dyes, ℔ lb:		
Logwood, Cmp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ℔ lb	1 40	1 60
Madder	15	18
Eggs, ℔ dozen:		
Western	26	30
Feathers, ℔ lb	— —	— —
Fish, ℔ box:		
Cod	1 40	1 45
Herrings	— —	— —
Mackerel, No. 1, ℔ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ℔ lb	6	— —
Flour, ℔ bbl:		
Double extra	5 87½	6 25
Superfine	5 00	5 25
Fine	4 25	— —
Fruit, ℔ lb:		
Prunes	8½	9
Currants, new	— —	9
Almonds, soft shell	— —	19½
Almonds, shelled	— —	30
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	— —	— —
Gunny bags, ℔ bag	— —	— —
Hay, ℔ ton:		
Prime	26 00	— —
Choice	— —	30 00
Iron, ℔ ton:		
Pig	59 00	60 00
Country bar, ℔ lb	— —	— —
English	5½	7½
Swedes, assorted	6¾	8½
Hoop	7	10½
Sheet	7½	8¾
Boiler	7¾	8¾
Nail rods	— —	11
Castings, American	— —	6
Lead, ℔ 100 lbs:		
Pig	9 50	— —
Bar, ℔ lb	8½	8½
Sheet	12	— —
Pipe	12	— —
Leather, ℔ lb:		
Sole, hemlock	32	36
Sole, oak	40	43
Harness	38	45
Calf skins, ℔ dozen	42 00	70 00
Texas, rough, ℔ lb	24	26
Lime, ℔ bbl:		
Western	1 25	1 50
Cement	2 50	3 00
Plaster Paris	— —	4 00
Lumber, ℔ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	22 00	25 50
Flooring, rough	15 00	18 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	13 00	14 00
Scantling	12 00	14 00
Shingles, ℔ M	3 50	4 00
Laths	2 50	— —
Moss, ℔ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ℔ keg:		
American, 4@6d	6 00	6 15
Wrought, German, ℔ lb	— —	— —
Wrought, English	— —	— —
Oils:		
Lard, ℔ gallon	— —	— —
Coal oil, in barrels	34	35
Coal oil, in cases	38	39
Linseed, raw	91	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	— —
Cotton seed, refined	— —	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, gemline	— —	— —
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ℔ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ℔ lb:		
Havana, white	12	12½
Havana, yellow	10¾	— —
Havana, brown	10¼	— —
Crushed	13½	14
Pulverized	13½	14
Teas, ℔ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ℔ box:		
Block	— —	— —
In plates, I. X	19 00	19 25
In plates, I. C	16 50	16 75
Leaded plates, I. X	17 25	17 50
Leaded plates, I. C	15 00	15 25

CATTLE MARKET.

NEW ORLEANS, Nov. 12, 1872.

Texas beeves, choice, ℔ head	$—	@	50 00
Texas beeves, 1st qual, ℔ head	35 00	@	45 00
Texas cattle, 2d qual, ℔ head	20 00	@	28 00
Texas cattle, 3d qual, ℔ head	15 00	@	18 00
Western beeves, ℔ lb. net	— —	@	— —
Hogs, ℔ lb. gross	6	@	7
Sheep, first quality, ℔ head	5 00	@	6 00
Sheep, second qual, ℔ head	3 00	@	4 00
Sheep, third quality, ℔ head	2 00	@	2 10
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ℔ head	7 00	@	10 00
Yearlings, ℔ head	8 00	@	10 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND.

Clover Hill, at Clover Hill	Nov. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Fayette, at Fayette	16, 17
Natchez	23, 24
Kingston, at Washington	30, Dec. 1
Vicksburg and City mission	Dec. 7, 8

JOHN A. B. JONES, P. E., Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Carthage circuit	Nov. 2, 3
Sulphur Springs circuit	9, 10
Raymond circuit, at Raymond	16, 17
Brownsville ct., at Queen's Hill	23, 24
Camden and Thomastown circuits	30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Amite City circuit, at Amite City	Nov. 2, 3
Franklinton circuit, at Warner's	9, 10
Big Creek miss., at Shilling church	16, 17
St. Helena ct., at Center church	23, 24
Pontchatoula mission, at Joyner's church	30, Dec. 1
Greenburg ct., at Pipkin chapel	Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Georgetown ct., at Pleas't Grove	Nov. 2, 3
Jackson circuit, at Spring Ridge	9, 10
Crystal Springs and Crystal Spr'gs mission	16, 17
Bogue Chitto circuit, at Johnson's Station	23, 24
Brookhaven station and Brookhaven mission	30
Hazlehurst station	Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Trenton circuit	Nov. 2, 3
Raleigh and Morton circuit	9, 10
Forest circuit	16, 17
Taylorville mission	23, 24
Garlandsville circuit	30, Dec. 1
Brandon circuit	Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Bayou Sara	Nov. 2, 3
Wilkinson	9, 10
Meadville	16, 17
Amite	23, 24
East Baton Rouge	30, Dec. 1
Jackson	Dec. 8, 9

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Clarke circuit	Nov. 2, 3
Enterprise ct., at Pleasant Valley	9, 10
Marion circuit	16, 17
Meridian station	30, Dec. 1

WM. B. HINES, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FOURTH ROUND.

Rocky Mount ct., at Rocky Mount	Nov. 2, 3
Rutledge circuit, at Rutledge	9, 10
Elba circuit, at Oak Grove	12, 13
Fort Deposit ct., at Tabernacle	16, 17
Greenville circuit, at Mount Nebo	21, 24
Greenville station	30, Dec. 1
Troy ct., at North Wesley chapel	Dec. 7, 8

The preachers will please attend to their collections and the statistics. Stewards are earnestly requested to try to bring up the assessments. Trustees will not forget to be ready with their reports. A full attendance is solicited.

J. W. SHORES, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Enon and Midway	Nov. 2, 3
Perote	9, 10
Clayton and Louisville	16, 17
Choctawhatchie	23, 24
Lawrenceville	30, Dec. 1
Chunnahatchie	Dec. 7, 8

JAS. L. COTTEN, P. E.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Demopolis	Nov. 2, 3
Butler, at Mount Sterling	9, 10
Gaston, at Bethel	16, 17
Bladen Springs, at Bethel	23, 24

S. H. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Franklin street	Nov. 2, 3
Pollard circuit, at Hendrick's	9, 10
Milton	16, 17
Pensacola	23, 24
St. Francis street	Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories.

H. VAUGHART, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Choctaw Corner circuit, at Bashi	Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton	9, 10
Linden and Flatwoods mission	— —
Orrville circuit, at Center chapel	16, 17
Jackson circuit, at Grove Hill	23, 24
Suggsville circuit, at Gainstown	30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

OUACHITA DISTRICT.—FOURTH ROUND.

Haynesville, at Colquett	Nov. 2, 3
Ouachita, at Ebenezer	16, 17
Farmerville, at Alabama church	30, Dec. 1
Castor, at Brooklyn	Dec. 14, 15
Monroe station	21, 22
Trenton	28, 29

S. S. SCOTT, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine	Nov. 3
Algiers	10
Thibodaux	17
German charges	24
Germia charges	Dec. 1
Felicity street	8
Houma	22
Baton Rouge	29

LINUS PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit	Nov. 9, 10
Pleasant Hill circuit	16, 17
Anacoco circuit	23, 24
Keachie circuit	30, Dec. 1
Manny circuit	Dec. 7, 8
Springville circuit	14, 15
Shreveport station	21, 22
Mansfield station	28, 29

JOHN PIPES, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek and Bayou Bœuf cts.	Nov. 2, 3
Trinity, at White Ridge	9, 10
Evergreen and Big Cane	16, 17
Atlanta	23, 24
Rapides circuit	30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND.

Oak Ridge and Prairie Mer Rouge	Nov. 2, 3
Lake Providence, at Lake Providence	7-10
Floyd and Delhi, at Floyd	16, 17
Oak Grove, at Smith's chapel	23, 24
Lind Grove, at Bartholomew	30, Dec. 1
Sicily Island, at Sicily Island	Dec. 7, 8
Winnsboro, at Magnolia	14, 15
Rayville, at Rayville	21, 22
Bastrop, at Bastrop	28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Kimball chapel	Nov. 2, 3
Vermillionville	9, 10
Abbeville	16, 17
New Iberia	23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

MISCELLANEOUS.

D. H. HOLMES,

135.....CANAL STREET.....135

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, embracing every kind of

Fancy and Staple Goods.

oc24 6m

Soule's Commercial College,

CORNER OF CAMP AND COMMON STS., (STORY BUILDING,) NEW ORLEANS.

The Commercial Atheneum of the South.

Founded in 1856.....Chartered in 1861.

This is a full-course BUSINESS COLLEGE, complete in all its departments. It is conducted by progressive minds, and as the daily cycles of time roll by the increased wisdom, the improvements and the superior facilities of the age are combined and used to meet the demands of the rising business generation and advance the interests of its patrons.

It is located in the Athens of the great Southwest, and is emphatically the Commercial Atheneum of the South.

It possesses a commercial library, numerous counting rooms and lecture halls, and a proficient and well-appointed faculty. Stores and banks are connected, business regularly transacted, daily lectures given, and all branches practically, scientifically and philosophically taught.

The curriculum of studies is specially arranged to meet the wants of the planter, mechanic and professional man, as well as the merchant and banker. All branches of a thorough English education are taught, and also the higher mathematics, the French, Spanish and German languages.

Ninety-one premiums, gold and silver medals, diplomas, money prizes, silver plate, etc., attest the superior merits of this institution.

Tuition fees low, and scholarships good in thirty-six colleges.

By reason of the ability and fidelity of the principal and instructors of this institution, and his many truly superior advantages, it has gained an unsurpassed popularity, and through nearly sixteen years of prosperous business it has enjoyed the almost unbounded confidence of the business community.

For circulars call at the College office, or address GEO. SOULE, Principal.

N. B.—Soule's Analytic and Philosophic Commercial and Exchange Calculator (880 octavo pages,) the great arithmetical work of the age and which no student, teacher, accountant or business man should be without, is for sale at principal stationers and at the office of Soule's Commercial College. oc17 1m

TARRANT'S SELTZER APERIENT.

Treat the Human Machine Gently.—The winding passage, thirty feet in length, through which the main portion of the waste matter of the system is discharged, is lined with a membrane as delicate as silk, and as sensitive as a net-work of nerves can make it. Neither constipation, colic, diarrhea, dysentery or any other bowel complaint can be cured by abusing and convulsing this tender membrane with a furious purgative. The best and safest remedy in such cases is that mild balsamic and delightful tonic laxative,

Tarrant's Effervescent Seltzer Aperient,

which heals, tones and invigorates the irritated intestines, while it relieves them from the morbid humors which provoke abdominal disease. Sold by all druggists. oc31 4t

THE UPPER CITY HOTEL,

SITUATED UPON TWO LINES OF DOUble-track railroad, within fifteen minutes' ride of Canal street. Possesses all the convenience of city life, combined with country pleasantry. The rooms are magnificently furnished, and there is nothing that obstructs the view to the private gardens surrounding the Hotel. Surrounded by a veranda twelve feet wide, two hundred and fifty feet in length, affording a magnificent promenade for the guests of the Hotel. The situation and convenience, with a good table, affords the Proprietor the pleasant duty of naming "THE UPPER CITY" a first-class Family Hotel. We allow our accommodations and our attentions a full guarantee against the influence of runners. It requires but to see and be pleased. oc17 3m

GARDEN SEEDS,

FIELD SEEDS,

FLOWER SEEDS.

Grown largely by ourselves, on our own grounds, near Haddonfield, New Jersey.

COLLINS, DOWNS & CO., Warehouse, 1113 Market street, Philadelphia, Pa.

Catalogue and Price-List furnished on application. The trade supplied on liberal terms. au22 3m

BARLOW'S INDIGO BLUE is the cheapest and best article in the market for BLUEING CLOTHES.

The genuine has both Barlow and Wiltberger's names on the label, and is put up at Wiltberger's Drug Store, No 233 North Second street, Philadelphia. For sale by grocers and druggists.

D. S. WILTBERGER, Proprietor. au29 3m

STEAMSHIPS.

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M:

Cabin passage	$50 00
Steerage passage	25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON, 41 Carondelet street. mh21 1y

FOR NEW YORK.

MERCHANTS' STEAMSHIP LINE:

Sailing from New York and New Orleans EVERY SATURDAY.

Cabin passage	$50 00
Steerage passage	25 00

Through tickets to Liverpool and the Continent.

New Orleans wharf, foot of Jefferson street. New York wharf, Pier No. 4, North river.

JOHN H. LUDWIGSEN, Agent, No. 190 Common street. feb8 1y

MISCELLANEOUS.

PIANOS AND ORGANS.

INCREASED LIBERAL TERMS.

I OFFER ONE HUNDRED OF

HALE & COMPANY'S

Fine, Rich and Brilliant-Toned Pianos,

with Rosewood Case, Carved Legs and Patent Agraffe, fully guaranteed, for $450—for $90 cash, $90 in three months, $90 in six months, $90 in nine months and $90 in one year. Payments can be made monthly, if preferred. A discount at the rate of ten per cent. per annum will be made for cash. Same terms on lower and higher-priced pianos. No extra charge for fine Stool and Cover.

ONE HUNDRED MAGNIFICENT

WALNUT-CASED ORGANS,

WITH EMBELLISHED MOLDINGS.

NEEDHAM'S SILVER TONGUE,

six stops, two sets reeds, best and sweetest-toned in the world, at $210—for $42 cash, $42 in three months, $42 in six months, $42 in nine months and $42 in one year. Ten per cent. discount for cash. Complete list mailed free, if desired. Address

PHILIP WERLEIN, 80, 82 and 90 Baronne street, oc24 1y NEW ORLEANS.

NEW ORLEANS

Mutual Insurance Association,

NO. 10 EXCHANGE ALLEY.

THIRD QUARTERLY STATEMENT.

In conformity with their charter, the New Orleans Mutual Insurance Association publish the following statement of their affairs for the third quarter, ending Sept. 30, 1872:

Fire premiums		$221,481 16
Marine premiums	52,409 46	
River premiums	42,601 46	
		$316,492 08
Less unearned prem's.	165,972 74	
Less returned prem's.	231 44	
		166,204 18
Net earned premiums		$150,287 90
Fire losses	$3,858 70	
Marine losses	11,265 12	
River losses	832 91	
Reserved for unadjusted losses	27,500 00	
	$43,456 73	
Reinsurances	925 24	
Taxes, licenses and internal revenue stamps	7,135 00	
General expenses	13,453 36	
Rebate	1,541 48	
Profit and loss	6 997 52	
	$73,509 33	
Add 2½ per ct. interest for third quarter on capital paid	$22,647 44	
Less discount and interest	16,790 96	
	5,856 48	
		79,365 81
Net profits		$70,922 09

ASSETS.

Stock notes	$88,802 29
Cash	104,803 63
Notes and bills receivable	564,732 10
Stocks and bonds	123,945 38
Real estate	135,934 77
Premiums in course of collection	7,070 96
Assessment of fifty per cent. on $134,298.43	67,149 22
Total	$1,092,438 35

The above statement is a correct transcript from the books of the New Orleans Mutual Insurance Association.

C. CAVAROC, President.
GEONOE LANAUX, Secretary.

STATE OF LOUISIANA, Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this fourth day of October, 1872.

G. LEGARDEUR, Notary Public.

At a special meeting of the Board of Directors, held this day, it was resolved in conformity with article seven of the charter, to collect forthwith from stockholders an assessment of fifty per cent. on the net earned premiums of the third quarter of 1872, subject to assessment, amounting to $134,298.43; and it was further resolved to pay to stockholders, on demand, a quarterly interest of two and a half per cent. on the amount of capital paid in.

C. CAVAROC, President.
GEONOE LANAUX, Secretary.

Directors.

C. Cavaroc,	S. Cambon,
Charles DeRuyter,	A. Poincy,
Leon Haas, Jr.,	J. Egli,
E. F. Miloton,	L. S. Wiltz,
W. Agar,	L. Queyrouze,

oc24 1m A. Thibaut.

RICHARD BRODERICK, CISTERN MAKER, 134.....Julia street.....132

Bet. Camp and Magazine, New Orleans.

Second hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

S. W. WREN'S NEW CASH HOUSE,

NO. 637 MAGAZINE ST. (Watts Block,) is opening Fall and Winter NEW GOODS, which will be sold at very low prices. He solicits the public, especially the ladies, to call and examine his stock of fresh Staple, Fancy and Dress Goods of latest styles. oc17 1m

MEDICAL.

MRS. M. G. BROWN'S

CELEBRATED

POOR RICHARD'S

EYE-WATER

derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "An ounce of *prevention* is better than a pound of *cure*."

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the bloodstreaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head,
Prevents tightness and pains in the head,
Opens and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches;
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks,
Removes all inflammation,
Cures all kinds of headache,
It penetrates through the eyes into the gums
And preserves the teeth,
Gives the sweetest breath,
Opens the gates for rivers
To pass from the head into the system.

POOR RICHARD'S EYE-WATER
Cures tan, freckles and grubs,
Is clear and beautiful,
Same taste as the tear.

POOR RICHARD'S EYE-WATER
Restores the memory, brightens the intellect.

Price, Twenty-five cents per bottle. Sold by druggists. E. J. HART & Co., Wholesale Agents, 73, 75, 77 and 79 Tchoupitoulas street, New Orleans.

☞ Inclose ten cents to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, for Mrs. M. G. Brown's pamphlet of sixty-eight pages, giving a synopsis of the *Cause, Cure and Prevention of Disease;* worth mines of gold to both sick and well. au15 1y

LOOK TO YOUR CHILDREN.

The Great Soothing Remedy!

MRS. WHITCOMB'S SIRUP. (Cures Colic and Griping in the Bowels, and facilitates the process of Teething. Subdues Convulsions and overcomes all diseases incident to Infants and Children. PRICE, 25 CENTS.

MRS. WHITCOMB'S SIRUP. (Cures Diarrhea, Dysentery and Summer Complaint in Children of all ages. Relieves pain, weakness or exhaustion in 15 or 20 minutes, giving tone and power to the system. PRICE, 25 CENTS.

It is the Infants' and Children's great Soothing Remedy in all disorders brought on by teething or any other cause.

Be particular to call for MRS. WHITCOMB'S SIRUP, and take no other.

Prepared by the GRAFTON MEDICINE CO., St. Louis, Mo. Sold by druggists and dealers in medicine everywhere. jy25 1yeow

BUY ME AND I'LL DO YOU GOOD

DR. HENRY'S ROOT & PLANT PILLS.

By cleansing the blood and arousing the liver and secretive organs to a healthy action, Dr. Henry's Root and Plant Pills cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice, and other kindred complaints arising from a low state of the body, or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apo

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, NOVEMBER 21, 1872. NO. 47.

NEWS OF THE WEEK.

DOMESTIC.

GALVESTON, Nov. 13.—The Democratic majority in forty-nine counties is eight thousand, seven hundred and seventy-five.

It is generally conceded that the Democrats have elected all the Congressmen and have a majority in both branches of the Legislature. The vote locating the capital permanently will give Austin a majority of about ten thousand over Houston and Waco.

BOSTON, Nov. 15.—At a meeting of the citizens to consider the present emergencies and future contingencies, Mayor Gaston, who presided, after alluding to proffers of assistance from other points, said, "From our own citizens we had also some manifestations of the same spirit," which made him rejoice that God had given to them large hearts.

Resolutions were adopted in favor of the reconstruction of street lines of the burnt district on a better plan and prohibit Mansard roofs; also in favor of erecting the Merchants' Exchange in some central locality; also favoring an extra session of the Legislature to authorize the issue of building bonds by the city; and for an application to the general government for extension of the new postoffice building.

LITTLE ROCK, Nov. 15.—Official and unofficial returns from every county elect Baxter, Republican, by seven hundred majority. Other State officers, with Congressman at large, supposed elected, are Democrats.

BUFFALO, Nov. 15.—Horses worked since partial recovery have relapsed. Numerous deaths from kidney and dropsy affections are reported.

BUFFALO, Nov. 16.—There is two feet of snow on the ground, and passenger trains are ten to twelve hours behind.

CINCINNATI, Nov. 16.—Every horse in the fire department has the epizoety.

NASHVILLE, Nov. 16.—The horse disease is prevailing here to a small extent.

NEW YORK, Nov. 16.—There is a marked improvement in the horse disease in Brooklyn to-day. Cars will run all day to-morrow.

NEW YORK, Nov. 18.—A European letter states that eighty thousand people died of cholera in Russia this year.

Chickens along the Hudson river are dying by hundreds. Turkeys, geese and ducks show signs of the malady.

Dropsy in horses has appeared in all the horse stables. Fifty per cent. of the horses attacked die.

ATLANTA, Nov. 18.—The horse disease has appeared here. There are thirty cases in one livery stable, and many private cases.

WILMINGTON, Nov. 18.—The horse malady is spreading to an alarming extent. No fatal results reported. Cartage and drayage advanced two to four hundred per cent. Four of the principal livery stables are closed.

TOPEKA, KAN., Nov. 19.—William P. Ross has been elected chief of the Cherokee nation, in place of Lewis Downing, deceased.

Dispatches from the end of the Atchison, Topeka and Santa Fe railroad, on the western line of this State, represent that buffalo are so plentiful that the trains cannot be run with safety. They roam along the track in immense numbers, making their way south.

FOREIGN.

MATAMORAS, Nov. 13.—General Ceballos, military governor of Sinalea, announces the pacification of that State without bloodshed.

General Diaz has surrendered, and given his parole to present himself at the City of Mexico.

President Lerdo congratulates the country on the complete restoration of peace. There is great rejoicing at the capital.

BERLIN, Nov. 14.—Prince Bismarck is ill, and his physician has gone to Varsein to attend him.

LONDON, Nov. 15.—The Council Royal of the Geographical Society have passed resolutions thanking Mr. Bennett for the generous and philantbropic spirit in which he conceived the idea of relieving Dr. Livingstone, and supplied funds for the purpose. The council has voted Mr. Stanley a Victoria gold medal of the date of 1873, anticipating the year.

ROME, Nov. 16.—Signor Sella, minister of finance, having addressed an official communication to the Pope, guaranteeing payment to his holiness of the annuity voted to him by the Italian Parliament, Cardinal Antonelli has sent a reply to the minister, notifying him that the Pope declines to receive the annuity.

LONDON, Nov. 16.—A dispatch from Stralsund, of to-day's date, reports that eighty vessels were totally wrecked in the late gale. The town was considerably damaged by inundation.

COPENHAGEN, Nov. 18.—Advices from the provinces show that the wreck and ruin caused by the hurricane is enormous. At many ports the sea embankments and drainage works have been demolished. The loss of life is very great.

The damage done in the Island of Falstir, known, for its fertility, as the orchard of Denmark, will exceed a million rix dollars.

MADAIN, Nov. 19.—During the session of the lower branch of the Cortes, yesterday, Senor Rias announced that a system of trial by jury would be established in Spain before the first of December.

Good News for the Texas Railroad Enterprise.

SAMUEL H. KENNEDY, ESQ., NEW ORLEANS—*Dear Sir:* Referring to our respects of yesterday, we now have the pleasure to inform you, and through you our friends in your city, that Governor William Sprague has joined our syndicate, and has this day, at a meeting of our board of directors, been duly elected president of the New Orleans, Mobile and Texas Railroad Company. Mr. Latham was elected vice president, and will reside in your city. The contract entered into between the company and Bushnell and associates, has been approved by the directors, with the promise on the part of the contractors to commence work forthwith and push the same to completion.

The contract between this company and Mr. Ward, of Detroit, to build the road from Vermilionville to Shreveport, has also been approved by the directors this day, and we will cause our secretary to forward to you a copy of the same.

We congratulate the citizens of New Orleans upon the good prospects of having both roads completed at an early day, and trust now that you will do all in your power to re-establish the credit of our securities, especially of the State bonds, in order to make our New York and Boston friends feel that they have a reasonably fair security for the money they have invested and are still investing in your State.

Mr. Ward (as you will see from the contract which will be sent to you) requires a new charter for himself and associates for the Shreveport branch, which is fair and necessary, and we trust that your citizens will aid him in obtaining it early in the session.

We are, dear sir, yours very truly,
J. & W. SELIGMAN & Co.

ANECDOTE OF REV. PETER CARTWRIGHT.—Many anecdotes could be told of this eccentric and talented man, but there is one too good to let pass. He once had a dispute with a doctor relative to religion. The doctor said he wanted honest and unequivocal answers to a few questions.

"Did you ever hear religion?" "No." "Did you ever smell religion?" "No." "Did you ever taste religion?" "No." "Did you ever feel religion?" "Yes." "Now, then," said the doctor, with apparent triumph, "I have proved beyond a doubt, by four respectable witnesses, that religion is not seen, heard, smelled or tasted, and but one solitary witness, feeling, has testified that it is an experimental fact." The weight of evidence is overwhelming, and you must give it up." Cartwright asked: "Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever feel a pain?" "Certainly I did, sir." The doctor and his family were converted.

AS A MATTER OF FACT, we do not realize Christ's representative, the Holy Spirit. If we did, how encouraged we should be! "I cannot pray," says one. You cannot pray? You never could. But "the Spirit himself helpeth our infirmities." Pray, then, my friend, when you cannot pray, for he maketh intercession.

TRUE devotion does not consist in a long face, regulation sighs and penitent words; it consists in devout deeds, in charitable words, in a sweet, tender, elevated, pure life, that influences and betters every one who inhales the same atmosphere.

FROM THE WORK.

CARTHAGE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* As the Conference year is drawing to a close I thought it right to let the friends of Methodism know what the Lord has done for us on this circuit. We have had a general revival in the church, which resulted in sixty-two accessions, twenty-four of whom were heads of families; twenty-one adults baptized, and nineteen children.

J. M. WEEMS.

FAYETTE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* During the year now about to close it has been my pleasure to receive about thirty persons into the church on this circuit. We have had no great revivals, but the Lord has been with us, and we have had some refreshing seasons. Some of the churches under my pastoral charge are in a good spiritual state, and I trust all of them are in a hopeful condition. We have on this work seven churches and nearly four hundred members.

W. B. LEWIS, P. C.

FAYETTE, November, 1872.

GARLANDSVILLE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I have just closed my protracted meetings on the Garlandsville circuit—five in all. We had a few accessions at all of the appointments. The circuit is in a tolerably good condition spiritually, but not by any means what it might be. This is probably owing to the want of more preaching. There is not an effective local preacher in the bounds of this circuit. Finances are behind, but the stewards are working faithfully. Conference collections are being responded to right well.

L. P. MEADOR, P. C.

HILLSBORO, MISS., Nov. 12, 1872.

LAKE CIRCUIT, BRANDON DISTRICT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* Our fourth quarterly meeting embraced the twenty-sixth and twenty-seventh of October. Our beloved presiding elder was present. There was a good attendance of the official members, all of whom seem to have discharged their various duties faithfully, especially the stewards. The financial condition of the circuit is good. The stewards settled with Bro. F. M. Williams in full. Each steward pledged his church for the balance due their pastor, Bro. G. W. Chatfield. The Lord has powerfully blessed Bro. Chatfield's labors the present year. There has been a gracious revival at every appointment; about sixty accessions to date. The general state of the church is very good. The Sunday school cause is in a very flourishing condition.

L. M. HOUTON.

NOVEMBER 4, 1872.

PONTCHATOULA MISSION.—*Mr. Editor:* I cannot say the general state of the Methodist Episcopal Church on Pontchatoula mission is very good However, there is one appointment that is doing well, to wit: Joiner's church, or Ebenezer. I commenced here last January with six members, and now we have twenty-four—two having died during the year—making twenty accessions this year. Several of these were old backsliders whose lamp had well-nigh gone out. There is but one Sunday school on the work. I have used every effort in my power to establish Sunday schools, but to no purpose. The Sons of Temperance are doing a great work at Pontchatoula. I hope to see some change for good in the church yet as to finances before I leave for Conference. What shall I say? Well, all that I can say of them is that they are let alone with energy. The poor preacher that comes on this work will need have no fears of being very sorely afflicted with money.

T. B. WALDEN.

SPRINGFIELD, LA., Nov. 5, 1872.

GAINESVILLE CT., ALABAMA CONFERENCE.—*Mr. Editor:* This pastoral charge embraces five appointments—Gainesville, Sumterville, Warsaw, Ramsey and Soule chapels—having a membership of one hundred and forty-one. The church has been enlarged this year by thirty-nine accessions, and is now in a healthful state. If the assessments of the stewards and financial board be not all met, I think the arrearage will not be large.

Through the liberality of Bro. McDaniel, of Sumterville, the pastor of this work will receive gratuitously a house and lot in which to reside so long as the church will use it for that purpose. The Methodists of Gainesville, with the aid of other brethren and friends, have done nobly this year, in that they began and have completed an elegant house for divine service at a cost of about $3,700. In his dedicatory sermon, on the twentieth ultimo, Bishop Paine spoke of it as a "beautiful church," and you know that Bishops mean what they say; and have at command the right word, and know how to speak it in season. Our venerable Bishop's visit and labors in Gainesville were highly appreciated and profitable, giving universal satisfaction not only to his own people, but to all others in attendance. What a tower of strength these Bishops are! Having the prestige of a great and good name, and being our representative men, they are heard as having qualifications and authority to teach. The dedication came off at the time of our fourth Quarterly Conference. Dr. S. H. Cox was present and remained for several days, doing good service in the subsequent meetings.

ALEX. HOON, Pastor.

SUMTERVILLE, Nov. 7, 1872.

CASTOR CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* On Saturday last Bro. L. P. Sheppard and myself began a meeting at Warner's school house, on the Castor circuit, which lasted four days, resulting in a number of conversions and twenty-six accessions to the church—all good material. This is a point at which we had no organized society previous to this meeting, the country being under the control of the Baptists, except a few Methodists who had moved into the country from the older States, and who had felt themselves to be too few in numbers and too feeble in means to undertake to set up housekeeping in church organization; hence Methodism was something new in that community. Many of the young people had never been to a Methodist church or heard a Methodist preach previous to this time. They had been taught to regard the Baptist as the true and only church of Jesus Christ—that through its portals only could the soul enter heaven; that he who should attempt to reach the glory-world through any other way than by immersion into and from that church was a thief and a robber. Then how disappointed were many of those people to find that Methodist meetings were conducted in decency and in order—that Methodist preaching is plain, practical, truthful and powerful even to the pulling down of the strongholds of Satan, as taking hold upon the hearts and consciences of the hardest and most obdurate sinner, causing him to cry out: "Sirs, what shall I do to be saved?" At the closing service the impressive ordinance of baptism was administered to a number of adults and infants, which, I have no doubt, removed much of the prejudice which heretofore existed in that community against affusion and infant baptism.

Immediately after the organization of the society by the election of class-leader, secretary and steward, a committee was appointed to procure the ground and proceed at once to the building of a suitable house in which they and their children might worship the God of their fathers according to the dictates of their conscience.

There is much denominational spirit prevailing in various portions of the country toward our people by the Baptists. Their ministry labor hard to keep their people from attending Methodist appointments They are afraid of the light and truth of the gospel as taught by the Methodist ministry; and well may they dread the truth, for when their people do break through the restraints thrown around them, and come out to our appointments, they find that the truth has been suppressed and misrepresentations made, so that the prejudices of many are broken down, and a feeling of respect takes the place of prejudice. The cause of Methodism is prospering in all this part of the country, carrying light and truth into regions of darkness, and mildness and joy into the abodes of cruelty.

As our people are beginning to sell cotton, and to have some money which they can spare in the way of subscribing for the ADVOCATE, I hope to be able in a short time to send in a good list of subscribers, accompanied with the cash. The ADVOCATE should be a fixture in every Methodist family in the South.

J. B. LANDERS.

INDIAN VILLAGE, OUACHITA PAR., November 1, 1872.

IF A civil word or two will render a man happy, he must be wretched indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

LETTER FROM CALIFORNIA.

BY O. P. FITZGERALD, D. D.

MR. EDITOR: I am so pleased with the weekly visits of your paper that more than once I have been "moved" to drop you a line from this side of the continent. I do like the NEW ORLEANS CHRISTIAN ADVOCATE. Its editorials are timely, evangelical and classically elegant in style. Its selections show care and good judgment—they are never slip-shod. Its mechanical execution is excellent. It does me good. It cannot fail to be a blessing wherever it goes. We have had the pleasure of greeting two of your editorial predecessors in California—both Bishops. (To one who dreads the episcopacy, your *tripod* would seem to be a perilous seat.) Like your predecessors, I believe you are doing double duty, being both pastor and editor. May your reward be in proportion!

The three Conferences on the Pacific coast have been held—the Oregon, the Pacific and the Los Angeles. Bishop McTyeire presided to the great satisfaction of all. The Southern Methodist Church has made progress during the past year—such progress as is encouraging in a missionary field like this. The net increase of members in the Pacific Conference was only fifty-seven. Yet, all things considered, we are thankful for this result, and we take courage from it. In the Los Angeles Conference the percentage of increase is greater—about twenty-five per cent., as I have it to-day from the highest authority. The figures are not before me. In Oregon we have more than held our own. We have done more in the way of church and parsonage building than during any former year of our history, I believe. The three preachers who have gone from us to the Northern Church during the last two years have gone alone. So far as I know, not a soul has followed them outside of their own family circles. The chief result of these defections on the part of these preachers has been to demonstrate the fact that Southern Methodists in California are as true as any on earth. Our late Annual Conference at Santa Rosa was remarkable for the manifestation made of uncalculating, unfaltering devotion to the work of the church. At the missionary anniversary the enthusiasm rose to a height that would have melted the ice around the hearts of the apathetic stay-at-homes in the old Conferences. When we talk missionary talk here we speak of what we know something about, for we are right in the missionary field. The transfers we have received during the last year have *strengthened* us. This cannot be said of all our transfers heretofore. The mistake has sometimes been made of sending to our new fields and foreign missions the men who volunteer, rather than the men who are needed. Novices and superannuates are not the men needed to organize and train the church in new fields. With this truism I close this long and rambling paragraph.

Our church school, the Pacific Methodist College, located at Santa Rosa, is succeeding even beyond our hopes. There are now one hundred and sixty-six students in the institution. The school building is inferior to none in the State. At the late Conference an agent was appointed to raise money to pay off a debt on the building and to endow the college. Your correspondent is the *happy* man. Of all the classes of service demanded of ministers of the gospel, this is the least desirable; but, as the church and society are now constituted, it is certainly not the least important. Real estate, though little of it was owned by the primitive church, seems indispensable to its operations in this commercial and artificial age. By the way, have you read the magnificent article on "Ecclesiastical Accumulation of Wealth" in the last number of the *Southern Review?* It is truly what I have called it—a magnificent paper, the work of one who seems to be at once lawyer, statesman and Christian. He does not favor rich ecclesiastical corporations or rich ecclesiastics. Neither does he favor posthumous Christian benevolence, but rather that "the rich should be their own almoners and executors, being, while yet alive, rich in good works, ready to distribute, willing to communicate." Query: Do our people appreciate and sustain the *Southern Review* as they ought to do?

Bishop McTyeire and Dr. Sargent leave California next week—the former by the great railroad, the latter by sea. Their visit has been a delight and a blessing. There is a whisper that Dr. McFerrin may come to see us. What a stir would take place! Not only a multitude of Tennesseeans scattered over this coast, but thousands of others would turn out to see and hear that great evangelical tribune, that man of God and of the people, John B. McFerrin. A visit from him will do him and us good. If he is a reader of your paper, let him take this hint and turn his eyes to the Occident.

The delightful month I spent in New Orleans in 1866 gave me a life-long love for its hospitable people and a peculiar interest in the success of our branch of the church therein. Every item in your columns concerning the several city charges is read with interest, and I never think of the Crescent City but with a fresh glow at my heart. Though perhaps not what she was before the spoiler came, there is life in her yet. Like San Francisco, her mixed population need the gospel of Jesus Christ in its simplicity and divine power. Enough for the present.

BOOKS AND PERIODICALS.

THE CITY OF GOD AND THE CHURCH-MAKERS.

We have not had time to fully examine this work, but we have been impressed with the conviction that the work brings out distinctively a great and fundamental truth in reference to the true nature of the church. A contributor sends us the following notice of the book:

"*The City of God and the Church-Makers.* An Examination into Structural Christianity, and Criticism of Christian Scribes and Doctors of the Law. By R. Abbey. Published by Messrs. Hurd & Houghton, New York. $1.50.

"This, the last, and in our humble judgment the best of all of Dr. Abbey's works, is a neat little volume of some three hundred pages, and is properly the sequel of Ecclesiastical History, Church and Ministry, and Ecce Ecclesia—the best, because we believe and hope that it is destined to effect great good by the revolution and correction of many theological blunders taught among and by Christians of every age and sect, which blunders press like an incubus upon the cause of truth, paralyzing the efforts of thousands in their pursuit of peace and serenity of religious belief. The doctor opens the work with a note, in which he gives the subject, viz.: the identity of the church in all ages, and the denial of the unnatural and mythical doctrine of its corporate formation by Jesus Christ; alleging that out of this error, widely and universally taught by theologians, has grown nine-tenths of all the troubles between the churches, while it is the fundamental doctrine underlying every grade of Romanism and High Churchism. Briefly, that concession is the most formidable argument ever granted to the enemies of Protestant belief. The first two hundred pages, to the well-informed reader, necessarily become monotonous, being a review of the teachings of about two hundred authors cited in the work, his own name gracefully leading off the list. The style of the author stands out prominently here—bold, positive and fearless, often with a stinging keenness that quickens the interest of the reader, and with a spirit that compromises not with error, be it taught by sage or saint. The remainder of the work, numbering sixteen short but interesting chapters, is devoted chiefly to subjects pertaining to the church, or the City of God, as it is styled by the author. Of these the exegesis of Matthew xvi, "On this rock I will build my church," is most strikingly original and conclusive, nor do we recollect to have ever seen or heard similar views entertained by any other divine. The work is written for the masses of the people, and is destined to command attention, especially as many of the authors criticised are still living, and the pungency and force of the same does not impinge lightly. In the main, we heartily assent to the views of the learned author, and sincerely hope that he will be read by all, resulting in the arrest and correction of the many blunders therein exposed."

A PREACHER WANTED.

MR. EDITOR: I want to supply Jacksboro station with a good preacher, who has no family. There is an office there, well furnished, for him. Jacksboro is in a fine, healthy region of country. A *live* man is desired.

The Northwest Texas Conference is the finest region of country in the world. This is an inviting field for young men, and we need a dozen more men than we have to supply our present work. My postoffice is Waxahachie, lock box 119, Texas.

T. W. HINES, P. E.

The Christian Advocate.

THURSDAY, NOVEMBER 21, 1872.

IN THE SHADOW.

BY EMILY HUNTINGTON MILLER.

I walk through darkened paths, yet know
My Father marks the way I go;
I cannot see his tender smile,
But feel his clasping hand the while;
And, since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms:
Yet closer cling that I may hear
The voice that whispers in mine ear.
"Oh, trembling soul," it says to me,
"Rest in the love that clings to thee!"

I cannot tell if long the way
By which I go, through night to day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet:
And, soon or late, before mine eyes
The radiant hills of peace uprise.

THE INFIDEL.

BY GEORGIA E. ROLAND.

At the still hour of midnight little Ada awoke from her troubled sleep, and tossed uneasily from side to side.

"What is the matter with my darling," asked her father tenderly, as he softly brushed the silken curls back from the burning brow.

"Where's mamma? Ada wants her to pray."

For a week the little sufferer had lain upon her bed. Her disease was scarlet fever. To-night, as she closed her eyes in sleep, the exhausted mother, urged by her husband, retired to take a few moments' rest, leaving him to watch alone. He had often seen the child, as she knelt with clasped hands beside her mother, lisping her evening prayer; and since illness confined her to her bed he had seen his wife kneel beside it, and, with those clasped hands inclosed in her own, listen to the child as she softly murmured the Lord's Prayer. He was not surprised, therefore, when the little one expressed a desire to pray.

"Mamma sleeps, my darling. When she awakes I will call her."

"No, no; Ada sleep then."

"Then I will call her now, my precious one."

"Poor mamma! Her's tired.—Don't wake her, papa. You pray 'our Father' for Ada."

"Ada says it sweetly. Say it for papa."

"No, no; Ada too sick. Her can't talk much. Papa pray 'our Father' like mamma did last night."

The dark eyes looked into his. He could not resist their silent pleading. Kneeling, he took her clasped hands within his own, while for the first time since he had murmured it for his mother he uttered the prayer given to man by a loving Savior. At such an hour, under such circumstances, he could not utter the solemn words carelessly. He understood their recognition of God's sovereignty. As he slowly uttered the words, "Thy will be done," his heart almost stood still with fear.

For years he had been an infidel. His mind had wandered through volumes of philosophic speculation, and he had imbibed the proud, unbending, godless spirit of infidel writers. He had sneered at religion until his wife's conversion. From that time he had been continually on the lookout for defects of character that might cast contempt upon the religion she professed. But lo! she was entirely changed. Her character was improved. Her everyday life was regulated by the Bible. He could discover no defect which would have sanctioned his skepticism. She was a consistent Christian, a happy spirit, and her constant, unpretending piety taught him to respect Christianity, at which he had once sneered.

Soothed by his compliance, Ada lay perfectly still, her eyes devoutly closed. Gazing upon his child, the father indulged serious thoughts. There must be a supreme will—one superior to his own—to which all things were subject, or else why could he not control circumstances? Why could he not avert the impending loss? Why could he not snatch his idol from the grasp of ruthless death? He had tried his utmost to save her, but his efforts were unsuccessful. Evidently some higher Being than himself was speaking now.

"Talk about Jesus, papa. Ada loves him."

Talk about Jesus! What a request to this godless man. He could not speak, but silently gazed upon his child.

"O so sweet! Ada likes it." The eyes opened and she pointed upward with a joyous smile. "See up there, papa! Ada wants to go."

"Where, my darling?"

"To play with the angels. Don't you hear them sing? O papa, papa, ain't it sweet. Take Ada." She attempted to rise from the bed, but, encircling the slender form with his arms, he pressed her to his heart.

"Will Ada leave papa?"

Still looking upward, she stretched forth her arms. "Ada's coming. Papa come too—mamma—little sister—dear mam—."

The lips ceased to move, the arms fell powerless across her father's—the little soul had gone to its Maker. The sorrow-stricken parent retained the lifeless form in a firm embrace. The strong frame trembled beneath the blow. "My child, my Ada, gone—forever!"

Was it forever? asked his questioning mind. Had this sweet little one indeed ceased to exist? Had she lived for a time, exercising all the charms of innocent childhood, cheering his home with the sunshine of her presence, endearing every heart to her, finally to walk out into non-existence? No, he could not believe that death was annihilation. There was a hereafter. There must be a heaven for such pure, innocent spirits to dwell in, and thither had his Ada gone. Heaven was a reality; or why should that little cherub have ever brightened his home? Why should that clinging baby-touch and soft baby-voice have ever charmed his heart, if he was to meet her no more? That lifeless form, soon to become a moldering mass of dust, was not all that remained of the idolized dead. There had been an immortal soul in that "earthly tenement," and heaven was henceforth its eternal habitation. Now his own heart went longingly forth to it. He kissed the icy brow, then passed to the side of his sleeping wife and waited her awakening to break the sad news to her. Her eyes soon unclosed.

"Does Ada still sleep?"

"She sleeps to awake no more in this world, Lou."

"O Alfred!" The loving mother rushed forward to her darling, but dropped in a swoon beside the bed.

'Tis evening. Little Ada's remains have been conveyed to their last resting place. She is sorely missed by those loving parents, and Lula, the only remaining child, has sobbed herself to sleep because she has "no Ada to play with."

It is hard for that mother to give up her darling. But gradually her Christian heart soars above its affliction. "The Lord giveth and the Lord hath taken away" came home to her with force. She had made a full consecration of herself and family to God. Now the trial had come. He saw fit to call one home; but infinite wisdom could not err. In fervent prayer she raised her wounded heart to the Heavenly Physician, asking for resignation to the divine will, and strength to bear her bereavement. Her husband sat with his head bowed upon his hand. His thoughts wandered through the past. He had reviled the attributes of the Supreme Being and denied his existence. He had considered the Bible "a well-written novel," and Christianity "a cunningly-devised fable." Gradually his infidelity was weakened. His wife's piety loosened the fetters; but they did not drop off. Now, as he listens to the elevating sentiments uttered by her; sees her confidence in God unshaken; as he views the serenity which gradually steals over the pale, careworn face—proof of consolation received from above—he is awakened to a sense of the beauty of the Christian faith, and he wonders at its power. How it seemed to overarch the gloom of earth with heavenly brightness! He feels his loss keenly. Where can *he* seek consolation? What was the speculation of all ages to him now? How philosophy mocked him! It could not give him back his child, but would fain deprive him of her forever. "Passing away" was written on everything the earth contained. Aroused by judgment, he would now know whither *he* was passing. If the God of the Bible was the true God, then he was a most miserable creature. How sin-stained was his soul! What cause he had to tremble! He told his wife of his thoughts, and what a source of happiness it was to her. "Verily, 'he doeth all things well.' A deep shadow rests upon us, Alfred; but shadows are needed to chasten our spirits. Uninterrupted sunshine is in heaven alone. Oh, thank God, my husband, if the loss of our little one has led you thus far toward him." This turning of her husband's thoughts into a different channel Mrs. Aubrey recognized as the working of the Holy Spirit. The Bible now became the doctor's sole study. He read many authors on the evidences of Christianity. His research was profitable. Gradually he was brought to yield up old prejudices and to confess that Christianity was of divine origin. He wondered how he could have ever doubted what he now believed to be unquestionably true; and humiliating was the candid answer that, in consequence of long indulgence in sin and pride, *ignorance* and sluggish inattention took possession of his soul. His research being perfectly satisfactory, he cast aside his philosophic works as being a mass of sheer humbug. He became deeply interested in religion, cultivated the acquaintance of godly people, attended to the "means of grace," and soon the once callous heart was touched by the "transforming hand" of divine love. The monster—infidelity—fled from him, and he entered into the joys of heaven's pure religion. He had received a severe blow, but it had been dealt him in love by the hand of an all-wise Being.

Reader, God calls us in various ways. Has he not been calling you these many years? Disappointments, sickness, loss of friends, loss of some member of your family—all are calls from God. Are you an infidel? He thus shows you that he exists, and manifests to you his sovereignty. "He giveth and he taketh away when he pleases." "He works, and none can hinder." Are you a believer, yet a wanderer from his fold? He calls you to a sense of your sin. He calls one and all. O answer him ere it is eternally too late. He calls you—then he is nigh. O seek him while he may yet be found. He calls you—then he loves you. Go and receive mercy, else the time will come when he will call you as he did the rich man: "Thou fool, this night will thy soul be required of thee." That call you must answer, whether willing or not, and then—. O reader, look forward—your doom! Can you bear it? "Depart from me." Can you depart forever into unceasing torments? In God's name, reflect. Turn unto the Lord ere eternity dawns upon you.

IS A SUPERANNUATED PREACHER

A Member of the Quarterly Conference within the Bounds of which he Resides?

MR. EDITOR: Having seen several articles in your paper on the above subject, all growing out of a certain decision made by Bishop Pierce, and believing that the brethren have misunderstood both the Bishop and the Discipline on that subject, I beg the privilege of making a brief statement of what I have understood and practiced upon this subject for the last fifty years. I do not, however, claim any authority over any other brother to settle law questions.

First. All Methodist preachers are embraced in two classes, viz.: traveling and local preachers.—See Discipline. We have no preachers outside of these two classes. The traveling preachers are divided into effective, supernumerary and superannuated. The superannuated preacher is one whom his Annual Conference has released from the responsibilities of labor for a time. But this has not disturbed in any degree his relation to his Annual Conference. He is still a traveling preacher, though without work for a time and for a reason—held ready to return to his work as a traveling preacher so soon as the cause of his superannuation shall be removed. Now the only difference between him and any or all of the other preachers is that the Bishop has not the authority to appoint him to any work while sustaining the relation to his Conference of a superannuate. Consequently the Bishop has no authority to say he shall be a member of this or that Quarterly Conference, for that would be virtually to station him, which the Bishop has no power to do without his consent. This, I understand, is the ground intended to be covered by the Bishop's decision. But this has nothing to do with his voluntary connection with any Quarterly Conference within whose bounds he may be disposed to rest while a superannuate. He is at full liberty to fix his home where it may best suit him, and there he falls into the nearest Quarterly Conference. This is a matter of choice with him, not the appointment of the Bishop.

Now for the law governing the case. Discipline, page 50, section 4: "Question 1. Who shall compose a Quarterly Conference? Answer. All the traveling and local preachers," etc. Now we have seen that the superannuate is a "*traveling* preacher." Well, then, as a traveling preacher—now at rest—within the bounds of that circuit where he has chosen to cast his lot, he is, according to the Discipline, a member of that Quarterly Conference as truly as any other traveling preacher.

Objection. But on page 37 of the Discipline there is a distinction made between "traveling, supernumerary and superannuated preachers."

Answer. If this passage proves anything against the conclusion above reached, it proves too much. It proves that *supernumerary* preachers are not traveling preachers, and that *they* have no right in a Quarterly Conference; which, I suppose, none will contend for. But see this refuted—Discipline, page 62—where the superannuates are named.

My first lessons on church government were under the general superintendency of Bishops McKendree and Roberts, and followed by Bishop Soule. My presiding elders were sage men. It happened to the writer, in his early ministerial years, that he was for a short time put upon the superannuated list, and the question came up in the Quarterly Conference: "Has he, being superannuated, a right to sit in the Quarterly Conference as a member of it?" The official answer was: "Yes; he is a traveling preacher, and the Discipline says, 'All the traveling preachers.'" I have never known a different practice. I respectfully think it unkind to shut out the old men who have worn themselves out for the church. I think their presence and counsel in the Quarterly Conferences might do much good. The young men need their presence and help.

O. FISHER.

AUSTIN, TEXAS, Oct. 31, 1872.

LETTER FROM TEXAS.

MR. EDITOR: Your issue of the twelfth of September contained a communication from the writer, speaking of the condition of Texas in some points of view. After speaking of the prosperity of the State in various regards, the following paragraph is near the close:

"What appears to us the most favorable feature is the certainty that our State government will in a few months be in the hands of white men. Then we shall be the freest and, if we will be, the happiest people in the South, with a future so vast, so full of promise that we fail to comprehend its import."

This communication arrested the attention of Bro. Norris, "pastor of the Methodist Episcopal Church, Bristol, New Hampshire." He misapprehended the meaning of the sentence just repeated. His candor and charity and very apparent desire to arrive at the truth calls forth this explanation. Bro. Norris' misapprehension results from his misunderstanding the meaning of the expression as to the "government being in the hands of white men." We understand by it that the government shall be administered for the good of the whole, rather than in the interest of a class. If I had thought of the ADVOCATE going to those who did not understand these things I should have been more select in my words. While the country is in the hands of a party professing to administer it in the interest of the negro, and who, the white men claim, have an utter disregard for the interest, welfare or happiness of the whites, the fact is every important office is in the hands of men with white skins and straight hair. The Governor and all the judiciary are of this class, as well as all the legislative body, except half a dozen at any one time. A few underlings of the police department are more or less remotely of African descent. These offices are, to a great extent, from the Governor's place down, filled by men from other States who have never sympathized with the feelings, views, interests and principles of the great majority of the citizens of the State, and of many who, disappointed in their aspirations in another direction, have renounced former principles for the money to be found by that means.

The prosperity of the State has been in spite of what many consider the worst government that could exist under a Republican constitution, that has resulted in an enormous State debt, and the desire of at least two-thirds of the voters of the State to have the Governor impeached. The terrors of the government to the very best of our citizens have been a very great drawback to our prosperity. The taxation has been enormously increased beyond all precedent since the present incumbents have been in office. The people have been taxed to the extent of all the surplus product of the State, and in some places much beyond. The Legislature has saddled upon a people whom they found free from debt an indebtedness of several millions of dollars.

The question is then asked: "How can you, then, account for the prosperity described in your letter of September 12?" It is owing, first, to the wonderful exuberance of our soil; second, to the confident anticipation of a change in the course of the early future government of the State; third, to the fact that so many of the cotton States east of us are hopelessly under as had a government and a heavier debt, without the hope of recuperation from so fertile a soil and other natural resources, and of a constant flood of immigration, that may divide the debt; fourth, to the expectation that the debt will be decided illegal and unconstitutional. S. D. AKIN.

NOVEMBER 6, 1872.

The Presiding Eldership Discussion.

MR. EDITOR: This question is occupying a good deal of space in our church papers at this time. Some such matter is sure to find a place on the carpet just previous to a General Conference. There are several reasons for this. Among them may be mentioned the following: In the first place, we have chronic reformers—those who seem to think that unless we have quadrennial organic changes the church is not progressing, and therefore behind the age.

And then we have fine writers—those who write well on any subject that comes up (equally well on either side,) and who write just for the "fun of the thing"—write to keep up the excitement. And then, to speak the truth, we have disappointed, ambitious place-seekers, who rise to the surface by virtue of or through the mere force of their own boldness. Again, we have good writers and thinkers who mistake the question altogether—who form a diagnosis without feeling the pulse or looking at the tongue. Such hastily prescribe organic changes, when *change* is not "the one thing needful." Their practice is to throw the subject into fits, because they are famous in fits—it is the one thing they can cure.

In the case before us, *change* is *not* what the church needs; so far as we can see. It cannot be until some-[illegible] discussion has grown out of a palpable abuse of a good thing. It is not the "thing" to be changed, but the *abuse* to be corrected.

A more responsible and important place or office than that of presiding elder is not in the church, when *it is filled*—when the work is done. *This* is what the church contracts for—the work in the spirit of the gospel, and not the abuse of the office. Upon the same grounds the church would do away with the office of pastor, and in the end do away with itself—administer upon its own estate.

We have incompetent presiding elders—many chronic cases. They are presiding elders because "they are unfit for anything else"—presiding elders seemingly from force of habit. They run for years in the same groove—they have the look, the gait, the habit, and to take them out, or make a change, and the Conference incurs the expense of a funeral. Such go to their quarterly meetings on Saturday morning—from home—furnish a "few thoughts on the fifteenth Psalm;" in a lifeless way ask the usual questions, require no reports from the preachers; on the contrary, discourage it on the ground that it gives the recording steward too much work; permits the Sunday school superintendent to choke down the love-feast; closes the service on Sunday morning, and drives twenty-five miles home. Hence all this fuss and writing in the church papers about doing away with the office. To our shame, let it be said, we have just as trifling pastors. The truth is, if as pastors we would all get religion, then hold special presiding elders' meetings, and get our "big men" converted, and let us have presiding elders in the fullness and spirit of the office and work, the church would not be disturbed by questions of organic change. And, in addition, some poor, afflicted (?) presiding elders—the writer among the number—would not be scared nearly to death for fear of losing an occupation. ***

FROM TEXAS.

MR. EDITOR: The seventh session of the Northwest Texas Conference was held at Belton, October 23–28. The itinerants were very generally present. Probably half of the lay delegates were here. Two of our number answered the roll-call with Andrews, Soule, McKendree, Asbury and the great host that have been transferred to the Celestial Conference over the river—James M. Boyd and Guy C. McWilliams. They each leave large families entirely dependent. The Conference devised liberal things for their support. May the Lord sustain them by his providence and comfort them with his grace!

We had six transfers at the Conference, and of the class that we greatly need. From the Tennessee Conference, J. R. Randall; from the Memphis, D. M. Fly; from the Western, W. W. Jared; from one of the Georgia, Charles E. Brown; from the Mississippi, Josiah M. Pugh; from the Texas, William G. Connor, D. D.; and since Conference we hear from the Louisville of H. C. McQuown, and from the St. Louis of S. C. Littlepage, our tried and true comrade of former years. We had one readmission—J. P. Mussett—and four admissions on trial. Notwithstanding all this, we have seven appointments to be supplied. We had a session harmonious, pleasant and profitable. Perhaps, Mr. Editor, you have never witnessed a Conference session where there was less speaking. Louisiana has true cause for high self-gratulation over the contribution she has made to the Episcopal College. We were pleased even beyond our high expectations with the ability displayed in the chair and in the pulpit, and, I may add, on the platform.

Our increase for the year has been from 10,024 to 12,138—equal to 2,114 members. The Conference was formed six years ago with 32 efficient preachers; this year 67 received appointments. So you see God is blessing us.

I should send a list of the appointments, but that you have seen them in the Texas *Advocate* before now. S. D. AKIN.

REV. ANDREW PEACE, of the St. Louis Conference, says the St. Louis *Christian Advocate*, died at Arcadia, on the morning of the twenty-sixth ultimo, of typhoid pneumonia. He was taken ill there while in attendance upon the session of the Conference. This painful intelligence reaches us as we go to press. We can only announce the solemn fact, without the comment due to the memory of this venerable minister of the gospel, who was among the oldest and best beloved of our Missouri itinerant preachers.

LET NO ONE count the number of his friends till they are bolted in the sieve of his own adversity, for there is much bran in prosperous friendship.

Obituaries.

DIED, on the tenth ultimo, in Carthage, Mississippi, THOMAS W., infant son of T. W. and M. P. [illegible], aged one year and five months. Little Tommy is gone to him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." J. M. WEEMS.

JOHN EDWARD, infant son of John M. and Jennie E. Moore, was taken to heaven June 27, aged three months and seven days.

This beautiful little bud of life was lent to our brother and sister for a little season to cheer them, and taken again to attract them to the "palace of angels and of God."

"Taken from his parents' side,
He hath angels now to guide;
Pure and gentle forms above,
In a clime where all is love,
Gently lead him by the hand,
Through the bright ambrosial land."

AMICUS W. WILLIAMS.

DIED, near Sharon, Madison county, Mississippi, August 17, 1872, of congestion of the lungs, MRS. CASSY FAIRER, daughter of John and Catherine Wallis. She was born in York district, South Carolina, October 28, 1808, and was married to A. D. Fairer, in Lauderdale county, Alabama, in 1826. She was the mother of thirteen children, only six surviving her. Her sickness was short—was taken on Tuesday and died on Saturday following. She was delirious from the time danger was apprehended, hence she left no dying testimony. But from her Christian walk through life her friends have a comfortable hope that she has reached the better land in safety. She had been a member of the Methodist Church for thirty years. She was an affectionate wife and mother. May her aged husband and her children and grandchildren so live that they will have a glorious meeting on the sunny banks of the New Jerusalem. J. O. WOODWARD.

Nashville *Advocate* please copy.

MRS. ADA BARBAQUI REDDITT, consort of Alfred Redditt, Esq., was born in Jefferson county, Arkansas, February 2, 1819, and departed this life October 27, 1872, at Nelson's Landing, Caldwell parish, Louisiana.

Sister Redditt professed the religion of our Lord Jesus Christ at an early age, and united with the Methodist Episcopal Church South in 1852, in Caldwell parish, Louisiana. When the writer became acquainted with her, in 1871, she still participated in the joys that spring from love to God and our neighbor, and continued to reap those blessings until her death.

A few days preceding her departure she was visited by the pastor of Columbia circuit, who read the first, second and third chapters of James. Afterward she said: "Thank you." The pastor prayed, and sung the "Highlands of Heaven." She said: "That is beautiful." On being questioned about her spiritual welfare—if her prospects were bright for heaven—she replied: "Oh, yes, Bro. Davis, I know that I must die; I feel it. I professed religion quite young. It has comforted me through my all crosses. I feel its comforts now." Being asked if there were any obstacle in her way, she replied: "Oh, no, Bro. Davis; no obstacles. Nothing in the way. All are removed. I am waiting for the Lord to call me. I feel resigned to my Savior's will." Here she seemed to be overcome. She enjoyed the religious services very much. When bidding her adieu she asked to be remembered, and requested another visit. The next time the pastor came her glad spirit was free from mortality—had taken its flight to "the rest that remains to the people of God." R. A. DAVIS.

SISTER ELIZABETH MOORING was born in Greene county, North Carolina, December 10, 1797, and from there emigrated to Tennessee in the year 1821, and thence to Caddo parish, Louisiana, in the fall of 1851, and departed this life September 5, 1872.

Few persons stand the test of adverse criticism, during the period of an ordinary lifetime, unscathed, and fewer pass that ordeal successfully when their days are protracted beyond the usual period—to extreme old age. But there are some who not only do this completely and triumphantly, but who deserve and receive the reverent homage of their fellow-beings, bestowed in grateful tribute to the eminence of their goodness. Such persons need no monumental inscription to commemorate their virtue, for the memory of them is enshrined upon the heart's most sacred tablets.

There never lived a nobler, grander, purer character than our sainted mother in Israel. Unwavering in purpose and in faith, and of immutable sincerity, her life was consistently noble. Kind, charitable, tender, affectionate and sympathetic and insatiate in her desire to be of service and to do good, she would always sacrifice her own comfort to that of others in the holy martyrdom of her love. This she did as wife, mother, neighbor, and in a memorable manner to the ministers of Jesus, whose company she sought and enjoyed.

She was married to John Mooring, March 9, 1815. She was a member of the Methodist Church for the long period of fifty-seven years. Her Christian example and maternal instructions to her large family of children did not fail to make lasting impressions on their minds and hearts, every one of them having embraced the religion of Jesus—the religion of their mother—and are on the march to meet their honored, sainted mother in glory. "I heard a voice from heaven saying unto me: Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

AMICUS W. WILLIAMS.

REV. H. G. CARDEN was born in Granger county, Tennessee, December 13, 1824. He professed religion when thirteen years of age; was licensed to preach in 1848; was admitted on trial in the Arkansas Conference in 1849, and was transferred to the Texas Conference in 1854. He died in Fayette county, Texas, August 16, 1872.

But few men naturally possessed so large an amount of mental power as fell to the lot of Bro. Carden. Nature endowed him with an intellect above the common mass of mankind, and he employed it faithfully in the promotion of a great and holy cause. For more than twenty years he stood as a faithful watchman on the walls of Zion, never connecting with his ministerial calling any secular pursuit. His father and mother died when he was quite young, leaving a dependent family of four sisters to be provided for by him and his twin brother, Rev. H. S. Carden. They acquitted themselves nobly in regard to this responsible charge, giving their sisters the best education the country afforded, paying their way out of the meager sums received from their respective pastoral charges.

Bro. Carden's preaching ability was above mediocrity, and in exhortation he was at times positively overwhelming. I have heard him on revival occasions when the congregation would be swayed by his eloquence as trees before the mighty wind. He was thoroughly Methodistic in faith and practice. He loved the church of his choice, and sealed his devotion to her interests by a life consecrated to the ministry of the word.

I knew much of his inner life, having been intimately associated with him, at intervals, for seventeen years. He unbosomed himself to me as he did to but few, and I knew him to be a man of faith and prayer. He and his brother were very much alike in personal appearance and in the style of their preaching. A person had to be very well acquainted with them to distinguish one from the other. They loved each other with great ardor, and for awhile after the death of Rev. B. S. Carden, which occurred in January, 1862, his brother's mind was a little unhinged, so excessive was his grief; but through the mercy of God he was soon restored, and from that time to the day of his death lived, perhaps, nearer the cross than ever before.

Like all faithful followers of God, when death came and laid his iron grasp upon him he was found prepared to meet his God, exclaiming in his last hours: "All is well. The grave has no terrors. I will soon be at rest forever." T. B. BUCKINGHAM.

HUNTSVILLE, TEXAS, Nov. 7, 1872.

The Christian Advocate.

THURSDAY, NOVEMBER 21, 1872.

AT EVENING-TIME IT SHALL BE LIGHT.

Sweet, dewy stillness falls o'er yonder deep, dim woods,
And Eventag draws the crimson curtains of the west,
While waifs of perfume hither waft on wand'ring winds;
Clasped in thy arms, O Night, how sweet the world doth rest!
The plumed crests of yonder sun-gilt pines are seen,
Dimly and darkly, 'gainst the tender twilight sky,
While the far meadow's wide expanse of paly green
Now in fantastic shadows of the gloaming lie,
And shining lilies droop their dewy eyelids white,
And breathe their fragrant dreams beneath the dim starlight.

Now, oh, my soul! lay down thy burden of the day,
And make of yonder last beam glowing in the west
A pair of wings, to flee all weary, worldly thought,
And take with thankfulness this benison of rest.
Up yonder gleaming pathway of the changeless hills
Now speed, and seek thy blessed Master's pierced feet,
Till all thy trembling with his "love divine" he stills,
And feeds thee, famishing, with promises most sweet;
Thus in his company the darkness shall seem bright,
And thus "at evening-time it shall be light."

O steal stars! far wheeling in your silvern orbs—
Ye shining poems God hath writ on high for men!—
With matchless loveliness our thrilling spirits throb,
And, gazing, dream of glories far beyond our ken.
Oh, stars! fling wide your gates of heav'nly pearl, that we,
Worn with our earthly folly, cares and constant sin,
May lay them all at his dear, wounded feet, and see
Sweet, changeless Mercy bid the weary enter in.
Oh, dying love! thy risen glories are so bright
That shades of doubt must flee, and faith seem almost sight!

Low-warbled songs of night-birds die upon the air,
And morm'rous lullabys the scented woodlands fill,
As Nature folds her em'rald robes and sinks to sleep,
Dreaming within her peaceful bowers, calm and still.
Thus, oh, "beloved!" he giveth ye life's last deep rest—
Folding about ye garments washed in his own blood,
And laying weary ones within his sacred breast;
'Tis thus he safely bears them over Jordan's flood.
Thy love, oh, Christ! will make e'en Death's dark valley bright,
And at life's evening-time it shall be light.

PEDRA.

THE MODERN GREEK LANGUAGE.

A contributor to the *Christian Observer* gives the following interesting statements:

Much of the beauty of the ancient speech is observable in the modern Greek. Many Turkish and Italian words have been absorbed into the language. A modern Greek could read the orations of Demosthenes without much difficulty, and one who is conversant only with ancient Greek could glean the meaning of an editorial of a newspaper published to-day in Athens or Smyrna. The purity of the old tongue is being rapidly regained by the educated population of Athens. There is a great difference, therefore, in the writings of the purists and the vulgar dialect.

The pronunciation of the ancient Greek, as taught in our school grammars, would be unintelligible to an inhabitant of Attica. *That* pronunciation rests solely, the writer believes, on the authority of Erasmus. The pronunciation of the moderns is now adopted in lieu of the Erasmian in the schools of England and Scotland, but not in this country. Before stating some of the differences, it is observed that the same *text*, and an equal number of letters compose the alphabet of the ancient and modern Greek. *Beta*, however, is sounded like *v*, as *bema*, a rostrum, is pronounced *vemah* (ancient Greek *baymah*;) *delta*, like *th* in *thy*, as *deka*, ten, *thekkah*; *gamma* before *epsilon*, *iota* and *upsilon* like *y*, as *gigas*, a giant, *yeegas*; *zeta*, like *z*, as *baptizo*, to baptize, *vapteezo* (Erasmian, *baptidzo*.) There is no letter for *b* or for *d* in modern Greek. The combination *mp* is used for *b*, and *nt* for *d* in words derived from foreign languages, as *mparouti*, powder, *barootee*; *ntzami*, glass, *dshamee*. The pronunciation of the diphthongs still farther departs from the Erasmian. We may illustrate some differences by the first line of Homer's Iliad:

Menin aeide, thea, Peleiadeo Achileos.

Erasmian pronunciation:

Mayneen ahaeeday, theah, Paylayeeahdyoh Ahkhilayos.

Modern Greek pronunciation:

Meenin ahadday, theah, Peeleeyahdyoh Ahcheeleeohs.

(The wrath sing, oh goddess, of Achilles, son of Peleus.)

The same accents, acute, grave and circumflex—oxytone, paroxytone, properispome, etc.—the same punctuation—*e. g.*, the use of the semicolon for the interrogation mark, etc.; the same aspirates as in the ancient are used in the modern language. The aspirates, however, mean nothing, and the spiritus lenis is sounded as the spiritus asper; thus *hemera*, a day, is pronounced *eemarah*. Apostrophe to denote elision, and the coronis to denote crasis, are used as formerly.

A Greek may understand his written language (like the Jew without the Masoretic points) as well without the accents as with them, and they are often omitted in epistolary communication. There is no indefinite article; the definite *ho, he, to* is declined exactly as in ancient Greek. The noun has seven declensions, two of which—the second and fifth—are colloquial. One is charmed to see such words as *neanias*, a youth; *anthropos*, a man; *glossa*, a tongue, and thousands of other nouns declined exactly as of old, except in the want of a dual number. The dative case, however, is used only in writing. The adjectives (even the irregular *megas, megale, mega*, great, and *polus, polle, polu*, much) are declined and comparod as in the Hellenic Greek. The numerals are absolutely the same. The pronouns are a little different. In the verb, the present, the imperfect and the aorist are declined as in the Attic; but the other tenses are formed by auxiliaries. The optative mood disappears, and the conditional, with auxiliaries, takes its place. Many changes in construction occur, but the inversion of sentences allows greater freedom for euphony than in any other modern tongue. Many curious observations could be made on the use to which familiar words in the ancient Greek New Testament are put, if space afforded. For instance, the word *Kurios*, constantly translated Lord in the Testament, now means sir, in address, and the plural *Kurioi* means gentlemen. Witness the following dialogue, which may take place to-day in Athens:

Kale eme ra kurie—Good day, sir.

Sas euchomai, kurie, kalen emeran. I wish you a good morning, sir.

Pos echei ole e oikogeneia—How's your family?

Polu kala, doxa to theo—Pretty well, thank God.

Ti legoun eis ton polin—What's the talk in town?

Echomen kala nea—We have good news.

If of sufficient interest this series of articles will be continued in the exploration of the Hebrew, Syriac, Arabic, Persian and Chinese.

THE WISDOM OF GOD.

God has not only created all things beautiful and wonderful in themselves; he has fitted them all to each other; he has made them all by weight and measure; he has formed them, as it were, with a balance in his hand, in such a way that if even one of them had been but a little greater or a little less in proportion to the others, this beautiful world would soon have fallen into ruins, and no living thing could have existed on it."

Do you wish examples of this? They are innumerable—the only difficulty is to choose which to tell you. Let us take the air as the first example. God created the atmosphere on the second day. It has been reckoned that it surrounds the world to the height of about fifty miles above our heads. It might seem to you a very trifling matter if it were a few miles more or less in height—as, for instance, at the top of Mont Blanc—the barometer would stand at sixteen inches, and men and animals would soon be suffocated. If, on the contrary, it were a few miles more in height, the barometer would stand at more than forty seven inches; it would be insupportably hot wherever the rays of the sun could reach, and your lungs could not hear it long. You may judge of it by the Dead sea, where the atmosphere is only a quarter of a mile higher, and where the barometer stands at twenty-nine and three-quarters, but where the heat is excessive, and the air very irritating to the lungs, as we are told in the account of Lieutenant Lynch's expedition. And if the atmosphere were higher still, the winds would be irresistible—our houses and our trees would be thrown down, we should take inflammation in the lungs, and the nature of all things around us would be entirely changed.

Take another example. On the third day God formed the seas and the dry land. If the dry land were a little harder than it is, we could not cultivate it—we could neither plow nor dig. The roots of the plants could not pierce the hard soil, and they would perish. If, on the contrary, the earth were softer than it is, we should sink in the soil, as we do in a plowed field after rain; and neither houses, trees nor plants could be kept firm in the ground. If the water of the sea were heavier, all the fishes would be borne up to the surface, and would be unable to swim in it; and they would die as they do in the Dead sea, whose water is only a quarter heavier than distilled water. And if the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and die at the bottom. If the water of the sea and of the lakes, which always contracts and becomes heavier as it becomes colder, did not cease to obey this law at about the fourth degree above freezing point, the bottom of most of the seas and of all the lakes would be a mass of ice for the greater part of the year; whilst, on the other hand, by this admirable arrangement their depths never freeze.

You may think, perhaps, that it would be a matter of indifference to us whether our globe were a little larger or a little smaller than it is, since for so many years men lived upon it in total ignorance of its size. But there is a necessary proportion between the size and weight of the earth and the strength which God has given to our limbs and muscles. If, for example, we could be conveyed to the moon, and if it were like the earth in all respects except its size, we should there weigh five times less than we do upon the earth. We might bound up like grasshoppers to a great height in the air, but we should be so unsteady on our limbs that the hand of a child could throw us over. And if our earth, on the contrary, was as large as the planet Jupiter, all other things remaining the same, each of us should feel as if we were forced to carry the weight of eleven people as heavy as ourselves. The weight of a man of ten stone would be one hundred and twenty stone, and none of us could walk or stand upright—scarcely even move.

Ah, let us repeat what we said before: "The work of the Lord is perfect. It is always good—very good."—*Prof. L. Gaussen.*

THE FORD OF JABBOK.

"Wrestling Jacob" is a common expression in prayer, and an example frequently held forth in exhortation. By reason of the notion that Jacob prevailed with God by wrestling, it has come to be a common thought that God's heart must be carried by storm. Many will see in such a notion something inconsistent with the representation given of the Father by our Redeemer. God is more tender than earthly parents who know how to give good gifts to their children. The common interpretation of the scene at the Jabbok, and the lesson drawn from it, is foreign to the best conceptions of the fatherhood of God, and doubtless has wrought a good deal of mischief among God's children. It has done more than any other one thing to mold the general idea in regard to successful prayer. We do not think the common interpretation correct.

The passage in Gen. xxxii, 24–29 presents the following facts: Jacob was alone—a man came and *wrestled with him*—Jacob continued resistance until he was crippled by his antagonist—then Jacob prayed and received a blessing. From this account we infer: 1. That God had a specific purpose in wrestling with Jacob. We believe it was to show the conniving man his real weakness. 2. It does not appear that Jacob recognized his assailant until he was crippled by the angel Jehovah. 3. The hollow of Jacob's thigh was put out of joint for the purpose of overcoming him. "But," says some one, "it did not overcome him." We think it did. We cannot even think of Jacob in the attitude spoken of by a writer in the *National Baptist*, "standing on one leg, the other deprived of its strength." Jacob must have fallen to the earth in consequence of the painful character of his injury. He probably cast his arms about the limbs of his antagonist, whom he now recognizes as a celestial being, but a child could have beaten him. 4. When defeated, Jacob "wept and made supplication" (Hosea xii, 4,) and prevailed. "Let me go, for the day breaketh," says Jehovah, and Jacob answers: "I will not let thee go except thou bless me." When Jacob felt strong, he fought; when made conscious of his weakness, he prayed; when he fought, he was overcome; when he prayed, he prevailed. "For when I am weak," says Paul, "then am I strong." By crushing the worm, Jacob, God prepared him to receive the blessing reflected in the new name given him.

In proof of the common interpretation, Gen. xxxii, 28, and Hosea xii, 3, are quoted. The first reference reads thus: "And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." The best versions of the Vulgate render, "Thou hast had power with God, and how much more wilt thou prevail with men," and some of the greatest modern commentators follow this reading, though there is some difficulty in explaining the particle before "hast prevailed." Now, we contend that Jacob had power with God, but it was in prayer and after defeat. Keeping this idea in mind, and the above reading of the Vulgate solves the difficulty. In the answer to prayer, an assurance of safety from Esau was given. "If God be for us, who can be against us."

In regard to Hosea xii, 3 ("By his strength he had power with God,") we will only quote the comment of Bishop Lowth, *in loc.*: "The prophet alludes to those words of his, Gen. xxxii, 26, 'I will not let thee go except thou bless me;' intimating the strength and prevalency *of his prayers* for the obtaining a blessing from God." In our mind, Lowth has here expressed the true idea, though in his comment on the next verse he speaks of the wrestlings as a spiritual and prayerful conflict, from which we dissent. We have wondered how far the popular interpretation might be owing to certain Rabbinic traditions. One of them represents the assailant to have been Satan from whom Jacob wrested the blessing he had purchased from Esau.

From this wrestling match at the ford of the Jabbok we gather two lessons in particular. First, that the destruction of the flesh is the essential preparation of a man for God's use. Second, that the prayer of faith, expressive of the conscious want of the soul, is the prayer which prevails with God. "I will not let thee go" was not the cry of strength, but of helpless man taking hold of God by faith. God does not want us to wrestle with him. Wrestling on the part of man is expressive of doubt and works. God wrestles with us for our discipline. God would have us to believe him as a child believes its father—to trust him in the darkness as in the day. Instead, then, of wrestling as a strong man for the mastery, we should lean as a helpless child upon the affectionate bosom of our Father.—*Thurwald, in Religious Herald.*

SUCCESS AT LAST.

A Sabbath school teacher had taught a class of boys for years. At last his health failed him, and he must die. The thought of leaving his large class of boys unconverted, and about to enter into manhood, was more than he could bear. He told a Christian brother of his anxiety. This very wholesome advice was given: Ask the Lord to convert them, and go, while your strength remains, and tell each one of your anxiety; and pray with them, and try to lead them on; and he will surely answer your prayer. The advice was followed. A carriage was procured, and he went and found each one at his home. Again and again were the visits repeated, and one by one did the young men give their hearts to the Savior, until the day in which the faithful teacher passed to his rest he sent for the last one, who, at his dying bed, received the Savior. And then, surrounded by such a class, so blessed through his labors, he passed to the life beyond. This large class of now Christian young men stood at the dividing waters, and saw their teacher depart. They saw the magnitude and reality of the life beyond, amid the eternal years, and love as the crowning glory of that life; and then turned to bless the world with true lives and faithful labors.—*The Dial.*

In the General Assembly at Detroit, Rev. Dr. J. M. Jamieson closed a powerful speech on the education of ministers with these words:

"I have had some experience in educating seven sons, and I said to my boys: 'I allow you two hundred dollars a year, sink or swim, and you may work out the rest as you can.' By teaching schools, and in various ways, they have worked themselves through. I believe it does a young man good to depend upon his own resources while he is receiving his education. If you lead him to believe he is only a beneficiary, and the church is giving him all, I would not give much for him when he gets through."

A Chinese Convert's Labors.—Rev. Charles R. Mills, missionary to China, in a letter dated at "Tung Chow, May 28, 1872," makes a statement which seems to indicate that converted Chinamen will become very efficient missionaries to their countrymen.

"One of the brethren, with his wife (he says,) made a tour of a hundred miles, and baptized four men and six women, and sat down at the Lord's table with over forty Christians, all, or nearly all brought to Christ through the zealous labors of one native convert."

The Chinese Mission Work of the Methodist Episcopal Church in California is under the charge of Rev. Otis Gibson, assisted by Rev. Hu Sing Mi, one of the native missionaries, who came over, about a year since, from the Methodist Episcopal mission in China. Recently Mr. Gibson baptized ten Chinese converts in San Francisco. The mission has a steady and healthy growth.

Very Good Advice.—There is a curious Chinese proverb which says: "In a cucumber field do not stoop to tie your shoe, and under a plum tree do not wait to settle your cap on your head;" which means, if you do so some one may think you are stealing the cucumbers or the plums. Never forget that the apostle says: "Abstain from all *appearance* of evil."

No man ought to swear; no gentleman does it.

RELIGIOUS INTELLIGENCE.

One-fourth of the wealth of the Presbyterian Church is said to be in the Synod of New York.

A secret organization is operating in Ireland, France and Italy to aid the Pope in securing possession of the Papal States and regaining his temporal power.

The descendants of Rev. Jonathan Edwards have erected a monument to his memory in Stockbridge, Massachusetts. It is of red granite, and is twenty-five feet in height.

Of Course.—The Hartford chief of police says that since the new liquor law went into effect there has been a decided decrease of drunkenness and of crime in that city, and the same is reported in New Haven.

A Paris correspondent writes that Father Hyacinthe's marriage will probably be followed by that of a large number of French priests. It is stated that the average number of priests in France who marry is not less than twenty or thirty a year.

The English Wesleyans have commenced missions in Australia among the Chinese, great numbers of whom are emigrating to the Southern land of gold and diamonds. They were to dedicate a new chapel devoted to this work, in Melbourne, on July 10.

A Preacher of the Christian (Campbellite) Church says he has won one thousand persons over from other denominations, and yet has to live on half pay. Somebody suggests that he must have gotten the goats from the other churches and not the sheep.

It is said that more than half of the members of the Rock River Methodist Episcopal Conference are Masons; nevertheless, at their recent meeting a vote was carried forbidding the laying of any more Methodist church corner-stones by the liturgy of Masonry.

A Threefold Increase.—At the fifth annual commencement of the Methodist Theological Seminary at Boston, it was stated that the number of students five years ago was 32; the next year it increased to 44; the next to 59; the next to 81, and during the last year there were 94.

There are fourteen foreign missions in charge of the American Baptist Union, having in all about twenty-four thousand communicants. In addition to the hundred American laborers in these missions there are five hundred native helpers, of whom about eighty are ordained ministers.

The number of Bibles circulated from May 1, 1871, until May 1, 1872, by the British and Foreign Bible Society, was the following: In France, 250,000; Germany, 490,000; Austria, 126,000; Russia, 145,000; Egypt, Syria and Palestine, 29,000; China, 59,000; making a total of 1,099,000.

Presbyterians are moving in missionary matters. The *Evangelist* lately said: "Seven missionaries of our Foreign Board will sail immediately for Mexico. Two weeks hence sixteen will take their departure for India. Between May 1 and November 1 forty-seven will have gone to their respective fields. Thirty of these have never before been in the employment of the board."

The Galveston *Christian Advocate* states that on the twenty-fifth of August the Roman Catholic priest who officiates in the cathedral in that city, "forbid, in positive terms, all Catholic parents to send their children to a Protestant school, or to the public schools, on pain of being denied the communion so long as they continued in disobedience to this command from their spiritual superiors."

The American Board of Commissioners for Foreign Missions are just reinforcing their Bulgarian mission by sending out three additional missionaries. They are also strongly reinforcing their labors in India by adding to their number some seventeen more. Mexico is also having a place in their attention; they have recently strengthened, or will be shortly strengthening, their forces there.

Father Chidlaw, of Ohio, tells, in the *Sunday School Times*, of visiting a village Sunday school, where of the scholars thirty-three were girls and nine were boys; and in the State penitentiary, not long after, he found of the convicts nine hundred and ninety males and thirty females. He asks: "Who will explain these figures, and show their relation to the attendance of the sexes in the Sunday schools?"

Useful Missionary Work.—Dr. Humphrey, of the Methodist mission in India, four years ago organized a class of native Christian women for medical instruction, and now nine young women, trained by him are succeeding admirably in practice, relieving a great deal of suffering, and doing a vast amount of temporal and spiritual good. Last year over twenty thousand patients were treated at the seven dispensaries of the mission, besides several thousand visited in villages.

The Roman Catholic question which perplexes all Europe, to say nothing of the United States, has broken out in Switzerland. As we understand the matter—the reports are not very clear—the Romish Church undertook to create a new diocese and appoint a new bishop without the concurrence of the civil authorities, who have accordingly refused to sanction or even to recognize the appointment. Bismarck is teaching independence to all Europe.

One member of the Japanese embassy, now in London, has, according to Rev. Jonathan Goble, become a convert to Christianity. Mr. Goble says that he refers to the reading of the first verse of Genesis, "In the beginning God created the heavens and the earth," which he read and discussed with him on their way from Japan to America last winter, as the beginning of the opening of his eyes to the truth.

According to the New York *Observer's* Year Book, the Methodists in the United States number 2,671,946; the Baptists, 2,000,000; Presbyterians, 711,046; Episcopalians, 224,995; Lutherans, 449,400; Congregationalists, 306,518. The Methodists are, therefore, of the Protestant churches, first in numbers, the Baptists second, the Presbyterians third, the Lutherans fourth, the Congregationalists fifth, and the Episcopalians sixth.

Christian Missionary Society.—The annual convention of the General Christian Missionary Society was held in Louisville, Kentucky, week before last. One hundred and fifty delegates were present from about fifteen States, besides numerous corresponding members. The president, R. M. Bishop, of Cincinnati, read the annual address, after which Rev. T. Munnel, corresponding secretary, read his report. The report of the board of managers shows about $50,000 raised for missions, and about three thousand converts gained.

Coming to the Light.—Rev. David Strang, of the United Presbyterian mission in Alexandria, Egypt, writes to the *Christian Instructor* that there is an increasing dissatisfaction among the Armenians there with the administration of their church property. They have long desired a reform, but the clergy resist it. In despair of effecting it, about sixty have separated themselves from the Armenian community and united with the Protestants. They now attend service in the chapel, where Elder Carabet, who speaks Turkish, preaches to them.

A recent Oriental traveler writes as follows of Egypt and Palestine: "What always impresses me more than anything else in Egypt and Palestine has been the entire absence of cheerful, exhilarating music, especially from children. You never hear them singing in the huts. I never heard a song that deserved the name in the streets or houses of Jerusalem. One heavy burden of voiceless sadness rests upon that forsaken land. The daughters of music have been brought low. 'The mirth of tabrets ceaseth, the noise of them that rejoice endeth; the joy of the harp ceaseth.'"

The Augsburg *Gazette* announces that a new schism is declaring itself in the Catholic Church of the East. The Roman Catholic patriarch of Babylon, of the Chaldean rite, has published a protest against the papal infallibility dogma, and all his suffragans are following his example. Mousignor Andu, the patriarch, had pronounced against this innovation in the Church of the Roman Council of 1870, and a very violent scene had taken place at the time between him and the Pope. The Catholic Maronites of Syria are also separating themselves from the Church of Rome.

Boston University, the institution founded by the Methodists of the vicinity of Boston, will probably be the most richly-endowed university in the country. It is estimated that the estate left to it by the late Isaac Rich will, at the time appointed for its division, amount to $5,000,000. The law school, of which Hon. George S. Hillard is dean, opened last month with two classes, each containing at least one hundred pupils. It is the first college in the land to recognize music as a part of a collegiate course. Its department of music is under the control of Dr. E. Tourjee, as the dean of the faculty.

A New Enterprise.—The corner-stone of a Baptist chapel in Paris was laid August 20, Pastor Monod, with other French clergymen, and representatives of English and American friends of the enterprise, participating. The new building is situated in a desirable location, and is to accommodate between five and six hundred, besides a lecture and Sunday school room. The little church was formed in 1850, with only four members, and the undertaking to erect a chapel was begun nine years since, when about $7,000 was raised in England. Last year the American Missionary Union added $10,000 and purchased the site for the building in Rue de Lille.

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THE GREATER BLESSEDNESS.

Paul's reference to the unrecorded words of the Lord Jesus, how he said, "It is more blessed to give than to receive," sets us to wishing that we knew more about them. When did Jesus utter them, to whom, and how did it happen that they were left ont of the gospels? Bnt we have them, and their application. Paul had "coveted no man's silver or gold or apparel." He must be clear in this matter, and therefore he would not receive even a "Conference suit." The elders of Ephesus must also take care not to give offense, and by their disinterested labors support rather than offend the weak. "Not yours, bnt you," is the preacher's motto. The Philippians had been just, perhaps even generons, and the reception of their bonnty is mentioned apologetically: "Not because I desire a gift; but I desire fruit that may abound to your account." The apostle disclaims any intention of hinting at or suggesting "a gift." In a passage where he vindicates the claims of the ministry to a support he affirms the pureness and unselfishness of his purpose: "Neither have I written these things that it should be so done unto me; for it were better for me to die than that any man should make my glorying void." The Corinthians had perhaps got up the cry that he was after the fleece. But he could score them freely: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." This was irony, or plain, sober truth, as they chose to take it. But apart from the peculiar exigencies of Paul's position, it was an inferiority in them, and a wrong in him, that they had been served for nothing.

Christ and Paul were in perfect accord on the principle that the preacher should he paid. The Master had said: "For the laborer is worthy of his hire;" and the disciple, thinking of God's care for oxen, and also of other words of Jesus than those unrecorded ones which he quotes to the Ephesian, says: "For the Scriptnres saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward." The ox, ahont which the law is so solicitous, is yoked into this argument and made to do good work. The analogies are obvious. It is not meet to starve those who are enriching and feeding the world. Paul sometimes ventures to compare spiritual with carnal things even in a money point of view. His plea for a good collection for the Jewish Christians at Jerusalem was: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Here was a spiritual debt to be paid in money. In the same line of thought Paul applies the principle to the support of the ministry: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" There is here a comparison of values. What is given in spiritual benefits infinitely exceeds what is received in temporal. How impressively does the apostle wind up a certain chapter on giving by these suggestive words: "Thanks be unto God for his unspeakable gift." What are all onr gifts—the most generous and devoted—compared with *his* gift to us and to the world.

The translator of Lange is probably right when he gives this application to the words, "It is more blessed to give than to receive;" "The act of giving *spiritual* blessings, when compared with that of receiving temporal gain as pay, confers greater blessedness than the latter." There is a greater blessedness in giving salvation to the lost than in receiving the most munificent returns of earthly wealth.—"Freely ye have received, freely give," was Christ's injunction to his disciples. Thus interpreted, the giving is spiritual, the receiving temporal. As between what the preacher gives in spiritual benefits, and what he receives in temporal, there is hardly room for comparison. However well supported, however generously cared for, the obliged party are those who enjoy his ministrations. What might easily be wrested to countenance a stinted support of the ministry is in truth a most powerful argument for the devising of just and liberal things. It is an appeal to our sense of the surpassing benefits of the gospel, and our appreciation of what God, through the ministry, is bestowing upon us. It has a side for the preacher who labors under a feeling of neglect and injustice, and who may be tempted to think too much upon the carnal things which he is entitled to receive. His highest happiness and his absorbing motives lie in this blessedness of giving, rather than in the pecuniary return to which he has a just claim. Pay or no pay, much or little, there is a supreme blessedness in giving the gospel to the world.

It has a side as trenchant to those who are the beneficiaries of the ministry. You are receiving the priceless blessings of the gospel, and what returns are you making? How is your preacher supported, through whom the greater blessedness of gospel gifts are being poured into your heart and your homes? And, as workers for God, commissioned to give the gospel to mankind, are we remembering the words of the Lord Jesus, how he said: "It is more blessed to give than to receive?" In fact, it is so. Better than making money, better than accumulating, better than hoarding, or squandering upon our lusts, is this giving Christ to the heathen, and a pure gospel to the poor everywhere. But do we realize this blessedness? It is a happiness to be reached only through the crucifixion of selfishness and avarice, and by the kindling of a love which breaks forth and goes out as ardently as the Father's love in the gift of his only-begotten Son. Some adequate conception of this blessedness must be reached before Christian people will devote themselves heart and soul to the salvation of the world. They must see in it something better than pleasure, wealth or ease, and something even more imperative than life itself, before they can rise to the true spirit of the Savior's words. And the ministry must be imbued with this mind that was in Christ. It is unjust, it is mean, it is cruel that they should be defrauded. The ox ought not to be muzzled. The laborer is worthy of his reward. But whilst all this is recognized by Christ and Paul, theirs was not a trafficking, bargaining and worldly-wise temper. The blessedness of giving lost none of its sweetness, though crowned with crucifixion and martyrdom. If with us this greater blessedness must be reached through poverty and toil, it is still worth a thousand times more than it costs. It will go far to reconcile the poorest itinerant with his lot "to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive."

GROW IN GRACE.

Grace is the favor of the Lord toward man. Growth is increase. The injunction of the apostle, then, is this: "Grow or increase in the favor of the Lord." It is this: "So live that yon may continually increase in favor with the Lord." As we would say it in ordinary conversation: "Act in such a manner that the Lord shall have a more tender regard for you to-day than he had yesterday, and a more tender regard for you to-morrow than he has to-day, and so on through life." Growth is a development from a germ or seed. Spiritnal growth is the same. The starting point in spiritual growth is regeneration—a seed or germ implanted in the heart by the Holy Spirit. It is idle to talk of growth in religion where there is no regeneration. There may be growth, but it will not be growth in grace. "Like produces like," and the man who is not born again will grow in a direction opposite to grace. This is one reason why those who have lived so long in sin find it so hard to "turn unto the Lord." They have *grown* in sin, become "rooted and grounded" in it, and it is almost as difficult to remove them ont of it as it is to transplant a large and flourishing tree.

Now growth depends, in some measure, upon the care and cultivation bestowed. The Savior compares his kingdom to the "earth bringing forth fruit of herself—first the blade, then the ear, after that the full corn in the ear." Now as the "full corn in the ear" depends upon the attention bestowed upon the cultivation of the stalk, so the development of religion in the heart and life is in exact proportion to the attention bestowed upon the cultivation of the germinal principle of religion. If this is not so, then there is no pertineney in the apostle's injunction: "Grow in grace." We do not conceive of religion as a principle that lays hold of a man and compels him to attain a high degree of grace, whether he will or not. No man is religious against his own will and work. A man is religious in proportion *to* his will and work. A man's attainments in grace are the results of intentions put in practice. It is as true here as elsewhere that no man ever rises higher than he aims. In religion, as in ordinary pursuits, a man's acquirements show the reach of his aspirations. In religion, as in other things, the degree of a man's elevation is in exact ratio to the degree of his ambition. No one becomes eminently pious who does not *intend* to become eminently pious. Those who reach high elevations in piety gain only what they aim at. The gay and worldly followers of an unworldly Savior have just exactly the characters they design to have. To some this may sound harsh; but if growth in the virtues of religion depends largely upon cultivation, then it is a most solemn truth. If it does not depend upon cultivation, then why exhort Christians to "grow in grace?"

The Scriptures bring into prominence this fact: to be religious a man must work earnestly with the means with which God's love has supplied him. If he sits still and waits to be made eminently pious, using no effort himself, his growth will be slow indeed. The stirring exhortations of the divine word show that a man must he awake and alive and working in order to "grow" as he ought to "grow." These exhortations bring before the mind vivid images of bustle and stir and work and earnest power in rapid action. Religion is represented under the figure of a race-course, where the man who wants to win a prize lays aside every incumbrance in order that he may attain the greatest speed. It is represented as a sort of spiritual gladiatorship, where a man puts forth every energy in order to obtain a victory. It is represented as a perpetual conflict with evil. Can a man advance, then, if he puts forth no effort? Will not the apathetic, and those who are "at ease in Zion," go down in these conflicts? And when a man is regenerated and begins to cultivate the graces of religion, and puts all his forces to work in this matter, can there be any limit to his growth? Will he not increase and enlarge forever? Having ascended a high elevation to-day, will he not see a still higher elevation for to-morrow's work? And far beyond, will he not discover another, whose top glistens with the glory of God, and down whose sides float the encouraging songs of those who are ahead of him? Ah! reader, Christian experience has no limit, unless you can limit the benevolence of God. It is one of the grandest things of God's universe! It is progression—infinite progression.

"Approaching ever, reaching never, God,
The omnipresent, the unattainable."

C.

ADDRESS BY BISHOP McTYEIRE ON EDUCATION.

DELIVERED AT PACIFIC METHODIST COLLEGE, OCTOBER 7, 1872.

We give the most of this able address, as reported in the *Pacific Methodist*:

I take the ground that the church has a distinct duty and function to educate. I take this ground because the church can do it better and cheaper than any other organization, and turn out better work. I have not been hopeful of our public school system. I beg not to be considered an enemy to popular education. The public school system may supply the need of mere intellectual training, but it omits that higher training—the culture of the moral faculties. It cannot be relied on for this last result. A public school system, however complete, when it shall have reached perfection or its ultimate tendency, will be a godless institution.

I was in New Orleans when attention was drawn to the public schools of that city. We thought it was a capital institution. In one of the higher schools the principal, Mr. Nathan, opened the exercises by a prayer, a very excellent prayer, composed by himself, to which we thought there could be no exceptions taken. But the Roman Catholics complained that the teacher opened the school with a prayer objectionable to them. They had no objection to the Lord's Prayer, but did not like Mr. Nathan's prayer. They agitated until Mr. Nathan's prayer was ruled out and the Lord's Prayer substituted. By and by the priests objected to the Lord's Prayer; they called it desecration for laymen to utter it in the classes. So the Lord's Prayer went by the board. Then the warfare began against the Bible being read in the schools. We offered to let the Douay version be read. No, the priests said, religion must be taught by the priests. And so the Bible in many places is ruled out. The warfare will go on against any moral instruction. In time the Jews, a most influential and intelligent portion of our commercial community, will object to the mention of the name of the Lord Jesus Christ in public, either directly or by implication, and they will stand on as solid ground as those who won the battle against the Bible.

No man can doubt the issue. That name which is above all names will be stricken off and eliminated from school books. The atheist will say: I don't believe in the first line in the spelling book—"No man can put off the law of God." The atheist does not believe in a God. He will say: I don't want my child to be taught about God. Then the name of God will be eliminated. The tendency of popular education to be divested of moral training will end in perfectly vicious and godless schools. It is only a question of time. What is to be done? My dear friends, we have come to the end of the question of public schools. In England the Independents, Roman Catholics and Methodists are discussing the question, and are perfectly at sea, drifting they know not whither.

Don't understand me as speaking disrespectfully of any one sect or of public schools, but I must liken public schools to soup houses in great cities. The poor are abundant, and as we don't want them to starve to death, we establish soup houses. My children and your children have bread and meat; but here is the penniless stranger, the orphan child, disappointed apprentice, belated traveler, moneyless adventurer, in want of food. We say to each: There is the soup house; go to it—sustain nature; it is free; it is a public charity. But those who want and can afford better fare will have it.

So with the public schools; for those who want no religious training, for the poor who would have no education but for these public schools, we say, go there and learn something. The evil in them we will try to correct by Sunday schools, the church and other means of grace. But for those who have higher and holier aspirations, let us provide schools which shall train the heart as well as the mind.

The Roman Catholics, though soundly abused, are wise in this; they educate their own children, and as many as they can of your children. The Episcopalians establish parochial schools, and so do the Presbyterians and Baptists. We will have to do so also. Within fifty years I prophesy that our church will have a school wherever we preach the word.

The church must take up education as a part of its economy, and only when the church takes it up can you infuse religious education into popular education.

Shall we have education without Christ, without God, without the Bible, and without prayer? That is the education you will have unless the church educates.

Sir, I believe with Fiske, Olin, Smith, Whiteman, Wadsworth, Thomas, Finley, Fitzgerald, Longfellow and Willey, that they are not out of place or sphere when they can lay their forming hands on the young minds of their generation. I believe in denominational education; not that I am a bigot. I am as free from that fault as any man; but because I want a sound, broad, enlightened and solid education, and because I want to see all the faculties, perceptions and functions educated.

In Oregon I was glad to see the church stripped for the work. It has solved the question. The Methodists, Presbyterians, Baptists, Episcopalians and the Christians, sometimes called Camphellites, are dotting the land with their schools and colleges. They are laying the foundation for energetic religious education. I have high hopes for the future of Oregon.

The church that dispenses with education will not be the church of the future. You must educate your sons for yourselves, or others will educate them for you. I will give you my experience now, though I was not at your love-feast the other morning. Among the things of my life for which I am profoundly grateful is that I enjoyed denominational education to the limited extent that I enjoyed it at all. I love my father for, and my heart glows when I think of, the pains he took to give me the inestimable advantages of religious training. When I was twelve years old he hitched up his horse and chaise or gig—a vehicle the younger part of this audience know not of, but the older part remember—and jogged with me one hundred and forty miles and put me in a Methodist institution of learning. Dr. Mitchell was the president; Jacob Nipper, tutor; Matthew Williams, professor of mathematics; and James Dannely the chaplain, the spiritual father of the concern. It was a sort of manual school, where the body and mind were both taught to labor. It was Methodist inside and outside, in the school, church and in the field, at the table and at the blackboard. How could I help being a Methodist! I thank God that that year there was a warm, old-fashioned Methodist revival. In the providence of God I was then converted. Shortly afterward my father moved to South Carolina, of blessed memory, and I returned home. I saw the old gentleman overhauling a catalogue. I knew what was coming. He hitched his horse, and the same old gig, a little more dilapidated, and hauled me eighty miles to Georgia, to a school where Dr. Thomas was master and teacher. One of the blessings I enjoyed was the benefit of his instruction and example for two years. There we had it over again; we marched to church and chapel. I heard Methodist prayers, we ate Methodist beef and bread, drank coffee, good coffee, made by a good old Methodist negro. Why, of course I was established and confirmed. I believe in that kind of confirmation. I am like the negro woman who had been a Methodist a long time. A youngster, desirous to chafe her, said: Aunty, the Bishop will be around soon; don't you want to be confirmed? Lal bless your soul, honey, she replied, I've been confirmed a hundred times. And so I've been confirmed a hundred times.

In course of time my good old father came up to commencement. The old doctor said: "I am going to Randolph Macon College; you had better send the boy with me." Times were hard, cotton only six cents per pound. The discount on money, by the time it got to Virginia, was seventeen per cent. The sacrifice and effort on the part of my father was great, but he made it. Blessings on his memory.

I was put to Randolph Macon. Drs. Ryland, Duncan and Sims were part of the faculty. There was Dr. David S. Doggett, the chaplain, and I think he preached there the best sermons I ever heard from him. Again, it was Methodism permeating everything around. I began to love it; it was there the Lord poured out his Spirit upon me and called me to preach the unsearchable riches of Christ, and I went. That is my experience.

At one time all young men were turning infidels. In one State we had old Dr. Cooper, an infidel of the priestly order. He was industriously, by his learning, teaching and example, sowing quick seeds of infidelity in the minds of young men. Boys cannot think lightly of religion when the president preaches and practices it, or they see the professor of mathematics or languages bowed in prayer. Their work is the evidence of Christianity. A boy cannot speak lightly of the church whon the minds he follows and the men he worships commune at the altar. If religion is by absorption, this is a good opportunity for the work.

If the church will put her young men through such a course she will not lose them. The church must do that thing. There is a philosophy in it, economy in it, a power in it.

One word more. I don't like to see colleges come up to be indorsed. I don't like to see an institution advertised as others: "This institution is moral but not denominational." It is worse. I hold, sir, if it eliminates the denomination, the denomination should eliminate it. I believe a college can be conducted with perfect respectability without doing violence to the religions views of parents. I pursued my studies with boys of other religions beliefs, and I know they never saw anything to offend. There need be no proselyting. The aim must he to give religious aspirations and cast of mind, and this cannot be done unless it is done according to the standard ordinances and views of the church that supports it.

PACIFIC ITEMS.

The *Pacific Methodist* of the seventh of November furnishes the following:

LOS ANGELES CONFERENCE.—*Third Session.*—The Los Angeles Conference convened at Los Nietos, in the college building, October 16, 1872. The session was opened by Bishop McTyeire with appropriate religious services.

Conference adjourned on Monday, the twentieth, after a pleasant and profitable session.

LAST WEEK Bishop McTyeire announced that he had determined on a change in his list of appointments for San Francisco district: Rev. George Sim, presiding elder of San Francisco district; Rev. J. C. Simmons, preacher in charge of San Jose station. We welcome Bro. Sim to his larger pastorate. He has characteristics that promise good to the churches under his care. May God give him grace to establish and maintain. Bro. Simmons will be at home, where he is loved and respected.

THAT "old cane" with which Bishop McTyeire has so often subdued disorder and cut short windy exhortations has been compelled to hide its head. The Conference at Santa Rosa displaced it somewhat by presenting the Bishop with a beautiful cane of fine workmanship, and to complete its discomfiture Bro. J. C. Simmons last week presented the Bishop with a handy little gavel, the hammer of which was made of manzanito and the handle of California laurel. On the hammer was a plate of California silver with this inscription: "H. N. McTyeire, from J. C. S." Our Eastern brethren will hear more of that gavel.

MINNA STREET.—We are gratified to announce signs of prosperity in this charge. Several additions have been made to the membership since Conference. The Sunday school has been thoroughly reorganized, and is now in excellent working order. On the whole, the outlook is quite encouraging. The pulpit is to be filled on the tenth instant by Dr. Sargent, who will thus close his labors on the coast. The ladies of the congregation, under the supervision and with the hearty co-operation of the pastor, have enterprised a festival and fair for the purpose of raising money to pay off the church debt. All the indications are that it will be a decided success.

THE TEMPLE SINAI, a new and splendid Jewish synagogue, situated on Carondelet street, New Orleans, was dedicated with impressive ceremonies on Wednesday, the thirteenth of this month. It is a large and costly structure, arranged very much like a Christian church, has a fine organ, and the men and women sit together. The worship is to be that of Reformed Judaism—a form more moderuized than that in the older synagogues, and of a progressive and more liberal school. Rev. James K. Gutheim is the minister.

THE LADIES of the Felicity Street church are to give a sociable in the basement of the church, on the evenings of November 28 and 29, at six o'clock P. M. We are under obligations for a liberal supply of tickets. We hope a large and appreciative attendance will reward the efforts of those engaged in providing the entertainment.

ASSESSMENTS.

Mr. Editor: Much has been said and written on the subject of finance; but I will venture to offer a few thoughts on paper, which you may publish in the Advocate if you will. I believe the estimates for preachers in charge and presiding elders are generally about just, but the receipts very frequently fall below the assessments. Sometimes, and perhaps frequently, preachers in charge or presiding elders, as the case may be, purchase necessaries on time, and become involved because receipts fall so far below the assessments. It is frequently the case that preachers in charge and presiding elders are not more than half paid, while the people they serve are comparatively comfortable, and some of them living in affluence. After a just allowance has been made for poverty, it must be admitted by every informed and candid mind that this falling so far below the just estimates for and actual exponses of our preachers in charge and presiding elders is a very grave wrong, and a grievous injury to these two classes of our ministers. The stewards generally assess the weak appointments with sums so small that they can pay if they will. The stronger appointments are assessed with larger sums, according to ability to pay. The design of assessments is to make the expenses of the circuit or station equal on all, according to ability to pay.

Oh! I must tell you of my first appointment on my last round. Last Thursday, the thirty-first of October, I preached my last sermon at Ramsey's chapel for this Conference year. For the encouragement of other appointments, whether in or out of my charge, I will say that I received every dollar of my quarterage at Ramsey's chapel. May God bless the Ramsey families who honor him with their substance!

David Merchant, P. C.

Jackson Co., Miss., Nov. 4, 1872.

He who betrays another's secret, because he has quarreled with him, was never worthy of the sacred name of friend; a breach of kindness on one side will not justify a breach of trust on the other.

CONFERENCE REGISTER.

Conference.	Place.	Time.	Bishop.
N. Georgia	Atlanta	Nov. 27	Marvin.
N. Missis'ppi	Corinth	Nov. 27	Kavanaugh
Little Rock	Pine Bluff	Dec. 4	Wightman.
Texas	Bryan	Dec. 4	Keener.
N. Carolina	Raleigh	Dec. 4	Paine.
S. Georgia	Thomasv'le	Dec. 11	Marvin.
Mississippi	Brandon	Dec. 11	Kavanaugh
Alabama	Eufaula	Dec. 11	Doggett.
West Texas	Victoria	Dec. 18	Keener.
S. Carolina	Anderson	Dec. 18	Paine.
Louisiana	N. Orleans	Jan. 8	Pierce.
Florida	Fernandina	Jan. 8	Marvin.
Baltimore	Baltimore	Mar. 6	Paine.

Married.

On the twenty-seventh of October, by the Rev. H. P. Lewis, at the residence of the bride's father, Thomas Stovall, Mr. William H. Lagoon, of East Feliciana parish, Louisiana, to Mrs. M. V. Williams, of Pike county, Mississippi.

At the residence of Captain Deers, in Leake county, Mississippi, on the seventeenth ultimo, by the Rev. J. M. Weems, Mr. P. S. Hall and Mrs. E. J. Clemens.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 16, 1872.

A—J B Ashley, S D Aiken, D Appleton & Co, Applegate, Ponnsford & Co, Alex Agur, Dill Allen 2 lots $16.40, N W Ayer & Son, American News Co.

B—W J Bonner, J M Beard, W E Ballard.

C—Wm H Cook, C G Collins, N A Craveus Jr, Collon, Zahm & Roberts, A A Cornette, Geo Cole.

D—Wm Y Dixon.

E—John Eaton Jr.

F—J R Ferguson, M D Fly, John J Fulton, Miss Eliza Floyd 75 cts.

G—Ghodwyn & Co, Joseph Gillott, B S Guice $1, Mrs O M Gibson, W W Graham.

H—H H Harris, B Harris $8.46, H G Horton $1.50, Hitchcock & Walden, E Holbrook $1.10, Hammersley & Co.

J—H F Johnston 2 lots, P A Johnston $25, W V Jones.

K—Kennon & Welsh, Kittrell & Purnell, Willie J King, W L Kidd.

L—Geo R Lynch $2, D Lewis $18, J B Lippincott & Co 2 lots, Lee, Shepherd & Dillingham 2 lots, W B Lewis.

M—Thos Mallet, David Merchant, John P Morton & Co, Mrs M J Mead $2, Zadoc Mumford, Leroy Massengale $3.90, Mackellar, Smiths & Jordan, W M Motley $2, H M Moss, L M Morton, C N Macleod, C McDonald, M C Manly.

N—P H Napier, Thos Nelson & Sons.

P—Wm Price, Jas Peeler, W C Palmer Jr & Co, R M Powers, T C Purrish $5, Powers Paper Co 3 lots, L Prang & Co, W R Port, R Parvin, W Parsons, John Pryor $2.

R—Anson D F Randolph & Co, Mrs M W Read, J K Randall 2 lots, Rubber Clothing Co, A Riser $15.15, Geo P Rowell & Co.

S—Thos Stanford, W R D Stockton, W R Stuart, J W Schermerhorn, G W Swofford, Stengall & Co, J J Smylie, S W Stone.

T—George F Thompson, Mrs C C Thompson $2.

U—University Publishing Co 3 lots.

W—J R Wilson $6.50, J Weaver & Co, Jerry S Williams, G H Wiley $21.60, E Woodruff, Wilkinson Bros & Co, D S Wiltberger $16, W E Weaver, W M Whittenberry, John F Wynn $10, M J Wood 25 cts.

Y—Henry A Young & Co.

Chance for New Subscribers.—*Paper Sent Till 1874 for $2.*—Persons subscribing for the Christian Advocate at any time from the first of November, 1872, to the first of January, 1873, will have the paper sent to them till the first of January, 1874.

Extent of Circulation.—The New Orleans *Daily Times* claims that its circulation is "over double *that of any other journal in the South.*" If the Christian Advocate be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the Advocate, according to *our information*.

Caution.—Remittances should always be accompanied with instructions how to apply them. A brother sends money to Robert J. Harp, *agent*. It is placed to his credit on *book account*. The Advocate book-keeper never saw it except in the list of acknowledgments, and sends him the customary monthly statement, showing a balance against him. He writes, sarcastically perhaps: "Remitted at such and such dates." We refer to files of letters and find it even so, but that he had accounts with Book Concern and also with Advocate, and did not say on which one of them it should be credited. The amount due on one side of the house stood to his credit; on the other the discrepancy resulted from his neglecting to say "*for Advocate*." By giving us specific instructions our correspondents will save us much trouble.

Navra & Offner guarantee all goods as represented. No. 174 Canal street, opposite Varieties Theater.

Dr. John G. Angell, dental surgeon, has returned to the city. His residence and office are at 152 Julia street.

A. W. Skardon & Co.—We call attention to the card, in another column, of A. W. Skardon & Co., grocers, corner of Jackson and Rousseau streets.

The attention of our readers is directed to the advertisement of Mrs. L. Busques, branch of Mme. Demorest's fashions. Parlors, 325 Carondelet street.

The card of Joseph Patzelt, 172 Camp street, furniture and cabinetmaker, appears in this issue. We take pleasure in recommending him to our friends.

Septoline Oil Co.—The advertisement, in this issue, of the Septoline Oil Company will prove of interest to our readers removed from the convenience of gas.

J. H. Campman, 133 Poydras street, advertises, in another column, the Philanthropist and several other first-class cooking stoves; also heating stoves of all kinds.

Messrs. Everett Lane & Co., 72 Canal street, manufacturers and wholesale dealers in boots, shoes, hats and trunks, offer superior advantages to purchasers in their lines of goods.

A. Brousseau & Co.—At the well-established carpet warehouse, No. 17 Chartres street, may be found a complete stock of carpets and house-furnishing goods. See advertisement elsewhere.

W. C. Shepard & Co.—We take pleasure in referring our readers to the advertisement of the above firm, to be found among the new advertisements of this issue. They are fair, honorable, just and obliging dealers. We unhesitatingly recommend them to our friends as worthy of confidence.

Heath & Lara.—The advertisement of the above firm will be found among our new advertisements of this issue. We have found no similar establishment in the city the prices of which are more reasonable. Their stock is extensive and varied. We advise those who need anything in their line to call at 99 Camp street.

One of the most popular dry goods stores of our city is that of Messrs. Braselman & Adams, 586 and 588 Magazine street. They have always a full and well-selected stock. Their styles of prints, alpacas and other dress goods are famed for good taste and beauty, and those who give them a call are always sure of prompt and courteous attention.

Messrs. J. A. Lum & Co.—The above firm have a very large and attractive assortment of carriages, buggies and vehicles belonging to their line of trade, and enjoy a fine reputation as fair and honorable dealers, to which, we think, they are justly entitled. We take pleasure in calling the attention of our readers to their advertisement in another column.

We commend to our readers the advertisement of the staunch old house of Slocomb, Baldwin & Co., hardware dealers, which appears in our columns to-day. Importing direct, with ample means, and an experience handed down to them since 1822, they may justly claim to be in a position to afford all the advantages offered in any market. While they pay special attention to the wants of country merchants in the selection of their stock, they are mindful of the peculiar need of our Southern planters, and one will find in their warehouses all of the most approved implements. It will be observed, too, that with characteristic enterprise they have established a depot for railroad supplies, thus offering a near market for the roads of Texas and the Southwest.

Hams and Bacon.—Next to bread, pork in its various forms may be called the staff of life. Mr. S. H. Churchill, No. 40 Magazine street, has on hand a large supply, including sugar-cured hams at twelve and a half cents, green shoulders at eight cents, and smoked shoulders at eight cents per pound. He has also one hundred barrels of good family flour at $8 per barrel. no7 4t

Calomel at a Discount.—Defiance to Southern Fevers. Good digestion is to be secured by using Simmons' Liver Regulator. no21 1t

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy; pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Buchu or Sarsaparilla. Sold by druggists. jy18 1y

BUSINESS NOTICES.

The Great Vegetable Restorative.—"History," said Lord Bacon, "is philosophy teaching by example," and the records of the cures effected by Price's Celebrated Aromatic Stomach Bitters is nothing more or less than history. There is, however, this difference: all incidents and events are perpetuated by being incorporated in tomes; the ancients preserved their archives in appropriate depositories, but the cases actually relieved by Price's Bitters will live

"Within the book and volume of the brain,
Unmixed with baser matter."

They are memories that cannot die, for the patient who finds his strength recuperated, his vigor restored, his functions operating with accustomed regularity, and his whole physical nature renewed with fresh vitality, as if he had quaffed the elixir that is said to rejuvenate, cannot forget the agency that rid him of his ills, or the instrumentality by which his ailments were alleviated. Such, indeed, is Price's Aromatic Stomach Bitters—no quack concoction, drugged with palatable poisons, but pure vegetable matter, culled by the cunning hand of science, in the fresh, prolific fields that Heaven sows for the use and behoof of mankind. A splendid tonic, and a cheering stimulant, it fails with the gentle grace of a benefaction on suffering humanity.

James W. Price & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. no21 1m

Correct the Stomach.—It is a well ascertained physiological fact that the origin of most of the ills that afflict humanity is a deranged condition of the alimentary canal. The bowels become constipated and sluggish, and thence arises a train of painful and distressing maladies. As a preventive and cure there is no remedy so safe and sure as Dr. Tutt's Vegetable Liver Pills.

West Point, Ga., Sept. 3, 1871.

Dr. William H. Tutt—*Dear Sir:* I have been an invalid for five years, and have with fortitude and patience tried nearly every patent medicine known to the people without any effectual relief. It was suggested by some of my friends to take your Vegetable Pills, for which I am under obligations for said suggestion. It being a favorable one, I propose to state the effects. I weigh more than I ever did, and my health is far better than it has been in five years. I certainly give all the credit to your Pills; and as soon as there is an increase in the family, you may bet if it is a male that his name shall be Tutt. Publish if you choose.

no14 2t J. A. DONALDSON.

Dr. Tutt's Hair Dye Acts like Magic.

Chas. H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. oc21 2m

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

ja18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Incor., $8,000,000.

Branch office—33 Camp Street.

A. P. CLEVELAND,
General Agent.

fe8 1y

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. Wolcott, 181 Chatham square, N. Y. se26 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.

SLOCOMB, BALDWIN & CO.,

HARDWARE IMPORTERS,

74 Canal and 91 to 95 Common Street,

ADJOINING CITY HOTEL.

NEW ORLEANS.

Cutlery, Guns, Iron, Steel, Nails, Castings, Farming Implements, Blacksmiths' and Carpenters' Tools, Paints, Oils, Metals, Railroad Supplies, etc.

☞ Prices guaranteed as low as any market. Orders solicited. no21 4m

M. L. FILLEY'S CELEBRATED

PHILANTHROPIST

Is acknowledged by all who have them in use to be superior to any Stove they have ever used. It has a large Oven, and is the most convenient Stove for Baking, Broiling and Roasting. I have also for sale the following first-class Cooking Stoves: Diamond Rock, Magna Charta, Cotton Plant and True Kentuckian; Heating Stoves of all kinds. Every Stove sold under a full guarantee.

J. H. CAMPMAN,
no21 3m 133 Poydras street.

Heath & Lara,
(E. Heath, M. Lara,)
Importers and Dealers in
Upholsterers' Goods, Wall Paper, Window Shades and Cornices,
Mirrors, Frames, Molding & Wire Screens,
NO. 99 CAMP STREET,
no21 1y NEW ORLEANS.

Everett Lane & Co.,
(Everett Lane, F. A. Jones,)
Manufacturers and Wholesale Dealers in
BOOTS, SHOES, HATS AND TRUNKS,
No. 72 Canal Street, New Orleans, La.
Factory in Boston, 118 Pearl st. no21 6m

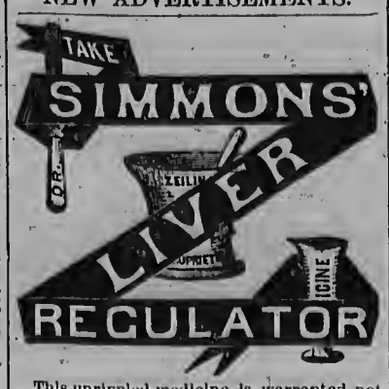
A. W. Skardon & Co.,
(A. W. Skardon, Wm. Woelper,)
GROCERS,
Corner Jackson and Rousseau streets,
FOURTH DISTRICT, NEW ORLEANS.
Goods delivered free of charge. no21 3m

J. A. Lum & Co.,
(J. A. Lum, Frank. H. Hooker,)
Manufacturers and Dealers in
Carriages, Harness, Etc.,
102 Gravier and 13 Union st.,
☞ A specialty made of Children's Carriages. no21 2m

Joseph Patzelt,
Furniture and Cabinetmaker,
NO. 172 CAMP ST., NEW ORLEANS.
Repairing, Varnishing and Upholstering executed at the shortest notice. Furniture made to order. no21 1y

Mrs. L. Basques, Branch of Mme. Demorest's Fashions, Parlors, No. 325 Carondelet street, between Clio and Erato streets. Fashionable Dressmaking and Millinery, elegant, graceful and of the latest styles. Patterns in advance of the published Modes. Sewing School for young ladies. Dressmaking, Cutting and Fitting taught. no21 2m

NEW ADVERTISEMENTS.



This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For Forty Years it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for Liver Complaint and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

CASH HOUSE.

1872-3. Fall and Winter. 1872-3.

In calling attention to our Establishment this season, we take great pleasure in stating that our increased facilities for

BUYING GOODS CHEAP

will enable us to be of great pecuniary advantage to the CASH BUYERS who wish to make their money do them good service. We feel confident in saying that our NEW

FALL AND WINTER STOCK,

NOW OPENED, WILL PROVE NOT ONLY

UNEQUALED IN VARIETY
AND DESIRABILITY,
BUT
UNAPPROACHABLE IN CHEAPNESS

The great increase in our business convinces us that our efforts to please are fully appreciated, and incites us to unusual exertions to prove that we are not unworthy of the confidence of our constituents.

To persons residing out of the city we would say that it is always a pleasure to forward them samples and prices, and that we send Goods "C. O. D." to any section where the Railroads or Packets run.

We deem it unnecessary to mention our stock in detail. We keep everything that belongs to

A First-Class Dry Goods House.

It shall be our constant aim to have the

NEWEST STYLES OF GOODS

AT THE

LOWEST POSSIBLE PRICES,

AND OUR

LIGHT EXPENSES, CASH SYSTEM AND SHREWD BUYERS

JUSTIFIES THE BELIEF THAT

WE CANNOT BE UNDERSOLD.

BRASELMAN & ADAMS,

DEALERS IN

Foreign and Domestic Dry Goods,

586 AND 588 MAGAZINE ST.,

CORNER ST. ANDREW ST.

☞ CASH HOUSE. no21 1f

"TO-DAY"
DIO LEWIS, Editor.

The New Illustrated People's Weekly has in two weeks fixed itself firmly in public favor. Its novel and striking features and splendid illustrations have helped to this result; but in addition, the gift of the charming and remarkable oil chromo,

"JUST SO HIGH,"

has proved irresistible. Agents are having unheard-of success, one taking four hundred names in two weeks, another two hundred and eighty in same time, one one hundred and ten the first week, etc.

All pronounce this great combination the best chance for money-making offered this winter. Lose no time in securing territory. Circulars and terms *free*. MACLEAN, STODDART & CO., Publishers, Philadelphia, New York, Boston and Cincinnati. no21 4t.

Look! Free To All!

$50 PER WEEK TO AGENTS, MALE OR Female. To all who will write for a Agency we will send a copy of that "Wonders of Wonders," the ILLUSTRATED HORN OF PLENTY. It contains over fifty beautiful illustrations and will be sent FREE to all who may write. Address L. L. GARSIDE, Paterson, N. J.

no21 4t

NEW ADVERTISEMENTS.

THE PLACE TO BUY

HOUSEHOLD COMFORTS

IS AT

W. C. SHEPARD & CO.'S,

55 CAMP ST., NEW ORLEANS, LA.

Their motto is: LIVE AND LET LIVE, BUT DON'T BE UNDERSOLD!

A propos—Now that cold weather has come to stay, go and see the fine display they make of

Coffee and Tea Urns,	Toddy Kettles,
Chafing Dishes,	Punch Jugs,
Chop Dishes,	Coal Oil Stoves,
Hot Water Plates,	Gas Stoves,

and Alcohol-heating apparatus for home use or for traveling.

Coal Vases,	Fire Irons,
Coal Hods,	Fire Iron Stands,
Plate Warmers,	Flower Stands,
Fire Screens,	Brass and Iron Trivets,
Wire Fenders,	Foot Scrapers,
Spark Guards,	and Door Mats.

Rival Sleves for coal, calculated to save you twenty per cent. of your coal bills.

Housekeepers will please remember that we have the largest, most varied and best selected stock of

House-Furnishing Goods,

AND ARE

HEADQUARTERS IN THAT LINE

For the Whole Southwest.

Remember that whatever you want in your household, SHEPARD has it.

DO YOU WANT A

Dinner Set,	Liquor Set,
Tea Set,	Tete-a-Tete Set,
Toilet Set,	Glass Set,
Chamber Set,	or Cologne Set?

SHEPARD has it.

DO YOU WANT A

Raisin-Seeder,	Apple Corer,
Cocoanut Grater,	Knife Cleaner,
Patent Nutmeg Grater,	Coffee Roaster,
Patent Egg Beater,	Syllabub Churn,
Bottle Corker,	Kitchen Grindstone,

or any other labor-saving little machinery in the housekeeper's department?

SHEPARD has it.

Please Note that our orders for these goods were given to the European manufacturers before the recent great advance in metals, and hence we can

LIVE AND LET LIVE,

and sell as CHEAP as the CHEAPEST, and not HALF TRY.

Don't forget that if there is anything whatever that you want and don't know where to find it, SHEPARD has it.

no21 6m 55 Camp street.

Special to the Churches, Country Residences, and all others in want of Chandeliers and Safety Lamps.—We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a Chandelier Manufactory, which enables us to offer a fine and safe article at less than three-fourths their former prices, notwithstanding the continued rise in materials. We are also sole agents for the Union Safety Lamp, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

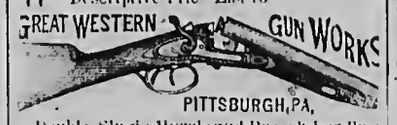
SEPTOLINE OIL CO.,
62 Camp st. and 15 Dauphine st.;
no21 1m New Orleans.

Carpet Warehouse, 17 Chartres Street.

A. Brousseau & Co., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths, Table and Enameled Oil Cloths; Window Shades, Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps Lace and Nottingham Lace Curtains, Hurcloth Ticking, Springs, Burlaps, Step Covers, etc.

ne21 1y A. BROUSSEAU & CO.

Write for large illustrated Descriptive Price List to



Double, Single, Muzzle and Breech-Loading Rifles, Shot-Guns, Revolvers, Pistols, etc., of every kind, for men or boys, at very low prices. Guns, $2 to $300; Pistols, $1 to $25. au31yeow

PICTURES FREE.

Only $1 for a large 8x10 oval frame, and your likeness inserted for nothing, at Petty's first-class Establishment. Remember No. 151 Canal street, the original Dollar Frame Gallery—J. W. Petty, Photographer. My motto: Quick Sales and Small Profits. no7 3m5p

S. Collins & Co.,
MANUFACTURERS OF
PRINTING INK,
Office and Depot—26 Frankfort Street,
jy25 6m NEW YORK.

Clarke & Wasson's
Combined Interest, Average Time and Maturity Tables,
Just published and ready for delivery by
WASSON & NELSON, Stationers,
no14 1m 171 Gravier street.

Louisiana Paper Manufacturing Company,
No. 150 Common street, New Orleans, La.
Printing, Manilla, Cotton Sample, Paper and Paper Bags of all sizes for sale at the lowest market price. Orders for Paper received here. no14 2m

To Printers.—I am manufacturing
SUPERIOR PRINTERS' INK,
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The Child's Corner.

MADE OF KISSES.

BY A. H. POE.

"What you made of, Maggie, dear?"
Maggie turns from Rover
With the strictest reverence,
(Just her grandma ever!)
In the truest, blest eyes;
Back of sunny lashes;
While the earnest answer comes:
"Made of dust and ashes."

"What you made of, Johnnie, boy?"
Boy stands still a minute;
If there's any mischief round,
He's the one that's in it.
"I ain't dirt!" His brown eyes gleam.
And he archly reaches
Toward the basket's winy hoard;
"Guess I'm cream and peaches."

"What you made of, Taddie, pet?"
Taddie's eyes are glowing,
Two white hands push back the curls,
Two white teeth are showing;
And the smiles, they twinkle round
Like a band of blisses:
"'Cause they takes 'em, all the time,
'Spect I's made of kisses."

Little Corporal.

Legends from the Talmud.

ARRANGED FROM THE GERMAN FOR THE CHILDREN.

Very charming, says the writer, was the story of Dallas. It became so firmly impressed upon my memory that literally as my grandmother related it to me, in childhood, I can write it down now:

Once upon a time a poor man came to a house and begged for help. The master of the house and his wife were kind people, and they invited the poor stranger to the table and refreshed him with the choicest morsels. After the repast was over he asked the host if he could help him over night, whereupon the wife said to her husband:

"There is room enough in the attic to put the stranger."

So they gave the wayworn man a shelter. The couple expected that in the morning he would go his way, but they were woefully deceived. On the contrary, he came into the room and sat himself down at the table, leaving nothing upon the plate. When the meal was finished he returned to the attic-chamber which had been assigned to him. Several days—several weeks—passed away, but, instead of being considerate of the kindness which he had so long enjoyed, and taking up again his traveling staff, he came regularly to the table, ate with an ever-increasing appetite, and returned again to the little room in the attic.

The host and wife began to be alarmed at this abuse of hospitality, for they were not in very flourishing circumstances, but rather on the retrograde, having scarcely enough to provide for themselves. On that account they were so kind and tender-hearted that for a long time they could not come to a decision about informing the stranger of the fact. But at length it became impossible for them to feed this third month, and the wife said to her husband:

"Go and tell him that we would willingly keep him longer if we were in better circumstances, but that it is by no means possible for us to continue our hospitality any longer at present."

This was a hard commission for the generous man, but he summoned up his courage, went up to the attic, and, entering the little chamber, said to the occupant:

"My friend, I have faithfully and honestly performed the duties of hospitality toward you. You begged a shelter for a single night, and I have said nothing while you have remained several months, and shared my table with me. But, hard as it is, I must now tell you that I can keep you with me no longer, because I am poor myself, and my necessities are increasing every day. Go to some man of property, in the neighborhood, and he certainly will not refuse you a shelter."

The stranger, who was comfortably reclining upon his couch, raised himself slightly and answered:

"What you say is just and right. But see! My garments are so small that I can no longer appear respectably among people. Give me a better suit, and I will then beg help of others."

The man of the house reported this conversation to his wife, who observed to him:

"I think that it would be better to have some respectable clothing made for him, and let him leave the house, than to provide for him any longer."

So they sent for the tailor to come and prepare some new clothing for him, expecting that he would now take his departure from them. But not thus to dismiss himself was he, and he ate, if possible, with a greater appetite than before. The more he ate the stouter he grew, and the stouter he grew the more he ate. The honest people were now thoroughly alarmed, and the host went up again to his room and said to him:

"We have had new garments made for you, notwithstanding our limited means; now wherefore have you not departed according to your promise?"

"The tailor has spoiled the suit," was the answer. "See! It is too short and too narrow."

In fact, it was neither long enough nor wide enough. So they ordered another suit for him, which was a great deal larger and longer than the first. But as the guest, even now, made no preparations for departing they both went up to the attic chamber, where he had again sought his couch.

"We have once more," began the host, "had new clothing made for you, and yet you have not gone."

"Because these garments also are too small," rejoined the stranger.

"Look here," continued he, rising himself from the couch. "This coat scarcely reaches to the knee."

The worthy couple now perceived, to their horror, that he had grown almost to giant size, and that the clothing had become much too short and much too narrow for him.

"Who art thou?" cried both at once.

"I am Dallas!" (Want) cried the stranger, "and whoever incautiously harbors me, I leave not so easily again. I grow up quickly to be a giant, and it then requires giant strength to get rid of me again!"

The Shortest Way to Say It.

In Newport, Rhode Island, a grocer one day nailed up a salt cod on one of the shutters of his shop, and underneath it wrote in chalk:

"Codfish for sale cheap for cash here."

Presently in came an acquaintance and said:

"What do you have 'here' on that sign about codfish for? You don't sell codfish or any other goods in any place but here. Anybody would know where you sold them without that word."

"That's so," said the grocer. "Boy, wipe out the word 'here' from the codfish sign."

The boy obeyed, and the next day another critic appeared. Said he: "For cash! Who ever knew you to trust for any goods? Why do you say you sell codfish for cash?"

"You are right," said the grocer. "Boy, wipe out the words "for cash" from the codfish sign."

This was done, and shortly after a third critic came to the shop, objecting to the word "cheap."

"Who ever knew you to undersell other dealers?" said he; "you don't sell any cheaper than they. Your prices are just the same as theirs, and more, if you can get it. Cheap! cheap! what do you have that word for?"

"Well, it is not of much use," said the grocer. "Boy, wipe out the word 'cheap' from the codfish sign."

Again the boy did as his master bade, and the same day critic No. 4 found fault with the phrase "for sale." Said he: "For sale! no one ever knew you to give away codfish. Of course you keep them for sale; there is no occasion for telling people what everybody knows."

"There is something in that," said the grocer. "Boy, wipe out 'for sale' from the codfish sign."

This left the salt cod and the single word "codfish" beneath. It was but a few minutes after that a customer, who came in to buy some goods, remarked to the grocer:

"What a funny sign you've got out there! Any one would know that is a codfish nailed on your shutter."

"So they would," was the reply. "Boy, wipe out the word 'codfish' from that sign."

The boy obeyed, and the fish remained with no inscription.

Not to be Fooled.

In Philadelphia there lives a doctor so lean and attenuated that the sobriquet of "Old Bones" is far from being a misnomer.

This doctor has a student, and that student is trying his best to become a doctor. He attends to the office while the doctor attends to the out-door patients. Among other fixtures of the office is a weird skeleton, so hung and adjusted that it will walk out of the cupboard where it is kept; and, by manipulating it rightly, it can be made to go through several grotesque antics.

One day, while the student sat poring over some medical work, the street door opened, and a youthful peddler, with a basket of knicknacks, presented himself. When told that nothing in his line was wanted the little rascal began to "talk back" in a most impudent manner, and was finally ordered to leave the office.

This he refused to do, and, thinking to scare him, the student pulled a string, and open flew the door where the skeleton was hidden, and that emblem of death sprang out at the boy, who, frightened half out of his wits, dropped his basket and scampered out of the office, taking up a position on the opposite side of the street to await further events.

Just then the doctor, "Old Bones," came from his study, and, learning the cause of the uproar, he went to the door and motioned the boy to come and get his wares. "No, you don't," he called out, "I know you, if you have got your clothes on."

The Prayers of Saints.

"Mamma, God is always at home, isn't he?" said a little girl as she looked up from her sewing one morning.

"What do you mean, daughter?" asked her mother.

"Why, God is always at home, I mean, so that if we want anything he is always there to hear when we ask him. Isn't he?" she asked again, as if fearful some precious thought was in peril.

"Yes, Lily, if you mean that he is 'always at home'—that is, he is never so far away that he cannot hear the faintest wish for him that you may think in your heart; never so busy that he cannot answer your prayer, and give you all the help you need."

"But angels are not always at home, mamma!"

"What makes you think so, Lily?"

"Because, you know, somebody is always dying, and the angels have to be there."

"The Bible calls them 'ministering spirits,' and we cannot know how much they do for those who love God; but they are 'sent forth' on many kind errands, I do not doubt."

"Well, mamma, then it wouldn't be any good to pray to angels, would it?"

Can any of our little readers answer Lily's question?—*Child at Home.*

THE DEER—A FABLE.—*From the German.*—A deer once saw himself pictured in a clear brook.

"Truly," said he, "I surpass all animals in gracefulness and majesty! How lordly do my horns tower up! But my feet, how long and ugly!"

Hardly had he uttered these words when he saw a lion springing toward him. With the greatest haste his despised feet carried him to the next forest; but suddenly his broad antlers were caught in the overhanging thicket, and he could not tear himself away.

The lion overtook him and devoured him.

Learn from this not to value things for their outward appearance, but for their inner worth; otherwise you will often have to repent bitterly your unjust judgment.—*What Next.*

The Farm and Garden.

Banana Juice.

It is well known that the banana plant attains a vigorous growth and high degree of perfection in our Gulf States, the only drawback upon its culture as a fruit plant being the difficulty of carrying it uninjured through the winter frosts. If the juice of the stems, however, is as valuable as we are led to suppose, it might pay handsomely to cultivate the banana and plantain as annual crops, planting the roots or offsets every spring, in very rich ground, and harvesting the juice in the fall, before frost—leaving the fruit entirely out of the calculation. We see it stated in one of our exchange papers that Jamaica is exporting plantain juice. This juice is expressed from the pulpy *stems* of the plantain and banana trees (or plants,) which, but for late experiments on the valuable quality of the sap, would be thrown away as worthless. The fruit is not used for this purpose at all; that is gathered and enjoyed by itself as formerly; and Humboldt estimates the nutritive yield of an acre in plantains to be more than is given by potatoes or yams. The food product remains the same, and the juice of the stems, worth $100 to $200 per acre in Jamaica and Santo Domingo, may be called a clear additional profit. This plantain juice, so common, yet so long left untried and unknown, is a gummy substance capable of being turned into an article as beautiful and capable of ornamental uses as the best *papier mache*, at much less cost. A French gentleman who had experimented with the sap of the plantain and the fiber of the zamaica (another nearly unknown and nearly untried gift of the tropics,) states that their combination produced a splendid article for book covers. "It would be," he said, "the most exquisitely beautiful and the most durable material that had ever been produced with a reasonable regard to economy."—*Our Home Journal.*

More About Bones.

If convenient to an establishment that desires to buy them, it would be best, perhaps, to take them there and exchange them for some standard fertilizer; but if not, then you should make a fertilizer of them yourself. You can do it easy enough, and it will cost you not a cent, and no great amount of labor, and the article when made will be worth at least $2 per hundred pounds.

Collect the bones and break them up as well as you can with a sledge hammer or ax. Place them in a barrel sufficiently tight to hold liquids, depositing a little at a time, and mixing in with them, as you go, dried and finely pulverized swamp muck, enough to fill all the spaces between the bones, say one part of muck to four parts of bones. Cover the top with a six or eight-inch layer of muck alone, after which pour on the urine of the premises from day to day, keeping the mass moist. In from four to six weeks the bones will be entirely dissolved and ready for application to the soil.

The muck mixed in is to aid in the decomposition of the bones, and the thick mass of muck on top is to act as a deodorizer, and prevent the escape of ammonia. If there is still an escape, as shown by the smell arising, it may be stopped by throwing on a little more fresh muck.

This is an English process, the invention of Lord Pusy, who says the fertilizer so made is in every respect equal to the superphosphates made by means of such agents as acids.—*Journal of Agriculture.*

How to Make Toast.

A good dish of toast is a rarity, and is an enjoyment. For breakfast few things surpass it to those who are accustomed to that dish at that meal. It is light, digestible and reliable, and is not very expensive. A cup of tea or coffee, with a baked Spitzenburg, or a dish of any other sub-acid in addition, will make a satisfactory meal to a reasonable man. In toasting bread the following rules should be observed: Warm your bread well by changing the sides of the slice when heated through brown as is desired. There should be rather little than much browning, and the slices should be quite thin, say a quarter to three-eighths of an inch, no more. But do not scorch; avoid that in all cases. The philosophy in browning is to take your time until you are done. Where the toast accumulates, keep in a hot dish, but use as soon as possible. What is desirable in toast is the rich color and flavor formed by changing the starch into dextrine or gum. Heat evaporates no store in bread as well as elsewhere. The moisture that escapes from toast leaves the bread light, and soft and porous inside.

Transplanting Plants.

I recently saw an item recommending transplanting plants at night to prevent wilting. Wilting and other injuries from the hot sun are entirely overcome by my method, which is as follows: Dig a small hole in the ground, turn in some water and then some rich soil, stirring until a moderately stiff batter or mortar is formed—stiff enough for it to adhere when the plants are placed in it. Now take say a dozen plants at a time, and immerse the roots in the mixture, when, if properly done, the roots will be covered with mortar. Set the plants where they are to grow; use no water, no matter how hot the sun is, for wilting will hardly be perceptible, and none will die. Where a great many plants are to be set, the mixture may be placed in a vessel, to have it portable, as the plants should be put into the ground as fast as taken from the mortar. The object in using rich earth is two-fold: it both retains moisture and acts as a fertilizer. All kinds of plants may be set in this way. *Correspondence in Western Rural.*

NOTHING makes firmer or better pork and lard than peas; and the manure from pea-fed pigs is very rich.

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This institution is located in the lovely village of Jackson, about twelve miles from Bayou Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

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The college was established by the State of Louisiana in 1825, and ceded to the Methodist Episcopal Church South in 1845.

ALUMNI.

Its Alumni numbers 203, and they are to be found in the most honorable and useful stations in the land.

APPARATUS AND CABINET.

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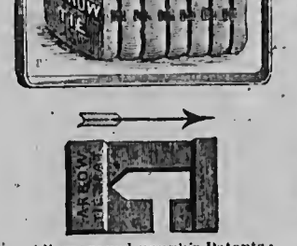

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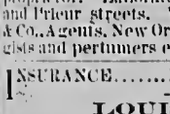

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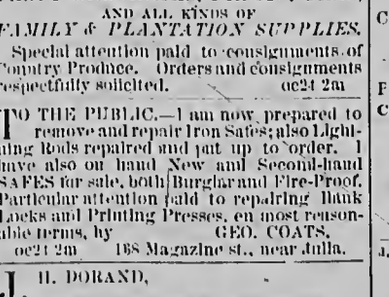

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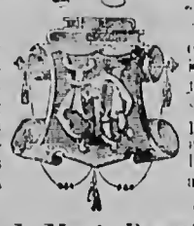

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and cold, with ice in exposed localities. Our accounts from the country present no new feature with regard to cotton. Picking appears to have been completed in most localities. The freeze, however, is reported to have done serious injury to the cane, which may materially curtail the yield should the present cold be followed by a warm spell.

The river is 14 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the fifteenth instant:

Louisiana and Mississippi.....bales.	17,604
Lake.....	150
Mobile.....	2,508
Texas.....	218
Total.....	20,480

On Saturday the demand was fair, and, although the movement was checked by moderate supplies, especially of the better qualities, yet the sales summed up 4,700 bales, at stiffer prices, the higher grades, and in fact all good staple, clean and bright-colored cottons, showing an advance of ⅛c., strict good ordinary closing at 17¾@17⅞c., against 17⅝@17¾c. on Friday, middling at 18⅜@18⅝c., and good middling at 19⅝@19¾c. On Monday the movement was more active and at still stiffer prices, the ruling rates during the morning showing an improvement of ⅛c., and subsequently of ⅛@¼c., closing at ¼c. The sales summed up 7,650 bales. The upward movement was stimulated by a firm market at New York, an improvement of 1-16d. at Liverpool, an advance in both foreign and domestic exchange, and the supply being only moderate, while there was considerable competition among buyers. On Tuesday the market opened with a good demand, and, although operations were restricted by light supplies of the better qualities, yet a fair business was done during the morning, but at irregular prices, a part of the sales showing no improvement and the rest an advance of ⅛c. Later in the day the demand became still more active, while prices continued to rule in favor of factors, the bulk of the business showing an improvement of ⅛c., and some transactions ¼c. The sales summed up 5,850 bales.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 253,991 bales, against 176,912 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 230,270 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 684 to Great Britain, and an increase of 56,516 to France, and of 54,656 to other foreign ports.

We quote:

Ordinary.....	16¾ @ 17
Good ordinary.....	17¾ @ 18
Low middling.....	18⅝ @ 18⅞
Middling.....	19⅜ @ 19⅝
Strict middling.....	19⅝ @ 19⅞
Good middling.....	19¾ @ 20

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days.	20,480	
Arrived previously.....	292,538	313,018
		319,277
Exported past three days.	19,785	
Exported previously.....	158,375	198,160
Stock on hand and on shipboard..		121,117

SUGAR.—The sales on Saturday and Monday embraced 800 hhds., including nearly all the receipts, at 6½@6¾c. for inferior, 7¼@7½c. for common, 7¾@8⅛c. for good common, 8¼@8¾c. for fair, 9@9⅜c. for good fair, 9½@9¾c. for fully fair, 9¾@10c. for prime, 10¼c. for strictly prime, 10½c. for centrifugal, 10¼@11½c. for yellow clarified, and 12c. for white clarified.

MOLASSES.—On Tuesday the demand was active at an advance of 3@4c. ₱ gallon, and the receipts, about 1,147 bbls., were nearly all sold at 40@42½c. for centrifugal, 55@57c. for fair, 59@60c. for prime, and 61@62c. for strictly prime.

CORN.—On Tuesday the market was in good supply with a moderate demand, and 2,500 sacks were sold, in lots, at 65@66c. for mixed and yellow, and 64@65c. ₱ bushel for white, the inside figures showing a decline of 1c. on mixed and 2c. on white.

OATS.—On Tuesday the sales were confined to 1,000 sacks choice St. Louis, in lots, at 14@15c. ₱ bushel.

BRAN.—On Tuesday the market was in moderate supply and dull. The sales were confined to 200 sacks, in lots, at $1.05 ₱ 100 lbs.

PORK.—On Monday the sales embraced 753 bbls. mess, in four lots, at $16.25@16.50 ₱ bbl. for old. Some new sold on private terms, said to be $15, and some old at $15.50 ₱ bbl. It is retailing at $16.50@17 ₱ bbl. for old.

BACON.—On Tuesday the market was very much depressed, with shoulders offering at 6c., clear rib sides 11½c., clear sides 11⅞@12c. ₱ lb. 20 and 13 casks shoulders sold on private terms, and 15 casks clear sides at 12c. ₱ lb.

HAMS.—On Tuesday 20 tierces new sugar-cured sold at 17½@17½c. ₱ lb.

LARD.—The market has continued dull. The sales on Saturday and Monday were confined to 100 kegs refined, in several lots, at 10½c. ₱ lb., and 44 tierces kettle-rendered on private terms. Tierce is quoted at 8¾@9c. for choice packers' and refined, and kegs at 10@10½c. ₱ lb.

DRY SALT MEAT—Is very dull. On Monday a lot of 16 casks shoulders sold at the Jackson railroad depot at 6c., 10 casks on the spot at 6¼c. ₱ lb.

CORN MEAL.—On Tuesday 350 bbls. sold, in several lots, on the landing, at $2.80, 2.85, 2.90@3 ₱ bbl.

BREAKFAST BACON.—The market is quiet but firmer. Western is quoted at 11@11½c. ₱ lb., Northern 12@12½c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 113¾@114 (against 113⅛ at New York,) and closed at 113⅝@113⅞ (against 113⅜ at New York.)

In silver we have noticed only retail sales, including $500 on Saturday at 110½. American half dollars are quoted at 109@110, and Mexican dollars nominal.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	7 00	8 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ₱ M:		
Lake	13 00	— —
English fire	15 00	— —
American fire	35 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ bbl:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	12 50	13 00
Western, ₱ bbl	— —	— —
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	3 25	4 00
Cotton, ₱ lb:		
Havana (currency)	— —	— —
Java	22	28
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	45	48
Copper bolts	45	— —
Yellow metal	27	30
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	18
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	11 00
In sacks	— —	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4¼	4½
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	32	35
Feathers, ₱ lb	— —	— —
Fish, ₱ box:		
Cod	1 40	1 45
Herrings	— —	— —
Mackerel, No. 1, ₱ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	5 75	6 00
Superfine	5 00	5 37½
Fine	4 62½	— —
Fruit, ₱ lb:		
Prunes	10½	11
Currants, new	— —	9
Almonds, soft shell	— —	23
Almonds, shelled	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	— —	— —
Gunny bags, ₱ bag	— —	— —
Hay, ₱ ton:		
Prime	— —	29 00
Choice	— —	31 00
Iron, ₱ ton:		
Pig	50 00	60 00
Country bar, ₱ lb	— —	— —
English	6	7½
Sweeles, assorted	7	8
Hoop	7	9
Sheet	7½	12
Boiler	8½	9½
Nail rods	— —	9¾
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	9 50	— —
Bar, ₱ lb	8½	8½
Sheet	11	12½
Pipe	11	12½
Leather, ₱ lb:		
Sole, hemlock	32	36
Sole, oak	40	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	26
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 75	— —
Plaster Paris	— —	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	11 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	22 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	13 00	14 00
Scantling	12 00	14 00
Shingles, ₱ M	3 50	4 00
Laths	2 50	— —
Moss, ₱ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ₱ keg:		
American, 4@6d	6 00	6 15
Wrought, German, ₱ lb	— —	— —
Wrought, English	— —	— —
Oils:		
Lard, ₱ gallon	— —	— —
Coal oil, in barrels	34	35
Coal oil, in cases	38	39
Linseed, raw	91	92
Spermo	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	— —
Cotton seed, refined	— —	— —
Castor	1 65	1 85
Olive, 226@241 oz	6 00	6 50
Olive, 116@12 oz	7 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, genuine	— —	12
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	12	12½
Havana, yellow	10⅞	— —
Havana, brown	10½	— —
Crushed	13¼	13½
Pulverized	13¼	13½
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	17 50	17 75
In plates, I. C	15 25	15 50
Leaded plates, I. X	16 00	16 25
Leaded plates, I. C	13 75	14 00

CATTLE MARKET.

NEW ORLEANS, Nov 19, 1872.

Texas beeves, choice, ₱ head	$ —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	15 00	@	18 00
Western beeves, ₱ lb. net	— —	@	— —
Hogs, ₱ lb. gross	6	@	7
Sheep, first quality, ₱ head	5 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 75
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ₱ head	7 00	@	10 00
Yearlings, ₱ head	8 00	@	10 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.—FOURTH ROUND.

Clover Hill, at Clover Hill.....Nov. 2, 3
Rolling Fork, at Rolling Fork.... 9, 10
Fayette, at Fayette..... 16, 17
Natchez..... 23, 24
Kingston, at Washington..... 30, Dec. 1
Vicksburg and City mission..... Dec. 7, 8

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

JACKSON DISTRICT.—FOURTH ROUND.

Carthage circuit.....Nov. 2, 3
Sulphur Springs circuit..... 9, 10
Raymond circuit, at Raymond... 16, 17
Brownsville ct., at Queen's Hill.. 23, 24
Camden and Thomastown circuits 30, Dec. 1

The secretaries of Church Conferences will please present the report of statistics, as required by the Discipline, pages 55 and 56. The trustees of our church property will please make their report, as required by the Discipline, pages 55 and 102.

H. H. MONTGOMERY, P. E.

SUMMIT DISTRICT.—FOURTH ROUND.

Amite City circuit, at Amite City..Nov. 2, 3
Franklinton circuit, at Warner's.. 9, 10
Big Creek miss., at Shilling church 16, 17
St. Helena ct., at Center church.. 23, 24
Pontchatoula mission, at Joyner's church..... 30, Dec. 1
Greenburg ct., at Pipkin chapel.. Dec. 7, 8

J. NICHOLSON, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Georgetown ct., at Pleas't Grove.Nov. 2, 3
Jackson circuit, at Spring Ridge.. 9, 10
Crystal Springs and Crystal Springs mission..... 16, 17
Bogue Chitto circuit, at Johnson's Station..... 23, 24
Brookhaven station and Brookhaven mission..... 30
Hazlehurst station..... Dec. 7, 8

Secretaries of the respective Boards of Stewards will prepare a financial statement for the use of the Joint Board, as required by the Discipline. Trustees will report the condition and character of titles of all property they hold for the church.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FOURTH ROUND.

Trenton circuit.....Nov. 2, 3
Ridelgh and Morton circuit..... 9, 10
Forest circuit..... 16, 17
Taylorville mission..... 23, 24
Garlandsville circuit..... 30, Dec. 1
Brandon circuit.....Dec. 7, 8

F. M. WILLIAMS, P. E.

WOODVILLE DISTRICT.—FOURTH ROUND.

Bayou Sara.....Nov. 2, 3
Wilkinson..... 9, 10
Meadville..... 16, 17
Amite..... 23, 24
East Baton Rouge..... 30, Dec. 1
Jackson.....Dec. 8, 9

J. L. FORSYTH, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Clarke circuit.....Nov. 2, 3
Enterprise ct., at Pleasant Valley. 9, 10
Marion circuit..... 16, 17
Meridian station..... 30, Dec. 1

WM. B. HINES, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DIST.—FOURTH ROUND.

Rocky Mount ct., at Rocky Mount.Nov. 2, 3
Rutledge circuit, at Rutledge..... 9, 10
Ebo circuit, at Oak Grove..... 12, 13
Fort Deposit ct., at Tuberuacle.. 16, 17
Greenville circuit, at Mount Nebo. 23, 24
Greenville station..... 30, Dec. 1
Troy ct., at North Wesley chapel. Dec. 7, 8

The preachers will please attend to their collections and the statistics. Stewards are earnestly requested to try to bring up the assessments. Trustees will not forget to be ready with their reports. A full attendance is solicited. J. W. SHORES, P. E.

EUFAULA DISTRICT.—FOURTH ROUND.

Enon and Midway.....Nov. 2, 3
Perote..... 9, 10
Clayton and Louisville..... 16, 17
Choctawhatchie..... 23, 24
Lawrenceville..... 30, Dec. 1
Chunnennehe.....Dec. 7, 8

JAS. L. COTTEN, P. E.

DEMOPOLIS DISTRICT.—FOURTH ROUND.

Demopolis.....Nov. 2, 3
Butler, at Mount Sterling..... 9, 10
Gaston, at Bethel..... 16, 17
Bladen Springs, at Bethel..... 23, 24

S. B. COX, P. E.

MOBILE DISTRICT.—FOURTH ROUND.

Franklin street..... Nov. 2, 3
Pollard circuit, at Hendrick's.... 9, 10
Milton..... 16, 17
Pensacola..... 23, 24
St. Francis street.....Dec. 1

The stewards, trustees and preachers will be ready with their reports, as the Discipline requires. They will please read and refresh their memories. H. UNDERHILL, P. E.

SELMA DISTRICT.—FOURTH ROUND.

Choctaw Corner circuit, at Bashi Nov. 2, 3
Dayton and Spring Hill circuit, at Dayton..... 9, 10
Lluden and Flatwoods mission.... — —
Orrville circuit, at Center chapel. 16, 17
Jackson circuit, at Grove Hill ... 23, 24
Suggsville circuit, at Galinstown.. 30, Dec. 1

We hope for a full attendance, and complete reports, as required by the Discipline. Those who have subscribed to the district parsonage will please bring or send up their contributions to the quarterly meetings.

A. J. BRIGGS, P. E.

LOUISIANA CONFERENCE.

OUACHITA DISTRICT.—FOURTH ROUND.

Hagnesville, at Poloniett..... Nov. 2, 3
Omachita, at Ebenezer..... 16, 17
Farmerville, at Alabama church 30, Dec. 1
Castor, at Brooklyn.....Dec. 14, 15
Monroe station..... 21, 22
Trenton..... 28, 29

S. S. SCOTT, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine.....Nov. 2, 3
Algiers..... 10
Thibodaux..... 17
German charges..... 24
German charges.....Dec. 1
Felicity street..... 8
Donna..... 22
Baton Rouge..... 29

LINTS PARKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit.....Nov. 2, 3
Pleasant Hill circuit..... 9, 10
Natchez circuit..... 16, 17
Anacoco circuit..... 23, 24
Keachie circuit..... 30, Dec. 1
Marny circuit.....Dec. 7, 8
Springville circuit..... 14, 15
Shreveport station..... 21, 22
Mansfield station..... 28, 29

JOHN PIPES, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek and Bayou Beuf cts.Nov. 2, 3
Trinity, at White Ridge..... 9, 10
Evergreen and Big Cane..... 16, 17
Atlanta..... 23, 24
Rapides circuit..... 30, Dec. 1

FRED. WHITE, P. E.

LAKE PROVIDENCE DIS.—FOURTH ROUND.

Oak Ridge and Prairie Mer Rouge.Nov. 2, 3
Lake Providence, at Lake Providence..... 7-10
Floyd and Delhi, at Floyd..... 16, 17
Oak Grove, at Smith's chapel..... 23, 24
Lhid Grove, at Bartholomew..... 30, Dec. 1
Sicily Island, at Sicily Island.....Dec. 7, 8
Winnsboro, at Magnolia..... 14, 15
Rayville, at Rayville..... 21, 22
Bastrop, at Bastrop..... 28, 29

The brethren will please remember that this is the fourth and last quarter. Boards of stewards will please be prepared for a full settlement of all financial obligations. Boards of trustees will be prepared to make their annual report. Pastors will be prepared with full quarterly and statistical reports.

J. T. DAVES, P. E.

OPELOUSAS DISTRICT.—FOURTH ROUND.

Kimball chapel.....Nov. 2, 3
Vermillionville..... 9, 10
Abbeville..... 16, 17
New Iberia..... 23, 24

B. F. WHITE, P. E.
Postoffice—Opelousas, La.

MISCELLANEOUS.

D. H. HOLMES,

135.....CANAL STREET.....135

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

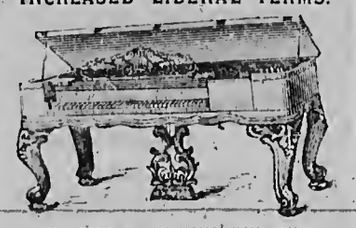
The attention of the public is respectfully called to our stock, which will be found most complete, embracing every kind of

Fancy and Staple Goods.

oc24 6m

PIANOS AND ORGANS.

INCREASED LIBERAL TERMS.



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HALE & COMPANY'S

Fine, Rich and Brilliant-Toned Pianos,

with Rosewood Case, Carved Legs and Patent Agraffe, fully guaranteed, for $150—for $90 cash, $90 in three months, $90 in six months, $90 in nine months and $90 in one year. Payments can be made monthly, if preferred. A discount at the rate of ten per cent. per annum will be made for cash. Same terms on lower and higher-priced pianos. No extra charge for fine Stool and Cover.

ONE HUNDRED MAGNIFICENT

WALNUT-CASED ORGANS,

WITH EMBELLISHED MOLDINGS,

NEEDHAM'S SILVER TONGUE,

six stops, two sets reeds, best and sweetest-toned in the world, at $210 for $12 cash, $12 in three months, $12 in six months, $12 in nine months and $12 in one year. Ten per cent. discount for cash. Complete list mailed free, if desired. Address

PHILIP WERLEIN,
80, 82 and 90 Baronne-street,
oc21 ly NEW ORLEANS.

THE UPPER CITY HOTEL,

SITUATED UPON TWO LINES OF DOUble-track railroad, within fifteen minutes' ride of Canal street. Possesses all the conveniences of city life, combined with country pleasantry. The grounds are magnificently furnished, and there is nothing that obstructs the view to the private gardens surrounding the Hotel. Surrounded by a veranda twelve feet wide, two hundred and fifty feet in length, affording a magnificent promenade for the guests of the Hotel. The situation and convenience, with a good table, affords the Proprietor the pleasant duty of naming "THE UPPER CITY" a first-class Family Hotel. We allow our accommodations and our attentions a full guarantee against the influence of rumors. It requires but to see and be pleased. oc17 3m

LADIES'.....LADIES'.....LADIES'

BUTTERICK'S CATALOGUE OF FASHIONS,

FOR FALL OF 1872,

Is now ready for delivery, FREE.

It will be mailed to any address upon application. A full and complete stock of these Patterns constantly on hand.

WM. E. COOPER & CO.,
No. 89 Canal street,
oc31 1m General Southern Agents.

GARDEN SEEDS,

FIELD SEEDS,

FLOWER SEEDS,

Grown largely by ourselves, on our own grounds, near Haddonfield, New Jersey.

COLLINS, DOWNS & CO.,
Warehouse, 1113 Market street,
Philadelphia, Pa.

Catalogue and Price-List furnished on application. The trade supplied on liberal terms. an22 3m

RICHARD BRODERICK.
CISTERN MAKER.

132.....Julia street.....132

Bet. Camp and Magazine, New Orleans.

Second hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

BARLOW'S INDIGO BLUE is the cheapest and best article in the market for BLUEING CLOTHES.

The genuine has both Barlow and Wilberger's names on the label, and is put up at Wilberger's Drug Store, No 233 North Second street, Philadelphia. For sale by grocers and druggists.

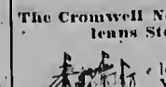
D. S. WILTBERGER,
Proprietor.
ma29 3m

$30 PER WEEK AND EXPENSES paid. We want a reliable agent in every County in the United States. Address HUDSON RIVER WIRE CO., 130 Madden Lane, New York, or Chicago, Illinois. oc10 1yeow

STEAMSHIPS.

FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.



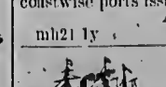
Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M.

Cabin passage..... $50 00
Steerage passage..... 25 00

Through bills of lading to foreign and coastwise ports issued.

ALFRED MOULTON,
mh21 1y 41 Chrondelet street.

FOR NEW YORK.



MERCHANTS' STEAMSHIP LINE.

Sailing from New York and New Orleans EVERY SATURDAY.

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Through tickets to Liverpool and the Continent.

New Orleans wharf, foot of Jefferson street.
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MEDICAL.

THE GREAT HOUSEHOLD REMEDY.

As an *Invigorator, Liver Corrector and Blood Renovator* is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dissels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a fluid and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is *permanent and lasting.*

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X X X WE CHALLENGE X X X
X X X THE X X X
X X X WORLD X X X

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than DR. HENRY'S

WORLD'S TONIC AND BLOOD PURIFIER.

Price, $1, or Six Bottles for $5.

Prepared by the BRAFTON MEDICINE Co., St. Louis, Mo. Sold by druggists and dealers in medicines everywhere. jy18 1yeow

INDIAN TURNIP COMPOUND

PECTORAL BALM,

FOR THE CURE OF

Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various Affections of the Lungs and Throat, and for the Relief of Consumptive Patients.

The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Distress which attend certain forms of Coughs, Sore Throat, and generally all cases of inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

Prepared and for sale by

B. LAPLACE, Druggist,
Nos. 23 and 25 Camp and Perdido-street, and the principal Wholesale and Retail Druggists of New Orleans. nd1 1m

Treat the Human Machine Gently.

The winding passage, thirty feet in length, through which the main portion of the waste matter of the system is discharged, is lined with a membrane as delicate as silk, and as sensitive as a net-work of nerves can make it. Neither constipation, colic, diarrhœa, dysentery or any other bowel complaint can be cured by abusing and convulsing this tender membrane with a furious purgative. The best and safest remedy in such cases is that mild balsamic and delightful tonic laxative,

Tarrant's Effervescent Seltzer Aperient,

which heals, tones and invigorates the irritated intestines, while it relieves them from the morbid humors which provoke abdominal disease. Sold by all druggists. oc31 4t

40 DROPS OF CONSTITUTION WATER, three times a day, cure inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-Dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by E. J. HART & CO., se26 1mcow 73, 75 and 77 Tchoupitoulas st.

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SENT FREE TO AGENTS.—A COMPLETE Canvassing Outfit of the PICTORIAL HOME BIBLE, with Bible History, Analysis, Dictionary, Tables and Treatises too numerous to mention; profusely illustrated. The cheapest, excelling all others. Address

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MEDICAL.

Popular, Safe and Efficacious.

DR. D. JAYNE'S

STANDARD FAMILY

MEDICINES.

EXPECTORANT.

Dr. Jayne's EXPECTORANT cures Coughs, Colds, Croup, Sore Throat, Whooping Cough, Bronchitis, Asthma and Pleurisy; is a prompt and certain palliative in Consumption, and all pulmonary and bronchial disorders. Its action freeing the Lungs and Bronchial Tubes of irritating and obstructing matters, and healing the ulcerated surfaces.

TONIC VERMIFUGE.

Dr. D. Jayne's TONIC VERMIFUGE is a remedy especially adapted to cure many of the ordinary ailments of children, and to save them from much suffering. It utterly destroys Worms, the great pests of childhood, and purges the system of them. Its valuable tonic properties remove General Debility, Sick Headache and Dyspepsia, restoring a good tone to the system, and strengthening the stomach and digestive organs.

AGUE MIXTURE.

Dr. Jayne's AGUE MIXTURE is an unfailing curative for Fever and Ague, Intermittent and Remittent Fevers, and all complaints of a like nature. It breaks up the chills, and assists in restoring the liver and digestive organs to a healthy condition. It also exercises a tranquillizing effect on the nerves, and has most excellent tonic properties, which enable it, when taken in connection with the Sanative Pills, to cure the disease.

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Dr. Jayne's SANATIVE PILLS, known all the world over as a mild, prompt and effective purgative of established efficacy in Liver Complaint, and all Bilious affections, Headache, Disordered Stomach, Dyspepsia, Female diseases, and diseases of the Skin. In small doses they are alterative and gently laxative; in large doses actively cathartic.

All Dr. D. Jayne & Son's Family Medicines are sold by our Agents in New Orleans.

E. J. HART & Co., 73 Tchoupitoulas St.,

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CELEBRATED

POOR RICHARD'S

EYE-WATER

derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "A ounce of *prevention* is better than a pound of *cure.*"

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture

The dust received into the eyes daily works itself into mucus, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract, and sink; they grow to the socket, and consequently the receiving power is impeded. This is what causes the blood-streaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head,
Prevents tightness and pains in the head,
Cleans and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks,
Removes all inflammation,
Cures all kinds of headache,
It penetrates through the eyes into the gums
And preserves the teeth,
Gives the sweetest breath,
Opens the gates for rivers
To pass from the head into the system.

POOR RICHARD'S EYE-WATER
Cures tan, freckles and grubs,
Is clear and beautiful,
Same taste as the tear.

POOR RICHARD'S EYE-WATER
Restores the memory, brightens the intellect.

Price, Twenty-five cents per bottle. Sold by druggists. E. J. HART & Co.,
Wholesale Agents,
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Inclose ten cents to The METAPHYSICAL UNIVERSITY, 51 Broad street, New York, for Mrs. M. G. Brown's pamphlet of sixty-eight pages, giving a synopsis of the *Cause, Cure and Prevention of Disease;* worth miles of gold to both sick and well. an15 1y

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, NOVEMBER 28, 1872. NO. 48.

NEWS OF THE WEEK.

DOMESTIC.

New York, Nov. 20.—A European letter to the *Herald* cautions American inventors to acquaint themselves thoroughly with the patent laws of Austria before sending their inventions to the great exposition at Vienna.

A Roumanian emigration society was formed here last evening to welcome and care for the emigrants now en route to America from Roumania, some five hundred in number.

The *Tribune* says the health of Mr. Greeley is much impaired by the death of his wife, but it is believed his strong constitution will soon enable him to overcome his illness.

Boston, Nov. 20.—Among the periodicals destroyed was the December number of *Old and New*. One number of *Littell's Living Age* was entirely destroyed, and between sixty and seventy thousand copies of *Well-Spring*, semi-monthly.

Denver, Nov. 20.—Stanton, the man with the $250,000 ruby, arrived here from Arizona last night, and freely exhibited the gem, which is very beautiful, though jewelers are in doubt as to its being anything more than a garnet. He also shows what he calls a $1,000 diamond.

New York, Nov. 21.—Only two thousand hogsheads tobacco were burned in Jersey City last night. Latest estimates place the loss at about $600,000. The immense six-story warehouse adjoining, containing fully five thousand hogsheads, was saved.

The *Times* states that General McClellan, president of the Atlantic and Great Western railroad, has seized the hooke of the manager at Meadville, Pennsylvania, showing persistent stealing. The manager disgorged $75,000 and resigned.

Memphis, Nov. 24.—The horse disease is increasing rapidly. All the stables are closed, and but a few horses are on the streets. All of the fire department horses are affected. The water pipes, recently laid down, were filled last night to be used if necessary.

Selma, Nov. 25.—The horse disease is prevailing here. There are now fifty cases under treatment. It is in a very mild form.

Washington, Nov. 25.—General McDowell succeeds General Meade as major general, and will be assigned to command the Department of the South, with headquarters at Louisville.

General Hancock will command the Atlantic division, vacated by Meade's death.

General Terry succeeds Hancock in command of the Department of Dakota.

Paymaster Hodge, convicted by court martial of embezzling nearly $500,000, and sentenced to ten years in the penitentiary, has been pardoned. Facts seem to show that he was trapped into the defalcation.

FOREIGN.

London, Nov. 21.—Information has been received in London that the bark Samuel Larrabee, which sailed from Savannah on the ninth of January last for Bremen, and the bark Lancrcoet, which left Baltimore on the nineteenth of February last for Belfast, were lost at sea, and every person on board the two vessels perished.

Berlin, Nov. 21.—The ecclesiastical right bill, prohibiting the issue of decrees of excommunication, has been submitted to the Diet. It declares that any clergyman who shall by name threaten punishment, or decree or proclaim as punishable a subject of Prussia, shall be liable to a fine of one thousand thalers or two years' imprisonment, and be ineligible to hold office for the term of five years.

Rome, Nov. 21.—A bill for the suppression of religious corporations has been introduced in the Chamber of Deputies.

Rome, Nov. 22.—Emigration from Italy to the United States has increased to such an extent that the attention of the government has been called to it.

London, Nov. 23.—Sir John Bowring, politician and author, and formerly editor of the *Westminster Review*, member of Parliament and British minister to China, is dead.

London, Nov. 24.—A bulletin from the royal palace at Madrid, dated last night, announces the condition of the King as gradually improving.

London, Nov. 25.—The Tontic and Colorado, and the British steamship Breton, with a promise of support from the Khedive of Egypt, form the expedition against the slave trade at Zanzibar. The Khedive proposes to anticipate the expedition by seizing the lake region of the Nile.

Eliza Cook, the English poetess, is very ill. Her recovery is regarded as impossible.

London, Nov. 26.—The Khedive's expedition consists of five thousand men, and is commanded by Pendry Bey, an American. It goes to Zanzibar in transports, with the ostensible intention of joining Dr. Livingstone and of co-operating with him, if agreeable; otherwise to act independently in solving the problem of the sources of the Nile under Egyptian colors.

The Marquis of Londonderry is dead.

PROCLAMATION.

State of Louisiana,
Executive Department,
New Orleans, November 21, 1872.

Whereas, The present condition of public affairs presenting an extraordinary occasion, I do hereby, by virtue of the power in me vested by the constitution and the laws enacted thereunder, convene the General Assembly, elected on the fourth day of November, A. D. 1872, in extra session, for the period of ten days.

Senators and representatives of the General Assembly elected on the fourth day of November, A. D. 1872, and the Senators holding over, are therefore summoned to meet in their respective chambers at the Mechanics' Institute, now used as a State house, in the city of New Orleans, at twelve o'clock noon, on Monday, the ninth day of December, A. D. 1872.

In witness whereof I have hereunto set my hand and caused the seal of the State to be affixed, at the city of New Orleans, this twenty-first day of November, A. D. 1872, and of the independence of the United States the ninety-seventh.

H. C. WARMOTH,
Governor of the State of Louisiana.
Y. A. Woodward,
Assistant Secretary of State.

BODILY INDOLENCE.

If a man indulges habits of bodily indolence, the natural powers of the constitution are impaired; and exertion becomes, every year, he lives, more and more irksome. This wretched condition is, however, so painful in itself, so injurious to worldly interests, and so disgraceful, that it is comparatively but a few individuals who suffer themselves to sink into it. But the indolence of the mind is less apparent than the indolence of the body; and those who are the most subject to it may scarcely themselves be aware of their real condition. Persons may converse as they hear others converse, and do what they see others do; they may repeat what has been fixed in the memory, and believe what they have been taught, or what best pleases their particular tempers; while their minds may be as completely inactive, and as incapable of exertion, as the body is during sleep. This is certainly a very degraded state for a being whose mind is, by nature, capable of much more activity than his body; but yet there is reason to believe that the minds of a greater part of mankind are in this inactive state.

It is owing, in a great measure, to this prevailing and habitual indolence that millions of men, from one generation to another, continue to be deluded by childish and wicked superstitions. It is owing to this mental indolence in the mass of mankind, that one man, whose mind is active, often finds it easy to persuade thousands to receive some fanciful opinions of his own, or to induce them to follow him in absurd and mischievous enterprises, which bring miseries upon themselves and their neighbors. It is in part owing to this torpid indolence of the mind that men, who have heard that there is a future life, which will be happy or wretched according to their conduct and the state of their minds in this present life, yet make themselves tranquil while they neglect the means of acquiring happiness in the life to come.—*Elements of Thought.*

Sammy and his father meeting the teacher of the school, Sammy performed the ceremony of introduction. "Mr. S.," said he, "this is a father of mine."

A Good Example is one of the loudest bells to toll people to church.

Christian graces, like the stars, shine brightest in the darkest hour.

The duty of the happy is to help the suffering to bear their woe.

FROM THE WORK.

Crystal Springs, Mississippi.—*Mr. Editor:* By request I would notice our meeting at Caseyville, which lasted about twenty days, under the charge of Bro. A. B. Nicholson. The result of the meeting at Caseyville was about twenty conversions, a goodly number of accessions to the church, and a general upbuilding of the church. Many in that vicinity are praising God for his goodness.

At Georgetown, on the Georgetown circuit, under the charge of Bro. Day, we had a precious time. The meeting lasted about six days. Several accessions to the church, some conversions and the church greatly blessed.

B. T. Pearson.

Bellevue and Kimball Chapel, Opelousas Dist., Louisiana Conference.—*Mr. Editor:* The last quarterly meeting on this work was held at Kimball chapel on the second and third of November. The Lord was there and did a great work. On Saturday night his presence was realized. Many were made to rejoice in hope of the immortal crown. Penitents were converted, and sinners were made to fear and tremble. On Sunday we had a glorious time indeed—the most signal exhibition of converting power I ever witnessed. There were fifteen or twenty penitents at the altar. All of them were seemingly converted simultaneously. We protracted the meeting, and on Monday were reinforced by Bro. Hollister, of Abbeville, who preached for us with power and acceptability. We closed the meeting with the following results: the church much revived, a number of backsliders reclaimed, twenty or more professed conversion, and sixteen were added to the church.

T. V. Pointer, P. C.

GREEN FARM, ALABAMA.

Mr. Editor: There is not much in the country to inspire thought, but a great deal to excite the emotions. Nature in her ever-varying forms, yet the same in spirit yesterday, to-day and forever, is a familiar presence, and you have silent communion with her in all her moods. Who that lives in town can tell the last time it rained? But we of the country know well the week and the day of the week from one shower till another. It has been just three weeks, lacking one day, since we were visited with a "season." The ground had become dry and parched, the plow had stopped, the seed were lying in the dusty soil without power to germinate, and we were praying for rain. This morning, awakening before day, the pleasing sound of raindrops pattering on the roof saluted our ears, and we involuntarily exclaimed: "Thank God!" Too many pleasant emotions were excited to permit us to sleep, and we arose to write this letter.

Already the hectic flush of autumn has passed upon the woods, and the vegetable world has received its yearly summons to death. The sumac and the black gum have put on robes of scarlet, the chestnut flaunts its yellow drapery, and the "maple burns itself away." The death-fires are kindling too in the more solid foliage of the oak tribe, and the party-colored flames are licking the tips of the leaves throughout all the forest. "Thou changest their countenance and sendest them away!" O the magnificence of death! What robes are so gorgeous as our dying robes! What point in life so important as the point of departure! Ah, well have we lived when we can die thus!

"Surely he will not long delay;
I hear his Spirit cry:
Arise, my love, make haste away,
Go, get thee up and die!"

The Conference year is drawing to a close and the reapers are binding up their sheaves. In many cases the increase has been manifold. Our own circuit and neighborhood have been blessed. Two new camp grounds and one new church have been dedicated on the Elyton circuit. A new station has sprung up at Birmingham, where a population of three thousand or more has gathered since last Conference. Next year will probably work still greater changes in the coal and iron region of Alabama.

F. M. Grace.

October 30, 1872.

"Mr. James, how do you keep your books?" "Oh, by double entry." "Double entry—how's that?" "Easy enough; I make one entry and father makes another."

Rev. W. W. Pearson, of the North Mississippi Conference, died in Baldwyn, Mississippi, November 3.

BOOKS AND PERIODICALS.

Life of John Kitto, D. D., F. S. A. By John Eadie, D. D., LL. D. Revised by Atticus G. Haygood, D. D., Sunday school secretary. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist E. Church South. 1872.

The most of our readers are familiar with the name of John Kitto. His Daily Bible Illustrations and his Cyclopedia of Biblical Literature are well known and appreciated. His was a rarely noble life—a life of affliction, of triumph over the most formidable obstacles, and of great and useful achievements. His character was of the lovable and purest, most simple and unselfish, and of a type of piety as attractive as it was strong and uncompromising. The Life of Kitto is entertaining and instructive in the highest degree, and is one of the most valuable biographies of which we have any knowledge. Dr. Haygood has done a little abridging, but in the main the work is as it came from the hand of the author. We are glad to welcome an edition from our own Publishing House, and we heartily commend the book to our readers. It is a handsome duodecimo of 424 pages, bound in cloth, paper and type good. For sale at Depository, 110 and 112 Camp street, New Orleans.

Thoughts for the Times. Sermons by the Rev. H. R. Haweis, M. A. New York: Holt & Williams. 1872. 347 pages, 12mo.

The author belongs to what are called "the liberal clergy" of the English Church—a representative of the "broad church," as distinguished from "the high" and "the low." He reminds us of F. W. Robertson, but lacks his earnest spirituality. There is a great deal in these sermons to command attention, much that is practical and suggestive, and the style is direct, terse, clear and finished. There are, however, sown through them all mischievous tares—errors both germinal and developed—which may lead to harm, and they are likely to be all the more damaging from the fact that they are stated in connection with the most important and convincing truths. The work possesses a peculiar interest as the expression of a type of theology which largely leavens the English Church, and is more or less diffused in the world of modern thought. We have received our copy through Kain & Co., New Orleans.

Present Issues, or Facts Observable in the Consciousness of the Age. By Rev. Robert Withers Memminger. Philadelphia: Claxton, Remsen & Haffelfinger. 1873.

To give some idea of the scope and subject matter of the book we give the titles of the several chapters: The Church as an Establishment Essentially Human; Sacerdotalism; Christianity and Æsthetics, or the Christian Cultus; The Pulpit—its Relation to Society and its Duty; Universalism and Calvinism; Civilization and Devil-Worship; Conclusion. Mr Memminger is a clear thinker and expresses himself clearly. His themes are deep, and embrace the profoundest questions of theology, social science and history, but he is not hard to understand, and to us he is a most suggestive and agreeable writer. In searching through his chapters we find some matters for dissent, but in the main his views meet our hearty approbation. The book is well worth reading. For sale by Gresham, New Orleans.

Secrets of the Convent and Confessional. By Mrs. Julia McNair Wright. With an introduction by Rev. Daniel March, D. D. National Publishing Co., Cincinnati, Ohio, and Memphis, Tennessee. Jones Bros. & Co., Chicago, Illinois. 1872. Octavo, 622 pages.

In the attractive garb of a well-told story this book exposes those institutions of popery, the convent and the confessional, in their most secret workings and influences. We do not think the picture is overdrawn, nor is it wanting in fidelity to truth and facts. It is indorsed by Dr. March and others of high repute, and is represented to us by those who have read it as a work of merit. The subject is one with which the author is perfectly familiar, and her representations are entitled to the most thoughtful and serious attention.

English Literature Considered as an Interpreter of English History. Designed as a Manual of Instruction. By Henry Coppee, LL. D. Philadelphia: Claxton, Remsen & Haffelfinger. 1873.

A splendid volume of 488 pages, substantially bound, and a triumph of typographical art. The work contains mention of all the English authors of any note, with biographical sketches and quotations, from the earliest times down to the present day. The historical features of literature are specially copious and satisfactory, and the great authors are placed in immediate relation with great historical events. As a book for reference it is of special value, and will prove a decided addition to the library. Gresham, New Orleans.

A Biblical Cyclopedia, or Dictionary, Illustrative of the Old and New Testaments. Edited by John Eadie, D. D., LL. D. With maps and pictorial illustrations. Thirteenth edition, revised throughout. London: Charles Griffin & Co., Stationers' Hall Court. 1872. 690 pages, octavo.

The first edition of this book was published in 1848, and twenty-four thousand copies were sold. In the recent revisal three hundred new articles, with numerous additional cuts, have been inserted. It is strictly a biblical cyclopedia, and free from sectarian matter. All the discoveries of modern travel, research and learning are utilized in this revised edition. The plan of the work is much the same as Watson's Bible Dictionary, and will be found a most valuable work of reference. For sale by R. J. Harp, Methodist Depository, 110 and 112 Camp street, New Orleans.

Some Elements of Religion. Lent Lectures, 1870. By H. P. Liddon, D. D. Rivington's: London, Oxford and Cambridge. 1872.

Everything that has appeared from the learned canon of St. Paul is worthy of the attention of all intelligent and devout readers. These lectures are upon important and practical subjects, and are in Mr. Liddon's usual style of clear and earnest thought. The subjects of the lectures are: The Idea of Religion; God, the Object of Religion; The Subject of Religion—the Soul; The Obstacle to Religion—Sin; Prayer, the Characteristic Action of Religion; The Mediator, the Guarantee of Religious Life. For sale by R. J. Harp, Methodist Depository, 110 and 112 Camp street, New Orleans.

The World of Anecdote. An Accumulation of Facts, Incidents and Illustrations, Historical and Biographical, from Books and Times Recent and Remote. By Edwin Paxton Hood. Philadelphia: J. B. Lippincott & Co. 1872.

The world of anecdote it is, being no less than 700 octavo pages. We believe Mr. Hood is one of Spurgeon's preachers. His "Lamps, Pitchers and Trumpets" was a pretty good thing, and "The World of Anecdote" seems to be a very good collection of what is afloat in this line. Things vulgar and profane have been excluded, and the work will entertain and instruct the most fastidious. From the publishers, through J. A. Gresham, New Orleans.

Lectures on the Nature of Spirit, and of Man as a Spiritual Being. By Chauncey Giles. Philadelphia: J. B. Lippincott & Co. 1873.

Mr. Giles is a minister of the New Jerusalem Church, and discourses of death, the resurrection, the final judgment and the nature of the future life after the manner of his sect. There is some truth, of course, but presented in connection with many unscriptural absurdities. For sale by Gresham, New Orleans.

Light on Last Things. By William Hayden. Philadelphia: J. B. Lippincott & Co. 1873.

The title of this book is a misnomer. In our judgment the author darkens counsel by words without knowledge. He throws no light upon anything, either first or last. The book seems to be written by a Swedenborgian, and the doctrine of the future life, final judgment and the end of the world are expounded from this point of view. Gresham, New Orleans.

Dolly's Resolutions, on Letters from Abroad. By Hanna-Maria. Philadelphia: Claxton, Remsen & Haffelfinger. 1873.

A very beautiful volume, containing things humorous, lively, religious and instructive. A book for young people, and one that we think will entertain and benefit them. From Gresham, New Orleans.

Off the Skellios. A Novel. By Jean Ingelow. Boston: Roberts Bros. 1872. Kain & Co., New Orleans.

Miss Ingelow is a poet of rare genius. If her prose is as good as her poetry it will not lack appreciative readers.

Mr. Stanley's eagerly-expected work, How I Found Livingstone, is now so far advanced that Messrs. Scribner, Armstrong & Co., of New York, are able to promise its publication about the middle of November. How I Found Livingstone is a complete and consecutive narrative of Mr. Stanley's notable exploit, and has been entirely rewritten by him for this book. It includes a large number of thrilling incidents never before published, and is the only record of his adventures which is published under his sanction and authority. All other works purporting to describe Mr. Stanley's search after Livingstone are mere compilations from the newspapers, etc., and are issued in direct conflict with Mr. Stanley's interests.

John E. Potter & Co., Philadelphia, have in press and will shortly publish "Potter's Complete Bible Encyclopedia"—a universal dictionary of biblical, ecclesiastical and historical information, from the earliest times to the present day—by Rev. William Blackwood, D. D., LL. D., author of "Blackwood's Comprehensive Aids to the Study of the Holy Bible," etc., with valuable contributions by other eminent divines, comprised in about two thousand brevier pages, quarto, with nearly three thousand illustrative engravings.

The Independent Child's Speller, by J. Madison Watson—A. S. Barnes & Co., New York, publishers—commends itself to our judgment as an excellent thing. The text is in script, designed to be copied by the child, thus learning at once to write and spell.

Littell's Living Age of November 9 has: The Higher Ministry of Nature; On Prayer, by Prof. Tyndall and President McCosh; France and the Emperor; A New Theory of Volcanoes, and other articles.

Numbers Four and Five of a Cyclopedia of the Best Thoughts of Charles Dickens, published by E. J. Hale & Son, New York, have been received.

Of Educational Magazines received this month are Morton's Monthly Home and School, and the National Teacher.

Le Bon Ton for November has a splendid array of colored fashion plates, and patterns of great value to the ladies.

Appleton's Journal of November 23 is an unusually fine number, profusely illustrated.

The Rural Alabamian for November has been received. An excellent number.

Trinity Conference Appointments.

HELD AT SULPHUR SPRINGS, TEXAS, NOVEMBER 12, 1872.

Jefferson District.—J. H. McLean, P. E. Jefferson station, to be supplied, Job M. Baker, sup.; Kellyville and Dangerfield, Thomas B. Norwood, James McDougal; Atlanta circuit, L. F. Palmer, S. J. Hawkins; Linden circuit, J. J. Davis; Mount Vernon circuit, J. Clark Smith; Pittsburg circuit, R. P. Thompson, Joel Osgood, J. M. Stevenson, sup.; Gilmer circuit, Joseph Parker, J. L. Terry, sup.; Mount Pleasant circuit, M. T. Leach; Coffeeville circuit, Charles E. Lamb.

Paris District.—Lewis R. Ellis, P. E. Paris station, William C. Halsip; Paris circuit, John W. Piner, Edward B. Featherston, T. M. Smith, sup.; Honey Grove circuit, David M. Proctor; Ladonia, Aaron K. Miller; Cooper mission, H. J. Settle; McAlister and Robinsville circuit, F. M. Harrell, J. M. Blanton; Clarksville circuit, A. C. McDougal; Boston circuit, Denton P. Haggard; Bois D'Arc mission, Richmond N. Brown.

Sherman District.—John W. Fields, P. E. Sherman station, Melville C. Blackburn; Sherman circuit, Joseph C. Weaver; Bonham circuit, James Graham, Thomas J. Mellam; Pilot Grove circuit, Y. S. McKinney; Pilot Point circuit, John W. Chalk; Whitesboro circuit, to be supplied, W. L. Carleton, sup.; Gainesville circuit, W. M. Robbins, W. P. Petty; Montague mission, John F. Denton; Decatur mission, Samuel S. Cobb; Sherman Institute agent, John W. Fields.

Dallas District.—Jacob M. Rinckley, P. E. Dallas station, Richard W. Thompson; Dallas circuit, Henry W. South; Bethel circuit, George S. Gatewood; Seyene mission, James Rogers; McKinney circuit, Hamel C. Rogers, James Wilson; Grapevine circuit, Lewis M. White; Denton circuit, Daniel J. Martin, William E. Bates, sup.; Rockwall circuit, William P. Reed, William K. Duff; Greenville, Thomas E. Sherwood; Dallas Female College agent, J. M. Rinckley; agent for Texas *Christian Advocate* for Trinity Conference, William C. Young.

Sulphur Springs District.—J. L. Angell, P. E. Sulphur Springs, M. H. Neely; Sulphur Springs circuit, Wiley A. Shook; Sulphur Bluff circuit, E. T. Bates, John H. Lowe, sup.; Lone Oak circuit, David F. Fuller; Cedar Grove circuit, Lewis P. Lively; Garden Valley circuit, John C. Randall; Prairieville circuit, Marshall C. Simpson; Kaufman circuit, Aaron H. Brewer, Silas Boyd; Pleasant Grove circuit, Jeremiah F. Sherwood; Jordan's Saline mission, Daniel T. Lake; Emory mission, C. J. Cock.

Robert S. Finley and Samuel Morris transferred to East Texas Conference.

Located at their own request—George R. Buchanan and W. R. Davis.

Superannuated—J. W. P. McKenzie, Ezekiel Conch, Andrew Cummings, Alexander Hinckle, James H. Rabb, Alexander R. Dickson, John P. Stanfield, Richard Lane.

Next Conference to be held at Dallas, Texas.

Rev. D. C. McCutchen, of the Memphis Conference, died in Gibson county, Tennessee, November 6.

Rev. James Reid, the oldest member of the North Carolina Conference, died November 8.

The Christian Advocate.

THURSDAY, NOVEMBER 28, 1872.

GOD MADE ALL THINGS.

BY J. MONTGOMERY.

Sun, moon and stars, by day and night,
At God's commandment give us light;
And when we awake and while we sleep
Their watch like guard an angels keep.

The bright blue sky above our head,
The soft green earth on which we tread,
The ocean rolling round the land,
Were made by God's almighty hand.

Sweet flowers that hill and dale adorn,
Fair fruit trees, fields of grass and corn,
The clouds that rise, the showers that fall,
The winds that blow—God sends them all.

The beasts that graze, with downward eye,
The birds that perch and sing and fly,
The fishes swimming in the sea,
God's creatures are, as well as we.

But us he formed for better things—
As servants of the King of kings,
With lifted hands and open face,
And thankful heart to seek his grace.

SUPERANNUATES AND QUARTERLY CONFERENCES.

Mr. Editor: I owe Bro. Montgomery an apology for saying, in my reply to him, that I did not recollect him as a member of Bishop Earley's council at the Brandon Conference, held late in November, 1857. I knew that he was presiding elder for one year, about that time, and, by mistake, referred to the wrong copy of the Minutes, which led me to fix the time the year after. Before I detected the mistake my communication was beyond my reach. As to Bishop Esrley's *opinion*, said to be given in his council chamber, it had none of the attributes of an official and governing decision, as I expect to show hereafter. I still do not recollect it as embracing superannates—only professors, agents, etc. As to the words "and none else," used in the Discipline in reference to the composition of a Quarterly Conference, I believe they were put there only to exclude unofficial persons and visiting brethren from other charges, and confine the membership to the officials of that one charge. If they were intended to exclude superannuates, it is passing strange that it has taken more than sixty years to find it out. The Discipline of 1808, now before me, shows that these three little words, "and none else," were then just where they have been in every edition from that to the present date.

Bro. Shanks' article would make the impression that I used language in my article on Common Law, in reference to Bishop Pierce's decision, which I would consider somewhat disrespectful—such as "illegal," "condemns it as illegal," etc. I used only mild and respectful language when speaking of the Bishop's decision. My motto is: "Soft words and solid arguments."

Bro. Shanks would also make the impression that I wrote the article on Common Law solely or mainly for the purpose of arraigning and condemning Bishop Pierce's decision. This was not the case. I wrote the article for its own sake, in order to show the existence and uses of common law, and for illustration I gave three instances in which I thought its authority had not been properly admitted. In the first and third illustrations I gave no names, because those opinions had not been published authoritatively; but Bishop Pierce's decision at the Alabama Conference, excluding superannuates from Quarterly Conferences, was immediately published—I think contrary to the positive law of the church (see Discipline, page 64,) and was being extensively quoted as authoritative; whereas, if it yet has the authority of law, it is more than those outside of the College of Bishops know. I will now notice briefly Bro. Shanks' logic by which he excludes superannuates from Quarterly Conferences. I think, upon reflection, he will find his premise too broad, and leading to consequences he did not anticipate. In answer to the question, "Who shall compose the Quarterly Conference?" he very properly answers, "All the *traveling* and local preachers," etc.; but then he jumps to the conclusion that superannuated preachers are not *traveling* preachers; therefore they are "barred out" of the Quarterly Conferences by express statutory law. Let us see where this sort of logic will lead us to. The Discipline says the Annual Conferences shall be composed of "all the *traveling* preachers in full connection," etc.; but, according to Bro. Shanks' premise, a superannuate is not a *traveling* preacher, and consequently not a member of the Annual Conference. Again, the Discipline says a District Conference shall be composed "of all the preachers in the district, both *traveling* and local," etc. But, according to Bro. Shanks' decision that a superannuate is not a *traveling* preacher, he is "barred out" of the District Conferences. Once more: in regard to Church Conferences the Discipline provides that they shall be composed of "all the members of the church, and resident members of the Annual Conference," etc. But, according to Bro. Shanks' logic, a superannuate is not a traveling preacher, consequently not a "resident member" of an Annual Conference, so that he is "barred out" from the privilege of sitting as a member in a Church Conference where his wife and children hold their membership. I am aware of that wise provision of the Discipline, on page 84, in reference to the trial, acquittal, suspension or expulsion of a superannuated preacher, where something is said of the Conference of which he is a member. But Bro. Shanks decides that a superannuate is not a *traveling* preacher; so that his membership in an Annual Conference must, somehow, be different from that of the recognized traveling preachers. It would seem that the Annual Conference merely gives him a nominal membership for the purpose of trying, acquitting, suspending or expelling him in case such things have to be done. His being a beneficiary of the Annual Conference does not of itself make him a member, for certain women and children are beneficiaries, but are not members. I confess that I had always supposed that superannuated preachers were classed with the *traveling* preachers, but, according to Bro. Shanks, I have been mistaken. He does not class them either with the *traveling* or local preachers. According to his understanding of the law of the church, they are *sui generis*—a sort of *non-descript*—and his logic, legitimately carried out, would come near "barring them out" of the Methodist Episcopal Church South. Men of Israel, help! Hold, Bro. Shanks! I know you intend nothing of this sort. You would not disfranchise and unchurch such an intelligent, pious and heretofore laborious and useful class of men as now compose our superannuated corps. In conclusion Bro. Shanks opens a formidable battery upon me, consisting of two Bishops, three General Conferences and Bro. Montgomery; but somehow it has failed to make much impression. As to what constitutes the legality and authority of a Bishop's decision of a mooted question, please see our late Discipline, pages 64 and 65. The decision must be given in open Conference, in answer to a specific written question; but "no episcopal decision shall be authoritative excepting the case pending, nor shall any such be *published* until it shall have been approved by the College of Bishops." Please read the whole law and you will see that neither Bishop Earley's or Bishop Pierce's decision yet have the essential attributes of authoritative law. As to the three General Conferences, or any number of General Conferences, I have yet to learn that they have ever passed any law to exclude superannuated preachers from Quarterly or any other Conference of the church. When the brethren find any such authoritative law they will confer a favor on one who desires to know the law by referring me to the book and page where it is to be found. The object I had in view when I wrote the article on Common Law having been fully accomplished, I have nothing further to say on the subject, and desire to close with this communication. I presume that no one will censure me for having the warmest love and greatest respect for those worn-out soldiers of the cross, whose well-directed and faithful labors in former years have largely contributed to the present greatness and prosperity of our beloved church.

In love with all the brethren,

J. G. JONES.

PORT GIBSON, MISS., Nov. 4, 1872.

THE "DENOMINATIONS" IN A BAD WAY.

Mr. Editor: In my pastoral rounds I have gotten hold of a small tract, from which I wish to make a few extracts. It bears the imprint of the American Baptist Home Mission Rooms, New York, and is entitled "One who would do his Duty, and How to be Saved." That "One" is Christ, and the "duty" made prominent is his seeking baptism at the hands of John. Of course John immersed him—*according to the tract.* The pivot upon which the discourse turns is the reason Christ urged for his baptisms: "Thus it becometh us to fulfill all righteousness." What a pity the writer did not read these words in connection with Exodus xxix, 4; xl, 12; Leviticus viii, 1–13. He would have understood the word "righteousness" in this connection. A little reading often saves one from great inconsistencies.

In answer to the question, "Was he (Christ,) or was he not, a Baptist?" we have the following: "The minister who baptized him was a Baptist; and if going to and into a river with a Baptist minister, and there being immersed" (that he was immersed is taken for granted—no proof) "by him in a religious way, constitutes one a Baptist, we cannot divest ourselves of a conviction or belief that '*the man Christ Jesus*,' in going to the river Jordan, where John was baptizing, and being himself baptized, did become a Baptist. * * * From the day he was baptized by a Baptist minister he lived in fellowship with baptized disciples; *communed with them and with no others;* was with them when betrayed; was their leader when crucified; is their Lord now in glory." In reference to Christ's regal state we have the following: "The whole universe of matter and mind is now subject to *One who* was once at the river-side asking baptism, and in the river receiving baptism, at the hands of a Baptist minister. There is and ever will be, on the throne of the universe, a Baptist, * * * and before him all denominations and all nations will be brought to answer for the deeds done in the body. * * * Then the enemies of Baptists, and of the ordinance by which they are distinguished, will be speechless." The capitals and italics are the author's.

Not to discuss the mode of baptism, I wish to make a few remarks on these quotations.

1. This tract is circulated by a Baptist preacher of wide reputation in his denomination, having edited one of their leading papers—one who professes unusual catholicity toward other denominations, calling them his *dear brethren*, and expresses a hope that a better day will soon dawn, when the terms of communion will be so broadened that he and they can sit down together at the Lord's table.

2. This *dear brother*, and the society that sends forth this missile of sectarian warfare, either believe that Christ was regularly inducted into the Baptist Church by John, and that the consequences claimed in this tract hence follow, or they do not. If they do, then are they as exclusive and bigoted in their theory of the church of Christ as Pio Nono, and all their show of fraternity for other professing Christians is mere sham. If they do not, then are they circulating, for sectarian purposes, what they know to be a tissue of sophisms, on the theory that "the end justifies the means." In the one case we have the spirit of popery as rank as that pervading the Vatican; in the other Jesuitism as palpable as that inaugurated by Ignatius Loyola.

3. If Christ was inducted into the Baptist Church by John, the following are some of the logical consequences:

First. He was either baptized in the name of the Holy Trinity—Father, Son and Holy Ghost—which no one, we presume, is bigoted enough to affirm—or the name of the Trinity is not of the essence of the rite. If the latter, Christ mistook when he gave the great commission—Matthew xxviii, 19. But the tract puts it broad enough to cover a dipping in connection with any formula of words, or as expressive of any religious idea—"immersed by him in a religious way." Any "religious way" will do, so a Baptist does the immersing.

Second. Christ, as a *member* of the Baptist Church, cannot be its Founder; and as he was brought into it by another, he cannot be its Head. In the nature of things, John is entitled to these distinctions. Hence the Baptist Church is the church of John, and can be the church of Christ only in the sense in which it is the church of J. S. B., the writer of this tract—that is, as both are members of it. John's was a dispensation of rites and ceremonies. Does this account for the emphasis laid upon immersion by the Baptist Church?

Third. After Christ had been regularly inducted into the Baptist Church he took "a new departure," and established a church of his own, leaving John "*beyond* Jordan at Bethabara, where there was much water." "Upon this rock will I build my church." "Other foundation can no man lay than is laid, which is Jesus Christ." Hence, on this theory, there have existed two churches since the days of John and Christ—the Baptist Church and the Christian Church. The former must rest upon John, for Christ could not be a member, in common with myriads of others, and be its *foundation* at the same time. The absurdity is too glaring to deceive a child. But he is the "foundation"—not a member—of the Christian Church. In this view, if John *did* immerse—which we by no means grant—we Christians have no more to do with his *modes* than with his leathern girdle and food of locusts and wild honey. Christ has defined the modal meaning of the term *baptize* for his church. Compare Acts i, 5 and ii, 1–18. So Philip led the eunuch to understand the nature and mode of baptism by expounding a prophecy to him, in which are found these words: "So shall he sprinkle many nations." Compare Acts viii, 32–40 with Isaiah lii, 13 to close of fifty-third chapter. The reader will see that the prophecy is segregated by the modern division into chapters.

Fourth. The assumption of a *modal succession* of Baptist ordinances, about which we hear so much, is groundless, or it makes the chain too long by one link to bring Christian baptism down to us. It ought to hook to Christ; but unfortunately it puts him in as a link in the succession, and hooks to John. Pity it does not start at Christ, even if it be, what all history proves, a myth. But "many things of fair pretense" have been spoiled by being a little overdone.

4. No doubt J. S. B. and all who sympathize with his views feel much comfort in the reflection that a close communion Baptist sits upon the throne of the universe. (If the thought is irreverent we are not responsible for it.) It will be such a vindication of sectarian exclusiveness on the day of judgment for Methodists, Presbyterians, Episcopalians, Lutherans and all other "denominations," and confessors and martyrs, all to stand "speechless," while a Baptist table is spread, and those "who are of this faith and order *only*" are invited to the feast! Ah! it will then be seen how utterly worthless were repentance and faith, and the "baptism of the Holy Ghost" by the "pouring out of the Spirit," and patience and zeal and charity and holiness, in the absence of *immersion* by one claiming to be a successor of John the Baptist. This modal test will determine all, and all who cannot hide it must file left! It is no new thing for men to project their own characters upon him who sits "on the throne of the universe." "Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee," etc.—Psalms l, 20–23. Let the reader turn to the passage, and read it in view of the bigoted assumptions of J. S. B. Truth is consistent; but into what perplexities does error always plunge itself!

SIGMA.

To the Friends of Bible Distribution.

The Southwestern Bible Society has during the past few years sent forth large quantities of Bibles and Testaments for distribution, by sale and grant, in and around the principal centers of population in their field, which embraces the State of Louisiana and the southern half of the State of Mississippi. In this way, through the efforts of collecting and distributing agents and auxiliary societies, a great destitution, especially of the cheaper copies of the Scriptures, has been supplied.

A greater and more important work remains to be done—that of supplying the destitutions which still exist among the remote, frontier and secluded habitations of the land. Thousands of families, residing at greater or less distances from thoroughfares, still have no convenient opportunity of obtaining copies of the Scriptures. These families, including children, are generally deprived of the visits, services and instructions of ministers of the gospel. Their condition of remoteness from convenient places of worship, and often of poverty, excites in the highly-favored Christian's heart the deepest sympathy. The question is asked: "How can one hear without a preacher?" A similar question demands an answer frequently to our reproach: "How can they read the word of God unless it be placed in their hands?"

Inasmuch as it is the ordering of God's providence that human instrumentality shall be employed to carry on his own work of human redemption, there remains to the Christian the ever-pressing inquiry: "Lord, what wilt thou have *me* to *do?*"

The work of Bible distribution is undoubtedly, next to the preaching of the gospel, the great instrumentality to enlighten and save—both having God's blessing promised to their use. Conjecture fails to picture the loss which may be sustained by our needy and irreligious population in consequence of our neglect; but we know that without the teachings of the word of God there is, there can be no hope of salvation to their souls. As mere citizens, too, of a common country, we know that the instructions of the Scriptures are the best guides to honesty, thrift and social contentment—elements all, these, of individual and general prosperity. In which ever way we view the question of the blessing which attends the dissemination of the words of divine truth, the obligation to benefit our fellowmen, temporally and spiritually, is paramount and binding.

The Southwestern Bible Society is about to engage in a persevering plan of reaching our destitute population by means of colportage, that every family and individual in its field, now destitute of a Bible or Testament, may be supplied. The work involves considerable expenditure of money; but the outlay will, by God's blessing, guarantee a rich reward. Your agency in conveying the glad tidings of salvation to the needy and perishing—its consolations to poor and humble Christians living now in solitary neglect, all of whom may be easily reached—will find, we trust, a cheerful manifestation in contributions to the cause now urgently presented. Giving doth not impoverish, but withholding may prove disastrous. We ask your help.

Yours in gospel bonds,

J. E. C. DOREMUS,
General Agent S. W. B. S.

A COUNTRY RECTOR complained to old Dr. Routh that he received only five pounds for preaching a certain sermon at Oxford. "Five pounds!" said the doctor; "why, I wouldn't have preached that sermon for fifty!"

PATIENCE enables us to bear crosses without crossness.

The Mysterious Music of the Coast.

Ma. Editor: The cause of this music has often been the subject of conjecture. Some attempt to account for it by a popular tradition handed down from the oldest settlers of the country, and received by them, perhaps, from the natives themselves. The tradition informs us that the Biloxi tribe once waged war against the Pascagoula tribe, and overcame them. The Pascagoula Indians, to escape falling into the hands of the Biloxis, joined hands and marched into the gulf, singing as they went, and thus perished in the waters. From that time until now it is said that the dying song of these Indians may be heard along the coast on a still, calm night.

The singular character of this music may have inclined persons to account for it by fable when they had no means more rational. I am informed that it resembles the sound of a violin when the bow is drawn across the large string next to the base, and it is almost impossible to locate it. Men sleeping on board of a schooner have fancied it, among their bed clothing or blankets, have fancied it on the mast, or anywhere to which they would direct their attention.

Learning that Samuel Davis, an old settler, could explain the whole mystery, we determined to visit him the next morning. So to-day we called upon him and learned the following particulars, which at once accounts for the music in a rational manner, and dissipates all those superstitious notions respecting the wail of the drowning Indians.

In the year 1833 Bro. Davis, hearing this music in the bayou near his residence, took a lighted torch and proceeded to make search for it near his little wharf, where some oysters had been opened and the shells were scattered about in the edge of the water. He failed to make any discovery. Some time after, when fishing with a cast-net, he fortunately caught the fish that made the music. He stated that it was about seven inches long, more slender than a flying fish, and resembling an oyster fish in shape more than any other. It was dark-colored on the back, which prevented him from seeing it by torch-light. Its nose terminated in a horn, about one inch and a half long, that resembled the spur of a rooster. The mouth was under that part of the nose from which the horn projected. He heard the fish in the net before he drew it out, and when he had caught it he placed it in a bucket of salt water, and it made music there. Bro. Davis was so careful in his examination as to ascertain that the sound proceeded from the gills of the fish. There can be no doubt that this is the fish that produces this strange music. It must retire to the deep water in the day-time, and return to sing only in the stillness of the night.

If any one would catch another fish of this kind, and preserve it alive, it would certainly be an acquisition to natural history, and a source of pleasure to the fortunate fisherman.

E. J. TAYLOR.

OCEAN SPRINGS, Oct. 29, 1872.

GEOLOGY AND THE BIBLE.

Mr. Editor: In an article published in the ADVOCATE of October 24, written by T. A. Lancaster, he almost asserts that we cannot believe the Bible account of the origin of man if we admit the theory of geology to be correct. Now I cannot believe that man and the earth were created at the same time; for the Bible says: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." Now recollect that these things were done in the *beginning*. Had God no habitation before the existence of man? The heaven and the earth were evidently created at the same time, but man might have been created many thousands of years later. The earth, in my opinion, was certainly in existence when the Almighty concluded to stock it with living beings, vegetables, trees, etc. But when God came to create man he arranged the earth, and made it a suitable habitation for him. I should like very much for some good writer, possessed of strong thinking powers, to take hold of this beginning, and try what he can do with it.

I suppose there are but very few persons who believe that God dwelt in darkness up to the time that man was created; but if Mr. Lancaster's views are correct, I cannot see how it could be otherwise.

A READER OF THE ADVOCATE.

CANTON, MISS., Nov. 4, 1872.

THE REV. HENRY WARD BEECHER, in one of his graver moments, was asked by a man of consequence how he managed to keep his congregation always wide awake. Mr. Beecher looked into the countenance of his interlocutor and replied: "By sleeping so much myself."

CHRISTIANS are not called so much to do extraordinary things, as to do ordinary things in an extraordinary way.

Obituaries.

SISTER MARTHA A. BARR, wife of R. W. Barr, of Pike county, Mississippi, and daughter of J. B. and Mahala Lewis, was born February 14, 1837, and died September 25, 1872. Sister Barr was married January 20, 1857, and joined the Methodist Episcopal Church South in 1859, from which time until her death she remained a consistent member of the church.

I do not think I ever witnessed a more triumphant death in my life. Sister Barr was speechless for several hours before she died, yet she was conscious of everything around, and she frequently gave evidence of her unshaken confidence in her Savior. While we sang

"Jesus, lover of my soul,"

and other spiritual songs, she would put her right hand opposite her breast and point up, assuring us that her spirit would soon be at rest. At fifteen minutes before three o'clock on the morning of the twenty-fifth of September she quietly fell asleep in Jesus.

H. P. LEWIS.

SALLIE B. WILLIAMS died about noon, September 21, 1872. Her sufferings were intense but short—only about thirty hours. Though the call was so sudden, yet it found her ready; for though she was a child—being twelve on the thirteenth of April, 1872—she gave the fullest evidences of a bright Christian experience. She told her mother she was going to die; but when asked if she was afraid she answered: "No, no. I regret to leave you all, but I'm not afraid." When she saw she was going she said, "Kiss me good-by, mamma," and then kissed her schoolmates and associates, and fell asleep in Jesus.

Sallie professed religion two weeks before, near her mother's, at a meeting we were holding four miles from town (Starkville, Mississippi,) and she manifested zeal and courage that should rebuke many that were much older. The night after her conversion we preached a short time from the text: "We love him because he first loved us." After giving several reasons, we called upon the congregation to give at least one reason why they loved God. While many seemed ashamed or afraid to thus confess Jesus, she arose, though naturally timid, and said: "I love him because he has converted my soul and made me happy." J. L. FUTRELL.

TRIBUTE OF RESPECT.

WHEREAS, Death has crossed the threshold of our college and taken from us one of our number; AND WHEREAS, We of the band of which he was but so recently a member feel it our duty to express our heartfelt sorrow and our sympathy for those who mourn this sad occurrence; therefore, be it

Resolved, That in the death of CHARLES R. BOLLS the Clariosopic Society has lost a true and worthy member, and our college an earnest friend.

Resolved, That though our hearts are sad as we deposit the cherished dead in the silent and lonely grave, yet when we reflect upon the fact that the time will surely come when those who are in their graves shall come forth to life, we may, with hearts full of gratitude and hope, exclaim: "*Te Deum laudamus.*"

Resolved, That we extend to the afflicted friends and relations of the deceased our warmest and sincerest sympathy, and in evidence of our sorrow wear the badge of mourning thirty days.

G. WAVERLEY BRIGGS,
A. H. MOORE,
WILLIAM L. PEEMLES,
M. N. MORRIS,
Committee.

ON THE twenty-first of October, at 4 P.M., in Tuskegee, Alabama, our beloved sister, SIDNEY A. B. SLAUGHTER, fell asleep in Jesus, after about two years of great physical suffering. On the twentieth of August her only daughter, Theresa E. Slaughter, nearly eight years old, after a brief illness, preceded her mother to the Father's home only two months.

Sister Slaughter united with the Methodist Episcopal Church South in childhood, and lived a consistent member until her death. Ever alive to all the interests of the church, a lady of intelligence, taste and remarkable energy, she was always ready to engage in any and every enterprise that conduced to the prosperity of Zion. She was remarkably popular in and out of the church. But her work was soon finished—only thirty-four years of age when the Master said: "Lay down thy armor; come take the crown." The last two weeks of her stay on earth was a constant exhibition of grace and triumph. She told me Christ was with her as she was passing through the valley of the shadow of death, and sent a message to the church: "Tell them I die in the triumphs of faith. Meet me in my Father's house." She leaves behind her a husband, an only son, three brothers and a sister to mourn their loss. God grant that sanctifying grace may be given them, and that they may live and die as she lived and died.

PASTOR TUSKEGEE CIRCUIT.

Southern Christian Advocate please copy.

FAITH.

Dr. F. W. Krummacher relates this beautiful and simple story of faith, of Rev. Mr. Henke:

A Christian friend came one day to this man of God, who unhesitatingly invited him to dine with him, although he knew not what he could set before him. When the bell rang at noon the servant passed several times through the room, with an anxious countenance, in order, unobservedly, to beckon her master out. Henke, however, was not aware of her meaning, and only reminded her, at last, that it was time to lay the cloth. The servant was perplexed, and requested her master to step out to her for a minute. "Sir," she began in a mournful voice, "you wish me to lay the cloth, but don't you know we have scarcely a piece of dry bread in the house, and you sent your last penny to a sick person this day?" "Ah!" answered Henke with a smile, "is that all you have to say to me? Do but lay the cloth as usual; it will be time enough for the meat when we sit down to table." The maid, not a little astonished, did as she was told. "Let us take our seats," said the friendly host, with a cheerful countenance. They sit down to the empty table, and the worthy, child-like man offers up a prayer. On his saying "Amen!" the door-bell is rung, and there is a basket with abundance of food, which a neighbor had felt constrained to send to him. Calmly, as if nothing particular had happened, Henke ordered all the dishes to be filled; and then, looking smilingly at the astonished servant, he said: "Well, have you still anything to object to our kind entertainer?"

These, says Dr. Krummacher, are valuable facts; but such things cannot be imitated. It is certainly easy to order the cloth to be laid; but nothing is accomplished by that. However, if you possess anything of Henke's faith, then do not hesitate to order the cloth to be laid. A Royal Host will provide the feast.

The Christian Advocate.

THURSDAY, NOVEMBER 28, 1872.

NATURE OF RESIGNATION.

BY JULIUS STURN.

Pain's furnace-heat within me quivers;
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper: *As God will!*
And in his hottest fire stand still.

He comes and lays my heart, all heated,
On the hard anvil, minded so,
Into his own fair shape to bent it
With his great hammer, blow on blow;
And yet I whisper: *As God will!*
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper: *As God will!*
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done his work in me;
So, I say, trusting: *As God will!*
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all his heaviest blows are surely
Inflicted by a Master hand;
So I say, praising: *As God will!*
And hope in him, and suffer still.

THE REFORMATION IN MEXICO.

BY THE REV. H. H. FAIRALL, A. M.

For more than three hundred years Mexico had been cursed with Romish despotism and Spanish rule, and hence the ignorance, superstition and crime that have prevailed. It had been the darkest and most degraded of all papal lands; and though on this continent, and so near our enlightened nation, yet it was, until recently, closed against Protestantism and true Christian civilization. During the war in 1846 a door was opened, and many of our pious soldiers carried Bibles into Mexico, and from that small beginning the sacred Scriptures in the Spanish language have been slowly finding their way to the homes of the benighted people.

About the close of the war in 1847, Miss Melinda Rankin, then residing in Mississippi, ascertained from the returned soldiers the miserable condition of the Mexicans, and she resolved to go as a missionary. It was not, however, until 1852 that she could commence operations. The laws of the country forbidding the introduction of Protestant Christianity, she settled at Brownsville, Texas, on the Rio Grande river, opposite Matamoras, Mexico, where a large number of Mexicans resided. She soon gathered the children into a school and gave them daily instructions in the Bible.

While engaged in this noble work she learned that seven Jesuit priests and fifteen nuns from France had reached Brownsville, and intended to erect a convent. Hence, in order to compete with this strong force, she determined that her small school should become a seminary. Early in 1853 she came to the United States, visiting the principal cities, and endeavoring to secure aid. After a laborious effort of fourteen months she returned in April, 1854, with the small sum of $2 500 In November of the same year the seminary was opened, and continued in successful operation until 1862 During that time two hundred girls of Mexican and one hundred of American parentage were instructed, and through many of these pupils, and their friends, hundreds of Bibles and Testaments were carried into Mexico.

In 1855, shortly after the erection of the seminary at Brownsville, Miss Rankin became connected with the American and Foreign Christian Union, and is still in its employ. Her educational work was interrupted in 1862 by the civil war in the United States, she not being in sympathy with the Confederacy, and the school property was confiscated. In 1865 she went to Monterey and organized another seminary, but was compelled to visit the United States and solicit funds. She obtained $14,000, and erected a fine building.

As converts from Romanism began to multiply, Miss Rankin, through the aid of the American and Foreign Christian Union, sent out seven native colporteurs to labor among their countrymen. In 1868 a large number of Mexicans were converted at Villa-de-Cos, a town in the State of Zacatecas, and since then the membership of the society has increased to one hundred and seventy. A commodious edifice has been built, and a regular pastor supplies the pulpit. There are flourishing churches in Monterey, Cadereita, and many other places in northern Mexico.

In January, 1869, the American and Foreign Christian Union sent Rev. H. C. Riley to the City of Mexico to organize a Protestant mission there. He was peculiarly qualified for the work, having been born in Chili, and being familiar with the Spanish language. On reaching his destination he found about thirty native Evangelical Christians, who had been holding regular meetings for worship and the study of the Bible. This small flock had received the instructions of a Roman Catholic presbyter, named Aquilar, who was converted to Christ through the reading of the Holy Scriptures. He was extremely poor; suffered cruel persecution, and finally died from the debility brought on by his poverty.

The success of Dr. Riley is unprecedented in the history of modern missions. The latest report shows at least sixty organized congregations, with thirty-five persons in charge. In the City of Mexico several prominent priests have been converted, and are now preaching the doctrines of Protestant Christianity. Manuel Aguas was one of the most earnest, talented and influential priests in Mexico. Hence his renunciation of Romanism created an intense excitement among the papists of that country. The archbishop excommunicated him, and, in return, Aguas wrote a lengthy letter, reviewing the doctrines and usages of the Romish system. It is a very able production, and has been published in the *Christian World*, the organ of the American and Foreign Christian Union. Palacios, another converted priest, is attracting multitudes by his evangelical preaching, and others, now in the field, might be named.

There are two fine cathedrals in the City of Mexico owned and occupied by Protestants. The ex-convent of San Francisco is a magnificent edifice, and will accommodate an immense audience. Aguas is in charge of the congregation worshiping there. Besides this, another large ex-convent church, that of *San Jose de Gracia*, affords ample room for at least twelve hundred persons. The other congregations in the city meet in hired halls and private houses.

In December last four hundred converted Romanists assembled in one of these spacious edifices, and partook of the sacrament, which was administered by Dr. Riley and four ex-priests. The scene is said to have been affecting. Indeed this remarkable revival in Mexico is something more than a mere outward reformation. The conversions appear to be thorough, and a genuine piety pervades the membership of the "Church of Jesus."

It is not surprising that such a work in a neighboring republic, containing nearly ten millions of Romanists, should excite a deep interest. The proximity of Mexico, and the probability of its annexation to our country, render its intellectual, political and religious condition a matter of great importance. The introduction of such a powerful, dangerous element into our population would be disastrous. Romanism is sufficiently strong among us without annexing multitudes of the Latin race. Patriotism and philanthropy demand that the Mexicans should be enlightened and evangelized. We must give them an open Bible, free schools and pure churches. The glorious triumphs of the gospel in the past few years indicate what can be done in the future. The danger now is that the work will be seriously embarrassed for the want of money. Dr. Riley has come to the United States to solicit aid, and our men of wealth should consider it a privilege to assist him.

The policy of the American and Foreign Christian Union, in uniting the various Protestant denominations against Romanism, has been divinely approved. Its success in Greece, Italy, Hungary, France, Spain, Chili, Mexico and other papal lands shows that a united Protestantism is the only religious force that can speedily overthrow popery. This society was the pioneer missionary organization in Mexico, and had been the chief agent in carrying on the work. An English Methodist, writing from that field, says: "Mr. Riley has shown himself thoroughly catholic in his conduct and teachings, as the object of his mission is not to set up any particular church, but to work on the broad principle of the 'Evangelical Union' for the salvation of souls, throwing aside all isms. This I consider a wise step, as it would be unwise for him or any other person to come here and show our Protestant weakness by seeking to establish any particular church, having one of the many names which abound, and thus giving the Romanists a strong argument (for them) against us—namely, that we lack union, and so cannot be the Church of Christ."

Miss Rankin says: "A great work is given the American and Foreign Christian Union to perform, and it is demanding the combined efforts of all Protestant Christendom. A united front can only compete successfully with such a formidable foe as the Romish Church."—*Methodist*

TALKING IS NOT DOING.—I never place much reliance on a man who is always telling what he would have done *had he been there*. I have noticed that somehow this kind of people *never get there*.

"PA, what can I do unless you get me a riding-habit up here in the country?" "Get in the habit of walking, my dear."

THE DOCTRINE OF EVOLUTION.

BY REV. E. F. BURR, D. D., AUTHOR OF "ECCE COELUM," ETC.

The doctrine of evolution, as actually held, consists of three parts—*first*, the nebular hypothesis, which undertakes to show how worlds and systems of worlds were made in a natural way from a fire mist; *second*, the doctrine of spontaneous generation, which undertakes to show the natural origin of life, and the simpler sorts of organism; *third*, the doctrine of transmutation of species, which undertakes to show how all the higher sorts of plants and animals came, by a series of natural changes, from one or a few simple species spontaneously produced.

In regard to this last part of the scheme of evolution Agassiz writes thus: "I wish to enter my earnest protest against the transmutation theory. It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings by which the whole animal kingdom may have been derived by successive development from a single germ, or from a few germs. I confess that there seems to me a repulsive poverty in this material explanation that is contradicted by the intellectual grandeur of the universe. I insist that this theory is opposed to the processes of nature, as we have been able to apprehend them."

This strong testimony against a part of the law-scheme seems to me not too strong to be borne against the whole. The whole scheme, cosmical and physiological—deriving worlds in their orderly and balanced arrangements from a fiery cloud by such laws as those of heat and gravity, and gradually peopling these worlds with the marvels of vegetable and animal and rational life, in the way of spontaneous generation and transmutation of species—this entire scheme seems to me utterly unscientific. I have studied it long. I have read about it much and thought about it more. I have listened to the arguments of its enemies, and to the arguments of its friends as well. And, altogether, I must say that, while fully allowing the high scientific character of some leading evolutionists, and the real value of many of the facts that they have gathered, and even many interesting analogies between their theory and fact, my opinion of that theory is just as unfavorable from the side of science as it is from the side of religion.

It is not science. It is not even a scientific speculation—only a speculation held by some scientific men, and by still more who are no men of science at all. As best drawn out, it is very ingenious, very elaborate, very showy, with not a few plausible agreements with nature—in these respects, not unlike many other things which nobody believes in—but, after all, deserves quite as severe words as Agassiz and Miller and Sedgewick and Brewster and the younger Herschel, and many another great student of nature has spoken against it. That is to say—it is a dream. It is an air-castle. It is a chain of guesses and possibilities and suppositions holding up a bubble. It is the mythology of science, defended by such assumptions, fancies, analogies, odds and ends of truth and error, dexterously woven together, as can be brought forward in favor of the stories in our classical dictionaries. Despite its notoriety, despite some learned and scientific features, despite the support it has had from some men of real scientific attainments, it may well be doubted if ever another hypothesis made so great a figure on so small a capital.

If any think it hardly possible that so many men of scientific pursuits should take up the doctrine of evolution on very slight grounds, I refer them in part explanation to two things: The first is that original sin of mankind, the desire to see just as little of God in the universe as possible; and which is ever saying in the hearts of irreligious men, scientific as well as other: "Depart from us, for we desire not the knowledge of thy ways." And the second is the very curious history of science and philosophy. Has emptiest speculation never set up claim to be called *science*, and had a very considerable following? Have scientists never held to any extravagant opinions? Have they never been forced to take back things which they have most positively asserted and most zealously fought for? Have not even the mathematicians sometimes exchanged characters with the poets, and been as flighty with their differentials and integrals as are the bay-crowned men who make flight a profession? Has philosophy, so called, always shown itself to be the same as Euclid? Nay; has it not often fathered and mothered such outrageous and preposterous notions as almost to bring its very name into contempt among sensible people? There is no need to give examples. The facts are notorious. Every scholar with common sense has blushed for them over and over again. A very mortifying history, indeed, is that of so-called science and philosophy—although an autobiography—about as humiliating as must be to a Jew that history which his nation has written of itself in the Old Testament. When the philosophers set out to be foolish there is no folly quite equal to theirs. Even the annals of the inductive sciences will help one to understand how very possible it is for very slender speculations to get audience and friends and champions in scientific circles.—*New York Observer.*

Success of Protestant Missions.

In the August number of the *Foreign Missionary* of the Presbyterian Church the question is instituted at large: Do missions pay? It is shown that they do pay, by reason of (1) their commercial value, (2) their incidental advantages, (3) their direct success. Under the third head some statements are so summary that we can present them. He begins with the Presbyterian Church, and then considers others.

"The foreign field for the past ten years has yielded more converts in proportion to the labor expended than the home field.

"The number added to the Presbyterian Church in our land in 1870 on profession of faith, compared with the whole membership, was six per cent. Gain of foreign missions as a whole, twelve per cent; gain of the A. B. C. F. M. as a whole, fourteen per cent.; gain of the Presbyterian missions in India, sixteen per cent.; gain of the A. B. C. F. M. in Eastern Turkey, eighteen per cent.; gain of the Presbyterian missions in China, twenty-five per cent.

"This statement shows a heavy preponderance in favor of conversions in the foreign field. In the Sandwich Islands alone 'the number of persons received into church fellowship, on profession of faith, is more than equal to the present population over four years of age, amounting in all to 55 :00, or on an average about 1,400 to each ordained missionary.' 'The number received into twenty churches, in the twenty-six years following 1837, was 49,713, which is an annual average of about 1,900.'"

Taking a more general and comprehensive view of the whole field, the following statements are made:

"To compute the results of modern missions is simply impossible. Figures cannot express them, nor are they visible to the human eye. But it is interesting to know that outside the bounds of Christendom there are 4,000 centers of Christian work and gospel teaching; 2,500 congregations, 273 000 communicants, and 1,350,000 nominal Christians."

The Rev. Dr. Mullens, corresponding secretary of the London Missionary Society, says:

"In more than three hundred islands of Eastern and Southern Polynesia the gospel has swept heathenism entirely away. The missionaries of the four great societies (English) have gathered 400,000 people under Christian influences, of whom a quarter of a million are living, and 50,000 of these are communicants."

FAMILY WORSHIP.

Family worship is an ordinance which God has frequently blessed to the saving of souls. In houses where it is conducted with life and feeling, it has often proved a converting ordinance. A few years ago an Englishman visited America and spent some days with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterward he returned to the same house—a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that he was present at their family worship, on the first evening of his former visit, and when, after the chapter was read, they all knelt down to pray—the recollection of such scenes in his father's house, long years ago, rushed in on his memory so that he did not hear a single word. But the occurrence made him *think*, and his thoughtfulness ended in his leaving the howling wilderness of infidelity, and finding a quiet rest in the salvation wrought out by Jesus Christ.

We might enumerate many like instances. Many servants have been awakened through family worship. Children have often heard these truths, which, when the Spirit brought them to remembrance in after days—perhaps in days of profligacy, and when far from their father's house—sent home the prodigal. It is not only of Zion's solemn assemblies, but of Jacob's humble dwellings—the little fireside sanctuaries—that "the Lord shall count when he writeth up the people, This man was born there." We would ask of every Christian: "In your house there have been, perhaps, several accountable beings born into the world. *Have there been any born again?*"—*Episcopal Recorder.*

A GOOD DRAIN ON A FARM.—Heavy mortgage at ten per cent. will drain it about as rapidly as anything we know of.

RELIGIOUS INTELLIGENCE.

THE BIBLE IN INDIA.—In the British empire in India fourteen versions of the whole Bible are printed in as many different languages, the principal tongues of the empire. The whole New Testament is published in five others, and twenty separate books of the Bible in seven more. Within ten years there have been circulated of Bibles, in whole or in part, 1,514,940 copies, and of other Christian tracts and books, 8,604,033 copies.

THE Rev. Dr. Jessup, missionary at Beirut, Syria, speaks of the light breaking over the East. A part of his letter is as follows: "I am almost amazed at the extent to which evangelical light pervades the nominally Christian communities here. The Greek Church in Beirut will go over *en masse* some day to Protestantism, if the light continue to spread in the future as it has in the past ten years. A prominent Greek merchant said a few days ago: 'You Protestants need not trouble yourselves about converting Syria. Our children are all going to be Protestants, whether you will or not. The Bible is doing the work.'"

DEATH OF A MISSIONARY SECRETARY. The last London *Watchman* brings us news of the death of Rev. Stephen Rabone, for many years (1834–51) a missionary in the Friendly Islands, but who had been since 1851 stationed in New South Wales. In 1861 he was chosen president of the Australasian Conference, and next year, on the retirement of the Rev. John Eggleston, succeeded him as secretary of the Australasian Missionary Committee, an office which he filled with great ability and fidelity. His death was quite unexpected. On his way to preach at Chippendale he was seized with an attack of apoplexy, and died in a moment, on Sunday evening, July 21, 1872.

A JEWISH commission sent out from New York to Jerusalem has returned, and made a report of what they saw, which the Jewish *Times* says "is an additional argument against the folly of encouraging the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past." The squalid nucleus of sixteen thousand Jews now in Palestine does not promise well for a general gathering of that people there. The commission suggests "the general elimination from all Jewish prayer books of the portions referring to the hopes of Israel in the restitution of the Holy Land to the possession of Israel, and the rebuilding of the temple by divine providence."

ENGLISH WESLEYAN HOME MISSION RECEIPTS.—Rev. Charles Prest, secretary of the Wesleyan Methodist Home Mission Fund, London, makes the gratifying announcement in the last London papers that the income of the fund for 1871–72 amounts to £30,015 17s. 10d. This is the largest income yet received for one year, and exceeds that obtained by the committee sixteen years since, namely, 1856, by £19,025. This is manifestly owing to the *revival of the aggressive work of home evangelization*, and warrants the hope that, ere long, the sum will more fully approximate to £100,000 per annum, which is not beyond the necessities of the work to which the Methodists are called, or beyond their ability to furnish.

THE Synod of the Presbyterian Church in northern Iowa has passed resolutions declaring that the action of the last Legislature in abolishing the death penalty was hasty and unwise, and recommending to all Christian people that petitions be circulated looking to the restoration of the law as it formerly stood. The Waterloo *Journal*, a leading newspaper of Iowa, states that since the repeal of the death penalty, only six months ago, the increase in the ratio of crime has been enormous; and this fact, coupled with the interpretation of the law by the courts in the cases of capital felons, has already created in some places a determination to resort to lynch law, and administer unauthorized vengeance.

WE OBSERVE, says the *Central Christian Advocate*, a call in the *Methodist Home Journal* for the name and address of the communicants and adherents of the Methodist Episcopal Church in Philadelphia who would regard with favor the organization of a church (congregation) in which the liturgy provided by Mr. Wesley for the use of the Methodists shall be observed. A writer in the same paper says there are thousands of adherents of our church strongly inclined to liturgical worship—that the introduction of Mr. Wesley's revised liturgy would be no innovation, but a return to first principles. He would not advocate a compulsory use of it in any of our churches, but the permission to use it by such congregations as prefer to do so.

SODPA GJALZAN has been baptized as Nathanael, and been received into the Christian Church of the Moravian Brethren at Pu, in Central Asia. As he was a chief lama, and one universally regarded with the highest veneration, the occasion was an important one both for the candidate and the church in Thibet, and the day was one of general rejoicing among the Christian community of the place. He naturally becomes the teacher of the school there, for which his extensive learning in everything pertaining to the laws and religion of the land eminently qualify him. As he was in former times regarded as inspired, his influence will still be widely felt. He receives visits every day, and is never ashamed to testify to his people of all he has found in the gospel. From the other lamas his life might be in danger were it not that his superiority and ability to teach them is felt, and that his lovely character and benevolent conduct claim their admiration.

SPIRIT-RAPPING IN INDIA.—The Bombay papers, says the Calcutta correspondent of the *Times*, contain accounts of a mania for spirit-rapping which they say has set in among the natives there. If the statements are correct it would not be surprising if the mania ran through India. Everything connected with the spirit world is a profound mystery to the native of India. He has no definite ideas as to the future. He confesses at once it may be this or that—he knows not what. A city with golden pavements astonishes him, but really the definiteness is what puzzles him. If spirit-rapping finds its way among such people we shall have queer revelations by-and-by. They will intensify a hundred-fold the mysteries, and will make a thousand more. Religion will not stand in the way in the slightest degree. A Hindoo is free to examine anything on the face of the earth, and speculate to his heart's content.

THE collections for Muller's Orphan House, Bristol, England, amounted, during the year ending May 26, 1872, to about $100,000, "all received," it is alleged, in "answer to prayer, without applying to individuals for help." It is really time that this sort of talk should stop. Mr. Muller is doing a most excellent work, with economy and patience; but there is no more miracle about it than there is about the success of Mr. Bonner's *Ledger*. There is actually no charitable institution in the world that is advertised so thoroughly. This paragraph, with a thousand others in all the newspapers of Christendom, will help to make its merits known. We have no doubt that effectual prayer has much to do with the success of these orphan houses; but to ignore the legitimate human agencies constantly at work, and to pretend that the whole operation is supernatural, is a species of delusion in which we had better indulge sparingly.—*Independent.*

SIR DONALD MCLEOD, lieutenant governor of the Punjaub, has recently expressed his views in reference to the progress and value of missions in India, as follows: "In many places an impression prevails that our missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is *no real foundation for this impression, and those who hold such opinions know but little of the reality.* * * * The work may be going on silently; but when the process of undermining the mountain of idolatry has been completed the whole may be expected to fall with rapidity and crumble to dust. The prayers and exertions of a Christian people are required to press on the government the necessity of doing everything a government legitimately can do to promote the progress of Christianity and a sound morality throughout India, whether they can take a direct part in spreading the former or not. Above all, they should be urged to send out Christian rulers—men who are faithful and are not ashamed of the gospel."

THE general survey of the missions of the American Board thus speaks of woman's work among women in the Turkish empire: "The work in behalf of women has been prosecuted with ever-increasing success. Whatever doubts may have existed in the minds of any at home or abroad in reference to the employment of unmarried ladies in missionary work may well be dissipated in the light of results accomplished and still more brilliant in prospect. Hundreds of girls brought under the personal influence of Christian teachers from this country, and preparing to diffuse the culture they receive among thousands and tens of thousands of others—women in lonely mountain villages, whose faces have hitherto borne witness only to the stolid ignorance and degradation of their lot, lighting up with new hope as they cry: 'Now are we human beings also. Somebody does care for our souls!' and giving promise of future Christian homes—such are some of the results in progress, and which called forth from the Western Turkey mission, at the last annual meeting, a resolution of thanks to the Woman's Board and earnest prayer for the divine blessing on their labors."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 28, 1872.

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ROBT. J. HARP, PUBLISHER.

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The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates:

For One Year	$2 00
For Six Months	1 25
For Three Months	75

ONE DOLLAR A YEAR

to all ministers of the gospel, traveling or local, and widows of deceased traveling preachers.

FREE ONE YEAR

to any person forwarding to us four new yearly subscribers with EIGHT DOLLARS.

OUR PASTORAL VISIT.

We have to think a great many ways of a great many kinds of people and of a great variety of objects as the making up of our weekly paper goes on. Not what we would like, nor always what we think best for ourselves, but what will do our readers the most good is the uppermost thought. Something to meet their spiritual, mental and social wants, and to help them to holy and happy lives is our constant study. Scholars and philosophers are comparatively few; the preachers are not numerous as compared with the people. A crumb now and then for them is well enough, but the mission of the ADVOCATE is to the people and their homes. We try to make it a wholesome, faithful and acceptable visitor to them, putting into it just such matter and in such proportions as shall best serve this purpose.

We break the ice by asking and telling the news, what is going on in the world and in the church, and there is some talk about the crops and markets. Something literary may come in after awhile, and what the brethren and sisters are thinking about as exhibited on the second page, and what the editor has found particularly good usually reserved for the third and fourth pages. The topics suited especially for housekeepers and farmers are necessarily confined to a very limited space, and when we call for the children we feel ashamed that they should be put in a "corner;" but we make as much of it as possible, and spare no pains to give them the best we can find. That corner is not always very solemn, to be sure, but the drift is toward goodness and the better land. After all, we want to get nearer to the hearts of our family readers, to enter into their home life, and especially to penetrate where only the most loved and intimate can go—into their deepest spiritual experience. This is what the living pastor desires; it is what the ADVOCATE, in its weekly visits, aims to do.

We would fain get a hearing about this matter of the soul's salvation after the preliminaries and accessories of the social hour are gone through with. Supposing that the ADVOCATE has eyes and ears and league, it begins to see and hear, and perhaps talk, as soon as its wrapper is fairly torn off. What a variety it meets? Homes elegantly furnished, filled with well-dressed people, sumptuous tables, and music from rosewood pianos. Other homes where the welcome is warmer, and where the paper is received with smiles and many demonstrations of delight, but the shadow of sorrow has fallen on those thresholds, and also the trial of earthly losses. To the mansion and the lowly cabin, to the rich and the poor it comes. What people it sees, what talk it hears, and what treatment it receives! A word in season for almost everybody is what it ought to have, and perhaps it generally has. Food for the thoughtful, instruction for the inquirer after God, and comfort for the weary and afflicted should not be sought in vain. These years of care and labor would be well repaid if even, in a few instances, the ADVOCATE has led sinners to Christ, helped believers to a better and deeper experience, and brought comfort to the bereaved and stricken.

Doubtless in its pastoral rounds the ADVOCATE sees and hears many pleasant things, and some that are strange and painful; but it does not come back to tell. It never reports the household religion, the well-ordered piety, the generous benevolence, the faithful observance of religious duties; no more does it witness to us the neglect of family worship, ill-trained children, and hurtful and godless ways and doings. To some its message may be one of rebuke and awakening, and to others a visit of consolation and encouragement. As our thousands of readers come up before us we think of the time when God shall bring every secret thing into judgment, and when "the fire shall try every man's work of what sort it is." May those who read and those who write be clear in that day! In view of this responsibility we would endeavor to build up the personal piety of our readers, to break up the fallow ground, and to urge each one to repentance, faith and holiness.

LETTER FROM BISHOP KEENER.

MR. EDITOR: I send you the appointments of the Trinity Conference, which adjourned day before yesterday, at Sulphur Springs. This Conference is growing by the numbers received upon profession of faith and by the large immigration which has set toward its territory from Alabama, Georgia, Louisiana, Mississippi, Arkansas and Missouri. It is full of preachers. Your Louisiana needs men just now far more than Texas. Yet the preachers are very hearty in their welcome to transfers. At Belton a young brother who appeared as transfer from the Western Conference, without anything save wife and child, found himself soon in possession of a horse worth over $100, a saddle, some $20 in gold, and a very good circuit. All done like magic—the way true Christianity works.

The territory between Waxahachie and Sulphur Springs is prairie for the most part—lime land—and for the rest wood land lying along the sources of the Sabine and the watersheds of the Trinity. A good buggy, a famous span of horses, and with Bro. Veal for driver and companion, brought me to Sulphur Springs in something over two days. Toward the last of the trip we felt the nip of a gentle norther—not enough to disturb the pleasure of the drive. The Conference session was a very busy and harmonious one. In this country there is much to be done in the way of starting schools, building churches and parsonages, enlarging the lines of circuits and establishing missions. A new Conference has something of the interest and life of a new clearing. I have always had a great fancy for frontier life, and have imagined that, were I seeking merely my own physical comfort, I should expect to find most just inside of the Indian line. The Conference was finely entertained by the good people of Sulphur Springs, and they gave, besides, a good missionary collection at the anniversary—some $800. The church was dedicated on Sunday—all paid for—and had cost some $6,000. The increase of membership for the past year is two thousand three hundred and ninety-three. Eleven preachers were received on trial, and some four or five readmitted.

Directly after Conference Brother Morris brought me down to this point—a ride of fifty miles. We just made it in time to escape a severe norther, which has been blowing the past two days. Everything hereabouts reminds me of my war residence in east Texas. Two years in Shelby and Sabine entitles one to all the rights and privileges of an "old Texan." The sandy lands of the Sabine look poor beside the black soil of the prairies; but the corn-cribs, the dwelling houses, orchards and general expression of the farms indicate that the fertility of the sandy soil is nearly equal to that of the lime.

Day after to-morrow I leave for Tyler, the seat of the East Texas Conference.

GARDEN VALLEY, Nov. 15, 1872.

BISHOP McTYEIRE IN SOUTHERN CALIFORNIA.

Want of space compels us to leave out some parts of the Bishop's interesting letter. We extract from the Nashville *Christian Advocate:*

In the afternoon we rode out to Los Nietos, twelve miles, where Conference was opened on Wednesday, the sixteenth. Of the proceedings you have been advised. Here I found myself among old acquaintances and friends from "the States"—Rev. William Moores, and his son-in-law, Rev. G. E. Butler, Rev. J. C. Ardis, Goodrich, Edward Barnett, Dr. Hannon and their families. In 1868-9 Bro. Ardis moved here from Arkansas, coming slowly and perilously by the El Paso route. He got sixty-five acres of land, and took root instantly. Moved by his representations, twenty families have followed him. Here is that excellent layman, Frank E. Adams, from Texas, Bro. Steel and Dr. Edwards, from Arkansas, and others—a very Southern settlement, in which Georgia and Mississippi and Louisiana and Alabama and Tennessee are represented. During the meeting Mr. B. Harris and family, formerly of Sumner county, Tennessee, were present from San Bernardino, and Colonel Sanford and family, worthy connections of my friends and former parishioners in Montgomery, Alabama. Here are the two Adamses—Abram and Samuel—preachers once in the Mobile Conference, and preaching yet—and Rev. Cyprian Gridley, whom I first met in New Orleans when beginning my pastorate there. A home-feeling awaited me where I thought myself farthest from home!

Few persons about Los Nietos own more than forty acres. That is enough. They came here poor, and were not able to buy more. Most of them have paid for their limited freehold by its products. It is a land of corn and wine. The cornfields run up to the doors and surround the houses.

As our brethren in Oregon have an educational center at Corvallis, and those in the Pacific Conference have one at Santa Rosa, so these have a collegiate institute at Los Nietos. Prof. Cummings has been superintending it for a year, and they are fortunate in a continuance of his services. Measures were taken at the late session of the Conference for a $10,000 building. They have sixteen acres of land—a most eligible site—ten acres of which was presented by a generous citizen, Bro. Steel. We have in this Los Nietos neighborhood what would be regarded elsewhere as a model community. Old-fashioned Methodism is established among them. Their camp meeting in September was attended by large crowds for many days, and the conversions were many.

After Conference, in company with our host, F. E. Adams, and Bro. Asa Ellis, of Elmonte, who, besides his excellent company, gave us his carriage and horses for four days, we went on a farther visitation and exploration of the valley. Twenty miles brought us to Anaheim, a German town of one thousand inhabitants. They are wine-growers principally. I saw no church of any sort among them; neat buildings and shops, live fences, water from the Santana running here and there at their will. The vintage was over, and the grape-stems thrown upon the roads and crossings looked at a little distance like tan-bark, as we sometimes see it strewn along walks. Eight miles westward is Anaheim Landing, and there our steamer, the next week, took on fifty-seven pipes of wine.

Seven miles south of Anaheim is Santana, a smaller village. Here Bros. Tichenal and Johnson, lay members, met us, and we preached at night to a good congregation in the school house. As the next session of Conference is to be held here, the friends and brethren expect to have a church house ready for it; and I think they will, and that no mean one. When I say *we* preached, I mean, as was our custom, that Dr. Sargent preached and I exhorted, or *vice versa*.

Next day, October 22, the company, now increased by our two hosts and Dr. Greenleaf (formerly of Yazoo, Mississippi,) went around, seeing the fruits of the earth, and calling on the neighbors. These people have no fine stock to show you, nor factories, nor machines, nor great houses, but simply the fruits of the earth. These are sufficiently entertaining and sufficiently wonderful. I must draw on my *memoranda*, taken on the spot: Called on W. N. Tedford—sixty acres—came here 1869—bought land at $12 per acre on credit—wouldn't take $100. Native of Lincoln county, Tennessee—lived in Missouri. This neighborhood called Gospel Swamp, say three miles by four; only two families in Gospel Swamp when Tedford came; now forty-five. Last year, off of five acres, measured one hundred and thirty-three bushels average per acre. Sold to a new-comer two acres of corn in the field for $62.50 per acre—corn at fifty cents per bushel. Says it is a great deal harder to gather a crop than to make it.

Bro. Tedford, when we came upon him, was engaged with his boys and a "hand" or two digging and housing potatoes. Near by was his pumpkin-patch, and as he raised the biggest last year, he proposed to the company to walk in and weigh one he should select. The ropes were put under it, *secundum artem;* it weighed one hundred and seventy-seven pounds. "Here's one," said somebody, "that will beat that." Weight only one hundred and fifty. "This one looks like it was thicker through, but not so big on the outside," said somebody else, with his foot on a specimen. It weighed one hundred and sixty-two.

Happy in the ownership of forty-six acres adjoining is Levi Fickas, an honest Missourian, limping from the effects of Confederate sympathy. Let us see what Fickas can show us; after paying our respects to Mrs. Tedford, and eating watermelons and cantelopes. Passing along the narrow road separating corn-fields and alfalfa-plots, I agreed with the company in reckoning twenty-five barrels to the acre; though in "the States" I have seen standing corn reckoned at fifteen barrels, and doubted always. Here it stood thick, three, four, five and six stalks in a hill, vying with each other in tallness and robustness. A cluster of four stalks had seven ears; standing erect on the ground and reaching up with my walking-cane, full stretch, I could touch only two of the seven ears. One was a foot above my reach; I pulled down *that* and brought it along for my agricultural friend above alluded to, with some of those pumpkin-seed.

Mr. Fickas showed us a heap of fine Irish potatoes—the second crop of this year; various kinds of pulse, cabbages, tomatoes, etc. But to the pumpkin. It was weighed with the same steelyards, and drew down one hundred and ninety-nine pounds. Pull it out one notch more! No—the lever droops at that, and Tedford is looking on. Its circumference, eight feet around stem and blossom; and six and a half feet the other way. Cutting off the vine squarely a hand-breadth above the root, I found its shortest diameter to be two and a quarter inches. Returning, we pass the beet-crop. One (seed planted in May) measured at the earth three feet around, and twelve inches above the earth three and a half feet around. Mr. Fickas and a lad had made the crop—plowing the corn but once after planting. Hired hands were helping to gather it.

This region lies lower than the village of Santana, and employs no irrigation; water from the mountains sweeps under it, and instead of raining from above it rains from beneath. They prefer it should not come *down* at all. There has been no rain-fall for months, and the surface of the ground is dusty; but by scraping with the foot moisture is reached. In the settlement was an artesian well, forty-two feet deep, and pouring out a considerable volume of water, eleven feet high, through a three-inch pipe. Another artesian well of twenty-four feet depth was doing an humbler business. It seems easy to get them. Our ordinary falls of rain would render this land uninhabitable. One would expect it to be sickly; but with mountain air on one side and sea breezes on the other, they claim to enjoy health, and their looks agree thereto.

THE Richmond *Christian Advocate* of November 14 says: Bishop Doggett returned home, for a short time, after holding the Tennessee and Holston Conferences. He reports great prosperity in these Conferences, which was shown in the large number of young men admitted on trial. In the former fifteen candidates were presented—in the latter twenty-one. We trust the same advance on what we did last year will be seen in all the Conferences. We greatly need more workmen, and we should earnestly pray that God would thrust them forth.

THE Mississippi Annual Conference will meet at Brandon on Wednesday, the eleventh day of December next, and we are authorized to say that there will be a committee at the depot on the arrival of the trains, on Tuesday and Wednesday nights, to consign ministers to the places selected for them during their stay.

THANKFUL.

This is Thanksgiving day, so appointed by the President of the United States, and we suppose it will be duly observed. In other years it has been the occasion for a great deal of political preaching, especially among the Northern preachers—a perversion of the day, no doubt, but the fruitful germ and beginning of much evil. If the day can be observed religiously, not politically, the gospel preached, the people duly informed of their manifold mercies, and their gratitude elicited, it will be well. The Governor of Louisiana, we believe, has issued no echo to the proclamation of President Grant. Perhaps there may be some scruples on the score of States rights; the matter may have been overlooked by the Governor; or, as the national executive has assumed the prerogative of fixing the day, he may have concluded that nothing was needed from him. But it makes no difference. There is reason to pray and praise, to give thanks unto the Most High, and to bring our thank-offerings. As the ADVOCATE goes forth to-day we trust that our readers are counting up the blessings of Providence, worshiping in their several sanctuaries, and enjoying the turkeys and other good things usually provided on such occasions.

LAST WEEK we gave Bishop McTyeire's address delivered at the Pacific Methodist College, located at Santa Rosa, California. The *Pacific Methodist* of October 31 contains an excellent wood cut of the college building. If the picture does not flatter, it is an elegant and imposing structure, three stories high, with a Mansard roof and handsome cupola. Dr. Fitzgerald is agent for the college, and also corresponding editor of the *Pacific Methodist*. Both the college and the paper are the handsomest in their line belonging to our church, and Dr. Fitzgerald is the worthy representative of these most important interests.

LAST HOURS of MERLE D'AUBIGNE.

A lady, writing to the London *Record*, gives the following account of the last hours of D'Aubigne:

Immediately upon the conclusion of the Conferences he resumed his professional labors, and lectured regularly for three weeks. He delivered his last lecture on Saturday, October 19, within forty hours of his death. On Saturday he was at the Pelisserie church, where he partook of the communion, and on leaving the church, before the rest of the congregation, he said "that he did not wish to hear the voice of men, Jesus having spoken to his heart." He spent the afternoon and evening at home with his wife and five of his children, choosing for their evening reading the *Missionary Intelligence* published at Lausanne by our brethren of the Canton de Vaud. He conducted the family worship as usual, after which he vividly enjoyed the singing of two well-known English hymns: "All hail the power of Jesus' name," and "Come, thou long-expected Jesus!" which prayer, in his case, was to be granted before the next morning's light. He then dictated to his son a letter for *Semaine Religieuse* (one of our weekly papers,) upon the death of the Countess of Shaftesbury. This was his last act. Working to the very last hour in his Master's service, he retired to rest in his usual health and in good spirits, his heart full of kindness for all around him, and remarking simply about some passing occurrence, "that the things of this world had no longer a claim upon him." He fell asleep, and before morning his soul had cast off the earthly coil.

BISHOP McTYEIRE.—Bishop McTyeire, says the Nashville *Christian Advocate*, left San Francisco November 4, and reached Nashville, safe and sound, November 11. Is not that a quick transit? He came by way of Omaha, and spent a Sunday at Louisville, preaching a sermon in Walnut street. He brought us a *section* of a bunch of grapes (how big that Eshcol bunch must have been we should like to see!) the most luscious that ever regaled our palate. We want a hamper of them! The Bishop is full of the Pacific, and we shall have to open our columns wide for his relief—and for the delectation of our readers.

SHE that riseth late in the morning must be in a hurry all day, and scarce overtaketh her business at night.

LITTLE WRONGS done to others are, in their ultimate consequences, great injuries inflicted upon ourselves.

Annual Meeting of the General Missionary Committee, M. E. Church (North.)

On Thursday, the fourteenth instant, the General Missionary Committee met in New York, in annual session, to make appropriations for the enlargement and support of our missionary operations, in the home and the foreign fields, for the year 1873. We are happy to lay before our readers an extended report of the doings of the committee up to the close of the session of Friday afternoon.

All the Bishops, missionary secretaries and members of the committee were present.

The report of the treasurer, Dr. Carlton, showed that at the beginning of the fiscal year, November 1, 1871, there was a balance in the treasury of $23,987.88; that the receipts from that date up to the corresponding date of 1872 amounted to $661,056.60; that the disbursements during the same period reached $598,647.63; and that there is now, therefore, in the treasury a balance of $86,396.85. From this balance, however, is to be deducted drafts for the East Indian mission, which had not been presented when the report was made up, but have been called for since—$12,447. Deducting also from this balance the amount on hand at the beginning of the fiscal year, the increase of collections for 1872, over the previous year, will be found to be $49,961.97, including an extra special collection to relieve the treasury from a former indebtedness of $21,000.

After the reading of this report, and a review of the missionary work, with its needs for the coming year, a motion was made to base the appropriations upon an income of $800,000. After considerable debate this proposition was agreed to.

BISHOP PIERCE.—Just as we are going to press, says the *Southern Christian Advocate* of November 20, we are refreshed with a brief visit from our beloved Bishop, who spends a few hours in Macon *in transitu* for Hawkinsville, Georgia, where he is to dedicate a church edifice on Sunday, the seventeenth. The Bishop has returned from the West without any visible signs of injury from the hard work of conducting four Conference sessions, and is looking as well as we have seen him for many years. Our readers will rejoice with us in the promise he has kindly given to furnish, at an early day, some letters for the *Advocate*. We are gratified to learn from the Bishop that recent intelligence from his venerable father, Dr. Lovick Pierce, reports him in improving health and genial spirits. He has been suffering for several weeks from a severe attack of illness, and his numerous admirers and friends will rejoice in his improvement, and join in ardent prayers that he may be spared to the church yet many years.

BRO. D. AYRES, says the Galveston *Christian Advocate* of November 20, called in last Saturday and told us that the brick work on the walls of St. James will be resumed as soon as the weather moderates. The carpenters are at work, and he hopes the room will be ready for services before the close of the year. He expects the Sunday school to meet in its room by Christmas. The seats have been ordered from Chicago, and the carpet and gaslights will be in their place by the time the house is ready for service. Bro. Ayres, whose whole soul is given to the erection of this building, says that he expects not only to see it completed, but to witness a glorious revival within its walls, in which hundreds will be converted. Let us join our venerable brother in his prayer that he may see the desire of his heart.

DR. KELLEY is carrying forward special services at McKendree church night after night, with encouraging success. He admitted over a dozen into full communion on Sunday morning, after a sensible and fervent discourse on the conditions, obligations and advantages of church membership. The Sunday school has been reoffiered—Messrs. T. Anderson and C. D. Elliott are the superintendents. Addresses were delivered—one by Dr. Green—on the occasion, and the year opens with good prospects. Some two hundred members of the school are communicants. We have rarely enjoyed the services of the sanctuary more than last Sunday.—*Nashville Christian Advocate.*

REVIVAL IN PORTSMOUTH, VIRGINIA. Thursday night witnessed one of the most remarkable scenes at Central church that ever occurred in Portsmouth. It was literally a pentecostal shower of divine grace. There were fifty penitents crowding around the altar, and twenty-six of the number were happily converted. Central church, formerly Wesley chapel, is noted for extensive revivals, but nothing like the present has happened within the memory of the oldest. connection.—*Norfolk Journal.*

REFRESH your memory with good things daily.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 23, 1872.

A—Edwin Alden 4 lets, Wm T Ashford $33, John B Allen, N W Ayer & Sons 2 lets $58.23, C G Andrews, A S Andrews.

B—Boorum & Pees, J M Brown, A Bernard & Co, J C & W M Burrow $1.50, Emil Broober, Jas E Bradley, J Barker.

C—Mrs Susan Campbell, E H Cushing, J S Clower $5, W J Carlton 3 lets, W J Cheshire 65 cts, Cowperthwaite & Co, John F Cook 2 lets $20, Baxter Clegg, Claxton, Hemson & Haffelfinger.

D—W R Davis, J T Dupre.

E—S P Ellis.

F—J R Ferguson 2 lets, F W Fitzpatrick $3.50.

G—Geo W Graves $17.50, Miss M R Goodman, G W Graves Jr, Thos Garnett $18.

H—Mrs M M Hays, H J Horton, Wm Hines.

J—J W Jordan.

L—J B Lippincott & Co 2 lets, Lee, Shepherd & Dillingham, Chas E Lamb.

M—Alex McComas $10, A H Moss, Jethro Moore $17, L M McGehee, D Merchant $70, L P Meador $9, J G Mitchell.

N—A B Nicholson $5, J Nicholson, Thos Nelson & Son 2 lets, R D Norsworthy $15.

P—R J Perry, Powers Paper Co, John E Potter & Co.

R—A H Redford, Geo P Rowell & Co, C B Richardson 63 cents, J W Ross Jr, Jane P Risher, J C Randall, W B Rome $17.70, J K Randall, R Randle $2.

S—Smith, Dixon & Co, J W Schermerhorn & Co, Jas Shanks $18, St Louis Advertising Agency, M R Scullin, Jas Simpson $2, P B Saffold $2.

W—John W Willis $2, J B Walker $14, J Woodbridge, Jas C Weaver, John Wilkinson, Geo Woods & Co.

SHIRTS.—Colonel S. N. Moody, after his trip to the East and to Europe, is again at his well-known depot of gentlemen's furnishing goods, corner of Canal and Royal streets. His taste and acknowledged skill in selecting the many articles comprised in his varied stock make it certain that such novelties will be displayed as are worthy of his reputation and the attention of his numerous friends and customers. His store has been entirely refurnished during the past summer. The fixtures are really elegant, and every convenience has been supplied. His stock now comprises the celebrated champion shirts, six for $9, and shirts of every style up to the richly embroidered, seasonable underwear, English hosiery, an endless variety of neckwear, toilet articles, etc., and all at moderate prices. Country buyers should by all means give Colonel Moody a call. See advertisement, which appears in this issue.

FRANKLIN FIRE INSURANCE COMPANY.—As will be seen by the following dispatch from the president to the general agents, this company has suffered comparatively little from the Boston fire:

LEXINGTON, KY., Nov. 12, 1872.

TO OUR PATRONS: Our president telegraphs us the Franklin's Boston books have been examined, and her losses sum up less than half a million dollars! This will leave her a capital and surplus of $3,000,000, and she ranks the No. 1 of the United States.

J. W. COCHRAN & SON,
General Agents.

The general agent in this city is Mr. Douglas West, No. 153 Common street, one of our best and most capable citizens.

THE La Perle Manufacturing Company, of No. 90 Chambers street, merits the attention of the female portion of the community. Their manufactured rubber goods, suitable to the various wants of ladies and children, are of the best quality and pattern. The company has spared no expense in having the different articles cut with accuracy, so that there may exist no necessity for alterations. All can be fitted without inconvenience or trouble. See the company's advertisement in another column.

SASH, BLIND AND DOOR STEAM FACTORY AND LUMBER YARD.—We direct attention to the advertisement of George Purves' large sash, blind and door steam factory, corner of St. Charles and Clio streets. We take pleasure in recommending this establishment to the patronage of our friends. Doors, blinds, sash, rough and dressed lumber and all the articles of house-building on hand and for sale at the lowest market prices.

THE St. Charles nursery, by James E. Waldo & Co., contains a fine assortment of fruit and ornamental trees, evergreens, flowering shrubs, roses, greenhouse and bedding plants, etc, all in great profusion. Bouquets and floral designs made to order. Our readers will receive satisfactory attention to orders intrusted to the care of Messrs. Waldo & Co. Their city depot is at 122 Camp street.

MARBLE AND GRANITE WORKS.—At the corner of St. Charles and Girod streets is situated the granite and marble works of George Stroud, successor to the old-established firm of John Stroud & Co. The great experience of the proprietor and the extensive appliances at hand insure complete work. Particular attention given to orders from the country. See advertisement elsewhere.

MCCANDLISH, CHRISTIAN & CO.—The above firm, having recently opened their establishment at 36 Camp street, have a stock entirely fresh, and of the latest styles and improvements, in wares and household utensils. They are deservedly popular, always obliging, and we take pleasure in calling the attention of our readers to their advertisement, which appears in this issue.

PURE SUGARS, MOLASSES AND SIRUPS. We call the attention of our readers to the advertisement, in another column, of A. Thomson & Co., 48 Tchoupitoulas street, one of our most reliable and extensive dealers in Louisiana and foreign sugars, molasses and sirups.

C. W. ROTH, family grocer, 175 Poydras street, advertises, in this issue, a large stock of groceries, teas, etc., delivered free of charge to any part of the city.

MESSRS. NAVIA & OFFNER offer for sale a large stock of China, crockery and glassware, in every variety, at No. 174 Canal street.

DRUG STORE FOR SALE.—The drug store corner of Canal and Magazine streets is for sale. For terms apply to A. G. Brice, Esq., 23 Commercial Place, or to Dr. S. C. Russell, 159 Canal street, or to D. P. Albers, on the premises.

CARRIAGE REPOSITORY, 54 AND 56 BARONNE STREET.—We recommend to the attention of our readers the advertisement of D. M. Hollingsworth, carriage repository, Nos. 54 and 56 Baronne street. It is a most reliable house.

MESSRS. BRASELMAN & ADAMS, corner of Magazine and St. Andrew streets, have a large assortment of dress goods, flannels, blankets, etc. They solicit country trade. See their new advertisement elsewhere.

T. W. BOTHICK, undertaker, corner of Camp and Delord streets, is worthy the confidence and patronage of our citizens. Personal attention is given to orders intrusted to his care.

LEBLANC & BECK, coopers, Nos. 23 and 24 Front street, have on hand sugar hogsheads, molasses barrels, half barrels, kegs, hoop poles, etc. Orders promptly attended to.

CISTERN BUILDER.—Those in want of cisterns will observe the advertisement of F. A. Zansler, No. 437 St. Charles street.

WILLIAM BOHNE, No. 1 Carondelet street, practical and scientific optician.

CARONDELET HOUSE, 88 Carondelet street. See advertisement elsewhere.

Married.

October 31, 1872, by the Rev. James E. Bradley, at the home of the bride, Mr. L. F. SMITH, of Tensas parish, Louisiana, and Miss CORNELIA MCGAUGHEY, daughter of the late Rev. William G. McGaughey.

By Rev. B. F. Alexander, November 14, 1872, at the residence of the bride's mother, Mrs. Hubbub Hudson, in the parish of Tensas, State of Louisiana, Mr. JOHN W. REGISTER to Miss MARY N. HUDSON.

BUSINESS NOTICES.

Avoid Consumption.—No enemy to the human race is more to be dreaded and is more insidious in its approaches than the too fatal destroyer of health and happiness of myriads—"Consumption in its ghastly form." The duty of all is to guard against its first advances. This may be done by the timely use of Dr. Tutt's Expectorant.

BOSTON, February 9, 1870.

DR. TUTT—*Dear Sir:* Will you please inform me of what druggist, in New York, I can get your Expectorant, as I can use some of it to advantage, having seen the effect of it on a friend of mine? I am fully satisfied that it has but to be tried to establish its merits. It works like magic. What is your wholesale price, delivered in New York? Let me know where it can be had for the present in New York, and I will communicate further with you at another time. Very truly yours, W. H. BARRON,
no28 2t 96 Summer street.

Dr. Tutt's Hair Dye is Sold Everywhere.

Messrs. J. H. Zeilin & Co.—*Gents:* I am directed by my uncle, Hon. Alex. H. Stephens, to say to you that he is inclined to believe that he has derived some benefit from the use of Simmons' Liver Regulator, and that he wishes to give it a further trial. You will therefore please send to his address two more bottles by express, C. O. D. no28 1t
CRAWFORDVILLE, GA., March 31, 1870.

The Great Vegetable Restorative.—"History," said Lord Bacon, "is philosophy teaching by example," and the records of the cures effected by PRICE'S CELEBRATED AROMATIC STOMACH BITTERS is nothing more or less than history. There is, however, this difference: all incidents and events are perpetuated by being incorporated in tomes; the ancients preserved their archives in appropriate depositaries, but the cases actually relieved by PRICE'S BITTERS will live

"Within the book and volume of the brain,
Unmixed with baser matter."

They are memories that cannot die, for the patient who finds his strength recuperated, his vigor restored, his functions operating with accustomed regularity, and his whole physical nature renewed with fresh vitality, as if he had quaffed the elixir that is said to rejuvenate, cannot forget the agency that rid him of his ills, or the instrumentality by which his ailments were alleviated. Such, indeed, is Price's Aromatic Stomach Bitters—no quack concoction, drugged with palatable poisons, but pure vegetable matter, culled by the cunning hand of science, in the fresh, prolific fields that heaven sows for the use and behoof of mankind. A splendid tonic, and a cheering stimulant, it fails with the gentle grace of a benefaction on suffering humanity.

JAMES W. PRICE & CO., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. no21 1m

Chas. H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. oc24 2m

Hams and Bacon.—Next to Bread pork in its various forms may be called the staff of life. Mr. S. B. Churchill, No. 40 Magazine street, has on hand a large supply, including sugar-cured hams at twelve and a half cents, green shoulders at eight cents, and smoked shoulders at eight cents per pound. He has also one hundred barrels of good family flour at $8 per barrel. no7 4t

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bucha or Sarsaparilla. Sold by druggists. jy18 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

113 and 115 Poydras St., New Orleans.
ja18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

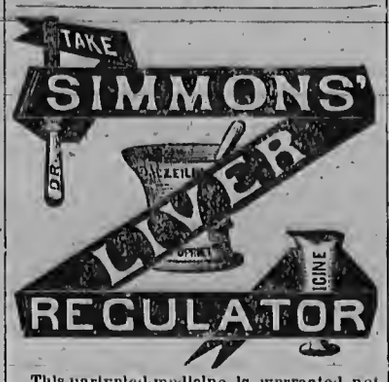
A. P. CLEVELAND,
General Agent.
fe8 1y

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, N. Y. se26 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.



This nativated medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation; viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

S. N. MOODY,

The Renowned "King of Shirts,"

COR. CANAL AND ROYAL STS.,

is at home once more, with all the Novelties for the winter season which had come out since the Southern buyers left the markets of Europe and the North, and greets his old (and young) friends and customers with a magnificent and complete new stock of

SHIRTS

AND

Gentlemen's Toilet Dressings,

ANNOUNCING THIS HIS

OPENING WEEK

for a display of Gentlemen's Fashions, to which all are invited, whether as buyers or not. The recent enlargement and beautifying of MOODY'S GRANITE TEMPLE OF FASHION, corner of Canal and Royal streets, affords additional and now unrivaled facilities for his ever-increasing business, and the stock now embraces every novelty in

Moody's Champion Shirts, 6 for $9.

A fit guaranteed, buttons never come off, and equal to Shirts sold elsewhere at $2.50 each.

Fine All-Linen Shirts, $3 Each,

elaborately Embroidered, Colored, Cheviot, and all other styles, Ready-Made, or made SPECIALLY TO ORDER on the spot in three days.

Seasonable Underwear—All styles, from 50 cents up.

Genuine English Hosiery—$1 50 per dozen.

Fine Linen Handkerchiefs—$3 per dozen.

The new departure in NECK WEAR introduces many new things in Scarfs and Neckties, only just out.

Shirt Collars. The same thing.

Gloves—250 dozen Jouvin's, and all other kinds.

Suspenders, Shirt Collars, English Umbrellas, Sleeve Buttons, Studs, Perfumery, articles for the Toilet Table, and a thousand Nicknacks for gentlemen, selected and imported by MOODY himself in such quantities and at such prices as to render the stock

THE LARGEST, CHEAPEST AND MOST

FASHIONABLE DISPLAY

OF

Gentlemen's Furnishing Goods

IN AMERICA.

Country Buyers, send for Circulars, Tape-Measures and Directions for Self-Measurement, gratis. Goods shipped C. O. D.

REMEMBER

S. N. MOODY'S,

Corner of Canal and Royal streets,
no28 2t NEW ORLEANS.

1829 CHARTER PERPETUAL **1872**

Franklin Fire Insurance Company
OF PHILADELPHIA.

Assets after paying losses in Boston, over	$3,000,000 00
Accrued Surplus and Premiums	2,855,748 94
Losses Paid in 1871	928,542 43
Premiums Received in 1871	1,451,176 63
Interest Moneys, Dividend, etc., received in 1871	212,375 78
Losses Paid since 1829, nearly	7,000,000 00

The Assets of the FRANKLIN are all invested in solid securities (over $2,750,000 in First Bonds and Mortgages,) which are all interest-bearing and dividend-paying. The company holds no bills receivable taken for insurances effected. Perpetual and Temporary Policies on Liberal Terms. This company issues Policies upon the Rents of all kinds of Buildings, Ground Rents and Mortgages. DOUGLAS WEST, Gen. Agent.
no28 2m No. 153 Common street.

LEBLANC & BECK (P. A. LeBlanc, T. A. Beck,) COOPERS, No. 23 and 24 FRONT st., between Customhouse and Bienville sts., Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

CARONDELET HOUSE, 88 CARONDELET street, corner of Poydras, New Orleans. Permanent and transient boarders accommodated by the day or week. Travelers will find it to their advantage to stop at this house. MRS. E. A. AINSLIE,
no28 2m Proprietress.

DRUG STORE FOR SALE.—THE DRUG Store of the late Dr. F. H. Albers, corner of Canal and Magazine streets. For terms apply to A. G. BRICE, Esq., No 23 Commercial Place, or to Dr. S. C. RUSSELL, 159 Canal street, or to D. P. ALBERS, on the premises. no28 1m

$57.60.—AGENTS' PROFITS PER Week. Will prove it or forfeit $500. New articles, patented July 18. Samples sent free to all. Address W. H. CHIDESTER, 267 Broadway, N. Y. no28 4t

NEW ADVERTISEMENTS.

COUNTRY TRADE

SOLICITED.

We desire to call the attention of those who

RESIDE OUT OF THE CITY

TO OUR

IMMENSE STOCK OF GOODS

SUITED TO THEIR WANTS,

AND ALSO TO THE

GREAT ADVANTAGES

we possess over others in the same line of business.

In the first place, the EXPENSES incident to our business are not ONE-FOURTH as much in OUR LOCALITY as in the CENTER OF THE CITY.

In the second place, WE BUY FOR CASH and SELL FOR CASH, thus making no BAD DEBTS and always having FUNDS ON HAND to BUY BARGAINS with.

In the third place, we were SINGULARLY FORTUNATE in buying our stock this season, as it was all purchased before the recent GREAT ADVANCE.

In the fourth place, we always keep the BEST-ASSORTED STOCK in the city, and all we ask is

The Honor of a Visit,

OR

A TRIAL ORDER.

Orders receive the PERSONAL ATTENTION of one of the FIRM, and if not FILLED SATISFACTORILY the articles may be returned and the MONEY WILL BE REFUNDED.

A new hotel—the UPPER CITY—has just been completed, and is now in successful operation. It is delightfully located and the charges are moderate. It is situated within two squares of our store.

BRASELMAN & ADAMS,

CASH DEALERS IN

Fancy and Staple Dry Goods,

586 AND 588 MAGAZINE ST.,

no28 1t Corner St. Andrew.

THE BEST AND THE CHEAPEST.

Families, Steamboats, Hotels and others supplied with

CHOICE FAMILY GROCERIES

At from one-third to one-half less than at

ANY OTHER ESTABLISHMENT.

Years of experience, ample means and an extensive acquaintance with importers and manufacturers enable me to guarantee satisfaction, both as to

The Prices and Quality of my Goods.

Good Family TEAS at 50 cents per pound. Choice TEAS at from 75 cts. to $1 per pound.

The Best in the Market.

Oolong	$1 20	Young Hyson	$1 25
English B'kfast	1 25	Japan	1 20
Imperial	1 25	Green & Black, mixed	1 20
Gunpowder	1 [illegible]		

Extra Family Flour of all grades, Choice Coffee, new Sugar-cured Hams, Can Goods, etc., all at the LOWEST POSSIBLE PRICES, and delivered, free of charge, to any part of the city, or to any railroad or steamboat.

C. W. ROTH, FAMILY GROCER,
No. 175 Poydras street,
no28 1m Corner of Carondelet.

MARBLE

AND GRANITE WORKS.

GEORGE STROUD,

Late of and successor to John Stroud & Co., (Established in 1830,)

158, 160, 162 and 164 St. Charles Street,

Corner of Girod street, New Orleans.

Every description of Monumental, Cemetery and Building Work done in the best manner.

Particular attention given to all COUNTRY ORDERS.

A long experience in and an aptness at the business enables the proprietor to meet the views and ideas of his country friends by letter, as well as by a visit to the city.

Designs and Sketches furnished on application. no28 1y

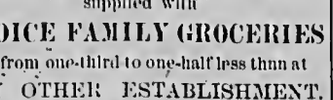
F. A. ZANSLER,

CISTERN BUILDER,

No. 437 Saint Charles street,

Between Polymnia and Enterpe streets. Cisterns made to order and old Cisterns repaired. Country orders promptly attended to. no28 2m

WILLIAM BOHNE,



Practical and Scientific Optician,

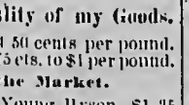
No. 1 Carondelet street, near corner of Canal,
no28 2m NEW ORLEANS.

D. M. HOLLINGSWORTH,
Successor to R. Marsh, Denman & Co.,

Carriage Repository,

54 and 56 Baronne St.,

Bet. Common & Gravier,
NEW ORLEANS.



no28 3m

ST. CHARLES NURSERY, BY JAMES E. WALDO & CO.—Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City depot, 122 Camp st., New Orleans. no28 1y

$5 TO $20 per Day.—Agents Wanted. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine
se12 1y

NEW ADVERTISEMENTS.

China, Glass, Crockeryware,

AND

HOUSE-FURNISHING GOODS.

J. M. MCCANDLISH, P. J. CHRISTIAN,
T. HENRY, FORMERLY OF MOBILE.

McCANDLISH, CHRISTIAN & CO.,

36 CAMP STREET, NEW ORLEANS.

We beg leave to call the attention of the public to our NEW AND ELEGANT STOCK, purchased from manufacturers at the VERY LOWEST FIGURES, and which we are prepared to sell at PRICES GUARANTEED TO BE ENTIRELY SATISFACTORY; in other words, as CHEAP AS ANY HOUSE in New Orleans. Our stock is ENTIRELY NEW, of the most Modern Styles, and beyond question the *Most Complete and Well-Assorted in the South.* The list of articles in our line is too long to enumerate. Call and examine our stock. We subjoin a few articles, such as

WOOD AND WILLOWWARE,

Tubs, Keelers, Buckets, Wash Boards, Clothes Pins, Wringers, Kitchen Tables, Pastry and Ironing Boards, Clothes Hampers, Laundry, Market, Lunch and other Baskets, Clocks, Lamps, Door Mats, Scrapers, Brooms, Brushes, Feather Dusters, Coffee Mills, Plate Warmers, Coal Vases, Hods, Fire Iron Sets and Stands, Blower Stands, Spark Guards, Wire Fenders —EVERYTHING.

Breakfast and Tea Sets in Stone, White and Decorated French China; Dinner Sets in Stone, White and Decorated French China; Chamber Sets in Stone, White and Decorated French China.

Letters, Monograms, Coats of Arms or designs of any description engraved on glassware to order, promptly, in a superior manner, by a skillful artisan of this city.

Glassware of every description, including Pitchers, Bowls, Cake and Preserve Stands, Goblets, Tumblers, Champagne, Wine and other Glasses, pressed, cut and engraved.

Silver-Plated and Britannia ware,

Castors, Butter Dishes, Syrup Stands, Forks, Spoons, Butter Knives, Ladles, Napkin Rings, Ice Pitchers, Waiters, etc. Coffee and Tea Urns, Chafing Dishes, Coffee Drippers, etc.

TIN AND JAPANWARE, Chamber Sets, Water Pails, Foot Tubs, Tea Trays, Cake Boxes, Bird Cages; a full line of Tinware. no28 6m

PURE LOUISIANA

SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.
A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery.
A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs,
A. THOMSON & CO.,
48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.
A. THOMSON & CO.,
no28 6m 48 Tchoupitoulas street.

GEORGE PURVES',

Sash, Blind and Door Steam Factory,

AND LUMBER YARD,

Cor. St. Charles & Clio sts., New Orleans.

Lumber Depot—Cor. Claiborne and Delord.

DOORS, SASH, BLINDS, MOULDINGS, Architraves, Base, Newels, Pilasters, Balusters, Cisterns, Doors, Blinds and GLAZED SASH, Rough and Dressed Lumber, Flooring, Ceiling, Weatherboarding, Laths and Shingles always on hand at lowest market prices. Door and Window Frames of all forms and sizes made to order. no28 1y

T. W. BOTHICK, UNDERTAKER, cor. of Camp and Delord sts., New Orleans. Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black, Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. no28 1y

9999 AGENTS WANTED—We *guarantee* employment for all, either sex, at $5.00 per day, or $2,000 or more per year. New works by Mrs. H. B. Stowe and others. *Superb premiums given away.* Money made rapidly and easily. Particulars sent free.

QUEEN CITY PUBLISHING CO.,
CINCINNATI, OHIO.
se5 1y

LADIES who wish Honorable Employment, address LA PERLE MANUFACTURING CO., 90 Chambers st., New York. no28 3m

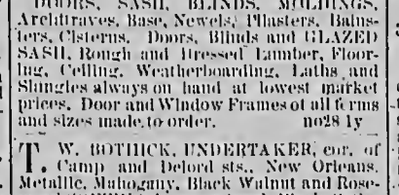
"THE CHRISTIAN GRACES."	FAITH. HOPE. CHARITY.

And now abideth faith, hope and charity, these three; but the greatest of these is charity.

Nothing has appeared in religious art for a long time so pure and tender and beautiful as this new picture. The grouping of the figures is grace itself, and the countenances of such heavenly sweetness that it seems as if the artist must have seen them in a vision.

This rare and elegant $5 line and stipple steel engraving is *sent free* to every subscriber to ARTHUR'S ILLUSTRATED HOME MAGAZINE for 1873. Price of Magazine, $2.50 a year; sample numbers, 15 cents.

Local CANVASSING AGENTS wanted everywhere. Large commissions and territory guaranteed. Send for agents' confidential circular. You can hardly show the *Christian Graces* to any person of taste or religious feeling without getting a subscriber. Address
T. S. ARTHUR & SON,
no28 4teow Philadelphia, Pa.



The GUIDE is now published QUARTERLY. Twenty-five cents pays for the year, four numbers, which is not half the cost. Those who afterward send money to the amount of *One Dollar* or more for Seeds may also order Twenty-five cents' worth extra—the price paid for the GUIDE.

The *January Number* is beautiful, giving plans for making *Rural Homes*, Designs for *Dining Table Decorations*, *Window Gardens*, etc., and containing a mass of information invaluable to the lover of flowers. One Hundred and Fifty pages, on fine tinted paper, some Five Hundred Engravings, and a superb *Colored Plate* and *Chromo Cover*. The First Edition of Two Hundred Thousand just printed in English and German, and ready to send out. JAMES VICK,
no28 4t Rochester, New York.

LADIES who wish to earn $10 a Week, please address LA PERLE MANUFACTURING CO., 90 Chambers st., N. Y. no28 3m

NEW ADVERTISEMENTS.

LIPPINCOTT'S MAGAZINE.

AN ILLUSTRATED MONTHLY OF

POPULAR LITERATURE AND SCIENCE.

JUST ISSUED:

THE DECEMBER NUMBER,

WITH

Numerous Beautiful Engravings,

COMPLETING THE TENTH VOLUME.

CONTENTS.

1. SEARCHING FOR THE QUININE PLANT IN PERU. I. Illustrated.
2. ORIENTAL SPORTS. By Fannie H. Fendge. Illustrated.
3. MATINS. A Poem. By Emma Lazarus.
4. THE STRANGE ADVENTURES OF A PHAETON. Concluded.
5. THE CHAPEL OF THE PALMS. By Charles Warren Stoddard.
6. AIMEE'S STORY. In Four Chapters. Chapters 3 and 4. By Ida Anlof Prokop.
7. NURSE AND PATIENT. By S. Weir Mitchell, M. D.
8. COLIMA. By Colonel Albert S. Evans.
9. HER STORY. By Harriet Prescott Spofford.
10. A DAY OR TWO IN SOUTHSIDE VIRGINIA. By Richard B. Elder.
11. SHOOTING A MONOGRAM. By Chauncey Hickox.
12. PRIVATE ART COLLECTIONS OF PHILADELPHIA. Concluded.
13. LAND-OWNERS IN ENGLAND. By Reginald Wyndcat.
14. OUR MONTHLY GOSSIP. Franz Liszt; The Sympathetic Traveler; A Swiss Baron; Anecdotes of Chief Justice Marshall; A Long Prayer; Notes.
15. LITERATURE OF THE DAY.

THE NEW VOLUME,

COMMENCING WITH THE JANUARY ISSUE,

WILL BE REPLETE WITH

THE MOST ATTRACTIVE FEATURES

It is the intention of the conductors of the Magazine to render it a model of literary and mechanical excellence, and with this view no advantage will be neglected which either talent or capital can command. Among the most notable contributions in the field of fiction will be

A NEW SERIAL ROMANCE,

"MALCOLM,"

BY GEO. MACDONALD,

Author of "Robert Falconer," "Annals of a Quiet Neighborhood," etc.,

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The Child's Corner.

WHAT IS BEAUTIFUL.

'Tis beautiful to live on earth,
To work, to watch and pray,
To feel the ties of love and hope
Grow stronger day by day.

'Tis beautiful to look within,
And watch the wares of thought
That come and go in ceaseless tides,
By Truth and Fancy taught.

'Tis beautiful to love and trust
The friends that round us live—
To look with pity on the weak,
And all their faults forgive.

'Tis beautiful to trust in God,
To feel our souls grow strong,
And know that every day we strive
To triumph o'er some wrong.

'Tis beautiful to die, when life,
With all its duties done,
Drifts on, as drifts a summer cloud
To greet the setting sun.

It will be beautiful to pass
On to "the better shore,"
And in its "many mansions" meet
The loved and lost of yore.

It will be beautiful to dwell
With them on love's high plains;
All things are beautiful, my child,
That God for us ordains.

Young Folks' Rural.

Reward.

BY NEIL FOREST.

"My Father will love him."—St. John xiv. 23.

A little boy once went into a toy store to buy marbles; the shopman gave him one too many. He did not discover this till he was nearly home. Then he found out that he not only had one too many, but that the extra one was an agate.

Of course all boys know that agates are worth more than common marbles, and this boy knew he had only paid for the common kind. So it was clearly his duty to take back the agate.

He had been carefully taught what was right and what was wrong, and he had also read a great many books, in which the good boy was always rewarded and the bad boy punished. He reasoned in this way to himself:

"I'll take back this agate, because it's right to do so, and very likely the shopman will say I can keep it for my honesty. At any rate, he will praise me for being good and honest."

So he hurried back to the store, and arrived there panting and breathless with the haste he made, his cheeks glowing and his black eyes as bright as gold buttons.

"You made a mistake and gave me an agate," said he, handing it to the man.

"Oh! did I?" said the man coolly, and, taking it from the boy's hand, he popped it back into the drawer, and went on reading his newspaper without further remark.

The boy felt as if somebody had thrown a glass of cold water in his face.

He was disappointed and surprised and provoked.

"He is a mean man!" said he, leaving the store indignantly.

"He ought to have given it to me, or at least to have praised me!"

And he walked home very much out of temper.

But this circumstance made him think, and, after he had thought for awhile, he made up his mind that life was not like a story book, and the way to live was not with the idea in our heads that we should be rewarded for doing our duty.

If we were to expect to find every one rewarded for doing his duty we should be disappointed and provoked as that boy was.

For we often see good people suffering, either from sickness or poverty, or some other cause. I think, in such cases, we are apt to say:

"Why! how is that? Such good people in such distress! I thought they never had to suffer!"

But stop and think a minute. Suppose that to be honest, kind and good brought us all the riches of this world, how hard we would try to be so, wouldn't we? All the scamps in the world, instead of trying to cheat, would all be trying to be honest. But why? Because they longed to fit themselves for the holy world they hoped to go to when they left this one?

Oh, no, indeed! Not at all! But because they want a good time in *this* world where they now are. If being good will bring them present pleasure, they will be good. If being bad will do it quicker and better, they will be bad.

Do any of you boys think there is anything generous and noble in the boy who "swapped off" his jackknife for your new ball? He wants the ball, you want the jackknife—that's fair enough. But there's no particular generosity or nobility about that transaction, is there? You wouldn't go home and say: "Oh, see how good he was! He *gave* me his jackknife!" No, indeed! You would say: "He got as good as he gave."

Well, now, will you tell me what particular merit there would be in your honesty if you got as good as you gave? Why should you expect praise for an honest action or a reward for doing your duty?

Sometimes the rewards are great for acting nobly in this world. An ambitious man is often rewarded by receiving applause, and that applause is his reward; he is like the little boy with the marble, who wanted the shopman to praise him. But then, again, there are many men who have acted equally well and never received any applause at all. The general of an army gets the glory of a victory; but the poor foot soldier, whose bravery has been astonishing, is not even heard of.

But which is the most noble—the general who knows that his fame shall ring through the world, or the soldier who does his duty simply because it is his duty and his country needs him? That country may never even hear of him, but that's no matter; he is willing to give all he has of strength and courage to help the good cause, because it *is* a good cause.

I call that man the hero, don't you?

On your way through the world, if you met with perfect success, you would love the world more and more; if you gained honor and wealth and rank, because you did your duty, you would be well content never to leave so sunny and serene a life.

But this world is not all we ought to want. The one to come will be infinitely more bright and beautiful than this. That is what we are pressing forward to. That is what we are fitting ourselves for. If we were content with the pleasures of this world, and never cared for our heavenly home, we should be like the Indians, who were willing to sell all their beautiful country, with its forests and mountains, its streams and hunting grounds, for a few glass beads, looking glasses, bright trinkets and warm blankets.

How silly it seems to us, does it not, to exchange one for the other?

Yet we are sillier far, if we are content with this world and do not strive for a better. But a good many of us are naturally silly. Therefore I think it is an excellent thing that matters are so arranged for us that we do not get quite all we want and are never entirely satisfied; that if we do right we learn not to expect a reward, and if we do expect one we are disappointed.

There is a higher motive for well doing than a selfish one. Our Savior said: "The Father hath not left me alone, for I do always those things that please him."

This was the object of the Savior's life—to do always those things that pleased his Father. Jesus is our example in all things. He shows us the way to a glorious reward. What is this reward? The love and protection of our Heavenly Father. It is no matter whether we receive an earthly reward or not, if we have the love of God! Oh, that is what no one can describe!

Perhaps you never stop to think what it is to have the love of your earthly father; and yet, if he were taken from you and could no longer support you—if you had to make your own way in a hard world, working early and late, never taking rest or pleasure, never having a home to come to when you were sick and sad—I think you would remember that father's loving care, and long for it, and for all the rest and comfort and happiness it gave you.

Well, now, think for a moment what it would be to lose the love of God! No! we can't think of it—it would be too dreadful. To become more and more hopeless, more and more wretched, more and more lonely, till life goes out, and leaves us shuddering alone in the dreadful dark! Oh, the horror, the agony of being without the love of God! We cannot think of that!

Thank God, we need not; for nothing can separate us from that love.

That love was lonely that we never need be lonely; it was betrayed that we might never be forsaken; it was tortured that we might smile; it was crucified that we might live.

It wore a crown of piercing thorns that we might wear crowns of light; it wore the purple robe of scorn that we might walk in white; it endured scoffing, shame and agony that we might have joy forever.

Children, *why* should Jesus, why *did* Jesus do all this for us?

Because he loved us.

Now answer this question: Why should we try and do our duty, as Christ has shown it to us? I think you will not be long in finding the answer: "Because we love him."

Yes! that is the higher motive I spoke of.

"My God, I love thee, not because
I hope for heaven thereby;
Nor yet because if I love not
I must forever die.
But, oh, my Jesus! thou didst me
Upon the cross embrace;
For me didst bear the nail- and spear,
And manifold disgrace;

"And griefs and torments numberless,
And sweat of agony,
E'en death itself, and all for one
Who was thine enemy!
Then why, O blessed Jesus Christ,
Should I not love thee well?
Not for the sake of winning heaven,
Or of escaping hell;

"Not with the hope of gaining aught;
Not seeking a reward;
But as thyself hast loved me,
O ever-loving Lord!
Even so I love thee and will love,
And in thy praise will sing:
Solely because thou art my God
And my Eternal King."

New York Observer.

Housekeepers' Department.

Dr. Hull asserts in the *Prairie Farmer* that the simple use of soft soap, put on hot, is quite as effectual against the borer, for the exclusion of the moth from laying her eggs in the bark, as the carbolic soap, and not one-eighth as expensive.

A Quick Pudding.—Bring a quart of milk to the boiling point in a farina kettle, or a pail set into boiling water; add a small tenspoonful of salt, two tablespoonfuls of rice, or wheat flour, wet smooth with cold milk. Stir this in as soon as the milk boils. Stir it a few minutes till perfectly smooth, and let it remain in the outside vessel of boiling water half an hour. Be sure and keep the water in receiver or saucepan boiling around the inner one hard all the time. Eat with butter and sugar, or thick cream and sugar.

This is very healthful—especially in the summer—and invaluable for invalids, or children suffering with summer complaint. When used as a remedy or preventive it should boil longer—say one hour.

Custard Without Eggs.—To one quart of new milk one teaspoonful of rennet-wine, or a small piece of rennet, a little lemon, nutmeg or vanilla, or any spice you prefer, and one tablespoonful of sugar to each quart of milk. If too sweet the milk will not set firmly or quickly. Stir all together, and set by stove or near the fire; cover closely. It should begin to stiffen in an hour. If it does not, add more wine or rennet. When firm, before the whey separates, take out the piece of rennet if the skin was used, and set on ice till dinner. To be eaten with sugar and rich cream. Nutmeg is always an improvement, even if lemon or vanilla is used.

The wine-rennet is nicer than simply the skin, and it is a good idea to keep a bottle of wine with a piece of rennet in always on hand, as it is often desirable to have it ready.

The Farm and Garden.

Bleeding of Grape Vines.

A correspondent of the *Gardener's Chronicle* recommends as preferable to the method of placing a potato on the freshly-cut end, to stop bleeding in grape vines: to use flexible collodion, which has been found so thorough a styptic for wounds of the human body. Two dressings were given with the end of a feather, thoroughly covering the wound, twice in the course of a few minutes, the third or final coat being put on about half an hour afterward, when the cut was completely sealed up, and in the course of a few minutes became quite hard, so that there was not the least sign of any bleeding. In the course of ten days the vines grew away strongly and vigorously, and have since continued to do so. Some choice pelargoniums were also cut down and dressed twice: this was quite sufficient to heal the wound, and in the course of three or four days the eyes were starting again, showing great vigor. It was found equally efficient with *Aphelandra, Leopoldii, Euphorbia, Jacquiniæflora* and *Euphorbia*, and all the tribe of plants that bleed at the same rapid rate; it was found necessary to have a small piece of sponge to wipe off the milky juice, so as to get the collodion to adhere, and they require to be gone over as many times as the vines.

New Use of Olive Oil.

It is proposed to employ olive oil for the purification of gases, as a substitute for sulphuric acid, water, etc., previously used for that purpose. The oil is put into a Woulf bottle, either alone or associated with pumice stone, and the gas to be purified is brought in contact with as much surface as possible. The oil is said to be particularly effective in removing the disagreeable empyreumatic odor that often accompanies carbonic acid, when made from impure limestone, and has thus an application in the manufacture of mineral water. It can also be used to separate some of the hydro carbon gases that contaminate the ammoniacal liquors of the gashouse. We understand that M. Mallett employs it for this purpose in his process of obtaining ammonia directly from these gas liquors. There are other manufactures in which this property of the oil might be advantageously tried, if the first cost of the article does not stand in the way. The oil can be used a number of times, as the more volatile impurities which it has absorbed can be expelled by heat. In course of time, however, it may become too impure for use as a purifier, in which case it can be worked up in blacking, or as a lubricator.—*Journal of Applied Chemistry.*

Salt for Quince Trees.

Where the land is not too wet, nor subject to heavy overflow, on or near the margins of some of our salt-marshes, would be a favorable place for planting the quince—a fruit very undeservedly neglected. We have used coarse salt as a top-dressing for the quince, with very decided and marked benefit; and we are glad to find that our friend, "E. T. C.," of San Lorenzo, California, has been equally successful. He says:

"I have about sixty trees, which are now five years old, until for the past three years have blossomed full, and when the fruit became as large as a hazelnut would all fall off. In the autumn of 1857 I applied salt at the roots of one-half of them, and the result was that I had a good crop of fine fruit from the trees which were salted, while those without salt produced not one, although they all blossomed and set fruit alike, and were of the same variety and on similar soil—a deep sandy loam.

"Another remarkable feature connected therewith is that before the application of salt the trees were evergreen, the leaves not falling until new ones came out in the spring; and those that were not salted still maintain that feature, while those that received the salt shed their leaves last fall at the time of other fruit trees."

A Refreshing Beverage.

Dr. Waller Lewis, in describing the precautions against cholera adopted at the general post-office in London, says: "The men employed in sorting letters and newspapers suffer much from thirst, especially in the hot weather, and consequently drink much water while engaged in their duties. Although the post-office is supplied with excellent water, much diarrhœa was, nevertheless, the result of this practice. To remedy this the officers, clerks and men of all classes have of late been supplied from the medical department with a most agreeable drink, which not only assuages the thirst, but has, moreover, strong antiseptic and anti-diarrhœa properties. It is called orangeade, and is thus composed: Take of dilute sulphuric acid, concentrated infusion of orange peel, each twelve drachms; sirup of orange peel, five fluid ounces. This quantity is added to two imperial gallons of water. A large wineglassful is taken for a draught, mixed with more or less water, according to taste. The officers drank this with pleasure. It is being consumed in large quantities daily, and I am convinced it will be the means of warding off a great deal of sickness."

Watering Plants.—One of the most important points in window gardening is watering. There should be plenty of cracks in the bottom of the pot so as to let the water pass off rapidly, and thus insure perfect drainage. This is one of the few rules without any exception, as there is not a single plant suitable for window culture which will flourish if the water be allowed to stagnate in the bottom of the pot.

A Housekeeper tells us that dried string-beans are very excellent in winter. Cut the beans up in the usual lengths, dry them, put them in a bag. In winter soak them, and cook them in the usual way.—*Hearth and Home.*

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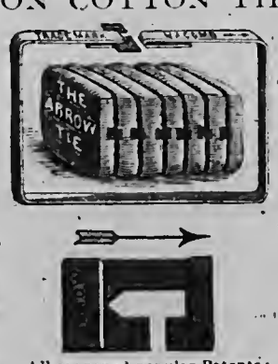

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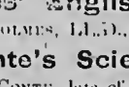

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.).

The weather has been clear and pleasant. Our accounts from the country present no new feature with regard to cotton. The Agricultural Bureau has caused a more general tendency to raise crop estimates to its figures of 3,450,000 bales, but some parties contend that this amount is short of what the text of the report indicates—that is, 12½ ₱ cent. increase in acreage, and 16 ₱ cent. in condition.

The river is 14 feet 1 inch below high water mark.

COTTON.—The following are the arrivals since the twenty-second instant:

Louisiana and Mississippi.....bales..	17,428
Lake.....	82
Tennessee.....	433
Mobile.....	3,352
Texas.....	800
Total.....	22,095

On Saturday the demand was slack throughout the day, and prices exhibited a good deal of irregularity, closing at a decline of ⅛@¼c. in good ordinary, ¼c. in low middling, and ⅛c. in the higher grades. The sales were confined to 3,000 bales. On Monday buyers came forward with much more spirit, partly, it was inferred, on orders to fill contracts, and as much changed hands during the morning as the entire business of Saturday, while, under the competition among buyers, prices ruled in favor of sellers, without any quotable advance. Later in the day, stocks having considerably accumulated, and buyers being unwilling to go on at any advance, factors found it necessary to meet the demand more freely, and the movement became unusually animated, resulting in the heaviest business of the season, the sales summing up a trifle over 12,000 bales, which was 3,600 bales in excess of the heaviest previous business—8,400 bales, on the seventh instant. The market closed firm without any quotable variation. On Tuesday buyers again came forward with a fair degree of spirit, and although the movement was checked by the heavy business of the previous day, having materially reduced the supply on sale, yet 5,600 bales changed hands, at firm prices, during the morning, but rather easier subsequently, without, however, showing any quotable falling off. The advantage, nevertheless, was manifestly on the side of the buyer, who in many cases obtained a concession of ¼c., but still keeping within the previous range. Offers of 18¼c. were accepted for a style of low middling which could hardly have been bought on Monday under 18⅜c. We noticed the same feature with regard to strict good ordinary and some other grades.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 293,257 bales, against 219,460 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 237,684 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 7,755 to Great Britain, and an increase of 55,426 to France, and of 80,695 to other foreign ports.

We qnote:

Ordinary.....	16¼ @ 16¾
Good ordinary.....	17¼ @ 17¾
Low middling.....	18¼ @ 18¾
Middling.....	19 @ 19¼
Strict middling.....	— @ 19¾
Good middling.....	19¾ @ 20

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	22,095	
Arrived previously.....	337,553—	359,648
		365,907
Exported past three days.	20,148	
Exported previously.....	214,361—	234,509
Stock on hand and on shipboard..		131,398

SUGAR.—Supplies are coming in more freely. They have commenced to accumulate, and prices have ruled in favor of buyers, showing a decline of ⅛c. ₱ lb. since our last review. The receipts on Saturday and Monday embraced nearly 1,900 hhds., which were mostly sold at 6@6½c. for inferior, 6¾@7⅛c. for common, 7⅛@8c. for low fair, 8¼@9c. for good fair, 9¼@9½c. for fully fair, 9⅝@10c. for prime, 10⅛c. for choice, 9@10⅛c. for seconds, 10@11c. for yellow clarified, and 11@12c. for low to choice white clarified.

MOLASSES.—On Tuesday the demand was good, and the receipts were sold as landed at firm prices; common 40@45c., centrifugal 40@50c., fair 48@52c., prime 55@56c., strictly prime 57@58c., strictly prime to choice 59@60c. A lot of fancy brought 63c. ₱ gallon. Some half bbls. choice sold at 63c. ₱ gallon.

CORN.—On Tuesday 5,000 sacks were sold, in lots, at 59c. for mixed, 60c. for yellow and white, and 61c. ₱ bushel for choice white and yellow.

OATS.—On Tuesday the supply was fair, and 2,000 sacks were sold, in lots, at 41@42c. for prime, and 43@44c. ₱ bushel for choice.

BRAN.—On Tuesday the market was quiet, with sales of 560 bags, in lots, at $1.02½@1.07½ ₱ 100 lbs.

PORK.—On Saturday a lot of 120 bbls. old mess sold at $14.50 ₱ bbl.; and 55 bbls. sold, in two lots, at $14.62½@14.75 ₱ bbl. On Monday 200 bbls. sold at $14 ₱ bbl., showing a further decline of fully $1 ₱ bbl. since our last review.

BACON.—On Saturday some 40 casks shoulders sold; in lots, at 5⅜@5½c. ₱ lb., and some clear sides at 10c. ₱ lb. Clear rib sides were quoted at 9½c. ₱ lb. On Monday only a retail business was done at ¼c. over the above figures. A lot of 10 casks clear sides brought 10¼c., and 22 half casks shoulders sold at 5½c. ₱ lb.

HAMS.—Sugar-cured are jobbing at 16@18c. ₱ lb. for new and old. The season is about over for the old, while the market for the new is unsettled.

BREAKFAST BACON.—The market is dull. Only a retail business is doing.

MONETARY.

Gold opened on Tuesday at 113¼@113¼ (against 112⅞ at New York,) and closed at the opening rates in both markets.

In silver we have noticed only retail sales. American half dollars are quoted at 109@110, and Mexican dollars nominal.

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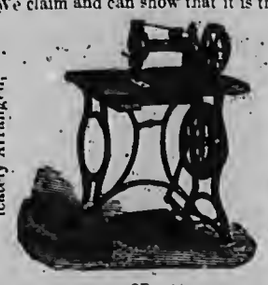

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"TO-DAY"

DIO LEWIS, Editor.

The New Illustrated People's Weekly has in two weeks fixed itself firmly in public favor. Its novel and striking features and splendid illustrations have helped to this result: but in addition, the gift of the charming and remarkable oil chromo,

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has proved irresistible. Agents are having unheard of success, one taking four hundred names in two weeks, another two hundred and eighty in same time, one one hundred and ten the first week; etc.

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Dr. D. Jayne's TONIC VERMIFUGE is a remedy especially adapted to cure many of the ordinary ailments of children, and to save them from much suffering. It utterly destroys Worms, the great pests of childhood, and purges the system of them. Its valuable tonic properties remove General Debility, Sick Headache and Dyspepsia, restoring a good tone to the system, and strengthening the stomach and digestive organs.

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derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "An ounce of *prevention* is better than a pound of *cure*."

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the blood-streaks, the dark greenish color of the halls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh.
Opens the 8,000 tubes and glands in the head,
Prevents tightness and pains in the head,
Opens and keeps open the mucous membrane,
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes,
Gives a clear, smooth complexion,
Lifts sunken eyes,
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks,
Removes all inflammation,
Cures all kinds of headache,
It penetrates through the eyes into the gums
And preserves the teeth,
Gives the sweetest breath,
Opens the gates for rivers
To pass from the head into the system.

POOR RICHARD'S EYE-WATER
Cures tan, freckles and grubs,
Is clear and beautiful,
Same taste as the tear.

POOR RICHARD'S EYE-WATER
Restores the memory, brightens the intellect.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVIII. NEW ORLEANS, THURSDAY, DECEMBER 5, 1872. NO. 49.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Nov. 27.—The *Tribune* says Mr. Greeley suffers from nervous prostration from the almost total loss of sleep for a month or more, which has affected his nervous system. Within a week he has slept and eaten more.

BOSTON, Nov. 27.—Nine bodies were found in the ruins to-day; five were identified. Nineteen still missing.

WASHINGTON, Nov. 29.—A dispatch has just been received here announcing the death of Mr. Greeley at ten minutes before seven. He was conscious at the time, and passed peacefully away.

NEW YORK, Nov. 29.—The *Tribune* issues the following: "Mr. Greeley died very quietly, and without pain, at ten minutes before seven this evening. He was conscious and rational."

NEW YORK, Nov. 30.—The New York *Tribune* says: "The melancholy death of the editor and founder of the *Tribune*, though for a few days it has been expected by his family and intimate friends, falls upon us with all the shock of sudden calamity. He had reached indeed a ripe old age, but time had not laid its withering touch upon his brow. His splendid constitution easily bore the strain of enormous labor; his mind was as fresh and strong and suggestive as in the prime of life. His generous impulses were unchilled by disheartening experience through the trying campaign which has just closed. His physical vigor, his tact, his intellectual vitality, surprised even those who knew him best, and seemed to promise many years of usefulness. It is certain that no history of the most critical period in our national life can be written in which Horace Greeley shall not be a conspicuous figure; but the noblest career in his eyes was that which is given up to others' wants. The successful life was that which is worn out in conflict with wrong and woe. The only ambition worth following was the ambition to alleviate human misery and leave the world a little better than he found it. That he had done it was the consolation which brightened his last days, and assured him he had not lived in vain. It is not for us, in the first hour of our loss, to paint his character or catalogue his virtues. Although for several months we have missed the inspiration of his presence and the guidance of his wise counsel, his spirit has never ceased to animate those chosen to continue his works, and the close bond of sympathy between the chief and his assistants has never been broken.

"We leave his praise to the poor, whom he succored; to the lowly, whom he lifted up; to the slave, whose back he saved from the lash; and to the oppressed, whose wrongs he made his own."

The accounts published of Mr. Greeley's last moments represent him to have been conscious during the day, as usual in cases of inflammation of the brain. His physical suffering was extremely slight, but increased and morbid action of the mind was evident from exterior manifestations. He was asked: "Do you know that you are dying?" Without tremor or emotion he answered: "Yes." Again, when asked if he recognized Mr. Reid, he looked up with immediate recognition, lifted his hand, grasped Mr. Reid's feebly, and said distinctly: "Yes." His last words were: "It is done." His face hardly changed, only settling a little into a look of perfect peace.

GALVESTON, TEXAS, Nov. 30.—The epizootic made its appearance in this city yesterday. A large number of horses and mules are now sick with it. It is feared it will materially interfere with the movement of cotton and other merchandise.

WASHINGTON, Dec. 2.—Both houses organized. Messrs. Colfax and Blaine in their respective chairs.

Mr. Sumner introduced a bill striking from the United States flags and army register all mention of battles with fellow-citizens. He also attempted to call up the civil rights bill, but was stopped by the rules.

The chaplains mentioned Mr. Greeley in their prayers.

The House is considering Mr. Banks' retirement from the chairmanship of the Foreign Committee. The House refused to accept Mr. Banks' resignation.

Pending a resolution regarding the Credit Mobilier, Mr. Blaine called Mr. Cox to the chair, and the resolution, as now before the House, is that the temporary chairman, S. S. Cox (Democrat,) announce the committee.

Both houses have taken a recess to half-past one, when the President's message will be read.

The following resolution was offered by Dawes, and unanimously adopted by both houses:

Resolved, by the Senate and House of Representatives of the United States, That in view of the recent death of Horace Greeley, for whom at the late election more than three million votes were cast for President, that a record be made in the journals of Congress of appreciation for the eminent services and personal purity and worth of the deceased, and of the sad impression created by his death following a keen family bereavement.

NEW YORK, Dec. 2.—The *Tribune* editorially says the "electoral colleges of States voting for Mr. Greeley should cast them for Grant."

Mr. Beecher, in a sermon, attributed Mr. Greeley's death to a broken heart.

The *World* claims that the Greeley electoral votes should be cast blank.

WASHINGTON, Dec. 3.—Mr. Colfax has gone, and the President leaves to-night, to attend Mr. Greeley's funeral to-morrow.

Judge Nelson, of the Supreme Court, has resigned.

The appointment of Wood Hunt, of New York, to the vacancy on the bench of the Supreme Court of the United States, in place of Associate Justice Nelson, resigned, is received with satisfaction by those in this city who know him either personally or by reputation.

NEW YORK, Dec. 3.—Mr. Greeley's obsequies promise to be the grandest on record. Chapin's church is being heavily draped; over the pulpit there will be an arch of flowers with the words: "I know that my Redeemer liveth;" and the pew of the deceased is covered with black, with a harp with broken strings occupying the place of Mr. Greeley. The body of the church will be occupied only by the immediate friends of Mr. Greeley and the *Tribune* employes.

Addresses will be delivered by Beecher and Chapin, and Miss Kellogg will sing: "I know that my Redeemer liveth."

FOREIGN.

LONDON, Nov. 28.—The situation at Versailles is unchanged. The opinion gains ground that a compromise will be effected. The provinces almost overwhelm President Thiers with cheering words and promises of support.

BERLIN, Nov. 28.—Official journals concur in assuring Europe that the German government will respect the will of the people of France in their choice of a form of government and the selection of statesmen to carry it on. It has not the slightest sympathy or partisanship for either Thiers or the Assembly.

LONDON, Dec. 2.—Mary Somerville, mathematician and astronomical writer, is dead.

PARIS, Dec. 2.—There were two long cabinet sessions yesterday. Finally Thiers agreed to remain President if the ministers resumed their portfolios. The ministers consented. It is rumored that General Ducrot is accused of preparing troops to act against the government should a crisis occur.

All the ministers have resigned. Thiers says the only course left him is resignation. Paris is uneasy, and the Monarchists are confident.

PARIS, Dec. 3.—The Assembly will divide into two great parties—the Left and the Right—for the election, on Thursday, of a committee of thirty, proposed by Dufonre. The ministry of the interior was tendered by the President to Dufaire, but he declined it.

Dispatches from all parts of France represent the country as calm; all parties are awaiting the organization of the committee of thirty to be appointed by the Assembly to draw up the law regulating public powers, and prescribing the conditions of ministerial responsibility, as provided for in the resolution of Dupard, adopted on Friday last. The committee will meet on Thursday.

MR. ARCHER M. SHEE, a Roman Catholic, writes to the London *Times*, declaring his "utter disbelief" of the alleged appearance of the Virgin at Lourdes. He has read the accounts of the "pilgrimages," he says, with "mournful disgust."

"WHAT is that, children?" asked a young pastor, exhibiting to his Sunday school a magic-lantern picture of a poor sinner clinging to the cross towering out of stormy waves in mid-ocean. "Robinson Crusoe!" was the instant reply.

FROM THE WORK.

TRENTON CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We commenced a protracted meeting at Bogkin's church on Saturday before the fifth Sabbath in September, and continued it nine days and nights, the result of which was fourteen accessions, and the same number professed conversion. The church was greatly strengthened. We also held protracted services at Caing Creek church, commencing on Saturday before the second Sabbath in October. Here we had a very interesting meeting. There were seven accessions, three or four conversions, and the church revived. We are indebted to Bros. Liverman and Evans, itinerants, and Clark, Gardener and Vinson, locals, for efficient services rendered at these meetings. To God be all the glory.

R. A. SIMLEY, P. C.

TRENTON, SMITH CO., MISS., Nov. 25.

DELHI, LOUISIANA.—*Mr. Editor:* Our last Quarterly Conference, and the protracted meeting which followed it, have just closed. We had a live conference and a happy meeting, despite the unusually cold weather. Some excellent material was added to the church, and some happy conversions. Bro. Daves was in his place, and discharged his duties with becoming zeal; and we would all vote for his return to us next year.

My people have paid over every dollar of their portion of his salary with cheerful faces; and that is one reason for me to say that they will pursue the same course toward others.

When I came to this work, March 14, 1870, Floyd, Midway and Delhi did not count a membership of over sixty-four. At my last Quarterly Conference, held on the sixteenth instant, there were reported one hundred and sixty-three members—a net increase of ninety-nine members. Eight have been added since. There were but seven copies of your paper taken at the above points at that time. Now there are twenty seven.

We are now in the midst of a protracted meeting at this place—have Bros. Manley and Wright with us. Very truly,

J. E. BRADLEY.

NOVEMBER 24, 1872.

THE NUMBER OF HORSES.

The following, from the *Harness and Carriage Journal*, will be of interest just now, when so much attention is directed to these most useful animals:

In England there are 2,000,000 of draft and pleasure horses, besides 100,000 agricultural horses. English history records that out of every thirty colts from thoroughbred stock but one proves extra fast. A horse whose pedigree is eight generations in duration, without any base admixture, is considered thoroughbred.

The number of horses in Russia is greater, in proportion to the population, than it is in the greatest horse region of this country, which is Kentucky. Russia has one horse to every three persons, while Kentucky has one horse to about four and a half of its population.

Historical records show that up to 1632 there were no horses in New England; and their introduction into New Netherlands—now New York—occurred during the administration of Gov. Von Twiller, in 1636-38. Trumbull's "History of Connecticut" mentions the horse as accompanying emigrants from Massachusetts to that State, October 15, 1636. The first horse seen in Canada was brought to that country from France, in a ship which arrived at Tadoussac, June 20, 1647.

It is estimated that there are now in this country 8,000,000 of horses, valued at between two and three thousand millions of dollars—a sum ample to pay the national debt. The highest price recorded as actually paid for any one horse was $75,000, though it is said that $150,000 would not have bought Gladiateur at his meridian. In this country Lexington sold for $15,000, and one of his colts has since sold for $40,000; while $50,000 was refused for another. Mambrino Pilot has tempted the offer of $50,000 without success, and Hambletonian, whose death at an advanced age was recently announced, commanded $100,000 a short time before. Dexter brought $33,000. "There are some 70,000 horses in this country," says McClure's recent work; "worth from $3,000 to $10,000 each."

WHAT can we say more for ourselves in our prayers than he has said for us in his promises?

WEEK OF PRAYER.

The officers of different branches of the Evangelical Alliance have issued their annual programme of topics for the Week of Prayer, extending from January 5, 1873, to the twelfth. The following are the subjects selected:

SUNDAY, JAN. 5.—*Sermons.*—Subject: The foundation, security and universal extension of the Christian church.

MONDAY, JAN. 6.—*Devout Acknowledgment.*—Remembrance of God's mercies to the nation, to families and to churches; providential and spiritual blessings to ourselves; confession of sin.

TUESDAY, JAN. 7.—*Prayer*—for Christian churches; their increase in love, activity, fidelity to the truth, and the clearer manifestation of the unity in the faith; for ministers, missionaries and evangelists.

WEDNESDAY, JAN. 8.—*Prayer*—for families; for sons and daughters of Christian parents; for a blessing on home influence, and on the services and ordinances of "the church of God;" for schools, colleges and universities; for children at sea or in foreign lands; for young men in business and professions; for servants, and for all in sickness and tribulation.

THURSDAY, JAN. 9.—*Prayer*—for nations; for kings and all in authority; for the maintenance of peace; for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord and good will among all classes; for the discernment of God's hand in national judgments, and for the removal of intemperance, immorality and the sins which are a "reproach to any people."

FRIDAY, JAN. 10.—*Prayer*—for mankind; for the circulation of the Holy Scriptures and the spread of pure literature; for the overthrow of all forms of tyranny and oppression; for the removal of every form of antichrist; for all prisoners and captives, and for the increase of that kingdom which is "righteousness, peace and joy in the Holy Ghost."

SATURDAY, JAN. 11.—*Prayer*—for Sunday schools; for missionary, tract and other religious societies; for the raising up and sending forth of more "laborers into his harvest," and for the removal of hinderances to the spread of the gospel and the conversion of the world.

SUNDAY, JAN. 12.—*Sermons.*—"Let the whole earth be filled with his glory. Amen, and amen."

THE EVANGELICAL ALLIANCE.

A well-attended meeting was held on Tuesday evening of last week in Brooklyn, for the purpose of awakening general interest in the grand International Conference which will be held in New York and Brooklyn next year.

Dr. Schaff stated that the arrangements for the Conference were rapidly approaching completion, and that the following eminent foreign clergymen had promised, if possible, to attend: From Scotland, Rev. Thomas Guthrie, D. D., William Arnold, David Brown and Profs. Raine and Blaikie; from England, the Dean of Canterbury, Rev. Drs. Leeds, Angus, Harrison, Richie; from Ireland, Rev. Mr. Stevenson; from France, Dr. Pressense, M. Mereau and Pere Hyacinthe.; from Holland, Van Oosterzee; from Italy, Father Gavazzi; and others from Swedish Germany, Switzerland and Russia. The entire number from abroad would be from three to five hundred, and a finer opportunity would never present itself to the residents of New York for giving the representative minds of Europe a wholesome lesson of America. In regard to the meeting the danger was that the council would be too large, and it was therefore proposed to divide the meetings between Brooklyn and New York, so that the residents of both cities would have abundant opportunity to show their hospitality and kindness to the visitors.—*New York Christian Advocate, November 21.*

THE General Missionary Committee of the Methodist Church (North) report the receipts of the past year at $661,056; disbursements, 590,647; increase of collections over 1871, about $50,000. The pecuniary basis for missionary work for 1873 was made at $800,000; $136,000 was for foreign missions and $70,000 for domestic missions.

A FASHION REPORTER announces that the young man of the period is to be suggestively adorned with a leather cravat with a neat gilt buckle. Won't this have rather a Bow-wowery effect?

Appointments of North Alabama Conference, Held at Tuskaloosa, November 20, 1872.

FLORENCE DISTRICT.—J. W. Whitten, P. E. Florence station, H. Brown, W. Weakley, sup.; Rodgersville and Duskill's chapel, Dawson Phelps; Lexington circuit, T. F. Brown; Cypress circuit, J. G. Gibson; Oakland circuit, W. McQueen; Waterloo circuit, G. W. Hamilton; Tuscumbia station, J. H. Anderson; Valley station, J. B. Stevenson; Chickasaw circuit, B. J. Gaston; Frankfort circuit, W. R. Williams; Colbert mission, J. B. Perkins.

DECATUR DISTRICT.—W. E. Mabry, P. E. Decatur station, W. H. Armstrong; Trinity station, J. T. Curry; Courtland circuit, M. L. Whitten; Leighton circuit, J. S. Davis; Russellville circuit, T. G. Whitten; Moulton circuit, L. F. Whitten; Danville circuit, W. E. Cameron, J. L. Britain; Somerville circuit, R. D. Evans; Houston circuit, R. Scales; Clear Creek mission, J. N. Scott; Allen's Factory mission, J. F. Ellis; Z. Parker, Sunday school agent.

HUNTSVILLE DISTRICT.—J. M. Boland, P. E. Huntsville station, to be supplied; Triana circuit, A. F. Driskill; Madison station, Z. A. Parker; Athens station, F. T. J. Brandon; Athens circuit, J. S. Marks, J. C. Philips, sup.; Pettusville circuit, H. P. Turner; Madison circuit, B. F. Lea; Maysville and New Market circuit, M. E. Johnston, C. Godby; Scottsboro circuit, W. T. Andrews, M. B. Johnston; Paint Rock circuit, R. S. Price; Stevenson circuit, Julius Linn; Deposit circuit, R. J. Wilson; Vienna circuit, J. C. Hunkapillar, J. M. Hamer, sup.; James M. Wright, president Athens Female Institute.

GUNTERSVILLE DISTRICT.—J. G. Gurley, P. E. Guntersville circuit, J. T. Bartge, J. P. Glass; Tennessee Valley circuit, J. H. Tucker; Bristoe's Cove circuit, A. N. Lowrey; Valley Head circuit, I. Q. Melton; Van Buren circuit, W. C. McCoy; Cedar Bluff circuit, J. W. Newman; Center circuit, J. A. Neely, J. G. Walker, sup.; Gadsden circuit, J. H. Cameron; Flat Rock mission, James Cox; Pine Grove mission, R. T. Moore.

TALLADEGA DISTRICT.—W. R. Kirk, P. E. Talladega station, C. D. Oliver; Talladega circuit, R. A. Timmons; White Plains circuit, T. G. Slaughter; Alexandria circuit, J. B. Cole; Jacksonville station, J. A. Thompson; Cross Plains circuit, T. Moody; Fayetteville circuit, C. L. Dobbs; Harpersville circuit, L. M. Wilson; Columbiana circuit, R. G. Rogan; Shelby Iron Works, V. O. Hawkins; Montevallo circuit, R. Stripling; Blue Mountain mission, J. W. Baine; Coosa River mission, W. V. Tierce.

LAFAYETTE DISTRICT.—L. R. Bell, P. E. Lafayette station, P. L. Henderson; Oak Bowery circuit, J. L. Colman; Fredonia circuit, J. W. Christian; Louina circuit, J. R. Sharpe; Pinkneyville circuit, W. D. Nicholson; Dadeville circuit, R. F. Mountain, J. N. Dupree, sup.; Socapatoy circuit, W. T. Patillo; Lineville circuit, E. W. Jones; Arbacoochie circuit, S. G. Cosby; Millersville mission, C. S. D. Lassiter, Hatchet Creek mission, to be supplied by B. Stewart; Lafayette mission, to be supplied by D. Howel.

BIRMINGHAM DISTRICT.—Daniel Duncan, P. E. Birmingham and Elyton station, T. H. Deavenport; Elyton circuit, W. L. Clifton; Blountsville circuit, R. W. Coons; Murphree's Valley circuit, F. C Stephenson; Ashville circuit, P. E. Nicholson; Gadsden station, Anson West; Irondale circuit, M. E. Tumlin; Tuskaloosa circuit, P. K. Brindley, B. G. Blackwell; Jonesboro circuit, T. P. Roberts; Village Falls mission, R. G. Isbell; F. M. Grace, president of Green High School.

TUSKALOOSA DISTRICT.—J. D. Anthony, P. E. Tuskaloosa station, to be supplied; North Port circuit, J. E. Andrews; New Lexington circuit, C. M. Livingston; Jasper circuit, D. S. McDonald; Fayette circuit, E. F. S. Roberts; Gordo circuit, A. G. Copeland; Pickensville circuit, R. J. Sumner; Carrollton circuit, G. R. Lynch; Yorkville circuit, Evan Nicholson; Yellow Creek circuit, J. F. Randall; T. N. Shelton, sup.; Vernon circuit, D. W. Ward; Bexar circuit, G. B. Wilson; North River circuit, to be supplied by James Freeman; Palmetto mission, to be supplied by D. McKee; B. F. Larrabee, president of Tuskaloosa Female College; J. G. Wilson, transferred to Louisville Conference, and president of Warren College.

VALUABLE GIFT TO WASHINGTON AND LEE UNIVERSITY.—The Lexington (Virginia) *Gazette* says: "W. W. Corcoran, Esq., of Washington, has within the last week given to this institution $20,000 in six per cent. coupon bonds of the city of Alexandria, Virginia. Our readers may remember that a few months since Mr. Corcoran made a present to the University of the large and valuable library—for its richness in classical literature unequaled by any in the State—of the late N. P. Howard, Esq., of Richmond. This later and still more valuable donation of $20,000 from the same generous source will be welcomed by the friends of our University with feelings of profound gratitude."

PLEASANT.—To be introduced to a man and have him tell you that he always supposed you to be the man whom you dislike above all others.

NORTH ALABAMA CONFERENCE.

MR. EDITOR: Having just returned from Tuskaloosa, where I made a short visit to the North Alabama Conference, perhaps a few jottings may not be uninteresting.

As I did not arrive until the third day of the session, the business of the Conference had progressed considerably under the excellent leadership of Bishop Doggett. Soon after taking my seat in the Conference room I discovered that I was not among strangers. There, for instance, sat Bro. C. D. Oliver wielding the pen of a ready writer as secretary of the Conference, while the familiar faces of Duncan, McCloud, Curry, Boland, Roberts, West, Kirk, Wilson and others bore proof that I was in the presence of those whom, in other days, I had learned to esteem very highly for their work's sake. The brethren named above seemed in good health, except Kirk, who appeared disabled from rheumatism. May the Lord soon restore him! On Saturday night the anniversary of the Conference Missionary Society was held. Of course Drs. Kelly and McFerrin were the speakers. Dr. Kelly's address was chaste and elegant throughout, with occasional touches of genuine pathos and eloquence. Dr. McFerrin's speech was—well, simply one which *my* pen refuses to describe. Most of your readers will, however, understand me when I say it was one of the doctor's characteristic addresses, with a hat collection taken up by himself, and an Indian song added. It was announced before we dispersed that $500 had been collected, which, added to the amount reported by the treasurer, made $2 300 in full.

On Sunday, that great day of the Conference feast, the weather was favorable, and Bishop Doggett gave us a rich gospel repast at the Methodist church, while Bros. Kelly and Whitten broke the "bread of life" at the Presbyterian and Baptist churches. Long will the sermon preached by Bishop Doggett live in the memory of those who heard it, for you may be assured that the eloquent preacher "magnified his office," and made "full proof of his ministry."

I heard that Mr. Tyndal was handled in a most satisfactory manner at the Presbyterian church, at the same hour, by Dr. Kelly, of Nashville.

On Monday I visited the Insane Asylum, where Dr. Summers preached the day before, and, as the assistant matron was a former parishioner, was kindly conducted through the different wards, and had things shown and explained as we went. The appearance of the inmates bore ample evidence of careful attention, while the most scrupulous cleanliness and order were apparent at every step. Though I have not the pleasure of a personal acquaintance with the superintendent, Dr. Brice, and his excellent wife, yet the thoughtful provision for comfort, everywhere manifested, proves that the asylum, under their care, is indeed a public benefaction.

For the information of your readers allow me to insert the following extract from the columns of the *Meteor*, a newspaper published and edited within the walls of the asylum:

"The Alabama Insane Hospital, besides the outhouses for various purposes, consists of—1. A center building, sixty by one hundred feet, four stories high, surmounted by a cupola whose apex is ninety feet from the ground. 2 Two immense wings, each nearly four hundred feet long—the one on the east devoted to women, on the west to the men. Each wing is three stories high, and composed of three divisions, or nine distinct wards; in all, eighteen wards, each one hundred and twenty-five feet long by forty in width. The number of patients in the hospital at the present time is three hundred and fifty."

The blessings of God rest upon this noble institution!

Before I close permit me to say that both the church and parsonage buildings at Tuskaloosa have undergone a pretty thorough renovation, and the pastoral labors of Dr. Hamilton have been appreciated by the people of his charge and blessed by the Lord. J. BANCROFT.

MARION, ALA., Nov. 29, 1872.

THE appropriations for missions by the Methodist Episcopal Church (North) for 1873 are:

Foreign missions and exchange	$373,825 75
Domestic missions—Foreign populations	70,550 00
Domestic missions—Indian	6,650 00
Domestic—American	331 000 00
Missions in Territories	13,000 00
Miscellaneous (contingent, $25,000; Incidental, $20,000; Advocate, $2 .000; Office, $20,000).	90,000 00
Grand total	$885,025 75

The Christian Advocate.

THURSDAY, DECEMBER 5, 1872.

HYMN FOR THE BLIND.

They tell us that the stars are bright
Which glisten in the sky;
But vain they shed their heavenly light
Upon the sightless eye.

They tell us of the tints of morn—
Hues of the purple west,
The blossom of the snowy thorn,
The ocean's sparkling breast.

The sun that ushers in the day
The moon so fair and clear—
Shed not upon our eyes a ray
To lighten or to cheer!

But he who made the sun and moon—
Earth, ocean, air and sky—
Hath poured upon our clouded noon
The day-spring from on high.

Our hands can read, our fingers trace
The page of truth and love;
And thus we joyfully embrace
The message from above.

Then let us willingly record
His praise, who maketh known
To our benighted hearts his word,
And seals it as his own.

WALTER HILLMAN'S DENIALS.

Those who have read his denials, as published in the NEW ORLEANS CHRISTIAN ADVOCATE of October 10, 1872, will remember he does *not* deny that I heard in Clinton and its vicinity, when I was there in August last, all that I wrote of him and his school, and the proselyting proclivities of himself and other Baptists there.

Fortunately for me, the Rev. J. J. Smylie, pastor of Raymond circuit, which includes Clinton (if any should deny what was said on the matters mentioned in my article,) was with me in every visit I made to families in and about Clinton at that time, and heard every conversation in which these things were alluded to. He gives me the following statement, viz.:

"RAYMOND, MISS., Nov. 18, 1872.

"REV. H. H. MONTGOMERY—*Dear Brother:* In reply to your question I would state that when we were in Clinton, last August, I was with you in every family you visited in and around Clinton. I heard the conversations that induced you to write your article on Denominational Schools, published in the NEW ORLEANS CHRISTIAN ADVOCATE of September 5, 1872. While with you I heard everything alluded to by you in that article about the Clinton Female Institute, under the presidency of the Rev. Walter Hillman, and believe it to be true.

"Very truly yours,

"J. J. SMYLIE."

Those who have read my article on Denominational Schools, as published in the NEW ORLEANS CHRISTIAN ADVOCATE of September 5, may remember that I charged that undue influences had been brought to bear on the daughters of other denominations in Mr. Hillman's school to pervert or proselyte them to the Baptist Church. I say: "It is a Baptist machine for proselyting the children of other denominations to the Baptist Church."

Mr. Hillman tries to make large capital out of what he says is *implied* in my article, hoping thus to divert the attention of his readers from the main question. Here he flourishes trumpets most wonderfully. The sound and fury may have deceived some of the unwary. The point is that undue influences are brought to bear on young ladies of that school, whose parents or guardians are members of other denominations, to get them into the Baptist Church. Mr. Hillman denies this, and yet in his explanations virtually admits that my charge is true. Let us look after him and a few facts for awhile.

He says: "My course has been identical with that of Dr. now Bishop) Paine while president of LaGrange College." That course was "to allow no young man, a student in the college, to join the Methodist Church without the written consent of the parent or guardian, if they were members of another denomination. Dr. Paine did not keep the steward's hall or the boarding department of his college. Now see how Mr. Hillman departs from this position. He says: "No boarding pupil in the institute, whose parents belong to one denomination, has been permitted to join the church of another denomination without the consent—written, if necessary—of her parent or guardian." To refute this I have information to the contrary. 1. The father of one of the young ladies proselyted during the last term of his school says: "My daughter, who joined the Baptist Church, is one of the most impulsive children she is only a child I ever knew. At the time of the excitement in the Baptist Church in Clinton she wrote repeatedly to both myself and her mother for permission to join the Baptist Church. We both urged her to take time to think—not act hastily. *The language used by her*, in her letters begging permission to join the (Baptist) church, *was not her own.* At length Mr. Hillman wrote to me. I wrote him an evasive letter. The child acted from the influence of others. I would prefer seeing my children attach themselves to *any other* church than the Baptist." 2. The mother of this daughter wrote her a letter, covering six pages of foolscap paper, giving reasons against her joining the Baptist Church. These facts show that a "written consent" was given with a vengeance. These same parents had another daughter there at the same time, who is said to be a stronger Baptist in sentiment than the one who joined the church, but who did *not* join the Baptist Church because she would not join without the consent of her parents. Nor could she put the construction Mr. Hillman did on her father's letter. Nor have I heard of her joining them yet. 3. I have a letter before me in reference to another Methodist daughter proselyted during the last term at Clinton, in which it is said no consent or permission was given to her to join the Baptist Church. She was urged to "postponement until she could consider," as her mother preferred her joining the Methodist Church. That is one of Mr. Hillman's "written permissions" to join the Baptist Church! 4. I have another letter in reference to a son and daughter being proselyted to the Baptist Church at Clinton—the daughter boarding in the institute. The parents were not consulted nor advice asked, nor was their written consent given; they knew nothing of it till certain clothing were desired, in which to be immersed. Was the course pursued with these children "compelling them to wait till the written consent of their parents could be obtained before joining" the Baptist Church?

In a correspondence which sprung ont of the facts of my first article I pnt the following, with other questions, to Mr. Hillman, viz.: "2. When said daughters of Methodists joined the Baptist Church, during the recent term of your school, did they have such written permit? Do you know that they had? Did you see the letters?" He answers: "2 They had such written permit. I know it. In one case I corresponded directly with the parent, and received myself his permission. In the two other cases I either saw the written permit myself, or had the testimony of others whose veracity I could not doubt." There it is! Can you make the extracts from letters, as given above, chime with Mr. Hillman's denial in his article and his answer to my second question. The softest thing that can be said of Walter is that he is *mistaken.*

Take the items brought out in the cases I have given (and others could be added,) and I ask: Is not my charge sustained that undue influences are brought to bear on the children of other denominations to proselyte them to the Baptist Church?—that it is a "machine" for that work? See how the teachers dictate letters for children, or write them for children to copy, arguing the ease and giving reasons why they should join the Baptist Church in preference to the Methodist or other churches. Then when these all fail, Walter Hillman comes in with his pen, talents, tact, "influence and authority" to influence the parents to consent or submit to their children joining the Baptist Church. In his article he says: "I have written to the parents myself." In his letter to me he says: "In one case I corresponded directly with the parent." So he was no idle spectator in the effort to slaughter the children of other denominations in the Baptist pool! When others could not move the "machine" fast enough, he was ready and more than willing to give the wheel a turn. "I can do it. If the parent evades so as not to forbid positively, I can work it. We *must* have that girl into the pool and under the water." So at it he goes, without shame or sense of propriety, or respect for parents, and makes things bend to his "authority,"—for it is mighty. But from the letters I have, and his own admissions, I am confident he did not see a single letter, from parent or guardian, granting or containing a "written permission" to any one of those young ladies or children to join the Baptist Church. And why did he take so much on himself, and so much interest in the matter as to write to those parents? Was that "identical" with the course pursued by Dr. Paine? Was that "respecting the feelings and views of the parents who patronized" him? Was it not a direct insult to those parents—to their judgment and sense, "views and feelings"—for him to write such letters to them? Anybody else, it seems to me or one with the same amount of bigotry, would have regarded such work as beneath the dignity of the president of a college. But he (Hillman can insult them by writing such letters (as if these parents had no sense of Christian duty or judgment in the case,) and then boast of what he has done as something very smart. A whole association of Baptist preachers and delegates can congratulate him for his smart deeds in this respect too.

Mr. Hillman is uneasy because I charge that "he thought it improper for the young ladies to attend the Methodist Church at night on a certain occasion, but thought it very proper and right for them to attend the Baptist Church every night for several weeks in succession." "Such discrimination in granting liberty to attend upon religious meetings in the Methodist Church and in the Baptist Church," he says, is "false." He hurts under the truth of my assertion, which is in the very language of my informant. He feels it. It gives him a pain in a tender place, just as I intended it should when I wrote it. He denies, and then tries to excuse himself under certain subterfuges, viz. 1. The "occasion" referred to in my article, he says, was "a temperance lecture." 2. "I was absent at the time, and the member of the faculty acting in my place refused to grant permission." 3. "Whenever services have been made to conform to the conveniences of the institute, as to season of the year, hours," etc., he allows the young ladies to attend. A friend, in apologizing for him on the "occasion" referred to, says, by way of explanation: "He was not consulted, and could not, therefore, make the necessary arrangements for the young ladies to attend," etc.

But let us look at his subterfuges. 1. "It was a temperance lecture" by a Methodist preacher. Hence no novel thing,—as they are given to fighting whisky and whisky-sellers. But if it had only been by a Baptist preacher it would have been so novel a thing as to have justified his considering it proper for the young ladies to attend, and have allowed them to attend and hear it.

Well, Dr. J. W. Harmon, a Methodist preacher and a lecturer of no mean ability, lectured in Clinton two evenings against intemperance. They had been previously announced, and while Mr. Hillman was at home. The young ladies were not allowed to attend the first evening. The doctor made a special request from the stand that the ladies, young and old, would attend the next evening. But they were not allowed to attend. This occurred the two evenings preceding our quarterly meeting exercises, which were announced at the close of Dr. Harmon's lectures. Yet the young ladies were not allowed to attend our preaching on that night. It was in the week.

On a former occasion—in March, 1871—when we had a quarterly meeting in Clinton, which had been announced at least twice before the time, Mr. Hillman marched out his boarders on Sunday morning, before the second bell had been rung for preaching at the Methodist church, or the doors had been opened for the reception of the congregation, went by the Methodist church and on to the Baptist chapel. The next day he apologized for the absence of all his boarders from our services, as some of them desired very much to attend them. "But the church doors were closed when we came by, and I did not think it prudent to keep them (the young ladies standing in the street till the doors might be opened."

Let us note here: 1. The first bell had been rung, and, as Mr. Hillman's college bell was would take the bell-rope when the doors were left open, the brother who rang the bell closed the doors while he went a little more than one square to get the elements for the Lord's Supper Hence the doors were closed. 2 Mr. Hillman's residence is one square from the Methodist church, and he could hear the bell easily and distinctly, and must, therefore, have known, when he started his boarders, that the second bell had not been rung, and that it was at least twenty or twenty-five minutes before the services would begin. 3. While it had been the custom there previously for the two denominations not to clash in their services on such occasions, yet the Baptists had imported a preacher from Vicksburg for that occasion. 4. It had been circulated through the town that several persons were to be immersed at the Baptist chapel that morning. This, they knew, generally drew the eager crowd. So it does, as any other show does. Mr. Hillman wanted those Pedobaptist girls to hear the harangue that usually precedes the dipping. He wanted them to witness the dipping too. 5. The trick having succeeded so well in the morning in securing a crowd, they postponed the dipping till night, and Walter Hillman and his boarders went to see it. That was too favorable a time to be permitted to pass by unimproved. Keep them from hearing Methodist preaching, and make them witness the dipping in the Baptist pool, and listen to all the insult that may be heaped upon their parents, and the church of their parents, by the performer, when he says no one is in the church of Christ who has not been immersed by a Baptist preacher. The truth is that, notwithstanding what is "indicated in the catalogue" of the school and Mr. Hillman's professions, there has been a studied course pursued by him, and those associated with him, to keep everybody about him and his school from the Methodist church. Any flimsy pretext is seized upon and used so as to hedge up that way, and turn them to the Baptist.

2. He "was absent at the time." If I am not misinformed he was at home the first night Dr. Harmon lectured. But suppose he was away every night of lectures and preaching, is his excuse worth anything? There is a maxim in law: "He who does anything by another does it himself." That "member of the faculty" knew Mr. Hillman's wishes and carried them out. So his subterfuge fails him just at this point. Suppose that "member of the faculty" had seen fit or proper to have a public dance, on wine and card party, while Mr. Hillman was away at that time—would the plea, "I was absent," have quieted the outraged feelings of parents, or satisfied the outraged sense of the community? Such a plea would certainly diminish his pupils. He would be held responsible for having such an agent to act for him in his absence.

3. But he was not consulted, so as to make arrangements, etc. "Whenever the services conform to the conveniences of the institute, as to season of the year, hours," etc., they attend, etc. So if the Quarterly Conference of Raymond circuit should wish to hold one of its sessions at Clinton, one of its regular preaching places, the members must first consult Mr. Hillman as to "the season of the year" if they wish him and his school to attend; and the presiding elder, who has forty-eight quarterly meetings to hold in the year, if he wishes to have Mr. Hillman and his school present, must first consult him as to the time, hours of service, etc., before they are fixed or announced! That is arrogance, or presumption, unheard of in this country before. But how came it about that for several weeks the young ladies of Hillman's school went every night to the services in the Baptist chapel? Was that prearranged, after consultation with Mr. Hillman, by the pastor of that church? Was that "the season of the year" which made it "proper" for them to attend, and be kept from their studies so much? At that season the water was not so cold (leaving out the question of purity,) and more of them might be got into the pool and under the water! Hillman knew how to arrange it and work the great "machine for making Baptists."

But Mr. Hillman seems anxious to make the impression that "young Baptist preachers" did not visit the institute during that meeting, or—at other times. "I never thought it right and proper" for them to come: I never gave any young preacher such permission. Those four-o'clock meetings were "inquiry meetings appointed for ladies only." And yet he enumerates several gentlemen who were present. If those gentlemen attended, is it not quite probable, if not certain, that others were there—even the young preachers? "The object of those meetings," he says, "was to converse with those who were anxious about the welfare of their souls, and to point out to them more clearly the way of salvation"—that is, the shortest and quickest way to the river or pool. To take up the cross and follow Jesus down into the water is *the cross* in the estimation of most Baptists, and some say "*the greatest cross.*" This was about the burden of those instructions. So it is reported to have been.

But no young Baptist preachers there! Was Mr. Hillman there every time to see there were none? Others say they were there. It was the subject of conversation in families in and around Clinton last August. Young ladies who were in the school say they did go there. It has been their habit or custom to visit there for years past, as well as during the last term. Thus, to number the informants: 1. Says they came to the institute during the meeting and "literally penned in the girls and talked to them about immersion, following Jesus down into the water, and joining the Baptist Church." 2. Another member of that family, I have heard, repeats this language. 3. Another pupil gives the names of several of those young preachers who came there and talked to the girls, and says they tried to get her to join the Baptist Church. Her family lives near Clinton. 4. Says they came to the institute, and that one or more tried to get her to quit the Methodist Sunday school and go to the Baptist Sunday school. 5. A gentleman who visited Clinton in 1869, and went to the institute with one of the professors or teachers of Mississippi College, while there saw young Baptist preachers come in and go to the school-room or some other room where the young ladies were. They seemed to come and go at will. 6. A gentleman who had a ward there says he saw them there on a visit he made to the institute, and when he called for his ward, after supper, expecting to walk with her to the chapel, he found she had gone with one of them. 7. A lady who attended school there since the war says Mr. Hillman is mistaken in his denials in this particular; that when she was there the young preachers were there every week one or more times; that they came sometimes under the pretense of singing, but it was only to see and talk with the girls. 8. The Rev. J. A. Hackett, in a letter to the *Baptist*, published November 2, 1872, speaks in the first part of Mississippi College, then says: "A word about Clinton Female Institute, located at Clinton, the seat of our college, and so nearly identified with it as almost to be a part of the same institution; and, besides, many of whose former pupils are now the worthy and honored wives of former students of the college." "So nearly identified as almost to be a part of the same!" The pupils of each are there often together. Alliances matrimonial grow out of them.

Mr. Hillman, in his letter to me, as well as in his article, says if I had asked of him or made inquiry I might have learned, etc.

Well, when I was in Clinton last August, and heard the things of which I have written, he was "gone to hum in the *North*," and I did not see him, and of course could not inquire of him.

Mr. Hillman is from the *North*, and I am informed that all his teachers in the institute last session were from the *North*. Hence prominent Baptists in central Mississippi refuse to patronize him. There is too much Yankee doodle in him and his teachers to suit some Southerners. Perhaps he was up there making investments of the money he had gulled the people of the South to pay him.

Mr. Hillman grows very gracious and catholic toward the close of his article and says: "Mr. Montgomery, as a minister of age and experience, could have enjoyed the same privilege of conversing with the young ladies of the institute on the subject of religion, had he sought it." Such privilege, he says, "has always been free to the ministers of *other denominations.*" Well, venerable as I am, I do not visit the families of other denominations without a special invitation to do so. Then I do not try to proselyte them to the Methodist Church. I have such a contempt for one who will proselyte that I try to act so that no suspicion may attach to me on that subject.

Mr. Hillman has never invited me to visit his family or his school, nor to lecture the young ladies of his school, and I have too much self-respect to *thrust* myself and services upon either. I have been informed by the Rev. A. M. Campbell, who preached in Clinton in 1870, and is an old teacher, that Mr. Hillman did not invite him to visit or lecture to his school. The Rev J. J. Smylie, pastor there for 1872, and an old teacher, has not been spoken to by Mr. Hillman, and of course has not been invited to visit his school. So here is another of his soft "inflications" to be read—*abroad*—not practiced at home. He uses such things to decoy other denominations to patronize his school, that he may have spoil for the Baptist Church.

I would repeat the *warning* to every Methodist who has respect for his creed and church, his children and family—the peace and happiness of his family—to keep them away from Walter Hillman's school and influence. Undue influences will be brought to bear on them to get them into the Baptist Church. That will imply: 1. That they ignore their baptism and consecration to God, and charge you as acting outside of the Bible authority in having them baptized in infancy in the name of the Holy Trinity. 2. That they commit *sacrilege* by being immersed or rebaptized! One baptism is the Bible rule, but Baptists will have your children *repeat* it, and thereby commit sacrilege! Is it a light thing thus to trifle with sacred things? 3. Then they must consider you as unworthy to approach the Lord's table with them and their new allies, though your faith and piety may equal, if not surpass, those of any Baptist within a thousand miles of you! 4. Then they must submit to hear Baptist preachers say you are not in the church of Christ, because you have not been immersed by a Baptist preacher, and are unfit to fellowship or commune with them.

Will any true and thinking Methodist consider these things carefully and send his daughter to a school where she will be exposed to such assaults, and tempted to do such an act, which will have such consequences? Listen to the *warning* and do it not.

As Mr. Hillman was requested by his association to publish his denials and the correspondence between us, and had the money pledged for the expense, I hope he will publish the letters in whole, and this article also. His pamphlet will be incomplete and wanting in refreshing influences without this.

H. H. MONTGOMERY.

JACKSON, MISS., November, 1872.

DR. SCUDDER'S new Central church, Brooklyn, is of corrugated iron, and cost $65,000; with lot and furnishing, $100,000. It will seat 2,500 people, and it is estimated that upward of 3,000 were present at the dedication. The auditorium is semi-circular in shape; the pulpit, with the organ in its rear, occupying the base.

Obituaries.

NOEMI HAMILTON, oldest daughter of Mr. and Mrs. W. B. Hamilton, of Shreveport, Louisiana, died at home, November 1, 1872, aged eighteen years and thirty-four days.

She had been at school in Staunton, Virginia, for the last two years, and returned home a few weeks since in declining health. Her disease was rheumatism of the heart; she suffered almost continuously with this painful malady since April last; but she endured her confinement to the sick-room and her acute suffering with a patient sweetness of disposition remarkable in one so young and who had so much to make health and strength desirable. Under the training of a pious and faithful mother, seconded by the encouraging of an affectionate father, from very infancy she grew in grace and in the knowledge of our Lord and Savior Jesus Christ. She was always a regular attendant and diligent student of the Sabbath school, and eighteen months before her death, during a protracted meeting in Staunton, Virginia, she joined the Methodist Church. All through her brief life in this world her walk and conversation were in testimony that she remembered her Creator in the days of her youth. She had many lovely traits of character, which greatly endeared her not only to the loved ones at home, but to her teachers and companions; and she excelled in that "ornament of a meek and quiet spirit which is, in the sight of God, of great price." In what sweet harmony with such a pure life, that at the last, with her dying accents, she should be talking about dreaming of the whiteness of the fleece of the Lamb of God! It was most affecting to see the fond father and the devoted mother kissing the pale lips of their dear first-born child for the last time on earth; it was touching—painfully so—to see the young man with whom the departed had plighted her first warm love, in response to the wishes of his own, and who, in his devotion, had followed her from Virginia, with her mother, anxiously watching and hoping for her recovery, now bending, with breaking heart, over the face of the dead, still lovely with the last sweet, smiling expression imparted thereon by her departed spirit; and yet there was a hallowing beauty in all. There was mourning, but it was not without hope. The natural eye saw only death and the grave, and wept; but the spiritual eye saw on beyond death and grave to the resurrection morning, and rejoiced in prospect of the blessed reunion by-and-by in the "building of God, an house not made with hands, eternal in the heavens." Parent and lover and friend were sweetly comforted with the thought that she whom they mourned was not lost, but gone before. J. W.

IT IS MY PAINFUL DUTY to announce the death of JAMES ALBERT COX, son of Rev. C. M. Cox, presiding elder of the Demopolis district, Alabama Conference. Fatal sickness took place in Greensboro, on the morning of the fourth day of November, 1872. The deceased was nineteen years, nine months and seventeen days old. From childhood he had been good and dutiful to a remarkable degree. Few children were ever more obedient to parents than he. As he grew in years he gave evidence of a high order. During the year preceding his death, being then a student of the Southern University, Greensboro, Alabama, he became the subject of [illegible] and was truly [illegible] fully equal to the [illegible] position in his class, and [illegible] an object of respect of teachers and model worthy of the emulation of his fellow students. At the late commencement of the University he was distinguished in [illegible] his studies; and his friends predicted for him a brilliant course in college, and a life of success and usefulness as a man. He returned to school in October, [illegible] studies, and devoted himself to [illegible] with great earnestness and [illegible] week before his death he [illegible] disposed; the symptoms grew worse, and his father was sent for, and [illegible] He remained [illegible] his brain was [illegible] disease. For days before his death [illegible] no one except his father, whose [illegible] and voice were the [illegible] to the last. It is sad to witness [illegible] out, when the country and [illegible] Redeemer need [illegible] them of the pure and good [illegible] young man as the deceased. He will be regretted and mourned [illegible] irreparable loss to his bereaved [illegible] mother, brothers and sisters. Four have buried during the year now [illegible] sister on that James A. Cox [illegible] a fifth more, inconsolable [illegible] nearest friends and relatives [illegible] was a devoted Christian. He was a [illegible] again" in his ninth year, under the [illegible] Rev. Abram Adams, now of the [illegible] Conference. F. [illegible] [illegible] tions and a [illegible] an increasing charm. He [illegible] in the house of God, and [illegible] bath school was never [illegible] came, though at an [illegible] a manner not [illegible] to go. His [illegible] burning. In his [illegible] his trust in Christ; [illegible] did not recover that [illegible] Just before he died, a [illegible] calmness being given [illegible] and upon his breast, [illegible] claimed: "In five minutes [illegible] heaven!" Thus has [illegible] most promising young [illegible] State. But why should we [illegible] would be selfish to [illegible] ardent student, lately [illegible] "gone as he is said, and [illegible] known." He now [illegible] in the clear atmosphere, and [illegible] followed and blessed [illegible] Jerusalem. His task [illegible] is done, and now rests with God in heaven.

A. A.

GREENSBORO, ALA., Nov. 20, 1872.

AT A CALLED MEETING of the Hesperian Society of the Southern University, the following resolutions were adopted:

Inasmuch as it has pleased Almighty God in his infinite wisdom, to deprive us by death of the association and fellowship of our beloved brother, JAMES A. COX;

Resolved, That while we do not comprehend at the inscrutable dispensation of the All-Wise Ruler, we sincerely feel and lament the loss of our brother, not only as a student but as a gentleman, and as a bright and useful member of our brotherhood. He was a Christian; he was honest and upright, and he was a loyal supporter of our motto. Now he is gone; and though we may no more meet him here below, yet we will hold up his good name for imitation to all who shall come after us, and hope to meet him in that good land where "the wicked cease from troubling and the weary are at rest."

Resolved, That we truly and deeply sympathize with his friends and relations in their bereavement, and fully appreciate the extent of their loss.

Resolved, That we wear a badge of mourning in honor of our departed brother for thirty days.

JOHN R. ADAMS,
J. M. CHEAVES,
C. M. BARBOUR,
B. F. RIGGS,
Committee.

THE project of an American church in Rome under the care of Presbyterians and Congregationalists is likely to be realized. A recent conference at the Tract House of several influential ministers and laymen of the two denominations resulted in the appointment of a committee consisting of Messrs. A. S. Barnes, R. P. Buck, A. S. Hatch, R. D. Benedict, W. A. Booth, W. E. Dodge, Rev. W. I. Budington, D. D., and Rev. R. S. Storrs, D. D., for the purpose of procuring funds and taking further measures toward the promotion of the enterprise.

The Christian Advocate.

THURSDAY, DECEMBER 5, 1872.

WHOSOEVER WILL.

BY N. M. SOULE.

Our dear old grandpa is seventy;
Our Lulu is only seven;
But the hoary saint and the blooming child
Have treasures up in heaven.

Grandpapa's hand is brawny,
Lulu's dainty and small;
But the bountiful hands of seventy and seven
Reach freely forth to all.

Grandpapa nearcth the portal
Ending life's weary way;
But Lulu seeth the end afar—
A glimmer of golden day.

Grandpapa loveth the God-Man,
Claspeth ever his hand;
And Lulu loveth the Christ-Child,
The joy of her "Happy Land."

Together dear grandpa and Lulu—
White hair and golden head—
Have knelt at the holy altar to-day,
And taken the wine and bread.

And my soul breathes blessings on them—
Pure heart, or great or small,
To the heavenly fold of the young and old,
God guide and welcome all.

Methodist.

THE EXPLORATION OF PALESTINE

About thirty-five years ago our countryman, Dr. Edward Robinson, commenced the careful exploration of Palestine. He took with him as an associate Dr. Eli Smith, American missionary at Beirut, the most learned Arabic scholar then living. The results of their investigations were published simultaneously in English and German, and took a rank immediately, which can never be lost, as the leading authority in sacred geography. Succeeding investigators can fill up little gaps. They can, as Gannean has just done, discover where was the Stone of Bohan, or the Stone of Zoheleth, or other obscure and unimportant localities; but the great work of criticism and identification was then done by our countryman, Dr. Robinson.

Another of our countrymen, Lieutenant Lynch, an officer of the navy, some years later, by the permission of the American government, made a careful examination of the Dead sea, determining its depression, sounding its depth and mapping its contour. This was the first topographical survey ever made with scientific instruments in Palestine. Every subsequent investigation of that strange valley of the Ghor must take an American's work the basis of its labors.

The religion of the civilized world, whether Christian or Jewish, or Mohammedan even, is first Palestinian. Palestine is its holy land. The geography and antiquities of the Old or the New Testament must be explained by careful study of the very region where Abraham and David and Jesus wandered or fought or taught. We are not surprised, therefore, that the English have devised the plan of an elaborate and complete survey of Palestine. They have been for several years engaged upon it. They have an officer of the British army detailed for the survey, and their plan is to indicate on their map every hill, valley, stream and river, giving to each its exact place and its Arabic name, thus identifying many sites as yet unknown, and giving to scholars at home all the means of further investigation which they could have if on the ground. Only when this work is finished will those who venerate the founders of their faith have done their duty to their memory.

It was only proper that Americans should take their part in completing what they had begun. It was arranged two years ago that the English should confine themselves to the regions west of the Jordan. This includes the old cities of Hebron, Jernsalem, Bethlehem and Nazaroth, intrinsically most interesting of all; but it is a region over which every traveler has passed and of which a hundred have written. But little of novel interest could be expected from another survey of these familiar localities. But the region "beyond Jordan" is almost a virgin country. Its ruins remain unvisited. Its giant cities are still a mystery. It includes the old land of Moab, whence has been snatched that strange relic which has just told us of the victories of the Moabite King Mesha, whose sacrifice of his son is recorded in the third chapter of Second Kings, and which gives us the most ancient specimen yet discovered of our alphabetical writing. It includes the country of Sihon, King of the Amorites, and that of Og, King of Bashan, who was himself one of the giants. Here was the home of the tribes of Reuben and Gad, and the half tribe of Manasseh. There is that Mizpeh of the Land of Gilead, out of which went Jephthah to fight against the Ammonites, and to which he returned to fulfill the vow which made him a childless man. There is Jabesh Gilead, whose men of valor broke through the lines of the Philistines, and snatched for honorable cremation the bodies of Saul and his sons from the walls of Bethshan. There lived the Gergesenes, in whose territory the devils entered into the swine. There was Bashan, whose ruined cities, with mighty doors of solid stone seem the home of giants. There are the Roman cities of Decapolis, and there Philip and Lysanias were tetrarchs. There are the famous ruins of Palmyra and Baalbek. The country is fresh with interest, and cannot but attract to it the enterprise of Americans.

The American Palestine Exploration Society, under the presidency of Prof. R. D. Hitchcock, D. D., of New York, sends out its first expedition within a week. It will be under the charge of Lieutenant E. Z. Steever, of the United States army, a gentleman who enters with great zeal into the work, and who, by his high scholarship and his remarkable vigor, is exceedingly well fitted for the work. Under his charge will be the conduct of a careful topographical survey and the preparation of a trustworthy map. He will be accompanied by Prof. John A. Paine, lately of Robert College, Constantinople, and who was afterward invited to a professorship in the Syrian Protestant College in Beirut. Mr. Paine, who is no novice in Palestinian exploration, will have charge of the archæological department, and give what attention he can to the collection of specimens to illustrate the botany, zoology and geology of the region. As he is one of the best botanists in the country, he will not be likely to neglect this part of his duties. Mr. Van Dyck, our vice consul at Beirut, will add to other duties that of linguist. He is a son of Dr. Van Dyck, of our Syrian mission, and Arabic is to him a vernacular language. Other gentlemen will accompany the party, which will be well-equipped for its work—one of them, probably, an artist of reputation from this city.

The work cannot be done in one year. The survey ought to be continued for as much as six years; and if, when this region has been thoroughly mapped, a similar work could be done for the region of Babylon, where extremely valuable historical inscriptions are sure to be found, we should rejoice. But that is not yet in contemplation. We bespeak for this effort the hearty support and sympathy of the American public. It is under the charge of some of our most public-spirited Christian and Hebrew gentlemen, and under their patronage we hope that this region, entirely intrusted to American enterprise, to be first opened by us, as was the west of the Jordan valley by Dr. Robinson, will also be carefully explored and all its treasures discovered, that we may have no cause to be ashamed of our part in the great task of collating the Land and the Book.—*Independent.*

FAULTS OF CULTURE.

Is it heresy to say that no pursuit can be more selfish than that of culture for its own sake? If there is forgiveness for such a sin, either in this world or the world to come, let us commit it, and so have the pleasure of uttering a very earnest conviction. Any competent observer cannot fail to have noticed that the seeking of that which is most admirable in intellectual finish and furniture, simply for the sake of holding it in possession, has the same degrading effect upon the soul that comes to the miser from hoarding his gold. So it often happens that as men grow more learned by study, and more skilled in intellectual practice, and more nicely adjusted and finished in their power, and more delicate and exact in their tastes, do they lose their sympathy with the world of common life, and become fastidious, and disdainful and cold.

It is often noticed, with surprise and regret, that as culture comes in faith goes out. The fact seems strange to those who think that faith, if it is a rational thing in itself, should grow vigorous and far-reaching with the rising power and deepening delicacy of the mind. "Is it only the ignorant who have faith?" they ask; "and must man surrender this divinest of all possessions when culture enters?" Ay, he must, if culture is pursued as an end in itself. Culture, thoroughly Christianized—culture, pursued for ends of benevolence—strengthens faith; but culture that ends in itself and its possessor is infidel in every tendency. The culture which is pursued for its own sake makes a god of self, and so turns away the soul from its relations—earthly and heavenly—that self becomes the one great fact of the universe. A culture which does not serve God by direct purpose, and with loving and reverent devotion, is the purest type of practical infidelity; and there are notable individual instances, even in so young a civilization as ours, in which constantly ripening culture has been a constantly descending path into paganism. We fear that any thoughtful American, undertaking to name those in his own country who have carried intellectual culture to the highest point, would be obliged to indicate men and women to whom Christianity has no high meaning, and by whom it wins no victories.

When culture is selfish all its sympathies are clannish. There is nothing outside of its circle to be either admired or tolerated. Such culture can have no broad aims, except the selfish aim to be broadly recognized. Whatever work it does is done for the few. It is too proud to be useful. It works away at its own refinement and aggrandizement, but refuses to come down into the dusty ways of life, to point men upward and to help them bear their burdens. The world all might go to the dogs or the devil for anything that selfish culture would do to prevent it. That work is done, and must always be done, by those who have faith—by the humble who have something better than culture, or the high who have placed their culture under the control of that law of love whose feet stand upon the earth, and whose hands grasp the throne.

The farmer, in recommending an animal to a purchaser, talks of flesh that is "worked on," in contradistinction to that which is acquired while standing still and feeding. The one acquisition is recognized as possessing qualities of power and endurance which the other does not. It is precisely so with culture. That which is "worked on"—that which comes while its possessor is busy in ministry—is as beautiful as it is valuable. This, indeed, is the only culture that comes to a man as a legitimate, healthful and valuable possession. The florist can show us flowers whose beauty has been won by culture, but it has been won at the fatal cost of their fragrance. There may be much in even a selfish culture to admire, but if there is nothing to inhale, our hearts are still hungry.

There is a sort of blind worship of culture among the people, which would not be worship were it not blind. If they could comprehend its narrowness of sympathy and its selfishness of purpose; if they could see and measure its greed for praise and its contempt for them and their acquisitions and pursuits; if they could feel its arrogance and pride, its charms would all disappear. If they could see how, in their earnest coveting of the best gifts, those who possess them had utterly forgotten the "more excellent way," they would shrink from them in terror or in pity. It is sad to think that from the most notable school of personal culture in the country, faith long since departed, with limping wings, while devotion to the work of making the world better went out with faith. God save us all from the influence of such a culture as this, and help us to be grateful that it has seen its best or its worst days, and is dying at its root! Christianity must kill it or Christianity must die. It must kill Christianity or it must die. The event is not doubtful.—*Scribner's Monthly.*

CELIBACY OF MINISTERS.

The apostles evidently intended the ministers of the churches which they formed, to be *of* and *with* their people—to be united with them in all their social ties, the relationships and sympathies, of common life. And accordingly among the very first of the directions given by St. Paul, in his Pastoral Epistles, for their ordination, appears the injunction that a presbyter and deacon should each be "the husband of one wife." Whatever points of dispute may be raised upon these words, it is clear that a Christian minister was expected to be a married man. The honor given by the apostolic religion to married and domestic life, and the responsibility assigned to the Christian family, as the wholesome fountain from whence sound piety and moral purity were to flow forth into the whole church were to be especially exemplified in the office-bearers of the community. The contrary rule of a later age took its origin from the perverse, one-sided asceticism which the wide diffusion of Gnostic principles had introduced. The Gnostic doctrines respecting the material world and animal life began very early to infect the church, and produce a general sentiment that celibacy was a much higher and holier state than married life—that it brought men nearer to God, and fitted them for receiving and imparting the Holy Spirit. Such false sentiments, encouraged and strengthened by the extravagant manner in which church authorities extolled the celestial virtues of a single life, very naturally attached themselves to the prevalent idea of a priestly estate, pre-eminently consecrated to God. The state which was the holiest upon earth ought surely to belong to those who ministered in the holiest mysteries. And by the end of the third century a notion [illegible] grown up in the church that its ministers ought to be unmarried men. This unscriptural opinion, as is often the case with religious errors, originated with the general body of the people, who, however, only carried out to its legitimate effects the teaching which they had received. Married priests began to be looked upon, in the popular estimation, as degraded. Some persons refused to accept their ministrations; and although synodal decrees at first reproved this objection, the popular prejudice prevailed, and by the end of the fourth century the celibacy of the clergy was enforced; and a married presbyter became a *criminal*. So directly was the apostolic rule contradicted, and that brand of the predicted apostasy, "forbidding to marry," was stamped upon the church, to its lasting injury.—*Ecclesiastical Polity of the New Testament, by Rev. Dr. Jacob.*

HEAVEN.

Many curious speculations have been indulged regarding the exit of the soul of a righteous man—how it passes through the air and ethereal regions; and how, leaving stars and systems behind, it soars with strong, swift pinion into the august presence of Deity. Such speculations are far more inquisitive than important. The *fact* that the holy soul is immediately transferred to the highest heavens is infinitely more interesting and consolatory than the *method* of its transmission. It has no "successive ascensions," ever changing its home, and therefore never at home; rising from one height of glory and blessedness to another still higher, only that each height may be gained and left behind. Scarcely has death broken down "the middle wall of partition," scarcely has he lifted the veil, when a boundless territory of brightness and joy stretches out before the naked spirit. Not a sand has time to fall. One step, and the soul is in glory. The flight through the immensity is made "in the twinkling of an eye;" the pilgrimage to the spheres occupies but a moment. There is no waiting for a celestial convoy. A troop of angelic beings, unseen, crowd the chamber of death, and are ready with outstretched wing to bear the spirit home to God; the last quiver gasped from the bloodless lip, the last sigh breathed out, and, swifter than the beams of the morning, or the flash of lightning, they tower with it to glory. The beggar was borne to Abraham's bosom by swift-winged angels. The dying felon had scarcely groaned his last on Calvary when he opened his eyes in Paradise. He passed direct from a cross to a throne—from consummate ignominy to celestial honor. Ere his dying wail had spent itself he had begun the song of immortality; ere his mangled frame was cold and stiff in death, his feet had trod the crystal pavement of "the holy city," and his fingers had struck celestial notes from a golden lyre.

"Oh, change! Oh, wondrous change!
Burst are the prison bars;
This moment *there*—so low,
So agonized—and now
Beyond the stars!
Oh, change! stupendous change!
There lies the soulless cloud:
The sun eternal breaks;
The new immortal wakes—
Wakes with his God!"

One would imagine that on being so suddenly ushered into the infinite sublimities of a new and glorious world the soul would be overwhelmed, nay, annihilated. Great excitement has sometimes driven reason from her throne, and burst the rejoicing heart; and verily the joy and splendor of that moment is more than enough to confound the bravest and holiest spirit. But no: He who has protected it from all evil, also shields when embodied amid that opulence of celestial glory, so that it feels serenely calm and perfectly at ease the moment it crosses the threshold of its heavenly home, and is encompassed by the stupendous realities of an eternal condition.—*Edwin Davies.*

The corner-stone of the new building for the Academy of Natural Sciences, Philadelphia, was laid on the thirtieth of October, with appropriate ceremonies. A meeting was held on the grounds; the weather was fine and the attendance large. Addresses were made by the Rev. Dr. Beadle, Prof. Meigs and Prof. Wood, after which the corner-stone was laid by Mr. Ruschenberger "in the name of Science and of Improvement in Knowledge." The exercises were concluded by a prayer for divine blessing on the undertaking, offered by the Rev. G. D. Boardman, D. D. The academy now possesses more than 6,000 minerals, 700 rocks, 65,000 fossils, 70,000 species of plants, 1,000 species of zoophytes, 2,000 species of crustaceans, 500 species of myriapods and arachnidans, 25,000 species of insects, 20,000 species of shell-bearing mollusks, 2,000 species of fishes, 800 species of reptiles, 21,000 birds, with the nests of 200 and the eggs of 1,500 species, 1,000 mammals, and nearly 900 skeletons and pieces of osteology. Most of the species are represented by four [illegible] positions, so that, including the archæological and ethnological cabinets, space is required now for the arrangement of not less than 400,000 objects, besides the library of more than 22,500 volumes.

"My Dear Polly, I am surprised at your taste in wearing another woman's hair on your head," said Mr. Smith to his wife. "My dearest Joe, I am equally astonished that you persist in wearing another sheep's wool on your back."

RELIGIOUS INTELLIGENCE.

The new Bible House at Constantinople cost $65,000, and is four stories high.

A great revival is in progress in Fisherville, Maine. Over two hundred have professed conversion.

The Karen College in Rangoon, in connection with the Baptist mission, was opened May 28, 1872, with seventeen promising young men.

The endowment of old John Street church, New York, has reached $20,000 nearly. The building and society are historical and should be preserved.

Recreants.—The London *Christian World* says that the "Christian marriage bill" has been prepared to prevent Europeans in India from changing their faith for the purpose of polygamy.

The Norwegian church in Chicago, so many years a mission church, has not only become self-supporting, but has this year reported an offering of $300.64 to the missionary treasury.

A missionary in China states that if the present ratio of conversions goes on as it has been going on for some years back, "by the year 1900 the native Christians in China will number over two millions."

The Rev. John T. Jones, a frugal and industrious Ottawa Indian, recently died, leaving his entire property, worth about $60,000, to the cause of the Baptist Ministerial Educational Society in the State of Kentucky.

The Jews of New York city are said to be seriously considering the expediency of transferring their weekly religious services from Saturday to Sunday. Several of their synagogues throughout the country are now open on both days.

The Wesleyan Methodist Trust Assurance Company, indorsed by the Conference recently held in London, for the insurance of connectional property only, is so popular that its stock of £25,000, in £10 shares, is nearly all subscribed.

An Annual Conference of British Mormons has just been held at Glasgow, reporting 767 members. Of these 79 are elders, 27 are priests, 43 teachers and 13 deacons. The number is smaller than last year, as 200 have emigrated to Salt Lake.

The Irish Christian missions among the Roman Catholics in Ireland have been eminently successful. Three thousand children attend their schools, while many clergymen, teachers and missionaries are from among the converts from Romanism.

There are fourteen foreign missions in charge of the American Baptist Union, having in all about twenty-four thousand communicants. In addition to the hundred American laborers in these missions, there are five hundred native helpers, of whom about eighty are ordained ministers.

The late Bishop Eastburn, of Massachusetts, gave of his income during ten years more than $20,000 in aid of religious objects within his diocese, and bequeathed his whole property, on the expiration of a trust in favor of his widow, to charities and organizations which in life he loved and fostered.

In the Island of Ceylon the Wesleyans have thirty-eight missionaries, of whom only eight are Europeans. The number of members is 2,787, and of children in the schools 6,100. Self-supporting churches (native) are growing up, and the educational institutions of both the stations—Jaffna and Singhalese—are efficient and successful.

The annual meeting of the American Board of Foreign Missions took place in New Haven, Connecticut, on Tuesday, October 8, with a very large attendance. The treasurer's report shows expenditures of $381,364 as the cost of missions, and total expenditure of $428,693. There were $2[illegible]207 received as [illegible] and $125,[illegible] legacies.

Iron Church for South America. The last novelty in the church-building line was the shipping of a large Gothic iron church for Lima, Peru, in a ship chartered for the purpose. Its cost, including the accompanying organ, was over $100,000. The church was first entirely finished and set up in New York, and then taken down and packed for shipment.

On the sixth ultimo five of the Chinamen who have been on probation for the last six months were received into the Third Congregational church of San Francisco. The vote on their reception was unanimous, and Rev. Mr. [illegible] the late pastor, officiated on the occasion, as was fitting. Of the eight who originally applied, one has died and two have returned to China.

Father Hyacinthe has been buried alive. In consequence of his marriage the Dominicans of the convent to which he belonged held a hypothecal funeral over an empty coffin, which was placed in the middle of the chapel, and chanted the burial service. The account does not state whether they sprinkled holy water over his shadow, but it is stated that "the scene was most imposing." On whom does it impose?

It appears, from statistics recently gathered, that the number of native Christian communicants in North India has more than doubled since 1860. The total number of communicants reported is 13,980, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India, Burmah and Ceylon is estimated at 300,000. But still, what are these among so many? we might ask, while we would not despise the day of small things.

The Rev. C. D. Bradlee, Unitarian, having been invited to assume the pastorate of the Christian Unity Society, Boston, entered on his ministrations a few weeks since. In the course of his introductory sermon he said: "I frankly, therefore, confess to you that I believe in the Lord Jesus Christ. I believe also that those who look upon him as a mere man, or as one having faults, should at once renounce their name, taking a title more justly expressive of their faith."

The fifteenth anniversary of the Fulton street prayer meeting was held September 23. It was a beautiful day, and long before the hour of service the church was overflowing with a deeply interested audience. Dr. Cuyler presided. Eight speakers had been selected, representing six denominations, Rev. William H. Boole representing the Methodist. It closed by Dr. Tyng offering the Lord's Prayer, in which all joined, and the pronouncing of the benediction. No previous anniversary has been more interesting.

The Nashville (Tennessee) *Banner* of September 15 says: Last Sunday Rev. Mr. Landrum, a Baptist minister, in his usual health, dropped dead in the pulpit in the church at Rover, Bedford county. He had sung and prayed, read his text, and was proceeding with his sermon, when he remarked that he felt sick, took a drink of water, wet his forehead, fell back in the pulpit, and expired immediately. He is the second one, we are informed, who has died suddenly in that pulpit within the past two years.

The Texas Baptist General Association, at its recent session, came to the point on the total abstinence question in the following manner:

Resolved, That we consider the taking of one dram, simply for the gratification of the appetite, positively sinful, and we do earnestly entreat our brethren everywhere to abstain from the use of everything that will intoxicate.

Resolved, That while we deprecate dram-drinking, we consider the manufacture or sale of intoxicating drinks, either by wholesale or retail, much more sinful.

All the missionaries in Mexico of the American and Foreign Christian Union are reported by the *Christian World* as having been safely preserved during the revolution which has just ended, and especially those who have resided in and around Monterey, the chief seat of the rebellion, who were exposed to peculiar dangers. The native colporteurs and evangelists also, together with the members of their churches, though dispersed for a time, are all safe. None of the churches have been destroyed. On the contrary, a new one has been organized recently in the vicinity of Cadereita, with twelve members.

The priests in the eastern part of France are on a strike, having raised the price of masses to be said for the repose of souls. According to the *Patrie* of Geneva, Madam F——, a lady of Bourg (Ain,) lately bequeathed to the parish church a sum of three thousand francs, on condition that forty masses should be said every year, twenty for the repose of her own soul, and twenty for that of [illegible]'s. The ecclesiastics, considering [illegible] the price of masses has risen, [illegible] other commodities, that it will still [illegible], and that consequently the [illegible] imposed by the legacy will one day be greater than the advantages derived from it, have refused to accept the money.

Agent of Conviction of Sin.—No human teacher can do it. Conscience cannot do it. Law in none of its forms, human or divine, can do it. Although the word of God is the sword of the Spirit, yet, unless the Spirit of God draws forth that sword, it lies powerless in its sheath. Only when the Spirit of God wields it is it quick and powerful, and sharper than a two-edged sword, piercing to the dividing asunder of the soul and spirit, a discerner of the thoughts and purposes of the heart. Therefore, as the work of convincing the world of sin is one which nothing less than the Spirit of God can effect—and which yet must be effected thoroughly, if sin is to be driven out from the world—our Savior was mercifully pleased to send the Comforter to produce this conviction in mankind.—*Archdeacon Hare.*

Prayer and pains can do anything.

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GIVING TO THE POOR.

It would not be an unprofitable exercise for our readers to search out the Scriptures which enjoin the duty of care for the poor. Altogether the passages would fill a column or more. The care for the poor exhibited in the Bible is no mean proof of its divine original. The tenderness and pity of the infinite Father finds expression on almost every page. Special provisions were made in the law of Moses for the relief and protection of the unfortunate. The fruits of the seventh year were left to them. The harvest field was not to be gleaned, and the corners were not to be wholly reaped. The vineyard was not to be gleaned, nor was every grape to be gathered. "Thou shalt leave them for the poor and the stranger." The command was clear and comprehensive. "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in the land." Job protests that he had not eaten his morsel himself alone, "and the fatherless hath not eaten thereof," and that he had not "seen any perish for want of clothing, or any poor without covering." Evidently this regard for the poor held a high place in the patriarchal religion. Many are the promises connected with giving to the needy. "Blessed is he that consideroth the poor; the Lord will deliver him in time of trouble." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

No sin is more severely denounced than that of wronging and oppressing the poor. There is no darker manifestation of human wickedness than this—"because he hath oppressed and hath forgotten the poor." It is a high crime against God himself, for "he that oppresseth the poor reproacheth his Maker." God is the special friend, advocate and avenger of the poor. "He shall stand at the right hand of the poor." David says: "I know that the Lord will maintain the cause of the afflicted, and the right of the poor." God has said: "For the oppression of the poor I will arise." He stands for their defense, and watches for them with a jealous vigilance. Their cries reach his ears, whatever may become of prayers which go up from well-fed worshipers, who kneel on velvet stools, and forget that hundreds are starving within the sound of the organ which peals with their praise. Read "the Sermon on the Mount," and mark the prominence which the subject has there. We are to give alms of such things as we possess. The golden rule, the royal law of liberty, is love, and the essence of love is giving. There is in the Savior's teaching a recklessabandon, an overflowing munificence. "Give to every man that asketh of thee." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." The young man who came to Jesus with the question, "What shall I do that I may inherit eternal life?" was directed to sell all and give to the poor. Zacheus showed the sincerity of his repentance by giving the half of his goods to the poor at once. There were large arrearages to be brought up in his case, and the same is true of all who have neglected to discharge this obligation. "The bag" which Judas so grievously perverted was doubtless drawn upon often to relieve the destitute, and Christ's life and ministry illustrated the duty which he has so pointedly enjoined upon his disciples.

Poor himself for our sakes, his preaching and benevolent ministrations were chiefly to the poor. As the Advocate and Friend of the destitute and afflicted he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Christ's suffering representatives are in every community—the sick, the imprisoned, the naked and the hungry. What a sham is our profession of love to him when these are neglected! It is against this dead faith that both James and John inveigh. It is against the charity of words, this shameful inconsistency, that they protest. "Depart in peace; be ye warmed and filled." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Among the few things laid upon the Gentiles by the decree of the council at Jerusalem was this: "That they should remember the poor." The gospel, delivered from the ceremonial law, and the oppressive ritualistic yoke, was to go out to the world with this distinctive message of mercy in its farthest and latest utterance. Remember the poor! Repent, believe, be holy, send the glad tidings to the isles that are waiting for Messiah's law; but in all and with all, remember the poor! Paul's life-long devotion to the relief of the poor saints is a lesson to us. He did remember, and he put it into his preaching and itinerating everywhere, this care for the afflicted and the impoverished.

We fear that this subject has not always due prominence in the Christian conscience. We can hardly suppose that any professed followers of Jesus, at least any that read these lines, are guilty of grinding the faces of the poor, or of keeping back from them that which is their just due in the business engagements of life. Hard landlords and over-exacting creditors we may not be. Then, again, our giving may approach the measure of duty in other directions; but how about remembering the poor, ministering directly and personally to their wants, and sharing with them such of this world's good as we have? Instead of waiting for the poor to seek us, we should seek them—"visit the widow and the fatherless in their affliction," and hunt up and relieve those who may shrink from revealing their wants to the world. The giving of many is like that of throwing a bone to a dog, or it is elicited by the most persistent application. We have personal knowledge of many cases of extreme destitution, dependent women and children, and the sick wanting the barest necessaries of life. Large cities present more cases of charity, but every community has some. Men and women professing godliness are enjoying every comfort and luxury, wearing silks and jewelry, and sitting by their warm firesides, while many of their fellow-beings, within easy reach of them, are suffering from cold and hunger.

With many it is a sin of inadvertence. They are not in the habit of "considering," of "remembering" the poor. It has not entered as it should into their daily religious life as a prominent grace, and they have not thought of their piety as James thought of it when he exclaims: "But wilt thou know, O vain man, that faith without works is dead?" With others the lack of giving is more the result of extravagance. In keeping up with the times and the prevailing *style* of living there is nothing left for the poor. The cost of a single dinner or the price of a bonnet is more than is given to the famishing in a year. The business of Christ's disciples is not to keep up style, nor to follow the fashions, but by frugality and economy to save that they may give. Mr. Wesley, in rendering an account of his plate to the Commissioners of Excise, replied that he had but two silver teaspoons at London and two at Bristol, and was determined never to have more, while so many around him wanted bread. His example has a wide application, and points to an amount of guilt among Christian people that is absolutely startling. The lust of the eye, the lusts of the flesh and the pride of life exhaust the resources of those whose substance should be given to honor God, and to relieve the Lord's poor.

PLAIN TALKING.

The New York *Methodist*, noticing an article in the *Southern Christian Advocate*, says:

This writer concludes, therefore, that the "Plan of Separation" is practically null and void. Of course it is. The hope of reviving it is the merest infatuation. We don't intend to let the South live wholly to itself and by itself. We fought to make it ours as well as theirs, who dwell within it—a land to which we can go at pleasure, and in which we can trade and settle as we list, carrying our opinions, institutions and social habits with us. The demand for reinforcement of the "Plan of Separation" is apparently a part of a policy that would isolate the South from the North in every particular. What hopes are wrapped up in this policy we know not, but if among them is that which looks to isolation, with the purpose of accomplishing an ultimate revenge, we beg them not to suffer themselves to be deluded. The recent Presidential election is proof that the nation never intends to surrender the practical results of the war. The South must accept them as irreversible. The old state of society can never be restored. Southern Methodism, so long as it insists upon isolation, subjects itself to the suspicion of waiting and wishing for some convulsion which shall carry us back to 1860, to the subjection of the colored race, and to the loud assertion of State rights. Such a suspicion may do great injustice to Southern Methodists, but so long as their present temper continues (unless their press misrepresents them) it will exist.

One reason why we deem it important for Northern churches to go southward is that it may be possible for Northern men to settle in the late slave States without any abridgment of their liberty of opinion or speech or conduct, as secured by national law. If for being what they are, they are to be socially ostracised, then we wish them to be able to take society with them for their social protection. And for its members the Christian church is society. This is plain talking, but the case demands the utmost plainness.

We quote the paragraph simply as exhibiting the tone and temper of our beloved brethren North, and their ideas and purposes respecting the South. The *Methodist* speaks in a very oracular and *ex-cathedra* way, and we poor subjugated dependents now know how our masters are to treat us. Of course we needed a plain talking to, and here we have it. "We fought to make it ours as well as theirs, who dwell within it." This is true, except the last clause—"as well as theirs." It was a war of conquest and plunder, without regard to the rights and liberties of the Southern people. Our Northern brothers wanted the country for themselves, and Ahab must have Naboth's vineyard without regard to States rights or any other rights.

As for the "Plan of Separation," nobody expects them to observe it, or any other compact. Neither are they likely to come to any just settlement in regard to the property question; but we can better afford to lose than they can to keep the properties in dispute. They fought to possess the country—the land, churches and government—and they are not to stickle about civil or religious obligations. Isolation, in the sense of excluding the Northern Church from the Southern States, is what few Southern Methodists dream of. We may not fraternize with them, we may have our own views of the animus of their missionary movements in our midst, we may have for them no other love than such as we are commanded to exercise toward those who have shown themselves to be our enemies; but this matter of isolation is purely a question of principle and policy with themselves. The *Methodist* knows very well that there is no let or hinderance to Northern preaching, or to the building of Northern churches in our midst, so long as the missionary appropriations are put at a liberal figure. The fact that they are holding and using our churches, with no other right or title than a military order, is proof enough that the field is open. It is true that our white people, and, in many cases, the better sort of people from the North, give them a wide berth, and prefer the Southern Church; but this is a matter of taste, and no ground of censure.

That "one reason why we deem it important for Northern churches to go southward" is well enough. If they bring their congregations with them, and worship in churches which they come honestly by, there will be less suspicion of a proselyting and disintegrating purpose. They have taken churches belonging to others, and colored societies ready to their hand, and their preachers are supported by missionary money where nobody wants them; but we know of no instance where their ministry has come simply to supply the spiritual needs of a body of immigrants from the North. The recent appropriation of over $100,000 to the Southern work shows how many Northern men there are in the South who want their preachers. This social ostracism, if it exists, must be on other than sectional grounds. We are glad to know a good many Northern people, some of whom have joined the Southern Church since the war, and they are highly esteemed, and received as brethren and fellow-citizens. People may make themselves offensive, and forfeit all claims to respect, simply because they are ill-mannered, and destitute of refinement and without integrity.

The Southern Church is not deluded. We know what the recent Presidential election means, we know what "the practical results of the war" mean, and also what the Methodist Episcopal Church in the South, with its backing of $100,000 a year means. The crime of crimes against us is that we have no love of complacency and admiration for the Methodist Episcopal Church, and that we believe she has grown no better, but rather worse, during the last quarter of a century. It is the "isolation" of pursuing our own work, and of having nothing to do with her, that stirs up the bile, and leads to the exhibition of such a temper as the *Methodist* displays. There is no feeling of revenge on our part, no ill-will, no looking for the restoration of things as they were. If we do not choose "to shake hands across the bloody chasm," it is because the chasm was made by themselves before there was blood, and because, apart from the war and its "practical results," the elements of repulsion are more than those of attraction. The arrogant and bullying tone of the *Methodist* and its persistent misrepresentations are a luminous comment upon the fraternal professions of the Northern Church.

LETTER FROM BISHOP KEENER.

Mr. Editor: Accompanying please find minutes of the East Texas Conference, which adjourned at this place last night. The session was a pleasant and, as I believe, a profitable one. The territory of this Conference is being constantly depleted by removals to the black prairie soil of western Texas. For my own part, I prefer the sight of woods; as one remarked: "A tree is a sublime object in nature." It is indeed, and has many most excellent uses hid away in its body and limbs. Lumber and firewood rarely go amiss; and on my way to this point I met many large ox wagons, loaded with boards, steadily pressing their freight to the wide open country of Dallas and Kauffman. However, the plowshare runs much more glibly in that rootless region; so that nature has fairly arranged her gifts, and each section has some just compensation for its comparative defects. Still the mass of emigrants pass over east Texas, and weary their teams in searching for some better country. This furnishes an explanation for the fact that the membership of this Conference has not increased during the year, but about holds at the same figure as at the last report—nine thousand, one hundred and thirty members.

Our missionary anniversary yielded only some $450—less than it should have done in view of the thrift and life that meets one everywhere in Tyler. It was all in cash—no "futures." Some apology is to be found in the very recent growth of our church here. Methodism has not heretofore been in the advance, but now promises much. So, too, the finances of the Conference, excepting in the item of widows' and orphans' collection, were meager enough. The absence of parsonages may account for this by a very short method of reasoning: the absence of a parsonage forces the preacher to buy his own home. This in turn causes the circuit to abate its contributions, for "the brother has a home;" and this again superinduces general indifference to the support of the gospel. Transfers are welcomed here, and good men and true of South Carolina would do well to make their way to the East Texas Conference. Lands are reasonable and but few of the counties have burdened themselves with railroad subsidies. Tyler is the most inviting town in appearance we have as yet seen in Texas, and many sightly, comfortable houses are going up in different directions, and dotting the very eligible sites which its undulating ground affords. At present the place is suffocated with United States Court trials, and machinery of witnesses, juries and parties indicted under the Kuklux laws of Congress, charges being generally for "conspiracy." The Conference was very hospitably entertained. Benjamin A. Thompson, James R. Wages, James M. Bond, James N. Bridges and Ramsay C. Armstrong were received on trial. Several transfers from other Conferences were heartily welcomed and generously treated. Wiley H. Ardis and John W. Broxson were readmitted.

I had the pleasure of meeting here with quite a number of old friends whom I last saw around the camp fires of 1864. I was glad to see them, none the worse for wear, pursuing the even tenor of their way to the better land.

A. R. Craven, J. M. Ellisor, J. R. Wages, J. M. Boad, T. J. J. Howard, W. Vines, E. T. Brasher and J. O. Clifton were ordained local deacons, and also Woodson Pipkin, a colored man. Elijah F. Boone was ordained elder from among the traveling preachers, and E. B. Zacry and B. W. Brown local.

Tyler, November 26, 1872.

BISHOP PIERCE IN THE WEST.

Bishop Pierce, writing to the *Southern Christian Advocate*, November 20, gives the following account of the Western Conferences:

It was my purpose to visit Colorado, but I was called home by domestic affliction. Thus I did not go beyond Nebraska. The soil of Missouri, Kansas and Nebraska is generally and wonderfully rich. The corn crop this year is a feast to the eye. To a man who is accustomed to small fields, with seven-feet rows and three or four in the drill, and twenty bushels to the acre—a crop to brag on—an area that the eye cannot compass waving in the wind like a canebrake, and bearing an hundred bushels on every acre, is a sight that cheers. No wonder that the contrast stirs the spirit of emigration. And yet very few improve their condition by moving from the Atlantic States to these fertile regions. There is an unsolved problem in this—that on the poor lands of Georgia the people are doing as well financially as those who till the rich lands of the great West. As to climate, productions, comforts, commercial relations the year round, the advantage is with the East. I travel and see and wonder and admire, but always return well satisfied that he who fixes the bounds of our habitation gave me a home in middle Georgia.

I am glad to say to the church that the Western Conference is full of promise. It is made up largely of young, vigorous men, who have gone out to work for and grow up with the country. A few more are needed right now. Prompt occupancy of every point is very important. To be on hand, organized, at work among the settlers, ready to serve newcomers, is the pledge of success. People are pouring in, new towns are springing up, cities grow as by storm, railroads are stretching in every direction. "Westward the star of empire wends its way." If as a church we lag anew, we forestall ourselves in the future. To our people I would say, "Stay where you are;" but to the young preachers I say: "Go West as long as there is a vacant place." The interests of religion cannot wait the development of the church on the ground—the older Conferences *must* furnish the pioneers. Let them go, and go at once.

The Missouri Conference has a fine territory and a strong corps of preachers. There are no blazing comets, but a fair show of steady planets among them—sensible, earnest, consecrated workers. These are the men who build the church. And the church is rising, expanding, waxing stronger under the ministration of these men. Mere churches and better, parsonages, better support, increase of numbers, are among the signs of progress and promise. To be a member of the Missouri Conference is an honor *now*; before long the prestige of the association will help a man along anywhere.

Next comes the West St. Louis Conference. This name is inappropriate to the region embraced in the boundaries of the Conference. It does not suggest location or relation. It has no connection with St. Louis, except that once it was a part of the St. Louis Conference. Some prominent thing or place within the territory—a city, river or mountain—should furnish the name. Such a name would locate and identify the Conference. Separated by the Missouri river from the Missouri Conference, the West St. Louis juts up against Kansas and the Indian Territory on the west, joins Arkansas on the south, and then by a line I need not describe cuts off southeastern Missouri for the St. Louis Conference. The territory within these lines is more diversified than on the other side of the river. There are mountains, prairies, forests, rich land and poor land. But it furnishes a fine field for labor and usefulness. The preachers are hardy and heroic, working on small pay, but full of heart and hope—confident of a grand future. They have talent and enterprise among them, and do not intend to be a whit behind their brethren elsewhere. The Lord give them a prosperous year.

The St. Louis Conference was the last I attended. This is the smallest in area and in the number of preachers; but, with St. Louis as the nucleus, contains within it the elements and resources for progress and power. St. Louis is *the* city of the West, and will be in the life of a man *the* city of the continent. Such a location, such a country around it, such a railroad center, such a population and such progress already—who can calculate its future?

The Conference met at Arcadia—a little town embosomed in the mountains and prominent among us as the seat of one of our church schools. The session was brief and pleasant. The surrounding country is interesting in every aspect of it. The scenery combines the beautiful and the grand. The hills are full of ore, the mountains are almost solid iron, the valleys are productive, and there are quarries of the finest granite I ever saw. The grain is fine, the colors variegated and the polish equal to marble. The cars carry every day eighteen hundred tons of iron ore to the furnaces at St. Louis. Iron is king here. Here is Iron mountain, Irondale, Ironton—iron ore, iron furnaces. Iron is capital and labor. It is the wealth of the rich and the employment of the poor. Down here you need not talk about gold and silver. There is nothing like iron.

My duties did not allow me the privilege of visiting the points of interest round about. Some of the brethren did go, and came back all aglow with enthusiasm. Pilot Knob was the chief attraction, and a view from its summit was regarded a rich compensation for the toil of the ascent. Bishop Marvin was present at the Conference, and went with the brethren to see this natural wonder. Like the rest, he was deeply impressed, and in a sermon at night turned what he saw, thought and felt to good account, by way of illustration. I am glad he is coming to Georgia this winter. It is a pleasure to know him, and a profit to hear him. A cordial greeting awaits him on this his first visit to the Atlantic Conferences. May the great Head of the Church come with him and make him a blessing.

If the Lord will, I shall be present at Atlanta and Thomasville, not as a Bishop, but as one of the preachers, to see and hear, to commune and enjoy. Oh! that the salvation of Israel may come out of Zion.

Carpets, though bought by the yard, are worn by the foot.

IT IS OUR OWN.

Mr. Editor: Homer College is the property of the Louisiana Annual Conference, and is located in the town of that name—the county seat of Claiborne parish, in north Louisiana.

Since the war between the States its fortunes have oscillated between the extremes of confidence and suspicion, prosperity and neglect. But for the energy of two or three preachers, and the heroic faith and generosity of the people of Claiborne parish, it would have been abandoned. They have encouraged the faculty and trustees to labor with hope and wait with patience, and the exercises have never been suspended for a day. During the last session not as many students matriculated as previously, and the expenses were hardly met; nevertheless, President Cobb stood in his lot and held his post like a sentinel on perilous guard. This vacillating support of an institution so deserving and important to the interest of our expanding Methodism ought not to be. For the education of young men it is the only hope of our church in a district of country whose radius is four hundred miles. Other organizations, secular and religious, look with covetous eyes upon the institution, and if they had such facilities would crowd its halls with students. The amount of money invested rolls upon the Conference for its use grave responsibility. The wants of a people who can be supplied from no other source, intensify the obligations of the church. The labors of the dead hang like a sweet perfume around its walls, and invite in their behalf to like diligence and consecration. Nor are the prospects of success unsatisfactory or uncertain. Bro. Upton, the Conference agent, has not been idle, nor dreaming over hopeless schemes. His industry and enterprise have increased the endowment, by the plan of last year, to about $35,000. Another movement has resulted in about $100,000 available capital to the college. A nucleus, and no mean one either, for a fine library has been secured. An apparatus sufficient for ordinary chemical and philosophical experiments has been obtained. The board of trustees are harmonious; the local patronage is becoming united and assured. Together with all this, a new president, fresh from a successful field, and holding the confidence of all north Louisiana, has been elected and will take charge on the first of January. I refer to Rev. J. Lane Borden. His success as an educator has been complete. Thoroughly qualified by collegiate discipline, with a strong reserve of natural ability, united with a passion for his vocation, the ability to govern, to acquire the affection and stimulate the application of his pupils, he will fill the place creditably to himself and his brethren. But while he can fill the president's chair alone, he cannot fill the college with students. The doing of the one prevents the other. Let us come to his relief and prop up Homer College. Nothing will pay better interest on our investments of care and labor. A flush school and a little time will enable the agent to increase the endowment to $500,000. We have the means if we will concentrate them, and to engage these resources we have the ability if it is consecrated.

This college is exclusively ours, and the church expects the preachers and membership of Louisiana to recognize their obligations and manfully discharge them. C. F. E.

November 26, 1872.

IS IT RIGHT OR WRONG?

Mr. Editor: When a Christian asks himself, or is asked by others, this question in regard to any one of the many things upon which the sentiment of the church is divided, by what rule shall he be guided in answering?

Is conscience an infallible and sufficient guide, and are its decisions final? I am led to the consideration of these questions by the fact that many persons defend a doubtful course of conduct by the assertion that their conscience does not condemn them, and therefore they are guiltless. I do not think this a safe test. A heathen may be judged by his conscience; but we who have the written law will stand or fall by it. Conscience was given us to aid us in following the word of God, and not to become a higher law; and when it is thus perverted and made to bend to our inclinations it may become an instrument of Satan for our destruction.

If a person, bearing in mind the numberless admonitions of Scripture to sobriety of behavior, to plainness of dress, to separation from the world, to constant watching and prayer, ventures to remonstrate with a church member who indulges in all worldly amusements, and to all appearance is joined to the world, desires its approbation, and follows its maxims, he generally answers that he "does not see any harm in these things;" which he seems to consider a valid argument in their favor. I am convinced that one of the greatest errors of the times lies just here—that Christians, instead of earnestly and prayerfully studying the Bible for direction, trust to the leading of their own hearts.

It is in this way that most of the young people who join our church decide upon their course in regard to attending gay dancing parties, theaters, circuses and the like, card-playing, wearing costly and fashionable dress, and various other things which have long been opposed by Christians, but which now are approved by many church members. With irreligious persons these things are the natural outgrowth and expression of hearts unchanged by the grace of God, and it is in vain to point out to *them* the wrong in these external things till they are convinced of their heart-sin—their alienation from God. But it is far otherwise with Christians who are called to come out from the world and be separate, to whom the beloved disciple speaks thus: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Can the amusements, etc., mentioned be called anything but worldly? As one of our great men has said of dances: "They are the world's highest expression of its own worldliness." Mr. Wesley defines a *good* conscience to be "a divine consciousness of walking in all things according to the *written word of God*." It is this good conscience that I would urge young people to cultivate by a diligent study of God's holy book, and a firm determination to abide by its decisions in all things. G.

BOOKS AND PERIODICALS.

Twelve Views of Heaven. New York: G. W. Carleton & Co., publishers.

This little volume is made up of twelve sermons, from as many distinguished evangelical preachers, and each one presenting some different view of heaven, or heaven regarded in some one peculiar aspect. It is a gem in workmanship, and a volume of unusual merit every way. The tone of all the discourses is consolatory and spiritual, and the work will delight and comfort all devout and afflicted souls.

Mr. Blake's Walking-Stick. A Christmas story for boys and girls. By Edward Eggleston. Chicago: Adams, Blackmer & Lyon Publishing Co. 1872. Sixty pages, 12mo, cream-tinted paper and illustrated.

Mr. Eggleston has become famous as a writer of fiction, and is a capital story-teller. This little volume is in his best vein, and will entertain and profit our young readers.

Our Sunday School Papers for December are out in good time, and they are all first-rate. Respecting their circulation and prospects Dr. Haygood says: "The following statement will show the aggregate circulation of our different Sunday school periodicals during the present year: Sunday School Magazines, 148,750; Sunday School Visitors, 591,300; Our Little People, 578,300; Lesson Papers, 924,000; total, 2,242,350. We take courage from this showing. We are sure that it might have been better had all helped as many did. But we are too grateful to our brethren—whose co-operation has been the condition of success—to scold even delinquents. We must thank our editorial brethren for great kindness in bringing before the public a knowledge of our plans and work. We shall begin our work for 1873 with better heart and hope than ever before. Above all things, we are comforted by the assurance—received from many 'true yokefellows' in the Lord—that the Sunday school publications of the church have been useful. Let us all do better next year."

Scribner's Monthly for December is a splendid number. Contents: New Ways in the Old Dominion; Divorced; A Peep at the Bird Shops; An Intruder; Arthur Bonnicastle; O'Murtogh; A Tramp with Tyndall; One of Miss Wedgery's Evenings; Finis Coronat Opus; At His Gates; Stories of the Irish Smugglers; The Demons of the Shadow; Mother Goose; Topics of the Time; The Old Cabinet; Nature and Science; Home and Society; Culture and Progress; Etchings; The Story of Arion.

Our Little People for 1872.—The weekly numbers for the entire year are bound together in paper cover, and make a handsome volume of ninety-six pages, and all for fifty cents. In this form the work can be preserved, and it will make an excellent volume for the children at home. Edited by Dr. Haygood. Published by Dr. Redford. Can be ordered from Nashville or New Orleans.

Good Things for the Young of All Ages is our well-known Good Words for the Young. The change in title is to be followed by various improvements. George Macdonald is the editor still. The November number has a fine table of contents, and is profusely illustrated.

We deeply sympathize with our dear old friend, the Rev. E. V. Levert, of the Alabama Conference, in his last sad bereavement. What a noble woman was his wife! Well, he will soon rejoin her in the Father's house. The Rev. J. Bancroft writes us, Marion, November 4: "I write you a brief note to inform you of the death of Sister Levert, wife of Rev. E. V. Levert, of the Alabama Conference. Her disease is thought to have been cancer of the stomach. She died at sixty-eight years of age, and peacefully breathed her last about midnight, Sabbath, November 3." We hope Bro. Bancroft will furnish us a memoir of this excellent woman.—*Nashville Christian Advocate.*

The horse disease is probably about at its worst in New Orleans. Car lines are all suspended, and but few vehicles of any kind are seen on the streets. Arrangements have been made by which the leading staples are moved by steam trains and barges, so that our commercial interests are not likely to suffer seriously.

We deeply sympathize with our brother, Rev. S. H. Cox, of the Alabama Conference, in the death of his son, James Albert Cox, who died at Greensboro on the fourth of November. An obituary of this estimable and pious young man, prepared by President A. S. Andrews, will be found on our second page.

It is a matter of regret that neither the publishing agent nor the editor of this paper were able to attend the recent sessions of the North Alabama and the North Mississippi Conferences. Other work and engagements made it impossible.

Our News Column contains intelligence of the death of Horace Greeley. No American writer and journalist has ever exerted so wide and commanding influence upon the mind of the nation.

Dr. McFerrin reached New Orleans on Monday, the second instant, and left next day for the Texas Conference, Bryan, Texas, which was to have met on the fourth.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Nov. 30, 1872.

A—B F Alexander $62.50, C G Andrews 2 lets, E & H T Anthony & Co, Edwin Alden 2 lets, Wm P Avera 75 cts, E J Allen.

B—J P Broughton 2 lets $2, Horace Bishop, A H Bruner, E H Butler & Co 2 lets, Jas E Bradley 2 lets, S F Barret, J C & M W Burrow, Barnes & Wilkinson.

C—S C Collins, R Crawford, Miss C L Church 2 lets 50 cents, Collins & McLeester, Thompson Camp, F A Cook 2 lets $1, Cowperthwaite & Co.

D—W D Donaldek, Dodd & Mead, John Douglass.

E—John Ellsworth, Eagle Pencil Co.

F—C A Frazee $6, J R Ferguson, John W Fields.

G—E A Garrison $2.

H—Hubbard & Bro, Mrs N E Hampton, John F Hines, D L Hibbard, W W Harding, D P Haggard.

J—W F Joseph, Mrs J K Jayne

K—J C Keener $250, W L Kistler, Kittrell & Purnell.

L—James S Lane, J B Lippincott & Co, H P Lewis.

M—John R McFerrin, H H Montgomery, Jas McDougal, L P Meadar $8, J H Millspaugh $40, E C McCaskill, A H Moss, A Millspaugh, Daniel Moore.

N—T B Norwood, R D Norsworthy, G R Nelson.

O—J Osgood.

P—Pott, Young & Co, E D Pitts, L F Palmer, J S Penn, T F Peters & Bro, Porter & Coates $14.

R—A H Redford 2 lets, Miss Lizzie Robb $2.

S—C C Snell, John A Smith $5, J L Scruggs, Jas Shanks, J F Sherwood, Theo F Sheffer, Slote, Woodman & Co.

T—D Thurman, Thompkins & Littlefield $22, R P Thompson, J R Thompson.

V—W Vaughan.

W—W C Wilkinson $310 gold, E Wadsworth, J Weaver & Co, M C Wright $13.60, Samuel Weaver.

Caution.—Remittances should always be accompanied with instructions how to apply them. A brother sends money to Robert J. Harp, *agent*. It is placed to his credit on *book account*. The Advocate book-keeper never saw it except in the list of acknowledgments, and sends him the customary monthly statement, showing a balance against him. He writes, sarcastically perhaps: "Remitted at such and such dates." We refer to files of letters and find it even so, but that he had accounts with Book Concern and also with Advocate, and did not say on which one of them it should be credited. The amount due on one side of the house stood to his credit; on the other the discrepancy resulted from his neglecting to say "*for Advocate*." By giving us specific instructions our correspondents will save us much trouble.

Extent of Circulation.—The New Orleans *Daily Times* claims that its circulation is "Over double *that of any other journal in the South*." If the Christian Advocate be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the Advocate, according to *our information*.

Chance for New Subscribers.—*Paper Sent Till* 1874 *for* $2.—Persons subscribing for the Christian Advocate at any time from the first of November, 1872, to the first of January, 1873, will have the paper sent to them till the first of January, 1874.

Wilson's Sewing Machine.—The Cleveland *Daily Herald* of January 30, 1872, says:

A word of advice concerning the purchase of a sewing machine will undoubtedly be appreciated by all, as it is seldom offered, and none who have not taken some pains to inform themselves on this subject are fit to judge which of the many first-class machines now in the market are the best. We think we have good evidence to prove that the New-Under-feed Wilson is to-day by far the most valuable sewing machine in use. At the recent Great Northern Ohio Fair it was decided to adopt a surer and more testing plan in awarding premiums to sewing machines, viz.: not to give them to the machine, for no committee is competent to tell, by simply looking at the machines, which is the most worthy of the premiums, but to award them by the work done on each of the respective machines. This is an actual test of the merits, and all the leading machines made an extra effort to excel in variety and quality of sewing machine work. The many thousand people who visited this hall decided, long before the committee made their report, to which the premiums should be given, and when the report was made it did not differ in the least from the unanimous conclusions of the public, for they unhesitatingly awarded all the premiums to the Cleveland machine, the "New Under-feed Wilson." This was a great victory, fairly won in the face of the strongest competition, and proves, beyond a question or a doubt, that the Wilson is to-day the superior sewing machine of America. The Wilson costs to manufacture fully as much as any other, but its manufacturers are less greedy, and sell it at a price within the reach of all.

American Mutual Insurance Company.—The attention of our readers is directed to the advertisement of the above-named company. The liberal and truly mutual policy adopted by them will doubtless secure a large patronage. We refer to the provision for the payment of premiums either semi-annually or annually, at the option of the insured, and the payment of dividends at the end of the year to *insurers* and stockholders, the same being equally apportioned.

Reliable and Responsible Jewelers.—We take pleasure in answering inquiries repeatedly made of us for reliable and responsible jewelers by reference to the advertisement of A. B. Griswold & Co., to be found in this issue. We could refer you to no firm on this continent which stands higher than the above-mentioned. Their house is located at the corner of Royal and Canal.

Apples, Onions and Seed Potatoes, at Joseph Keller's, No. 40 Poydras street. The attention of our readers is directed to the advertisement, in this issue, of all the choice varieties of apples, onions and potatoes, to be found at the above establishment. Mr. Keller guarantees his purchasers or will refund. Orders receive prompt attention.

Students, and in fact all persons inclined to be literary, require, if they do not already possess, one of Noah Webster's unabridged dictionaries. Its merits are too well known to need discussing. We will but refer those desiring to procure one to the advertisement in another column. It is just the thing for a holiday gift.

Musical Instruments.—Among the oldest and most reliable dealers in musical instruments in the city are the Messrs. Zora & Bremer, whose advertisement appears in another column. They are located at 176 Canal street, where their imported and domestic instruments may be seen.

Boots, Shoes and Brogans.—At the corner of Ursulines and Dauphine streets (sign of the red boot) is the establishment of George John Wagner, dealer in all kinds of boots, shoes and brogans. See advertisement.

We call the attention of persons in search of a commercial education to Dolbear College, 201 and 203 Canal street, where ample arrangements are made to accommodate a large number of students.

Hats, Feathers and Flowers.—We call attention to the advertisement elsewhere of Louis George Asbury, No. 48 Royal street. The millinery department is ready to receive orders.

W. F. Clark, No. 134 Rampart street, manufacturer of carriages and buggies. Purchasers are invited to examine the carriages and buggies at the above repository.

The Continental Hotel, corner of Carondelet and Julia streets, is just now completed, and is offered for rent by George W. Roper. It is a very fine and eligible building.

Parties interested in Texas lands will observe the advertisement of Messrs. Bass & Co. They can be communicated with in care lock box 814, New Orleans.

Messrs. Navra & Offner, No. 176 Canal street, can furnish glassware and have it engraved with any design or initial that may be desired.

John H. Pope, druggist, corner of Jackson and Prytania streets, advertises, in another column, "Pope's cure for coughs, colds," etc.

Shirts.—Do not forget the shirt and general furnishing emporium of Colonel S. N. Moody, corner of Canal and Royal streets.

Joseph E. Ealer, watchmaker, No. 27 Exchange place, repairs watches, clocks and chronometers.

Married.

By the Rev. J. H. Stone, on the seventh of November, 1872, at White Sulphur Springs, Catahoula parish, Louisiana, Mr. John Enright to Miss Laura R., daughter of Dr. P. E. H. Lovelace, all of said parish.

By Rev. R. A. Sibley, July 3, 1872, in Smith county, Mississippi, Robert J. Varner to Miss Amanda J. Hailes.

By the same, October 17, 1872, in Smith county, Mississippi, Mr. F. A. E. Corley to Miss Matiloa J. Baykis.

By the same, November 14, 1872, in Smith county, Mississippi, Mr. R. L. Norlin to Miss Fannie E. Wicker.

BUSINESS NOTICES.

It Cannot Hurt You. It is Purely vegetable. Try Simmons' Liver Regulator if you wish to be well. It acts like a charm, without debilitating the system, and without any of the evil effects of mercury. Simmons' Liver Regulator is the safe remedy. de5 1t

Avoid Consumption.—No enemy to the human race is more to be dreaded and is more insidious in its approaches than the too fatal destroyer of health and happiness of myriads—"Consumption in its ghastly form." The duty of all is to guard against its first advances. This may be done by the timely use of Dr. Tutt's Expectorant.

Boston, February 9, 1870.

Dr. Tutt—*Dear Sir:* Will you please inform me of what druggist, in New York, I can get your Expectorant, as I can use some of it to advantage, having seen the effect of it on a friend of mine? I am fully satisfied that it has but to be tried to establish its merits. It works like magic. What is your wholesale price, delivered in New York? Let me know where it can be had for the present in New York, and I will communicate further with you at another time. Very truly yours, W. H. BARRON,

no28 2t 90 Summer street.

Dr. Tutt's Hair Dye is Sold Everywhere.

The Great Vegetable Restorative. "History," said Lord Bacon, "is philosophy teaching by example," and the records of the cures effected by Price's Celebrated Aromatic Stomach Bitters is nothing more or less than history. There is, however, this difference: all incidents and events are perpetuated by being incorporated in tomes; the ancients preserved their archives in appropriate depositories; but the cases actually relieved by Price's Bitters will live.

"Within the book and volume of the brain,
Unmixed with baser matter."

They are memories that cannot die, for the patient who finds his strength recuperated, his vigor restored, his functions operating with accustomed regularity, and his whole physical nature renewed with fresh vitality, as if he had quaffed the elixir that is said to rejuvenate, cannot forget the agency that rid him of his ills, or the instrumentality by which his ailments were alleviated. Such, indeed, is Price's Aromatic Stomach Bitters—no quack concoction, drugged with palatable poisons, but pure vegetable matter, culled by the cunning hand of science, in the fresh, prolific fields that heaven sows for the use and behoof of mankind. A splendid tonic, and a cheering stimulant, it falls with the gentle grace of a benefaction on suffering humanity.

James W. Price & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. no21 1m

Chas. H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. oc21 2m

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bucku or Sarsaparilla. Sold by druggists. jy18 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

jal8 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 Camp Street.

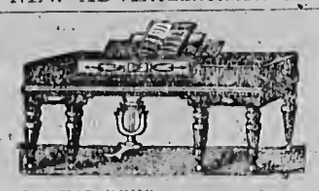
A. P. CLEVELAND,
fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. Wolcott, 181 Chatham square, N. Y. se26 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.



PIANOS FOR RENT,
PIANOS REPAIRED,
PIANOS EXCHANGED,
PIANOS TUNED.

ZORN & BREMER,

IMPORTERS AND DEALERS IN

MUSICAL INSTRUMENTS,

NO. 176 CANAL STREET.

Agent for STECK & CO.'S PIANOS and SMITH'S AMERICAN ORGANS. de5 2m

de5 1y

de5 1y

Hats, Feathers and Flowers,

—AT—

LOUIS GEO. ASBURY'S,

NO. 48 ROYAL STREET.

MILLINERY DEPARTMENT ready to receive orders. de5 1m

NEW ADVERTISEMENTS.

AMERICAN

Mutual Insurance Association

OF NEW ORLEANS,

NO. 25 COMMERCIAL PLACE,

Bet. Camp and St. Charles streets.

CAPITAL..... $500,000.

EXCLUSIVELY FIRE.

D. LEURINE, President.
O. S. ASCH, Superintendent.
B. MEYER, Secretary.

TRUSTEES.

F. Reiling,	C. Jakob,
H. Weber,	H. Marquart,
R. Broderick,	J. B. Vergez,
H. Hafner,	F. Hollander,
M. Pokorny,	William Hippel,
P. S. Anderson,	S. E. Loeb,
F. Robbert.	de5 1m.

APPLES, ONIONS

AND

SEED POTATOES,

PINKEYES, GOODRICH'S,
Early Rose, Boston Jackson Whites,
London Lady's, Russets, Peach Blows,
and all other qualities of Seed and Eating Potatoes, fully guaranteed.

Country merchants and others sending orders will have them filled and satisfaction given, or money refunded. Fresh arrivals by every steamer from the North. Also Apples of all qualities, in lots to suit purchasers. Choice Red and Silver-skin Onions always on hand.

JOSEPH KELLER,
40 Poydras street, cor. New Levee,
de5 4m New Orleans.

To Whom It May Concern.

THERE ARE IN THE STATE OF TEXAS thousands of acres of Land belonging to unknown heirs of parties who went to that State at an early date, bought or located lands, and have since died, owning them. Being in possession of facts in reference to original titles of lands, that have made many wealthy who were unaware they owned a dollar in that State, we invite all parties who had relatives who emigrated there, and have since died, to open a correspondence in reference thereto. We make no charge unless successful, and, if good titles are found, expect an interest for looking them up and removing clouds from titles, etc. Parties interested will do well to address

MESSRS. BASS & CO.,
Lock Box 814, New Orleans, La.

The heirs of Nicholas Broyles, John Palms and Josiah Perry will please communicate with Bass & Co., Lock Box 814, New Orleans, Louisiana. de5 1m

BEST HOLIDAY GIFT!

GET THE BEST!

10,000 *Words and Meanings not in Other Dictionaries.*

3,000 Engravings. 1,840 Pages Quarto.

Price, $12.

Warmly recommended by Bancroft, Prescott, Motley, Geo. P. Marsh, Halleck, Whittier, Willis, Saxe, Elihu Burritt, Daniel Webster, Rufus Choate, and the best American and European scholars. A necessity for every intelligent family, student, teacher and professional man. What Library is complete without the best English Dictionary?

For sale by

ROBERT J. HARE, Agent,
Nos. 110 and 112 Camp st.,
de5 2t New Orleans.

POPE'S CURE FOR

Coughs, Colds, and all Affections of the Throat and Lungs.

This preparation was introduced many years ago, after consulting the views of several of the most prominent physicians of New Orleans regarding its formula. The late Dr. Edward Jenner Coxe, author of the work on Inhalations for Diseases of Respiratory Organs was pleased to say: "In my opinion, no better combination for the purpose of relieving the ordinary coughs and colds which prevail can readily be thought of." And nearly twenty years of actual trial have gone far to verify his remark. In bottles, 75 cents each. Try it. JOHN H. POPE, Druggist,

Corner Jackson and Prytania streets.

Sold by all Druggists. de5 1m

GEORGE JOHN WAGNER,

DEALER IN ALL KINDS OF

BOOTS, SHOES AND BROGANS,

Corner of Ursulines and Dauphine Sts.,

(SIGN OF THE RED BOOT,)

NEW ORLEANS.

Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. de5 2m

Agents wanted for McClellan's **Golden State.**—The first and only complete history of the Pacific Slope, embracing California, Oregon, Nevada, Utah, Arizona, Idaho, Washington Territory, British Columbia and Alaska, descriptive of their seasons, products, mountains, valleys, rivers, lakes, etc. 700 pages, with 200 Illustrations and Maps. Send for illustrated circular. WM. FLINT & CO., Philadelphia, Pa., Cincinnati, Ohio, Springfield, Mass., or Atlanta, Georgia. de5 1m

For rent.—The Continental Hotel, corner of Carondelet and Julia sts. This hotel is just now being finished; has 102 rooms and stores; built expressly for the traveling public; on the European plan; located next to the Exposition Building. To any person having means to furnish the above Hotel in proper style a liberal lease for a term of years will be granted. Also Stores to let. Apply to GEO. W. ROPER,
de5 2m New Orleans.

The highest premiums at the Louisiana State Fair (1870, 1871 and 1872) awarded to M. IMHOFF,

Headquarters Home-Made Candy.

WHOLESALE AND RETAIL,

166 Camp Street, near St. Patrick's Church,
de5 1m New Orleans.

JOSEPH E. EALER,

WATCHMAKER,

27 Exchange Place, cor. Custom House st.

NEW ORLEANS.

Clocks, Watches and Chronometers cleaned. Satisfaction guaranteed. de5 2m

BOOK Agents! YOUR Harvest.

The World of Wonders.

Profusely Illustrated.—A Liberal Offer.—We want every Book Agent to see this book, and will forward it to his nearest express office, FREE of charge, with privilege to *examine the work*, and if not wanted *return to us at our own cost*. Send in your names. We mean business.

J. R. FOSTER & CO.,
de5 13t Pittsburg, Pa.

W. F. CLARK, successor to A. Loez, **134 Rampart street,** Bet. Toulouse and St. Peter sts., New Orleans,

Manufacturer of Carriages and Buggies.

Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Calachette built anywhere. de5 3m

The Child's Corner.

THE ROBIN'S STORY.

I built me a nest
On the great beech tree—
As cozy a nest
As ever could be.
I wove it with threads
To the beech tree bough,
And three little birdies
Are sleeping there now.

One day as I sang
My cheery cheer-cheer,
A spry little squirrel
Sprang up to the tree.
I thought he was coming
Right up on the bough;
It makes my heart tremble
To think of it now.

I flew like an eagle
Straight down through the air;
And soon he was running,
He could not tell where.
I pecked him and pecked him,
And flew in his track;
He'll stop to think twice
Before he comes back.

W. O. C., in the Nursery.

What Blind Folks Have Done.

Here are a few specimens: Homer, Ossian, Milton and Blacklock were poets. Sanderson was a celebrated mathematician and Lucasian professor at Cambridge (blind before he was one year old.) Euler was a mathematician. Huber was author of a work on the habits of bees. M. Pfeffel, of Colmar, was a poet; his works fill six octavo volumes. Miss Frances Brown was a poetess of considerable excellence. Holman traveled round the world. William Metcalf was a builder of roads and bridges. John Metcalf, of Manchester, was a guide to those traveling through intricate roads by night, when covered with snow; afterward a projector and surveyor of roads in difficult mountainous parts. Most of the roads about the Peak, and near Buxton, were altered by his direction. Milburn was chaplain for some time to Congress; is a writer, lecturer and traveler. Prescott was a famous historian. Goodrich was an excellent writer for the young. Rev. J. Crosse was vicar of Bradford. John Gongh, of Kendal, was a famous mathematician, and an accurate botanist and zoologist. Dr. Moyes, of Kirkaldy, was an itinerant lecturer on chemistry and optics.

That is certainly a very remarkable list, and the professor could no doubt have made it longer if he had chosen. It is not so very wonderful that a blind man could preach a lecture, but to build roads and bridges, and to talk about chemistry, and to lecture on optics without having sight, is certainly something very astonishing. Nothing but the most faithful application to duty would ever enable such men to succeed.

"I can tell you something about faithfulness in duty," says Captain Walker. "It is a story of

A FAITHFUL TIGER.

"An amusing scene once occurred at the citadel of Dover. The One Hundred and Second Regiment had a very fine tiger, which came to England with the regiment from India. He was very tame, and was daily taken for a walk, and he went round the mess table getting titbits. One day his keeper got the worse for drink, and made his way to the den, fearing detection. An officer, seeing that the man lay asleep, and the tiger sitting by him, sent for the picket, who, at any other time, could do what they pleased with the beast. The moment they attempted to go near the keeper the tiger growled, and very soon let them see they must keep off. For two hours the tiger kept guard over his keeper, who, on awakening, was surprised to see no one dared to come near his charge."

That tiger would have made a good policeman. No one could have run away with anything he was guarding.

"They had another sort of policeman in Cincinnati," says Dr. Beetle.

THE MONKEY AND THE BURGLARS.

"Two burglars in Cincinnati concluded to make a descent on the house of a gentleman in that city one night, but were ignorant of the fact that the gentleman kept a monkey. With eager curiosity the monkey watched them in their attack upon the house; and when they had penetrated as far as the kitchen he could stand it no longer, but gave a tremendous screech, followed by a prolonged ch-r-r-r-r, which curdled the blood in their veins. They didn't wait to see whence the unearthly sound proceeded, but fled in wild dismay, followed and spurred on, as they ran, by shouts of demoniac laughter from the monkey on the window-sill, so that they had no chance to pick up anything."—*Methodist.*

Young Stilt-Walkers.

Wouldn't you think it funny to see a baby three years old walking on stilts three or four times as long as she was herself? And not only walking with perfect ease, but dancing, playing the tambourine, and going through various other exercises, at the top of those fearful stilts? Well, you would not only see that—if you went to London—but you would see a good many other street performances that would seem very odd to you.

You must know that there are so many people to do the work of London that wages are very low, and the father of a family cannot always earn enough to support them. Often every one of the family, down to the baby, has some way of earning a few pennies to help buy bread. But though there are hundreds of trades at which people work that you never heard of, and many ways of earning a living that you would think horrible, still there is not work enough for all; so many people earn their bread by some show or street performance. You've heard of "Punch and Judy," and probably know it's a sort of play theater, where the actors are wooden dolls, whose owners move them and talk for them. I don't know how many dozens of these are traveling around London, but I will tell you about a different kind of street show:

There were two little girls, not very long ago, the daughters of a woman famous for walking on stilts, who were trained, almost before they could stand, to walk on stilts themselves. At three years old they had learned well enough to go into the streets to earn a living. Think of a baby of three earning its own living! The mother could really do marvelous things. She could stand on one stilt, take off the other, and go through a gun exercise, using the stilt as a gun, and all the time, you must remember, standing on one stilt. They are not made like our stilts; they are fastened tightly just below the knee, and the arms are left free.

It was a funny sight to see the mother and the two little girls, dressed in gay, spangled dresses, walking the streets on a level with the second-story windows. When they saw people interested, and thought they could earn something, they would stop, and go through their exercises. Of course they always drew a crowd; and when they finished, and handed around a tambourine, most everybody would give a few pennies.

Besides the stilts, these babies learned to walk and dance on a rope before they were six years old.

Now I want to tell you young folks a secret. These babies were no smarter than other babies. They learned their wonderful tricks by simply—practicing. All hours of the day—when just out of bed or just going to bed, before breakfast and after dinner, they always had their practicing tools by them, and very often they would try either to walk on the broomstick their father put between the rounds of two chairs, or to take some new step on the stilts.

Don't ever let me hear any child say "I can't," when babies can learn to walk a rope.—*American Agriculturist.*

The Growler.

The name given by the Jews to the bear means "growler," or "grumbler," from the peculiar noise it makes when seeking its food. There are several kinds of this animal; the one mentioned in the Scripture is called the Syrian bear. Its skin is covered with coarse hair of a yellowish-brown color. Its legs are short and thick, and its feet are armed with sharp claws. The food of this bear is chiefly wild berries and fruits, with the eggs and the young of birds. When fruits fail it will feed on any flesh it can obtain.

The bear chooses for its den a hole on the side of a hill, or cave in a rock, and sometimes the hollow of a large tree. It is said never to attack man unless provoked; but when enraged, it is very fierce. Raising itself on its hind feet, it seeks to squeeze its enemy between the fore legs, and many a fierce encounter travelers have had with this strong creature. Though its form seems clumsy, it climbs trees with ease, and swims with much skill.

Bears are very fond of honey; and in the north of Europe, when the natives find a tree in which there are wild bees, they hang a heavy log of wood by a string to one of the branches. The bear is tempted by the honey, and climbs the tree, but finds himself stopped by the log. He pushes it away with great force, when it swings back again, and gives the poor bear a terrible knock. In a rage he throws the log from him with greater violence than before, and back it returns, giving him a still harder blow. Not having the sense to understand that the pushing of the log is the cause of the blows he receives, he continues fiercely to push it away until he is killed, or falls stunned from the tree, when he becomes the prize of the hunters.

The great Northern bear lives chiefly on fish, which it procures from the rivers. A few years ago the fish became rather scarce, and the bears, pressed by hunger, boldly entered the villages. On one occasion a bear, seeing the door of a house open, entered it, and soon espied a kettle of boiling water. The bear smelt it, but burned his nose. Provoked at the pain, he vented all his rage on the kettle. He folded his arms around it, pressed it with his whole strength against his breast to crush it, but of course only burned himself the more. His growls and cries now brought some people to the spot, who soon shot Master Bruin. To this day, however, when anybody injures himself by his own folly the people of the village call him "the bear and the teakettle." Nor is the story without a moral to many passionate boys and girls in our land; for the indulgence of anger and passion is like taking fire into our bosoms to our own hurt.

In Germany the bear is often caught in a pit loosely covered with sticks and grass, on which a pot of honey is placed as a bait. A bear soon espies the tempting sweet, and rushes with delight to feast on it, when the slight covering gives way beneath his weight, and he falls into the snare. We pity the bear, but we should take heed to ourselves; for sin, like a pot of honey, often tempts us into paths which end in the ruin of the soul.—*Child's Companion.*

Housekeepers' Department.

COFFEE STAINS.—Pour on them a small stream of boiling water before putting the article in the wash.

GRASS STAINS.—Wash the stained places in clean, cold, soft water, without soap, before the garment is otherwise wet.

A FEW IRON NAILS placed in a vase of flowers will keep the water sweet and the flowers fresh. This arises from the sulphur eliminated from the plants combining with the iron.

FRUIT STAINS.—Boiling water will take out the stains of nearly all fruits, but on the juice of some, such as peaches, nectarines and blackberries, it seems to have but little effect.

TO BAKE A FOWL.—Prepare a fowl as for roasting, have the oven of good but not a raging heat. Lay the fowl on skewers; baste every five minutes, and manage the same as the roast. If young, it will bake in one hour.

BROWN BREAD.—Two-thirds corn meal, one-third rye or unbolted wheat flour, one coffeecupful of molasses to a pint of sour milk and three eggs, saleratus sufficient to sweeten the milk and ferment the molasses; the whole to be mixed quite soft; bake immediately, three hours; it is all the better if left in all night.

The Farm and Garden.

The Orange.

So much has been ably written on the culture of this fruit that it seems anything more would be superfluous; however, a few words as to what we are doing may not come amiss.

Much attention is being paid on the St. John's river to the orange, and it is thought that one-half of the orange groves, large and small, of this State that are available to commerce are located on this river. Some estimate that there are a quarter of a million trees set out, and many more people are going into the business. It is safe to say that by another five years there will be five hundred thousand orange trees on this river, and these, at an average of two thousand fruit each, and the low price of fifty cents per hundred fruit, would give us an income of $5,000,000, not an inconsiderable item.

Many, especially Northern people, have been sadly disappointed in their first efforts at establishing groves; injudicious management, such as taking the sour stocks from rich, dense hammocks, and transplanting them to weak pine lands and sun exposure; they of course died at once. Want of mulching and too much trimming down killed others. Then, again, two heavy frosts, or, more properly, freezes, in succeeding winters proved heavy dampers.

It is now proved by experience that when the sour stock is transplanted it should be to as nearly the same conditions of soil and sun exposure that it had in its native bed, and also that a loosely-twisted rope of the Southern moss that hangs so abundantly from our trees, wound around the stock from bottom to top and occasionally moistened, is very beneficial. Many are raising groves from the sweet seed direct, and are doing well, though it requires three or four years more to obtain fruit than when the sour stocks are depended upon. In the latter case about four years are required from the insertion of the bud to obtain good fruit.

Some new varieties are being obtained by careful culture, and some that are superior to the ordinary orange, both as regards size and flavor. The orange tree sends its alimentary roots, which are exceedingly numerous, to the immediate surface, and more care than is generally taken should be had that the ground in orange orchards is not hoed or cultivated over an inch deep. The best plan, instead of cultivating at all, would be to mow with the scythe closely and frequently, thus killing the weeds, and at the same time, in a measure, green manuring.

With a couple of queries I will close. Cannot a cross or hybrid be obtained between the sweet orange and the sweet shaddock or "grape fruit," thus combining the flavor of the first with the size and earliness of the latter?

And again, does not the sweet orange, when left to itself, retrograde—*i. e.*, become wild, either sour or bitter sweet? I think it does, and that the fact is evidenced by our wild groves being almost entirely sour, and they must be the descent from seed planted by the Spaniards a century or two ago. They would hardly have planted sour seed exclusively.

Will some one give us their ideas on the subject?—*D. Wallron, M. D., of Mount Royal, St. John's river, Florida, in Rural Alabamian.*

Shoeing Horses.

The Charlier method of shoeing horses is attracting so much attention that we give an account of it. Theoretically, the device is intended to protect simply that part of the hoof which breaks by direct contact with the ground, at the same time preserving the natural form, structure, elasticity and functions of the hoof. To this end the lower edge only of the hoof is cut away, the instrument used being a drawing-knife, contrived for the purpose by M. Charlier. This operation makes a groove, in which a metallic rim is set, taking the place of the part cut off, and becoming a substitute for the rim furnished by nature. After a short time the metal will be even with the sole and frog, both of which are thus permitted to come in direct contact with the ground, as nature intended they should do. The frog is never pared, and soon becomes able to do its part in supporting the weight of the body. It soon becomes thick and flexible, decreasing the shocks to which the tendons are subjected upon hard roads. It is claimed, moreover, that when the frog is well developed it prevents the animal from slipping on ice or pavements, acting like the padded foot of a dog, cat or camel. With Charlier's shoe the sole of the hoof is never touched, and its horny development becomes healthy, strong, tough and able to resist contact with the sharpest stones. Many of our best horsemen are now agreed that all attempts to protect the sole from contact with the ground are misdirected, causing the bottom of the hoof to become more or less diseased. If these theories are correct we may expect to see the Dexters of the future adding some seconds to the fastest recorded time of to-day, while our common work-horses and roadsters will, in like manner, improve upon their present performances.

BUTTERMILK.—Persons who have not been in the habit of drinking buttermilk consider it disagreeable, because it is slightly acid in consequence of the presence of lactic acid. There is not much nourishment in buttermilk, but the presence of the lactic acid assists the digestion of any food taken with it. The Welsh peasants almost live upon oat-cake and buttermilk. Invalids suffering indigestion will do well to drink buttermilk at meal-times. So says one who ought to know.

MR. MOSES, of Geneseo, Illinois, commenced three years ago with shipping five tons of poultry to Boston during the winter. Last winter he shipped sixteen tons, and this winter, so far, he has sent off over thirty tons.

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Coffee and Tea Urns,	Toddy Kettles,
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Rival Sleeves for coal, calculated to save you twenty per cent. of your coal bills.

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Dinner Set,	Liquor Set,
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Raisin Seeder,	Apple Corer,
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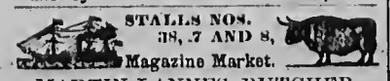

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FAMILY & PLANTATION SUPPLIES.

Special attention paid to consignments of Country Produce. Orders and consignments respectfully solicited. oc21 2m

TO THE PUBLIC.—I am now prepared to remove and repair Iron Safes; also Lightning Rods repaired and put up to order. I have also on hand New and Second-hand SAFES for sale, both Burglar and Fire-Proof. Particular attention paid to repairing Bank Locks and Printing Presses, on most reasonable terms, by GEO. COATS,
oc21 2m 168 Magazine st., near Julia.

J. H. DORANT,

CARPENTER AND BUILDER,

Shop on St. Charles st., at

Bet. Louisiana avenue and Toledano street,
NEW ORLEANS.

Box 171 Mechanics' Exchange. oc21 1y

SOUTHERN SALE STABLES, CORNER of Delord and Dryades streets.—Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they pass on to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere. (oc21 3m) O. P. ALFORD.

COAL.....COAL.....COAL.

P. D. WOOD & BROS.,

105 Common st., opposite City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. oct7 3m

Carpet and Oil Cloth Warehouse.

J. M. ELKIN. F. STINGER.

ELKIN & CO.,

168.....CANAL STREET.....168

Near Baronne, New Orleans,

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETINGS, RUGS, Etc.

—ALSO—

Oil Cloths, Mattings,
Lace and Damask Curtains,
Window Shades, etc.,

—AND A—

Complete Assortment of Upholstery Goods.

fe8 1y

B. T. WALSHE

IMPORTER AND DEALER IN

MEN'S FURNISHING GOODS

BOYS' & CHILDREN'S

CLOTHING,

No. 110 CANAL ST.

NEW ORLEANS

oc17 3m

EXCHANGE HOTEL,

JOHN SUMMERS, PROPRIETOR,

GALVESTON, TEXAS.

☞ This is the only Hotel in the city which has FREE OMNIBUSES in and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

JOHN DOUGLAS, DEALER IN

Fancy and Staple Dry Goods,

NOS. 102 AND 104 DAUPHIN STREET,

MOBILE, ALABAMA.

Agent for the Florence Sewing Machine.

All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. ja4 1y

BUSINESS CARDS.

EVERETT LANE & CO.,

(EVERETT LANE, F. A. JONES,)

Manufacturers and Wholesale Dealers in

BOOTS, SHOES, HATS AND TRUNKS,

No. 72 Canal Street, New Orleans, La.

Factory in Boston, 118 Pearl st. no21 6m

D. M. HOLLINGSWORTH,

Successor to R. Marsh, Denmann & Co.,

Carriage Repository,

54 and 56 Baronne St.,
Bet. Common & Gravier,
NEW ORLEANS. no28 3m

HEATH & LARA,

(E. HEATH, M. LARA,)

Importers and Dealers in

Upholsterers' Goods, Wall Paper, Window Shades and Cornices,

MIRRORS, FRAMES, MOULDING & WIRE SCREENS,

NO. 99 CAMP STREET,

no21 1y NEW ORLEANS.

CHARLES BALLEJO,

FAMILY GROCER,

St. Charles, corner of Jackson street,

no14 3m New Orleans, La.

H. E. SHROPSHIRE. H. D. WALMSLEY.

HORACE E. SHROPSHIRE & CO.,

Successors to Shropshire Bros.,

WHOLESALE GROCERS,

16 Tchoupitoulas and 16 Peters streets,

no7 1y NEW ORLEANS.

MRS. WASHINGTON'S EMPORIUM OF FASHION, Dressmaking and Trimming Store, No. 193 CANAL STREET, between Burgundy and Rampart, New Orleans.—Dresses made in a superior style at short notice. Every description of Paper Patterns for sale. Dresses, Basques, Sacks, etc., Cut and Basted, and a Perfect Fit guaranteed. no7 3m

JULIUS LOEFFLER, GAS FITTER,

AND

DEALER IN GAS FIXTURES, ETC.,

No. 43 Royal street,

Bet. Customhouse and Bienville streets,
oc24 3m NEW ORLEANS.

WILLIAM A. JORDAN,

BUILDER,

No. 238 Erato street, New Orleans.

Box 195 Mechanics' Exchange. no7 1y

DARCY & WHEELER,

Clothing, Furnishing Goods and Trunks

AT WHOLESALE,

No. 70 Canal street, New Orleans.

Manufactory—Gaithwaite, Darcy & Wheeler, Newark, New Jersey. oc21 1y

COAL.....COAL.....COAL.

We are prepared to supply, at reasonable rates, any demand in Pittsburg, Anthracite and Peytonia or Virginia Cannel Coals.

McCLOSKEY, BIGLEY & CO.,
oc21 2m 166 Gravier street.

COAL.....COAL.....COAL.

H. & C. TYLER, No. 9 Carondelet st., will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates.

oc 31 2m H. & C. TYLER.

MRS. CHARLES BROWN,

DRESSMAKER,

176 Canal Street, New Orleans, La.

oc21 6m Opposite Varieties Theater.

YOUR CUSTOM SOLICITED BY

R. F. W. BACHMAN,

DEALER IN BOOTS AND SHOES,

No. 18 Camp Street,

Under City Hotel, New Orleans.

Made expressly for the first-class retail *Family* and *Plantation* trade. oc3 6m

THE MITCHELL & RAMMELSBERG

FURNITURE COMPANY

Manufacturers and dealers in all kinds of

Furniture, Mattresses, Looking Glasses,

ETC., ETC.,

[illegible] Camp street, corner Poydras,

Morgue Building, New Orleans,

have the largest and best assortment of FURNITURE of any house in the city.

Parties giving us a call before purchasing elsewhere. au23 1y

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY.

ROBERTS & CO., PROPRIETORS,

301, 303, 305 and 307 Gravier Street,

NEW ORLEANS. my30 1y

JOHN L. ADAMS & CO., (JOHN L. ADAMS, JAY L. ADAMS, GEO. W. WEST, WM. H. BENAUD,)

WHOLESALE GROCERS,

AND DEALERS IN

PROVISIONS, LARD, OILS, ETC., ETC.,

13, 15 and 17 Peters street,

(Formerly New Levee,)

nh21 1y NEW ORLEANS.

C. SAMPSON. F. G. SAMPSON.

SAMPSON BROTHERS,

(Late C. C. Sampson,)

FURNITURE,

33 & 35.....ROYAL STREET.....33 & 35

NEW ORLEANS.

Established in 1833. Jal1 1y

T. H. McMAHAN & CO.,

BANKERS,

And Dealers in Foreign and Domestic Exchange,

GALVESTON, TEXAS.

We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.

Immediate and prompt attention given to all business intrusted to us. feb1 1y

J. A. NORSWORTHY & CO.,

BANKERS,

21 Walnut street, Jefferson, Texas.

CORRESPONDENTS.—Ober, Edwards & Co. New Orleans; Northrup & Chick, New York Bartholow, Lewis & Co., St. Louis. se26 1y

E. VEAZIE,

74.....Camp street.....74

NEW ORLEANS, LA.,

LAMPS AND OILS, CHANDELIERS,

Globes, Chimneys, Shades, Trimmers, Wicks, Cans, Fillers, etc.

PRATTS' ASTRAL OIL, non-explosive and non-inflammable. ja18 1y

JOHN D. MACLIN, L. C. MACLIN,
(Late R. D. Maclin.)

COAL! WOOD! COAL!

Pittsburg, Anthracite and Cannel Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.

Offices—34 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

WAVERLY STABLES.

HAYDEN & MEENAN, Proprietors.

LIVERY AND SALE STABLES,

No. 39 North Royal Street, Mobile.

Carriages and Buggies of the latest styles, and superior Horses furnished at all hours.

Calls of every description will receive prompt attention. ja4 1y

BUSINESS CARDS.

ST. CHARLES NURSERY, BY JAMES E. WALDO & CO.—Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City depot, 122 Camp st., New Orleans. no28 1y

MRS. L. BASQUES, Branch of Mme. Demorest's Fashions. Parlors, No. 325 Carondelet street, between Clio and Erato streets. Fashionable Dressmaking and Millinery, elegant, graceful and of the latest styles. Patterns in advance of the published Modes. Sewing School for young ladies. Dressmaking, Cutting and Fitting taught. no21 2m

J. A. LUM & CO.,

(J. A. LUM, FRANK. B. HOOKEN,)

Manufacturers and Dealers in

Carriages, Harness, Etc.,

163 Gravier and 13 Union st.,

☞ A specialty made of Children's Carriages. no21 2m

LEBLANC & BECK (P. A. LeBlanc, T. A. Beck,) COOPERS, No. 23 and 24 FRONT st., between Customhouse and Bienville sts., Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

CARONDELET HOUSE, 88 CARONDELET street, corner of Poydras, New Orleans. Permanent and transient boarders accommodated by the day or week. Travelers will find it to their advantage to stop at this house. MRS. E. A. AINSLIE,
no28 2m Proprietress.

RICHARD BRODERICK,

CISTERN MAKER,

133.....Julia street.....133

Bet. Camp and Magazine, New Orleans.

Second-hand Cisterns always on hand. All work guaranteed.

All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

T. J. BROWN,

PRACTICAL PAPER HANGER,

and dealer in Wall Paper, Window Shades, Cornices, Buff, Green and White Hollands, Picture Cord, Tassels, etc.,

No. 263 Camp street,

oc17 2m New Orleans.

SHELBY SEYMOUR & CO.,

WHOLESALE AND RETAIL DEALERS IN

PITTSBURG AND ANTHRACITE COAL.

Steamships, Foundries, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office, 57 CARONDELET ST., or at the Landing, Post 29, First District, foot of Terpsichore street. no11 3m

PROFESSIONAL CARDS.

DENTAL NOTICE.—DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged. Office, 183 Canal street. no14 1y

G. W. RACE. W. H. FOSTER. E. T. MERRICK,
Former Ch. Jus. La

RACE, FOSTER & E. T. MERRICK,

Attorneys, Counselors and Solicitors

Cor. of Camp street and Commercial Place,
no27 NEW ORLEANS.

W. W. EDWARDS,

COUNSELOR AT LAW

AND

COMMISSIONER OF DEEDS.

No. 88 Common street,

se11 1y New Orleans.

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....JULIA STREET.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no30 1y

DR. C. J. BICKHAM,

Office—3rd Magazine Street,

Between Philip and First sts., New Orleans.

[illegible] Valley [illegible]

Common and Baronne streets [illegible] eight and twelve o'clock. je21 1y

GROCERIES, ETC.

PURE LOUISIANA SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered,

A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery.

A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES, Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.

A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES. Various grades of Plantation, in barrels, half barrels and kegs.

A. THOMSON & CO.,
48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.

A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.

A. THOMSON & CO.,
48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.

A. THOMSON & CO.,
no28 6m 48 Tchoupitoulas street.

THE BEST AND THE CHEAPEST.

Families, Steamboats, Hotels and others supplied with

CHOICE FAMILY GROCERIES

At from one-third to one-half less than at

ANY OTHER ESTABLISHMENT.

Years of experience, ample means and an extensive acquaintance with importers and manufacturers enable me to guarantee satisfaction, both as to

The Prices and Quality of my Goods.

Good Family TEAS at 50 cents per pound.
Choice TEAS at from 75 cts. to $1 per pound.

The Best in the Market.

Oolong	$1 20	Young Hyson	$1 25
English Breakfast	1 25	Japan	1 20
Imperial	1 25	Green & Black, mixed	1 20
Gunpowder	1 40		

Extra Family Flour of all grades, Choice Coffee, new Sugar-cured Hams, Can Goods, etc., all at the LOWEST POSSIBLE PRICES, and delivered, free of charge, to any part of the city, or to any railroad or steamboat.

C. W. ROTH, FAMILY GROCER,

No. 175 Poydras street,

no28 4m Corner of Carondelet.

A. W. SKARDON & CO.,

(A. W. SKARDON, WM. WOELFER,)

GROCERS,

Corner Jackson and Rousseau streets,

FOURTH DISTRICT, NEW ORLEANS.

Goods delivered free of charge. no21 3m

WOMAN'S FRIEND WASHING MACHINE.

THE UNDERSIGNED OFFERS THIS Machine to the public as the *Simplest and Best Washing Machine of the age*, while the cost is the lowest. It is the invention of a Kentuckian, and is appreciated by rocking, and washes the clothes by beating, instead of rubbing. It will wash sixteen shirts or twenty-five ordinary pieces of clothing or two single blankets at a time, and it will thoroughly wash, rinse and blue *one hundred* pieces ordinary clothing in forty-five minutes, without the least wear of the clothing, the breaking of a button or the pulling of a thread.

The most delicate fabrics can be washed with it *without the least injury*. It gives a grass-bleached whiteness to the clothes. To blankets and woolen clothes it gives a new appearance and feeling. Its construction is so simple that it will last for years with care, and costs less than wash-tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

The directions for its use are very simple, and every Machine will do as represented if the directions are followed. It is a most excellent Wool-washer likewise. Send for circulars and certificates of its merits.

PRICE, $13. WITH WRINGER, $18.

EDWARD THOMPSON, Manufacturer and Proprietor,
fe27 6m 184 Peters street, near Julia, New Orleans.

MISCELLANEOUS.

S. N. MOODY,

The Renowned "King of Shirts,"

COR. CANAL AND ROYAL STS.,

is at home once more, with all the Novelties for the winter season which had come out since the Southern buyers left the markets of Europe and the North, and greets his old (and young) friends and customers with a magnificent and complete new stock of

SHIRTS

AND

Gentlemen's Toilet Dressings,

ANNOUNCING THIS HIS

OPENING WEEK

for a display of Gentlemen's Fashions, to which all are invited, whether as buyers or not. The recent enlargement and beautifying of MOODY'S GRANITE TEMPLE OF FASHION, corner of Canal and Royal streets, affords additional and now unrivaled facilities for his ever-increasing business, and the stock now embraces every novelty in

Moody's Champion Shirts, 6 for $9.

A fit guaranteed, buttons never come off, and equal to Shirts sold elsewhere at $2.50 each.

Fine All-Linen Shirts, $3 Each,

elaborately Embroidered, Colored, Cheviot, and all other styles, Ready-Made, or made SPECIALLY TO ORDER, on the spot in three days.

Seasonable Underwear—All styles, from 50 cents up.

Genuine English Hosiery—$1.50 per dozen.
Fine Linen Handkerchiefs—$3 per dozen.
The new departure in NECK WEAR introduces many new things in scarfs and Neckties, only just out.
Shirt Collars—The same thing.
Gloves—250 dozen Dent's, and all other kinds.
Suspenders, Shirt Collars, English Umbrellas, Sleeve Buttons, Studs, Perfumery, articles for the Toilet Table, and a thousand Nicknacks for gentlemen, selected and imported by MOODY himself in such quantities and at such prices as to render the stock

THE LARGEST, CHEAPEST AND MOST

FASHIONABLE DISPLAY

OF

Gentlemen's Furnishing Goods

IN AMERICA.

Country Buyers, send for Circulars, Tape-Measures and Directions For Self-Measurement, gratis. Goods shipped C. O. D.

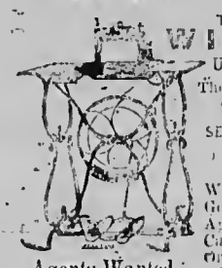
REMEMBER

S. N. MOODY'S,

Corner of Canal and Royal streets,

no28 2t NEW ORLEANS.

SAVE $20.



THE NEW **WILSON** UNDER-FEED.

The Best and Cheapest Lock Stitch Shuttle SEWING MACHINE *In the World.*

Agents Wanted.

WM. GREGG & Co., General Southern Agents, No. 161 Canal street, New Orleans, La. je27 6m

ARMSTRONG, CATOR & CO.,

IMPORTERS AND MANUFACTURERS OF

Ribbons, Millinery and Straw Goods,

WHITE GOODS, LINEN LACE AND EMBROIDERY,

Nos. 237 and 239 Baltimore Street,

BALTIMORE, MARYLAND.

Orders promptly attended to. se5 3m

MENEELY'S BELLS.

THE genuine **Troy Church Bells** known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy climes and peals. One thousand testimonials received during the last six years. Every Bell made of best Copper and Tin, and fully warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Post office address, either TROY or WEST TROY, New York.

je13 1y E. A. & G. R. MENEELY.

COTTON SEED FOR PLANTING.—All the Choice Varieties, carefully selected for PLANTING purposes.

Agent for David Dickson's Georgia Improved and Extra COTTON SEED.

Also for Dr. H. J. Holmes' Extra Georgia PROLIFIC COTTON SEED.

WM. M. PINCKARD,

Successor to Steele, Pinckard & Co.,

Cor. Common and Tchoupitoulas streets.

oc31 2m New Orleans, La.

Look! Free To All!

$50 PER WEEK TO AGENTS, MALE OR Female. To all who will write for a Agency we will send a copy of that "WONDER OF WONDERS," the ILLUSTRATED HORN OF PLENTY. It contains over fifty beautiful illustrations and will be sent FREE to all who may write. Address I. L. GARSIDE, Paterson, N. J.

no21 4t

LADIES, send for Illustrated Catalogue. Address LA PERLE MANUFACTURING CO., 90 Chambers st., New York. no28 3m

MEDICAL.

THE GREAT HOUSEHOLD REMEDY.

As an *Invigorator, Liver Corrector and Blood Renovator*, is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspepsia and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Purgative for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is *permanent and lasting.*

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

X X X

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been clear and pleasant. Our accounts from the country present no new feature with regard to cotton. There seems to be a general disposition to accept 3,400,000 to 3,500,000 bales as the probable crop. Receipts are curtailed by low water in the tributaries, and there is some apprehension of shipments from the interior being interrupted by the prevalence of the epizootic.

The river is 14 feet 11 inches below high water mark.

CORTON.—The following are the arrivals since the thirtieth ultimo:

Louisiana and Mississippi	bales	17,220
Lake		12
Mobile		2,344
Texas		529
Total		20,103

On Saturday the demand was active throughout the day, and, notwithstanding a decline of ⅛c. at New York, prices were less irregular than on the previous day, many descriptions in fact being firmer, and factors realizing prices which they could not have commanded on Friday. The sales summed up 8,100 bales. On Monday buyers again came forward with a fair degree of spirit, and took 6,150 bales at less irregular and generally stiffer prices, but without any quotable improvement. It was more difficult, however, to purchase at the inside rates of the previous day, and the general tendency was in favor of factors. This, however, does not apply to dingy, dusty and flimsy cotton, which continued neglected. On Tuesday the market opened with a good demand, and, although the movement was checked by the supply being only moderate and factors more stringent in their pretensions, yet 5,550 bales changed hands at full prices, which were stronger during the morning than later in the day, closing, however, very firm at previous rates, but with little or no more to be had at Monday's inside figures for low middling and middling. Operations were also checked by symptoms of renewed stringency in the money market, caused by the drain of currency to the country, and the unwillingness of banks and dealers to accept documentary bills without the bills of lading in hand.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 332,303 bales, against 258,205 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 253,353 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 27,207 to Great Britain, and an increase of 56,001 to France, and of 88,213 to other foreign ports.

We quote:

Ordinary	16¼ @ 16¾
Good ordinary	17¼ @ 17¾
Low middling	18 @ 18⅛
Middling	— @ 19
Strict middling	19⅛ @ 19⅜
Good middling	19⅜ @ 19⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales		6,259
Arrived past three days	20,103	
Arrived previously	384,039	404,142
		410,401
Exported past three days	17,832	
Exported previously	248,120	265,952
Stock on hand and on shipboard		144,449

SUGAR.—On Saturday nearly 1,000 hhds., all the receipts, and including some from previous supplies, sold at 6⅛@7c. for common, 7⅛c. for good common, 7⅞@8c. for low fair, 8¼c. for fair, 8½@8¾c. for good fair, 9c. for fully fair, 9⅛@9½c. for prime, 10c. for strictly prime to choice, 10⅛c. for strictly choice, 9½c. for seconds, 10½@10¾c. for yellow clarified, and 11⅛@12c. for white clarified.

MOLASSES.—On Tuesday the receipts comprised 2,292 bbls., which were nearly all sold at 48@50c. for fair, 51@52c. for prime, 53@54c. for strictly prime, and 55@56c. for choice.

CORN.—On Tuesday the supply was fair, with a moderate demand, and 2,700 sacks were sold, in lots, at 60c. for mixed, and 62c. for choice yellow.

OATS.—On Tuesday the supply was fair, and 600 sacks were sold, in lots, at 43c. for prime, and 44@45c. ₱ bushel for choice.

BRAN.—The sales on Saturday and Monday comprised 500 bags, in lots, at $1.15 for ordinary, and $1.25 for choice. On Tuesday the supply was good, but the market was quiet, and the sales were confined to 200 bags, in two lots, at $1.25 ₱ 100 lbs.

PORK.—On Tuesday a lot of 100 bbls. mess sold at $14 ₱ bbl. It is retailing at $13.75@14 ₱ bbl. for old and new.

BACON.—On Tuesday the market was very dull, with only a retail business doing. Shoulders were quoted at 5⅛@5¼c., clear rib sides 8¾@9c., clear sides 9¼@9½c. ₱ lb.

HAMS—Continue very dull and prices are unsettled. On Monday 5 tierces choice sugar-cured hams sold at 18c. ₱ lb. On Tuesday 10 tierces sugar-cured sold at 15¾c. ₱ lb.

LARD.—On Tuesday 30 kegs packers' sold at 9½c., and 50 do. at 9¾c., 25 kegs choice refined at 10¼c., and 15 tierces refined at 8¾c. ₱ lb. Tierce is quoted at 8¼@8¾c. for choice packers' and refined, and kegs at 9½, 10@10¼c. ₱ lb.

DRY SALT MEAT.—On Tuesday 10 casks shoulders sold at 5½c., and 30 casks clear sides at 7¾c. ₱ lb. A retail business is doing at 6c. for shoulders, 7¼c. for clear rib sides, and 7½c. ₱ lb. for clear sides.

BREAKFAST BACON.—Only a job business is doing. Western is quoted at 10c. ₱ lb. Northern 12@12½c. On Tuesday 50 boxes choice Western sold at 10c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 113@113¼ (against 112¾ at New York,) and closed at the opening rates in both markets.

In silver we have noticed only retail sales. As we noticed last week, the general decline, as compared with gold in London and the Continent, has affected the New York market, and our own is nominal at the previous reduction.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato-diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	6 00	7 00
Loaf	— —	— —
Crackers	7 00	8 00
Navy	— —	5 00
Cream crackers	12 00	13 00
Bricks, ₱ M:		
Lake	13 00	— —
English fire	45 00	— —
American fire	35 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ₱ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ₱ hhd:		
Western	— —	— —
Coal, ₱ ton:		
Anthracite	13 00	14 00
Western, ₱ bbl	— —	— —
Corks, ₱ 1000:		
Regular	4 00	4 50
Pointed	3 25	4 00
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	22	24
Cordova	— —	— —
Copper, ₱ lb:		
Braziers'	45	48
Copper bolts	45	— —
Yellow metal	27	30
Cordage, ₱ lb:		
Manilla	19	20
Tarred, American	— —	18
Russian	16	— —
Cotton seed:		
Rough, ₱ ton	— —	13 00
In sacks	— —	— —
Dyes, ₱ lb:		
Logwood, Campy	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ₱ lb	1 40	1 60
Madder	15	18
Eggs, ₱ dozen:		
Western	33	35
Feathers, ₱ lb	— —	— —
Fish, ₱ box:		
Cod	1 40	1 45
Herrings	35	40
Mackerel, No. 1, ₱ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ₱ lb	6	— —
Flour, ₱ bbl:		
Double extra	6 00	6 25
Superfine	— —	5 37½
Fine	— —	4 90
Fruit, ₱ lb:		
Prunes	10½	11
Currants, new	8	8½
Almonds, soft shell	— —	23
Almonds, shelled	— —	30
Glass, ₱ box of 50 feet:		
English, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	— —	— —
Gunny cloth, ₱ bag	— —	— —
Hay, ₱ ton:		
Prime	25 00	26 00
Choice	30 00	31 00
Iron, ₱ ton:		
Pig	59 00	60 00
Country bar, ₱ lb	— —	— —
English	6	7½
Swedes, assorted	7	8
Hoop	7	9
Sheet	7½	12
Boiler	8¼	9½
Nail rods	— —	9½
Castings, American	— —	6
Lead, ₱ 100 lbs:		
Pig	9 50	— —
Bar, ₱ lb	8½	8½
Sheet	11	11½
Pipe	11	11½
Leather, ₱ lb:		
Sole, hemlock	32	36
Sole, oak	40	43
Harness	38	45
Calf skins, ₱ dozen	42 00	70 00
Texas, rough, ₱ lb	24	25
Lime, ₱ bbl:		
Western	1 25	1 50
Cement	2 75	— —
Plaster Paris	— —	4 00
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	22 00	25 50
Flooring, rough	15 00	18 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	13 00	14 00
Scantling	12 00	14 00
Shingles, ₱ M	3 50	4 00
Laths	2 50	— —
Moss, ₱ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ₱ keg:		
American, 4@6d	6 00	6 15
Wrought, German, ₱ lb	— —	— —
Wrought, English	— —	— —
Oils:		
Lard, ₱ gallon	— —	— —
Coal oil, in barrels	33	34
Coal oil, in cases	38	39
Linseed, raw	91	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	— —
Cotton seed, refined	— —	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	1 25	— —
Tanner's, ₱ gallon	75	85
Soap, ₱ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, genuine	— —	12
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ₱ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	12	12½
Havana, yellow	10½	— —
Havana, brown	10c	— —
Crushed	13¼	13¾
Pulverized	13¼	13¾
Teas, ₱ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 00
Pouchong	30	50
Tin, ₱ box:		
Block	— —	— —
In plates, I. X	17 50	17 75
In plates, I. C	15 25	15 50
Leaded plates, I. X	16 00	16 25
Leaded plates, I. C	13 75	14 00

CATTLE MARKET.

NEW ORLEANS, Dec 3, 1872.

Texas beeves, choice, ₱ head	$—	@ 50 00
Texas beeves, 1st qual, ₱ head	35 00	@ 45 00
Texas cattle, 2d qual, ₱ head	20 00	@ 28 00
Texas cattle, 3d qual, ₱ head	15 00	@ 18 00
Western beeves, ₱ lb. net	— —	@ — —
Hogs, ₱ lb. gross	— —	@ 6
Sheep, first quality, ₱ head	5 00	@ 6 00
Sheep, second qual., ₱ head	3 00	@ 4 00
Sheep, third quality, ₱ head	2 00	@ 2 50
Milch cows, choice, ₱ head	80 00	@ 100 00
Milch cows, ₱ head	50 00	@ 80 00
Texas cows, with calves	— —	@ — —
Calves, ₱ head	7 00	@ 10 00
Yearlings, ₱ head	5 00	@ 10 00

MISCELLANEOUS.

This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

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Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

C. T. T. C.

Cheaper than the Cheapest

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IMPORTERS OF

CHINA, GLASS

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PLATED, BRITANNIA, WOOD *AND WILLOW WARE.*

COAL HODS AND FIRE IRON SETS.

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Combined Interest, Average Time and Maturity Tables,

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WASSON & NELSON, Stationers,
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Every Citizen wants it. Also for Campaign Goods. Address, for circulars and terms,
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Empire Publishing House,
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Tallow in barrels, half barrels, kegs and cakes, in store and for sale by
B. L. MANN & CO.,
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DRY GOODS, CLOTHING, ETC.

COUNTRY TRADE SOLICITED.

We desire to call the attention of those who

RESIDE OUT OF THE CITY

TO OUR

IMMENSE STOCK OF GOODS

SUITED TO THEIR WANTS

AND ALSO TO THE

GREAT ADVANTAGES

we possess over others in the same line of business.

In the first place, the EXPENSES incident to our business are not ONE-FOURTH as much in OUR LOCALITY as in the CENTER OF THE CITY.

In the second place, WE BUY FOR CASH and SELL FOR CASH, thus making no BAD DEBTS and always having FUNDS ON HAND to BUY BARGAINS with.

In the third place, we were SINGULARLY FORTUNATE in buying our stock this season, as it was all purchased before the recent GREAT ADVANCE.

In the fourth place, we always keep the BEST-ASSORTED STOCK in the city, and all we ask is

The Honor of a Visit.

OR

A TRIAL ORDER.

Orders receive the PERSONAL ATTENTION of one of the FIRM, and if not FILLED SATISFACTORILY the articles may be returned and the MONEY WILL BE REFUNDED.

A new hotel—the UPPER CITY—has just been completed, and is now in successful operation. It is delightfully located and the charges are moderate. It is situated within two squares of our store.

BRASELMAN & ADAMS,

CASH DEALERS IN

Fancy and Staple Dry Goods,

586 AND 588 MAGAZINE ST.,

no28 tf Corner St. Andrew.

D. H. HOLMES,

155.....CANAL STREET.....155

—AND—

15.....BOURBON STREET.....15

WHOLESALE AND RETAIL DEALER

—IN—

ALL DESCRIPTIONS

—OF—

DRY GOODS,

—SUCH AS—

SILKS, TISSUES, EMBROIDERIES, LACES, SHAWLS, CLOAKS, MADE SUITS, ETC.

The attention of the public is respectfully called to our stock, which will be found most complete, embracing every kind of

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oc24 6m

Carpet Warehouse, 17 Chartres Street.

A. BROUSSEAU & CO., Importers and Dealers, at Wholesale and Retail, in English and American Carpetings; Floor Oil Cloths, Table and Enameled Oil Cloths; Window Shades, Table and Piano Covers; Crumb Cloths, in squares or pieces; Curtain and Furniture Materials; Brocatelles, Cotelenes, Terries, Reps Lace and Nottingham Lace Curtains, Haircloth Ticking, Springs, Burlaps, Step Covers, etc.
no21 1y A. BROUSSEAU & CO.

SPECIAL to the Churches, Country Residences, and all others in want of CHANDELIERS AND SAFETY LAMPS.—We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a CHANDELIER MANUFACTORY, which enables us to offer a fine and safe article at less than three-fourths their former prices, notwithstanding the continued rise in materials. We are also sole agents for the UNION SAFETY LAMP, the feature of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.
SEPTOLINE OIL CO.,
62 Camp st. and 15 Dauphine st.,
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LADIES who wish to earn $100 a Week, please address LA PERLE MANUFACTURING CO., 90 Chambers st., N. Y. no28 3m

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FOR NEW YORK.

The Cromwell New York and New Orleans Steamship Line.

Steamers of this Line leave New Orleans for New York EVERY SATURDAY at 5 P. M.

Cabin passage $50 00
Steerage passage 25 00

Through bills of lading to foreign and coastwise ports issued.
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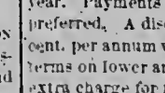
mh21 1y 41 Carondelet street.

FOR NEW YORK.



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Cabin passage $50 00
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Through tickets to Liverpool and the Continent.
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New York wharf, Pier No. 4, North river.
JOHN H. LUDWIGSEN, Agent,
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INCREASED LIBERAL TERMS.

I OFFER ONE HUNDRED OF

HALE & COMPANY'S

Fine, Rich and Brilliant-Toned Pianos,

with Rosewood Case, Carved Legs and Patent Agraffe, fully guaranteed, for $150—for $90 cash, $90 in three months, $90 in six months, $90 in nine months and $90 in one year. Payments can be made monthly, if preferred. A discount at the rate of ten per cent. per annum will be made for cash. Same terms on lower and higher-priced pianos. No extra charge for fine Stool and Cover.

ONE HUNDRED MAGNIFICENT

WALNUT-CASED ORGANS,

WITH EMBELLISHED MOLDINGS.

NEEDHAM'S SILVER TONGUE,

six stops, two sets reeds, best and sweetest-toned in the world, at $210—for $42 cash, $42 in three months, $42 in six months, $42 in nine months and $42 in one year. Ten per cent. discount for cash. Complete list mailed free, if desired. Address

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80, 82 and 90 Baronne street,
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AT BATON ROUGE, LOUISIANA.

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For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.

au1 6m W. H. N. MAGRUDER.

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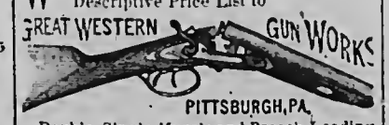

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LADY AGENTS WANTED to introduce our justly celebrated and popular inventions of Rubber Goods for Ladies' and Children's Wear. They sell rapidly and give satisfaction. Send for Illustrated Catalogue. LA PERLE MANUFACTURING CO., 90 Chambers street, New York. no28 3m

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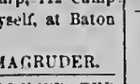

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No. 36 North Howard st., Baltimore,

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40 DROPS OF CONSTITUTION WATER, three times a day, cure Inflammation of the Kidneys, Stone in the Bladder, Catarrh of the Bladder, Diabetes, Gravel, Gleet, Brick-dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by E. J. HART & CO.,
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AN ELEGANTLY BOUND CANVASSING Book for the best and cheapest Family Bible ever published will be sent free of charge to any Book Agent. It contains nearly 500 fine Scripture Illustrations, and agents are meeting with unprecedented success. Address, stating experience, etc., and we will show you what our agents are doing.
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Popular, Safe and Efficacious.

DR. D. JAYNE'S

STANDARD FAMILY

MEDICINES.

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DR. JAYNE'S EXPECTORANT cures Coughs, Colds, Croup, Sore Throat, Whooping Cough, Bronchitis, Asthma and Pleurisy; is a prompt and certain palliative in Consumption, and all pulmonary and bronchial disorders, its action freeing the Lungs and Bronchial Tubes of irritating and obstructing matters, and healing the ulcerated surfaces.

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DR. D. JAYNE'S TONIC VERMIFUGE is a remedy especially adapted to cure many of the ordinary ailments of children, and to save them from much suffering. It utterly destroys Worms, the great pests of childhood, and purges the system of them. Its valuable tonic properties remove General Debility, Sick Headache and Dyspepsia, restoring a good tone to the system, and strengthening the stomach and digestive organs.

AGUE MIXTURE.

DR. JAYNE'S AGUE MIXTURE is an unfailing curative for Fever and Ague, Intermittent and Remittent Fevers, and all complaints of a like nature. It breaks up the chills, and assists in restoring the liver and digestive organs to a healthy condition. It also exercises a tranquillizing effect on the nerves, and has most excellent tonic properties, which enable it, when taken in conjunction with the Sanative Pills, to eradicate the disease.

SANATIVE PILLS.

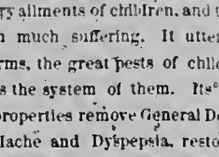
DR. JAYNE'S SANATIVE PILLS, known all the world over as a mild, prompt and effective purgative of established efficacy in Liver Complaint, and all Bilious affections, Headache, Disordered Stomach, Dyspepsia, Female diseases, and diseases of the Skin. In small doses they are alterative and gently laxative; in large doses actively cathartic.

All Dr. D. Jayne & Son's Family Medicines are sold by our Agents in New Orleans,

E. J. HART & Co., 73 Tchoupitoulas St.,

and by Druggists and Dealers everywhere.
no7 2m

MRS. M. G. BROWN'S



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POOR RICHARD'S

EYE-WATER

derives its name from Benjamin Franklin's Almanac, which is immortal for its philosophical sayings, one of which is: "An ounce of *prevention* is better than a pound of *cure*."

Giving the Eyes a drink, morning and night, of

POOR RICHARD'S EYE-WATER

would prevent every disease which attacks the human body, thus lengthening life to an indefinite period.

The Body is of the Earth, and the Eye is a Plant, which requires moisture.

The dust received into the eyes daily works itself into mortar, which clogs the machinery of the head, and closes up the eight thousand tubes and glands around the eyes; the balls contract and sink; they grow to the socket, and consequently the revolving power is impeded. This is what causes the bloodstreaks, the dark greenish color of the balls, and scum.

When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

Language fails to make known the salutary effects upon the entire mental and physical machinery arising from giving the eyes a drink of POOR RICHARD'S EYE-WATER, morning and night; also the fearful consequence of neglecting so to do from the cradle to the grave.

POOR RICHARD'S EYE-WATER
Prevents Catarrh.

POOR RICHARD'S EYE-WATER
Cures Catarrh,
Opens the 8,000 tubes and glands in the head.
Prevents tightness and pains in the head.
Opens and keeps open the mucous membrane.
Removes phlegm from throat and chest.

POOR RICHARD'S EYE-WATER
Removes Wrinkles and Blotches,
Gives large, sparkling eyes.
Gives a clear, smooth complexion,
Lifts sunken eyes.
Strengthens weak eyes.

POOR RICHARD'S EYE-WATER
Removes tan freckles,
Gives blooming cheeks.
Removes all inflammation,
Cures all kinds of headache,
It penetrates through the eyes into the gums
And preserves the teeth,
Gives the sweetest breath,
Opens the gates for rivers,
To pass from the head into the system.

POOR RICHARD'S EYE-WATER
Cures tan, freckles and grubs,
Is clear and beautiful,
Same taste as the tear.

POOR RICHARD'S EYE-WATER
Restores the memory, brightens the intellect.

Price, Twenty-five cents per bottle. Sold by druggists.
E. J. HART & Co.,
Wholesale Agents,
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New Orleans.

☞ Inclose ten cents to the METAPHYSICAL UNIVERSITY, 51 Bond street, New York, for Mrs. M. G. Brown's pamphlet of sixty-eight pages, giving a synopsis of the *Cause, Cure and Prevention of Disease*, worth unless of gold to both sick and well. au15 1y

The Christian Advocate.

THURSDAY, DECEMBER 5, 1872.

HUMAN LIFE.

After awhile—a busy brain
Will rest from all its care and pain.

After awhile—earth's rush will cease,
And a wearied heart find sweet release.

After awhile—a vanished face—
An empty seat—a vacant place.

After awhile—a name forgot—
A crumbled head-stone—unknown spot?

RAIN-DROPS.

Tot is at the window-pane,
Watching little drops of rain;
Down the glass they pitter-patter;
Totty wonders what's the matter.
Thoughtfully she lifts her eyes
Upward to the darkened skies;
Earnestly and long she gazes;
Very sad her little face is,
As she turns and questions: "Why,
Mamma, do the angels cry?"

ANOTHER MYTH.

Another of the romantic delusions of our youth has been rudely swept away by the ceaseless and penetrating discoveries of this all-inquiring age. Already we have been forced to doubt the existence of a William Tell, and the exploits of a William Wallace; we are asked to believe that Lucrezia Borgia was, if not quite a model of medieval ladyhood, at least not much worse than other royal or noble ladies of her time; that Bacon wrote Shakespeare; that Aaron Burr was almost an exemplary character, and that Henry the Eighth was a fine specimen of the bluff and hearty, and by no means wicked, Englishman of his day. What the stump orators will do for a crushing simile, in place of that upon which they have drawn so liberally, and with so striking an effect, "the car of Juggernaut," it is difficult to tell. Juggernaut was a fine Oriental name and tradition, and Juggernaut's supposed office fitted exactly to the idea, vividly present to the stump orator's mind, that the opposite party was crushing and grinding down the people with corruption and tyranny. Unfortunately, Juggernaut—or, to spell the word more correctly, *Jagan-natha*—turns out to be a very harmless though still cumbersome old deity. He is a hideous and repulsive, but not ordinarily a destructive idol. He represents, in the Hindoostanee faith, the idea of incarnation, and is the visible image of Vishnu, the supreme god, presented thus uncouthly to the eyes of men. His history is to be found in the "Ramayana," the great epic of Hindoostan, and includes a romantic legend about Siva, Jagan-natha's wife, who was carried off by a giant, and was restored by the miraculous, though rather humble, aid of a monkey. In early July the festival of Jagan-natha is kept almost universally among the Bengalee Hindoos, and almost every town and village has its ponderous Jagan-natha car, which is dragged out for the occasion, the god and his faithful wife sitting aloft, carved in neem-wood and sandal-wood, and duly bathed, to the singing of the sacred "Ramyatra" hymn. Sometimes Siva, who is always represented as a trifle less hideous than her lord, is favored with diamond eyes, and robes of cloth of gold, while emeralds twinkle on her breast, and pearls beam from her enormous and crooked fingers. By accident, at the last festival at Serampore, two people were crushed under the wheels of the big car; and so unusual a catastrophe was this that the populace bitterly complained of Jagan-natha for so ungratefully repaying the efforts of his children to drag him forth from the temple. This Jagan-natha, it appears, was perched on a car some fifty feet high, with sixteen wheels, and it was with difficulty drawn to the traditional bath. The truth is that the custom of self-immolation under Jagan-natha's car has long been a thing of the past, the British authorities in India having found means to dissuade the Hindoos from the practice.—*Appleton's Journal.*

Woe to the world if it forgets Christ. Woe to the nation if it neglects thought and religion. Our halls of language and our halls of science will be hollow, and echo the chatterings of vanity, and will be inscribed by the finger of God with the sentence: Mene, mene, tekel, upharsin, unless Christ sits in the seat of the teacher and warms the heart of the people. There is no salvation to man or nation out of Christ.

If man or woman wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having something to do and something to live for which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

SCIENTIFIC.

Physicians say that more than two-thirds of the cases of sunstroke during the past heated term have occurred with persons who were in the habit of drinking liquor.

Another precious discovery has been made at the Prætorian camp—namely, a fine head of Juno, almost intact, and with a remarkable purity of outline. The nose (a remarkable occurrence) is nearly perfect, having only received a slight knock from the pick of the workman who lighted on it; but the little chip jumped off near the root, and does not destroy the beauty of the face. This valuable relic, brought to light in the excavations now going on for the enlargement of the Via San Lorenzo, appears to belong to the end of the second century, or beginning of the third.

A French Commission, consisting of three experts, Messrs. Boudet, Dubail and Adrian, has just made a report to the Pharmaceutical Society, in which, after reviewing all of the methods employed in the manufacture of absinthe, and the great loss of life entailed by its use in France and the colonies, they recommend that this article be included under the list of poisons, and that its sale be interdicted excepting by pharmacists, on prescription of a physician. They think its sale should be visited with heavy penalties, and that every effort should be made to break up the indulgence in an article possessing such poisonous properties.

Prof. Muller, in a course of lectures in Berlin, offered a simple and mechanical explanation of the universal admiration bestowed on circles. The eye is moved in its socket by six muscles, of which four are respectively employed to raise, depress, turn to the right and to the left. The other two have an action contrary to one another, and roll the eye on its axis, or from the outside downward, and inside upward. When, therefore, an object is presented for inspection, the first act is that of circumvision, or going round the boundary lines, so as to bring consecutively every individual portion of the circumference upon the most delicate and sensitive portion of the retina. Now, if figures bounded by straight lines be presented for inspection, it is obvious that but two of these muscles can be called into action; and it is equally evident that in curves of a circle or ellipse, all must alternately be brought into action. The effect, then, is that if two only be employed, as in rectilinear figures, those two have an undue share of labor; and by repeating the experiment frequently, as we do in childhood, the notion of tedium is instilled, a distaste for straight lines is gradually formed, and we are led to prefer those curves which supply a more general and equable share of work to the muscles.

New Theory of Volcanoes.—A theory has just been put forward respecting volcanic energy, by the eminent seismologist, Mallet, which promises not merely to take the place of all others, but to gain a degree of acceptance which has not been accorded to any theory previously enunciated. It is, in principle, exceedingly simple, and is thus stated by Mr. Mallet: "It is recognized by physicists that our earth is gradually parting with its heat. As it cools it contracts. Now if this process of contraction took place uniformly no subterranean action would result. But if the interior contracts more quickly than the crust, the latter must in some way or other force its way down to the retreating nucleus." Mr. Mallet shows that the hotter internal portion must contract faster than the relatively cool crust; and then he shows that the shrinkage of the crust is competent to occasion all the known phenomena of volcanic action. In the distant ages, when the earth was still fashioning, the shrinkage produced the *irregularities of level* which we recognize in the elevation of the land and the depression of the ocean-bed. Then came the period when, as the crust shrank, it formed *corrugations*; in other words, when the foldings and elevations of the somewhat thickened crust gave rise to the mountain ranges of the earth. Lastly, as the globe gradually lost its extremely high temperature, the continuance of the same process of shrinkage led no longer to the formation of ridges and table lands, but to local crushing down and dislocation. This process is still going on, and Mr. Mallet not only recognizes here the origin of earthquakes, and of the changes of level now in progress, but the true cause of volcanic heat. The modern theory of heat as a form of motion here comes into play. As the solid crust closes in upon the shrinking nucleus the work expended in crushing down and dislocating the parts of the crust is transformed into heat, by which, at the places where the work goes on with greatest energy, "the materials of the rock so crushed and of that adjacent to it are heated even to fusion. The access of water to such points determines volcanic eruption."

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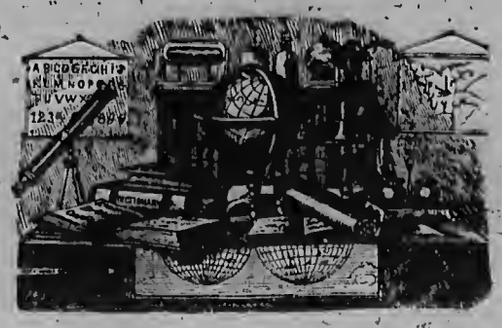

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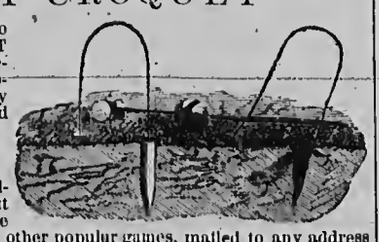

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The Christian Advocate.

THURSDAY, DECEMBER 5, 1872.

THE ALL-CONSUMING EVIL.

BY OVID MINER.

It is the purpose of this article to present the yearly cost, losses and wastes caused by intoxicating liquors to the material and moral interests of the country. The figures and facts following are copied from official documents, issued by the United States Treasury Department, for the fiscal year ending June 30, 1871, and from documents published by the New York Legislature, for the year ending September 30, 1871. That these quotations are quite within the truth there can be no reasonable doubt, and as to the substantial justice of our own inferences and estimates we mean that there shall be no ground for distrust.

The treasury books show that there was imported during the fiscal year 1870 and 1871, of liquors, wines and cordials, 13,581,302 gallons.

Of this there was exported and consumed abroad 288,734 gallons.

Leaving for yearly home consumption, 13,292,568 gallons.

The retail cost of this, at ten cents a glass, or $6 per gallon, would amount to $79,755,408.

Domestic liquors were distilled during the same period to the amount of 62,300,000 gallons.

Exported and consumed abroad, 780,153 gallons.

Leaving for home consumption, 61,519,847 gallons.

Retail cost of domestic distillations, at $6 per gallon, $369,119,082.

Of fermented liquors (one third of which was brewed in New York) there were 7,000,000 barrels.

Retail cost of this at ten cents a pint, or $24 per barrel, would amount to $168,000,000.

Revenue officers believe that ten per cent. of all liquors, imported and home-made (in some sections of the country a larger percentage,) is concealed or smuggled, and escapes taxation. To give the whole amount of national dram-drinking, this should be added to the enormous aggregates above, but we set off the unknown quantity against what may be used in arts and as medicines. The direct yearly cost, therefore, to the people of this country, for intoxicating beverages, is shown to be: For imported liquors, $79,655,408; domestic distilled, $369,119,082; fermented, $168,000,000; total, $616,774,490.

The State of New York, with one-ninth the population of the republic, consumes one seventh of this ocean of fiery drink; thus bearing an annual liquor tax of $80,000,000.

And this is not all. There are in the States 146,000 licensed retailers (21,300 being in New York,) 21,500 wholesale dealers, and no doubt many more beer saloons than sufficient to swell the whole number of national dram-shops to 250,000. Supposing each of these establishments to require one assistant or clerk only, we have an array of 500,000 withdrawn from all productive or useful industry, and becoming at once the tempters and tempted, to idleness, dissipation, profaneness, gambling, etc. If the annual expense of subsistence of this great army were assumed to be $500 each, or if their probable earnings were estimated at so small a sum, then the country loses of its industrial forces and products, through liquor traffic, at the least, $2,500,000.

Careful statisticians have shown ample reason for the belief that there are a million of drunkards—the habitually intemperate—in the country. Estimating, however, the number at only 750,000, and their wages at $2 per day, and that they waste but half their time by hard drink, and the country thereby sustains an additional loss of $225,000,000.

In the fifty-six county poor-houses of New York, the six city almshouses, the hundred and three orphan asylums, and the seven institutions for juvenile delinquents, there were last year 86,000 paupers, helpless children and vagrants, and 101,000 of the same classes temporarily relieved by the public. The large numbers of needy and wretched, aided by private and Christian charities, are not taken into account; but no doubt three-fourths of the whole became burdens through their own or their parents' intemperance.

The criminal statistics of New York give the whole number of convictions by courts of record, in the several counties, for the year, as 2,151; convictions by courts of special sessions in the counties, 21,351, and convictions by courts of special sessions in the twenty large cities, 50,588; making 74,090 criminals of all grades. Three-fourths of these were led to crime by drink.

In respect to the above two items, it is fair to observe that New York suffers by comparison with sister States, by reason of the multitude of vagabonds and felons continually cast upon her territory from Europe. If the pauperism and crime in New York is one-sixth of all in the Union (though the State contains but one-ninth of the whole population,) then we must conclude that intemperance burdens the republic with at least 800,000 public paupers, who cost yearly $100,000,000.

And that an army of 300,000 rioters, thieves, burglars and murderers are recruited in dramshops, and sent forth to prey upon the people at a yearly cost of unknown millions.

As near as can be ascertained there are 10,000 insane persons in New York, and not less than 6,000 idiots. High medical authority instructs us that one-third of all this wretchedness comes from strong drink. How great an army of drunken mechanics and imbeciles are to be found in the whole Union can be only conjectured, but they must be numbered by thousands.

Let the sum total of our argument be now brought into one view:

1. Yearly retail cost of liquors, $616,814,490.

2. Labor wages, or value of time of dealers and clerks, $250,000,000.

3. Loss of productive industry to the country, of drunkards and tipplers, $225,000,000.

4. Public support of 800,000 drunken paupers and children, $100,000,000.

5. Costs of sicknesses by intemperance, nursing, physicians' bills and funeral charges of 60,000 drunkards, dying annually, unknown millions.

6. Taxation and expenses caused by 300,000 intemperate criminals, unknown.

7. Burdens of some 30,000 maniacs and idiots, unknown.

8. Value of all the domestic suffering, pains, shame and agony caused by liquor, beyond estimate.

9. Value of 100,000 American youth (12,000 of them from New York,) corrupted, brutalized and destroyed by drink every year, known only in eternity.

The material wastes and desolations caused to the entire country by the liquor traffic and dram-drinking, when expressed in figures, are absolutely appalling. And all this without compensating benefits to any permanent interest. The whole cost of State civil government in New York is $17,000,000 annually. Direct liquor tax upon the same people is much more than $80,000,000. The revenues of the United States, including heavy burdens for the war debt, are $400,000,000 a year, while the cost and resulting wastes from intoxicating liquors are immensely more than three times that amount, or $1,200,000,000 annually.

Let no one say that nothing effective can be done to remove this great evil. It is in the power of the Christian church to protect and save the youth from intemperance, and so remove a great share of this overshadowing curse. For this has been done. Two-thirds of the liquor-drinking has been banished from large sections of Maine, Massachusetts and Vermont, from single counties and towns in New York, Ohio, Michigan, Iowa, etc. Organized reform has been gaining much practical wisdom by the alternations of triumph and defeat in the recent past. And what has been locally or temporarily won to sobriety can now, by the divine blessing on self-denying, patient effort, be more widely and permanently gained.—*Christian Weekly.*

SCOTTISH WIT AND HUMOR.

The following anecdotes are taken from Dean Ramsey's work entitled "Reminiscences of Scottish Life and Character:"

It is well known that the Scotch have always, ethically and legally, endeavored to enforce a stern outward observance of the Sabbath. This tendency often led to ludicrous results. A traveling artist, in a Sunday stroll, asked a Scotch peasant to tell him something of a ruin that he was passing in his walk. "It's no the day," said he, "to be speering sic things." This brings to mind an incident which was related to us in our boyhood. We had a friend who studied medicine in Edinburg.

Visiting a hospital on a Sunday morning, in company with his class and the professor, he came to a certain patient. It was feared that the patient was in danger of lockjaw, and, to test his condition, the professor desired him to whistle. "The Lord forbid," said the patient, "that I should do so on God's blessed Sabbath."

On the first introduction of Tractarianism into Scotland the full choir service had been established in an Episcopal church where a noble family had adopted those views, and carried them out regardless of expense. The lady who had been instrumental in getting up these musical services was very anxious that a favorite female servant of the family, a Presbyterian of the Old School, should have an opportunity of hearing them. Accordingly she very kindly took her down to church in the carriage, and, on returning, asked her what she thought of the music, etc. "Oh, it's varra bonny, varra bonny; but oh! my lady, it's an awlu' way of spending the Sabbath." This puts us in mind of a Scotch old lady whom we heard of twenty years ago in Newburg, New York. She belonged to the Presbyterian Church, and was very liberal in its support. Instrumental music was not then common in most churches. The Newburg Presbyterians decided to introduce it into theirs. But how would the Scotch lady take it? She was a Jenny Geddes in her way, and intensified by exile in all her prejudices. So the choir determined to be cautious. They merely introduced a bass-viol at first, which they supposed would be lost to the old lady's deafness in the mass of the harmony. But for the slightest sound of horse-limir and catgut in meeting the old lady had the ear of a hare. She called immediately on the minister. "Sae," said she, "ye hae got a fiddle in the kirk!" "O madam," he said deprecatingly, "only an instrument to regulate the voices." "Weel, weel," she replied, "ye may fiddle yersels to the Deil, gin it pleases ye; but ye shuna fiddle me alang wi' ye;" and she angrily darted out of the room. The fiddle or the lady must go, and the fiddle went.

Here is a piece of unconscious humor. A benevolent lady in one of her visits asked a poor woman if she ever went to church. "Ou, ay," she replied; "there's a man ca'd Chalmers preaches here, and I whiles gang in and hear him, just to encourage him, puir body!" We heard in Scotland a story in connection with the doctor's name almost as good as this. The great preacher was once during his sermon annoyed by some dogs in the church. He stopped, and ordered them to be turned out. When service was over one old woman said to another: "An' how did ye like the doctor the day?" "Ach, but he was grand!" she replied. "Did ye understaun' him?" inquired her companion. "The Lord forbid," she answered, "that I should hae sic presumption; but wasn't he bonnie on thae dogs?"

In the religious element of Scottish humor we see the keen moral sense of the people; and this is often felt in the sarcastic rebuke which their sayings often administer to levity or impiety. A young man, going from home, was making a great fuss about his preparing to leave and the putting up of his habiliments. His old aunt was much annoyed at all this bustle, and stopped him by the somewhat contemptuous question: "Whaur's this you're gaun, Robby, that ye mak sic a grand wark about yer claes?" The young man lost temper, and pettishly replied: "I'm going to the Devil." "Deed, Robby, then," was the quiet answer, "ye needna be sae nice. He'll juist tak ye as ye are." We quote another saying, full as good. A man was fiercely denouncing the doctrine of original sin. "Mr. H.," said a neighbor to him, "it seems to me that you needna fash yoursel' about *original* sin; for, to my certain knowledge, you have as much *actual* (actual) sin as will do your business." If these and other sayings evince sharpness and sagacity, we find many sayings that evince much simple-mindedness. We give an instance. A man and his wife fell on a Sunday evening into a critical dispute. The wife said she thought David (King David) hadna ta'en much pains when he *metered* the Psalms. On which the husband flew into a passion at her ignorance, and reminded her that it was George Buchanan who *metered* the Psalms."

With most men life is like backgammon—half skill and half luck. *O. W. Holmes.*

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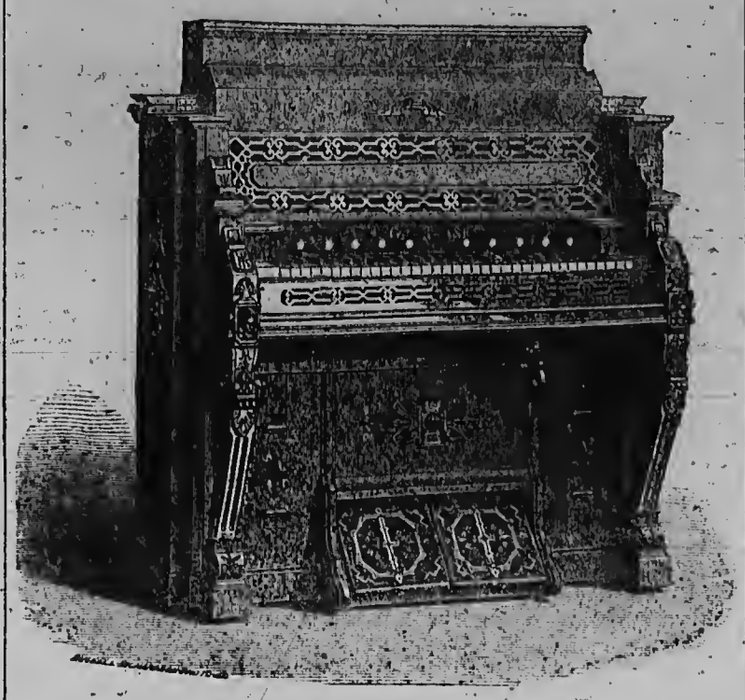

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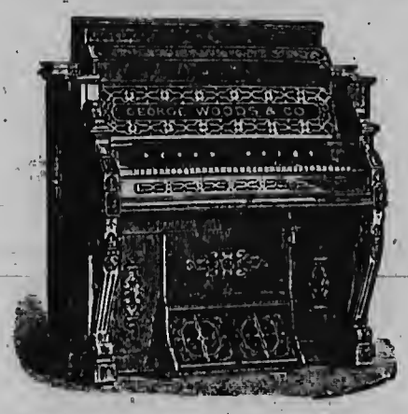

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VOL. XVIII. NEW ORLEANS, THURSDAY, DECEMBER 12, 1872. NO. 50.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Dec. 4.—The interior of the Church of the Divine Paternity presented to-day a somber and beautiful appearance. The pulpit was heavily draped in crape, and long lines of crape were suspended from every pillar and every abutment of the beautiful gothic interior. The several offerings in the church were exquisite in design and appropriateness. The principal among them were the following:

"I know that my Redeemer liveth"—red on white ground and green border.

At the rear of the pulpit was a sheaf of wheat from Chappaqua, in the form of a crown, and suspended overhead was a pen and an ax Around the pulpit were innumerable offerings of flowers and wreaths In front of the pulpit was a beautiful design of flowers, with the words "It is done," on white ground, purple letters and green border. On the tablet to the left of the pulpit was a floral wreath bearing the letters "H. G." Then there was in flowers a plow from the *Tribune* office, a quill from the German Greeley Club, a basket of flowers with a crown and cross from the Lincoln Club, and floral offerings from Lotus, Arcadians, Herald and other clubs.

As early as nine o'clock the crowd flocked to the church, but only those having tickets succeeded in gaining admission. By ten o'clock the galleries which had been reserved for the ladies were crowded.

About a quarter before eleven President Grant entered, and immediately following him were Senator Henry Wilson, Minister Washburne and Secretary of War Belknap. They took seats on the right of the pulpit. There were also present Carl Schurz, Lyman Trumbull and Vice President Colfax. Mr. Colfax took a seat next to the President.

Promptly at eleven o'clock the funeral procession started from Mr. Sinclair's house, on Forty-fifth street. Many affecting scenes took place there during the morning. Mr. Greeley's daughters were inconsolable in their grief. The corpse was borne by ten men; next came the clergymen, mourners, and then the *Tribune* Association; next the *Herald* Club; then followed in succession military and civil officers of the United States located in this city and adjoining cities; officers of the government of the State of New York, and of other States, now in this city; the mayor and members of the Common Council of New York; mayor and members of Council of Brooklyn and Jersey City, Long Island City, Newark and Elizabeth; representatives from Philadelphia, Baltimore and other cities; then came the judges from all courts, and a line of citizens of immense length.

At twenty minutes past eleven the procession entered the church. The solemnity of the scene was of the most impressive character. The stillness was such that it seemed as though the people in the church scarcely breathed. Among those present were Postmaster General Cresswell, General Dix, Governor Morgan, General Sheridan, Governor Randolph, of New Jersey, and a committee of twenty from the Union League Club. The Rev. Dr. Chapin opened the funeral ceremonies by reading selections from the Scriptures, many of the allusions being peculiarly appropriate to the character of the departed. Miss Clara Louise Kellogg next sang very touchingly:

"I know that my Redeemer liveth."

After which Henry Ward Beecher delivered the funeral oration.

SAN FRANCISCO, Dec 7.—The war with the Malvin Indians, in Oregon, continues. Two additional soldiers have been killed. Soldiers are marching from three points to the scene of conflict.

ST. LOUIS, Dec. 8.—The horse disease is on the increase here. Nearly all the horse cars are withdrawn. Meetings will be held to-morrow for the purpose of organizing a volunteer fire department.

WASHINGTON, Dec. 9.—Attorney General Ogden, of Louisiana, appeared before the Supreme Court this morning and asked for a writ of prohibition against Judge Durell, restraining him from proceeding further in the case of Kellogg vs. Warmoth, in the Circuit Court for Louisiana.

Mr. Ogden asked for the immediate consideration of the motion, remarking that the very life of the State was involved in the controversy.

Mr. Phillips, now of Washington, before the war a member of Congress from Alabama, is associated with Mr. Ogden in the case. He made a few remarks intended to satisfy the court that it was a proper case for the issue of the writ.

Judge Miller asked how it could be a proper case when the Constitution of the United States expressly provides that a case wherein a citizen was a party should not be a case for its issuance.

The court took the motion under advisement.

WASHINGTON, Dec. 10.—In the case of Kellogg against Warmoth, which was before the Supreme Court of the United States on Monday, the court to-day granted leave to file the petition, and ordered that the arguments on the motion for a rule to show cause against Judge Durell be heard on Monday.

BOSTON, Dec. 10.—The day after the death of Mr. Greeley several well-known gentlemen in Boston held a consultation for the purpose of forming a Greeley National Monument Association. The organization has been nearly completed. It is not confined to Boston, but will embrace well-known citizens of all parts of the country. It is proposed to raise $500,000, of which $175,000 has already been guaranteed.

H. L. Pierce, Republican and Citizens' candidate, is elected mayor.

FOREIGN.

LONDON, Dec. 4, 6 P. M.—Large portions of the city are in darkness to-night, the gas having been extinguished in many sections. Inhabitants are filled with consternation, and irritation against the striking stokers is very great.

LONDON, Dec. 5.—The vote in the Versailles Assembly to-day, on the formation of the Dufaure committee, excited the liveliest apprehensions in Paris, where fighting is expected.

The greatest excitement prevails at Chiselhurst.

Marshal McMahon controls the army, but will act only in obedience to the Assembly, not to Thiers.

German reoccupation is certain if fighting occurs.

Correspondence which has recently passed between Bismarck and Napoleon goes to show that German reoccupation will result in the re-establishment of the empire.

The strike of the stokers of the gas companies continues, but the worst is over. The inhabitants have supplied themselves with oil lamps and candles, and are now able to meet the inconvenience occasioned by the limited supply of gas. Several of the theaters were lighted with oil last night, and the performances conducted as usual. The Strand last evening was lighted with burning lime.

CITY OF MEXICO, via Havana, Dec. 8.—Lerdo de Tejada was declared elected President on the sixteenth of November, and on the eighteenth a decree to that effect was published, when the diplomatic corps visited him in an unofficial capacity. To-day the new President took formal possession of his office, and to-morrow the diplomatic corps will make an official visit.

LONDON, Dec. 9.—A terrific westerly gale, causing great destruction to property of all descriptions, prevailed yesterday throughout England. Telegraph wires were prostrated and many buildings demolished. Others were damaged in this city. A large number of pedestrians were dashed to the ground by the violence of the hurricane, and street lamps and advertising boards were blown down and many persons injured by the flying debris.

Two Companies of U. S. Troops Take Possession of the State House.

THE ORDER OF JUDGE DURELL.

At two o'clock on Friday morning Deputy United States Marshal F. W. DeKlyne, with two companies of United States troops (Companies L and F of the First Regiment of Artillery) proceeded to the State House, New Orleans, and, directing some half a dozen policemen left in charge of the premises to vacate, took possession of the building.

Sentinels were at once posted at the entrance, and since then no one has been admitted. At nine o'clock one of our reporters visited the State House and saw Mr. DeKlyne.

That gentleman informed him that his action was in obedience to an order from the United States Circuit Court, which he exhibited.

The following is a copy of the order of court:

"Circuit Court of the United States—Fifth Circuit and District of Louisiana. In equity, 6,830. William P. Kellegg *vs.* H. C. Warmoth *et als.* Whereas, Henry C. Warmoth, one of the respondents herein, has, in violation of the restraining order herein, issued the following proclamation and returns of certain persons claiming to be the board of returning officers, all in violation and contempt of the said restraining order, as follows, to wit:

* * * * * * * * * *

(Proclamation of Election.)

* * * * * * * * * *

"Now, therefore, in order to prevent the further obstruction of the proceedings in this cause, and, further, to prevent a violation of the orders of this court, and the imminent danger of disturbing the public peace, it is hereby ordered that the marshal of the United States for the district of Louisiana shall forthwith take possession of the building known as the Mechanics' Institute, and occupied as a State House for the assembling of the Legislature therein, in the city of New Orleans, and hold the same subject to the further order of this court, and meanwhile to prevent all unlawful assemblage therein under the guise or pretext of authority claimed by virtue of pretended canvass and returns made by said pretended returning officers in contempt and violation of said restraining order; but the marshal is directed to allow the ingress and egress to and from the public offices in said building of persons entitled to the same.

"E. H. DURELL, Judge.

"NEW ORLEANS, LA., Dec. 5, 1872."

Times.

More Lawless and Incendiary Violence.

To call the proceedings of the body which was convened by Judge Durell yesterday, at the Mechanics' Institute, under protection of the United States bayonets, revolutionary, would be too mild an expression of the lawless violence and reckless madness of this incendiary and felonious assemblage. It would appear that the height of audacity had been reached in the attempt to make such an assembly the Legislature of Louisiana—in the admission of fifty-eight negroes as the representatives of the people, some of whom were not even candidates for the offices, many of whom received small minorities, and all of whom were rejected by the honest and peaceful suffrages of the people.

Fifty-eight negroes, not ten of whom can write their names, were thus by a bill in chancery placed in the House of Representatives, and ten in the Senate. All by the motion of William Pitt Kellogg, who, during this whole contest, has pretended and succeeded in making some credulous people believe that he intended to put down negro rule in Louisiana.

This pretended Legislature had hardly been organized before some negro in the House proposes a resolution to impeach Governor Warmoth, which is adopted, is sent to the Senate, and there another resolution is passed recognizing Pinchback as Governor, who immediately proceeds, at the head of a mob, to batter in the doors of the Governor's office, to force open his drawers and desk, and to occupy his rooms.

All this is done under protection of the United States troops and by authority of a decree of a United States judge.

All done, too, in flagrant violation of the law of the State, which has never been repealed, and which requires that no officer of the State can be impeached except on memorial and affidavit, setting forth charges against him, and after an investigation and hearing of witnesses by a committee of the House, with a regular summons and appearance of the officer accused.—*Times, December* 10.

FROM THE WORK.

SPAINOVILLE CIRCUIT, SHREVEPORT DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* The Lord has greatly blessed us on this circuit this year. We have had fifty-five conversions and seventy-three accessions to the church. The old membership was wonderfully blessed. We have built two church houses, worth three or four thousand dollars. But the finances of the circuit are in a very poor condition. Owing to the low condition of Red river people cannot ship their cotton, and unless we have navigation soon the preacher will not be able to get to Conference. W. D. STAYTON.

OPELOUSAS DIST., LOUISIANA CONFERENCE.—*Mr. Editor:* As the Conference year is drawing near its close, permit me to say, for the information and encouragement of the church, that there is peace in all our borders; we have no cumbersome debts overhanging us; our Conference collections are being faithfully attended to with success; and, better than all, largely over three hundred have been added to our fold in this district during the year. We have three fresh, zealous, educated Christian men with recommendations to be admitted on trial in the traveling connection. The field is greatly enlarged, and our need of more laborers in this part of the work is seriously felt.

I am pleased with Bishop McTyeire's speech on Church Education. Thirteen years ago, at Mansfield, such was called "utopian." This field can never be successfully cultivated while our children are educated in convents. There is no possible remedy but for our church, through her ministry, to establish schools in every town, equal to the educational wants of the people. This is the course pursued in China and among the Indians. If found necessary there, how much more important here, where schools are established, the first great object of which is to educate our children *from* us, not *for* us. Yours in Christ, B. F. WHITE.

CONFERENCE ITEMS.

Memphis Conference.

We take the following items from the *Western Methodist:*

The thirty-third session of the Memphis Annual Conference of the Methodist Episcopal Church South began in the courthouse, Somerville, Tennessee, on Wednesday morning, November 20, 1872.

Bishop Wightman led in devotional exercises.

The report of the Committee on Books and Periodicals was presented, and, having been read, was adopted.

Upon the motion to adopt the report an address was made by Dr. Green, who was followed by the Bishop, each of them urging that assistance be rendered in the erection of the new Publishing House In response to Dr. Green's appeal for $1,000 to complete and furnish the Bishops' room in the building, subscriptions and cash were obtained to the amount of $1,119.

The report of the Joint Board of Finance was presented, and, having been read, was adopted. The amount necessary for the superannuated preachers and the widows and orphans of preachers, $1.400; collected and applied, $1,850 60.

The report of the Conference Board of Missions was presented, and, having been read, was adopted. Contributed to missions, $4,434.

The report of the statistical secretary was presented, and, having been read, was adopted. This report furnishes the following aggregate: Members, 28,254; local preachers, 285; adults baptized, 1,942; infants baptized, 704; churches, 420; parsonages, 11.

Virginia Conference.

The seventy-eighth annual session of the Virginia Annual Conference of the Methodist Episcopal Church South was commenced in the Washington Street church, Petersburg, November 19, at half-past ten o'clock, Bishop Robert Paine presiding. A large number of ministers and lay delegates were present, and many visitors were in attendance to witness the proceedings of the body.

Bishop Paine, in opening the exercises, read a portion of the ninth chapter of Acts, after which the two hundred and seventy-second hymn was sung, commencing:

"And are we yet alive?"

The Bishop then offered a fervent prayer to the throne of grace, earnestly invoking the divine blessing upon the Conference and its work, and besought a special benediction on the charges during the absence of those accustomed to minister to them in holy things, on the church in general, and on the prayers and labors of the servants in extending the knowledge of divine truth.

The roll of clergy and lay delegates was then called by the secretary, Rev. Paul Whitehead, and one hundred and two ministers and eighteen lay delegates answered to their names.

LECTURE FOR THE BENEFIT OF RANDOLPH MACON.

The Bishop introduced to the Conference the Rev. A. T. Bledsoe, editor of the *Quarterly Review*, Baltimore, who was received with a rising vote. Dr. Bledsoe thanked the Conference for the reception extended him, and said that the object of his visit to Petersburg at this time was two-fold, viz.: to meet and to make the acquaintance of the Conference, and to deliver a lecture for the benefit of Randolph Macon College. The subject selected for him is:

"WHY I BECAME A METHODIST."

It was not one of his own choosing, because he would be compelled to speak more of himself than he desired, but he would endeavor to give a simple, truthful statement of the reasons that induced him to become a Methodist.

BISHOP EARLY.

Rev. R. N. Sledd stated that he had a message to the Conference from Bishop Early. The Bishop was in a more feeble condition than ever before. He was not able to rise from his bed, nor to walk across his room, unless supported His death might be at any time expected. He desired his affectionate regards to be communicated to the Conference, whose welfare in all respects he had in constant memory and prayer. He was himself at perfect peace with all the world and his Maker. He had great faith in the prayers of the saints, and hoped to be remembered by them. He had at one time hoped to attend the session of the Conference, but had been compelled to relinquish the idea. He had been only once to church at Lynchburg for twelve months past. He was perfectly ready and prepared to depart when summoned.

Bishop Paine said he had called on Bishop Early when he passed through Lynchburg, and found him perfectly resigned and prepared for the final summons.

The following resolution, offered by Rev. P. A. Peterson, was unanimously adopted:

WHEREAS, We have received from our venerable and beloved Bishop Early a message conveying to us the assurance of his interest and affection for the members of the Conference, and also expressing his abiding faith in God and submission to his will; therefore,

Resolved, That we deeply sympathize with our honored and beloved Bishop in his bodily affliction, and assure him of an interest in our prayers for both his temporal and spiritual welfare, and especially that God may abundantly sustain and comfort him in his declining years, and at last vouchsafe to his long and useful life a peaceful and triumphant close.

P. A. PETERSON,
R. N. SLEDD.

REPORT OF THE FINANCIAL SECRETARY.

Rev. A. G. Brown, financial agent of Randolph Macon College, submitted his annual report, from which we learn that the assets and liabilities of the institution are as follows: Available assets, $58,729 55; assets not now available, $24,603 70; total assets, $83,333 25; liabilities, $23,216 49.

RECEIPTS AND DISBURSEMENTS.

The receipts and disbursements of the college from January 1 to November 1, 1872, are thus reported: Receipts, $21,763 89; disbursements, $17,691 45; cash balance on hand, $4 072 44.

Mr. Brown stated that no money has been borrowed for the institution, but that its expenses are more than met by its receipts. All the salaries of officers and teachers are paid promptly, and all bills met on presentation. The patronage has largely increased. There are now two hundred and eleven students at the college—one hundred and forty-two more than were in attendance the corresponding day last year. Thirty-nine of these are studying for the ministry, and twenty-seven are the sons of itinerant ministers; sixteen are on scholarships; one hundred and twenty-four pay full tuition fees, and eighty-two pay no tuition fees.

ANNIVERSARY MISSIONARY MASS MEETING.

At the anniversary missionary mass meeting to-night the opening exercises were conducted by Rev. E. M. Peterson. There was a large audience. Dr. John E. Edwards presided, and announced the character of the meeting. He said that outside of foreign missions last year the appropriations for home missions were $6,000. There are several mission fields in the Conference, from all of which encouraging reports had been received. He regretted that the report of the treasurer would not meet the appropriations made at the last Conference, and said that without a liberal collection to-night the mission board would not be able to pay seventy-five cents on the dollar. The great mission of the Conference is the German mission under the superintendence of Rev. E. N. S Blogg, which has the strongest claims on our beneficence.

J. M. Bain, Sr., of Portsmouth, read his report as treasurer, which shows that $6,638.68 has been collected in the different charges during the year. Richmond district was assessed at $1,200 and paid $1,422.94 The collections the present year exceeded those of last year by $2,250.

STATISTICS REPORTED.

Periodicals taken, 2,794; money raised for poor, $4,203.34; money raised for ministerial education, $818.23; money raised for other objects, $4,668; number of church edifices, 464, which will seat 137,860 persons; value of churches, $871,125; number of parsonages, 37; value of parsonages, $83,706; value of other church property, $13,550 57; number of white members, 43,279; number of colored members, 599; number of local preachers, 177; number of adult baptisms, 2,069; number of infant baptisms, 1,040; number of Sunday schools, 553; number of officers and teachers, 5,620; number of scholars, 39,446; number of volumes in library, 61,947; number of *Sunday School Visitors* taken, 4,088; value of requisites, $18,072; moneys expended in Sunday schools, $8,000; collections during the year for missions, about $7,000; for Bishops, $1,472 27; for Conference collection, $5,712 48; for superannuated preachers, $74.65; for education, $2,258.64.

FROM CALCASIEU PARISH, LA.

MR. EDITOR: Some notice of missionary operations from the extreme southwestern portion of our State may not be amiss. The last Conference honored one who felt his weakness, and in truth his unworthiness, with the high post of missionary in these parts, but to the best of his ability the trust has been executed. Much was required. The field was large, and after a careful survey work was undertaken in such a manner as to cultivate well. There were two churches within the limits marked out, but no intelligible record of either. Members had gone away without letters; others had died and there was no trace of them. After painstaking, one hundred and twelve were found who had been received into the church in other times. But how cold! Conformity to the world had rusted their armor, and they were more fit for the hospital than for the battle field. The work at the present has five churches, four of which are in a lively condition, and one with bare evidence of life. The latter, like too many of our churches, has sickened from the contagious epidemic, to wit: spiritual lockjaw. In three of them the remedies prescribed were cheerfully taken, and the treatment faithfully remembered. Result: perfect health. There are three prayer meetings each week at one, arranged as follows: Tuesday for the young men, Wednesday for the church and Thursday for the lambs. It would do you good, my brother, to be at these meetings—the mouths of babes, of young men and old men perfecting God's praise. The shout of joy, the face lit up with heavenly peace, and eyes dimmed with tears are seen on every side. Seventy-two have been added to the church, and I am happy to say that I do not know one who has not passed from death unto life. Their fruits speak and show the power of the Spirit.

Our fourth Quarterly Conference made glad the hearts of father and mother. Whole families came into the service of Jesus. Our elder brother, B. F. White, was there and did good service. With him came Bro. J. W. Williams and Bro. Huffpower. These brethren were constant in labors, but were compelled to leave before the meeting closed. Had they witnessed the Spirit's outpouring on Sabbath and Monday nights their hearts would have been gladdened. Thirty-one were truly converted. Each church has its book, knows its members, and the local brethren are earnest, pious men. Bro. Monroe, local deacon, is full of zeal and love; Bro. Pilley, local preacher, is doing good, and would grace any pulpit; Bros. Coody and Blocker are young men of promise, and have fruit-seals to their work; and good Bro. Garlington preaches Christ by the roadside, at the fireside and in all places. The eye of the Lord has cared for his people here—not one called away this year. Health has been good, crops short, trials many; but when the toil is over, trials put away and sin consumed, there will come the rest that remaineth for the people of God.

Yours in the gospel, T. M.

DECEMBER 2, 1872.

The Christian Advocate.

THURSDAY, DECEMBER 12, 1872.

FROST FLOWERS.

While we are sleeping, stealthily creeping,
They come, as the green comes in early spring;
Here there's a vine or root, here shows a tender shoot;
Faintest of pencles, of ghostly roses,
Within this garden are blossoming.

What busy sprite, at the dead of night,
Scatters the seeds of these magical weeds
Frond of lily and flower of filly
Breathing out only an odor chilly;
Ferns that keep, in their sculptured sleep,
A memory of June's warm, spicy noons,
Of her starlit hollows and building swallows,
Of her waxing and waning moons?

But now that summer's smile has fled,
And all her pomp and bloom lies dead,
Lo! the souls of her flowers, again,
That reappear on my window pane,
Blooming at night in a splendor of white,
To fade away in the strong sunlight!

Ope's Magazine.

WHAT IS FAITH?

We answer: Faith is the gift of God and the act of the creature united, just as reason and knowledge are his gifts united in the human mind. Without faith there could not be either reason or knowledge, and therefore there could not be any mind at all. Hence it is very clear that faith is an attribute of the human mind, as well as the gift of God. In this sense children have faith when they are quite young. So soon as they can walk and talk it is perceivable. If you say to the little boy, "Come here, my son, I will give you my knife," he will come because he believes you will do what you have promised. This is *faith*, and all men and women that have intelligent minds have this degree of faith; and their faith may be either strengthened or weakened, according to the evidence on which it rests. Hence there is strong faith and weak faith; there is the faith of a little child and the faith of the grown man, the faith of the heathen and the faith of the Christian.

In Christians themselves this rule will hold good. Their faith is weakened or strengthened by evidence, just in proportion to their reception or rejection of that evidence. It is in this way that we account for the fact of there being weak faith and strong faith among Christians. The former class rejects the evidence, while the latter receives it. The tendency of the unbelief of the former is to infidelity, but the tendency of the belief of the latter is to Christianity. It is in this way that we account for the fact of having so many backsliders and skeptics among us in the church of God. We all have faith given us that have rational minds; we all have the same evidence to prove the Christian religion true; we all have the same Holy Spirit to enlighten our minds; we all have the same Bible to read, and we all may be true Christians if we *will*, and be saved in heaven above. We need not wait in our sins till God gives us faith to save us, as many have believed and taught, and now believe and teach, which is a great error and has destroyed and is destroying very many precious souls.

Many have waited in their sins for this supposed precious gift of faith, and have died in their sins, we fear, without it. This will be the certain doom of all those who are now waiting in their sins for this supposed degree of faith, that will *force* them to be Christians. If they continue to wait under this fatal delusion until they die, they will die also in their sins without it; because God never has nor never will force any man to believe and be saved. Men will be condemned and sent to hell because they would not believe the gospel, and not because God has failed to give them faith to enable them to believe it. All men who have rational minds have the degree of faith of which we now speak. They all have the power to believe or not believe; and this, we all know, is true, because it is clearly demonstrated in our daily transactions in this life with our fellowmen. If a man says a thing is true we at once decide it to be true or false, or as doubtful.

So, likewise, it is in believing the gospel. The gospel is declared by divine inspiration to be true. We have the power to believe it true or false, or as doubtful. Some profess to believe it false. If they continue in their unbelief they must be lost; there is no chance for them to be saved. Others profess to believe it doubtful; they also must be lost if they continue to doubt, because he that doubts is damned. Others believe the gospel to be true, but their wills are so perverted and their minds so blinded by sin that they are not willing to obey the gospel. These also must be lost if they continue in disobedience. Others believe the gospel and obey the gospel; and their faith, being a living, active principle when exercised and improved, leads to conviction for sin, and this conviction for sin leads to penitence, and this penitence leads to a firm resolve to forsake sin, and with tears and prayers and self-abhorrence the man "forsakes his wicked ways and his unrighteous thoughts, and turns to the Lord, that he may have mercy on him, and to our God, who will abundantly pardon." Every step he takes in this direction his convictions become stronger and stronger, deeper and deeper, until he reaches the point of self-despair. He now despairs of saving himself by his own works, for he grows worse and worse under his own treatment. The treatment of all other human agencies has failed also, and he renounces them all as useless. The man feels in his heart that die he must without speedy relief, and he cries out in this agony of soul: "What shall I do to be saved?" "Who shall deliver me from this body of death?" And the Holy Spirit whispers: "Believe in the Lord Jesus Christ and thou shalt be saved." The humble, weeping, penitent soul exclaims: "Lord, I do believe; help thou my unbelief." He at this point turns his case over from himself, and all other human agencies, into the hands of Jesus Christ to save him. Every other consideration to save him is lost sight of but Christ and him crucified, and the language of his troubled and almost bleeding heart is: "Lord, save or I perish;" "God be merciful to me a sinner;" "Here, Lord, I give myself to thee, 'tis all that I can do;" "If I am damned it is just, but if I am saved it is mercy." At this point in the man's Christian experience *belief* and *trust* meet together, and "righteousness and peace kiss each other." The man is justified by faith, and has peace with God through our Lord Jesus Christ. He is saved by grace through faith.

Hence it is very clear that the faith that saves a sinner from his sins in this life, and in that to come, is *belief* and *trust* in the Lord Jesus Christ on the part of the sinner, and divine power on the part of God, united with the sinner's belief and trust, that saves him from his sins. It takes both *belief* and *trust* on the part of the sinner to place him in a condition to claim and receive the divine power of faith which converts the soul to God. He may believe that Jesus died for his offenses and rose again for his justification, and live and die a sinner, and be eternally damned, because he has not *trusted* in the only-begotten Son of God for salvation from sin.

At this point in Christian experience thousands and tens of thousands are deceived, and we fear will lose their precious souls. They believe the Bible, they believe in Jesus Christ as the Savior, but they have not *trusted* in him, and him only, for salvation. This degree of faith they are ignorant of and are yet in their sins, and are traveling in the broad way to hell. They trust in themselves, in their own good works—their prayers, their tears, their good desires, their sweet songs, their punctual attendance on church ordinances, the preached word, the prayer meeting, the class meeting, the love-feast, the sacrament of the Lord's Supper, the Sunday school, their family devotions, their fasting, their self-denial and their charitable acts, but not in the atoning blood of Jesus Christ, so as to have a knowledge of pardoned sin and regenerating grace, without which knowledge no soul can be saved. Christ Jesus says: "Ye must be born again." "Ye must be born of the water and of the Spirit or ye cannot enter the kingdom of God." Without being made by faith a new creature in Christ Jesus all our own good works will profit us nothing—we must be lost. God's plan of saving sinners is by *grace* through *faith* and there is no other; and if we will not submit to be saved on his plan we must be lost.

As it regards the divine agency of faith united with the human agency of faith, it is a divine power we cannot explain. St. Paul himself does not explain to us how this divine power and human agency are united together in the act of faith. He only tells us what faith is, and speaks of its power in Hebrews xi. There he says: "Faith is the substance of things hoped for, the evidence of things not seen." There is a divine agency in faith that human beings can enjoy, but cannot explain. The wisest man on earth cannot explain it when he is converted to God, and enjoys it, so as to enable the penitent sinner to understand and exercise and enjoy it. The sinner has to solve this problem himself, alone and single-handed. This the most ignorant sinner on earth may do; but the wisest man on earth cannot do it for him. He can know that the Son of Man has power on earth to forgive sins by feeling all his sins forgiven and the love of God shed abroad in his soul. Then he is a happy man; and no man on earth can be happy without this knowledge of sins forgiven—the knowledge of being saved from sin by grace through faith.

Reader, have you this knowledge? If so, you are a happy man; if not, you cannot be happy—you are always in doubt.

JAMES SHANKS.

SHUBUTA, November 1, 1872.

He who is never satisfied with others may learn, if he chooses, that nobody is ever satisfied with him.

VISIONS OF THE NIGHT.

While reflecting upon the fall of man, me thought I fell asleep. I dreampt, and my dream ran thus: I stood on a wide, wide plain; around me and above me beamed light, but I could discern no sun. All upon a sudden gloom, as of the departing day, overspread the face of the landscape; weird forms sprang up around me, and strange sounds broke upon my ears. While trying to realize my situation, a spirit-shape arose before me. She was clad in a garment of somber hue, and her visage wore the marks of deep sadness, while her voice—for she spoke to me—was mild and subdued. "Look!" said she; "look behind thee!" Turning, I beheld, as it were, a narrow streak like a path, with numberless windings, stretching itself almost to an immeasurable length across the plain behind me. While I was pondering what this might signify, I saw arise at the utmost extremity of the path a tiny form, and soon after another and another, until the path was literally thronged. The somber form before me lifted up her hand, and beckoned to those forms to come near; and they came. In the footsteps I had trod they sprang up, as if conjured by a word of power; and as they arose in the gloom they hastened at once to obey the beck of that hand. Nearer and nearer they came, growing in size as they approached; for although they were not of equal size, yet the smallest, when viewed near by, was a towering giant. Their name was legion; their aspect one of fierce malignity. They were each armed with a spear whose point gleamed with light. On they came, as numerous as the stars of heaven, and marshaled their serried ranks before me and around me, until I was encompassed by them on all sides. My heart quaked; I had scarcely courage left to muster this formidable array; but when I did I recognized one and then another, until there was no longer any doubt in my mind that I knew them, one and all. But their aspect had changed. I had known them, it is true, but not as such horrid monsters as they stood before me now. I associated them with scenes of mirth, festivity and pleasure, and recalled the hours spent in their society as being hours of joy. But nothing of this kind was left. It was evident they had become my foes.

The powerful beckoner now opened her lips to speak. "Here you see them! I have brought them up from the grave of the past. Almost forgotten, yet they live—worms and decay cannot touch them—they are an immortal host. You thought they were short-lived; so they were, in one sense; but in another they are indestructible. You thought that night and oblivion had covered them forever; but see! their forms belong to the living present and the dread future. I leave you to their mercy." Having said this the form, whom also I had recognized as being one who had formerly befriended me often, vanished away.

The grim host before me lowered at me angrily; but although armed, they seemed to be unable to harm me as yet. Just when I was thinking about a way to extricate myself from this unpleasant, yea, fearful situation, there stalked toward me another form across the plain, from which the last ray of light had almost passed away—of a mien so stern and a tread so formidable that no strength was left in me when I looked upon it. In a voice that made my vitals freeze, it spoke to me the following words: 'Man, son of the dust, look up and behold my face! Ah, thou knowest me, and cause enough hast thou to quake before me. My servant—Memory her name—has at my command brought out against thee this army bristling with destruction. There was a time when thou didst bid me hold my tongue, for Conscience is my name, and we know each other well. But hear me now you shall, for the gloom of death is upon thee, and the God of mercy, whom thou hast slighted, has delivered thee up to thy just doom. And these shall hear me. They are under my command, and do my bidding. Thou knowest them too—they are thy sins, which now arise before thee, ready to become thy executioners. Once thou couldst have disarmed them and me, for a powerful ally offered thee his assistance; but now he has withdrawn from thee the arm of his power; the shield of his salvation no longer covers thy defenceless head. Here, on the wide plains of eternity, thou shalt fight, unaided, the battles to which this dark host shall continually press thee; and I, immortal as thou, will lead them untiringly on." Then, turning to the fearful spearsmen, Conscience said: "On him! set on him! Do your work!" At that moment they set up an unearthly yell, and began to hurl at me their sharp lances. The light with which they were tipped rendered the wounds they inflicted immediately healable. And thus they pierced with a thousand death-wounds, yet I could not die; but evermore the onset was renewed, while Conscience, grim and stern, would not let her fearful army rest. While struggling to ward off the numberless thrusts made at me by those horrid ranks I awoke!

After having collected my thoughts, and recalling the terrible vision that had flashed through the chambers of my imagination, O! how thankful I was that Jesus, the Lamb of God, had taken my sins away.

J. A. G. R.

GENESIS AND GEOLOGY.

Ma. Editor: At the suggestion of Bro. Lancaster we offer a few thoughts upon the relation of geologic science to revealed religion. Bishop Watson compares a geologist to a gnat mounted on an elephant, and laying down theories as to the whole internal structure of the vast animal from the local phenomena of the hide. The comparison is unjust to the geologist as a scientist, but highly applicable to him as a cosmogonist. There are two theories in regard to the relation of geology to the Mosaic account of the creation.

1. That it, as a science, is antagonistic to it. This is not a dangerous hypothesis, as the argument drawn from a solitary science must be demolished by the overwhelming preponderance of the arguments drawn from a score of physical sciences, each reflecting one or more of the glorious attributes of Deity.

2. That it agrees with and substantiates the Bible.

The first point about this is that it is highly gratuitous. The Bible was substantiated long before geology became a science, and that by "a cloud of witnesses." This hypothesis is a species of the "tickle-me-Jerry" doctrine. To advance the first hypothesis would be a death-blow to the science. Suppose a man of twenty-five were to meet a man of eighty and say, "Sir, you are of royal parentage; I knew your ancestors in the time of Alfred the Great"—what would the octogenarian say? Just what the theologian would say to the geologist: "I have more accurate information, sir, than that." There are very great disagreements between the leading scientists; but the best-developed system seems to be about this: Previous to the creation of man there were four ages or times, as follows: 1. The Azoic; 2. The Palæozoic; 3. The Mesozoic; 4. The Cænozoic. Then comes the age of man. In the first age the rocks have no fossils, nor signs of organic life or substances. The rocks of the second age or time contain fossils of ancient and now extinct animals, of fishes and of lignites. The formations of the third age contain fossilized reptiles, and is often called the reptilian age, because in it the various *classes* of reptiles attained their highest expansion. The fourth age, or the mammalian age, is that in which the fossils of mammalian animals are found. These animals are distinguished in this particular from those of the second or Palæozoic age. Then comes the age or era of mind, or man's creation.

In regard to the manner of agreement there are two theories.

1. That there was a long period of time which elapsed between *the creation* spoken of in Genesis i, 1, 2 and *the work* of the six days. This is claimed in order to find time for the various formations. This interim is called by geologists "the beginning." They distinguish between the words "create" and "make."

2. That there was no interval of time, but that the six days corresponded to and were the eras or ages of which we have spoken.

The Azoic age and the first day agree in that there was no organized substance in existence. The Palæozoic age and the second day disagree in the fact that there was nothing organic on the globe (see Genesis,) while the geologist has a world of mammoth animals and mollusks, when there was neither dry land nor vegetation; which, according to the true theories of creation, comes before animate nature, but according to the progressive theories is placed after. The Mesozoic and the fourth day disagree in that the account of Moses contains nothing either zoologic or geologic, but its transactions are *entirely of an astronomical nature.*

An observer might ask: "Why compare the third age and the fourth day?" Because the third day corresponds to the Devonian age in the Palæozoic time. The Cænozoic time and the fifth day disagree in that geology ascribes the creation of mollusks and fishes to the second day. Besides, geology, while it anticipates the work of the sixth day by ascribing it to the fourth, is on the other hand entirely silent concerning the aerial creation. These are discrepancies which no art can evade, no skill reconcile. The witnesses cannot agree among themselves; so the Scriptures are in no danger, unless some fanatic raises the cry: "Crucify him." We need not fear until the science ceases its *explosions* of its own favorite theories. Man is not content with the antiquities of sixty centuries, but is ever seeking to lock arms with "the celestial Chinaman," and wander off into the visionary. Had Pliny's account of the destruction of Pompeii and Herculaneum never reached us, the excavations now making would lead some to believe they were built *before there was a world.* Reason (geology) can never understand creation. "By faith," says Paul, "we understand that the worlds were made" of nothing.

Yours, PRAIRIE.

KEACHIE, LA., Nov 26, 1872.

Another Reminiscence of Itinerant Life.

Mr. Editor: A good sister (a widow) and a member of my charge (Cuba circuit, Alabama Conference) had been attending Baptist meetings, and heard much about the "clap-trap sentimentalism" of "John in Jordan," "going down into the liquid grave," "immersion the *only* mode, and all-essential" to baptism. Her mind became somewhat jostled about her early baptism. The writer referred her to passages of Scripture to prove her baptism valid, and according to the apostolic mode. A short time after this I held a protracted meeting at the church where she belongs. She was deeply concerned about her eldest son, a man of family, who had terribly backslidden. Her anxiety became so great about him that she scarcely ate anything during the meeting, and spent hours in agonizing prayer in his behalf. She emphatically "fasted and prayed." She also prayed the Lord to direct her about the "water-baptism." She seemed to lose sight of almost everything but the objects of her prayers.

On the afternoon of the last day of the meeting a young brother, who has since been licensed to preach, and myself were at her house. She again spoke of the objects of her great anxiety—her son and baptism. The young brother alluded to ventured to suggest to her to test the matter that night—which was that before she went to church that night to ask the Lord that, if her baptism was an error, not to bless her that night, but leave her heart cold and feelingless; but if her baptism was right, please grant her an overpowering blessing that would be convincing to her mind that she needed no more water; all of which she willingly assented to do.

The night meeting came on, and while the writer was in the altar, urging sinners to come to God, our prayer-heroine rose with a shout, praising God, and, running to the young brother, her face radiant with a glory-smile, caught him by the hand and exclaimed, "Glory to God! I have been rebaptized with the Holy Ghost, and I want no more water;" and, coming to the writer, repeated the same words. No one doubted her honesty in the matter, as she is regarded as a good and truthful woman. Her attention was directed still more anxiously to her prodigal son. There he sat, looking as feelingless as marble. She had been to him once begging him to come to the altar. He pushed her away. Her difficulty seemed to rise mountain-high. Like the Syrophenician woman, she urged her suit at a throne of mercy. The meeting closed; but her anxiety and prayers for her son did not cease with it. "Perhaps God's hand of conviction will be laid upon him before the pastor leaves the neighborhood." As I was standing near the pulpit, bidding loving brothers and sisters adieu, I turned my eyes toward a window near me. There the widow's son stood with a look indescribable. A thought struck me—I will speak one more word to him about his soul. I went to him and said: "James, the meeting has closed, and you have neglected the interest of your soul, and it may be your last opportunity." I gave him a word of admonition and left him. I believe that word "was as a nail in a sure place," and fastened "by the glorious Master."

The young brother and myself went that night to Bro. B. B. Portiss', a worthy member and steward of that church. It was about eleven o'clock when we retired to rest. Tired from frequent labors, I had fallen into a deep slumber. In about two hours I was awakened by loud raps at the door. Bro. Portiss spoke, and said that James was there and wanted to see us. I lighted a candle and opened the door. They came in. James wore a troubled look. He took a chair near the bed. He said his mother wanted us to come to her house. I remarked to him: "James, your mother has prayed for you." Tears began to flow from his eyes the first time prayer was made for him. When we arose from our knees I saw a change had taken place. He grasped our hands in gratitude to God. I opened the door of the church right then—he joined. He returned to his faithful mother (two miles) "clothed and in his right mind." Glory to God, for he heareth the *faithful* prayer! Truly, in this case, "the kingdom of heaven suffereth violence, and the violent take it by force." Yours in Christ, GEORGE BANCROFT.

The only industrious loafers are the bakers.

Obituaries.

Brother William J. Mabin was born in Adams county, Mississippi, January 27, 1815. He came to Louisiana in mature life; joined the Methodist Episcopal Church South about thirteen years ago; and died at his home in Carroll parish, in the bosom of his precious family, October 27, 1872.

His disease, cancer, was many long months in accomplishing its agonizing work of death. At times his bodily sufferings were severe; but he seemed to bear it with Christian patience. During the latter part of his illness his religious experience was dark and uncertain; but some time before he entered "the valley of the shadow of death" the gloom seemed to disappear and a heavenly light to shine upon the road. And thus, at the close of day, he fell into a quiet sleep, that will not be broken till the bright morning of a blissful eternity shall dawn. Many relatives and friends will long revere his pleasant memory.

James E. Bradley, P. C.

Mrs. Susan Elizabeth, daughter of William and Elizabeth Browning, and consort of Dr. J. C. Nixon, died, at the residence of her husband, near Utica, Hinds county, Mississippi, on the twenty-second of November, 1872. She was born June 30, 1830, in Copiah county, Mississippi—only a few miles from the place where she breathed her last. Her home was in one of the above-named counties all her life.

The writer of this notice was familiarly acquainted with her from childhood, and can say of a truth that in her were blended many noble qualities. She was married to Dr. J. C. Nixon—who is the Son of the Rev. Thomas Nixon, deceased—on the Seventh of November, 1850. She shortly after joined the Methodist Episcopal Church South, in which she remained an acceptable member until her death. She was an affectionate wife, a kind mother and an obliging neighbor and friend. Her sickness was long and painful, but she bore her suffering with patience, and when the hour came for her to leave she passed off quietly, without a struggle.

She was the mother of fifteen children, nine of whom preceded her to the spirit land. Six still remain to mourn their loss with their father.

To her husband and children we would say: "Weep not as those who have no hope, but be faithful until death in serving that God whom your companion and mother adored, and you will meet her in that land that knows no sorrow, and where parting will be no more." W. W. Funchess.

Mary W. Carnathan was born in North Carolina, April 13, 1832, and died in Kemper county, Mississippi, on the eighteenth of October, 1872. The circumstances attending the death of Sister Carnathan were of a painful character. In company with her husband and little daughter she had gone the day previous to her death, to the house of a friend and neighbor to spend the day. Returning late in the evening in a spring wagon, the horses became unmanageable, and in running down a little hill Bro. Carnathan was thrown from the wagon, leaving his wife and child alone, and, without the reins. The horses were badly frightened in consequence of the cries of the wife and daughter, and, running with great speed a short distance, the wagon was upset, which threw sister Carnathan with great force against a tree, fracturing her skull and otherwise injuring her. She lived after this sad accident about thirty-six hours; but owing to the pressure on her brain she talked but little, being most of the time in a stupor. A short while before her death she inquired for her little daughter, who fortunately escaped with slight injuries, for which the dying mother seemed to be grateful. She then remarked to the weeping and grief-stricken husband, "I am going home," and almost without a groan or a struggle she calmly and peacefully passed away.

The writer has sustained the relation of pastor to the deceased for two years past, and from his personal knowledge of her amiable qualities and Christian virtues he feels assured that she has gone where sin and pain and death will never invade. By this sad dispensation of Divine Providence the community where she lived has lost one of its brightest ornaments, the church at Scooba one of its most faithful members, and the family of which she was a member its light and joy. Earth has grown poorer, but heaven is made richer by the transfer. May God sustain the bereaved and afflicted family.

D. G. W. Ellis, Pastor.

TRIBUTE OF RESPECT.

Bro. William K. Ustick departed this life, at his home in this place, at half-past three o'clock A. M. on the first of september instant. A good man has fallen in Israel. Bro. Ustick united with this church in 1856, and served as a steward of this Quarterly Conference about thirty-six years. He was actively engaged in every effort to promote the welfare and improve the piety of the church. He ever gave with unusual liberality of his means to support the church which he so devotedly loved. The ministry could ever rely upon him for assistance and advice, and his home was ever the preacher's home.

His devotion as husband and father was extraordinary. To his family he was gentle, affectionate and tender.

As a citizen he was public spirited and enterprising, and he was ever to be found on the side of order and morality. His example in public and private was worthy of imitation.

But it is chiefly as a Christian man that we delight to speak of him. He was so humble—esteeming others better than himself. He claimed no merit for anything he did. He delighted and abounded in good works. He seemed never to think he merited anything for any good which he did. He fought a good fight. "He rests from his labors, and his works do follow him." "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Be it, therefore,

Resolved, by this Quarterly Conference, That in the death of Bro. Ustick this church has lost an humble, faithful Christian, the community an honorable and useful man, the poor a sympathizing friend, his family a devoted husband and father; and, while we deplore his loss, we feel that he has gone to reap the rewards of a well-spent life, and to be happy with the blessed forever.

Resolved, That we humbly submit to this painful dispensation of Divine Providence, and will remember that we too are passing away, and will watch and be sober, that we may be prepared to meet the summons when the messenger shall call for us.

Resolved, That we tender to the family of our deceased brother our heartfelt sympathy and prayers, and commend them to the throne of grace which supported and sustained our brother in his life and death for comfort and consolation.

Resolved, That a copy of this memorial be furnished to the family of our deceased brother, a copy to the New Orleans Christian Advocate, and that the memorial and resolutions be spread in the minutes.

The foregoing memorial and resolutions, reported by the committee, were unanimously adopted at the fourth Quarterly Conference of the Methodist Episcopal Church, Livingston, Alabama, September 16, 1872.

J. Combs, Secretary.

Witty sayings are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even dropped by accident, springs up into a flower.

Adversity does not take from us our true friends; it only disperses those who pretend to be such.

Eloquence is reason set to music, and, like reason, should never be perverted to base purposes.

The Christian Advocate.

THURSDAY, DECEMBER 12, 1872.

ROCK OF AGES.

"Rock of Ages, cleft for me!"
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like bright leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Let me hide myself in thee,"
Felt her soul no need to hide;
Sweet the song as song could be—
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that each might be
On some other lips—a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me"—
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heartfelt know.
Rose the song as storm-tossed bird
Beats with weary wing the air;
Every note with sorrow stirred—
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me,"
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim.
"Let me hide myself in thee,"
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow.
Sung as only they can sing
Who life's stormy paths have pressed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me,"
Sung above a coffin-lid;
Underneath, all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore from wind or tide,
Nevermore from billow's roll
Wilt thou need thyself to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, ay, still the words would be:
"Let me hide myself in thee."

BISHOP McTYEIRE IN CALIFORNIA

OCTOBER 23.—Our route back from the southern end of the valley to Los Angeles City was chosen along the foot-hills, thus escaping sand, and getting new views. Flocks of sheep were passed, each attended by a shepherd, and numbering, as our companions, who were used to such things, computed, from one to three thousand. No green thing, except cactus, was on the plains; but their food was the dried grass and a clover-burr that abounds, and is so small as to escape the unpracticed eye. Our ship, the week following, on her way to San Francisco, took on, from this coast, two hundred and fifty bales of wool, weighing from two to three hundred pounds, and not unlike the Carolina cotton bales of thirty years ago, when screw-packing had not come to be uniformly adopted. This, with wine and lead from mines east of the coast-range, made up our return cargo. The lead has a considerable per cent. of silver, and there are works in San Francisco for separating these metals.

The wild mustard is a native growth, the patches covering from a quarter to several acres. It indicates a *warm* soil, and, free from the alkali that spots the land. A half ton of seed may be gathered from an acre; and it is a merchantable article at three or four cents per pound. The Chinese turn a penny at it. The white mustard of commerce is sometimes sown in the fields higher up in the State.

As our dinner-appointment could not be reached till four P. M., the party of seven got a lunch at the house of a well-to-do native. One dozen pomegranates for twenty-five cents—the rest in grapes and pears and figs, making the whole cost seventy-five cents. The oranges were not ripe yet, and the English walnut in the front yard was just cracking its hull, very like a hickory-nut. The family were engaged, in primitive style, shelling out the frijoles which form so large a part of their sustenance. The only showy thing about was a horse at the door, gaily caparisoned with silver-mounted bridle and saddle, and hair-rope gracefully dangling. A young man, with hidalgo air, rode off, before our admiring eyes.

A trifling incident comes to mind which reminds me to say that flies are numerous here and fleas are innumerous; against the former wire or gauze doors and windows can be constructed, but the latter are "chartered libertines." Sand-storms occur, of which one who has seen them gave me this account: "Occasionally the wind coming down through the mountain gorges meets a current from the sea, and then we have it. Tall mustard-stalks fly like arrows through the air, and the sand blinds you. Housekeepers shut their doors; but it creeps in through unknown crevices, and for a day or so afterward bed-quilts, tablecloths and things generally are gritty."

The grasshopper puts in his appearance at intervals—time and place uncertain. Certain localities claim never to have been visited. This scourge is short and severe; and, like the cotton planters who see their crops cut off by the cater pillar, the men afflicted by the grasshopper try it again, and hope for a better result next time. Bro. Ellis showed us five fruit trees—all that were left him two years ago of a planting of three hundred. One of the preachers told me this: He was holding meeting in a neighborhood that had lately been cleaned out. One of the congregation was a man "in liquor," and holding his head down. The preacher had occasion to quote, in the course of his sermon, from Ecclesiastes: "And the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail." The stupid hearer straightened up: "Mister, did you say the grasshoppers wan't coming any more?" It was almost too much for the gravity of the pulpit—the beseeching tone of the interruption, and its plain intimation: "If you *did* say that, you are the man for me."

Night brought us to El Monte, the home of Bro. Ellis, in the hospitalities of which we had occasion to remark, as often before, how well our Southern people can adapt themselves to the situation, and without Phillis or Bridget or "John" or Sambo, live comfortably and elegantly. Our friend's kindness did not stop here. Next day he favored us and others with his company. We visited the San Gabriel mission, which bears the marks of Frémont's cannon in its east gable. Close to the mountains is that gravelly soil so well suited to vineyards and orchards, but it produces nothing except small grain, without irrigation. Here are the larger plantations and more expensive. Mr. Wilson has over two hundred acres in vines, and his yield this year of wine and brandy is reckoned at two hundred thousand gallons. Mr. Rose has a more fancy place; much money and taste have been expended upon it. Here are a thousand orange trees, some of them bending with fruit. His walnuts and lemons are fruitful, but the olive will not yield much oil this season. The vintage was over and the last of the wine-pressing was done just before we came. Ten men (Mexicans or Indians—I cannot tell them apart) were sitting at the door of the warehouse-looking building, with pantaloons rolled up above their knees; the eleventh was playing a hose on his calves and ankles, washing off. Within I saw the places they had left. Twelve cisterns stood in a row. On each lay a vat six feet long by three wide, and fourteen inches deep, and as the juice was expressed it ran through small apertures into the vessel below. The stems and skins and seed and lees were distilled into brandy—the woe-making still-worm being near and at its baneful work. I had supposed this ancient method of treading out grapes done away. Nothing, it seems, is like the human foot for making pure vine. Machinery breaks the seed, and thus spoils the flavor that connoisseurs delight in.

It is proper to say that the moral results hoped for by the friends of temperance have not been realized. It was said that the same effect would follow vine-culture in America as in Europe, where the juice of the grape is a common beverage, and drunkenness is uncommon. Soil or climate or national temperament tends to a different result here. Our countrymen do not get disgusted at strong drink because a weaker is abundant and cheap; nor does access to it take off the edge of morbid appetite. A friend in the grain-growing region gave me his experience: "I and my neighbors were accustomed to turn the product of our little vineyards into wine, after using what we wanted for eating, and for drying into raisins. But I noticed that two or three of them caught red noses, and one became a confirmed drunkard. My wife and I took counsel on it, and agreed to make no more wine than what was needed for our vinegar."

We could not extend our trip to those other valleys that make up the territory of this youngest and smallest (in numbers) of the Conferences—the San Fernandino valley, the Santa Barbara, the San Bernardino, the San Louis Obispo and others.

Thursday evening found us in the city again, where we filled an appointment at the courthouse—both preaching. As this was the city "of the angels," Dr. S. told them he would, instead of exhorting, preach a short sermon on First Peter i, 12: "Which things the angels desire to look into." Our church have a lot here, and must this year have a house on it. If the right "transfer" can be found for this place (and I am in search of one) a strong society may soon be built up. I have nowhere seen a more open door; we must enter and occupy, not only for the sake of the place itself, but on account of its relations to other positions.

Our kind host, Bro. Long, with his wife, left nothing to be desired by us during our stay with them. He gave me a view of the city and its lovely suburbs. We rode by a field where four natives were gathering the crop, and emptying their baskets into a wagon standing in the head row. I entered with them, and assisted one in filling his basket, receiving *gratias*. There is a joint in the stem, near its junction with the vine, which, to a practiced hand, snaps off clean and easily. No stakes are used—the vines, from one and a half to four inches in diameter, are cut off three or five feet above the ground, and stand upright, supporting laterals and fruit. A thousand to the acre is the rule, and under good culture and seasons they yield from ten to twenty pounds each. Small farmers bring in their crops to the manufacturers, and are selling this year at the low figure of seventy-five cents per hundred pounds.

I said to my friend: "There is one thing I have failed to see—men in *the act* of treading the press." "You shall see it," he replied, and took me to the place. There it was, differing a trifle from the order and the neatness of Rose's establishment. The wine-press was large—could hold a wagon-load—and was so inclined that the fluid ran out at one corner into a trough. Six men were in it, and they looked weary, reminding one of horses treading clay for brick. It is downright hard work, and there is no law against perspiration. One of the six, a Dutchman, had on his old boots, and tramped tremendously. Another's pants had fallen about his ankles, and were sadly bedraggled. It was a squelching *mess*, in sight and sound. Desiring to see the virgin color when the clusters are freshly broken, I selected from a wagon; waiting to discharge its load, three bunches that would average two or two and a half pounds, and, piling them compactly in a vacant corner of the vat, requested a young German, with a proper big foot, to crush them. He hesitated, as if a trick against him were suspected; but on being assured by the man in boots, he advanced and put his foot on them. It would have made the gorge of a wine-bibber rise to see how the purple juice boiled up between his toes! They say that all that is bad works off in the process of fermentation. Let us hope so.

And now, if the reader is tired of this, I crave pardon, and have done with it. It was all new to me and interesting.

Do I advise anybody to move? I durst not. Some have been benefited by moving; others worsted. Go and see; but be prepared to stay, for it may take all you've got to get there. The poor will be always, and—they are everywhere. The local compensations of Providence are striking. Nevertheless, some places are better than others. *Nashville Christian Advocate.*

SURVEY OF MOUNT SINAI.

The Sinai Survey Expedition, under the auspices of the Palestine Exploration Fund, have just published the result of their labor. It consists of a folio volume of letter-press and plates, three volumes of photographs, and a portfolio of maps, plans and sections. This magnificent publication reveals the perfect and accurate history of the Sinaitic regions. It elucidates by the most unassuming though logical tests of theodolite and land-chain, of altitude and azimuth instruments, of the photographic camera, and the unerring evidence of the pole star and the sun, the true geography of the country, while the records of tradition are tested by the true native nomenclature at the hands of Mr. E. H. Palmer, Lord Almoner's professor of Arabic at Cambridge, a competent Oriental scholar. The united verdict of the members of the expedition ascribes to the Jebel Musa the precise locality of the Levitical Sinai. This spot perfectly fulfills the required topographical conditions, the chief of which are a commanding height, a plain or open space beneath it, well adapted for seeing and hearing, and capable of holding at least 2,000,000 spectators, and sufficient camping ground for them all in the immediate neighborhood. Here a bold granite cliff, 2,000 feet high, forming the north-western end of the mountain block of Jebel Musa, confronts a smooth gravel plain about 400 acres in extent, which slopes down to the foot of the cliff in such a manner that spectators assembled on it would have been in the best position for seeing and hearing the sights and sounds described in the narrative of the law-giving. The whole cliff front is called after its principal peak, the Ras Sufsafeh, and the plain is the plain of El Rahah. The Ras Sufsafeh stands apart from the neighboring ranges, and rises so suddenly and steeply from the plain as to answer exactly to the apostolic description of "the mount that might be touched;" while for the same reason it would have been easy to "set" or prescribe "bounds" at its foot beyond which no living thing might pass. Lofty granite ranges border the plain, and surround, though they do not meet the Ras Sufsafeh. The cliff, the plain and the adjacent heights thus form a great natural theater. The acoustic properties of this vast theater are very remarkable, the advantages offered by the physical formation being so heightened in effect by the desert stillness and the intense clearness of the air that sounds can be heard at astonishing distances. The mountain block of Jebel Musa rises, at its southeast end, into a solitary peak 422 feet high, which, as the dominant summit of the whole mass, bears the name of the Jebel Moneijah—"the Mount of Conference." This peak is the spot to which Moses ascended, in his forty days' absence from the camp, when he received the Law and the instructions for the Tabernacle; and hence the legendary interest which is attached to it. But the superior claims of the Ras Sufsafeh Er Rahah as a site for the proclamation of the Law to the congregated people are conclusively proved. The arguments from tradition and from topography are thus fully reconciled with one another. Seldom has science found a worthier subject for its triumphs, or brought a difficult inquiry to a more successful consummation.—*English Churchman.*

DEATH OF AGUAS IN MEXICO.

The death of Manual Aguas, at this critical moment in the history of Mexico, says the New York *Observer*, is one of those mysterious events which we cannot undertake to fathom or explain. Few missionaries could less easily be spared. His was a brief race, but a brilliant and blessed one. No one who saw him when, eighteen months ago, he entered the pulpit of the Mexican Protestant Church for the first time, in the full vigor of manhood, could have apprehended so speedy a termination of his course. But he accomplished much for the cause he had so deeply at heart; and if the eloquent voice which fascinated thousands in the cathedral, and afterward was raised with distinctness and success for Christ in the Church of San Francisco, is now mute in death, yet will its echoes long continue to exert a powerful influence upon the thousands who once listened with rapture to his thrilling appeals. The Rev. Dr. Riley, now in the United States, kindly furnishes the *Christian World* with the following particulars:

"Manual Aguas fell asleep in Jesus on the eighteenth of October, 1872, in the City of Mexico. The church in Mexico mourns beside his grave, but not as they who have no hope. The conversion of Manual Aguas was to the Church of Jesus in Mexico much what the conversion of Saul of old was to the early Christian church. The victories which, by God's blessing, he was enabled to gain in behalf of the pure gospel have very greatly opened up central Mexico for an extensive gospel work. Owing to the pressing and harassing needs of the church in Mexico, cruelly persecuted and hemmed in by surrounding Romanists, it became evident, at the beginning of this present year, that the writer would be compelled to leave his field of labor in that land to plead with Christians in the United States to aid the gospel cause in Mexico more effectively. Aguas was frequently preaching as often as *twelve* times a week. After the departure of the writer from Mexico Aguas attempted to assume the previous daily duties of his co-worker in Mexico in addition to his own. He nobly struggled on, but, crushed by the wear and tear and difficulties of the work, his health began to fail him. Still he worked on. The last time he preached in the chapel connected with the ex-church of San Francisco, the chapel where he so often had preached with such glorious, heaven-given power, he was so ill that friends had to assist him to descend from the pulpit. From that day his health rapidly failed him. His death was peaceful in the extreme. Without one struggle he breathed his last, just like a child going to sleep, and his soul flew to his Savior, whom he so much loved."

NOT A FEW humorous anecdotes are current respecting the use and abuse of the medicine chest on board British merchant vessels. One of them runs as follows: A sailor applied to his captain for relief, telling him that he "seemed to have something on his stomach." The captain referred to his book of directions, and promptly prescribed a dose of No. 15. Unfortunately, however, there had been a run of No. 15, and the bottle was empty. But the skipper was by no means at the end of his resources. There was plenty of No. 8 and plenty of No. 7. "Seven and eight make fifteen," said the captain; and Jack, to whom the calculation seemed quite natural, took the joint mixture with startling effect; for whatever was on his stomach came up with a rapidity that would have astonished the Royal College of Physicians.

A HELPING WORD to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth-rolling prosperity.

HONEST and courageous people have very little to say about either their courage or their honesty.

RELIGIOUS INTELLIGENCE.

AT A VISIT of the Rev. Bro. Lundberg to the congregation at Bethania, of the Mosquito mission of the Moravian Brethren, six men were baptized and ten women. The chief of the tribe was thereby so impressed that on the Sunday following, at the conclusion of the sermon, he rose from his seat and made a public declaration of his desire to become a Christian and to be baptized also. In general the Mosquito Indians seem willing to give up their superstitions, which consist entirely in the fear of death and dread of evil spirits, and to allow themselves to be led to Christ as their Savior. The chief hinderances are the love for intoxicating drinks and the pernicious influence of white traders, who go among them for the gum or caoutchouc which is found in great quantities in the forests of Mosquitia. The mission of these Brethren on the Mosquito coast has six stations, 14 missionaries, 192 church members, and 813 others in church connection.

THE mission newly inaugurated on the continental Island of New Guinea by the London Missionary Society is meeting with no opposition whatever, and with all the success that could be hoped for in so short a time. One of the Mare teachers, Josiah, writing from Dudu, says that fifty-five natives of that coast island have expressed wishes to embrace Christianity. Through an interpreter they uniformly say: "We wish very much to worship with you." They attend divine service regularly every morning and evening. Whenever the native missionary rings the bell—a wooden gong—they all flock to prayer. After repeated explanations of the gospel way of life and salvation, and the meaning of a profession of faith in the Christian religion, if they be asked, "Do you wish to do this?" they invariably reply: "Yes, we very much wish it." No one has yet answered "No." All who are engaged in the new enterprise are satisfied that God has heard and is abundantly answering their prayers on behalf of these people.

A REAL ADMISSION.—Prof. Virchow, of the University of Berlin, in a recent address before the German Association for the Advancement of Science, declared that it was the duty of Germans to resist the principles of the Pope's syllabus, and the action of the Vatican Council, as they attacked the foundations of modern society. The learned Abbe Molgno, editor of *Les Mondes*, in an indignant reply, virtually admits the truth of the charge, saying: "The church simply says that the pretended liberties upon which modern social order is based, viz.: liberty of thought, liberty of examination, liberty of conscience, the freedom of the press, right of holding public meetings, etc., lead inevitably to all the errors, all the disorders and all the revolutions imaginable; that they necessarily result in the overturning of society, the downfall of nations, and, what is more, the eternal perdition of souls. The syllabus and the council say nothing more than this." One would think that if they say this, there was no occasion for the indignant reply to Prof. Virchow's charge.

A HINDOO CONVERT, writing to an English friend, explains one of the discouragements to Christian profession among the natives of India as follows: "Very few Europeans, even in India, much less in Europe, have any idea of the difficulties which natives of respectable family connections and social position in this country have to surmount, and the great sacrifices which they have to make in embracing Christianity. They are looked down upon as outcasts, not only by their friends and acquaintances, but by their countrymen in general. Nor have they, as a general rule, any great sympathy from the Europeans themselves, whose religion they have embraced. In the last most pressing circumstance I have known many a convert to repine most bitterly in secret, and I think they are quite justified in doing so, for they have every right to expect a true Christian sympathy from their newly-made brothers in India and elsewhere; so they hang, as it were, between these two points, and you can easily conceive their miserable position, when just the reverse ought to have been the case. This state of things, of which few Christians in England are aware, amply accounts for the few conversions of which they hear among good and respectable native families, and which must be a mystery to many sincere Christians."

AS THE evangelical churches of Southern Germany and of Switzerland place high value on education as a means of missionary success, they provide thorough education and training for their laborers. The following are some of the requirements for entrance to the Missionary Institute at Basle, reported by Rev. Dr. Vail to the *Christian Advocate*: Each pupil must be at least seventeen and not more than twenty-five years of age, and well instructed in the common branches of learning. He must have sound health, so that he can endure a course of six years of study, and afterward the dangers of a tropical climate and the hardships of the missionary life. He must have a good knowledge of the Scriptures and good gifts of understanding and memory. He must lead a godly life and be truly born of the Holy Ghost. He must have not only a wish to become a preacher of the gospel to the heathen, but must, after reflection, prayer and self-examination, possess a firm conviction that he is called of God to the missionary work, together with the counsel of men who have been truly converted that such is his duty. This institution does not bind itself to send out the men it has educated in the six-years course; nor to continue them in its service, if sent out; nor even to support them. It has, by statute, no capital nor funds on which it can depend. It promises to be merely the almoner of what the churches contribute year by year. The pupils and missionaries of the Basle Institute, therefore, stand in a condition of constant trust: they go forward and labor in a spirit of pure faith continually.

THE proposal for a day of prayer, made by the Church Missionary Society, for an increase of laborers seems to have been prompted by a review of the fields unoccupied and of the latest forms of opposition to the Christian faith on heathen ground. Our Savior's commission to preach the gospel to all nations has been fulfilled in the greater part of Europe and North America. But how large the territories, how vast the populations still to which the gospel message has either not been proclaimed at all or to so small an extent as to be in no sense a fulfillment of the divine command! In a geographical point of view, since the revival of evangelical missionary effort, certain feeble races and scantily-peopled islands have been wholly brought within the domain of Christendom. The negroes of the West Indian Islands have in large numbers accepted Christian instruction. Madagascar, with its monarch, has outwardly adopted the Christian faith. The Sandwich Islanders and the New Zealanders have embraced the gospel. The isles of the South sea are almost wholly Christianized. In various parts of the heathen world Protestant churches have been established, which enroll several hundred thousand members, with many more attendants; and most of them are vigorous and progressive in their spiritual life. But the continental domains of India, China and Central Asia are still altogether unevangelized; and Christian missions have but touched the coast of the great continent of Africa. In a moral point of view, still greater obstacles remain to be overcome. Of the 700,000,000 human beings yet unevangelized by far the greater part belong to the three great antagonistic systems of religion—Mohammedanism, Hindooism and Buddhism. The first of these alone presents encouraging signs for greater efforts. In Turkey, the Levant and Persia a spirit of religious dissatisfaction is visible to an extent unknown before. Here and there individual inquirers are found who take into consideration the claims and teachings of the gospel, and, perhaps, secretly place more trust in Christ than in the Prophet. But in India Mohammedanism abates little if any of its bigotry, and among the African tribes it still continues its progress and conquests. A few years ago it was thought that Hindooism was tottering to its fall before the power of English education. Those who had enjoyed the light of Christian learning and science were expected to distrust their former faith, and in many cases to repudiate it altogether. But now it is found that university graduates publicly take part in its most degrading rites and ostentatiously enroll themselves as its champions. It holds its followers with a tenacity that seems undiminished, and visits those who forsake it for the Christian faith with most severe persecution. Even in the midst of Christian influences, in the heart of London, we have lately seen how many attendants at the Temple Bar are inflexible Brahmins and proud of their pagan principles. Buddhism claims 300,000,000 adherents, among whom the few Christian missions which have been established are apparently lost and of little effect. Its power seems to be waning in Japan; but in Ceylon, where this system has been most successfully assailed, it replies, by a vigorous self-defense, in sending out controversial tracts and in boldly endeavoring to sustain its atheistical philosophy by arguments. The Church Missionary Society has heretofore been known as the evangelical body, maintaining principles and advocating measures not shared in or sympathized with by the Society for the Propagation of the Gospel. But now we are thoroughly glad to see that the latter joins in this proposal, and thus makes recognition before the world of the efficacy of prayer, and of its dependence thereon for success in the world's conversion to Christ.—*Independent.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, DECEMBER 12, 1872.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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GOD'S THOUGHTS.

The personality of God is essential to all proper and comforting conceptions of his character. Between this and atheism there is no middle ground. If will and intelligence are not at the fountain, creating, governing and upholding the universal frame, then there is nothing. The mental processes, the moral feelings, the thoughts of this infinite One can only be approached by looking within ourselves, as made in his image, and as, in some degree, reflecting and revealing the nature of him from whom we came. But the vast distance between the finite and the infinite must ever remain. Our little conceptions, our sense of moral objects, our knowledge and our thoughts are small and imperfect indeed compared with what is going on in the divine mind.

God's thoughts are exhibited in the material world, and science is a most devout and ennobling pursuit when it seeks to unfold the wisdom and designs of the Creator. God's thinking becomes clearer to us as astronomy goes out farther and farther into the expanse, demonstrating the vastness of the heavenly bodies, their inconceivable distances in space, and the elements of which they are composed. In the extension of our geological knowledge, in the advance of chemistry, in the researches of physiology and of botany we are constantly coming upon phenomena which tell us something more of the mind of the Creator. All was thought out before it was made. Before he spake, and before he commanded, the material universe was most perfectly planned. Stars, flowers, birds, man are the thoughts of God.

But the Bible is God's book, and it is a volume which puts in words what nature could never tell. Sin, redemption, heaven, guilt, unbelief, eternal death, are all exhibited as God regards them. While he hates sin, and punishes it, his revealed thinking is manifested to us through an atmosphere of love. Diverse from our conceptions, and higher, are his with reference to the spiritual and the immortal: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Redemption is inconceivably sublime as a plan, as the exhibition of wisdom; but its chief grandeur lies in the love which prompted it, and which glows in all the details of its execution. "God so loved the world." This surpasses our apprehension, because it comes up from the depths of the heart of God. It seems like condescension that he should turn all this wealth of mind and heart upon man, and perhaps it is condescension beyond what angels can well comprehend; but we suspect the mercy, the tenderness, the love are the more wonderful as manifested to beings really exalted but terribly depraved and guilty.

The inspired writers felt the force of this condescension even more than infidelity, although they drew from it very different conclusions from those which skepticism has pretended to reach. Job was astonished and humbled under a sense of this tremendous stoop of love. "What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" David was filled with like emotions of wonder and comfort when he exclaims: "What is man that thou art mindful of him? and the son of man that thou visitest him?" God's thoughts are to us—he is mindful of us; he even visits us. Let us bring the subject still nearer, even to ourselves as individuals. David so brought home to himself the divine regard. Man as man, as a race, as the world running through all the generations and centuries, was a small thing to be magnified by the divine regard, when we take into account the heavenly orders which tower in myriad flames around the throne, and the possible worlds of intelligence which move throughout the stellar circuits. But it remains for faith to bring all the infinite glory and love and care to the tabernacle of a single heart. "But I am poor and needy; yet the Lord thinketh upon me." Hagar woke up to the apprehension, as startling as it was consolatory, in her grief and destitution: "Thou, God, seest me." But David, bowed under the sense of a greater destitution—weak, guilty, and surrounded by enemies—turned to God for comfort and support. "Yet the Lord thinketh upon me." Poor, insignificant, sinful, an atom in the vast cosmos, less than a grain on the ocean's strand, a drop, less than a dew-drop on the robe of nature; but God's thoughts were upon him. In spite of his afflictions, the rough handlings of the world, the tempests of affliction which beat upon him, he was still conscious that loving thoughts from the throne above were streaming forth upon him.

It is not strange that, with such a conception of God, he should characterize God's thoughts "as very deep," and declare: "How precious are thy thoughts to me, O God!" Graciously does God think of all of us; most graciously and tenderly when we are tempted to doubt his presence and care. But when we move forward into the light of Christ and his personal advocacy, we have a still more assuring view of divine thoughts, which are to us-ward. God's thoughts, as they dart upon us, are holy thoughts, and our hearts are sinful. But those divine thoughts come to us through him who died for sinners, and "ever liveth to make intercession for us." The ray loses none of its brightness, but it can no longer blast and destroy. Through Christ and in Christ are God's thoughts speeding their flight to every soul—to the careless and guilty that he may be saved from death, and to the buffeted and tempted saint that he may be of good cheer, and feel the warm and helpful sympathy which glows in heavenly places for him. Our own thinking is most pure, noble and cheerful when directed to the thoughts of God.

THE MINISTRY OF TEMPTATION.

The Scriptures abundantly teach us that the ministry of temptation is a good one. To be tried, even as in a crucible, is to be blessed. This, to the unspiritual, is an unseemly paradox. Nevertheless it is a great fundamental truth. "My brethren, count it all joy when ye fall into divers temptations." Not that temptation is to be considered an intrinsic good. Its existence implies the existence of evil. It likewise implies the existence of undeveloped good in man. Whether virtue would find its full strength and enjoy its full reward without temptation is questionable. More than this, we may say that it would not. Man, being in a condition of trial, the ministry of temptation is a necessity to that condition. As in his physical organism exercise is necessary to the full development of man's muscular forces, so by trial, by test, by the earnest ministry of temptation, his moral powers—the muscles of the soul—are brought out, and into active, energetic action. Hence a real intrinsic evil becomes a ministry of joy and blessedness. The question arises: When is this so? When and how can an essential evil become a positive good?

In the first place, one of the principal conditions is implied in the word "fall," in the passage above quoted: "Count it all joy when ye *fall* into divers temptations."

Again, the same conditions are impressively taught us by our Savior in his great controversy with Satan: "Thou shalt not tempt the Lord thy God." The thought is that we are not to seek temptation, but rather pray: "Lead us not into temptation." "My thoughts are not as your thoughts, and my ways are not as your ways." Human philosophy would say: "If to fall into temptation was to be counted a joy, why not fall as often as possible?—the oftener the better." But not so. That which is a good in one condition becomes a curse in another. To go in the way of temptation—to seek it, directly or indirectly—is to add the sin of presumption to the most consummate folly. It is a condition virtually destroying the virtue of resistance. To court temptation and then look for deliverance is to rashly tempt the Almighty, and add sin to sin.

And yet another condition implied, supplementing this non-seeking and earnest shunning, is that of successful resisting. "Count it all joy when ye fall into divers temptations, knowing this: that the trying of your faith worketh patience." No good can be said to come of a temptation yielded to. The faith is not tried, but overcome. Faith overcome does not work or perfect patience. Concession militates against future resistance. Confidence is weakened, and the enemy gains a double victory—gains the present contest and is armed for a second attack.

We are to fight the good fight of faith. Resist the Devil and he will flee from us. The example and work of Jesus would have been unfinished had he *yielded* one jot in his contest with Satan. He resisted. Hence it is written: "Count it all joy when ye fall into divers temptations." "Though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory." Thus temptation, coming unsought to the way of duty—coming to an earnest heart-desire to do well, and resisted to the point of subjection—is a ministry of joy and gladness and strength. ***

STATE AFFAIRS.

We believe all candid persons are of one mind about our late State election—that it was the fairest expression of the people had for many years, and that the candidates returned by the proper authorities as elected are for integrity and capacity far ahead of any who have held office for the four years past. This result, however, is to be upset by intervention of a United States court, under a recent amendment of the Constitution and the enforcement laws, and by the presence of national troops. The details of events taking place within the past week and now going on are too voluminous for our columns. A body purporting to be the Legislature of Louisiana occupies the State House, guarded by Federal soldiers, and have summarily impeached Governor Warmoth. Pending the trial, Lieutenant Governor Pinchback has assumed the position and duties of Governor, and Warmoth is declared suspended from office. The conservative members of the Legislature recently elected, with some of the Senators holding over, are in the meanwhile withdrawn from the capitol, and are meeting in caucus, or possibly as a rival Legislature. What the upshot of all this muddle will be it is hard to say. There is much irritation and excitement in the public mind, and our substantial citizens are moving to make a strong appeal to the authorities at Washington. As a subjugated province we shall doubtless be turned over to negro-carpet-bag rule, and the exploded notions "of life, liberty and the pursuit of happiness" will be left to the declamation of Northern school boys and Radical politicians.

THE WAY TO WORK.

"Bro. Pauly reported seventy-two subscribers for the *Familienfreund*, and he has but seventy-two members."

We find the above in Bro. Verdenhausmen's report of the Houston German mission, which appears in "Our Outlook" this week. If the report had furnished no other information we could have formed a very accurate estimate of the religious condition of that church, and of the report the preacher will make at the coming Conference respecting other interests in his charge. Everybody can see from this one item that they are a live church; have a live preacher; that they are interested in the prosperity of the church; want to know all about its plans and movements, and hence they take their church paper. With this one fact as our only data, we would be certain that the members of that church paid their preacher's claim, and paid it cheerfully. When the missionary collection was taken up we are confident they responded. Their paper, with its weekly news from the church at home and abroad, keeps them in vital sympathy with the rest of the church, and they would gladly answer the call to join in the grand effort to send the gospel to the regions beyond. We would expect that the Bishop's fund and the Conference collection and other calls would meet like response. The members feel identified with the entire church, and join hands cheerfully with their brethren in supporting its varied interests. We would be equally certain that the Sunday school was well sustained, has a good supply of teachers, a well-filled library, and that there is life and soul in their singing. We have no question but the prayer meetings have been well attended; that the members promptly take part in the exercises; nor would it very greatly surprise us to learn that class meetings are still held among our German brethren in Houston, and that the souls of the members are often made happy in the love of God "while speaking one to another."

When we have a college in these lands in which preachers are made we want Bro. Pauly as one of the professors to train the young men for their important work.—*Galveston Christian Advocate.*

NOTICE FROM BISHOP MILES.

Attention is called to the following announcement of Bishop Miles:

MERIDIAN, MISS., Dec. 6, 1872.

The second session of the Louisiana Conference of the Methodist Episcopal Church of America (colored) will be held in Minden, Louisiana, commencing on the fifteenth of January, 1873.

WM. H. MILES, Bishop.

DR. WARREN STONE, the eminent physician and surgeon, died, at his home in this city, on Friday, December 6. Dr. Stone was sixty-five years of age. He came to New Orleans in 1832, and for forty years has stood at the head of his profession.

WE NOTICE that the college at Auburn, Alabama, has conferred the degree of D. D. upon Rev. W. A. McCarty, of the Alabama Conference. This is a well-merited recognition of Bro. McCarty's learning and worth as a preacher of the gospel of Christ.

Memphis Conference and the Publishing House.

We received a letter from Bishop Wightman, dated November 27, written from Memphis, in which he says: "Dr. Green attended faithfully to the interests of the Publishing House, and I made a rally. We got pledged $1,119, to be paid by March 1. I never saw contributions made with greater enthusiasm to any cause." He adds: "Little Rock is good for at least $500." We thank Bishop Wightman and the Memphis Conference.

A. H. REDFORD, Agent.

A LETTER from Bishop McTyeire, says the Nashville *Christian Advocate*, informs us that $270 was subscribed at North Georgia Conference to aid in fitting up Dr. Haygood's office, and that an equal sum will be contributed by South Georgia to complete it. We sincerely thank the Conference and Bishop Marvin, and Bishops McTyeire and Pierce, who were present.

AMONG the twenty preachers received into the Tennessee Conference, at its late session, is Rev. S. M. Merrill, formerly pastor of the High Street Congregational church, Columbus, Ohio.

NORTH MISSISSIPPI CONFERENCE.

We condense from the report of the *Western Methodist:*

The third session of the North Mississippi Conference of the Methodist Episcopal Church South convened at the Presbyterian church, in the city of Corinth, on Wednesday morning, November 27, 1872, Bishop H. H. Kavanaugh in the chair, and was opened with religious services led by the Bishop.

James Wilkinson, Jas. W. Gooch, Francis Howarth, Thomas J. Taylor, Robert M. Davis, William S. Lagrone, John Mitchell, William V. Taylor, Robert Burnip, Joseph S. Oakley, David Plews, W. Ira Smith, Quincy A. Oates, Henry C. Parrott, Zacharia V. Tate, Ralph Bradley, Thomas Cotton, James M. Owen, James D. Whitshead, Reuben A. Ellis, Benjamin W. Aston, James M. Mitchell, were admitted on trial.

Richard Pratt, an ordained minister of the East British Conference of the Wesleyan Methodist Church, and W. J. Bullivant, an ordained minister of the Independent Church of England, having taken upon them our ordination vows, and having declared their belief of our doctrine, and their willingness to conform to our Discipline, were admitted into the Conference in elder's orders.

The following resolution, by J. J. Wheat and J. B. Cottrell, was adopted, viz.:

Resolved, That we have heard with pleasure from Dr. Andrews, president of the Southern University, of the excellency and prosperity of the institution, and that we recommend it to the patronage of our people.

The following resolutions, offered by E. E. Hamilton and P. Tuggle, were adopted:

Resolved, That we express unfeigned delight at the visit of Dr. E. E. Wiley and Rev. C. G. Andrews to our Conference.

Resolved, That we have heard with pleasure the cheering account they have given of Emory and Henry College and of Centenary College, over which they preside with universal acceptability.

Resolved, That we rejoice in the continued prosperity of these institutions, and heartily recommend them to the patronage of our people.

The names of the following persons were given by the Bishop as ordained by him on Sunday morning and afternoon:

Deacons—Alexius W. Langley, Samuel C. Stone, E. H. Moon, Henry E. Smith, Benjamin F. Morris, A. J. Foster, L. D. Worsham, traveling preachers; James Wilkinson, Daniel W. Bubb, Francis Howarth, David Plews, John Caffey, Ralph Bradley, Thomas Cotton, Robert Burnip, Henry T. Horn, Sampson H. Williams; local.

Elders—Ben. H. Bounds, Hiram R. Caldwell, Joshua K. Morris, Henry C. Morehead, Tilmon Page, traveling preachers; Wilbur F. Davis, local.

The report of the statistical secretary was presented and read in the aggregate by districts, and then adopted. This report presents the following aggregates, viz.:

White members, 25,085; colored, 5; local preachers, 213; adults baptized, 2,140; infants baptized, 876; Sunday schools, 237; superintendents and teachers, 1,254; scholars, 9,432; volumes in libraries, 15,637; *Visitors* taken, 2,019; money expended, $3,045; number of churches, 376; value of churches, $434,550; number of sittings, 96,792; number of parsonages, 10; value of parsonages, $17,000; value of other church property, $17,532; books sold, $2,341; periodicals taken, 2,918; salaries paid presiding elders, $9,205; salaries paid preachers in charge, $47,188; salaries paid junior preachers, $690.

The report of the Joint Board of Finance was presented, read and adopted. Estimates for superannuates and widows and orphans, $2,600; collected, $2,611.80. Apportionment for Bishops' fund, $1,150; collected, $1,157.

The report of the Conference Board of Missions was presented, and, having been read, was adopted. Collections for missions during the year, $2,828.10.

T. R. Luter, from Memphis Conference, T. S. Campbell, from Virginia Conference, W. M. Ross, J. P. Commander, G. W. Boyls, Mississippi Conference, were received as transfers.

The Bishop, by request of Dr. Redford, presented the question of taking a collection to aid in finishing the new Publishing House, and after an address by Dr. Green the sum of $700 was raised in cash and subscriptions, which amount, it is understood, will be appropriated to the fitting up of the room to be occupied by the agent of the Publishing House.

A resolution was, on motion of Dr. Garland, passed by the Conference, requiring each pastor to endeavor during the present Conference year to increase the $700 already raised for the Publishing House to $1,000.

The Revs. Philip Tuggle and T. Y. Ramsey, Dr. L. C. Garland and Hon. L. Q. C. Lamar, were nominated to the Board of Trust of the Central University, for election as trustees to represent the North Mississippi Conference.

On motion, the Rev. Dr. Green, treasurer, and the Rev. W. M. Patterson, of the Memphis Conference, agent for the Central University, were invited to visit the charges of the North Mississippi Conference, and co-operate with its agent in obtaining funds for an endowment.

The following resolution, offered by T. C. Wier and R. G. Porter, was adopted, viz.:

Resolved, That we most cordially invite the Rev. Dr. A. S. Andrews to attend all the sessions of the North Mississippi Conference, and that we will welcome him in all our charges.

APPOINTMENTS.

HOLLY SPRINGS DISTRICT.—Philip Tuggle, P. E. Holly Springs station, Thomas S. Campbell; Holly Springs circuit, James Wilkinson; Byhalia and New Salem station, Daniel L. Cogdell; Emory, J. K. Morris, P. J. Eckles, supernumerary; Marshall, M. H. Ford; Early Grove and Carmel, R. P. Mitchell; Lamar, Peter M. Marmon; Salem, Peter Fleming; Hickory Flat, S. W. Miller; Cornersville, Elias Jackson, T. G. Freeman, sup.

HERNANDO DISTRICT.—Joseph H. Brooks, P. E. Hernando and Coldwater station, John Barcroft; Hernando circuit, Tilmon Page; Pleasant Hill, Henry C. Morehead; Lengtown, Thomas P. Ramsey; Sardis and Davis Chapel station, Ferdinand S. Petway; Como and Fredonia station, George W. Boyls; Senatobia, Jesse W. Luter; Cockrum, Joseph J. Brooks; Chulahoma, Thomas W. Dye, one to be supplied; Tyro, William B. Mitchell.

IUKA DISTRICT.—James D. Cameron, P. E. Inka station, J. M. Boone, R. A. Neblett, sup; Iuka circuit, Moses L. White, J. Johnson, sup; Yellow Creek mission, J. W. Gooch; Corinth station, J. W. Honnell, L. Lea, sup.; Corinth circuit, David Plews; Rienzi and Jacinto station, John W. Lorance, W. E. Ellis, sup.; Carolina, Zack J. Tate, M. L. Martin, sup.; Booneville station, J. C. Lowe; Kossuth, Ben. H. Bounds; Jonesboro, Jos. Sykes Oakley; Ripley circuit, Thomas Cotton; Enon mission, Benj. D. Brown; Inka Female Institute, Joseph E. Douglass, president.

VERONA DISTRICT.—Jos. B. Stone, P. E. Verona station, Thomas C. Wier; Tupelo, James A. Peebles, T. L. Duke, sup.; Baldwin, Thomas Cameron; New Albany, Henry E. Smith; Pontotoc, Samuel C. Stone; Okoloua station, John F. Markham; Okolona circuit, James T. Cunningham, R. W. Yancy, sup.; Fulton, supplied by J. W. Perry; Richmond, William D. Matthews; Saltillo, John McElhannon; Marietta circuit, Benj. W. Stubbs, J. B. Price, sup.; Bay Springs mission, T. J. Taylor; Verona Female College, T. C. Wier; agent for Verona Female College, M. M. Dunn.

COLUMBUS DISTRICT.—Thomas Y. Ramsey, P. E. Columbus station, Joseph B. Cottrell; Columbus city mission, George Shaeffer; Columbus circuit, Isaac N. Reaves; Athens, Andrew J. Fosler; Aberdeen station, William Shepherd; Vinton, Lorenzo D. Worsham; West Point and Siloam station, E. H. Moon; Henston, James P. Dancer; Buena Vista, Thomas G. Randle; Sparta, supplied by Wiley Lewis; Line Creek, Thos. J. Lowry.

MACON DISTRICT.—Archibald C. Allen, P. E. Macon station, Eph. E. Hamilton; Cooksville and Warsaw, Leroy Massingale; Brooksville, Orlando P. Thomas; Crawfordsville, Robert G. Porter; Mayhew, John Mitchell; Starksville, James L. Futrell; Lagrange, James G. Carlisle; Plattsburg, Zack. Bays; Perkinsville, Benj. F. Morris; Shuqualak, Henry C. Parrott.

GRENADA DISTRICT.—Amos Kendall, P. E. Grenada station, Samuel R. Brewer; Grenada circuit, James M. Hampton; Water Valley station, William S. Harrison; Water Valley circuit, J. D. Whitehead; Oxford station, John J. Wheat; Oxford circuit, Joseph W. Poston, A. A. Houston, sup.; Lafayette Springs, R. W. Davis, W. Irby, sup.; Banner, George W. Bachman; Calhoun, R. A. Ellis, J. M. Dunn; Coffeeville, B. B. Brown; Charleston, James W. Bates, James M. Owen; Panola, Anderson B. Fly.

YAZOO DIST.—Kenneth A. Jones, P. E. Black Hawk, William P. Barton, T. A. S. Adams; Richland, Ambrose M. Barrington; Durant, George W. Brown; Vaiden, Joseph D. Newsom; Winona, Ransom J. Jones; Kosciusko and Bethel, Abner P. Sage; Lobucha mission, W. I. Smith; Union, James P. Commander; Atalla, George D. Wade; Liberty, Asbury R. Hines; Valley, Thomas C. Parish; Belfontaine, William S. Lagrone, T. W. Castles, sup.; agent for Central University, W. P. Barton.

CONCORDIA DISTRICT.—James W. Knott, P. E. Concordia station, David O. Hughes; Lake Bolivar, to be supplied; Clarksdale, H. R. Caldwell; Australia and Laconia, to be supplied by James L. Chapman; Glencoe, to be supplied; Friar's Point station, Clarence J. Nugent Cassida mission, Quincy A. Oates

Tunica mission, F. A. Owen, sup.; Greenville station, Francis Howarth; Lake Lea and Leota, to be supplied; Deer Creek, Felix G. Hocutt; Indian Bayou, John D. Murff; Jones' Bayou, supplied by A. T. Ashford.

TRANSFERRED.—John W. Boswell, transferred to White River Conference, and stationed at Jacksonport; T. F. Brewer, transferred to Arkansas Conference, and stationed at Lowisburg; Enos B. Foust and William B. Taylor, transferred to Louisiana Conference; H. D. Howell, transferred to Little Rock Conference; W. J. Bullivant, Richard Pratt, Ralph Bradley, Benj. W. Astin, James M. Mitchell and Robert Burnip to Mississippi Conference.

Next Conference to be held at Grenada.

Appointments of East Texas Conference.

MARSHALL DIST.—Daniel Morse, P. E. Marshall station, Thomas W. Rogers; Marshall circuit, H. M. Booth; Elysian Fields circuit, William H. Moss, J. R. Middleton, sup.; Henderson and Belview, John S. Mathis, Benjamin A. Thomason; Starville circuit, David M. Stovall; Hallville mission, L. C. Cronse; Knoxville circuit, Allen M. Box.

PALESTINE DISTRICT.—L. R. Dennis, P. E. Palestine station, A. G. Stacy; Kickapoo circuit, Wiley H. Ardis; Rusk and Stovall, John Adams, J. Shook, sup.; Rusk circuit, E. P. Rogers; Larissa circuit, Samuel Morris; Tyler, Robert S. Finley; Athens circuit, Elijah F. Boone; Tyler mission, J. C. Burgamy; president of Stovall Academy, John Adams.

SAN AUGUSTINE DISTRICT.—J. W. Mills, P. E. San Augustine circuit, William H. Willey; Shelbyville circuit, W. C. Collins, Isaac W. Overall, sup.; Patroon mission, to be supplied; Milrose circuit, A. D. Parks; Linflat circuit, Sims K. Stovall, D. S. Watkins, sup.; Monnt Enterprise, J. C. A. Bridges; Milam mission, to be supplied; Carthage circuit, J. R. Bellamy; New Concord circuit, James N. Bridges.

CROCKETT DISTRICT.—D. R. Cullen, P. E. Crockett and Pennington, J. C. Woolam; Crockett circuit, J. K. Street; Sumter mission, R. M. Kirby; Neches circuit, William N. Bonner; Moscow circuit, to be supplied by J. H. Ewing; Palestine circuit, John W. Broxson; Homer circuit, Marion Donegan; agent for Texas *Christian Advocate* in East Texas Conference, J. K. Street.

BEAUMONT DISTRICT.—F. M. Stovall, P. E. Beaumont and Orange, F. M. Stovall, one to be supplied; Village Creek circuit, to be supplied; Liberty, W. F. Compton; Wallaceville circuit, James R. Wages; Mount Hope and Woodville, William A. Moore, Acton Young, sup.; Jasper circuit, J. M. Bond, E. L. Armstrong, sup.; Burkville and Newton circuit, Ramsay C. Armstrong.

L. P. Lively transferred to Trinity Conference, and appointed to Cedar Grove circuit; Isaac N. Cravens transferred to Trinity Conference, and appointed to Whitesboro circuit; W. F. Easterling transferred to Trinity Conference, and stationed at Jefferson.

Martin Matthews, Samuel Weaver, Thomas A. Scurlock and J. F. Riggs, located at their own request; West. D. Lovelady, located; N. W. Burks, John B. Tallis and Neil Brown, superannuated.

HORACE GREELEY'S will is in his own handwriting. It was written in the early part of November, and the formalities of acknowledgment and execution took place on the last day of his life, during a lucid interval, in the presence of half a dozen persons, and the subscribing witnesses to the will were Judge Hart's son, Reginald S. Hart, and Mrs. Lamson, the latter an old and esteemed friend of the family. All of his property is left to his two daughters, Miss Ida Lilian Greeley, aged about twenty-one years, and Miss Gabriella Miriam Greeley, about fifteen years old.

PACIFIC METHODIST COLLEGE, says the *Pacific Methodist* of November 21, reports one hundred and seventy-two students this week. We chronicle this progress with great pleasure. Dr. Fitzgerald informs us that he will pay Sonoma county a professional visit shortly, when we hope to record other success. Reference to the advertisement of the college will give our readers information of changes and additions to the faculty.

BISHOP MILES has organized an Annual Conference, named the Missouri and Kansas Conference of the Colored Methodist Episcopal Church in America. The session was held near Santa Fe, in Andrain county, September 26–29. Its first statistics report 11 traveling preachers, 13 local preachers, 670 members, 5 Sunday schools, 16 teachers and 153 scholars. Two deacons and two elders were ordained.

WE SHOULD judge men by their treatment of others, rather than by their treatment of us.—*W. T. Clarke.*

PERIODICALS.

WE HAVE RECEIVED Merry's Museum for September and November—both excellent numbers, and beautiful in illustrations and style. It has been united to the Youth's Companion, Boston, and will hereafter be discontinued as a separate publication. Merry's Museum, under its old and well-known name, is no more.

LIPPINCOTT'S MAGAZINE for December continues the Strange Adventures of a Phaeton, and has Searching for the Quinine Plant; Oriental Sports; Nurse and Patient; Private Art Collections of Philadelphia, besides other articles.

THE DECEMBER GALAXY has: French Scenes, Customs and Characters; Life on the Plains; The Growth of Giant Pope; Historic Lovers; Some Great English Lawyers; The History of Emancipation, and other matters.

THE November number of the Sunday Magazine has: Crooked Places; In Reformation Times; The Law of Growth in Nature—The Christian Walk; The Future of the Working Classes, and other articles.

THE SOUTHERN FIELD AND FACTORY for November has been received. It is a valuable periodical. Published monthly at Jackson, Mississippi, by E. G. Wall & Co., at $2 per annum.

THE UNIVERSITY MONTHLY for November contains the usual amount of valuable matter. Its articles are always superior, and it is one of the very best periodicals of the day.

GOOD WORDS for November contains thirteen articles, and every one of them excellent, with the possible exception of the serial story by Mrs. Oliphant.

THE New York *Journal of Commerce* says that not less than $1,000 a day suffices to conduct a first-class daily newspaper with a full staff of editors and reporters, with its commercial and news correspondence, and its telegrams from every corner of the land, and its costly dispatches from across the ocean.

MOST MEN do not believe in the next world as they do in London or Boston; they do not launch upon the unknown sea with a shadow of that prophetic belief which girded up the heart of Columbus.—*J. R. Lowell.*

A WHITE GARMENT appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than grave offenses in bad men.—*Dr. McCosh.*

THE BLOSSOM cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their mission.

THOMAS CARLYLE, now nearly eighty years of age, has entirely abandoned writing, but appears occasionally in society, and talks as interestingly and vigorously as ever.

Married.

At the Felicity Street church, New Orleans, December 1, by Rev. Linus Parker, Mr. BENJAMIN O. L. RAYNE to Miss GEORGIE J. JONES, all of New Orleans.

On the twentieth of November, 1872, at the residence of the bride's mother, in Eutaw, Alabama, by the Rev. R. M. Powers, Mr. WILLIAM E. APPLEGATE, of Louisville, Kentucky, to Miss BETTIE FALCONER.

On the twenty-seventh of November, 1872, by the Rev. R. M. Powers, at the residence of James Wills, grandfather of the bride, in Green county, Alabama, Mr. CHARLES S. STEELE, of Pleasant Ridge, Alabama, to Miss CORA C., daughter of the late Rev. John W. Laney, of the Alabama Conference.

By the Rev. G. M. Liverman, at the residence of the bride's father, on the fifth of November, 1872, Mr. JOHN BUCKLEY to Miss LAURA HOLOWAY, all of Scott county, Mississippi.

On the seventh of November, 1872, at the residence of Matt. Moore, in Smith county, Mississippi, by the Rev. George M. Liverman, Mr. BALEY ANDERSON to Miss NANNIE MOORE.

November 14, 1872, at the residence of the bride's father, in Homewood, Mississippi, by the Rev. George M. Liverman, Mr. TURNER TANLOCK to Miss VIRGINIA GARDNER.

At the residence of the bride's father, in Choctaw county, Alabama, by the Rev. James M. Warrick, on the twenty-seventh of November, 1872, Mr. J. A. JARNELL to Miss MARY J. FAIL, both of Choctaw county, Alabama.

At the Methodist church, New Iberia, Louisiana, November 26, 1872, by the Rev. T. B. White, MILTON J. HAMILTON and Miss MARY EUNICE PHARR.

October 21, 1872, in Port Gibson, Mississippi, by Rev. John A. B. Jones, Mr. EDWARD WHITNEY and Miss ANNIE E. HENDERSON.

November 14, 1872, by Rev. John A. B. Jones, at the residence of Dr. Samp Williams, on Deer creek, Mr. L. W. BOGAN and Miss MATTIE CHANEY, all of Issaquena county, Mississippi.

November 20, 1872, at the residence of Colonel D. L. Pattison, near Port Gibson, by Rev. John A. B. Jones, Mr. NAT. JEFFERIES, Jr., and Miss LUCY R. PATTISON, all of Claiborne county, Mississippi.

On the fifteenth of August, 1872, by the Rev. R. H. Adair, at the residence of Mr. William Miller, Mr. E. F. SAYERS, of DeSoto parish, to Miss M. C. JEANES, of Kenchie, Louisiana.

On the seventh of November, 1872, by the same, at the residence of Mr. James Holmes, Mr. JOHN O. HOLMES to Miss EMMA CHAFFIN, all of DeSoto parish, Louisiana.

On the fourteenth of November, 1872, by the same, at the residence of the bride's guardian, Mr. J. Tatum Fullilove, Mr. WALTER T. SCOTT to Miss CLARA E. BALDWIN, daughter of Rev. Thomas B. Baldwin, deceased, of the Louisiana Conference, all of Caddo parish, Louisiana.

On the twentieth of November, 1872, by the same, at the residence of Mr. Robert A. Holmes, DeSoto parish, Louisiana, Mr. JAMES H. IVERSON, of Texas, to Miss FANNIE SAYRES, of Louisiana.

October 17, 1872, at the residence of the bride's father, near Birmingham, Alabama, by Rev. C. C. Ellis, Rev. A. M. JONES, of Wetumpka, Alabama, to Miss FANNIE O. FORSYTH.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 7, 1872.

A—American Sunday School Union, Mrs C G Andrews 2 lets $50, F & H T Anthony & Co 2 lets, D Appleton & Co, American Tract Society, Edwin Alden 6 lets.

B—M G Brown 2 lets, J H Brigham $5.75, E T Bates, W E Bates, E F Boone, Wm N Bonner, M C Blackburn, E H Butler & Bro, Jas E Bradley.

C—John Church & Co 3 lets, Coe, Wetherill & Co, Cabinet Pipe Organ Co, J N Craven, Mrs Ella S Carpenter, Rnbj Carter & Bro.

D—Richard B Dobell & Sons, Joel T Daves, W P Dennis, W G Davenport.

E—S R Ellis, Eldredge & Bro, Eagle Pencil Co.

F—J R Ferguson $4.50.

G—J Gillott & Sons $15, W Grafton & Co 2 lets, Thos G Gilmore, J J Grace, W J Guice, W Garrett, Mrs M E Gorman $3.50, Gould & Lincoln.

H—R D Howe, P W Harper, U Hunt & Sons.

J—H F Johnston, E M Jenkins, John A B Jones, J J Johnson, R B Johnson.

K—J C Keener $150, J R Kennedy.

L—Lee, Shepard & Dillingham 2 lets, John R Langston, H Levy & Bro, Lee & Shepard $19. T A Lancaster.

M—McBrair & Sons, C McDonald $30, E H Monnger, Martin & Goodwin $246.96, R E McCarthy, Mrs Emma L Moore, J W Martin $10, Jethro Moore, J W Millspaugh, A H Moss, G W McClannahan $30, C E Murry.

N—G W Norwood, M H Neely, Thos Nelson & Sons.

P—John S Pinkston, Jas S Parker $14, J H Packwood $46.30, Powers Paper Co, Pierce & Lyle.

R—J K Randall, P H Raiford, Mrs M F Robertson $1, E P Rogers $2.50, A H Redford 3 lets, C E Richards, John Ragsdale, F P Ray, J Rico $1, C B Richardson $1.10.

S—J C Smith, S K Stovall, N M Skipworth $17, S H Schroeder, J L Skipper, J K Street, J W Schermerhorn & Co, Mrs Jerry Smith $2, R A Sibley, Robt Smille, W J Smith, O A Shook, J F Scarlock $1, William Shepherd, Slote, Woodman & Co.

T—John W Taber.

W—Anson West $11, W H Willey, M J Wood 50 cts, J Woodbridge $9.95, Thomas F Webb, T B White $166.66, E C Wines, B F White $5, Clarence Way, W C Wilkinson, J R Wilson, G R Wilson $49.66.

CAUTION.—Remittances should always be accompanied with instructions how to apply them. A brother sends money to Robert J. Harp, *agent*. It is placed to his credit on *book account*. The ADVOCATE book-keeper never saw it except in the list of acknowledgments, and sends him the customary monthly statement, showing a balance against him. He writes, sarcastically perhaps: "Remitted at such and such dates." We refer to files of letters and find it even so, but that he had accounts with Book Concern and also with ADVOCATE, and did not say on which one of them it should be credited. The amount due on one side of the house stood to his credit; on the other the discrepancy resulted from his neglecting to say "*for Advocate*." By giving us specific instructions our correspondents will save us much trouble.

EXTENT OF CIRCULATION.—The New Orleans *Daily Times* claims that its circulation is "OVER DOUBLE *that of any other journal in the South*." If the CHRISTIAN ADVOCATE be regarded as one of the "journals in the South," the *Times* is misinformed. Our opportunities for obtaining accurate information are equal to those of the publishers of the *Times*. Their circulation cannot be more than their *issue*. Their regular *issue* falls to between two and three thousand below the *circulation* of the ADVOCATE, according to *our information*.

PROVISIONS.—The new Western produce and grocery firm of Finney, Sheehan & Russ, at 85 Poydras street, have now for sale a large and choice stock of breakfast bacon, lard, spare, ribs, back bones, Western and Goshen butter, sugar-cured hams, bacon shoulders, bacon sides, and dry salted shoulders and sides. We recommend this house to our friends.

WHOLESALE AND RETAIL GROCERY.—Mr. James Wilson has, at the corner of Jackson and Ronsseau streets, a large and well-stocked grocery, where he does not only a retail but a whole sale business. He promises to attend to all orders promptly, and delivers goods free of charge. Attention is solicited to his advertisement in another column.

GROCERIES.—Messrs. Caldwell & Griswold, corner of Magazine and Jackson streets, advertise elsewhere their extensive assortment of family groceries. It has been our privilege to know the senior member of this firm for a number of years, and we take pleasure in commending him and the firm to the favorable attention of our readers.

SOUTHERN LIFE INSURANCE COMPANY. Messrs. J. H. Miller & Co., No. 48 Carondelet street, general agents and managers of the above company, have organized a local branch here. We call attention to their advertisement. The executive committee includes some of our best citizens.

ARCHITECT.—To those who need the services of an architect to draft plans for private or public buildings, or to prepare specifications as the basis of contracts with builders, we commend the advertisement of S. B. Haggart, which appears in this issue.

COTTON TIES.—We take pleasure in calling the attention of planters and merchants to the advertisement of Messrs. Bartlett & Rayne, general agents for the most approved and popular cotton ties.

REMEMBER, we only ask you to call and examine. Polite attention given to all. When you do want to purchase you will say the house is Navra & Offner's, 174 Canal.

FAMILY GROCERIES.—We direct attention to the advertisement of Ernest Scharpe, dealer in family groceries, corner of Saint Charles and Terpsichore streets.

WE REFER amateurs and dealers to the advertisement of F. Falk, No. 35 Camp street, wholesale and retail dealer, for choice brands of cigars and tobacco.

STYLISH HATTER.—The card of Henry Brisbi, No. 3 Carondelet street, appears in this issue. Those in want of hats, caps, etc., will do well to call on Brisbi.

FURNITURE.—D. Kelham & Co., No. 36 Royal street, desiring to make a change in business, advertise their large stock of furniture at cost price.

WE CALL THE ATTENTION of persons in search of a commercial education to Dalheur College, 201 and 203 Canal street. de12 3in

SOULE'S COMMERCIAL COLLEGE is open for the reception of students. It has lost none of its well-earned popularity.

DR. RŒSCH advertises in this issue his hair regenerator and remedy for chronic diseases.

BUSINESS NOTICES.

Dr. Tutt's Liver Pills as a Purgative medicine stand unrivaled. Their action is uniform, certain and safe. They are entirely vegetable, and do not cause those griping pains that most pills do.

AUGUSTA, November 9, 1869.

DR. WILLIAM H. TUTT—*Dear Sir:* I have long been a sufferer from torpor of the liver and dyspepsia, and in search of relief I have tried almost every medicine recommended for those diseases, but have never derived half the benefit from any of them that I have from your Vegetable Liver Pills. They are invaluable, and I would recommend to all with dyspepsia, sick headache and biliousness.

Yours truly, W. J. BLAIR,
de12 2t Late of Danville, Va.

Tutt's Hair Dye Leaves no Ridiculous Tints.

The Effect of Simmons' Liver Regulator on the stomach, liver and kidneys is prompt and effectual. de12 1t

The Great Vegetable Restorative.—"History," said Lord Bacon, "is philosophy teaching by example," and the records of the cures effected by PRICE'S CELEBRATED AROMATIC STOMACH BITTERS is nothing more or less than history. There is, however, this difference: all incidents and events are perpetuated by being incorporated in tomes; the nuclents preserved their archives in appropriate depositories, but the cases actually relieved by PRICE'S BITTERS will live

"Within the hook and volume of the brain,
Unmixed with baser matter."

They are memories that cannot die, for the patient who finds his strength recuperated, his vigor restored, his functions operating with accustomed regularity, and his whole physical nature renewed with fresh vitality, as if he had quaffed the elixir that is said to rejuvenate, cannot forget the agency that rid him of his ills, or the instrumentality by which his ailments were alleviated. Such, indeed, is Price's Aromatic Stomach Bitters—no quack concoction, drugged with palatable poisons, but pure vegetable matter, culled by the cunning hand of science, in the fresh, prolific fields that heaven sows for the use and behoof of mankind. A splendid tonic, and a cheering stimulant, it fills with the genial grace of a benefaction on suffering humanity.

JAMES W. PRICE & Co., manufacturers and sole proprietors, Lock Box 166, New Orleans, La. Sold by druggists, grocers and dealers all over the South. no21 1m

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jn11 1yeow

Chas. H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. oc24 2m

Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Rhubarb or Sarsaparilla. Sold by druggists. jy18 1y

Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.
ja18 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.
Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

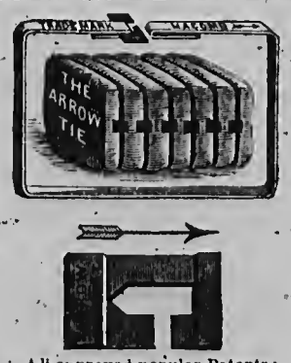
Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, N. Y. se26 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.

IMPORTANT TO PLANTERS.

IRON COTTON TIES.



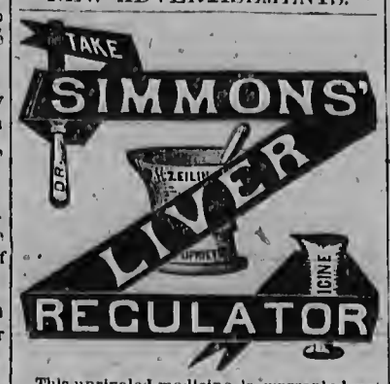
All approved popular Patents:
ARROW,
ANCHOR,
WALLIS,
ALLIGATOR
AND DUNN.

For sale by all dealers in New Orleans, Mobile and Memphis, and by country merchants generally throughout the Cotton States.

BARTLETT & RAYNE,
General Agents,
48 Carondelet street, cor. Union,
de5 6m New Orleans.

A BAPTIST MINISTER made $67.80 in one week selling "MONEY, AND HOW TO MAKE IT," by H. L. Reade. More Agents wanted. Apply to R. W. CARROLL & CO., Cincinnati, Ohio. de12 3meow

NEW ADVERTISEMENTS.



This unrivaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never united in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Bilious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

CHILLS AND FEVER.

SIMMONS' LIVER REGULATOR is manufactured only by

J. H. ZEILIN & CO.,
Macon, Georgia, and Philadelphia.

Price, $1 per package; sent by mail, postage paid, $1.25. Prepared ready for use in bottles, $1.50. Sold by all druggists.

☞ Beware of all Counterfeits and Imitations. se19 1y

JOHN F. CALDWELL. A. E. GRISWOLD.

CALDWELL & GRISWOLD,

GROCERS,

Cor. Magazine and Jackson sts.,
de12 2m NEW ORLEANS.

FURNITURE.....FURNITURE.

D. KELHAM & CO.,

36.....ROYAL STREET.....38

are now selling out their entire extensive stock, consisting of Rosewood, Mahogany and Walnut Bed-room, Parlor and Dining-room SETS. Also common FURNITURE of all kinds at cost price, to make a change in business. de12 3m

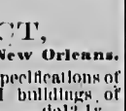
ERNEST SCHARPE,

FAMILY GROCERIES,

Cor. St. Charles and Terpsichore streets,
NEW ORLEANS, LA.

All orders promptly attended to. de12 3m

HENRY BRISBI,



STYLISH HATTER,

No. 3 Carondelet St., New Orleans.

All orders from the country promptly attended to. de12 2m

S. B. HAGGART,

ARCHITECT,

No. 5 Commercial Place, New Orleans.

Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

F. FALK, WHOLESALE DEALER IN

CIGARS AND TOBACCO,

35 Camp street, bet. Common and Gravier,
NEW ORLEANS.

Sample Boxes, containing 100 Cigars, from $3 to $10, sent to any address C. O. D. de12 2m

PIANOS FOR RENT,
PIANOS REPAIRED,
PIANOS EXCHANGED,
PIANOS TUNED.

ZORN & BREMER,

IMPORTERS AND DEALERS IN

MUSICAL INSTRUMENTS,

NO. 176 CANAL STREET.

Agent for STECK & CO.'S PIANOS and SMITH'S AMERICAN ORGANS. de5 2m

A. B. GRISWOLD & CO.
COR. CANAL & ROYAL STS
NEW ORLEANS
SOUTHERN AGENTS FOR THE
GORHAM MFG COMPANY
THE LARGEST MANUFACTURERS IN THE WORLD OF
STERLING SILVER WARE
de5 1y

Hats, Feathers and Flowers,

—AT—

LOUIS GEO. ASBURY'S,

NO. 48 ROYAL STREET.

MILLINERY DEPARTMENT ready to receive orders. de5 1m

FOR RENT.—THE CONTINENTAL HOTEL, corner of Carondelet and Julia sts. This hotel is just now being finished; has 102 rooms and stores; built expressly for the traveling public; on the European plan; located next to the Exposition Building. To any person having means to furnish the above Hotel in proper style a liberal lease for a term of years will be granted. Also Stores to let. Apply to GEO. W. ROPER,
de5 2m New Orleans.

NEW ADVERTISEMENTS.

GROCERIES.

I WOULD MOST RESPECTFULLY CALL the attention of the public to my large and well-assorted stock of

Fancy and Family Groceries,

consisting in part of Extra Choice Gunpowder, Imperial, Japan, Oolong and English Breakfast TEAS.

Java, Maracaibo, Cordova and Rio Coffee. Extra Choice Yellow Goshen Butter, Sugar-Cured Hams and Breakfast Bacon, Fulton Market Beef and Pig Pork, Extra Mess and No. 1 Mackerel, Shaker and New York Preserves, Fruits in Juice, and Strawberries, Cherries, Pineapples and Gooseberries in Cans, English and American Pickles, Sauces and Ketchups, Spanish Olives and Capers.

Smith's celebrated Tea-Strike and St. Luke's Choice Extra Flour, and every other article necessary to complete a first-class grocery.

All goods guaranteed to give perfect satisfaction, and delivered to any part of the city free of drayage.

JAMES WILSON,
Corner Jackson and Bonsseau streets,
de12 1m New Orleans.

Southern Life Insurance Co.

GENERAL OFFICE, MEMPHIS, TENN.

Capital, $250,000. Assets Over $1,500,000.

OFFICERS.

T. A. NELSON, Prest. BEN. MAY, Secret'y.

Insures lives, and promptly adjusts and pays losses. Policies on all the approved plans, and with the non-forfeiture clause.

NEW ORLEANS BRANCH:

J. H. MILLER & CO.,
General Agents and Managers, 48 CARONDELET STREET, New Orleans.

EXECUTIVE COMMITTEE.

J. H. Miller, Geo. B. Preston, J. J. Gilliere, G. W. Scutell, John F. Bath. de12 3m

AMERICAN SUNDAY SCHOOL WORKER. AN EVANGELICAL, Undenominational Monthly, with Sunday School Lessons, Exposition, Illustrations, Questions, Blackboard Exercises, etc., for each Sabbath. Lesson Paper, and International List of LESSONS for 1873 (which we have adopted) and List of LESSONS for 1870, 1871 and 1872, and Club Rates. Terms for 1873, $1.50 per year in advance. Send for a specimen copy.

SCHOLAR'S LESSON PAPER, monthly, with Lessons for every Sabbath, 12 cents a year; or per 100, $9 a year. J. W. McINTYRE, Sunday School and Religious Bookseller, No. 4 South Fifth street, St. Louis, Mo.

Bound copies for 1870, 1871 and 1872, $2 each, post-paid. Lesson Papers on Gospel of Matthew for 1870, on Gospel of John for 1871, and on Acts for 1872, same price as for 1873. de12 1t

2,000 A DAY.—We are now printing 2,000 copies per day of our new Sunday School Music Book,

PURE DIAMONDS,

BY JAMES R. MURRAY,

and are still behind our orders. No book of the kind ever before published has met with such decided success. Over 85,000 *are now in use*, although the book has been published but one month. Everything new, bright and beautiful, and by such authors as George F. Boot, P. P. Bliss, H. R. Palmer, J. M. Kieffer, J. H. Tenney, Lowell Mason, etc. If you wish the latest and *best* Sunday School Music Book, get *Pure Diamonds*. Price in boards, 35 cents; $3 50 per dozen; $30 per 100. A sample copy, in paper cover, mailed on receipt of 25 cents. Sold by all Booksellers. Catalogues of Music sent free.

S. BRAINARD'S SONS,
an22 1y Cleveland, Ohio.

Attention, Ladies and Gentlemen.

DR. RŒSCH'S INFALLIBLE HAIR REGENERATOR. 150 *Certificates shown if Required.* Dr. Rœsch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, 114 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

FINNEY, SHEEHAN & RUSS,

DEALERS IN

DRY SALTED MEATS,

Bacon, Pork, Lard, Hams, Flour and Butter,

NO. 85 POYDRAS ST., NEW ORLEANS.
Country orders solicited. de12 3m

DR. JOHN G. ANGELL,

DENTAL SURGEON,

152.....JULIA STREET.....152

All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no28 1y

AMERICAN
Mutual Insurance Association
OF NEW ORLEANS,
NO. 25 COMMERCIAL PLACE,
Bet. Camp and St. Charles streets.

CAPITAL.....$500,000.

EXCLUSIVELY FIRE.

D. LEUBRIE, President.
O. S. ASCH, Superintendent.
B. MEYER, Secretary.

TRUSTEES.

F. Beling,	C. Jakob,
H. Weber,	H. Marquart,
B. Broderick,	J. B. Vergez,
H. Hafner,	F. Hollander,
M. Pokorny,	William Hipper,
P. S. Anderson,	S. E. Loeb,
F. Robbert.	de5 1m

GEORGE JOHN WAGNER,

DEALER IN ALL KINDS OF

BOOTS, SHOES AND BROGANS,

Corner of Ursulines and Dauphine Sts.,
(SIGN OF THE RED BOOT,)
NEW ORLEANS.

Every description of articles in the Boot and Shoe line, for Ladies', Gentlemen's and Children's wear, constantly on hand, and offered at the LOWEST PRICES. de5 2m

THE HIGHEST PREMIUMS AT THE LOUISIANA State Fair (1870, 1871 and 1872) awarded to M. IMHOFF.

Headquarters Home-Made Candy,

WHOLESALE AND RETAIL,
166 Camp Street, near St. Patrick's Church,
de5 1m New Orleans.

JOSEPH E. EALER,

WATCHMAKER,

27 Exchange Place, cor. Customhouse st.
NEW ORLEANS.

Clocks, Watches and Chronometers cleaned. Satisfaction guaranteed. de5 2m

$30 PER WEEK AND EXPENSES paid. We want a reliable agent in every County in the United States. Address DUDSON RIVER WIRE CO., 130 Malden Lane, New York, or Chicago, Illinois. oc10 1yeow

LADIES who wish Honorable Employment, address LA PEBLE MANUFACTURING CO., 90 Chambers st., New York. no28 3m

The Child's Corner.

THE STRAYING LAMB.

(READ JOHN X.)

A little lamb went straying
Among the hills one day,
Leaving its faithful shepherd
Because it loved to stray;
And while the sun shone brightly
It knew no thought of fear,
For flowers around were blooming,
And balmy was the air.

But night came over quickly,
The hollow breezes blew,
The sun soon ceased its shining—
All dark and dismal grew;
The little lamb stood bleating,
As well indeed it might!
So far from home and shepherd,
And on so dark a night.

But, ah! the faithful shepherd
Soon missed the little thing,
And onward went to seek it,
And home again to bring.
He sought on hill, in valley,
And called it by its name—
He sought, nor ceased his seeking
Until he found his lamb.

Then to his gentle bosom
The little lamb he pressed,
And as he bore it homeward
He fondly it caressed.
The little lamb was happy
To find itself secure,
The shepherd, too, was joyful
Because his lamb he bore.

And now, dear little children,
There's a shepherd up on high,
Who came to seek the straying,
Who all deserved to die—
For sin each lamb had ruined:
And far from God had led:
But, oh, what love unbounded,
He suffered in their stead!

And won't you love that Shepherd,
So gentle and so good!
Who, that you might be happy,
Let sinners shed His blood;
And who now sits in heaven,
Inviting all to come
And take his free salvation,
And share his glorious home.

Seeing the Point.

A boy returned from school one day with a report that his scholarship had fallen below the usual average. "Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were replaced the son said:

"Father, they roll off. I can't put in any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No! of course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You said you didn't know why you fell behind at school; and I will tell you. Your mind is like that basket: it will not hold more than so much. And here you've been the past month filling it up with CHIP DIRT—cheap novels."

The boy turned on his heel, whistled and said: "Whew! I see the point."

Not a cheap novel has been seen in the house from that day to this.

Other and older persons might well see the same point. A mind filled with fiction hates and rejects truth. A person reading history, art, science or travels may grow wiser every day; but a man might read fiction for a hundred years, and know no more when he finished than when he began.

There is real sin and sorrow and suffering enough in the world for us to pity and relieve, without wasting our tears over the troubles of some imaginary "Matilda Jane;" and there is work and entetprise and adventure enough in real life to engage our powers without resorting to cheap novels for excitement. But unfortunately the girls who will shed many tears over some heroine's fictitious sorrows are the very persons who would turn up their noses at a suffering beggar, and leave sick persons to starve unvisited in a garret. And the boys who wax heroic over the great doings of some count or cut-throat are too lazy to earn an honest living, and are willing to have their mothers wait upon them and black their boots while they lie in bed, and then to swagger about the streets, smoking and swearing, in order to prove that they are men.

Don't fill your apple-basket with chip dirt.

Butter-Week.

BY OLIVE THORNE.

You never heard of such a thing? That's very probable. And no doubt it's "butter-week" all the year round with some of you youngsters. But if you were a young Russian, instead of a young American, you wouldn't need to have me tell you a word about it, and you'd think it the jolliest time in the whole year.

The reason that particular week has such an odd name is because of a curious custom of the people of crowding into that unfortunate seven days all the butter they would naturally eat in seven weeks. It is the last week before the seven weeks' fast which their religion imposes, and which ends at Easter.

Everything they eat is stewed or fried in butter, and I should think they'd be glad of a long rest after that.

They not only secure seven weeks' food in advance, but they try to lay up seven weeks' fun. One of the most popular amusements is coasting—"sliding down hill" we old folks used to call it.

The ice-hills are splendid—you would say—and built anywhere they are wanted. The rich have them in their own grounds, and the poor have them on public ground. Everybody in Russia, from the grandfather down to the baby, delights in the sport, and there are plenty of hills, I can assure you.

They are not built, as we build hills in our city parks, by hauling dirt in wagons till the pile is high enough. The first thing to do is to dig two holes, and the next to plant two high posts in them. It is no trouble to make them steady, for a pail or two of water poured into the hole, around the post, will freeze solid, and hold it perfectly.

To the top of these posts, on one side, is made a flight of stairs, and from that point to the ground, on the other side, is built a long slope, wide enough for three or four sledges, and made of lumber. That doesn't seem like much of an ice-hill, does it? But after the whole slope is covered with cakes of ice, nicely fitted together, and water poured over until the whole is frozen to a perfect glare, it begins to look like sport.

And when another is built by its side, sloping the other way, so that you can slide down one, go up the stairs of the other, which begin at that spot, slide down the other, and be just where you started, you must admit there's a chance for a very nice time indeed.

The Russians make great preparations for the ice-hill sport. They have elegant sledges, some cut out of ice, which in that country freezes four or five feet thick, and is very beautiful. Others have elaborately-embroidered cushions, and are large enough to hold two, for they take their sisters (and other folks' sisters) and have very gay times.

In the evening the evergreen trees at the sides are hung with colored lamps, and refreshment-rooms are provided, where tired coasters can rest and play games, such as "Hunt the Slipper." They really do play that just as we do, only they give it some dreadful, unpronounceable name.

With the poorer classes all the ice-hill fun is crowded into Butter-Week, and then comes the long fast, when they eat no meat or butter, and go to church every day.

They have some droll customs at Easter. For one thing, every one presents every one else with an egg. It isn't necessary it should be a genuine hen's egg—though that is generally expected; it may be of crystal or gold and stuffed with bon-bons or anything pretty and nice for a present.

But funniest of all is the kissing. Everybody kisses everybody else. Families kiss each other; merchants kiss all their clerks; generals their officers, and captains every private soldier in their company. Even the Czar doesn't escape. He kisses his family and servants, and then goes on parade, where he kisses his officers and a few private soldiers selected to represent the army.

I would be rather a formidable task to kiss the whole Russian army!

Nothing in Russia looks odder to Americans—who keep these things for private life—than to see a whole city burst out into kisses in such a droll way.

Respect Everybody.

This story of Benjamin Franklin was told me by a gentleman of Boston who remembered the old house in which Franklin was born. "Often," said he, "have I looked at the old tumble-down building in Milk street, and imagined the barefoot boy sitting on the door-step learning to spell from an old post-bill."

A young miss, daughter of a distinguished citizen, passed him one day while thus engaged, and the boy overheard her words of ridicule as she spoke to her companion, laughing at the eagerness of the poor lad, and deriding his "beautiful spelling-book."

But there came another day, when Franklin was our embassador at the court of France. A wealthy American lady, who was present at one of the festive occasions made in honor of Franklin, desired an introduction to her distinguished countryman. It was obtained, and great was her surprise to hear him say: "Ay, ay, we have met before." She could not remember when, and Franklin added: "You do not remember the barefoot little boy in Milk street studying his lesson from the muddy post-bill!"

The fair lady was much disconcerted at the remembrance of the incident. She knew not the name of the barefoot boy, but he knew her to be the daughter of rich Mr. ——, and, on being introduced, this incident of his childhood immediately recurred to his mind.

Housekeepers' Department.

ORANGE PIE.—Take the pulp and juice of two oranges, with a little of the grated peel, three eggs, one cup of milk and one of sugar. Stir the sugar with the yolks, and add to the orange juice; next add the milk, and then whites of eggs.

CINNAMON ROLLS.—Take some of the dough you make bread of. Work in shortening and sugar. Then make a paste of butter, sugar and cinnamon. Roll your dough out thin, spread in this paste and roll up, putting it in your pans. Let them stand until they become light, and bake. After they are done, eat them with your coffee or tea, just as you like.

CHICKEN PATTIES.—Chop very fine all the dry, poorest bits left from baked chicken; season carefully with pepper, salt and a little celery cut in small bits; make a light puff paste, roll a quarter of an inch thick, cut with a neatly shaped paste-cutter; lay a narrow strip of the paste all round, then put some of the mince on the paste; cut another piece of the same size and lay over. Bake fifteen minutes. This makes a neat dish and is good.

SIRUP OF COFFEE.—This preparation is of great use to those who have long journeys to make. Take half a pound of the best ground coffee; put it in a saucepan containing three pints of water, and boil it down to one pint. Cool the liquor, put it into another saucepan, well scoured, and boil it again. As it boils add white sugar enough to give it the consistency of syrup. Take it from the fire, and when it is cold put into a bottle and seal. When traveling, if you wish for a cup of good coffee, you have only to put two teaspoonsful of the sirup into an ordinary coffee pot, and fill with boiling water. Add milk to the taste, if you can get it.

The Farm and Garden.

Fruit List for the Southwest.

BY JAMES PARKER, SUMMIT, MISSISSIPPI.

We are frequently asked what are the best and most reliable kinds to plant in this region—northern Louisiana and southwestern Mississippi. As the answer to these questions may be of interest to many of your readers, I will try to answer them, through the medium of your able journal, by giving a list of such choice varieties as long and careful experience enables me to conscientiously vouch for. I am not unmindful of the great evils that unreliable lists of fruits entail upon the public, especially when these lists are published in our various agricultural papers with either the tacit or avowed indorsement of the editors. And being conscious of this great evil, I have always, as now, tried to avoid adding to its magnitude by any careless or premature recommendation. Very little theory ever enters into my lists of fruit, except those that are recommended for experiment in new localities.

APPLES.

Red Astrachan.—This is a noble fruit, rich deep crimson. A very valuable market variety. Tree healthy and vigorous. Ripens from last of May to June 10.

Sweet Bough.—Large, straw color, very sweet and crisp. Excellent for market. Ripens last of June to July 20. Tree a moderate grower, very healthy and bears early.

Garretson's Early.—A large, firm, pale yellow apple, of a pleasant subacid flavor. Good for market. July 25.

Primate.—A splendid, large yellow apple, with a beautiful blush. An excellent market fruit. Ripens last of July. Tree a robust grower, and an early and abundant bearer.

Duchess of Oldenburg.—A large, handsome, showy, red striped apple, of a fine, pleasant flavor. Fine for market. Tree rather tardy in growth, but bears enormous crops at an early age. This was the pride of the orchard here the past season. It has a very distinct and peculiar habit from most apple trees, as it bears its fruit all through the body of the tree on short spurs, which looks very ornamental.

Rhode's Orange.—Another excellent apple. Color red, splashed with orange. Last of July. Tree vigorous and healthy. An early and profuse bearer.

Bruce's Summer.—A large, striped red and yellow apple. Flavor excellent. Ripens last of July. Tree a fine, upright grower.

Robinson's Superb.—Well it deserves the name *superb*. Large and handsome. Fruited this season to perfection. Last of July. Tree a splendid, healthy grower and good bearer.

Sugar Loaf.—This apple is well known in this county (Pike) as a reliable late summer and early autumn apple.

Bradford's Best.—Medium, conical; color dull red, striped. Flavor good. August is its time of ripening. Tree a splendid grower and a fine bearer.

Belle de Havre.—Color greenish dull russet, with streaks of red interveined, sometimes showing a light red cheek. Remarkably sound, of a pleasant high flavor, and very juicy. Tree a fair grower, and bears equally through the body of the tree on spurs. In favorable seasons, September 1 would be about its time of ripening, though it ripened the last of July the past season. That was owing to a long and hot dry spell.

Taunton.—It is needless to say anything of this king of apples. It is indispensable to every collection.

Yarkee.—Is reliable as a constant bearer. Size medium; bright red color. It may be classed as an early fall apple. Tree vigorous and healthy, but of a low-spreading habit.

Of the later varieties, Hockett's Sweet, Southern Winter, Yates, Stevenson's Winter, Shockley, Residence (the second time we saw it fruited.) Southern Limbertwig and Carter are among the best.

This list of apples I can recommend without fear of adverse criticism, as I have positive proofs of their reliability in various localities. I could add a large number of varieties equally as good, but this list will be sufficient for the present.—*Rural Alabamian.*

Angora Goats.

Turf, Field and Farm says: The large number of these animals exhibited at the late California State Fair, held at Sacramento, shows the production of the fine fleece clipped from this variety of the Capra family is growing into important industry, and is now considered of more importance than the raising of sheep. The Angora is often misnamed, being called the Cashmere goat. In Asia, whence the stock comes, there are nearly twenty varieties of fleece-bearing goats, and of these the pure Angora is the most valuable. It is known as the primitive goat of Angora, a district of the central portion of Asia Minor. The fleece is very valuable, and is made into shawls, fringes and various fine fabrics known as Cashmere goods. There are now in California about seventy thousand of different grades of Angora blood, the first having been imported in 1861. The fleece from the pure stock commands $1.20 per pound.

Soil Temperature.

M. Becquerel, in his experiments with the electric thermometer, has found that calcareous and siliceous soils absorb and retain more heat than argillaceous and humid soils, and that the temperature of the air above the former is diminished while it is rising to its highest point, but above the argillaceous soil it is increased. These conditions are reversed when the soils are diminishing in temperature. The true real inference from this is that vegetables liable to be injured by frost should be planted on calcareous or siliceous soils, for the danger of frost injury is during the hours when the soil is losing heat. If, however, it is desirable to raise such vegetables on moist clay soils, they should be protected from the cooling action of the earth.

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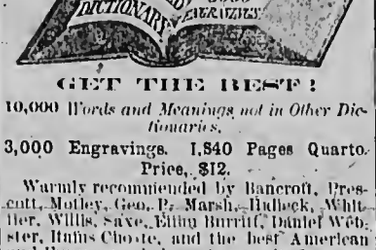

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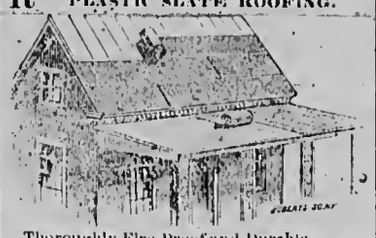

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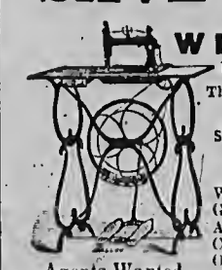

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INDIAN TURNIP COMPOUND

PECTORAL BALM.

FOR THE CURE OF

Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various Affections of the Lungs and Throat, and for the Relief of Consumptive Patients.

The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

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B. LAPLACE, Druggist,
Nos. 23 and 25 Elysian Fields street,
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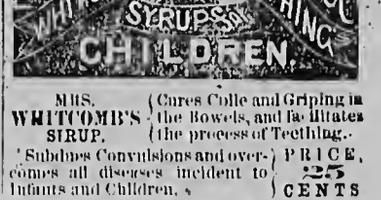

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All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

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Successor to Steele, Pinckard & Co.,
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oc31 2m. New Orleans, La.

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

Our accounts from the country present no new feature with regard to cotton. There seems to be a more general disposition to increase crop estimates to 3,500,000 bales, but some count on higher figures. Receipts are curtailed by low water in the tributaries.

The river is 14 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the sixth instant:

Louisiana and Mississippi	bales..	15,451
Lake		1
Mobile		1,653
Texas		361
Total		17,466

On Saturday the demand was fair throughout the day, and although operations were checked by buyers claiming greater concessions than factors were willing to admit, yet 6,200 bales changed hands at a partial falling off of ¼c. On Monday the movement was continued with still more animation, and 7,700 bales changed hands at firm prices for clean, bright, even-running lists with staple, but easy for all other kinds, showing, however, no quotable variation from the previous falling off. On Tuesday, notwithstanding extremely inclement weather, buyers again came forward with increased spirit, and, although factors were more stringent in their pretensions, the business summed up 8,800 bales. Prices at the same time exhibited some irregularity, a part of the business being at previous rates, but the bulk of it at an improvement of ⅛c. Strict ordinary to good ordinary, with staple, sold at 17¼c., a strong style of good ordinary at 17¼c., strict good ordinary at 17⅜@17⅜c., low middling at 18⅛@18¼c., the latter being the ruling rate, a higher style, not strict, at 18⅜c., middling at 19@19¼c., and strict middling at 19¼@19⅜c. The market closed firm at the subjoined quotations, which nearly agree with last Friday's, but are fully ⅛c. higher than Monday's.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 373,226 bales, against 299,750 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 262,529 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 42,512 to Great Britain, and an increase of 38,670 to France, and of 99,859 to other foreign ports.

We quote:

Ordinary	16¼	@ 17
Good ordinary	17¼	@ 17¼
Low middling	18¼	@ 18¼
Middling	19	@ 19⅛
Strict middling	19⅛	@ 19¼
Good middling	20	@ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	17,466	
Arrived previously	430,972—	448,438
		454,697
Exported past three days.	12,334	
Exported previously	291,568—	303,902
Stock on hand and on shipboard		150,795

SUGAR.—On Saturday and Monday 2,500 hhds. were received, but the sales were confined to 1,800 hhds. at 5½@6½c. for inferior, 6½@7c. for common, 7¼@7½c. for good common, 7⅝@7¾c. for fair, 8@8¼c. for good fair, 8⅛@8¾c. for fully fair, 9c. for prime, 9¼@9½c. for strictly prime, 9⅝c. for choice, 8@8¾c. for seconds, 8@9¼c. for centrifugal, 9¾@10½c. for yellow clarified, and 10¾@11¾c. for white clarified.

MOLASSES.—On Tuesday the receipts comprised 2,911 bbls. and 16 half bbls. The demand continued active at full prices, and the supplies were all sold at 38@48c. for centrifugal, 45@48c. for fair, 50@52c. for prime, 53@54c. for strictly prime, and 55c. for choice.

CORN.—On Tuesday the supply was light, and the demand fair at full prices; 1,750 sack were sold at 63c. for mixed and 68c. for white.

OATS.—On Tuesday the supply on the landing was light and the demand limited; 150 sacks sold on the landing at 45c., and 650 choice, in warehouse, at 46c. ℔ bushel.

BRAN.—On Tuesday the supply was light and the market was firmer; 200 sacks sold at $1.25 ℔ 100 lbs.

PORK.—On Tuesday only 50 and 50 bbls. mess sold at $13 25 ℔ bbl. It is retailing at $13.25@13.50 ℔ bbl.

BACON.—On Tuesday the market was quiet, and the sales were confined to 35 casks, in lots, at 5¼c. for shoulders and 10c. for clear rib sides.

HAMS—Are in light supply, but the demand is limited. On Monday 14 tierces choice sugar-cured sold at 16c., 25 do. at 17c., and 5 tierces, a favorite brand, at 18c. ℔ lb.

LARD.—On Monday the demand was active, and nearly 300 tierces were sold, in lots, at 8¼@8⅝c. for packers', and 8¾@8⅞c. ℔ lb. for refined. Keg is quoted at 9⅛@9¾c. ℔ lb.

DRY SALT MEAT.—The stock on hand is small and shoulders are scarce. On Saturday 15 casks shoulders sold at 5¾c. ℔ lb. Shoulders are retailing at 6¼@6½c., clear rib sides 7¼c., and clear sides 7½c. ℔ lb.

BREAKFAST BACON—Is in better demand, and the stock on hand is light. Western commands 10c. ℔ lb.; Northern 11½@12c.

CORN MEAL.—On Monday and Tuesday there was none on the landing, when the market was quoted strong at $3@3.10. It is jobbing freely at $3.25 ℔ bbl. On Tuesday 50 and 100 bbls. in store sold at $3.25 ℔ bbl.

BEEF.—Texas is quoted nominally at $11@11.50 ℔ bbl., extra mess $12 50 ℔ bbl., and $7@7 50 for half bbls. Tierces $16.50@17 for mess, and $17.50 @18 for prime mess. Western mess $16 @17.50 ℔ bbl., and $9 ℔ half bbl., and Fulton market $11.50@12 ℔ half bbl.

MONETARY.

Gold opened on Tuesday at 112⅞@113⅛ (against 112⅞ at New York,) and closed at 112⅝@113 (against 112⅝, at three P. M., at New York.)

In silver we have noticed only retail sales. American half dollars are now quoted at 110@111, and Mexican dollars at par to 2½ ℔ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	4 50	6 00
Cotton sweeps	4 50	6 00
Cultivators, Diam. & shovel-tooth	7 75	10 50
Cultivators, riding	45 00	60 00
Cultivators, walking	30 00	35 00
Shovels	7 50	14 50
Spades	7 50	16 50
Axes	10 00	15 00
Potato diggers	13 50	— —
Shovel plows	6 00	7 00
Half do., with cutters	8 00	9 00
Manly's D. S. plow	6 00	9 75
Corn mills, Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	6 00
Loaf	— —	— —
Crackers	6 00	7 00
Navy	— —	4 50
Cream crackers	— —	11 00
Bricks, ℔ M:		
Lake	13 00	— —
English fire	45 00	— —
American fire	35 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	33	36
Tallow	16	18
Chocolate, ℔ lb:		
Cocoa	38	60
No. 1	50	52
Sweet and spiced	25	— —
Cider, ℔ bbl:		
Western	— —	— —
Coal, ℔ ton:		
Anthracite	13 00	14 00
Western, ℔ bbl	— —	— —
Corks, ℔ 1000:		
Regular	4 00	4 50
Pointed	3 25	4 00
Coffee, ℔ lb:		
Havana (currency)	— —	— —
Java	22	24
Cordova	— —	— —
Copper, ℔ lb:		
Braziers	45	48
Copper bolts	45	— —
Yellow metal	27	30
Cordage, ℔ lb:		
Manilla	19	20
Tarred, American	— —	18
Russian	16	— —
Cotton seed:		
Rough, ℔ ton	— —	13 00
In sacks	— —	— —
Dyes, ℔ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	6
Indigo, ℔ lb	1 40	1 60
Madder	15	18
Eggs, ℔ dozen:		
Western	30	36
Feathers, ℔ lb	— —	— —
Fish, ℔ box:		
Cod	1 40	1 45
Herrings	35	40
Mackerel, No. 1, ℔ bbl	— —	— —
Mackerel, No. 2	— —	— —
Mackerel, No. 3	— —	— —
Flaxseed, ℔ lb	6	— —
Flour, ℔ bbl:		
Double extra	6 25	6 50
Superfine	— —	5 45
Fine	— —	4 90
Fruit, ℔ lb:		
Prunes	10	10½
Currants, new	8	8½
Almonds, soft shell	— —	23
Almonds, shelled	— —	30
Glass, ℔ box of 50 feet:		
French, 8 by 10	3 50	3 75
French, 10 by 12	3 75	4 00
French, 12 by 18	— —	— —
Gunny bags, ℔ bag	— —	— —
Hay, ℔ ton:		
Prime	25 00	26 00
Choice	— —	30 00
Iron, ℔ ton:		
Pig	59 00	60 00
Country bar, ℔ lb	— —	— —
English	6	7½
Swedes, assorted	7	8
Hoop	7	9
Sheet	7½	12
Boiler	8¼	9½
Nail rods	— —	9½
Castings, American	— —	6
Lead, ℔ 100 lbs:		
Pig	9 50	— —
Bar, ℔ lb	8¼	8¾
Sheet	11	11½
Pipe	11	11½
Leather, ℔ lb:		
Sole, hemlock	32	36
Sole, oak	40	43
Harness	38	45
Calf skins, ℔ dozen	42 00	70 00
Texas, rough, ℔ lb	24	25
Lime, ℔ bbl:		
Western	1 25	1 50
Cement	2 75	— —
Plaster Paris	— —	4 00
Lumber, ℔ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	20 00	25 00
Flooring, dressed	22 00	25 50
Flooring, rough	15 00	18 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	13 00	14 00
Scantling	12 00	14 00
Shingles, ℔ M	3 50	4 00
Laths	2 50	— —
Moss, ℔ lb:		
Country picked	— —	— —
Clean picked	— —	— —
Nails, ℔ keg:		
American, 4@6d	6 00	6 15
Wrought, German, ℔ lb	— —	— —
Wrought, English	— —	— —
Oils:		
Lard, ℔ gallon	— —	— —
Coal oil, in barrels	31	34
Coal oil, in cases	38	39
Linseed, raw	91	92
Sperm	— —	2 00
Whale, refined	95	1 00
Cotton seed, crude	— —	— —
Cotton seed, refined	— —	— —
Castor	1 65	1 85
Olive, 22@24 oz	6 00	6 50
Olive, 11@12 oz	7 25	— —
Tanner's, ℔ gallon	75	85
Soap, ℔ lb:		
Western	— —	— —
Northern	— —	— —
Southern	— —	— —
Castile, genuine	— —	12
Castile, imitation	— —	— —
Sardines:		
Half boxes	34	35½
Quarter boxes	— —	23
Spices, ℔ lb:		
Cassia	36	38
Cloves	— —	23
Nutmegs	1 20	1 25
Pepper	21	21½
Pimento	12	12½
Sugar, ℔ lb:		
Havana, white	12	13½
Havana, yellow	10½	— —
Havana, brown	10¢	— —
Crushed	13½	14
Pulverized	13½	13¾
Teas, ℔ lb:		
Imperial	45	1 10
Gunpowder	75	1 50
Hyson	75	1 25
Young Hyson	75	1 10
Oolong	45	1 10
Pouchong	30	50
Tin, ℔ box:		
Block	— —	— —
In plates, I. X	17 50	17 75
In plates, I. C	15 25	15 50
Leaded plates, I. X	16 00	16 25
Leaded plates, I. C	13 75	14 00

CATTLE MARKET.

NEW ORLEANS, Dec 10, 1872.

Texas beeves, choice, ℔ head	$ —	@	50 00
Texas beeves, 1st qual, ℔ head	35 00	@	45 00
Texas cattle, 2d qual, ℔ head	20 00	@	28 00
Texas cattle, 3d qual, ℔ head	15 00	@	18 00
Western beeves, ℔ lb. net	— —	@	— —
Hogs, ℔ lb. gross	5½	@	6
Sheep, first quality, ℔ head	5 00	@	6 00
Sheep, second qual, ℔ head	3 00	@	4 00
Sheep, third quality, ℔ head	2 00	@	2 50
Milch cows, choice, ℔ head	80 00	@	100 00
Milch cows, ℔ head	50 00	@	80 00
Texas cows, with calves	— —	@	— —
Calves, ℔ head	7 00	@	10 00
Yearlings, ℔ head	8 00	@	10 00

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The Honor of a Visit,

OR

A TRIAL ORDER.

Orders receive the PERSONAL ATTENTION of one of the FIRM, and if not FILLED SATISFACTORILY the articles may be returned and the MONEY WILL BE REFUNDED.

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—IN—

ALL DESCRIPTIONS

—OF—

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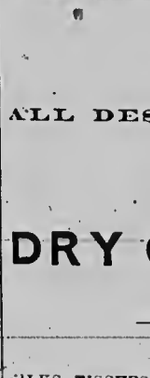
no21 1y A. BROUSSEAU & CO.



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The Christian Advocate.

THURSDAY, DECEMBER 12, 1872.

LITTLE ALICE.

Blessings on my little Alice!
Be her heart a brimming chalice,
Full of love, and free of malice.

Through life's journey, glad or weeping,
Toiling, resting, waking, sleeping,
God still have her in his keeping.

Jesus! bless my little daughter,
Wash her in the blood which bought her,
Give her drink of living water.

With the bread eternal feed her;
In the way of duty speed her;
For thy name's sake guide her, lead her.

Sunday Magazine.

An Address by the United States Centennial Commission.

TO THE PEOPLE OF THE UNITED STATES: The Congress of the United States has enacted that the completion of the one hundredth year of American independence shall be celebrated by an international exhibition of the arts, manufactures and products of the soil and mine, to be held at Philadelphia in 1876, and has appointed a commission, consisting of representatives from each State and Territory, to conduct the celebration.

Originating under the auspices of the national legislature, controlled by a national commission, and designed, as it is, to "commemorate the first century of our existence, by an exhibition of the natural resources of the country and their development, and of our progress in those arts which benefit mankind, in comparison with those of older nations," it is to the people at large that the commission look for the aid which is necessary to make the centennial celebration the grandest anniversary the world has ever seen.

That the completion of the first century of our existence should be marked by some imposing demonstration is, we believe, the patriotic wish of the people of the whole country. The Congress of the United States has wisely decided that the birthday of the great republic can be most fittingly celebrated by the universal collection and display of all the trophies of its progress. It is designed to bring together, within a building covering fifty acres, not only the varied productions of our mines and of the soil, but types of all the intellectual triumphs of our citizens, specimens of everything that America can furnish, whether from the brains or the hands of her children, and thus make evident to the world the advancement of which a self-governed people is capable.

In this "celebration" all nations will be invited to participate, its character being international. Europe will display her arts and manufactures, India her curious fabrics, while newly-opened China and Japan will lay bare the treasures which for centuries their ingenious people have been perfecting. Each land will compete in generous rivalry for the palm of superior excellence.

To this grand gathering every zone will contribute its fruits and cereals. No mineral shall be wanting; for what the East lacks the West will supply. Under one roof will the South display in rich luxuriance her growing cotton, and the North, in miniature, the ceaseless machinery of her mills converting that cotton into cloth. Each section of the globe will send its best offerings to this exhibition, and each State of the Union, as a member of one united body politic, will show to her sister States and to the world how much she can add to the greatness of the nation of which she is a harmonious part.

To make the centennial celebration such a success as the patriotism and the pride of every American demands will require the co-operation of the people of the whole country. The United States Centennial Commission has received no government aid, such as England extended to her World's Fair, and France to her Universal Exposition, yet the labor and responsibility imposed upon the commission is as great as in either of those undertakings. It is estimated that $10,000,000 will be required, and this sum Congress has provided shall be raised by stock subscription, and that the people shall have the opportunity of subscribing in proportion to the population of their respective States and Territories.

The commission looks to the unfailing patriotism of the people of every section, to see that each contributes its share to the expenses, and receives its share of the benefits of an enterprise in which all are so deeply interested. It would further earnestly urge the formation in each State and Territory of a centennial organization, which shall in time see that county associations are formed, so that when the nations are gathered together in 1876 each commonwealth can view with pride the contributions she has made to the national glory.

Confidently relying on the zeal and patriotism ever displayed by our people in every national undertaking, we pledge and prophesy that the centennial celebration will worthily show how greatness, wealth and intelligence can be fostered by such institutions as those which have for one hundred years blessed the people of the United States.

JOS. R. HAWLEY,
President.
LEWIS WALN SMITH,
Temp. Secretary.

BAPTISM WITHOUT WATER.

A London paper gives the following account of a new ceremony, the idea of which originated with the clergyman who performed it, the Rev. Charles Voysey, who has made not a little stir in English church affairs before now: Yesterday (October 31) a well-dressed congregation filled St. George's Hall, Langham place; the numbers being due to the announcement that "the service of the dedication and benediction of children would be performed for the first time, being a substitute for the ancient ceremony of baptism." On examining the precincts of the platform and round about (reserved seats) it was plain that but one child was there to be "dedicated" and receive a "benediction." At the left side of the reading-desk stood a highly respectable-looking young couple, and on their left a friend held in her arms a fine male infant, apparently some months old. Godfather or godmother there was none, and the party stood and knelt by themselves—somewhat apart from the occupants of the front reserved seats. All eyes were naturally turned upon them, but the parents did not cease to pay the utmost attention to their devotions. When the usual hymns were sung and prayers said, the Rev. C. Voysey descended from the platform or stage, and, taking his place in front of the parents of the child, commenced the "order of service for the dedication and benediction of children," composed by himself, and performed yesterday for the first time. It should be stated that it was after the reading of the second lesson that the "service" was commenced. The latter began with an exhortation, in which occurred the following passages: "The father and mother of the child now present desire us to join with them in giving thanks to the Lord and Giver of life for his precious gift to them, for all his mercy in supporting them under their anxieties, and for granting a happy issue out of much pain and sorrow. They have brought this child into the congregation of those who love the Lord and trust him, that we may with one accord make our prayers on his behalf, that he may grow up in health of mind, body and estate, and be a blessing to his family, to his country, and to the world at large. * * * By this our solemn service we would, as it were, dedicate and consecrate this infant's soul and body to the service of God." Then followed prayers for the parents and child, with responses from the choir. After the singing of a hymn Mr. Voysey turned to the father and mother, and asked: "What is the name of this child?" The father answered, but the name was inaudible. The congregation stood all this time, and here the "order of service" prescribes that "the minister shall take the child in his arms" and say certain words "in the name of the congregation." Accordingly Mr. Voysey took the infant, and, resting it on his left arm, said: "We receive this child (naming him) at the hands of his father and mother, and here, with one accord, solemnly dedicate him to the service of Almighty God, our heavenly Father. * * * May God hear our prayer, and make this child a brave soldier of the truth and of every righteous cause." The whole congregation responded, "Amen;" the little fellow crying, not very loudly, the while. The "benediction" came next. Mr. Voysey, addressing the infant by his newly acquired name, said: "We give thee welcome in the name of the Lord; the Lord bless thee and keep thee; the Lord mercifully encompass thy life with joy and peace. The eyes of the Lord be ever upon thee to give thee courage under temptation and to cheer thy heart in the day of thy sorrow," etc. At the conclusion of the "welcome" the congregation said, "Amen," and then Mr. Voysey gave back the child to its parents. The ceremony ended by the singing of "Glory to God in the highest," followed by a hymn of praise and thanksgiving from the revised prayer book. The services of the day were then proceeded with.

Treatment of the Horse Disease.

The following instructions as to the treatment of the disease have been sent out by the Southern Express Company for the guidance of all the branch offices of that company, and, as coming from that source, are entitled to consideration:

When the symptoms first appear commence feeding warm mashes of bran and hay. Give water after feed—not before. Keep the horse well and warmly blanketed. Do not use the horse unless compelled to do so, and then he must not be driven faster than a walk. Put on a blanket whenever he is standing still. If the horse refuses to eat the mash, then give him oatmeal gruel; give a quart or two at a time; pour down or give it from a bottle.

The horse will have a sore throat. Examine, and, when seen, apply the following mixture outwardly, rubbing thoroughly from the jaws to the chest twice a day: Take and mix four ounces of tincture of arnica, four ounces chloroform, four ounces ammonia and four ounces of sweet oil, in addition to the oatmeal remedy. You will buy a piece of quarter-inch rubber tube or pipe eighteen inches long; put in one end about a tablespoonful of finely pulverized alum, insert the tube in the mouth to and beyond the roots of the tongue, and then blow the powder in the throat. Use this when the throat becomes sore or much irritated. Use this with discretion. Buy an eight-ounce rubber ball syringe, and inject up each nostril the following mixture four times in the twenty-four hours, and continue till you are well satisfied that the liquid has gone well up the nostrils.

Mixture.—One pound of chloride (chlorate?) of potash to three gallons of soft water. Mix thoroughly.

Should the horse be taken with chills, it is a sure evidence of being feverish, and immediate care is required. You will then give thirty drops of the following mixture every hour until the horse is relieved: One ounce of aconite and three ounces of water. Mix and use.

The horse must be kept from the rain and cold winds. The stables must be kept free of wet or moisture, using sawdust to soak it up, and take it off immediately. Feed light food, and give plenty of fresh air; a little water often, not cold; keep stable clean—use a little chloride of lime about the floor. Watch your horses day and night. Good care and warm covering will do as much as medicine.

THE ENGLISH FLAG.

The national flag of England was for some centuries the red cross, dating from the period of English ascendancy in France. Previously the royal color had been white, but, the French assuming it after Henry the Sixth had been crowned at Paris, the victorious English borrowed the device of the vanquished enemy. The Union is composed of the red cross of St. George, the Scotch cross of St. Andrew dating from the incorporation of the two kingdoms in the reign of Anne, and the Irish cross of St. Patrick. The royal standard of England has varied its devices according to the devices of her kings. The house of York had a famous badge—the *rose en soleil*. Henry the Seventh exhibited the rose and crown. The Plantagenets were fond of the leopard; whence came Napoleon's threatening allusions, and his boast that "he would drive the leopard into the sea." The lion was first borne by Richard the First, whence, probably, his *nom de guerre* of "Cœur-de-Lion."

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The Christian Advocate.

THURSDAY, DECEMBER 14, 1872.

SWORD AND PLOW.

FROM THE GERMAN OF WOLFGANG MUELLER.

There once was a count—so I've heard it said—
Who felt that his end drew near;
And he called his sons before his bed,
To part them his goods and gear.

He called for his plow, he called for his sword,
That gallant, good and brave;
They brought him both at their father's word,
And thus he his blessings gave:

"My firstborn son, my pride and might,
Do thou my sword retain;
My castle on the lordly height,
And all my broad domain.

"On thee, my well-loved yonnger boy,
My plow I here bestow;
A peaceful life shalt thou enjoy
In the quiet vale below."

Contented sank the sire to rest,
Now all was given away;
The sons held true his last behest,
E'en on their dying day.

Now tell us what came of the steel of flame,
Of the castle and its knight!
And tell us what came of the vale so tame,
And the humble peasant wight!

O ask not of me what the end may be!
Ask of the country round:
The castle is dust, the sword is rust,
The height is but desert ground.

But the vale spreads wide in the golden pride
Of the autumn sunlight now;
It teems and it ripens far and wide,
And the honor abides with the plow.

SCIENCE AND THE BIBLE.

The thing to be lamented is that the moment men of science get hold of a fact they instantly begin to set it in opposition to God's word. Bnt the vaunted "fact" of Tnesday often takes another shape on Wednesday, and by Thnrsday is fonnd to be no fact at all. The truth is that geology, as a science, consists mainly of probable guesses. "That field of peat," says Sir Charles Lyell, "has probably been 7,000 years in conrse of formation." "No," replies a friend of his own, in a pnblished criticism, "I think it qnite possible that it has only been 700 years in growing." A piece of pottery is fonnd in the valley of the Nile, and a geologist immediately argnes that it mnst have lain there more than 20,000 years. Bnt an antiquary soon points ont marks npon it which show it to be less than 2,000 years old. Yet it is npon guesses of this kind, which do not amonnt to a tenth part of a proof, that the Lyells and Owens and Colensos ventnre boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bnnsen and his followers nnhesitatingly assert that the growth of languages proves that the world mnst be more than 20,000 years old. We refer them to the confnsion of tongnes described by Moses, which at once dissipates their dream. "Oh! bnt that was a miracle," they reply, "and we have made up onr minds never to believe a miracle." Very well, gentlemen, there we must leave yon; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little jnntoes are now at work in the same landable fashion. One set is not qnite certain that man was "developed" ont of an ape. Well, and what was the ape "developed" ont of? They do not know. Our comfort in all this is that this infinenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years; bnt they were never further off from their end than they are at present.—*Shaftesbury.*

COST OF EDUCATION.

The average amount of the necessary expenses for a year, at Oxford, for what is called an nnattached student, is about $236; and the results "prove that a carefnl student can get through his Oxford career for £50 a year"—about $250. The amonnt of intellectual life and indnstry developed by the nnattached system compares favorably with that common among the average members of a college. $250 a year wonld be considered by most boys at American colleges as a small allowance for a year's expenses. Williams College, Massachnsetts, was fonnded in 1793. In round numbers, and including only the necessaries of life—snch as board, lodging, washing and tnition—the total cost of living at this college dnring the school year is not more than $200. The University of Virginia, founded in 1816 nnder the auspices of Jefferson in Charlottesville, a small town of Albemarle county, Virginia, offers little inducements for nnusual extravagance. The expenses amonnt to less than $300 a year. A year's residence at Cornell University, opened in 1868, costs abont $300. At Yale College and Harvard, the first chartered in 1701, and the second in 1638, the cost of living is higher. At Harvard a student's yearly expenses amount on an average to $400, which is about a year's expenses at Yale. These figures will cover only a yonng man's necessary expenses. Traveling expenses, clothes and the cost of personal indnlgences cannot be estimated.—*New York Observer.*

SCIENTIFIC.

Many large halls, as for instance the new Chicago Chamber of Commerce, are so constructed that a speaker's voice seems broken into a hundred echoes. An exchange speaks of a conrt room where this was remedied in a very simple manner. It was by stretching three or four fine wires each way across the room, thns checking the sonnd waves and preventing any reverberation.

Sensation in the Mouse's Ear.—Dr. Schobl, of Pragne, has made the distribntion of nerves to the ear of the monse a snbject of special examination, and calls attention to the fabnlous richness of this organ in nerves, the bat's wing being in comparison but poorly supplied. The ear of a mouse of ordinary size presents, on an average, six thousand nerve terminations, or, for both ears, twelve thousand. The fnnction of this elaborate development is probably, as in the case of the bat's wing, to enable the animal to guide its way throngh dark, narrow passages.

Temperature of the Polar Regions.—Prof. Wheildon, of Concord, Massachnsetts, advances, in opposition to what is known as the Gulf Stream theory, an atmospheric theory to acconnt for ameliorations of climate and an open sea in the polar regions. The accounts of arctic voyages, it is stated, show snddden rises of temperatnre when nothing bnt an nnlimited extent of ice is near. These changes, it is considered, could not have been consequences of proximity of open water, which at best wonld be of twenty-nine degrees temperature. The theory of Prof. Wheildon is that open water, melting ice, rain after snow, and other phenomena of the sort in arctic regions are not caused by winds warmed by an open sea, but by a circnlation of air in which warm winds descend from npper atmospheres; being a circnlation by which winds heated at the equator reach the poles.

Sympathetic Vibrations.—At the late meeting of the American Scientific Association Prof. Joseph Lovering, of Cambridge, Massachusetts, gave an interesting address on vibration, illnstrated by an experiment. It was presnmed that the members were more or less familiar with Milde's experiment with a tnning fork and vibrating thread. This optical method of Milde is very mnch improved by using a large bar of iron and perpetnating the motion by means of magnetic excitement, the vibration being thns maintained for any length of time. A cord twenty or thirty feet in length is thns thrown into vibration. When the first snspension bridge was bnilding in England a fiddler offered to fiddle it away. Striking one note after another he eventnally hit its vibrating note or fnndamental tone, and threw it into snch extraordinary vibrations that the bridge bnilders had to beg him to desist. Only recently a bridge went down under the tread of infantry in France, who had not broken step, and three hnndred were drowned. An experiment is often referred to of a tnmbler or a small glass vessel being broken by the freqnent repetition of some particnlar note by the human voice. It is said, and may be true, that certain German tavern-keepers increase their custom by the occasional performance of this feat.

A New Sense.—When passing along a street I can distingnish shops from private honses, and even point ont the doors and windows, etc., and this whether the door be shnt or open. When a window consists of one entire sheet of glass it is more difficult to discover than one composed of a nnmber of small panes. From this it wonld appear that glass is a bad condnctor of sensation, or, at any rate, of the sensation specially connected with this sense. When objects below the face are perceived the sensation seems to come in an oblique line from the object to the upper part of the face. While walking with a friend in Forest lane, Stratford, I said, pointing to a fence which separated the road from a field: "Those rails are not qnite as high as my shoulders." He looked at them, and said they were higher. We, however, measured, and found them about three inches lower than my shoulder. At the time of making this observation I was about four feet from the rails. Certainly in this instance facial perception was more accnrate than sight.—When the lower part of a fence is brickwork, and the upper part rails, the fact can be detected, and the line where the two meet easily perceived. Irregularities in height and projections, and indentations in walls, can also be discovered. A similar sense belongs to some part of the animal creation, and especially to bats, who have been known to fly about a room without striking against anything, after the cruel experiment had been made of extracting their eyes.—*Levy's Blindness and the Blind.*

"He shall save his people from their sins."

SCHOOLS AND COLLEGES.

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LOCATION.

This institution is located in the lovely village of Jackson, about twelve miles from Bayon Sara, in a grove of pine, magnolia, oak and beech. The location is remarkable for its beautiful woodlands, its bland and delightful atmosphere, its pure water, its unrivaled healthfulness, and its cultivated and refined society.

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LITERARY SOCIETIES.

There are two regular Literary Societies connected with the institution. These are of great utility to young men acquiring a liberal education—improving them in the art of public speaking, making them in some degree familiar with the proceedings of deliberative bodies, and in cultivating systematic business habits. Each Society has a convenient hall and a well selected library—about 1,600 volumes each, which, added to the College Library of 2,000 volumes, makes over 5,000 volumes in the college.

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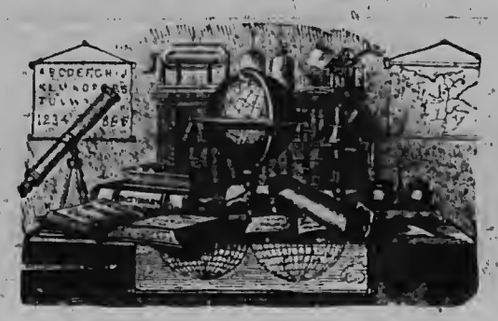

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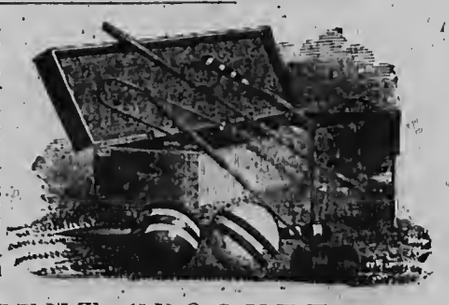

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VOL. XVIII. NEW ORLEANS, THURSDAY, DECEMBER 19, 1872. NO. 51.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Dec. 11.—Attorney General Williams telegraphs to Pinchback, of Louisiana, as follows: "Requisition of the Legislature transmitted by you is received. Whenever it becomes necessary, in the judgment of the President, the State will be protected from domestic violence."

AUGUSTA, GA., Dec. 11.—Four inches of snow here—the heaviest for years.

WASHINGTON, Dec. 12.—The Attorney General has, with the approval of the President, submitted a plan of compromise for the existing difficulties in the Alabama Legislature.

It suggests the reorganization of the House; also that the votes of the member for Barbour be counted in the House, with a view of seating whoever is found to be properly elected.

The member to be seated during the contest who has Ragland's certificate.

It proposes that the contest for Senators in districts where disputes have arisen to be settled in a similar manner, and makes further provisions for the compensation of officers and members during a temporary organization of the House, while the contests are pending.

PHILADELPHIA, Dec. 12.—Edwin Forrest, the tragedian, fell dead this morning, while dressing, at his residence on North Broad street.

Mr. Forrest's servants repaired to his room before ten o'clock this morning, as it was later than his usual hour for coming down. They found him lying on the bed, apparently suffering from apoplexy. He had been exercising with dumb-bells, and had evidently nearly completed dressing, having been adjusting his necktie when stricken down. He died in about half an hour after being discovered. He leaves no immediate relatives, his only sister having died several years ago.

KEY WEST, Dec. 12.—The steamship St. Louis, from New Orleans to New York, sprung a leak on the eighth, at 8.20 P. M., about one hundred and twenty miles from Southwest bar. All the steam and deck pumps were kept working until the fires in the main boilers were extinguished by water. The donkey engine and deck pumps were kept going until the water also put out the fire in the boiler of the donkey engine. The water came in at the rate of one foot per hour.

At two A. M. on the ninth the boats were launched and every one on board left the steamer. The boats lay by the steamer until she went down, which took place at 5.30 P. M. on the same day. The boats were steered for the Tortugas, and, after being on the water for thirty hours, the officers, crew and passengers were picked up by the ship Record, Captain Leumsresque, of Liverpool, and transferred to the pilot boat, Captain Whitehead, off Key West. Captain Whitehead took charge of the boats, and safely landed every soul on board.

WASHINGTON, December 13.—Hon. Aleck Boarman, M. C. from Louisiana, and Attorney General Ogden, of Louisiana, had an audience with the President this morning.

The President listened attentively and considerately to the painful story of the troubles in Louisiana, but gave but little encouragement to the views or wishes of these gentlemen. They begged the President not to consider this as a quarrel between Warmoth and Kellogg, but as a question involving every interest of Louisiana.

The Judiciary Committee will report favorably on the bill making the President's salary $50,000 per annum.

Official and semi-official dispatches received here indicate that both Legislatures accept the Attorney General's plan of compromise in Alabama affairs.

A Virginia delegation, composed of members of Congress and citizens of Virginia and West Virginia, called upon the President, and through their chairman, Colonel Charles S. Carrington, thanked him for the favorable mention of canals in his message. Colonel Carrington's address was quite long.

The President replied as follows: "I appreciate the great importance of this work to the commercial interests of the nation, and am glad the subject has been brought to the attention of Congress. I hope Congress will give it sufficient encouragement to insure its completion. The enormous productions of the Western and Southern States interested in this route demand an outlet to tide water on the Atlantic coast; and these interests are so important that they must ultimately compel the completion of this work in some manner."

BOSTON, Dec. 13.—It is probable that the entire mayoralty vote of the city will be recounted. Ten wards have already made application for such recount.

Workmen pass from one section to the other in the Hoosick tunnel.

NEW YORK, Dec. 13.—The project for the introduction of salt water into the city of New York, for the purpose of extinguishing fires, was under consideration by the Aldermanic committee.

WASHINGTON, Dec. 14.—President Grant to-day received by telegraph a copy of the memorial of the citizens' committee of New Orleans, setting forth their grievances. This memorial was soon after placed in the hands of Attorney General Williams.

The information that the committee will start for Washington, probably to-day, was also received, but, judging from what was said this morning by Attorney General Williams, their mission will be futile, as the general government is inflexibly fixed in its determination to support the Pinchback State government.

The Department of Justice has closely investigated all the facts in the case, and is satisfied with the course which has been officially taken here by the administration.

General Emory last night telegraphed to the President that danger of a collision existed between the police and militia, and asked for instructions.

A reply was sent, at a late hour, instructing him in effect not to take sides with either party, but to hold his forces in readiness to preserve the peace, and to interfere only in case of necessity for that purpose.

L. Q. C. Lamar, Congressman elect from Mississippi, was stricken with paralysis to-day. Dr. Garnett says he will recover.

HARTFORD, December 14.—Charles Blaksley was sentenced to-day to ten years' imprisonment for attempting to wreck a railroad train.

NEW YORK, Dec. 14.—Thomas Dunham was arrested to-day attempting to sell a razed Mississippi bond. He had $40,000 worth, all of which he admitted were altered very lately.

MEMPHIS, Dec. 14.—The bridge across the Yalahusha river, at Grenada, Mississippi, built jointly by the Mississippi and Tennessee and Mississippi Central railroads, was burned at five o'clock this evening by sparks from an engine. It will require several weeks to rebuild it.

MONTGOMERY, December 14.—Both houses meet on Tuesday noon to consider the compromise suggested by the Attorney General.

CINCINNATI, Dec. 15.—Four hundred and seventy-one horses have died from epizootic in the last four weeks.

WASHINGTON, Dec. 16.—Supreme Court—Exparte H. C. Warmoth: "We are all of the opinion that when a final decree shall be rendered in the Circuit Court in this case, an appeal will lie to this court.

"We are also of opinion that the court has no jurisdiction in the case to issue a writ of prohibition until an appeal is taken."

RICHMOND, Dec. 17.—Edward A. Pollard, editor and author, is dead.

MONTGOMERY, Dec. 17.—The Legislature met in accordance with the Attorney General's plan. The Lieutenant Governor presided in the Senate. The Republicans elected a temporary clerk. In the House they will have a majority of six to eight.

WHEELING, W. VA., Dec. 17.—The bill to move the capital of West Virginia hither passed the House.

FOREIGN.

BERLIN, Dec. 13.—It is rumored that Bismarck is about to resign the presidency of the Prussian Council of Ministers, in order to devote himself exclusively to his duties as chancellor of the German empire.

ROME, Dec. 15.—A committee of the Chamber of Deputies, who have under consideration the religious corporations bill, at their sitting yesterday, adopted a resolution declaring that the suppression of the Society of Jesus, including the chief establishment of the order in Rome, is imperatively demanded by the interests of the nation. The announcement of this action was received by the Liberal deputies with enthusiastic applause.

LONDON, Dec. 15.—Disraeli's wife is dead.

VALPARAISO, Dec. 16.—A severe shock of earthquake was experienced here on the night of the twelfth. No damage done, however.

FROM THE WORK.

SHREVEPORT DISTRICT, LOUISIANA CONFERENCE.—*Mr. Editor:* While we have no navigation in all this Red river country, and a great scarcity of provisions in the way of groceries, and a general outcry of hard times, with meager church collections, dry weather, and no prospect of any sudden change for the better, it is a matter of some comfort to know that the church on this district is doing something to make the preachers more comfortable and permanent, and to advance her interests.

Shreveport station has built a parsonage this year, at a cost of more than $4,000.

Caddo circuit has made arrangements to relieve her parsonage of debt, to put it in good repair, supply it with heavy furniture, and to put a substantial fence around the lot.

Mansfield circuit has lately bought a parsonage, and the property will admit of being handsomely improved.

On Pleasant Hill circuit they have a parsonage, but it is badly out of repair. If Bro. Parvin does not put it in living condition it will be because he is so much absorbed in building his new church. This is the greatest wonder of all: that in defiance of the times, in the village of Pleasant Hill they are putting up a commodious house of worship, at a cost of some $3,000. Somebody deserves praise, and, as Bishop Andrew said to us: "The Lord will know where to put the star."

Springville circuit built a parsonage last year, and Bro. Stayton has added to it with his own hands, and made it a snug and comfortable preacher's home.

Now you see that out of eight circuits and stations on the district, five of them have homes for their preachers. We shall not be surprised if these circuits which have homes for their preachers will be more easily supplied with preachers, and good preachers, than those that have none. No circuit has a right to complain of its preacher that does not provide a home for him.

J. P.

OUR OLD FRIEND Mr. Lapice has been heard from. He went to Java, where he succeeded in selecting a quantity of cane which he considers exactly suited to our soil and climate, and which yields far better than any we have ever used. According to a statement made by him in a letter to a friend:

"He has procured about eleven thousand cuttings of a variety of ribbon cane, of a violet color. It has made the fortune of sugar planters in Java, who have for it abandoned the common ribbon cane. It has all the qualities required by the soil and climate of Louisiana—a firm rind, well-developed eyes, abundant leaves to protect it. It has strong roots. There are faint and minute stripes separating the eyes, and others across the stalk near the joints. It *will yield six hogsheads an acre*, resisting as well the most obstinate drought and the most abundant rains. It yields from eight to ten feet for the mill; is about two inches in diameter; at eight months after being planted it is fit for the mill, and the juice stands at a consistency of from eight to ten degrees Baume. This cane originated in Cheribon and Batavia, and has been introduced by Messrs. Gonsalves and Vander Brotie, by birth Hollanders, and among the richest inhabitants of Java. The latter gentleman has made twenty thousand hogsheads of sugar this year." *Times.*

DEPARTURE OF THE CITIZENS' COMMITTEE.—The departure, last evening, of the citizens' committee, who bear New Orleans' memorial to the President, attracted to the levee as large, enthusiastic and deeply interested an assemblage as has been brought together in months, and their earnestness and respectability would have been convincing proof to the most skeptical of the great concern with which the recent outrages are regarded.—*Times, December 16.*

SOME ROBBERS having broken into a gentleman's house, went to the bed of a servant and told him if he moved he was a dead man. "That's a lie," said he, "for if I move I'm sure that I am alive."

A NATION'S character is the sum of its splendid deeds; they constitute one common patrimony, the nation's inheritance. They awe foreign powers, they arouse and animate our own people.

CLIMATE AND INTEMPERANCE.

Dr. Bowditch, in his report to the Massachusetts State Board of Health, after collating official reports from fifty different statutes, derives the following law:

"Intemperance prevails the world over, but it is very rare at the equator. The tendency increases according to latitude, becoming more frequent and more brutal and disastrous in its effects on man and society as we approach the northern regions."

Dr. Beard denies this *law*, and contends that the equatorial natives are great drunkards. But he says:

"The Spaniards, Portuguese and French are everywhere temperate, and in South America and the West Indies they carry with them, and bequeath to their descendants—even to those of mixed blood—the temperate habits of Spain, Portugal and France; but to judge the aborigines of those countries by the descendants of European colonists is obviously unfair.

"The Cosmic Law of Intemperance, to which my researches seem to point, may be thus stated: 'Intemperance has existed in all recorded ages, and in all parts of the globe where alcoholic liquors of any kind are attainable. It is most common and most disastrous in its effects in the colder regions of the northern hemisphere, and especially in those climates that are made disagreeable and trying by extremes of heat and cold. It is, on the whole, for various reasons, less common in the tropics, and is most rare and least disastrous in its effects in the southern portions of the north temperate zone, where the climate is uniformly mild and agreeable.'

"The prevalence and the injuriousness of the vice of intemperance depend not only on the climate, but on race, on the population, and on the quality and cheapness of the alcoholic liquors. It would be a very great error to infer that the distribution of intemperance, as expressed by the above law, was the result of *climate* alone. The south temperate zone I exclude from consideration, for the reason that it is so limited in extent and population. South America is probably the most temperate of all the continents, while the palm of intemperance is borne by Europe. The most temperate region of the globe—the *temperate belt*, as I term it—includes Spain, Italy, southern France, Turkey, Syria, Persia, north Africa and southern China. In these regions there is crime enough of every kind—murder, brigandage, licentiousness of the greatest extreme, and any amount of ignorance and degradation—but there is comparatively very little of intemperance.

"An error of temperance agitators has been to suppose that to abolish alcohol would be to abolish intemperance. Alcohol is only one of the very many varieties of stimulants and narcotics, and excess in the use of it is by no means so disastrous as excess in the use of some of the others. Now, the habit of using stimulants and narcotics of some kind or other began with human history; it antedates by thousands of years the discovery of distillation, or even of wine itself. Nations that, by climate or soil, are deprived of one form, resort to some other, and by simple or complex manufacture, or by importations, they will obtain it. If, by virtue of legislation, they are debarred from any one variety, they atone for the deprivation by greater excess in the use of the others. Long ago I observed that total abstinence advocates were very free users of tobacco, especially in the form of chewing; and the enormous and alarming increase in the habit of opium-eating in this country, during the last thirty years, is largely the result of moral and legislative agitation on the subject of temperance; and yet this moral agitation has only affected a certain portion of society, and prohibitory legislation is almost a failure. If, now, we could conceive of a state of society in which, in our climate and with our present organization and appetites, the habit of total abstinence from alcoholic liquors should be universal, or if a prohibitory law should be really enforced, we should expect to find a great increase in the amount of opium imported. A greater evil than the general extension of the opium-eating habits of the Eastern nations to this country could not be imagined; a more destructive calamity could not be prayed for by the bitterest enemy of republican institutions. With our race and climate, with our inherited and acquired nervousness, it would destroy the national life—physical, intellectual and moral—and might alone reduce us to a lower grade than the people of Asia.

"The most powerful ally of the temperance cause in recent times, in this country, has been the increasing nervous susceptibility of our brain-working classes, that compels them to abstain not only from ardent spirits, but also from tobacco, from tea, and, in our Northern States, from coffee. In my own practice and observation among the intellectual classes I find very many more who are injured by coffee and tobacco than by alcoholic liquors; in the lower ranks of society this rule does not hold good. This extreme nervousness of the intellectual Americans of both sexes is the result partly of the dryness of our climate, and partly of our institutions."

TRANSPLANTING.—A PARABLE.

A Prince would make a garden of delights for himself, and looked far and wide for beautiful trees. In a field grew a young tree, fresh and fair, and the eye of the Prince rested on it.

"Give me," he said, "this for my Paradise."

Then the tree rustled with pride, and one leaf said to another: "We are chosen to a glorious lot."

But that day came men with sharp axes and spades and mattocks and began cutting a trench all round the tree, and every stroke severed a root and sent a thrill of pain to the heart of the tree. In dismay the leaves and branches whispered to each other: "How cruel! Why is this? What! every root and fiber cut! This must be the work of an enemy." Yet at night came down silver-footed dews and whispered: "Fear not—these are the transplanting pains; they must be or thou couldst not be ready for thy place in Paradise." So the tree abode in patience; though root after root was cut, till at length it stood alone, receiving its nourishment more from heaven than earth; for the moist clouds brooded it, and the silver dews nourished it, and the rains fostered it; and though the roots by which it sucked up earth-juice were cut on all sides, it was still alive with a heavenly freshness.

But now came along the gardener and said: "One thing more we must do, and the tree is ready for our Lord's garden. We must cut the great tap-root."

Then they digged deeper, where the strong tap-root ran down and laid hold on the earth, and with sharp, unsparing blows cut it off.

Then the tree shivered in mortal anguish. "This is death," it cried. "No," said the heavenly dews, "this is *immortal life. Now* thou art ready for Paradise. No earth-bonds hold thee, and whensoever the hour cometh thou shalt be raised and taken to the eternal gardens, and thy roots shall take hold on immortality. For behold, in the Paradise of our God is the place waiting for thee, and now art thou ready to be taken."

So the tree stood in solemn patience, and a day came when it was gone; but the Prince smiled when they planted it in heaven, and said: "*Now* cast forth thy roots for eternity. Thou shalt go no more out forever!"

Dear friends, there are some of you whose history is written in this parable. Have you learned the sacred lessons of pain? Have you learned the gain of earthly losses, the riches of present poverty? Have you accepted a lonely heart and empty home as reminders of a nobler and better joy to come? In the church each Sunday, in your own familiar and habitual conversation and thoughts, you have admitted the glorious truth that you were made for immortality. You have admitted that so long as a portion of your conscious existence lay beyond this life, this life was to it but as a moment.

Yes, all of us who believe in immortality must believe that the great future is so vast that this present life will be looked back upon from it as we now look back on the playthings of our childhood and the cradle of our infancy. What griefs had we then, many and sore, because they who loved us wisely managed us in view of our whole life, and not of our childish preferences! How we grieved, broken-hearted, over childish treasures taken or wishes ungratified! Now we look back and smile.

If this life were not such a nursery education, and God the tender Father, then indeed we might believe, as the ancient heathen did, that the whole conduct of life in relation to human affection was a cruel mockery!

"The gods envy the happy, and devise some way to destroy those who enjoy too much," was the maxim of antiquity. The voice of Christianity says: "Forget not the exhortation that speaketh unto you as unto children. Despise not thou the chastening of the Lord, neither faint when thou art rebuked of him."

Saddest of all things it is to see those to whom Almighty love has sent the noble and sacred present of a supreme and awful sorrow—who despise the gift and murmur at the Giver; sad to see those withering whose earthly roots are cut, and who feel not yet wherefore. May the great loving Father send to us all this best wisdom, without which life is only a cruel mockery!—*Christian Union.*

INTELLIGENCE OF DOGS.

At one of the Newfoundland fisheries, a boat and crew trying to enter a small harbor found themselves outside a long line of breakers, in great peril. The wind and weather had changed since the boat went out in the morning, and her getting safely back seemed pretty doubtful. The people on shore saw her danger, but could not help her. Every moment increased the danger, and anxious friends ran to and fro. Among the crowd was a large dog, which seemed fully alive to the peril of the boat and the anxiety of those on shore. He watched the boat, surveyed the breakers, and appeared to think as earnestly as anybody, *What could be done?*

At last he boldly plunged into the angry waters and swam to the boat. The crew thought he wanted to join them, and tried to take him aboard. No, he would not go within their reach, but swam around, diving his head and sniffing, as if in search for something.

What was it? What did the creature mean? What did he want?

"Give him the end of a rope," cried one of the sailors, divining what was in the poor dog's brain; "that's what he wants."

A rope was thrown out; the dog seized the end in an instant, turned round, and made straight for the shore, where, not long after—thanks to the intelligence and sagacity of Tiger—the boat and crew were landed safe and sound.

A gentleman belonging to Greenock, who was among the saved from the wreck of the ill-fated screw steamer Anglo-Saxon, describes, in a letter to a relative residing in that town, a remarkable circumstance connected with the landing of one of the boats belonging to the ship. The letter is dated St. John's, May 1. He says:

"The last time I saw Captain Burgess (the commander of the Anglo-Saxon) he was assisting to lower the small boat, in which was embarked twenty-two men, one lady and myself. We left the ship without food, water, compass or sufficient clothing. We were knocked about in a dense fog all day, not knowing whither we were drifting. Toward evening, however, we espied a cliff off Belleisle, when we steered for Cape Race, which we made. Approaching the shore, we saw a man carrying a gun, and accompanied by two large Newfoundland dogs. He evidently saw us, and made signals for us to approach the shore cautiously. We followed his course for some time, till he was hid from us by a large cliff, which it was impossible he could descend. The two dogs, however, soon appeared descending this dangerous headland, and, reaching the water, dashed precipitately into the sea, howling dreadfully. Having swam out close to our boat, they then turned toward the shore, keeping a little distance ahead of us, indicating that we were to follow them. Our singular pilots seemed to understand the danger of our position, as we did not dare to deviate from the course they were leading us without a loud howl being uttered by them. At last we arrived in a large natural creek, where a safe landing was effected. No other similar creek was to be seen, which caused us all to wonder at the sagacity displayed by these dumb animals. No doubt our preservation was in a great measure attributable to these noble dogs. An alarm having been raised, a rope was let down by a pulley, and we were all taken up the cliff, which is one hundred and fifty feet in height. We were, shortly after enabled to reach the lighthouse, where every attention was paid to us."

WE MAY think foolish thoughts, but should never express them.

The Christian Advocate.

THURSDAY, DECEMBER 19, 1872.

OVER THE RIVER

Over the river they beckon to me—
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.
There's one with her hair of sunniest gold,
And eyes the reflected light of heaven's own blue;
She crossed in the twilight gray and cold,
And the pale mist hid her from mortal view.
We saw not the angels who met her there;
The gates of the city we could not see;
Over the river, over the river,
My mother stands waiting to welcome me.

Over the river the boatman pale
Carried another, the household stay;
His silver locks waved in the gentle gale,
And dearest father was borne away.
He laid down the staff and waved his hands,
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark.
We know he is safe on the other side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My honored parents are waiting for me.

For none return from those quiet shores
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the swelling sail.
And lo! they have passed from our yearning hearts;
They've crossed the stream and are gone for aye;
We may not sunder the veil apart
That hides from our vision the break of day.
We only know that their barks no more
May sail with us o'er life's stormy sea;
Yet somewhere, I know, on the unseen shore
They watch and beckon and wait for me.

And I sit and think, when the sunset and gold
Are flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar.
I shall watch for a gleam of the flashing sail;
I shall hear the boat as it gains the strand;
I shall pass from sight, with the boatman pale,
To the happy shores of the better land.
I shall know the loved who have gone before;
And joyfully sweet shall the meeting be,
When over the river, the peaceful river,
The angel of death shall carry me.

METHODIST WORSHIP.

BY REV. A. J. YEATER.

Mr. Editor: A writer in the Advocate of November 7, signing himself "Jefferson Hamilton, D. D.," animadverts somewhat severely upon the New York *Methodist*, on account of certain "marked concessions and a terrible indictment" for which that paper is held responsible. I do not espouse the championship of the *Methodist*, as it is abundantly able to take care of itself, but I do love candor and honesty in all matters. If I am capable of forming a correct conclusion in regard to the article in your paper, its writer has laid *himself* liable to the "terrible indictment." He gives two quotations from the *Methodist*, and aims to make the impression that they are both editorial, and embody the sentiments of that paper. This is a total perversion of the facts.

The editorial in the *Methodist*, on "The Baldness of Methodist Worship," appeared September 14. Not one idea is advanced in that editorial which your correspondent does not concede. In the *Methodist* of October 5 some *lombastus furioso* of a writer, not giving his name, made an attack on the editor's article, as though he was about to bind the Methodist Church hand and foot in the chains of ritualism, and remand it back to the times before the Wesleys, when ministers could officiate at the altar on Sundays, and "play cards, see horse races, go to dances, read novels and go to theaters" during the week. The second quotation by "Jefferson Hamilton, D. D.," is from this anonymous correspondent of the *Methodist*, which that paper admitted by courtesy in its columns, and in an editorial most emphatically disavowed the sentiments of the writer in his charge against the ministry of the present day as being unconverted; etc. The writer, whoever he is, is evidently a fanatic.

How your correspondent can reconcile it with truth and fair dealing to blend these two articles in the *Methodist* together, and hold the editor responsible for both, when he took direct issue with his "occasional correspondent" in his charges against the ministry, is for your readers to decide. I am an humble preacher in the Southern Methodist Church, but I read the New York *Methodist* with interest, and greatly admire its conservative tone, and the fairness with which it discusses all questions. I most cordially indorse its views in regard to the "baldness of Methodist worship," and fondly look forward to the time when the evil will be remedied. Many earnest hearts, to my personal knowledge, are feeling as I do in the matter. There is no religious exercise that so takes hold of the minds and hearts of young people especially as responsive worship. In fact, I know of no other kind of worship but responsive so far as the public exercises of the sanctuary are concerned. The minister is supposed to lead the assembly, and unless the audience have some chance of responding, he does it all. This is the evil we would remedy. Give us a "form of sound words," an orthodox liturgy, and one in which all "can find the places," and you will see new zeal and fervor at once infused into our now dull, monotonous assemblies. At least there could be no harm in trying the experiment. Not holding to the *jure divino* doctrine of liturgical worship, we could drop it if it worked badly.

BIOGRAPHICAL.

The Rev. Jacob Mead Jennings, A. M., M. D., was born in New London, Campbell county, Virginia, June 4, 1804, and died in Greenville, Butler county, Alabama, October 1, 1872.

Dr. Jennings was of a noble and highly honorable ancestry. They were Scotch-English, and Independents in religion. On his mother's side he was descended from the celebrated Robert Bruce, who rightfully contended for the crown. One of his maternal ancestors was a man of superior scholastic attainments and an eminent Presbyterian divine. His paternal ancestry were among the early pilgrims who settled at Plymouth, Massachusetts, and thence emigrated to the State of New Jersey. The father of the subject of this notice, Rev. Dr. Samuel K. Jennings, was a man of splendid intellectual endowments and fine cultivation, who in early life was an infidel, but after his marriage was converted to Christianity and joined the Methodist Episcopal Church, his wife being already in that church. It was not long until he was licensed to preach, but afterward went into the Methodist Protestant Church. He was a prominent and leading man in that body, and attained to great eminence and distinction in that branch of Methodism.

The subject of this notice was baptized by the Rev. Stith Mead, and was very faithfully instructed and trained in the rudiments of Christianity. The recollection of his early boyhood was associated with his child-like efforts to be a Christian. His Testament was his constant companion. The closet regularly witnessed his attempts to understand its teachings, while upon his knees he would read its sacred pages. At that period of his life the term Methodist was synonymous with that of true Christian. When he heard of the death of any one he would inquire if he or she was a Methodist. An affirmative answer would satisfy him as to the future of the party. He did not think then that a Methodist could be lost. As he grew up he suffered these habits to be interrupted, until he became wicked even to profanity; but it pleased the Lord to follow him with his Spirit's warnings until he humbled himself and sought mercy, and received the assurance of acceptance through the grace of the Lord Jesus Christ. He became a member of the Methodist Episcopal Church.

In 1827 he was licensed to preach, the Rev. Peter Daub being the presiding elder; but circumstances, which perhaps would have influenced a large majority of young men, led him to change his church relations, and he became a member of the Methodist Protestant Church. He traveled four years as an itinerant in the Virginia Annual Conference of that church. But impaired health drove him to the practice of medicine, and subsequently he removed to Baltimore, where he had been educated and grew up. In 1849 he moved to Tuskaloosa, Alabama, and immediately affiliated with the Methodist Episcopal Church South. Here he organized the school that became the Tuskaloosa Female College, which was presided over successively by Revs. J. M. Bonnell, D. D., F. M. Grace and R. M. Saunders, and is now prospering under the presidency of the Rev. B. F. Larrabee. In December, 1853, he was received into the Alabama Conference, and served the following charges: 1854, Pickens circuit; 1855–56, Lowndesboro and Hayneville; 1857, Auburn; 1858, Dayton; 1859–60, and a part of 1861, he was presiding elder on the Lowndesboro district. On all these charges he served the church with acceptability and usefulness, although he was much of the time subject to great physical sufferings.

In the spring or summer of 1861 he became chaplain of the Third Alabama Regiment in the Confederate army. He served in this position until the close of 1862. Since that time he has been in the supernumerary and superannuated relation.

As a preacher Dr. Jennings ranked high. He was sound and thoroughly Wesleyan in doctrine, clear in analysis, elegant in diction and fervent in spirit. He was always stately and sublime in his discourses, and not unfrequently eloquent and powerful. In the office of presiding elder he was dignified and courteous, and possessed fine executive ability. As a writer he wielded a ready and facile pen. His scholarship and general intelligence were of a superior order. In general literature and the sciences he was well posted. In drawing, painting and music he was an amateur. His knowledge might be said to be encyclopedian.

His domestic and social qualities were of the finest character. The writer had been intimately associated with him, having been for seven years his presiding elder, and he ever found in him a friend, brother and wise counselor. As a Christian his last days witnessed a deeper consecration and a more fervent devotion of himself and all to God and his service. In his own home, where his mature piety shed its most fragrant sweetness and reflected its brightest sunshine, will his absence be most keenly felt. It was while engaged in family prayer that he was attacked with paralysis, which so speedily terminated in his death. He leaves a noble Christian wife, and children cherished and beloved, and numerous friends to mourn his departure; but precious and consoling is the thought and prospect of reunion beyond

"The sunset's radiant glow."

J. W. Shores.

Nashville and Richmond *Christian Advocates* and the Baltimore *Episcopal Methodist* please copy.

THE BEAUTIFUL.

Who does not love the beautiful? Are there hearts so callous as to plod through life without noticing the beauty which makes our earth radiant? Ay, how many, with souls narrowed by the material, hurry and worry onward with eyes too full of work and gain to perceive the loveliness springing up in their very pathway. Nature is to them but sky and sun and grass, which are needed auxiliaries to comfort—nothing more. But the fragile flower, the glorious sunset, the melody of birds—pshaw! they are charming to the sentimental school-girl, but ridiculous for sensible people, who have a way to make in the world, to be prating about nature's beauties.

Oh me, how I do pity such people! What a dry, hum-drum life theirs must be, debarred the exquisite happiness of communion with nature and nature's God. Nature's God! I wonder if they ever thought of that. The omnipotent hand of the All-Father fashioned those despised creations. Could *he* make anything trivial? Could *they* form *one leaf* of the tiniest flower they crush under foot,—formed so perfectly, tinted so exquisitely?

And I have heard Christians say they had "no use for such things." How can they love the Father without loving his works! What would our lives be without the possession and appreciation of the beautiful! A dull routine of disappointment, trial, trouble, failure, with no bright sunshine to gild the gloomy horizon. Away with such a life, and let God's glorious sunlight stream through the open doors of our hearts, irradiating every gloomy spot!

Thank God for the beautiful! Thank God that in our darkest moments the voice of nature is ever ready to sink with gentle melody into the heart's inmost sanctuary; that communion with her loveliness has power to create an exquisite, peaceful enjoyment; that in listening to her teachings the soul is drawn nearer to the bountiful Giver, and can say tearfully, lovingly, "Thy will be done;" and, rising higher and higher into the spiritually beautiful and its ennobling influences, the soul is fitted step by step for that gloriously beautiful home from whence emanate the sparks which glow in this earthly habitation.

Little Beverly.

SERIOUS THOUGHTS.

SUGGESTED BY THE DEATH OF AN ACQUAINTANCE.

BY GEORGIA E. ROLAND.

One has been called from the community. She has passed from the familiar scene of life to the unknown one of eternity. Can it be?

Scarce a week has elapsed since she flitted through the house in the enjoyment of good health. But two days have passed since she expected to mingle with the gay in the ball-room! Carefully laid away in the wardrobe is the handsome dress; but, ah! the owner, where is she? Yonder she lies; her ears are forever deaf to the sound of this world; her eyes are forever closed upon its vanities. The mortal is waiting to be borne to the grave; the *immortal* has already received its sentence at the judgment-seat of Christ. Truly,

"Life is a span, a fleeting hour;
How soon the vapor flies!"

To-day we are here, to-morrow gone. We must all leave this beautiful world, and "the place which knows us now will soon know us no more forever."

Death is stalking about; yet, as I gaze upon nature, I see no change which would indicate its presence. The sky is as cloudless, the moon shines as bright, the zephyr whispers as softly as though the black-winged angel was not hovering near.

Hark! those sounds. Some light heart pours itself out in joyous laughter. It has forgotten the departed neighbor. Thus it is. Like actors we meet on the world's great stage. The brief scene of life closes, and we pass away; yet we are hardly missed. Everything goes on uninterrupted, as though we had never existed. Our demise may leave an aching void in the hearts of near and dear ones; but it is only for awhile. Time in a measure heals the wound. So it always has been, so it always will be.

"It is appointed for us once to die." My turn will come. The hand which clasps this curtain will one day lay powerless by my side. The eyes which drink in the beauty of this evening scene will be closed in death. It may be sooner than I expect. Perchance the passing breeze may convey to me the summons to the "echoless shore." Am I prepared? Momentous question! Would it not be folly to wave it? Shall I neglect my soul?—live as if it belonged to my mortal enemy? No; that would be to destroy it. It was not given to me for that purpose. It would be irrational to think of living, and not to think of living well. Unworthy, indeed, are we of life when we do not live for God.

Shall I conform to the ways of the world? If I please it, what reward does it offer? Pleasures with pain, sweets with snares, while I am in it. When I leave it a sigh, perhaps a tear, then complete forgetfulness. If I live for God, what reward does *he* promise? "Peace passing all human understanding here, life eternal hereafter!" Then

"What sinners value, I resign;
Lord, 'tis enough that thou art mine."

I must die; but oh! "Hope looks beyond the bounds of time." Faith points to the Redeemer who has triumphed over death, and with his precious blood purchased for me a home in his "Father's house."

Thanks to God! I have entered in at the "door." The path is narrow, but it is the one to which my Savior has pointed me. I could not walk in it alone; but, resting on his strong arm, I feel supported and free from harm. The adversary of souls is mighty; but I trust in God, who is *Almighty*.

Praise the Lord, O my soul! He has been truly gracious unto thee.

A CONTRAST.

Innocence and guilt—the connection, how incongruous! And yet I have seen them placed side by side in close companionship—the white, fragile jonquil, emblematic of purity, and alcohol, the emblem of destruction.

How the contrast struck me to the heart! Those lovely blossoms seemingly shrinking from the contact, their delicate fragrance smothered in the fumes of that evil upon earth—the one appealing to all that is spiritually beautiful and true, the other arousing all the evil passions in our natures! It seemed to me a warning voice from the flowers' heart must have reached the owner's senses: "Take this baneful power from my side and thy life."

Were there no angels near to snatch them from their degradation, and restore them to their pristine beauty?—to their birth-place, from whence they were plucked and showered gently over the glistening battlements of heaven, and watched by bright spirits as they softly descended to earth's open arms, and bloomed for her children? Gentle monitors! alienated from your companions and doomed to wither in the hateful embrace of sin—no reproach came from your dewy depths, but sadly, uncomplainingly your pure blossoms drooped, lower, lower, meekly teaching a lesson of patience under injury. O lives, doomed, like the little jonquil, to a loathed existence—silent, patient sufferers—your misery cannot reach the callous hearts around you; but it wells up through the din and strife into the clear, pure atmosphere surrounding the "throne," where *every whisper* is heard. Pitying arms bear it to the fountain issuing from your Brother's side; from whence, with pure robes and radiant brow, it springs joyfully into the loving arms of the Father, and, rising with his blessing, it is descending down, down again until it steals peacefully into your heart's chaos, a balmy chrism from the "All-Father."

Little Beverly.

What the Religious Census of England Shows.

The religious census of England, which was taken in 1851, gave such a blow to the ecclesiastical world in the Established Church that it has never been repeated since. The *Nonconformist*, however, is doing at present what the census has failed to do, and its developments present already a religious condition by no means flattering to the Established Church. It is publishing a complete census of the number of places of worship, the number of places of sittings in them, and the denominations by whom they are provided, in all towns above 20,000 inhabitants. The first installment of these returns has already been published, embracing fourteen large provincial towns which have more than a population of 100,000 people. The total aggregate population of these towns is 2,905,400. Their population in 1851 was 2,052,732, so that the increase has been in twenty years 42.4 per cent. In these fourteen towns there are 526 places of worship more than there were in 1851, and the increase in the number of sittings in churches and chapels has increased 44 per cent. The bearing of these figures on the relative strength of the established and non-established churches is shown in the fact that, of these fourteen great towns, there are but six in which the Established Church has increased more rapidly than the others, and eight in which the other churches have outstripped the Established Church. The towns in which the Established Church has a gain are Manchester, Salford, Leeds, Birmingham, Hull and Brighton: those in which the non-established churches are ahead: Bradford, Stoke-on-Trent, Wolverhampton, Newcastle, Portsmouth, Bristol and Liverpool. Taking all these towns together, the census shows that, whereas twenty years ago the Established Church provided 43 per cent. of the church accommodation, it provides in 1872 only 40.2 per cent.; while the non-established churches provided, in 1851, 58 per cent., they now provide 59.8 per cent. As these towns are the large provincial centers of England, containing nearly 3,000,000 in population, it is clearly evident why the government has declined for twenty years to take this religious census. The figures show the weakness of the national claims of the Established Church, and are a convincing proof that the time is not far distant when the people will demand religious equality. They are already sufficient to show that it is the non-established churches which are supporting the largest measure of the religious needs of the people, and that they cannot help materially influencing parliamentary legislation hereafter with regard to all matters connected with the church and the kindred subject of education.

The Five Points Mission, New York City.

The average daily attendance at the day school of this excellent and practical charity has been over 400, and during the past year 875 children have received instruction.—Forty-six children have been placed in good homes, and eighty-four adults sent to places of employment. Food equivalent to nearly 104,000 meals, and 7,609 pieces of clothing, bedding and pairs of shoes, were given to the needy and deserving; and 980 pieces of children's clothing were cut out and made up in the sewing-room of the mission, from new cloth bought by the yard for that purpose. In the third and fourth stories of the mission building there are twenty tenements of three rooms each, which are continually occupied by poor families, rent free, until homes can be found for them.

The free library and reading room, in the cleanly-kept and well-lighted basement, is a credit to the mission and to its efficient librarian, Rev. J. Campbell. A supply of the daily and weekly papers is kept on file, and through the kindness of the Messrs. Harper, Appleton, Carter, Lee, Shepard & Dillingham, Rev. J. S. Hunt, the Methodist Episcopal Tract Society and others, over 200 new books have been added to the library. This attractive place of entertainment keeps scores of men and boys out of the grog shops and other dens of vice every night. The success of the sewing school, which was organized two years ago, by several wealthy ladies residing up town, is gratifying in the extreme. Much larger receipts than it has been receiving for some months past are greatly needed by the society to enable it to extend its work. Many new cases of pressing need present themselves for its consideration, and it depends upon its friends for clothing for those who need it; food for the hungry, fuel for the freezing, and comforts for the sick; and the long lines of suffering, sorrowing men, women and children, with their hunger-bitten countenances, who are sitting and standing in the office of the mission every day, many of them sick and out of employment, should be well fed, clothed and warmed until they are able to provide for themselves.—*Christian Intelligencer.*

It is related of Dr. Scudder that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer, with his son, a youth, when he heard a gentleman using loud and profane language. "See, friend," said the doctor, accosting the swearer, "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.

Alexander Dumas, Sr., was one day asked by a friend to contribute ten francs for the funeral of a bailiff who had died in destitute circumstances. "What!" exclaimed the great novelist, "ten francs for burying a bailiff! Here are one hundred francs—bury ten bailiffs."—*Appleton's Journal.*

A little girl in Ithaca, just before she died, exclaimed: "Papa, take hold of my hand, and help me across." Her father had died two months before.

A celebrated wit was asked if he knew Theodore Hook. "Yes," he replied, "Hook and eye are old acquaintances."

Obituaries.

IN MEMORIAM.

Fredonia Alethea Taylor Massey was born in Jackson, Alabama, March 30, 1842; was married in Jackson, September, 1866; and died in Summerfield, Alabama, November 21, 1871. The funeral was preached by Dr. Mitchell, in Summerfield, November 22.

These three dates inclose the history of a life—its unfolding, its maturity and its close. A short life it seems, if we calculate it by its span of years; but brilliant, and full to overflowing, if we treasure up the prompt fulfillment of the tenderest ministries of life. Oh! how those memories of "days that are no more" throng upon a mother's heart. Friendships, parental care that had followed her from the cradle to the grave, a husband's devotion, her little children's helplessness, kind physicians—all stretched out to save her, and yet she died. The death of a wife, a mother, the sacred and home-spirit of a household—truly does it cut deep and broad into loving hearts, filling them with anguish, and home with sadness.

The one who is gone was a woman of rare excellence. She died at peace with all, and trusting in the God she loved and worshiped, leaving an example of such brightness that it ought to drive away the gloom that has fallen like a dark shadow over loving hearts. At nine years of age she was a pupil of Miss C. H. Holt, of Mobile. Later she attended the high school of St. Louis. Finally her school career was completed at Tuskaloosa Methodist Female College, under the refined and cultivated Mrs. R. M. Saunders, where she graduated with the first honors. At each of these schools her brilliant intellect, coupled with kindly impulses of heart, won for her the love and respect of teachers and companions, retaining them in after-life as friends. It is sad to speak of that high order of mind that rendered her a congenial companion to many gifted persons of her own native State, to remind us of her strong practical sense that created the unostentatious comforts of her own home, or to tell of the energy and heroic courage that, overcoming the weakness and pain of the failing flesh, reigned supreme in spirit in the last hours of consciousness.

A patient sufferer is across "the beautiful river" that flows by the throne of God, and warbles a sweeter song than she sung when here. We can speak comfort to all who loved her, for with the hope of a Christian faith those traits are not lost in death. Sorrow may be our portion here, but from the outer gates of the invisible realm comes the blessed revelation that there is life for us somewhere. We need not ask where, for we can trust that to God's loving providence. Blessed homes, in our Father's many mansions, are prepared for us. God grant that we may so live that when we cross the river of death we may meet her on the shores of the spirit land.

"Over the river they beckon to me—
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide.

. . . . . .

"Yet somewhere, I know, on the unseen shore
They watch and beckon and wait for me."

None knew you so well as [illegible] precious daughter, and your life-picture, [illegible] devotion to your husband and children. Yours was no common love. When a little over seventeen years of age you took a sister under your care to educate. Oh! how my heart was torn with anguish when I saw death claiming you. The future looks very dark without you, my daughter; but I know that I can come to you, though you cannot come to me. I am persuaded that "neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A. C. T.

Lydie R. Evans, daughter of Captain J. H. and Mrs. Sarah R. Evans, of Camden, Mississippi, was born May 4, 1855. She died at Oxford, Mississippi, October 30, 1872, aged seventeen years, five months and twenty-six days.

Miss Lydie Evans, at the time of her death, was a pupil at Oxford, under the care and tutelage of the Rev. C. H. Bell. She was just verging into womanhood, and had entered, upon the final studies of the curriculum of that popular school. Always unselfish, gentle and dutiful, with a sweetness of temper, an unsullied beauty of affection, endowed with a sprightly intelligence that never failed to win for her a place of honor in her studies, she was the idol and hope of her parents, the beloved of a wide circle of relatives and friends, the just boast of her teachers in every department of scholarship, and the universal favorite of her companions at school. Without the frivolity that proclaims the weakness of youthful character, and blessed from childhood with those traits, the beauty and worth of all she possessed within herself the just grounds of parental pride and expectation. Her death must blight the earthly hopes, joys and interest of a father and mother, and leave long shadows of sorrow upon the house where her presence so often shed the radiance of love and contentment.

Some time during the last term of the session at Oxford she became concerned on the subject of religion. Always truthful in her character, she was one of those who could not be satisfied with pretenses of Christian experience; and under the wise counsel of those evangelical teachers of Christ's family the ministry of the Cumberland Presbyterian Church—and sought and solved the great problem of human life, in agony and tears, only where it can be solved—at the foot of the cross. And, as an unfailing result, in the deep, deep, all-absorbing rapture of a Christian experience she was enabled to say to her mother, that God was true in Christ as our Savior and her Redeemer.

The writer of this memorial cannot restrain, in this connection, the expression of gratitude that our country is so blest with those literary schools which become to the young, tender and earnest-hearted youth not only an accomplishment and preparation for life, but the nurseries of piety and the hope of heaven.

When Miss Lydie returned home, during the last vacation, she attached herself to the Methodist Episcopal Church, South—the church of her parents. Unostentatious in all things, her Christian life flowed steadily and quietly on, until it bore her up to the source from whence it came. On the eve of her departure to Oxford again this true and earnest-hearted young Christian visited an aged and worthy mother, an exemplar of Christian faith, and asked her, as a favor, to unite daily with her in prayer to God for the convert in whom dearer to her than life. In one so happily blest by nature, with the sweet bonds of character, it would seem a loss to the friends of her life that the grace of God was not permitted to be such and happy exemplification in the social ministries of womanhood, but it only added in her death the wonderful and glorious power of the cross.

If her death was a grief and a sorrow long the shadow, it was no less a sunshine, that gilds serene with hope and consolation. In all her sickness she was "resigned, submissive, meek." And when near her last moments, the pangs of death were hushed to the raptures of celestial joy. In the hour when strong men have quailed, and tossed themselves in agony and despair, this young and attenuated child exclaims: "I am so happy." And, when unable to articulate her joy she would raise and clap her hands in the ecstasies of salvation. As there was no sham in her character, her life and her Christian experience, there could be no mock consolation in her dying hour. She passed away with an unclouded assurance of a rest with God.

It is fit and proper to put on record this genuineness of Christian experience and the realities of an endless salvation, that the young may read it with profit, and the aged find in it the consolations of faith.

O how troubled are the mysteries of such a death! To her bereaved parents may it be not only a deep joy, but a glorious and peaceful anticipation.

A Friend.

The Christian Advocate.

THURSDAY, DECEMBER 19, 1872.

THE FANCIES OF YOUTH AND AGE.

BY JAMES RUSSELL LOWELL.

While yet my blood ran full and free,
Gay girls the Muses seemed to me,
Forever young, forever fair,
With laughing eyes that challenge care.

No hour when they would not be wooed;
If I was, they were in the mood;
We played at courtship all day long,
And cured our patnless griefs with song.

Too happy days! But, wiser now,
Three matrons, with unjoyful brow,
And eyes severe, that conquer mine,
I see replace those witches fine.

Their looks convict the unthrifty years,
Theirs are the rock, the thread, the shears,
Symbols, the artist's triple clew
To matter, form and measure due.

Each lays a finger on her lip
And signs: "Beware! the moments slip!"
How shall I hope the three to gain?
Together, triumph; singly, pain.

GUIDINGS OF PROVIDENCE.

USE OF THE BIBLE AND REASON IN THE STUDY OF PROVIDENCE.

The doctrine of a special providence is one in which every reflecting mind must feel a deep interest. Who, that has tred life's path at any considerable length, has not seen the need of a guide more knowing than himself? Questions of intense interest are constantly presented, which his ignorance of the future makes him tremble to decide. Whatever be a man's theory upon this subject, or even if he be without theory, he will often find himself in circumstances which will bring him to such a profound consciousness of his own weakness that he would gladly listen to the counsel from an humble fellow-man; and where, to recognize the presence of an unerring guide would relieve him from an intolerable load.

For all these perplexing questions the believer finds a satisfactory solution in the Bible doctrine of a special providence. Doubtless, in a very important sense, God's providential care is over all his creatures, myriads of whom are wickedly ignorant of his benefactions. But this is true of the good man in a peculiar sense. So minute is this that "all things," small and great, are made to "work together for good." "The very haire of your head," says Christ, "are all numbered."

But it is my purpose to speak not so much of providence in general, or of those special providence which often guard the saint, unconsciously to himself, as of that particular class of providences which appeal to a man as a moral agent, indicating his duty, and leaving him to choose or reject the divine directions. "In all thy ways acknowledge him, and he will direct thy paths." "The good man's steps are ordered by the Lord." To passages of this class, that might be multiplied to almost any extent, may be added numberless instance of providential guidance; as Joseph's sojourn in Egypt, Isaac's method of procuring a companion, etc. Indeed, the history of every holy man, if written, would present a narrative of special providences.

But it may be asked: "Is not the Bible man's all-sufficient rule of faith and practice?" Certainly—though it would seem defective did it not embrace the doctrine in question. The Bible answers all the purposes for which it was written, giving man the great principles by which to be governed in all things. But to write a book sufficiently specific to answer all questions in which man is interested would be a moral impossibility—would fill the world with books. The expediency of this or that calling or profession—whether this or some other locality is best—whether it is proper to enter now upon this or that business transaction—together with an endless variety of similar questions, meet men at every turn, upon which the Bible is necessarily silent, only as it promises providential aid. The Bible is the foundation—so important that he who refuses to bow to its authority looks in vain for providential guidance. He will neither have eyes to see, nor a heart to follow it when given.

I am aware that some may sneeringly inquire: "If God has not endowed man with a sufficient amount of reason and common sense to guide him in these common affairs of life?" Whatever may have been the original strength of man's reasoning faculties, even if it was sufficient without either revelation or providence, obviously, with its present disabilities, the sphere is very limited in which it may be safely trusted. A man needs only a moment's reflection upon his past history to convince him of the correctness of this remark. How many miserable tilts has his own reason made, within what was deemed its own province! Doubtless reason would be much more trustworthy if always left to its own unbiased decisions. Its misfortune has been, since the fall, to be ever trammeled with bad associations. Pride, anger, selfishness and a host of kindred evils being the companions with which it ever sits in counsel on the gravest questions. It is true the case is different with the truly pious. Here reason's cabinet is changed. These evil propensities give place to the graces of the Holy Spirit. But reason thus enlightened becomes so conscious of its own weakness as to even cry out for providential aid. For surely it is a dictate of common sense, as well as of piety, to acknowledge one's weakness where so perfectly obvious, and nothing can be more unreasonable than to boast of power to perform impossibilities. Man cannot foretell the future, and yet he is constantly compelled to decide questions that must have an important bearing upon his future weal or woe. It is more the province of reason to discern than to devise man's pathway. Divinely illuminated, it may discern the path already marked; but beyond this it may not safely venture. "Trust in the Lord at all times, and lean not to thy own understanding," is heaven's own precept. And the same authority declares: "He that trusts in his own heart is a fool." Now he that will violate the divine command by trusting to his own understanding to plan his course, without asking for and following providential light, perverts the gift of reason, assumes the prerogative of God, and must sooner or later reap the reward of his temerity. "Pride goeth before destruction, and a haughty spirit before a fall."

"But why not, then, dispense with reason in these matters altogether, and be guided wholly by Providence?" This would be about as wise as for one with weak eyes to conclude that, because he finds spectacles indispensable helps to vision, his eyes are useless, and may be closed or plucked out! He that despises reason despises the gift of God. But he that trusts alone to reason makes it an idol, and must ultimately see his folly in relying upon it to steer his bark across life's dangerous sea. Providential helps are not offered to put out the eyes of reason, but to sharpen its perceptions, and enable man to use it to the best advantage. Reason is much more important to the man who avails himself of the benefits of revelation and providence than to him who rejects these. 1. It is enlightened and invigorated by grace, to discern clearly the path in which to tread. 2. It is assigned its proper place, and required to do no more than it is competent to perform. Whereas, where these other helps are rejected, reason is left in its most decrepit and enfeebled state, and then cruelly taxed, and of course it must fail to perform the task assigned it. God offers no needless helps; and, as reason, revelation and providence are all divine gifts, he that would tread life's path safely had better make the best possible use of them all.—*Things New and Old, by E. Owen.*

EGYPT AND ART.

In an article in the October number of the *Bibliotheca Sacra*, by Dr. J. P. Thompson, formerly of this city, we find the following interesting reference to Egyptian influence on art:

"The development of the arts in ancient Egypt, and the influence of Egyptian art upon later nations are discussed by Dr. Lepsius in two essays read before the Berlin Academy of Science, and now published as independent monographs. In the last edition of his History of Architecture Mr. Fergusson gives it as the result of his studies in comparative architecture that 'the Greeks borrowed nearly every peculiarity of their arts from the banks of the Nile. We possess tangible evidence of peristylar temples and proto-doric pillars, erected in Egypt centuries before the oldest known specimens in Greece. We need, therefore, hardly hesitate to award the palm of invention of these things to the Egyptians, as we should probably be forced to do of most of the arts and sciences of the Greeks if we had only knowledge sufficient to connect them. Taken altogether, we may perhaps safely assert that the Egyptians were the most essentially a building people of all those we are acquainted with, and the most generally successful in all they attempted in this way. The Greeks, it is true, surpass them in refinement and beauty of detail, and in the class of sculpture with which they ornamented their buildings, while the Gothic architects far excelled them in constructive cleverness; but, with these exceptions, no other styles can be put in competition with them. At the same time, neither Grecian nor Gothic architects understood more perfectly all the gradations of art, and the exact character that should be given to every form and every detail. Whether it was the plain, flat-sided pyramid, the crowded and massive hypostyle hall, the playful pavilion or the luxurious dwelling—in all these the Egyptian understood perfectly both how to make the general design express exactly what he wanted, and to make every detail and all the various materials contribute to the general effect. They understood also, better than any other nation, how to use sculpture in combination with architecture, and to make their colossi and avenues of sphinxes group themselves into parts of one great design, and at the same time to use historical paintings, fading, by insensible degrees, into hieroglyphics on the one hand, and into sculpture on the other; linking the whole together with the highest class of phonetic utterance. With the most brilliant coloring they thus harmonize all these arts into one great whole, unsurpassed by anything the world has seen during the thirty centuries of struggle and aspiration that have elapsed since the brilliant days of the great kingdom of Pharaohs.' These generalizations of Forgusson—in which he was partly anticipated by Julius Braun—are borne out by the details which Dr. Lepsius has given of the development of art-forms in Egypt, and the influence of these upon the growth of art in Greece. The artistic feeling in ancient Egyptian works shows itself, in the first instance, in the adaptation of material to conditions and ends. The country and its surroundings furnished varieties of stone, clay, wood, metals, precious stones, available for the purposes of art; and in their buildings, their monuments, their decorations, the Egyptians exhibit a nice sense of the relative uses and value of these crude materials—limestone, sandstone, syenite, granite, alabaster, serpentine, porphyry, each being employed in its turn, according to the demands of strength, durability or luxury. For purposes of luxury also the precious metals and precious stones were used, as appears not only from the mention of these in inscriptions, but from specimens to be seen in the collections of the Louvre, the Berlin and the British Museums. Gold, silver, electrum, lapis-lazuli, emerald, ruby, turquoise, topaz, often occur in the inscriptions, and the processes of working in them are delineated in pictures. Iron, copper and lead are named, but no hieroglyphic equivalents have been ascertained for tin, though mirrors and other articles of bronze are found to contain as high as fourteen per cent. of this metal. Neither is there any mention of zinc in the hieroglyphics. Gold and silver appear in the form of coins, rings, and dishes, plates, vessels of divers shapes, and are pictured also in the lump and in large masses, ready for the artificer. Electrum, a compound of gold and silver, was used for coins and rings. The lapis-lazuli was imitated in glass, in various shades of blue; as were also the emerald, malachite and other greens. Brilliancy of effect, which their climate favored, was studied by the Egyptians in their decorative arts, through variety and combination of colors.

"In the next place, even the rigid conventionalism which presides over all the monuments of ancient Egypt has its origin in a feeling kindred to that of the modern pre-Raphaelite school in painting—the desire to copy nature servilely in the minutest details, without idealizing or harmonizing for general effect; each particular member of the human body, for instance, being drawn independently of its relations to other members, the head in profile, the hand with its five fingers always visible, the two shoulders made to appear even when the legs were drawn in profile. But these peculiarities were transmitted to the earlier forms of Greek art, and may still be seen in coins, vases and bas-reliefs prior to the free and graceful handling of the human finger as a whole in sculpture. And, moreover, somewhat of the same conventionalism holds its place in modern art, and justifies itself upon artistic grounds, as in bas-reliefs, heraldic symbols and also upon the stage of the theater. But, with all their conventionalism of style, the Egyptians observed a canon of proportion, which is a third mark of their devotion to art as a study."

A NEGRO'S ARGUMENT.—An old negro named Pete was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause. "Oh! massa, I'm such a great sinner!" "But, Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins." "I know de reason, massa," said Pete; "when you go out duck-shooting, and kill one duck and wound another, don't you run after de wounded duck?" "Yes, Pete;" and the master wondered what was coming next. "Well, massa, dat is de way wid you and me. De debil has got you sure; but, as he am not sure of me, he chases dis chile all de time."

VOLTAIRE used to say of the diminutive territory of Geneva: "When I shake my wig I cover the whole republic with powder."

THE FLOWER which we do not pluck is the only one which never loses its beauty or its fragrance.—*Alger.*

THIRTY REASONS

WHY THE EARLY CONVERSION OF CHILDREN SHOULD ENGAGE THE ATTENTION OF EVERY TRUE CHRISTIAN.

1. Because children are sinners and may be lost.
2. Because Jesus Christ died for them, and they may be saved.
3. Because the simple plan of salvation through faith in Christ is the same for children as for grown-up people.
4. Because there is a special promise for the young: "Those that seek me early shall find me."
5. Because very many dear children have found the Savior, and are now happy in his love.
6. Because the Holy Spirit is striving in the hearts of many more.
7. Because it is constantly found that there are little ones who want to come to Jesus, but do not know the way.
8. Because they are not safe until they have come.
9. Because the child's heart is tender, and not yet hardened by a long course of sin.
10. Because the child receives the truth in more simple faith than the adult.
11. Because it is easy for children to love, and therefore they may be taught to love Jesus.
12. Because it is easy for children to trust, and so they may be led to trust in Jesus.
13. Because those converted in early life make the most earnest and consistent Christians.
14. Because those who spend their youthful days in learning in Christ's school will become the wisest Christians.
15. Because, having life before them, they are likely to be the most useful Christians.
16. Because we now have the children with us, and it is easy to get them to listen to the story of the cross.
17. Because when they grow up to be young men and women it will be very difficult to reach them.
18. Because thousands of children leave our Sabbath schools at thirteen or fourteen, and leave them unconverted.
19. Because it is a startling fact that these Sunday school scholars form nine-tenths of the criminals in our jails and the unfortunates on the streets.
20. Because we live in a fast age, when children rapidly learn the manners, and too often imitate the vices of grown-up people.
21. Because these children may become the fathers and mothers of the next generation.
22. Because they may die while they are still young.
23. Because the Lord may come, and none of them may ever grow up to be men and women.
24. Because children may be so readily gathered together in the school-room, the cottage or the drawing-room, in the open air, by the seashore.
25. Because a little book or tract given to a child will always be accepted and read, which is not always the case with grown people.
26. Because a letter written to a child is sure to be treasured up and read again and again.
27. Because a word can be spoken with freedom to a child, and all of us meet with children sometimes, and have many opportunities of individually pointing them to Jesus.
28. Because this work among the young does not want special gifts so much as earnestness and love to souls.
29. Because it is a work that brings us so near Christ.
30. Because the lambs are so dear to the heart of the Good Shepherd, who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*The Christian.*

GOD'S SAINTS.

God has saints of several degrees, and some of them have more communion with him than others. From among the multitude he chose twelve to be with him; from among the twelve he chose three—Peter, James and John—who were the privy council; from among the three he chose out John as his bosom favorite, of whom it is said five times in St. John's gospel that he was the disciple whom Jesus loved. So now, at this day, God has his "babes," who live upon milk. He has his children also, who know their Father, and are assured of his love. Moreover, he has his "young men," who go out to war, and fight the Lord's battles victoriously, and he has "fathers" in Israel, who abound in gray-headed experience and wisdom; for they knew him from the beginning, and they remember his words. It is a great mercy to be one of God's "little ones," yea, the least of all; to be a star, though not of the first magnitude; to be a disciple, though not a John, not one of the three, nor one of the twelve, nor one of the seventy. It is a mercy to be new-born—to be taken into the family of God and household of faith. But to grow up to a perfect stature, to be a man in Christ Jesus—O how great a mercy!

RELIGIOUS INTELLIGENCE.

THE Methodists of the Chicago district are erecting churches to the value of $340,000, for which $100,000 of aid has been received from abroad.

DARTMOUTH COLLEGE has a fund from which a prize of $500 will be given, once in two years, to the author of the best essay on the relations of Christians to the world.

THE five Conferences in Texas of the Methodist Episcopal Church South show an aggregate of 780 conversions for the month of September, and 944 accessions to the church.

THE National Camp Meeting Committee have resolved on four meetings for 1873, namely: at Landisville, Pennsylvania, Moundsville, West Virginia, Upper Iowa, and Knoxville, Tennessee.

THERE are fourteen foreign missions in charge of the American Baptist Union, having in all about 24,000 communicants. In addition to the hundred American laborers in these missions there are 500 native helpers, of whom about eighty are ordained ministers.

THE Committee of the Beecher Memorial reported, a few weeks ago, at the weekly prayer meeting of Plymouth Church. Their report was accepted, and after pertinent remarks by the pastor and the brethren, the sum of $50,000 was raised for the proposed Bethel and Navy Missions.

IT WAS RESOLVED at a meeting of the Society of Jesuits of Rome, over which Beckx, the head of the order, presided, to transfer the work of the society in Germany to laymen, who are to be organized under such names as "Society of United Brethren," "Association for Prayer," and "Alliance of Good Catholics."

THE number of native Christian communicants in North India has more than doubled since 1861. The total number of communicants reported is 13,908, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India, Burmah and Ceylon is estimated at 300,000.

THE London *Jewish Chronicle* says: "A society of atheists has been formed at Venice. They recently sent an address of congratulation to King Victor Emanuel on the escape of his son and daughter-in-law from assassination. Oddly enough, forgetting they were atheists, they 'thanked Divine Providence for the miraculous escape,' etc."

BISHOP GRAY, of Capetown, died on the first of September. He was the founder of the South African Church just twenty-five years ago. Then there was one diocese and twenty clergy. Now there are five dioceses, each with a cathedral, 120 clergy, a diocesan college and schools, St. George's Home and Sisterhoods, and especially diocesan synods.

REV. DR. CUMMING, of London, has just completed the fortieth year of his ministry. Referring, on a recent occasion, to this circumstance, he stated that when he began his pastorate at Crown court, London, he had only a stipend of £200, but it increased with the remarkable success of his congregation, until it reached the "episcopal salary of £1,200."

JAPAN is rapidly adapting herself to Western civilization. The Department of Religion there has issued a document in favor of toleration to all religious creeds; they have, moreover, adopted the police system of the United States, and their first railroad was opened, on the fourteenth of October last, from Yeddo to Yokohama, the Emperor presiding over the ceremonies and passing over the road.

THE present Queen of Madagascar, in September, 1860, ordered the national idols to be burned, declaring her desire that the kingdom should rest on God. Before the close of the year, it is said, multitudes of the people had committed their idols and charms to the flames. At the close of the fiftieth year of the mission the communicants numbered 20,951, and the adherents to Christianity 231,759.

THE recent religious interest in Mexico, and the visit of Dr. Riley to Boston, with the stirring appeals from Dr. Butler, of the American and Foreign Christian Union, have led the trustees of the Boston University to provide instruction in Spanish, and an enthusiastic friend of the Protestant reform has offered a prize of $50 to the student making most efficiency in the class originated to furnish missionaries for the Mexican field.

DURING the past year the New York City Mission has been sustaining forty missionaries, men and women, who have made 100,000 visits among the poor and needy, and held 4,000 meetings of various kinds. The sick and aged and helpless, unnumbered by thousands, have received special care and attention. The necessary expenses of the mission are $5,000 per month, which comes from private applications to the benevolent. During the summer the collections have been light, and the treasury is largely overdrawn.

THE Board of Missions of the Protestant Episcopal Church have raised, within the past fifty years, $2,216,556.01 for domestic missionary work, and $2,245,280.01 for foreign missions—making a total for missions of all kinds of $4,461,836.82. Since 1866 the same board has expended on the Freedman's Commission $160,796.21; and in 1872, on the Indian Commission, the sum of $27,513.68. These latter two items are in addition to the total above.

A CORRESPONDENT of the *Nouvelliste Vaudois* wrote from Alexandria, on the ninth of September last, of an unexpected movement on the part of the members of the Catholic Armenian Church of that city, and one which cannot but possess a most important influence in the solution of religious questions in the East. It seems that for a long time the Armenian community there has been suffering from dissensions among its rulers, the highest committee of that ecclesiastical body being in bitter opposition to its civil officers. Weary of the warfare, on the first Sabbath of September a large number of the leading members of the community quietly assembled in the Scotch chapel for the purpose of deliberating on measures to be adopted for relief from the difficulties afflicting them. The American missionaries were invited to assist in this wholly spontaneous conference; and the result of the meeting is briefly stated to have been an unanimous vote on the part of the divided Armenians declaring themselves Protestants, without further form or process. We regard this result as a most cheering and significant action among Oriental Catholics, and hope that it may be followed by all who cannot allow the pretensions of Rome.

AT THE Seventh-Day Baptist General Conference, which met last month at Southampton, Illinois, about sixty churches were represented. The previous General Conference had appointed a committee to procure and publish a discussion on communion, for the information of the church, and to help settle the question of open or close communion. The committee reported substantial failure to secure their object. This year is the two hundredth anniversary of the institution of the denomination. The Conference reiterated a resolution that its experience and the fruits of its work had proved that it had a valid reason for its existence, and determined to raise a memorial fund of $100,000. Subscribers may devote their gifts to any appropriate objects of the church, but a centenary educational fund is recommended as the prominent object. The Tract Society of this denomination reports receipts to its general fund of $4,028.07. The educational interests are actively pushed. The institutions, Albion Academy, Wisconsin, Milton College, Wisconsin, and Alfred University, New York, are well supported; they have all good buildings and grounds, maintain a high standard of education, and are in moderately good, though not wealthy, financial condition. A theological department has been added to the Alfred University.

NO WORK of modern missions, especially in Roman Catholic lands, has surpassed in interest and hopefulness the progress of the truth in Mexico. But a few years since there was not a single Evangelical church in that republic; now there are scores. Then Presbyter Manual Aguas was the great preacher of the Roman cathedral at the capital; now he is the eloquent Protestant pastor of a large congregation in an immense church bought by American Christians in that same capital. Then Romanism controlled the political, civil, social and domestic relations of the people; now its power is broken, its prestige gone and its priesthood vainly struggling with the advancing wave of freedom. Aguas, the Gavazzi of Mexico, gives the following account of his conversion, in writing, to a New York gentleman who had contributed largely to the work in Mexico: "Allow me heartily to thank you for what you have done in our behalf. Part of your contribution for Mexico was converted into Christian pamphlets that were widely and effectively circulated here. One of these arrived at my sad dwelling, where I was despairingly suffering because I had not been able to find peace for my soul, finding myself, as I then did, in the darkness of Roman idolatry; but from the time that I read that Christian pamphlet—little esteemed by the worldly, but most precious to me as containing the divine truth—the Lord commenced to lead me little by little, in a manner at once sweet and powerful, without in the least wounding my free will, until he guided me into the glorious light of faith, where I find myself so happy, and where, in spite of my littleness, by the Lord's help, with the Bible in my hand, I have succeeded in making the Roman magnates in this capital tremble with dread and consternation."

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THE UNKNOWN MEAT.

Christ had seemingly forgotten his weariness and hunger while talking with the woman at Jacob's well. New strength and vigor came as his soul became enlisted, more and more, for the salvation of the Samaritans. When the disciples came with meat he was too much absorbed with the field white to harvest. He was quickened, sustained and satisfied by his work. "My meat is to do the will of him that sent me, and to finish his work." This was a meat that the disciples knew not of. They knew of the meat which was in their hand, and of that which they were often most careful and troubled to obtain. They might have had some notion of spiritual food, as consisting of doctrine, and divine virtue imparted by faith to those who hungered for righteousness. But this meat of doing God's will, of finishing the work which God had given them to do, was far in advance of any experience which they then had. We are not sure that they came to know it till long afterward, and certainly not until the Pentecostal Spirit came upon them, and they were lifted up to higher and heavenly conceptions of their calling.

Here was a zeal and an enthusiasm, a devotion to duty, and a supreme happiness in it, which fed and nourished the fainting body, and refreshed and cheered the weary spirit. It was all of life—the means and the end of it—and a source of power and comfort which raised its possessor above the ordinary weakness and dependence of the flesh. The privilege of doing was manna—real angels' food—the only meat which the celestial and glorified crave or enjoy. The opportunity of finishing the work by pressing in at the open door, and by thrusting in the sickle where the wheat stood white and thick, was a joy that thrilled. It is the happiness of duty, though its performance requires the sacrifice of ease and pleasure, and leads by thorny paths to the pain and shame of Calvary. It is the satisfaction of a completed mission, wherein there has been no aimless trifling, no waste of gifts, no living for puerile and ignoble ends, but a rounded and well-proportioned work brought to completion.

It is questionable whether even believers all know of this meat. To do and to enjoy are not always the same thing, and religious comfort, as an end, may be something different from the one absorbing desire to finish the appointed work. Here is a blessedness far above the common ends of even the believer's experience—a type of consecration and strength which towers almost beyond the sight of many who claim the discipleship of Jesus. To make this will the object of effort, and to do well and completely what that will directs, regarding nothing else, caring for nothing more, desiring nothing beside, and making it alone the sufficient and all-sustaining principle of the soul, does surpass the ordinary attainment. The Master stands upon a height, to which all are invited; but it is still too true of the most of us: "I have meat to eat that ye know not of." While our ignorance is disclosed by this language, it also calls us to come up higher. There are different positions which men occupy with reference to duty and obligation. Some work with a slavish spirit and with a servile temper, while others work with a spirit of freedom and gladness. To one class it is a task most carefully performed, but under a "spirit of bondage to fear;" to another it is a privilege through which the Spirit of adoption, crying Abba Father, breathes continually. As believers we may already know in part of this meat; but to fully comprehend we must go up to the lofty eminence of a Savior's devotion, and with him be lost in the brightness and sublimity of divine love and communion.

Whatever may be the meat of others, this doing God's will and finishing his work should be ours. The world may come with its store of pleasures, its gain, its tempting delicacies, its ambitions and honors. These are not the meat of the Christ-like and the holy heart. They are dryer and more loathed than husks—empty and unsatisfying. The very desire for them is lost in the sweetness and relish of that spiritual food which a zealous devotion to God supplies. Little do the worldly and temporizing, the frivolous and sensual know of that continual feast which the consecrated spirit enjoys. This is a meat "ye know not of," for it is written, and ever true, of these higher realizations of spiritual things that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The distance between Christ and those who said, "Master, eat," was inconceivably great. The great and heavenly soul feasting amidst outward destitution, and the sincere but as yet carnal disciples, unable to approach the secret of his strength and joy! So it is still—the unknown meat unknown to the most, but a perpetual banqueting to those who possess the mind that was in Christ. The life of faith to the unbelieving mind appears to be a dark and sterile waste, unrelieved by a single object of delight or pleasure; but "to them that love him" it abounds with living streams, with fadeless verdure, and with a light which suffers no eclipse.

AT THE MISSISSIPPI CONFERENCE

After the most of a night on the cars to Jackson, and the most of a day at Jackson, we reach the Brandon station after dark on a freight train, and then by a chance hack to Brandon, a mile or more, and seemingly up hill all the way. Our journey was a cold one—snow on the ground, and nipping north wind. Friday morning we found the Conference well under way—much business already done, and things moving on smoothly. The attendance of ministers pretty good; of laymen, not large, but among them some gentlemen of great competency in deliberation and in speech. In the *personnel* of the Conference there is a due mixture of venerable and experienced men, and a good number of promising young men. Strong and able-bodied for the most part, they look like working men, and equal to the severe toil to which they have devoted their lives. Bishop Kavanaugh has lost nothing physically or mentally since we last met him, and seems to maintain his wonted good nature amidst his responsible and trying duties and increasing years. His presence is a wholesome tonic, mentally, spiritually and physically, to those over whom he presides. Cheerful, instructive and eloquent, he is ever the embodiment of goodness and cheerfulness. On Friday night a meeting was held for the interest of ministerial education. Addresses were made by Revs. H. F. Johnson, C. G. Andrews and J. T. Heard, and a collection of nearly $1,000 was realized. The interest taken by this Conference in this cause augurs well for the future. It is an unmistakable sign of life and progress, and will bear fruit in time to come. This is our first sight of Brandon, and we have had as yet but little opportunity to look about. It sits upon a range of hills, and contains a number of spacious private homes. The courthouse, in which the Conference holds its session, is a commodious and well-built edifice; the Presbyterian church, which has been placed at the disposal of the Conference, is a neat and comfortable house, and the Episcopal church is handsome in appearance. The new Methodist church, built of brick, and very comely indeed, is rapidly approaching completion, but, contrary to expectation, could not be finished in time for the Conference occasion. Bro. Thompson, the pastor, has labored diligently, and in a few weeks his efforts will be crowned by the possession of one of the most beautiful churches in the interior of Mississippi. The population of the town is estimated at between fifteen hundred and two thousand. The epizootic is here and at Jackson, and throughout the country generally. We hear also some mention of hard times; but this is no new epidemic, but one of which preachers have been hearing and feeling all their lives. So far as we can judge at this time, the preachers have been but indifferently supported; the collections, however, are rather better than last year. As this closes Saturday, we can speak of the missionary anniversary, but not of the Sunday services, and of the completed action of the Conference on the various important interests which, as yet, have not come from the hands of the committees. On Saturday the examination of character was concluded. The reading of memoirs of ministers who have died was the order of the day at eleven o'clock. Carefully-prepared memoirs were read and adopted of Ransom J. Jones, Thomas Nixon and Leonidas R. Redding. Feeling and appropriate addresses were made by several members of the Conference. Thomas Nixon was seventy-nine at the time of his death, and had been a preacher for sixty years. Dr. Marshall's remarks upon his life and character were exceedingly happy and appropriate. The Conference has been considerably strengthened by transfers and admissions on trial. There is no manifested disposition to hurry the business, and the good Bishop's plan is always to hasten slowly. The Conference is well entertained by a most considerate and hospitable people, and, bating some little inconvenience in getting here, are generally pleased and gratified by their reception by the community.

The missionary anniversary was held on Saturday night. The treasurer, Dr. Watkins, reported the amount raised during the year for missions to be $1,650. The amount realized at the anniversary was about $250. Dr. Marshall opened the speaking with a mellow and affecting address, and was followed by Bishop Kavanaugh in one of his grand and full-orbed sermonic speeches. Rev. J. T. Heard took the collection. A very pleasant and profitable occasion.

PARSONAGES.

The importance of parsonages to our itinerant work is very great. To have them in the circuit or station is a considerable item secured in the preacher's support. Our ministry cannot be free and untrammeled without them. With a home to go to, almost any appointment may be risked, with a fair prospect of getting along somehow. If, however, a house has to be found and then furnished, the resources of the new pastor and the available means of the people are pretty well exhausted before the year begins. It is important that the parsonage be a good one—comfortable, cheerful and inviting. Better have none than to have a mere apology for one—a place where the family is doomed to discomfort and suffering, while the impression exists that they are well housed and well provided for.

The Richmond *Christian Advocate*, in an article on the subject of parsonages, tells some plain truths, and makes some statements which many of our readers will recognize as painfully life-like, and in accordance with their own experience and observation. From the *Richmond's* article we quote as follows:

With few exceptions our parsonages are very poor affairs. Generally they are uncomfortable, dilapidated, open houses. The fences are broken, patched with planks, slabs, old barrel staves, or anything that comes to hand and will suffice to stop a pig-hole. The inside of a parsonage usually agrees with the outside. Innocent of paint without, the house is innocent of paint within. Carpetless floors, rickety chairs, frayed, broken-spring sofas, or none at all, creaking old corded bedsteads, with scanty supplies of bed clothing, odds and ends of crockery in an old safe or cupboard, no cooking stove, but instead the most ancient styles of pots, skillets, spiders, frying pans, etc. These, and many other positive discomforts, make up the *tout ensemble* of most of our parsonages.

Has it never occurred to our people that other people judge of our estimate of our preachers by the houses we give them to live in? This is even so. "Who lives in that house?" "The Methodist circuit-rider lives there." "Ah, does he?" And the questioner is pretty sure to form an idea of what sort of a man he is, and what his people think of him, by the shabby, uninviting parsonage and its surroundings. The heart of many a good woman has sunk within her when she has entered and looked around at the house which is to be her home for a year, perhaps for four years. She has left the comforts of a genuine home to bear a part of the burden of the itinerancy, and, perhaps, on the very threshold of her life-work, she is thrust into one of those dreadfully chilling houses called parsonages. She may be a woman of spirit and piety, handy and thrifty, and may soon "fix up things," and make the old place wear a cheerful, home-like look; but the very fact that the church her husband comes to serve has thought no more of the comfort of his family than to thrust them into such a musty old den does not help to give her a lighter heart, a brighter face, and a more hopeful outlook on the future.

BISHOP McTYEIRE IN CALIFORNIA

We give below the greater part of the Bishop's closing communication to the Nashville *Christian Advocate:*

OCTOBER 27.—Sunday morning we entered the Bay of San Diego; were up to see it and the glorious sun rising. The bay lies southward, close along the seaside—the separating sand-bar seeming, at a little distance, in places, to be insecure. It is land-locked—the entrance resembling the wards of a key—and about three miles wide and twelve miles long. Seamen praise it for its security and capacity. No trees are anywhere to be seen. The old town, of which the mission was the nucleus, is situated at the head of the bay—mostly adobe—not convenient to anchorage—and decaying. The new town is four miles below, on the east shore, the site rising easily and gracefully into the crescent-shaped hills of the background. Everything is new. Mr. Horton purchased the land within the last decade for a few hundred dollars. He is represented to be a public-spirited and liberal, as well as fortunate man. His hotel, where we breakfasted, is of brick, creditable in its size, building and keeping to a town of more than three thousand inhabitants. A bank, churches, shops, stores, residences and two "dailies," one of which, the *World*, is certainly a live paper. Lots, 50x100, are selling at from $800 to $1,000 in good locations. Streets have been laid off, exhausting the letters in the alphabet. By the foresight of Bishop Keener, two lots were secured for our church a year ago, and if we had the whole city to select from now, two more suitable and valuable for our purpose could not be located. The clean hundred feet square stands on a corner, and waits our coming. When will our Missionary Board enable us to do what others have already done here?

As there is no house or organized society of ours, we divided out, and attended religious service at different churches, of which there are the Baptist, Congregationalist, Presbyterian, Northern Methodist and Protestant Episcopalian. The accounts brought from the first and third were encouraging. Bro. Parsons "reports" a sermon to two auditors very well, for a layman; Dr. S. reported, and I reported. So we each heard three sermons that morning—one in full and two in outline.

San Diego is to be the terminus of the transcontinental southern railroad—in which fact its greatness lies. It is in the latitude of Charleston, South Carolina. Some look for another San Francisco here. Since Mr. Tom Scott ("railroad king") visited the place last summer, and designated depots, real estate has risen a hundred per cent. The *present* susteuance of the town is a question. Where does its trade come from? How do the people live—off of one another? Here are stores, but who buys the dry goods? They impress a stranger as in the right place, only just a little too soon. Everything depends on the coming railroad; they are in position waiting for it; and though it is a thousand miles off, they seem to expect it hourly. Hence great keenness for trade in San Diego. If you stand a minute or two looking at a map on the wall, somebody tips your elbow, and offers to shew corner lots or vacant squares that are cheap and sure to pay, etc. I was thus employed, when a voice at my side said: "Colonel, help me get this brick out." Looking round, I saw a man with his head under his wing, fumbling in his side-coat pocket as if he was trying to draw a pistol or something. He looked up and apologized. "O, excuse me—thought it was Colonel F.; excuse me, sir." I had heard of a brick in the hat, but never before of a brick in the side-coat pocket; and, moved as much by curiosity as politeness, I replied: "You were mistaken in the man, sir; but if I can be of any service to you, allow me."

He held the mouth of his pocket open, and, thrusting my hand deep down, I felt something cold and heavy, and brought it up. It was the size of half a ginger-cake (old style,) and not very unlike it in color—a gold brick worth $800. He was mining thirty miles back in the mountains, and though he had no town lots to sell, he was seeking to dispose of shares of stock in a mine.

It can hardly be otherwise—San Diego Bay must be the site of a great city. Its harbor has no rival for five hundred miles above or below it. The Southern Pacific railroad will find its terminus in latitude thirty-two. Other lines of railroad are projected along the coast leading to San Francisco. One to San Bernardino is under contract. Our Southern States and people are greatly concerned in the general and local developments that are to follow along the paths of these lines of commerce and travel. Our church will have a great work to do; and other churches, I trust, will not be wanting in the zeal and labor which will be necessary even when all make their contribution. Arizona will be opened up, and New Mexico and northern and western Texas, and southern California, according to the rapid movement of this restless generation. Agricultural and mining districts will be occupied that are now deserts; villages and cities and influential centers of population will be established. May the church be on hand with the saving grace of the gospel! Are *we* ready, are we getting ready, for the opportunities and responsibilities that are to devolve largely upon us?

The duty of the Methodist Episcopal Church South, in such a country, and so related to us, is evident. According to the labor and money expended, and the facilities heretofore enjoyed by us, no portion of our wide field has yielded better or promises more. We have an excellent membership and ministry; the character of the ministry raised up on the soil is significant; it is matter of gratulation I refer to those who, though not natives, have been converted and licensed to preach there, and they make up a respectable proportion of our local and traveling preachers. In all the elements of piety and progress, of intelligence and consecration and social influence, our Pacific ministry and membership will compare favorably with those of any Conference on the Atlantic side. Let us push forward the work on the Pacific coast. The church would act wisely in meeting the developments of the time, and its opportunities, by a larger outlay of men and means, for at least the next few years; where other missionary and aid societies have expended thousands, we have expended only hundreds, and yet our success in extending the kingdom of Christ, and planting a growing church in a growing State, compares well with the results achieved by those who have been most favored. Certain substantial elements clave to us that could not be appropriated by others, and they have been served by a self-sacrificing and faithful ministry. I have gone in and out among them with admiration of their spirit and labors, and their steadfastness, from the first day until now, and thank God on every remembrance of them.

PUBLIC FEELING now is apt to side with the persecuted, and our modern martyr is full as likely to be smothered with roses as with coals. —*E. H. Chapin.*

THOUGH it be but a poor little hive, it makes a great difference whether you are the queen or the working bee.—*Author of "Unawares"*

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE.

Fifty-Seventh Session.—First Day.

WEDNESDAY, Dec. 11, 1872.

Conference met at Brandon, Mississippi, on Wednesday, December 11, 1872, Bishop H. H. Kavanaugh presiding. The following members were present and answered to their names:

Clerical—John G. Jones, W. H. Watkins, Andrew Day, E. R. Strickland, H. J. Harris, J. Nicholson, H. H. Montgomery, R. A. Sibley, A. B. Nicholson, J. A. B. Jones, W. B. Hines, J. J. Clark, John D. Willis, Benj. Jones, George F. Thompson, H. P. Lewis, John A. Vance, C. G. Andrews, L. Kendall, H. F. Johnson, Ira B. Robertson, W. L. C. Hunnicut, John D. Hays, C. Chamberlin, R. B. Downer, F. M. Williams, John A. Ellis, W. E. M. Linfield, F. M. Featherstun, A. M. Campbell, George M. Liverman, J. T. Heard, W. Spillman, Jas. Shanks, John C. Brogan, T. Y. Armstrong, C. F. Gillaspie, U. B. Philips, G. W. Chatfield, R. S. Trippett, W. B. Lewis, J. A. Godfrey, J. L. Forsythe, W. Harrington, J. S. Harris, D. W. Dillehay, P. S. Petty, David P. Bradford, J. H. Shelton.

Laymen—W. G. Longmeier, J. E. Jagers, John T. Cameron, E. R. Jones, T. S. West, J. H. Hood, A. G. Mayers, Irvin Miller, J. S. Helbert, I. V. Enochs, J. H. Postell, E. G. Cook.

C. G. Andrews was elected secretary, John A. B. Jones, assistant secretary, John T. Cameron, recording secretary, and J. J. Smylie, statistical secretary.

The presiding elders, as committee under a rule, nominated the following standing committees:

1. JOINT BOARD OF FINANCE.—Clerical—R. B. Downer, H. J. Harris, James M. Gann, W. B. Lewis, C. Chamberlin, N. B. Young, L. Kendall, H. P. Lewis. Laymen—I. V. Enochs, H. C. Vaughn, D. C. Langford, T. P. Bell, J. H. Hood, E. R. Jones, V. J. Wroten, J. E. Jagers.

2. SUNDAY SCHOOLS.—H. F. Johnson, W. W. Hurst, E. C. Postell, S. B. Watts, Irvin Miller, R. B. Downer, H. P. Lewis, W. H. Leith.

3. BIBLE CAUSE.—W. E. Ballard, E. G. Cook, U. B. Philips, James Shanks, C. McDonald, R. S. Trippett, H. P. Bowen, E. W. Simmons.

4. RELIGIOUS LITERATURE.—W. L. C. Hunnicut, W. Wadsworth, D. M. Dunlap, P. H. Napier, G. M. Livermau, F. M. Featherstun, J. A. Godfrey, W. G. Longmeier.

5. EDUCATION.—W. H. Watkins, A. M. Campbell, E. J. Taylor, J. A. Ellis, G. W. Chatfield, J. D. Nettles, B. Jones, E. A. Flowers, E. H. Mounger.

6. ON MEMOIRS.—J. G. Jones, B. Jones, E. H. Mounger, H. J. Harris.

7. PUBLIC WORSHIP.—F. M. Williams, G. F. Thompson, A. G. Mayers.

8. MISSIONS.—W. Spillman, Thos. Green, L. P. Meador, Ira B Robertson, H. P. Bowen, D. Merchant, A. B. Nicholson, W. Griffin.

9. ON THE SPIRITUAL INTERESTS OF THE CHURCH.—The presiding elders, H. H. Montgomery, chairman.

Second Day.

THURSDAY, Dec. 12, 1872.

Conference met, pursuant to adjournment, at nine o'clock A. M. Bishop Kavanaugh in the chair.

Religious exercises by T. Y. Armstrong.

Minutes of yesterday read and approved.

On motion, calling the roll was dispensed with.

A. B. Stewart was appointed to take charge of the accounts from the Publishing House. An exhibit from the Publishing House at Nashville was read and referred to the Committee on Religious Literature.

On motion of J. T. Heard, the Conference gave Samuel Jones, a local deacon, a certificate of the restoration of his credentials, he having lost the same.

In compliance with a request from the Covington Quarterly Conference, the parchments of ordination of Jesse Lee were restored to him.

The first question, "Who are admitted on trial?" was taken up. John W. Ellison, C. C. Watkins, J. B. K. Smith, Jas. W. McLaurin, T. W. West and Edward Hicks were admitted.

2. "Who are continued on trial?" was taken up. W. C. Black, J. J. Smylie, H. W. Featherstun and J. W. Sandell were continued.

3. "Who are admitted into full connection?" was taken up. H. R. Singleton, J. B. Waldon, J. W. Hall, D. G. W. Ellis, George M. Gillmore and J. S. Parker were admitted.

4. "Who are the deacons of one year?" was taken up. J. M. Weems, L. Carley, G. W. Chatfield (elder,) U. B. Philips and Henry P. Bowen, passed.

5. "What local preachers are elected and ordained deacons?" was taken up. Edward Hicks, W. D. Longmeier, John W. Henry, A. B. Ward and James Franklin were elected.

6. "What local deacons are elected and ordained elders?" was taken up. Pending this question the session of

Confsrence was prolonged until the qnestion was disposed of.

Then, after some discussion, the Conference adjourned with the benediction.

Third Day.

FRIDAY, Dec. 13, 1872.

Conference opened at nine A. M. Rev. B. Jones read, sang and prayed.

The minutes of yesterday were read and approved.

John Sample's application for elder's orders was granted.

The report of the female college at Meridian was read and referred to the Committee on Education.

Rev. W. Harrington was appointed in lieu of Rev. W. E. Ballard on Bible Cause.

The report for Whitworth College was read and referred to the Committee on Education.

Dr. L. Parker, of New Orleans, was introduced.

The report on Sunday schools was rsad and adopted.

Rev. John Sample, local deacon, was elected to elder's orders; Rev. James Muse, local deacon, was slected to elder's orders; Rev. M. Cox, local deacon, was elected to elder's orders; Rev. W. G. Evans, local deacon, was elected to elder's orders; Rev. Warren C. Black, local deacon, was elceted to elder's orders; Rev. Oliver H. V. Davis, of the Congregational Methodist Church, was elceted to elder's orders and received into the Conference.

Conference proceeded with the sxamination of characters.

On motion, it was

Resolved, That he whose character is being examined do not retire during the same, provided there be nothing against him.

A motion prevailed that eleven A. M. to-morrow be set apart for the msmorial service.

H. M. Booth, character passed and transferred to the East Texas Conference.

A letter from H. M. Booth was read by the secretary.

John Lusk located at his own request. B. T. Pearson asked for location, which was granted.

A. Y. Davis was granted a supernumerary relation. James K. Hamblin asked and obtained a supernumerary relation.

J. W. Lambuth, missionary to China, character examined and passed.

A resolution was offered and passed thanking Colonel Frantz for favors in printing blanks.

Conference adjourned with the benedictien by the Bishop.

EVANGELIZING IN THE SWAMP.

IBERIA PARISH, LOUISIANA.

MR. EDITOR: Having a few scattered sheep on Grand river, I have just spent six days among them and in the regions adjacent. I was prompted to this by feeling it a duty, ay, a privilege, to visit and "hold forth the word of life from house to houss," in out-of-the-way places, to those who, by residence, are deprivsd of the privileges and means of grace connected with the church. Through the kindness of Bro. Talley, who was received into the old Poydras Street chnrch hy the lamented and revered Elijah Steelo, I was met at the water's edge, fourteen miles distant, by a couple of young men who were good oarsmen, and by them conveyed in a skiff through sundry bayous, lakes, shoots, etc. (some of them with hard names,) about twenty miles, to Bro. Talley's, where late in the night I fonnd a cordial welcome. After deliberating with my host we concluded to spend the time itinerating through this great archipelago—go to every point of the compass, and visit as many families as possible after the apostolic method.

There is no little comfort in "going into the regions beyond," feeling the missionary spirit—a pioneer. Bro. J. F. Wynn, one of our devoted itinerants, occupied a large part of this vast and sparsely-settled swamp at the breaking out of the war, and it is gratefnl to know that, notwithstanding the devastation of war and successive overflows, there are those who cherish for him a fond remembrance. My line of travel, however, was very little in his wake.

My faithful swamp brother and pilot is acquainted with all the streams and bodies of water in the country. Under his tutelage I soon became an adept in paddling a pirogue, and many an aqueous mile did our little bark move fleetly over shoals and deep waters—the while dwelling upon the doctriues, peculiarities and hlest experience of our people, until the very dreariness and lonelincss of the country seemed not too great, hut possessed a charm. Imagine as desolate and solitary a country as your eyes ever beheld, relieved only by the fleet-swimming alligator at a distance, resembling a log, or sitting and eyeing us with all the curiosity of a philosopher as we pass within a few yards of him; the running and barking of the squirrel on the adjacent bank, and you have a good idea of that country. I saw but one horse while over there, the piregue and skiff filling his place.

The tour is fraught with incidents rich and rare, even to an old itinerant of eighteen years. Learning there was an old man on the way very sick, we called. I announced myself to the gentleman who met us at the water's edge. "Glad to see you, sir, at this time; come in." On entering the sick man's room I beheld an emaciated form, told him I was a minister of the gospel and called to see him, and hoped I could do something for him. He told me he was a Catholic. "All right; glad to know you have some religious belief. Jesus Christ, the sinner's Savior, is the great fact of the gospel upon which all Christians agree." "Do you wish to change my religion?" said he. "By no means," I replied. "I would only strengthen your faith in Jesus, as you seem near eternity. Would you like to have me pray for you?" Referring the matter to his son, who had come out from the Teche to see and nurse him, he answered: "If you please, if it will be to the glory of God. *What will you charge me?*" "Charge you!" extending my right hand; "you can cut off my right hand rather than I should charge you for my prayers and religious counsel." As we bowed in prayer the old man seemed mightily engaged to the close. We arose and sang a few verses of

"Alas, and did my Savior bleed?"

On my return to that place I learned the son started with him out to the priest and church; a heavy shower of rain fell; he got one day's journey, and there he died.

Another incident: We called at a honse to baptize some children. The parents were nndecided as to the name of the infant. The mother wished it to bear the name of a deceased infant, and referred the case to me. "Certainly, if that is your preference. I have no snperstition about such things." It was growing late in the evening; we had twelve miles to paddle; my old friend said: "Let me snggest," etc. The child was baptized Thomas White. May Heaven bless that child!

Another incident: We came up suddenly around a point and to a steep bank, where stood a venerable live-oak, wearing waving moss, hanging in graceful negligence as the board of a veteran father, in front of a house that seemed to have been the residence of the proprietor of a sugar plantation, as we perceived by the immense brick chimneys. As we approached we heard voices as of mirth, when suddenly we espied the rolicking throng. The neighbors, to the number of say fifteen or twenty, had met to congratulate three of the party who had heen elected to parochial offices. Judging from the size of the jug, and that it was passed around as long as a drop remained (the preacher was invited to drink, but kindly refused,) and the exceeding garrulity of the crowd, we snppose they had imbibed freely. Our reception among them was courteous and kind, and they all united in saying a preacher was what they most needed; hut a preacher at *that moment* was what they least expected. I was told that this was an nnusual thing, and just happened so. It offered a good opportunity for me to circulate an appointmsnt to preach the next day to a congregation of about thirty, and I disconrsed on the snbject of Paul's great sermon to Felix: "As he reasoned of righteousness, *temperance* and judgment to come, Felix trembled." And there was trembling there that day. Tell Bros. Pipes and Parvin I heartily indorse their views on temperance. Let us be decided and outspoken.

I preached three times, at different places, to from twenty to thirty people. I enjoyed the preaching myself, and they enjoyed it hugely. And as they "were as sheep without a shepherd," and feeling that my commission extended even to them, I "discipled" fifteen souls by receiving eight adults into the chnroh, some of whom had heen haptized, and seven children brought into covenant relationship with God. The weather turned fnriously cold upon me far away from home—and such a route! Got home on Saturday evening, filled my pulpit on Sabbath, helieving I had done one of the best week's work of my pastorate in this charge. To God he all the glory and praise of our salvation!

T. B. W.

NEW IBERIA, LA., Nov. 18, 1872.

CONFIDENTIAL TO MINISTERS.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces, and introductions. Say your best things first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your hearers. Engine driving wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills.

If you have lightning you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time.

Do not repeat sentences, saying, "As I said before;" if you said it before, say something else after. Do not end sentences, passages of Scriptnre or quotations with "and so forth;" say what yon mean and stop. Leave out all words you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become as a "little child." Tell storiss; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and yon can hardly do better than he. One fact that you have seen or felt is worth a bushel of moldy ideas dug out of moldier books. Change the subject if it goes hard. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. When weariness hegins, devotion ends. Look people in the face, and live so yon are not ashamed of them.

It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half way throngh, raise it more; when yon are nearly done, put on the full head of water. Aim at the mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like hullets. A board hurts a man most when it strikes edgewise. Make your discourse proportionate. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud.

Ventilate your meeting room. Sleeping in church is due to bad air oftener than bad manners.

If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it.—*Western Christian Advocate.*

ARTIFICIAL CLOUDS.

Solomon says: "He that regardeth the clouds shall not reap," but the reapers on the Rhone have lately been studying the clouds to some purpose; they have succeeded in manufacturing them to order. Successful experiments, according to the Lyons *Progres*, have been undertaken by the Vine Dressers' Congress for the production of artificial clouds. Tin receivers, filled with a peculiarly-prepared tar, were disposed over an area of many acres, and when the tar was ignited thick white clouds rose into the atmosphere, and, spreading out evenly over a large region, remained suspended several yards above the soil. The reader will at once understand the object and the use of this device. In seasons when frost is feared the tar-clouds would interpose between the crops and the sky, thus checking the night radiation which often causes such ravagos in vineyards and gardens, both in spring and harvest-time. This experiment of the French husbandmen is therefore something more than a enrious scientific feat—it is a valuable agricultural contrivance, all the more useful from the simplicity and cheapness of the machinery, a few dollars' worth of tar being ample provision for a season until the dangers of frost are past, or till the crops can no longer be injured. This device for clothing the fields with a protecing robe of vapor, taken together with the well-known process of cannonading the clouds to make them "tell their beads in drops of rain," shows how the modern farmer may shape the elements to his purposes, and rob even cloud-compelling Zeus of his fabled attributes.—*Lippincott's Magazine.*

Married.

On the fourth instant, at the residence of Mr. M. Norman, in Copiah county, Mississippi, by Rev. W. E. M. Linfield, Mr. T. C. PRICE to Miss L. P. NORMAN.

On the fifth instant, by the same, Mr. J. W. COAN to Miss MARY PRICE.

By the Rev. H. J. Hunter, at the residence of the bride's father, Mr. W. C. WITHERLY, of Texas, to Miss MARY C. WELLS, of Coosa county, Alabama.

On the nineteenth of November, 1872, at the residence of Mrs. Abigail F. Thompson, the bride's mother, by N. S. Burnett, Mr. NAPOLEON B. MENARD and Miss ELLEN S. THOMPSON, all of Desha county, Arkansas.

The Equitable Life Assurance Society, New York.

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fe8 1y

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de19 1t Wood's Factory, Macon, Ga.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 14, 1872.

A—Edwin Alden 2 lots, American News Co. W T Ashford $17.80, N W Ayer & Son $12.50, A C Allen, D Appleton & Co.

B—M C Blackburn, S F Burnet 70 cts, R N Brown, Thos L Boswell, J L Borden, Neill Brown, J M Bnane, Geo Bancroft $4, E H Butler & Co, J M Bowman $159.15, S H Brown, W P Barton, Robt Babbington.

C—Cowperthwaite & Co, Collins & McLeester, Robt Carter & Bros, Ella J Catchings, W D Cook; Colton, Zahm & Roberts, S Collins & Co 2 lots, Cottrell & Babcock, L A Corbin & Co.

D—Mrs G M Deems, R B Dovell's Son, R B Downer 2 lots, L R Dennis $61.35, W V Dixon, J S Davis.

E—J R Ferguson, B W Foster.

G—Gould & Lincoln, Green & Carter $61.75, E T Guice 50 cts, B S Guice 50 cts, C C Gillespie.

H—W C Halslip, M S Hernon, H J Hunter, Hubbard Bros.

J—A M Jones, Dr D Jayne & Son $36.25, E Jinkins, J A Johnston, J W Johnson $2.

K—M A C Kelch 2 lots $10.65, J C Kittrell, J C Keener $150.

L—J B Lippincott & Co 2 lots, J H Lelich, W E M Linfield, Lee, Shepard & Dillingham 2 lots.

M—Wm A Moore, T Moroney, H H Montgomery, McKellar, Smiths & Jordan, Thos Mullel, J O Motley, E W Miller.

N—Wm C Newton, J F Neal.

P—John E Potter & Co, D B Platt, L Prang & Co, R T Parrish, S M Pettengill & Co 2 lots, J S Penn $150, Powers Paper Co.

R—Daniel Roper, J K Randall 2 lots $10, A D F Randolph & Co, John M Richardson.

S—Smith, Dixon & Co, Scribner, Armstrong & Co, Geo S Scofield 2 lots, Scribner, Welford & Armstrong, Jeff Shook, W B Stinson, Sheldon & Co, J M Simpson, G W Swofford, T A Scurlock.

T—E B Treat $7, W M Thornton, N Tibballs & Son.

W—J C Woolam, W L Walker, D S Watkins, T B White, T Waldon, Geo D Wade, J C Wilkinson 25 cts, J S White $1.

INDIAN TURNIP COMPOUND.—This pectoral balm, from its very ingredients, is an effective remedy in cases of coughs, colds and the general ailments resulting from bronchial affections. Soothing the cough, it both superinduces and facilitates expectoration, and in asthmatic cases has worked wonderful cures. This preparation is for sale by the well-known chemist, Mr. B. Laplace, of Nos. 23 and 25 Elysian Fields street.

TRADE seems to center at the store of Captain B. T. Walshe, No. 110 Canal street; but this is not at all strange, as he has a very complete stock of boys' and children's clothing, his "own make" shirts, underclothing, dressing robes and fancy articles, suitable for Christmas presents, and all reasonable in price.

MESSRS. DANNER & TOOMER, No. 288 Delord street, are prepared to supply any demand for lumber, shingles, oak staves and all kinds of building materials. We recommend them to our friends.

WE INVITE the attention of our readers to the advertisement of Ed. L. Zell & Co., corner of Canal and Carondelet streets, commission merchants, and importers of Havana cigars and produce.

T. W. BOTHICK, undertaker, one of our oldest and most reliable citizens, whose card will be seen elsewhere, attends personally to funerals. We bespeak for him a liberal patronage.

OUR LADY READERS will observe the advertisement of J. G. Bermel, No. 121 Canal street, where they will find a complete assortment of fancy articles and human hair goods.

THE amount of patronage received by Navra & Offner, No. 174 Canal street, is a proof that their efforts have been appreciated.

JOB PRINTING.—For job printing see the card of the Lightning General Mercantile Job-Printing Office, No. 2 Tchoupitoulas street.

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WE CALL THE ATTENTION of persons in search of a commercial education to Dolhear College, 201 and 203 Canal street. de12 3m

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"Within the book and volume of the brain,
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They are memories that cannot die, for the patient who finds his strength recuperated, his vigor restored, his functions operating with accustomed regularity, and his whole physical nature renewed with fresh vitality, as if he had quaffed the elixir that is said to rejuvenate, cannot forget the agency that did him his ills, or the instrumentality by which his ailments were alleviated. Such, indeed, is Price's Aromatic Stomach Bitters—no quack concoction, drugged with palatable poisons, but pure vegetable matter, culled by the cunning hand of science, in the fresh, prolific fields that heaven saws for the use and behoof of mankind. A splendid tonic and a cheering stimulant, it falls with the gentle grace of a benefaction on suffering humanity.

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AUGUSTA, November 9, 1863.

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Yours truly, W. J. BLAIR,
de12 2t Late of Danville, Va.

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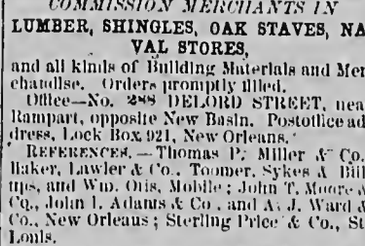
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The Indian Turnip Pectoral Balm completely cures the most inveterate cases of Bronchitis, Catarrh, Incipient Consumption, Pulmonary Oppression, the Spasmodic Nervous Disorders which attend certain forms of Coughs, Sore Throat, and generally all cases of Inflammation of the Respiratory Organs. It has a soothing action upon the Cough, facilitates expectoration, checks the spitting of blood, and relieves fits of Asthma. In this last disease the Indian Turnip Pectoral Balm has been given with the greatest success. Its use in Whooping Cough remarkably relieves this distressing affection.

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are now selling out their entire extensive stock, consisting of Rosewood, Mahogany and Walnut Bed-room, Parlor and Dining-room SETS. Also common FURNITURE of all kinds at cost price, to make a change in business. de12 3m

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All orders promptly attended to. de12 3m

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LADIES who wish Honorable Employment, address LA PERLE MANUFACTURING CO., 90 Chambers st., New York. no28 3m

The Child's Corner.

THE BITTER AND THE SWEET.

Come, darling Effie,
Come, take the cup;
Effie must drink it all—
Drink it all up.

Darling, I know it is
Bitter and bad;
But 'twill make Effie dear
Rosy and glad.

Mother would take it all;
For her wee elf;
But who would suffer then?
Effie herself.

If Effie drinks it,
Then, I can tell,
She will go out to play
Merry and well.

Drink; and then, darling,
You shall have this—
Sweet after bitter,
Now, first, a kiss.

Ah! darling Effie,
God also knows,
When cups of bitterness
His hand bestows,

How his poor children need
Urging to take
Merciful draughts of pain
Mixed for their sake.

He too gives tenderly,
Joy after pain;
Sweet after bitterness;
After loss, gain.

The Churchman.

People Who Never Go to School.

A STORY FOR SMALL BOYS.

"I wish I never had to go to school another day!" exclaimed Harry Dean impatiently, while hunting around the sitting-room to find his school books one morning.

"You needn't go to school if you don't want to, my son," said Mr. Dean, quietly laying down his newspaper.

Harry looked astounded for a moment, and then burst out:

"Oh! needn't I? Won't that be jolly? What times I'll have!" And off he bounded, with a shout, to tell Nellie that he was never going to school any more.

"Well, you may be a dunce, then, if you like," said Nellie; "for my part, I prefer to know something;" and she walked off with dignity.

Mr. Dean was a peculiar man. He had a way of letting his children learn by their own experience, and did not so much govern them as teach them to govern themselves.

Harry had a grand time that morning—at least he persuaded himself that he did—though he had to admit that playing alone was not so nice as having some one to play with.

After dinner Mr. Dean asked him if he'd like to ride that afternoon.

"I want to show you some people who never go to school, but spend their lives 'having a good time,' as you boys say. If you are to spend your life so, of course such people are those you will like best and live with."

"What sort of people are they, father?" asked Harry with interest.

"Oh, you'll see!" was the reply, as they went out to the buggy.

They rode through very pleasant woods and over charming, rolling prairie for about ten miles, when Harry was surprised to see his father drive up to a tree and prepare to tie his horse.

"Why do you stop here, father?" he asked.

"Just in that grove are the people we came to see," answered Mr. Dean.

Harry looked more closely and saw three or four wigwams.

"Oh, Indians!"

"Yes," answered his father; "Indians are the only people I know of who never go to school, even when they have a chance, and that is the life you have chosen."

The horse was now tied and they drew nearer. There were several wigwams, built of broad pieces of bark laid against poles stuck in the ground. The poles came together at the top, and a hole was left for a chimney. Out of each one came a thin smoke—which was a sign that it was near supper-time.

Mr. Dean went up to a door and told Harry to look in.

In the middle of the hut was a fire, and over it hung a black kettle, with some horrible-smelling stuff boiling in it. A dirty and utterly disgusting squaw was attending to the kettle and driving out dogs and children alternately. She didn't look much like the dainty Indian maiden you have seen in pictures, with pleasant face and graceful, fringed wrappings.

Far from it. An old, horrid calico jacket and cloth petticoat were her clothes, and a blanket lay there to be put over her when she had finished her work.

The men outside were lounging around, each wrapped in a blanket. Some were smoking, but most of them were not even doing that. Sitting or lying around, they seemed like so many dogs. They paid no attention to the visitors, so they walked around at their leisure.

When the meal was ready they had the pleasure of seeing how they took it. The squaw merely took the kettle off the fire and placed it on the ground. The family squatted around it, each putting his hand into the dish, and each seeming to try and see how fast he could stuff himself.

"You see the women have a tolerable easy time of it, Harry," said Mr. Dean. "No dishes to wash; only when nothing remains in the pot but bones, to stand it out for the dogs to lick, and then it is ready for the next meal."

"But what makes it smell so horrid in the wigwam?" asked Harry.

"Partly the oil in which they cook their meat. By the way, wouldn't you like to taste it?" and Mr. Dean started to go in, but Harry took his arm.

"Oh, no, father—please, don't! I should choke!"

Mr. Dean smiled.

"The smell comes partly from that, partly from the dried fish hanging on the walls, and partly from the Indians themselves."

"Well, I'm sure I never want to put my head in again," said Harry.

"It isn't very pleasant. Let us go and look at those papooses."

Sure enough, hanging from a low tree near by were two or three poor little Indian babies.

Do you know how they take care of Indian babies? They take a board a little longer than the poor little thing, lay the baby on it, and wind lots of cloth around the whole. The poor little thing is all bound up, clear to its chin; arms and legs all tied up; and there it stays all day, looking around, but never crying. Sometimes it hangs on a tree or bush, sometimes it stands against a rock, and sometimes hangs on the mother's back, with its droll little head and sharp black eyes peering out upon the world.

Harry looked at and pitied the babies, but soon turned to some boys who were amusing themselves with bows and arrows. Mr. Dean, to try their skill, threw some pennies up in the air, and they shot at them, never failing to hit the penny.

But now Mr. Dean said they must go, and soon they were on their homeward way.

"Father," said Harry, "what do you suppose they had in that kettle to eat?"

"Boiled dog, perhaps," said Mr. Dean. "They don't object to anything. Last winter, when their stock of food got low, they went to Mr. Brown's when he killed pigs, and devoured all parts of the animals that he had thrown away."

"Ugh!" said Harry.

"It wasn't very nice, but it was nothing to what they will do. Their ways are disgusting beyond words. They won't learn to talk English; they won't adopt any improvements in living; they prefer to live as they do, no better than brutes. In the summer the men hunt and fish all the time to get food enough to last in the winter, yet no one of them could be persuaded to raise a pig or calf for food. If they have plenty to eat, and not much trouble to get it, they are contented."

"They ain't much like the Indians I read about in 'Deerslayer,' father."

"No; not more than they are like the unusual pictures we see of them. However, people who prefer to remain ignorant, and never go to school, are always low and degraded, and get worse as they get older."

Harry blushed a little, but Mr. Dean went on:

"Being ignorant, they are of course superstitious; they believe in signs and omens, in witches and evil eyes. They spend most of their time in the long winter in telling horrible stories of ghosts or ogres or other fearful things, or else in bragging of their great deeds—though I guess these are few now-a-days—and displaying their string of scalps. They have no higher delight than to torture any one so unfortunate as to be their prisoner. In fact, they are cruel and treacherous to the last degree."

Mr. Dean said no more about the lesson he intended to give Harry, but noticed that the next morning he was the first one ready for school.

"Why, Harry," said Nellie, "*you* going to school? I thought you weren't going any more!"

"Well, I've changed my mind," said Harry quietly. "Can't a fellow change his mind?"

"It seems he can," said Nellio, as they went out the door.—*Christian Advocate.*

Do It In Time.

Only two or three inches—that was all. If the switchman had moved the track only that little distance all would have been right. But he forgot; and the train that was passing the station ran furiously into the heavy freight cars, and dashed itself to pieces!

"What was the cause?" everybody asked when the news of the great accident spread about town.

"Oh! a switch was out of its place," was the answer. "The switchman was careless; perhaps he was drunk."

How true it is, as Solomon said: "There is a time for everything." If we do not attend to it at the right time it is just as bad as if we did not do it at all."

Did you ever see a boy putting cards on a little steam printing press? He has to put each one in a certain place at a certain time, but if he does not attend, and do it just when the time comes, the press works on and no card is printed.—*Apples of Gold.*

Housekeepers' Department.

WATER COOKIES.—Three cups of sugar, one of water, one egg, one cup of butter, half a teaspoon soda, half a nutmeg grated. These are best when three weeks old.

TEA CAKE.—Two eggs, one cup of white sugar, one and one half cups of flour, one-half cup of cream, half a teaspoonful of soda, one teaspoonful of cream of tartar. Beat the sugar, eggs and a pinch of salt together.

MOCK OYSTER FRITTERS.—Mix a pint of grated corn with three spoonfuls of milk, one teacupful of flour, half a teacupful of melted butter, a teaspoonful of salt, half a teaspoonful of pepper and one beaten egg. Drop into a hot, well-greased griddle and fry brown.

USE OF GERANIUM LEAVES.—It is not generally known that the leaves of a geranium are an excellent application for cuts, where the skin is rubbed off, and other wounds of that kind. One or two leaves must be bruised and applied to the part, and the wound will be cicatrized in a short time.

SALAD DRESSING.—(It is also excellent over sliced tomatoes.) Take the yolk of one fresh egg and mix with it two tablespoonfuls of olive oil very slowly, add one and one-half spoonfuls of mustard, three spoonfuls of salt, a little pepper, and, last of all, two spoonfuls of vinegar. Beat the white of the egg to a stiff froth and lightly stir in.

DELICATE PUDDING.—One quart of milk; while boiling stir in one pint of flour, after it is sifted, six eggs, six tablespoonfuls of butter, the grated peel and juice of two lemons. All the ingredients must be well beaten together before they are stirred into the milk; stir one way without stopping till it has boiled for a minute or two; take it off and turn into your pudding dish. It is to be eaten cold, with sugar and cream if you like.

The Farm and Garden.

Preserving Meats, Fish, and the Manufacture of Meat Extracts.

The preservation of meats and other animal substances for food has been in many processes attended with a loss of more or less of the nutritious substances contained therein. The processes hitherto devised have involved one or more of the following principles, viz.: the use of antiseptic salts and other antiseptic substances, the total exclusion of air, the oxygen in which tends to produce decay, the drying of the substances to be preserved (moisture being essential to rapid decomposition,) and, finally, the extraction of such parts as are soluble, and their subsequent concentration into thick sirups or jellies, by which the water is so far removed as to insure the keeping of the extracts during a reasonable period of time.

Familiar examples of the use of antiseptic substances are the employment of common salt in pickling meats, and the consuming action of creosote absorbed from smoke in smoking meats. Examples of the second category of preserving agencies are the use of hermetically-sealed cans, the surrounding of the substance to be kept by carbonic acid gas, etc.

In the third category, the "jerked beef" of the American Indians and the Mexicans stands as a prominent example.

Of the fourth category, the various extracts of meat, of which Baron Liebig's (lately much criticised) has led the market, will be at once recalled by our readers.

Various new processes are being constantly brought out, invention in this field being greatly stimulated by the high prices of fresh meats in nearly all the large cities, both in this country and in Europe. Among the most recent is one by Mr. Thomas Frederick Henley, of Pimlico, England, which seems a simple and practical method. The meat is first pressed in a raw state, or heated during the pressing, or the pressure may be applied only after the substances have been subjected to preliminary heating. According to one mode of operating under what may be termed the cold-pressure process, the substance to be desiccated (say raw beef or mutton) is cut into small pieces and placed on press-cloths in a stratum of from half an inch to one inch in thickness. The press-cloths having been previously placed on a light frame or former, the object of which is to regulate the size and thickness of the pressed cake, the press-cloth is folded over, the frame removed, and the cake placed in the press, each cake alternating with an iron plate until the press is charged.

The pumps are now put in motion (where a hydraulic press is the agent,) and the pressure gradually increased to about one hundred and forty-four pounds on the square inch. The time employed in squeezing out the juices of the meat is about fifteen minutes, and the amount of liquid discharged should be about twenty-five per cent., or one-fourth of the gross weight of the meat under treatment.

The fluid portions or juices of the meat, as they run off from the press, are conducted into a vessel, where they are subsequently mixed with an edible antiseptic. The pressed cakes or slabs are removed from the press and rubbed with dry salt, then cut up and packed in suitable packages.

When employing heat and pressure combined, the substances are placed in the raw state on the press-cloths and frames in the same manner as in the cold process; but in lieu of the ordinary press-plates, hot plates heated to a temperature of from two hundred and fifty to three hundred degrees Fahrenheit are used, by which means the albuminoid elements are fixed within the meat, which is, in fact, cooked and desiccated at the same time.

Suitable condiments are added to the meat before placing it in the press, and, the pressure having been applied and sustained as described with reference to the cold-pressure process, an excellent savory meat biscuit, well adapted for troops on the march and for naval stores, is produced. This process, being both rapid and economical, is applicable in many countries where meat is abundant and cheap, and where the climate necessitates the immediate employment of preserving agencies.—*American Artisan.*

LIME IN CROPS.—There is said to be carried off from the soil nine pounds of lime in twenty-five bushels of wheat, nine pounds in fifty bushels of oats, and fifteen pounds in thirty-eight bushels of barley. There are thirty-five pounds of lime in two tons of rye grass, one hundred and twenty-six pounds in two tons of clover, one hundred and forty pounds in twenty-five tons of turnips, and two hundred and seventy pounds in nine tons of potatoes. Some soils contain abundance of lime for a thousand years, while other soils require an occasional application of lime as a fertilizer.

THE EFFECT OF ROOT-PRUNING.—An exchange says: "Mr. A. O. Winchester, of St. Joseph, Michigan, had ten Northern Spy apple trees, thirteen years old, which had never blossomed or borne a crop. He directed his man to root-prune one tree and half root-prune another. This year the tree which was root pruned all around is full of blossoms, while that side of the half root-pruned alone is full of blossoms, the unroot-pruned side having none at all. Every other Northern Spy apple tree, as usual, contains no blossoms."

PEELING FRUIT TREES.—A writer in the *Country Gentleman* relates two instances that came under his notice where unproductive fruit trees were made to bear fair crops by having the bark carefully peeled from a portion of the trunk. It is a "kill or cure" remedy, but usually has been successful. It should be done not later than June.

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IS ACKNOWLEDGED by all who have them in use to be superior to any Stove they have ever used. It has a large Oven, and is the most convenient Stove for Baking, Broiling and Roasting. I have also for sale the following first-class Cooking Stoves: Diamond Rock, Magna Charta, Cotton Plant and True Kentuckian. Heating Stoves of all kinds. Every Stove sold under a full guarantee. J. H. CAMPMAN,
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HEATING STOVES.—He has various styles of these on sale. Is agent also for the NEW BALTIMORE FIRE-PLACE HEATER, the most perfect, cheerful and economical Heater in use; will heat from one to a half dozen or more rooms at a cost, for coal, of twenty-five cents per day.

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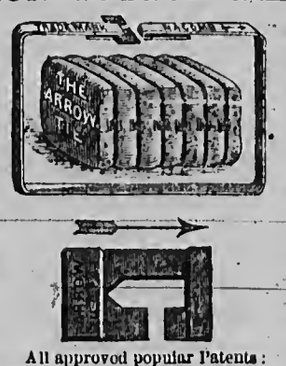

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Agent for Poole & Hunt (Baltimore) Steam Engines, Saw Mills, etc.; H. & E. Blanchard (Zanesville, O.) Steam Engines, Saw Mills, etc.; R. W. Payne & Sons' (Corning, N. Y.) Steam Engines, Saw Mills, etc.; George L. Squier & Bro. (Buffalo, New York) Sugar Mills, Horse Powers, etc.; E. Ball & Co. (Canton, Ohio) "World" and "Ohio" Mowers and Mowers and Reapers combined; D. M. Osborne & Co., "Kirby" Mowers, etc.; B. C. Taylor Hay Rakes; "Nishwitz" and "Monroe" Pulverizing Harrows; "Excelsior" Lawn Mower; R. Ball & Co. (Worcester, Massachusetts) Wood-Working Machinery; H. B. Smith (Smithville, New Jersey) Wood-Working Machinery; American Saw Company, New York; Hubbard, Lippincott, Bakewell & Co., Saws; "Ginpowder" Copper Works, Baltimore; Moline Plow Company, Plows and Cultivators; Winship & Bro. (Atlanta, Georgia) Cotton Gins; "Stafford" Cultivator and "Salley" and "Pfeil" Gang Plows; "Buckeye" Foundery, Bells; B. J. West's Cotton Seed Huller; B. J. West's "Improved Felton Patent" Grist Mill and Corn-Cob and Shuck Crusher combined; T. C. Nisbet & Co. (Macon, Ga.) Cotton Press Screws, etc. no28 6m

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Assets after paying losses in Boston, over	$3,000,000
Accrued Surplus and Premiums	2,856,748
Losses Paid in 1871	928,642
Premiums Received in 1871	1,481,176
Interest Moneys, Dividend, etc., received in 1871	212,371
Losses Paid since 1829, nearly	7,000,000

The Assets of the FRANKLIN are all invested in solid securities (over $2,750,000 First Loans and Mortgages,) which are all interest-bearing and dividend-paying. The company holds no bills receivable taken for insurances effected. Perpetual and Temporary Policies on Liberal Terms. This company issues Policies upon the Rents of all kinds of Buildings, Ground Rents and Mortgages. DOUGLAS WEST, Gen. Agent.
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The Rochester Riving, Shaving and Jointing Shingle Machine Patent,

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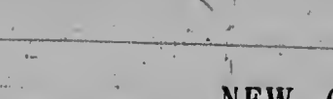

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Please give us a call before purchasing elsewhere. my23 1y

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Will call daily at College building, corner Coliseum and Baronne streets, between eleven and twelve o'clock. je29 1y

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WOMAN'S FRIEND WASHING MACHINE!

THE UNDERSIGNED OFFERS THIS Machine to the public as the *Simplest and Best Washing Machine of the age*, while the cost is the lowest. It is the invention of a Kentuckian, and is operated by rocking, and washes the clothes by beating, instead of rubbing. It will wash sixteen shirts or twenty-five ordinary pieces of clothing or two single blankets at a time, and it will thoroughly wash, rinse and blue one hundred pieces ordinary clothing in forty-five minutes, without the least wear of the clothing, the breaking of a button or the pulling of a thread.

The most delicate fabrics can be washed with it *without the least injury*. It gives a grass-bleached whiteness to the clothes. To blankets and woolen clothes it gives a new appearance and feeling. Its construction is so simple that it will last for years with care, and costs less than wash-tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

The directions for its use are very simple, and every Machine will do as represented if the directions are followed. It is a most excellent Wool-washer likewise. Send for circular and certificates of its merits.

PRICE, $12. WITH WRINGER, $18.
EDWARD THOMPSON, Manufacturer and Proprietor,
le27 6m 184 Peters street, near Julia, New Orleans.

GROCERIES, ETC.

GROCERIES.

I WOULD MOST RESPECTFULLY CALL the attention of the public to my large and well-assorted stock of

Fancy and Family Groceries,

consisting in part of Extra Choice Gunpowder, Imperial, Japan, Oolong and English Breakfast TEAS.

Java, Maracaibo, Cordova and Rio Coffee. Extra Choice Yellow Goshen Butter, Sugar-Cured Hams and Breakfast Bacon, Fulton Market Beef and Pig Pork, Extra Mess and No. 1 Mackerel, Shaker and New York Preserves, Fruits in Juice, and Strawberries, Cherries, Pineapples and Gooseberries in Cans, English and American Pickles, Sauces and Ketchups, Spanish Olives and Capers.

Smith's celebrated Ten-Strike and St. Luke's Choice Extra Flour, and every other article necessary to complete a first-class grocery.

All goods guaranteed to give perfect satisfaction, and delivered to any part of the city free of drayage.

JAMES WILSON,
Corner Jackson and Rousseau streets,
de12 1m New Orleans.

THE BEST AND THE CHEAPEST.

Families, Steamboats, Hotels and others supplied with

CHOICE FAMILY GROCERIES

At from one-third to one-half less than at

ANY OTHER ESTABLISHMENT.

Years of experience, ample means and an extensive acquaintance with importers and manufacturers enable me to guarantee satisfaction, both as to

The Prices and Quality of my Goods.

Good Family TEAS at 50 cents per pound. Choice TEAS at from 75 cts. to $1 per pound.

The Best in the Market.

Oolong	$1 20	Young Hyson..	$1 25
English B'kfast	1 25	Japan.....	1 20
Imperial	1 25	Green & Black,	
Gunpowder ...	1 40	mixed.....	1 20

Extra Family Flour of all grades, Choice Coffee, new Sugar-cured Hams, Can Goods, etc., all at the LOWEST POSSIBLE PRICES, and delivered, free of charge, to any part of the city, or to any railroad or steamboat.

C. W. ROTH, FAMILY GROCER,
No. 175 Poydras street,
no28 1m Corner of Carondelet.

PURE LOUISIANA
SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.
A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery.
A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs.
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48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.
A. THOMSON & CO.,
no28 6m 48 Tchoupitoulas street.

A. W. SKARDON & CO.,
(A. W. SKARDON, WM. WOELPER.)
GROCERS,
Corner Jackson and Rousseau streets,
FOURTH DISTRICT, NEW ORLEANS.
Goods delivered free of charge. no21 3m

SAVE $20.

THE NEW
WILSON
UNDER-FEED.
The Best and Cheapest First-Class Shuttle SEWING MACHINE *In the World.*
Agents Wanted.
WM. GREGG & Co.,
General Southern Agents, No. 189 Canal street, New Orleans, La.
je27 6m

MENEELY'S BELLS.

THE genuine Troy Church Bells known to the public since 1826, which have acquired a reputation unexcelled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of best Copper and Tin, and fully warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Post office address, either TROY or WEST TROY, New York.
je13 1y E. A. & H. R. MENEELY.

COTTON SEED FOR PLANTING.—All the Choice Varieties, carefully selected for PLANTING purposes.

Agent for David Dickson's Georgia Improved and Extra COTTON SEED.

Also for Dr. H. A. Holmes' Extra Georgia PROLIFIC COTTON SEED.

WM. M. PINCKARD,
Successor to Steele, Pinckard & Co.,
Cor. Commons and Tchoupitoulas streets,
oc31 2m New Orleans, La.

MEDICAL.

THE GREAT
HOUSEHOLD REMEDY.

As an *Invigorator, Liver Corrector and Blood Renovator* is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excessive overtaxation of any kind, and gives vitality and richness to the blood.

Its curative powers alter and completely reorganize the entire mass of fluids, and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive symptoms, Fever and Ague, Bilious diseases, Fevers of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. As a mild and delightful Invigorant for delicate females it has no superior.

By its use new life and vigor is given to both body and mind, sending a glow of vitality through every part, which is *permanent and lasting.*

It is the most effectual remedy for the relief of human suffering ever discovered, and is pleasant to the taste.

WE CHALLENGE THE WORLD

to produce a more delicious medicine to take, yet so potent for the prevention and cure of diseases, than DR. HENRY'S

WORLD'S TONIC AND BLOOD PURIFIER.

Price, $1, or Six Bottles for $5.

Prepared by the GRAFTON MEDICINE Co., St. Louis, Mo. Sold by druggists and dealers in medicines everywhere. jy18 1ycow

RHEUMATISM,
GOUT AND NEURALGIA PERMANENTLY CURED BY
N. JENKINS'
ANNIHILATOR.

A PURELY VEGETABLE COMPOUND, whose extraordinary virtues, in these painful diseases, are attested by certificates from many prominent citizens of every section of the country.

No medicine of the century has attracted as much attention.

Of the many to whom the proprietor is authorized to refer, may be mentioned the following well-known gentlemen:

Rev. Fisher T. Rawson, Delhi, Louisiana.
Rev. James E. Bradley, Floyd, Louisiana.
Rev. P. M. Goodwyn, New Orleans, La.
Rev. J. B. Walker, Galveston, Texas.

For circulars and for further information address N. JENKINS, Proprietor,
se26 3m 160 Baronne st., New Orleans.

POPE'S CURE FOR
Coughs, Colds, and all Affections of the Throat and Lungs.

This preparation was introduced many years ago, after consulting the views of several of the most prominent physicians of New Orleans regarding its formula. The late Dr. Edward Jenner Coxe, author of the work on Inhalations for Diseases of Respiratory Organs, was pleased to say: "In my opinion, no better combination for the purpose of relieving the ordinary coughs and colds which prevail can readily be thought of." And nearly twenty years of actual trial has gone far to verify his remark. In bottles, 75 cents each. Try it. JOHN H. POPE, Druggist,
Corner Jackson and Prytania streets.
Sold by all Druggists. de5 1m

40 DROPS OF CONSTITUTION WATER, three times a day, cure Inflammation of the Kidneys, Stone in the Bladder, Catarrh of the bladder, Diabetes, Gravel, Gleet, Brick-Dust Deposit, Female Complaints, Dyspepsia and Torpid Liver. It is not a spring water. For sale by E. J. HART & CO.,
se26 6mcow 73, 75 and 77 Tchoupitoulas st.

COLLEGIATE INSTITUTE,
AT BATON ROUGE, LOUISIANA,

THE EXERCISES OF THIS SCHOOL will be resumed on

Wednesday, the Second of October next.

For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.
au1 6m W. H. N. MAGRUDER.

Attention, Ladies and Gentlemen.

DR. RESCH'S INFALLIBLE HAIR REGENERATOR. 150 *Certificates shown if required.* Dr. Resch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

LADIES, send for Illustrated Catalogue. Address LA PERLE MANUFACTURING CO., 90 Chambers st., New York, no28 3m

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been cloudy and mild. Our accounts from the country present no new feature with regard to cotton.

The river is 14 feet 11 inches below high water mark.

COTTON.—The following are the arrivals since the thirteenth instant:

Louisiana and Mississippi ... bales..	13,647
Lake ...	97
Arkansas ...	1,493
Mobile ...	5,126
Tennessee ...	735
Texas ...	701
Total ...	20,060

On Saturday, operations being restricted by moderate supplies, the movement exhibited only a moderate degree of animation, but the sales, nevertheless, summed up 6,200 bales at steady prices for clean, even-running lots of fair staple, but rather easier prices, at least during the morning, for other descriptions. In some cases offers were accepted ¼c. under Friday's quotations, but factors subsequently exhibited more firmness, and the closing rates showed no quotable variation. On Monday buyers came forward with still more spirit, and although the movement was checked by the supply being only moderate and factors more stringent in their pretensions, yet 9,700 bales changed hands at a further improvement of ⅛@¼c. in ordinary, good ordinary and low middling, and about ¼c. in the higher grades. The market, however, exhibited some irregularity, and a part of the business was at Saturday's prices, the subsequent advance being stimulated by favorable dispatches from New York and increased competition among buyers. On Tuesday the market opened with a good inquiry, and, the supply being moderate, factors materially raised their pretensions, which checked operations, but a fair business was, nevertheless, done during the morning at an irregular advance of ⅛, ¼@⅜c. Later in the day, under an advance of ½c. at New York and ¼d. at Liverpool, with a brisk demand with advancing prices at Havre, the advantage was still more on the side of factors, the closing rates showing a net improvement of ¼@⅜c. in ordinary and good ordinary, ½c. in low middling, and about ¼c. in the higher grades. The sales summed up 6,700 bales.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 411,892 bales, against 340,358 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 271,051 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 38,290 to Great Britain, and an increase of 36,166 to France, and of 113,494 to other foreign ports.

We quote:

Low ordinary ...	16 @ 16¼
Ordinary ...	17¼ @ 17¾
Good ordinary ...	18¾ @ 18¾
Low middling ...	19¼ @ 19¾
Middling ...	19¾ @ 19¾
Strict middling ...	20 @ 20¼
Good middling ...	20¾ @ 20¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	20,060	
Arrived previously ...	473,210—	493,360
		499,559
Exported past three days..	30,257	
Exported previously ...	311,939—	342,196
Stock on hand and on shipboard..		157,363

SUGAR.—On Tuesday the receipts comprised 700 hhds. About 800 hhds. were sold, including some from previous supplies, at 5¼@6¼c. for inferior, 6¾@7¼c. for common to good common, 7⅝@8c. for fair, 8¼@8⅜c. for good fair, 8½@8¾c. for fully fair, 9c. for prime, 9¼@9½c. for strictly prime, 9¾c. for choice, 7¾@9¼c. for seconds, 9¾@10¾c. for yellow clarified, and 10¾@11⅝c. for white clarified.

MOLASSES.—The demand has been active at full prices, and the receipts on Saturday and Monday, embracing 8,000 bbls., were nearly all sold at 35@40c. for fair centrifugal, 45, 47@50c. for prime centrifugal, 45c. for common, 48@50c. for fair, 51@53c. for prime, 54@55c. for strictly prime, and 56c. for choice. Some half bbls. prime sold at 58c. ₱ gallon.

CORN.—The sales on Saturday were confined to 200 sacks white at 80c., an advance of 10c. over previous figures. On Monday there were some small arrivals, and prices ruled 5c. ₱ bushel higher under a good inquiry, when 1,700 sacks were sold, embracing nearly all the receipts, at 85c. ₱ bushel for white and yellow.

OATS.—On Tuesday, owing to the slow landing of receipts, the movement was restricted to 100 sacks St. Louis at 47c. ₱ bushel.

BRAN.—On Tuesday the demand was moderate, but at steady prices, and 350 sacks were sold, comprising 300 from warehouse, at $1.25, and 50 on the landing at $1.30 ₱ 100 lbs.

PORK.—On Tuesday 80 bbls. new mess sold, in three lots on the spot, at $13.75, and 170 bbls. do., to arrive, at $13.62½ ₱ bbl. It is retailing at $14@14.25 ₱ bbl.

BACON.—On Saturday 20 casks shoulders sold at 5⅝c. ₱ lb. On Monday 198 casks sold, in lots, at 9½@9¾c. for clear rib sides, and 11c. ₱ lb. for clear sides. Shoulders were quoted at 5¾c.

HAMS.—On Monday 20 tierces sold at 17½c., and 10 do. at 18c. ₱ lb. On Tuesday 22 tierces sold, to arrive, at 17¾c., and 25 do., on the spot, at 18c. ₱ lb.

LARD.—On Tuesday 100 tierces packers' sold, in two lots, at 8¾c., and 35 tierces refined at 8⅞c. ₱ lb., and 50 kegs refined at 9¾c.

BREAKFAST BACON.—On Tuesday 25 boxes Western sold at 10¼c. ₱ lb.

MONETARY.

Gold opened on Tuesday at 112⅛@112¾ (against 112¼ at New York,) and closed at 111⅞@112⅛ (against 112 at New York.)

In silver we have noticed only retail sales. American half dollars are now quoted at 110@111, and Mexican dollars at par to 2½ ₱ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers ...	5 25	7 00
Cotton sweeps ...	8 25	11 00
Cultivators, Diam. & shovel-tooth ...	7 50	11 50
Cultivators, riding ...	45 00	60 00
Cultivators, walking ...	30 00	40 00
Shovels ...	7 00	15 00
Spades ...	7 50	16 50
Axes ...	10 00	15 00
Potato diggers ...	13 50	— —
Shovel plows ...	5 50	9 25
Half do., with cutters ...	5 00	9 00
Manly's D. S. plow ...	6 00	9 75
Corn mills, Coleman's ...	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot ...	5 00	6 00
Loaf ...	— —	— —
Crackers ...	6 00	7 00
Navy ...	— —	4 50
Cream crackers ...	— —	11 00
Bricks, ₱ M:		
Lake ...	13 00	16 00
English fire ...	45 00	50 00
American fire ...	35 00	43 00
Candles, ₱ lb:		
Sperm, New Bedford ...	33	36
Tallow ...	16	18
Chocolate, ₱ lb:		
Cocoa ...	38	60
No. 1 ...	50	52
Sweet and spiced ...	25	— —
Cider, ₱ bbl:		
Western ...	— —	— —
Coal, ₱ ton:		
Anthracite ...	13 00	14 00
Western, ₱ bbl ...	— —	— —
Corks, ₱ 1000:		
Regular ...	4 00	4 50
Pointed ...	3 25	4 00
Coffee, ₱ lb:		
Havana (currency) ...	— —	— —
Java ...	22	24
Cordova ...	— —	— —
Copper, ₱ lb:		
Braziers' ...	45	45
Copper bolts ...	45	— —
Yellow metal ...	27	30
Cordage, ₱ lb:		
Manilla ...	19	20
Tarred, American ...	— —	16
Russian ...	17	— —
Cotton seed:		
Rough, ₱ ton ...	— —	13 00
In sacks ...	— —	— —
Dyes, ₱ lb:		
Logwood, Camp'y ...	4	4½
Logwood, St. Domingo ...	4½	4½
Fustic, Tampico ...	5	6
Indigo, ₱ lb ...	1 40	1 60
Madder ...	15	18
Eggs, ₱ dozen:		
Western ...	40	— —
Feathers, ₱ lb ...	— —	— —
Fish, ₱ box:		
Cod ...	1 40	— —
Herrings ...	35	40
Mackerel, No. 1, ₱ bbl ...	— —	— —
Mackerel, No. 2 ...	— —	— —
Mackerel, No. 3 ...	— —	— —
Flaxseed, ₱ lb ...	6	— —
Flour, ₱ bbl:		
Double extra ...	6 25	6 75
Superfine ...	— —	5 45
Fine ...	— —	5 00
Fruit, ₱ lb:		
Prunes ...	9½	— —
Currants, new ...	8	9
Almonds, soft shell ...	— —	25
Almonds, shelled ...	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10 ...	3 50	3 75
French, 10 by 12 ...	3 75	4 00
French, 12 by 18 ...	— —	— —
Gunny bags, ₱ bag ...	— —	— —
Hay, ₱ ton:		
Prime ...	— —	33 00
Choice ...	— —	— —
Iron, ₱ ton:		
Pig ...	59 00	60 00
Country bar, ₱ lb ...	— —	— —
English ...	6	7½
Swedes, assorted ...	7	8
Hoop ...	7	9
Sheet ...	6½	10
Boiler ...	8½	9½
Nail rods ...	— —	9½
Castings, American ...	— —	6
Lead, ₱ 100 lbs:		
Pig ...	8 50	— —
Bar, ₱ lb ...	8½	8½
Sheet ...	11	11½
Pipe ...	11	11½
Leather, ₱ lb:		
Sole, hemlock ...	32	36
Sole, oak ...	40	44
Harness ...	40	45
Calf skins, ₱ dozen ...	42 00	70 00
Texas, rough, ₱ lb ...	24	26
Lime, ₱ bbl:		
Western ...	1 25	— —
Cement ...	2 75	— —
Plaster Paris ...	— —	4 00
Lumber, ₱ M feet:		
Boards, yellow pine ...	14 00	15 00
Boards, cypress ...	20 00	25 00
Flooring, dressed ...	22 00	25 00
Flooring, rough ...	15 00	18 00
Ceiling, dressed ...	18 00	20 00
Weatherboards, dressed ...	16 00	18 00
Weatherboards, rough ...	13 00	14 00
Scantling ...	12 00	14 00
Shingles, ₱ M ...	3 50	4 00
Laths ...	2 50	— —
Moss, ₱ lb:		
Country picked ...	— —	— —
Clean picked ...	— —	— —
Nails, ₱ keg:		
American, 4@6d ...	6 00	6 15
Wrought, German, ₱ lb ...	— —	— —
Wrought, English ...	— —	— —
Oils:		
Lard, ₱ gallon ...	— —	— —
Coal oil, in barrels ...	33	34
Coal oil, in cases ...	38	39
Linseed, raw ...	91	92
Sperm ...	— —	2 00
Whale, refined ...	95	1 00
Cotton seed, crude ...	— —	— —
Cotton seed, refined ...	— —	— —
Castor ...	1 65	1 85
Olive, 22@24 oz ...	6 00	6 50
Olive, 11@12 oz ...	7 25	— —
Tanner's, ₱ gallon ...	75	85
Soap, ₱ lb:		
Western ...	— —	— —
Northern ...	— —	— —
Southern ...	— —	— —
Castile, genuine ...	— —	12
Castile, imitation ...	— —	— —
Sardines:		
Half boxes ...	34	35½
Quarter boxes ...	— —	23
Spices, ₱ lb:		
Cassia ...	36	38
Cloves ...	— —	23
Nutmegs ...	1 20	1 25
Pepper ...	21	21½
Pimento ...	12	12½
Sugar, ₱ lb:		
Havana, white ...	12	12½
Havana, yellow ...	10¾	— —
Havana, brown ...	10½	11
Crushed ...	13¼	13¾
Pulverized ...	13¼	13¾
Teas, ₱ lb:		
Imperial ...	45	1 10
Gunpowder ...	75	1 50
Hyson ...	75	1 25
Young Hyson ...	75	1 10
Oolong ...	45	1 10
Pouchong ...	30	50
Tin, ₱ box:		
Block ...	— —	— —
In plates, I. X ...	17 50	— —
In plates, I. C ...	15 25	— —
Leaded plates, I. X ...	16 00	— —
Leaded plates, I. C ...	13 75	— —

CATTLE MARKET.

NEW ORLEANS, Dec. 17, 1872.

Texas beeves, choice, ₱ head	$— — @ 50 00
Texas beeves, 1st qual, ₱ head	35 00 @ 45 00
Texas cattle, 2d qual, ₱ head	20 00 @ 28 00
Texas cattle, 3d qual, ₱ head	00 @ 18 00
Western beeves, ₱ lb. net ...	— — @ — —
Hogs, ₱ lb. gross ...	5½ @ 6
Sheep, first quality, ₱ head..	5 00 @ 6 00
Sheep, second qual., ₱ head.	3 00 @ 4 00
Sheep, third quality, ₱ head.	2 00 @ 2 10
Milch cows, choice, ₱ head..	80 00 @ 100 00
Milch cows, ₱ head ...	50 00 @ 80 00
Texas cows, with calves ...	— — @ — —
Calves, ₱ head ...	7 00 @ 10 00
Yearlings, ₱ head ...	8 00 @ 10 00

MISCELLANEOUS.

PIANOS AND ORGANS.

INCREASED. LIBERAL TERMS.

I OFFER ONE HUNDRED OF

HALE & COMPANY'S

Fine, Rich and Brilliant-Toned Pianos,

with Rosewood Case, Carved Legs and Patent Agraffe, fully guaranteed, for $400—for $50 cash, $50 in three months, $50 in six months, $50 in nine months and $50 in one year. Payments can be made monthly, if preferred. A discount at the rate of ten per cent. per annum will be made for cash. Same terms on lower and higher-priced pianos. No extra charge for fine Stool and Cover.

ONE HUNDRED MAGNIFICENT

WALNUT-CASED ORGANS,

WITH EMBELLISHED MOLDINGS.

NEEDHAM'S SILVER TONGUE,

six stops, two sets reeds, best and sweetest-toned in the world, at $110—for $42 cash, $42 in three months, $42 in six months, $42 in nine months and $42 in one year. Ten per cent. discount for cash. Complete list mailed free, if desired. Address

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60, 62 and 90 Baronne street,

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Cheaper than the Cheapest

IS THE MOTTO OF

NAVRA & OFFNER,

174 CANAL STREET,

OPPOSITE VARIETIES THEATER,

IMPORTERS OF

CHINA, GLASS

AND

CROCKERY WARE,

PLATED, BRITANNIA, WOOD

AND WILLOW WARE.

COAL HODS AND FIRE IRON SETS.

We are compelled to sell our immense stock of goods at further reduced prices in order to make room for 84 casks and 175 cases of China and Glassware, expected to arrive from Europe daily.

To convince yourself how low you can buy House-Furnishing Goods, call at

NAVRA & OFFNER'S,

no7 6m5p 174 Canal street.

PICTURES FREE.

ONLY $1 FOR A LARGE 8x10 OVAL FRAME, and your Likeness inserted for nothing, at PETTY'S first-class Establishment. Remember No. 151 CANAL STREET, the original Dollar Frame Gallery—J. W. PETTY, Photographer. My motto: QUICK SALES AND SMALL PROFITS. no7 3m5p

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manufacture Wire Railing for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc. se5 1y

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Printing, Manilla, Cotton Sample Paper and Paper Bags of all sizes for sale at the lowest market price. Orders for Paper received here. no14 2m

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Tallow in barrels, half barrels, kegs and cakes, in store and for sale by

B. L. MANN & CO.,

oc21 2m 103 Peters street.

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COUNTRY TRADE SOLICITED.

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RESIDE OUT OF THE CITY

TO OUR

IMMENSE STOCK OF GOODS

SUITED TO THEIR WANTS

AND ALSO TO THE

GREAT ADVANTAGES

we possess over others in the same line of business.

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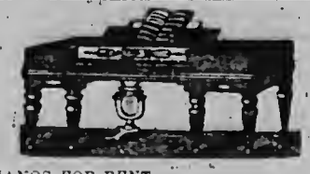

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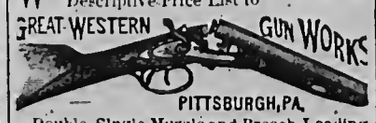

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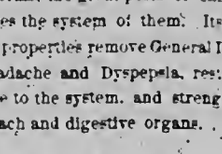

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When the eyes are neglected the entire machinery of the face becomes distorted; even the countenance is changed. How true: "The light of the body is the eye." It is as necessary to give the eye moisture as any plant of the field.

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To pass from the head into the system.

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The Christian Advocate.

THURSDAY, DECEMBER 19, 1872.

THE PATH THROUGH THE CORN.

Wary and bright in the summer air—
Like a quiet sea when the wind blows fair,
A night's roughest breath has scarcely curled
The green highway to an unknown world—
Soft whispers passing from shore to shore,
Like a heart content, yet desiring more;
Who feels forlorn,
Wandering thus on the path through the corn?

A short space since, and the dead leaves lay
Decrupting under the hedgerow gray;
No hum of insect nor voice of bird
Over the desolate field was ever heard;
Only above the pallid snow
Flushed rose-red in the red sun-glow;
Till, one blest morn,
Shot up into life the young green corn.

Small and feeble, slender and pale,
It bent its head to the winter gale,
Darkened the wren's soft note of cheer,
Scarcely believing spring was near;
Low chestnuts bud out, and camplons blow,
And daisies mimic the vanished snow,
Where it was born,
On either side of the path through the corn.

The corn—the corn—the beautiful corn,
Rising wonderfully, morn by morn,
First scarce as high as a fairy's wand,
Then, just in reach of a child's wee hand,
Then growing, growing—tall, green and strong,
Till the voice of the harvest in its song,
While in fond scorn
The lark out-carols the murmuring corn.

O strange, sweet path, formed day by day,
How, when and wherefore—tongue cannot say,
Some more than of life's strange paths we know
Whither they lead us, or why we go.
Or whether our eyes shall ever see
The wheat in the ear, or the fruit on the tree.
Yet—who is forlorn?
Heaven, that watered the furrows, will ripen the corn.

OLD AGE.

Age is the night of life; night is the age of day; hut, nevertheless, it is full of magnificence, and for many beings it is more hrilliant than the day. Iufinite are the relations between age and night. It is in God that we must contemplate the one, as it is in the heavens that we must study the other. See whether for its dear stars the heavens have any seasons. See the night of age; it also is strewn with stars, and even as the heavens the old man has nothing to do with seasons.; the world of vicissitudes tosses and struggles at his feet, the impassiveness of the firmament is his.

Let him withdraw himself to the depths of his pious thoughts, there space does not fail him. Let winter strike this world below, the heavens are always blue, and each diamond is a world. At times, in the prolonged night at the poles, a light appears which resembles the aurora, and in an instant dissipates the gloom; thus, with the aged man, instinctive illuminations, as if belonging to a new world, strike upon his eyes. The hours of the night do him good; it is rare that these silent companions do not hear to him, like a benediction, some thought of heaven.

"The day belongs to men," has said one of the ancients, "and the night to the gods." Yes, day, in its activity and its hustle, is to men and human things what youth and strength are to age; but night, in its silence and meditation, is to God like age, in which the contemplation of the heavenly rest triumphs over all the interests of life. Does not age resemble the repose of the last hour of the day—the repose which comes after all duties done?

The years of the old man which correspond to these hours, are they not his property more than any other? Has not he acquitted himself of all his debts, this veteran of the earth, and perhaps, according to the words of the psalmist, paid what he did not owe? That which remains to him is indeed his; and what which he possesses, is it not God's?—*Translated from the French of Mme. Sievekine.*

A writer in the *British Medical Journal*, on the wearing of false hair, makes the following alarming announcement: Every hair in a false plait ends with "a nodosity;" each nodosity contains fifty "psorosperms;" and each psorosperm throws off minute spheres which become "pseudo-navicellæ." But this is by no means the end of a bad matter. The pseudo-navicellæ in a full-room containing fifty ladies, all with the spurious tendrils, amount to forty-five million, which, when inhaled, make their way into the circulation and bring on cardiac affections!

Mr. Talmage, when arguing for a free-pew system, after describing the horrors of a shipwreck, people drowning, the launching of a lifeboat, said: "Stop; you cannot get in here unless you pay! This seat in the middle of the boat is worth a dollar; this in the bow, fifty cents; you may have that one in the stern for a quarter. If you cannot pay that, wait for the free lifeboat, the mission chapell That will be along after awhile."

The clay and the spittle were not an artistic combination; taste was not charmed by them, or culture gratified; yet by these and a wash in Siloam eyes were opened—even thus it pleases God by the foolishness of preaching to save them that believe. *Spurgeon.*

A beggar's rags may cover as much pride as an alderman's gown.—

SCIENTIFIC.

It is a singular fact that the most brilliant-colored marine plants are those which live in comparative darkness. Excess of light blanches them, as lack of light does earth plants.

Mr. Elliott Cones has shown, in the *American Naturalist*, that no two birds, even of the same species, build their nests exactly alike. The nests of Bullock's oriole exhibit remarkable variations.

Paper More Tenacious Than Iron. A set of paper car-wheels have run over 160,000 miles of track in New Jersey, wearing out entirely a set of steel tires. Ordinary car-wheels will only run about 60,000 miles.

A writer in *Nature* thinks that some animals consciously imitate the colors of surrounding objects as seen with their eyes. Thus, such changes by prawns are said to cease if their eyes are removed; while certain caterpillars are found to change the color of the chrysalises formed, according to the color of the ground in which they are placed.

Prof. Cope attributes the origin of the numerous and extensive caves in the limestone rock of Virginia and Tennessee to the action of currents of running water. These excavating floods were probably at the close of the great glacial epoch, as the caves contain no fossil remains of an earlier date than the drift. The blind fish and crustaceans found in the underground waters of such caves are of similar species to those in the upper world, only modified by their peculiar circumstances. They were not created eyeless or blind, to dwell in dark caves; but the species, having found its way into subterranean waters, lost its vision; the visual organs diminished and almost disappeared, and other sense-organs became developed proportionately.

The new explosive agent, *lithofracteur*, so named by the inventor, Prof. Engels, has lately been successfully used both on the Continent and in England. The active principle in lithofracteur, as in dynamite, is nitro-glycerine, which, with certain other explosive compounds, is mixed with a given amount of silicious meal, thus giving to it the character of a light, dry powder. It seems impossible to explode it by concussion, as was proved by fastening a can of it to the front of a car-bumper; the car was then let loose upon a steep grade. At the foot of the incline an obstruction was so placed as to receive the full force of the blow, the car striking first. Although the car was crushed and splintered, there was no explosion. When ignited by the electric spark or fuse, the force of the blast, like that of nitro-glycerine, is downward. At Essex a block of cast-iron, fifty-three inches long, twenty-nine broad, and nineteen thick, was split through the center at a single discharge, the lithofracteur having been simply laid on the flat surface, and covered with a few handfuls of loam.

Wall-Papers and Disease.—This subject, to which we have before called attention in connection with the use of arsenical dyes, is revived by a writer in the *Pall Mall Gazette*. We extract a passage of the letter: Although arsenic is used more or less in papers of all colors, those with green in the pattern contain larger quantities than other papers, and the arsenic being combined with copper to produce green, the dust of copper, as well as arsenic, are inhaled, thus involving a double source of poisoning. Blue papers also appear to be especially injurious, whether they contain arsenic or not, some being covered with blue verditer, and others with Prussian blue (also used very extensively in distemper wash for walls and cornices,) both of which appear to have very injurious effects. There is also a blue pigment in use for such purposes which contains a great deal of arsenic. As all unglazed papers and distemper washes give off more or less dust into the atmosphere, though often imperceptible to the naked eye, it requires no very great stretch of imagination to realize that poisonous dust thus inhaled cannot fail to do harm; and physicians are well aware (though in this matter they have hitherto ignored it), that poisons are still more deleterious when inhaled than when swallowed, being more rapidly taken up by the blood. Consequently, as a variety of poisonous and medicinal ingredients are used for coloring wall-papers and washes, it would appear that our whole system of wall-coverings is probably one of the most gigantic errors in hygiene that has been committed in modern times. The writer mentions several instances of sickness produced, as he believes, by this cause, and continues: I will conclude by repeating what I have said elsewhere, that I believe every medical man in the kingdom is treating, day after day, numerous cases of disease originating in irritation of the mucous membrane, which stimulate almost every morbid condition under the sun, the true diagnosis of which would be "arsenical poi-

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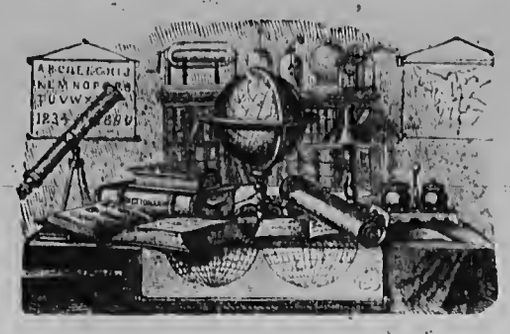

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The Christian Advocate.

THURSDAY, DECEMBER 19, 1872.

THE BEAUTIFUL GATE.

"'Tis a fair tradition, one of old,
That, at the gates of heaven called Beautiful,
The souls of those to whom we ministered
On earth shall greet us, as we enter in,
With grateful records of those lowly deeds
Of Christian charity, wherewith frail man
Proffers his humble loan unto the Lord.

"Oh, think, if this be true, how many eyes,
Whose weeping thou hast stilled shall glisten there;
How many hearts, whose burden thou hast shared,
And heavy feet, whose steps were turned by thee
Back to their homes, elastic through the joy
Of new-found hopes and sympathy and love,
Shall welcome thee within the gates of bliss—
The golden city of Jerusalem!"

HOW THEY WENT TO SCHOOL.

The struggles of the "poor scholars" at the universities are recalled by the experience of students at some of the Western colleges, who support themselves, while going through their collegiate course, by performing manual labor at odd hours, teaching country schools during college vacations, and pinching their stomachs and backs to furnish their heads. The chief point of difference is that the poor scholars of Oxford or Canterbury begged a maintenance, which the student of an American college would scorn to do. The author of the old poem, "God Speed the Plow," complains, in the name of the husbandman, that in addition to other burdens on him—

"Then cometh clerks of Oxford, and make their moan
To their school-hire they must have money."

Licenses to beg were sometimes given by the chancellor to the students, and Sir Thomas More shows the degrading shifts to which the embryo priests and future men of learning were sometimes reduced by saying that "then may we yet, like poor scholars of Oxford, go a begging with our bags and wallets, and sing 'Salve Regina' at rich men's doors." At one time the commonalty of Oxford set aside a yearly payment to furnish one hundred poor scholars with "a meal of bread, ale and pottage, with one large dish of flesh or fish every St. Nicholas day." That saint was probably the most blessed in the poor fellows' calendar, and the recurrence of his festival anxiously and hungrily looked forward to. The author of "Piers Plowman's Vision" warned merchants to make better use of their money by "setting scholars to school," and Chaucer's "poor clerk of Oxenford" prayed busily for the souls of those who gave him money that he might study, while his "poor scholars two" of Canterbury thought it no shame to take their sacks of college-wheat to the mill for grinding.

In time the sons of the rich came in greater numbers to the universities, and edged the children of the poor toward the doors. Even those of the "poor scholars" who remained, and passed through the prescribed course of study, were cheated out of the prize for which they had studied and struggled. The church livings were given or sold to rich men's sons or favorites, and the poor scholar, who begged that he might learn, was turned out, a graduate who had to beg for the remainder of his life.

While the sons of the rich were being trained in arms and courtesy to fit them for the knightly profession, and the sons of the country poor were picking up with painful labor the knowledge fitting them for the church, the sons of the citizens and townsmen were cared for at endowed grammar schools, of which there were many in the principal cities and towns of England. The London schools were early held in high repute. The sons of prosperous "cits" and the smaller fry of "born gentry" attended them, while the endowments of the founders and benefactors of the school made liberal provision for the maintenance and education of the poorer youth. The life of a scholar at these schools has been pictured by several who spoke from experience, some of them with a smarting recollection of the pains and sorrows of him that getteth learning.

Fitzstephen, as early as A. D. 1174, speaks of three schools connected with leading churches, at which, on festival days, the scholars held public disputations or made orations. Their sports were manifold, and are described with minuteness and evident enjoyment by the chronicler who prefaces his account with the remark that "we have all been boys." At Shrovetide the boys brought each a fighting cock to the master, and the forenoon was spent in seeing the cocks fight in the school room. Dinner followed the cock fight, and after dinner there was football in the fields. Every Sunday in Lent there was a sham fight in the fields, and on Easter holidays a game of water-quintain on the Thames. In the summer holidays the boys exercised themselves in leaping, archery, wrestling and other games of strength and skill. In winter holidays there were skating matches on the ice in the marshes to the north of the walls, with bear fights, hog fights, bull and bear baiting, as morning diversions.

Lydgate, toward the close of the fourteenth century, confessed, in his "Testament," to school-boy shortcomings that could be truthfully pleaded by many a school-boy of to-day. He says that in his boyhood, before his fifteenth year, he was "disposed to many unbridled passions," full of willfulness, loath to study and fond of play, ever ready for quarreling and fighting, but standing in awe of the master's rod. Like Shakespeare's school-boy:

"With his satchel
And shining morning face, creeping like snail
Unwillingly to school."

Lydgate "had in custom" to come to school late, and, when there, to spend his time in idle gossip and quarrel instead of in study; to lie, in order to shirk blame; and to mock his master when his back was turned. The fruit in other men's gardens tempted him, as it has tempted many school-boys since, and he climbed hedges and walls to steal apples and grapes. The innate spirit of mischief that incites boys to mock and annoy their elders, and to laugh at their misfortunes, is not peculiar to the present generation. Lydgate's chief desire, when a school-boy, was

"To scorn and jape,
Shrewd turns ever among to use;
To scoff and mow, like a wanton ape;
When I did evil, others I did accuse."

Loath to rise; more loath to go to bed; coming to dinner with dirty hands; heedless of the advice or reproofs of his friends; shamming illness when he was too lazy to study; more ready to count cherry stones than to go to church—Lydgate was such a school-boy as has vexed the souls of schoolmasters in all ages and all countries where the school is an established institution.

Lydgate says that

"Of the yard, sometime I stood in awe
To be scored; that was all my dread."

The schoolmasters in olden time were no sparers of the rod. Roger Ascham, in his "Schoolmaster," has recorded his testimony as to the manner in which the teachers of his day thrashed knowledge into their pupils, and his protest against the barbarous folly.—Thomas Tusser, who was schooled at Eton, sorrowfully tells how

"From Paul's I was to Eton sent,
To learn straightways the Latin phrase,
When fifty-three stripes given to me
At once I had:
For fault but small, or none at all.
It come to pass that beat I was.
See, Udall, see, the mercy of thee
To me, poor lad!"

But the best picture of the old-time school-boy, his troubles and his sentiments, is contained in the following verses of a well-flogged scholar of about A. D. 1500, evidently written *con dolore:*

"Hay! hay! by this day!
What availeth it me though I say nay?

"I would fain be a clerk;
But yet it is a strange work;
The birchen-twigs be so sharp
It maketh me have a faint heart.
What availeth it me though I say nay?

"On Monday, in the morning, when I shall rise
At six of the clock, it is the guise
To go to school without delay—
I had liever go twenty mile twice;
What availeth it me though I say nay?

"My master looketh as he were mad;
'Where hast thou been, thou sorry lad?'
'Milking ducks, my mother bade;'
It was no marvel, though I were sad.
What availeth it me though I say nay?

"My master peppered me with well good speed;
It was worse than flakel-seed;
He would not leave it till it did bleed.
Much sorrow have he for this deed!
What availeth it me though I say nay?

"I would my master were a wat (hare,)
And my book a wildcat,
And a brace of grayhounds in his tap;
I would be glad for to see that!
What availeth it me though I say nay?

"I would my master were a hare,
And all his books hounds were;
And I myself a jolly hunter;
To blow my horn I would not spare!
For, if he were dead, I would not care.
What availeth it me though I say nay?"

J. H. A. Bone, in Appleton's Journal.

THE WORK DONE BY THE HEART.

The following may be interesting as showing that indeed we are "fearfully and wonderfully made:"

"The total daily work done by the human heart is equivalent to 124,208 tons lifted one foot. The daily labor of a workman, deduced from long-continued observations of various kinds of labor, is found to be equal to 3,540 tons lifted through one foot during the ten hours. This is less than three times the work done by a single heart beating day and night for twenty-four hours. In a boat race it is calculated that fifteen foot-pounds of work are performed by each ounce of muscle during each minute of the rowing. No muscular labor that man can undertake is more severe than this: and yet this labor is only three-fourths of that which is exerted day and night during life by each of your hearts. If the heart should expend its entire force in lifting its own weight vertically, it could raise that weight 13,754 feet in an hour. An active pedestrian can climb from Zermatt to the top of Monte Rosa, 9,000 feet, in an hour; or he can lift his own body at the rate of 1,000 feet an hour, which is only one-twentieth part the energy of the heart. The heart's energy equals one-third of the total daily force of the muscles of a strong man. It exceeds by one-third the labor of the muscles in a boat race, estimated by equal weights of muscle, and is ninety times the force of all the muscles used in climbing, and eight times the force of the most powerful engine of the same size yet invented by man."

EMBARRASSING A PRIEST.

Dr. Jessup, writing to the *Evangelist* from Beirut, Syria, says:

I am almost amazed at the extent to which evangelical light pervades the nominally Christian communities here. The Greek Church in Beirut will go over *en masse* some day to Protestantism, if the light continues to spread in the future as it has in the past ten years. A prominent Greek said a few days ago: "You Protestants need not trouble yourselves about converting Syria. Our children are all going to be Protestants, whether you will or not. The Bible is doing the work." Another Greek was visited recently by a priest, who came to receive the confession of the family previous to the mass. The priest said: "My son, I have come to hear you confess." "All right, your reverence; I have a big score to confess to-day." "Go on, my son." "Well, I do not believe in the worship of pictures." (This is a cardinal point in the Greek Church.) "No matter about that, as long as you are orthodox Greek." "But I do not believe in the invocation of the Virgin and the saints." "Ah! you do not? Well, that is a small matter. Go on." "Nor do I believe in transubstantiation." "No matter about that; it is a question for the theologians." "Nor do I believe in priestly absolution." "Very well; between you and me there is room for objection to that; so no matter as long as you confess." "But I do not believe in confession to a priest." Here the priest became somewhat confused, but finally smoothed the matter over, and said: "No matter about that." The man then replied: "What business have I then in the Greek Church? Good morning, your reverence; I have done with the traditions of men."

SCRIPTURES.

Our Lord referred to the Bible as a whole—to the Bible in its grand divisions—to the Bible in its separate books. Considering the small narrative we have, we may suppose that our Lord's references were much greater. But here we have distinct references to Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Samuel, the First Kings, the Second Kings, the Psalms, the Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Micah, Joel, Zechariah and Malachi. Our Lord Jesus Christ, to whom I look as the supreme authority in all religious matters—the Divine Savior, God manifest in the flesh—used the Bible as we urge all the world to use the Bible. He read it in private, storing it in his memory, used it in his devotions, went to it for comfort in his sorrows, for strength under temptation, and died with its words upon his lips. As a teacher he referred to it at the beginning of his ministry, after his resurrection. He referred to it as a book peculiar, a book paramount, a book divine. And therefore may I not be encouraged to read it, and trust to it as the guide of my life, for strength in my sorrows? If good enough for the Master, is it not good enough for the servant?—*N. Hall.*

"You won't have any left if you give away so many," we said to a little girl the other day who had been lavish with her kisses. "Yes, I shall," she responded quickly; "I have to pickle ever so many now, so that they won't get stale. Will you have a pickled one?" We declined; but have pondered somewhat since on stale and pickled kisses.

Many a one has kissed the trouble at parting that he met with trembling.

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VOL. XVIII. NEW ORLEANS, THURSDAY, DECEMBER 26, 1872. NO. 52.

ALABAMA CONFERENCE.

We condense from the Eufaula *Daily Times:*

First Day.

The Alabama Conference met in Eufanla, December 11, 1872, at nine o'clock A. M., Bishop Doggett presiding. The session was held in Hart's Hall.

There was no bnsiness of pnblic importance transacted other than the appointment of various committees to furnish business for the Conference, and the examination of the character of ministers, etc.

We did not have an opportunity to attend the Conference yesterday, but hear that there were between one hundred and fifty and two hundred ministers present. We would be much pleased if the secretary would furnish us a brief of the proceedings daily, and the names of ministers appointed to preach in the varions churches of the city during Conference.

Second Day.

The Conference opened at nine o'clock A. M., Bishop Doggett in the chair. Religious services by Rev. Josiah Barker, of Greenville station. The name of Rev. George Bancroft, who was transferred to this from the North Mississippi Conference, was added to the roll.

A. V. Lee, who was elected statistical secretary, not being able to attend, was excused, and Rev. J. J. Garrett, of Greenwood, was elected to fill his place.

Rev. H. D. Moore, of the South Georgia Conference, was introduced to the Conference.

The secretary presented an address from the Good Templars on the subject of temperance, which was referred, without being read, to the special Committee on Temperance.

The Bishop announced the following as the Committee on the State of the Church: Dr. A. S. Andrews, Dr. J. Hamilton, M. C. Turrentine, S. P. Richardson and Dr. W. H. Ellison.

Rev. W. H. Wild was appointed to look after the interests of the *Quarterly Review*, and Rev. M. E. Butt to attend to those of the St. Louis *Christian Advocate*.

Rev. S. F. Pilley was added to the Committee on Memoirs.

Dr. A. S. Andrews, president of the Southern University, at Greensboro, submitted the annual report of the Board of Trustees of that institution, which was referred to the Committee on Education.

Examination of character resumed. Prof. J. S. Moore, A. D. McVoy, examined and passed.

Rev. E. T. Birch, of the South Georgia Conference, was introdnced to the Conference. He has recently been transferred to this Conference.

After the usual announcements the Conference adjourned, with the benediction by the Bishop, nntil nine o'clock to-morrow.

Third Day.

The Conference met at nine o'clock A. M., Bishop Doggett in the chair. Religious services conducted by Rev. Drs. Thomas O. Summers, Sr., and Jefferson Hamilton. The minutes of yesterday were read and approved.

Rev. Mr. McDaniel moved a reconsideration of the vote, yesterday, by which the case of Rev. J. Walker was referred to the presiding elder of his district. The vote was reconsidered and Mr. Walker's character was passed, and, on motion of Dr. Hamilton, he was located.

J. E. Cobh was relieved from the Committee on Sunday Schools, in view of responsible duties on another committee, and, on motion of J. W. Shores, Sr., C. Monefee was substituted in his place.

On motion of Mr. Bounds the vote by which G. R. Talley was placed upon the superannuated list was reconsidered.

A vacancy having occnrred in the secretaryship of the Mission Board by the transfer of Rev. B. B. Ross to the North Alabama Conference, Rev. F. L. B. Shaver wae elected to supply his place.

Question 20 (resumed)—Are all the preachers blameless in their life and official administration? The examination of elders continned.

B. B. Ross, passed and transferred to North Alahama Conference and stationed at Huntsville. Dr. Summers offered the following resolution, which was adopted by a rising vote:

Resolved, That we deeply regret the necessity of the transfer of Bro. Ross to another Conference, and express our high appreciation of his character; we will follow him with our prayers and kindly regards, and will welcome him back to our ranks when Providence shall open the way.

M. C. Tnrrentine passed. He has been in the ministry fifty-two years, and this Conference-year has made eighteen hnndred pastoral visitations. The Bishop remarked: "His was a green old age." "Not awkwardness, as green sometimes means," snggested Dr. Hamilton. "But fat and flonrishing," said the Bishop.

R. H. Rogers, passed and located at his reqnest.

When Dr. Hamilton's name was called, having been transferred to the North Alahama Conference, he addressed the Conference, and said he had been a member for thirty-four years. Only two members are now living who were here when he joined. It was sad to sever his connection for even one year. He expected to come hack if he lives. He has always wished to be known within its limits. His wife charged him to say to the Conference that she did not transfer, but was still a member of the Alabama Conference. Dr. Hamilton expects to be away from his brethren at furthest hut for two years. He goes to Tuskaloosa at the earnest request of the church there.

Dr. Summers, after some remarks *a la Summers*, offered a resolution expressive of the regret of the Conference at the transfer of Dr. Hamilton, and hoping he will seen return to his former relations to it.

The trustees of the Tuskegee Female College submitted their annual report, which was referred to the Committee on Education.

Fourth Day.

A communication from the Mobile Register Printing Association, tendering that paper to each member of the Conference for another year, was read.

Colonel J. W. Portis read a communication from the trnstees of Tuskegee Female College, defining the relation of this institution to the Conference, which, on motion of William M. Motley, was laid on the table for the present.

Rev. R. J. Harp, member of the Louisiana Conference, and representative of the interests of the NEW ORLEANS CHRISTIAN ADVOCATE and Book Concern, was introduced and welcomed.

Reports from the New Orleans Publishing House were submitted by R. J. Harp, agent. They were read and referred to the Committee on Books and Periodicals.

M. S. Andrews and S. H. Cox offered the following resolution, which was nnanimously adopted:

Resolved, That the thanks of the Conference are dne and are hereby tendered to the editors and managere of the Mobile *Register* for their generous offer of a copy of their paper to each member of this body for the year 1873.

Question 2—Who remain on trial? John B. Peterson, Joseph S. Spear, George Bancroft, W. S. Wade, T. C. M. Golland and D. C. Stanley, passed and continued.

W. H. Wetherly, of the first year, passed, and at his own request was discontinued.

Rev. J. B. Cotfrell, of North Mississippi Conference, was introduced and met a hearty welcome from his brethren, with whom he was long associated.

The Bishop read a communication announcing the transfer of Rev. H. D. Moore, of the South Georgia, to this Conference.

The preachers of the second year, viz.: P. B. Saffold, John M. Brown, J. M. Mason and Thomas O. Summers, Jr., were called before the Bishop, and after some serious remarks by him, and amid solemn silence, were asked the heart-searching questions reqnired by the Discipline.

Having stood the required examination and been reported favorably by the committee, P. B. Saffold, J. M. Brown and J. M. Mason were passed, received into full connection and elected to deacon's orders.

Dr. Thomas O. Summers, Jr., was passed and elected to elder's orders.

The preachers of the third year, R. H. Harris, A. S. Douglass, W. F. Boeton, J. S. Williams, I. Z. T. Morris and Charles B. DuBose, examined and passed.

The preachers of the fourth year, W. Hargrove Morris, D. J. Wright and Charles B. Nicholsen, were passed and elected to elder's orders.

C. B. Nicholson was transferred to the Florida Conference.

On motion of Dr. Hamilton the morning session was prolonged.

Question 10—What local preachere are elected to deacon's orders? Philip S. Lightfeet, Benjamin H. Reynolds and E. M. Johnson.

Question 14—What local preachers are elected elders? Edwin Robertsen, Stephen M. Gilmore and Henry Metcalf.

Milton J. Hilliard, ordained elder of the Methodist Protestant Church, was recognized by the Conference as an elder of the Methodist Episcopal Church Sonth.

Sampsen R. Burch, of the Methodist Episcopal Church, was recognized as an elder in the Church South. The credentials of James M. Mills, deacon, having been lost or mislaid, the secretary was ordered to furnish him with a certificate of his ordination.

Fifth Day.

The secretary presented and read a communication from Dr. J. B. McFerrin, missionary secretary, detailing the operations in the field of missions, foreign and domestic, during the last Conference year.

Question 18—Who are superannnated? Z. Dowling, S. F. Pilley, G. Garrett, E. W. Story, O. R. Blue, J. W. Jordan, J. W. Talley, J. T. Tatum.

Question 17—Who are supernnmerary? Charles Strider and J. A. Spence.

The examination of the character and relations of the superannuated and snpernumerary members of the Conference formed an interesting part of to-day's session. These are the old veterans who have herne the burden and heat of the day, the pioneers of Methodism who first preached the gospel in Alahama, and prepared the way for the towns and cities which have sprung up, and the whilom prosperity that once blessed the conntry. They occupy a tender place in the hearts of their brethren of the Conference, and of the people whom they have so faithfully served. It was good to hear the testimony borne to their fidelity hy those who have shared with them the sorrows and the joys of itinerant life. It was interesting to know how, in many instances, these venerable men, after having served God and their generation faithfully, and during all their manhood's prime, are often straightened, in the evening of their days, for the necessaries of life. The church and people owe them a debt of gratitude which ought never to be forgotten, and which shonld see that the "barrel of meal should not waste, nor the oil in the cruse."

Question 1—Who are admitted on trial? From Mobile district, Joseph H. James and James O. Andrew; from Selma district, Asbnry C. Hnndley and John F. Frazer; from Greensboro district, Ransom A. Miears; from Montgomery district, Philip H. Lightfoot and Charlee R. Williamson; from Eufanla district, Thomas W. Dyer, Emmett W. Solomon and James S. Matherson; from Camden district, Archibald W. L. Douglass; from Union Springs district, Philip H. Mess.

The Bishop called the attention of the Conference to the pressure upon Dr. A. H. Redford, book agent, for help to rebuild the Publishing House at Nashville. In this connection Dr. Summers entertained the Conference with an interesting description of the new House now building.

Bros. Bancroft and Cotton offered a resolntion expressive of the pleasure of the Conference at hearing Dr. Summers' account of the new Publishing House building, and engaging to fit up a suitable room for the book editor, the money to be paid by the first of May next. This resolntiou was complimentary to Dr. Snmmers and was unanimously adopted.

AFTERNOON SESSION.

Rev. J. Bancroft submitted the report of the Committee on Sunday Schools, which was adopted. The report statee that there are 273 Sabbath schools; 140 use the uniform lessons. There is a falling off of 95 schools. There have been 798 accessions to the church from Sunday schools. There are 11,284 children in the Sahhath schools.

Bro. Bancroft also snhmitted the report of the visiting committee to the Southern University, at Greenshero, which was adopted.

Judge P. G. Wood made the report of the Legal Conference, which was adopted.

Judge Wood also submitted the report of the Finance Board. Conference collections—Amount assessed, $8,100; amount collected, $5,442.80; deficiency, $2,657.20. Bishops' fund—Assessed, $1,530; collected, $1,485.90; deficiency, $44.10. Amount distributed, $5,387.80, being sixty per cent. of the assessment made for the superannuated ministers, widows and orphans of deceased preachers. The report was adopted.

Rev. S. P. Richardson made the report of the Committee on Temperance. Pending its consideration the Conference adjonrned until nine o'clock A. M. to-morrow, with the benediction.

Sixth Day—Morning Session.

Rev. Dr. Cotten presented the action of the Enfaula Qnarterly Conference in reference to restering the credentils of Rev. Junius Jordan, a local elder, and the Conference so ordered.

Dr. A. S. Andrews, chairman, submitted the report of the Committee on the State of the Church.

This report was an able review of the Methodism of the olden time, and an earnest exhortation to holiness of life.

A very interesting debate followed, in which Revs. Barker, A. S. and M. T. Andrews, Ellison, Shapard, Hamilton and Morgan took part. The committee asked and obtained leave to withdraw the report.

The consideration of the report of the Committee on Temperance, which was under consideration when the Conference adjourned on Saturday afternoon, was renewed, and speeches were made by Messrs. Richardson, Hamilton, Shapard, McCarty and Garrett. The resolutions of the report were adopted and the preamble laid npon the table.

Rev. J. N. Rush, chairman, snbmitted the report of the Committee on Education. This report is a full exposition of the educational interests of the Conference, and the present condition of the institutions of learning belonging to the church. This is one of the overshadowing interests of the church, and commands the liveliest care of the Conference.

Dr. Ellison moved the adoption of that part of the report which related to the Southern University, at Greensboro.

Mr. Morgan moved a proviso to the resolntion reported by the committee.

Rev. S. P. Richardson was elected a member of the Mission Board.

Pending the consideration of this snbject, on motion of Dr. Mitchell, the morning session was postponed.

On motion of Rev. S. P. Richardson the Conference adjourned to half-past three o'clock P. M.

AFTERNOON SESSION.

The Conference met according to adjournment. Services by Rev. D. M. Hudson.

The subjects under consideration this forenoon were postponed until to-morrow morning.

Rev. J. M. Moore, chairman, made the report of the Committee on the Bible Cause, which was adopted.

Rev. G. T. Smith, chairman, read the reports of the Financial Board, which were adopted.

Selma was selected as the place for the session of the next Conference.

J. J. Garrett, Esq., made the statistical report, showing the nnmber of members of the church, accessions, decrease, Sunday schools, scholars, volumes in library, amount of money expended, and all other statistics nsually embraced in this report.

The amount assessed for the support of the preachers in charge, not including presiding elders, was $80,692.75; amount paid on this assessment, $75,268.83; deficiency, $5,423.92.

The preachers fell short this amount in receiving the salaries assessed for them. The report was adopted.

Rev. R. W. Crawford made the report of the Committee on Memoirs of Rev. R. E. Carey; Rev. E. F. Loveless, that on Rev. Dr. J. M. Jennings; Rev. J. E. Fanst, that on Rev. J. G. Rush. On the adoption of the reports very interesting and feeling tributes to the memory and virtues of these warriors, who have fought their last battle and won the victor's crown, were made by Revs. E. Wadsworth, J. W. Shores, J. Barker, T. O. Summers, Sr., A. M. Jones, H. Urquhart, Pardne, A. S. Andrews and Bishop Doggett.

The Conference united in singing a portion of one of the beautiful funeral hymns suited to the solemn occasion, and Dr. A. S. Andrews followed in prayer.

Conference then adjonrned, with the benediction, till nine o'clock A. M. to-morrow.

Seventh Day.

Rev. Mr. Morgan submitted the report of the Committee on Books and Periodicals.

Rev. E. Wadsworth, A. J. Briggs and J. W. Rush were recommended as the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE. Rev. W. M. Motley moved the adoption of the report.

Dr. Summers addressed the Conference in relation to the operations of the Publishing House at Nashville, and made mention of many valnable works recently issued from the press under his supervision. He urged with great force the importance of circulating the literature of the church, and rallying to the support of the men who are laboring diligently to build np the important interests which center at Nashville.

Rev. R. J. Harp, agent of the NEW ORLEANS CHRISTIAN ADVOCATE and of the New Orleans branch of the Publishing House, followed in remarks explanatory of the condition and prospects of the interests nnder his charge. Thesowere represented as being in a very satisfactory condition.

After some remarks by Bishop Doggett, relating especially to the *Quarterly Review*, the report was adopted.

The Bishop called np the report of the Committee on Edncation. The qnestion as to the proper application of the annually accruing interest npon the invested funds under the control of the Legal Conference, caused the renewal of the debate which was had when this question was under consideration. M. S. Andrews offered a clear, well-drawn and elaborate plan as a substitute for that part of the report of the Committee on Education which related to the Southern University. This plan proposes to give the interest annually on $10,000 to the University at Greenshere, and that on $3,000 to the female college at Tuskegee, to be appropriated to the education of the sons and daughters of traveling preachers, and of such young men as are preparing for the ministry who may need assistance. This plan harmonized many conflicting views, and called ont hearty approval on the part of Messrs. McCarty and Morgan, who had strongly opposed the original report.

Rev. Mr. Shapard did not believe this was the best and most appropriate use that could be made of this fnnd, and he could not vote for it, hut was willing that such of his brothers as could should do so.

Rev. A. S. Andrews preferred the original report, and made a strong speech in its favor.

After some modification of the proposed substitute, it was adopted.

The report of the Committee on Education was then adopted.

Rev. J. W. Rush submitted a supplementary report from the Committee on Education in relation to the Tuskegee Female College. Colonel J. W. Portis made an explanation of the legal status of the question involved. The report was adopted.

Revs. E. S. Smith, W. M. Motley, J. Bancroft, J. W. Rush, R. J. Ligon, W. J. Gautier and J. J. Cobh were elected trnstees of the Tuskegee Female College.

Rev. S. P. Richardson made the report of the Preachers' Aid Society, which was adopted.

H. Urquhart, S. H. Dent, G. L. Smith, W. A. McCarty and M. S. Andrews were elected trnstees of the Southern University.

M. S. Andrews announced the missionary assessments for the presiding elders' districts for the next year. After some amendments the report was adopted.

Dr. Summers offered resolntions of thanks to the citizens, pastors of churches, Captain Henry C. Hart, railroads and steamboats, for courtesies extended to the members, and to the secretaries for faithful and prompt attention.

Rev. E. S. Smith was substituted in the place of B. B. Ross on the Committee of Examination of the class for the fourth year.

Rev. J. S. Paco was located at his request.

Dr. Summers offered a resolntion of sympathy with Dr. LeVert, who was continued on the superannuated list, as was also Dr. Murrah.

S. T. Douglase and W. B. Dennis were located at their request.

On motion of Dr. T. H. Cox the morning session was prolonged.

A. H. Mitchell, M. S. Andrews, D. M. Hudson, W. A. McCarty and P. G. Wood were elected officers of the Legal Conference—A. H. Mitchell, president, and P. G. Wood, treasurer.

Dr. A. S. Andrews, president, addressed the Conference on the condition and future prospects of the Southern University, which he represented as being in a better condition than it has been at any time since the war.

Rev. R. J. Harp addressed the Conference on the subject of the cost of books, and matters and things connected with his agency at New Orleans.

The minutes were read, corrected and approved. The Bishop took the chair.

Visiting committees to the Conference institutions were appointed.

The Bishop announced the clerical members of the Board of Finance.

Before asking the last question the Conference united in singing the beautiful hymn:

"And let our bodies part,"

and Dr. Summers offered a fervent prayer.

Bishop Doggett addressed the Conference most appropriately and touchingly before reading the appointments, and it was a source of deep regret to the large audience that his time was too limited to extend his remarks.

Question 31—Where are the preachers stationed this year? The Bishop then read the appointments and declared the Conference adjourned *sine die*.

APPOINTMENTS.

MOBILE DISTRICT.—H. Urquhart, P. E. Franklin street, J. W. Rush; City mission, J. A. Peterson; Eastern Shore, J. C. Andrews; St. Francis street, W. Shapard; St. Paul's, J. E. Foust; Whistler, A. J. Coleman; Citronelle, C. R. Williamson; St. Stephen's and Washington mission, W. Hargrave Morris; Pensacola, D. M. Hudson; Milton, E. P. Birch; Pollard, D. C. Stapley; Mount Pleasant, J. H. James.

DEMOPOLIS DISTRICT.—S. H. Cox, P. E. Demopolis station, R. B. Crawford; Livingston station, J. M. Mason; Belmont, J. M. Patton; Gaston, C. B. DuBose; Cuba, G. Bancroft; Butler, D. J. Wright; Bladen Springs, W. J. Powers; Forkland, L. Patterson; Gainesville, A. Hood; Green, J. W. McCann; Eutaw, R. M. Powers.

SELMA DISTRICT.—A. J. Briggs, P. E. Selma station, M. S. Andrews; East Selma and Benton mission, J. W. Glenn; Uniontown, I. Spangler; Dayton and Spring Hill, S. M. Thames; Linden and Flatwood, G. F. Ellis; Orrville, J. E. Evans; Rembert Hills, S. A. Pilley; Choctaw Corner, J. J. Cassady; Lower Peach Tree, A. C. Hnndley; Snggsville, E. M. Turner; Jackson, J. S. Frazier; Summerfield, R. H. Harris.

GREENSBORO DISTRICT.—A. H. Mitchell, P. E. Greenshero, A. S. Andrews; Newberne and Hamburg, D. B. Gayle; Marion, J. Bancroft; Havana, G. Hawkins; Brush Creek, W. M. Winn; Autangaville, W. A. Montgomery; Plantersville, W. A. Edwards; Prattville, E. S. Smith; Perryville, J. W. Vest.

MONTGOMERY DISTRICT.—W. A. McCarty, P. E. Montgomery station, E. Wadsworth; Herron street, T. K. Armstrong; Tuskegee, T. T. Mangum; Tuskegee circuit, J. W. Solomon; Tallassee, M. C. Turrentine; Elmore, R. F. Perdue; Notasulga, L. F. Dowdell; Auburn, E. L. Loveless; Opelika, W. M. Motley; Salem, W. B. Neal; Crawford, W. W. Graham; Hurtsville and Silver Run, J. S. Williams; Wetumpka, P. H. Lightfoot.

EUFAULA DISTRICT.—W. H. Ellison, P. E. Eufaula station; E. M. Bounds; Glennville, T. W. Dyer; Villula, R. S. Woodward; Beulah, W. K. Norton; Enon and Midway, W. H. Wild; Peroto, W. S. Turner; Clayton and Louisville, F. L. B. Shaver; Henry circuit, T. C. M. Golland; White Pond circuit, J. S. Matherson.

MARIANNA DISTRICT.—E. Phillips, P. E. Marianna station, I. Z. T. Morris; Greenwood, W. A. Sampey; Holmes Valley, E. W. Solomon; Newton circuit, H. M. Gillis; Columbia, W. G. Perry; Geneva circuit, J. A. Spear; Ozark circuit, A. Dowling.

CAMDEN DISTRICT.—J. W. Shores, P. E. Camden circuit, O. M. Jones; Black's Bend circuit, T. S. Abernathy; Pineville circuit, N. Gillis; Snow Hill circuit, M. M. Graham; Farmersville ct., J. M. Scott; Lowndesboro, Hayuesville and Union, M. E. Butt; Sepulga circuit, J. L. Skipper; Monroeville circuit, R. Smiley; Evergreen miss., A. M. L. Douglass.

UNION SPRINGS DISTRICT.—S. P. Richardson, P. E. Union Springs station, J. L. Cotton; Union Springs circuit, C. W. Calhoun; Pine Level, B. F. Blow; Olnstee Creek circuit, J. M. Johnson; Rocky Mount circuit, B. L. Selman; Fort Deposit circuit, W. T. Norton; Greenville station, J. Barker; Greenville circuit, R. H. Moss; Rutledge circuit, W. P. H. Connerly; Troy and Brundidge, D. C. Crook; Troy circuit, A. S. Dickinson; Elba mission, J. M. Brown.

TRANSFERRED.—J. Hamilton to Tuskaloosa, North Alabama Conference; B. B. Ross to Huntsville, North Alahama Conference; C. D. Nicholson to Florida Conference; J. Marshall Brown to Louisiana Conference.

The Christian Advocate.

THURSDAY, DECEMBER 26, 1872.

THEIR THOUGHTS AND OUR THOUGHTS.

BY JOHN W. CHADWICK.

Six years have faded since she went away,
Six years for her to live in heavenly places,
To learn the look of blessed angel faces;
Six years to grow as only angels may.

I wonder oft what she is doing there,
By the still waters that forever flow;
What mighty secrets she has come to know;
What graces won, divinely sweet and fair.

I wonder who of those that went before,
And those that followed on her shining way,
She has met there in heaven's auroral day,
And if they talk their earth-life o'er and o'er.

I think this very morning they are met,
She and one other only three years gone,
In some dear place in heaven secure and lone,
To talk of things they never can forget.

For I am sure that naught of their new life,
No grace or glory that is there revealed,
The fountains of past love has ever sealed,
That these will ever be with sweetness rife.

I cannot think of them as they are now,
Of the new light that shines upon their faces;
I cannot image forth their angel graces;
And I am glad, so glad, that it is so.

We shall get used to such things by and by:
The angels will not miss the look they wore;
For us they wear the look they wore before;
No other look will that, for us, can vie.

So we will think of them just as they were,
Their voices sweet and all their pleasant ways;
And thoughts like these shall help us through the days,
Until we go to meet them where they are.

Independent.

PRESIDING ELDERS.

MR. EDITOR: In the ADVOCATE of the seventeenth of October last I notice that Fiat Justitia, instead of answering the question of Inquirer about the propriety of abolishing the office of presiding elder, goes aside to give Inquirer a thrust for asserting that two pastors made a custom or rule of action for the church. I will admit that Fiat Justitia is right, and that the two pastors mentioned did not make the custom universal; and that out of twenty-five or more preachers, sent in different years to a circuit, only these two were found performing the whole duty of both preachers and pastors. But this is a side issue, and has nothing to do with the main question.

Fiat Justitia seems to think that my article reflects upon the character of presiding elders. I did not so intend it, neither do I think it will fairly bear that interpretation. I thought then, and still think, that an office could be useless, and the incumbent without spot or blemish. On the other hand, I think the office might be one of great honor and distinction, and the incumbent not so very honorable. I am aware that there is a great tendency to hold in reverence those high in office. This may be right and proper, but has nothing to do with the utility of the office. Fiat Justitia gives us a long list of presiding elders; and for what purpose I know not, as Inquirer disclaims all intention of warring against either living or dead presiding elders. Neither can my article be tortured into that interpretation, except *perhaps* in one particular, where I stated that custom (I meant on my district) did not require the presiding elder to preach more than two big sermons at a quarterly meeting (I should have added on my circuit.) I will now add that custom has not made it universal or unchangeable, as I have been credibly informed that it has been broken through lately, and that as many as four big sermons have been preached by the presiding elder on my district, at a quarterly meeting in the country. I hope this will be a sufficient disclaimer for Fiat Justitia, unless he is disposed to attack Mr. Custom.

Mr. Editor, if you will bear with me I will state how I came to ask the question I did.

1. I saw D. D. written after your name, and of course supposed you were learned in theology and the usages of the church, and were not only capable, but willing to instruct your *less informed brethren*.

2. Not long since I asked a brother to give something for the support of the ministry. He answered: "I am called upon to give to preachers, Bishops, presiding elders, worn-out preachers, the widows and orphans of deceased preachers, to missions, Bible cause, building churches, parsonages," etc.; and then asked: "Cannot some be dispensed with?" In reply I said to him: "You must have a church to worship in; you must have a preacher, and see that he has a comfortable support; you must help to support the Bishops; you must help to send the Bible to the heathen," etc. But when he asked the question, "Cannot the office of presiding elder be dispensed with?" I must confess I could not answer the question satisfactorily, either to him or myself. I did not propound the question in a captious or fault-finding spirit; but living, as I do, in a section ruined by the late war, I wished to know if any of the burdens above mentioned could be taken off the shoulders of our over-taxed and down-trodden people.

I had read somewhere that the office was unknown in the early days of the church, and had taken up the idea that it was introduced to meet an emergency, and that when that emergency ceased to exist it could be laid aside. If it is a settled point that the office is necessary to the itineracy, and that it cannot exist without it, then I have nothing more to say. INQUIRER.

SPIRITUAL DEATH.

MR. EDITOR: In the reply of M. to my article on Spiritual Death he says: "Eternal death is spiritual death perpetuated or eternized." What would you understand by such an expression but that spiritual death is eternal death? If life is eternized, it becomes eternal life. So with spiritual death—if eternized it becomes eternal death. Hence by his own words he makes spiritual and eternal death one and the same.

Here I desire to ask M. one or two questions. 1. When did man inherit temporal death? 2. How often can a man die spiritually? I ask these questions because, if Adam was created pure and holy, as is often represented, the death penalty was not attached to him then, and must have been assigned by God afterward. When was it? M. tells us when he says: "It is true that, being denied access to the tree of life, he began to die a natural death, and after awhile did die." If this is true, how wonderful the surroundings. Just imagine a man whose vital powers are such that it takes more than eight hundred years for him to die, and yet he is dying all the time! But this is not all; during his dying moments he actually begets children. But M. is mistaken, for the "Bible is the standard of truth," and it says that God said unto Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."—Genesis iii, 17, 19. What is plainer than this? Here God refers to his command not to eat of the tree of knowledge, and tells him, because he did do it, he shall suffer this penalty. Is there any spiritual death here spoken of by God? Is it referred to in any way or by any passage? "The Bible is the standard of truth," and this is what the Bible says about that penalty: "In the day thou eatest thereof thou shalt surely die." Now, M., look at it good, study it closely, and if you can extract any other death than this from it you will do it by drawing an inference, or extract it from some other source, and not from the "standard of truth."

Again, he says that "the writer seems to entertain the idea that man repented before the promise of a Savior was given." I have always been taught, "but perhaps wrongfully," that a promise was contained in God's language when addressed to the serpent, wherein the seed of the woman is to bruise the serpent's head. If there was, why may not Adam have looked to the fulfillment of that promise?

Again, M. quotes a number of passages, all of which are figurative expressions, showing the total depravity of the soul of the unregenerate man. Now I believe in those passages as strongly as he does, and I believe, "as every tub has to stand on its own bottom," that I have as much right as he in rendering those passages; and I think he places too great a stress upon the term "death," or dead. Now, in all these passages "dead" seems to me to mean "devoid of the workings of God's Spirit"—that the soul is alive, but full of sin and corruption; and in regeneration these are driven out and their places filled with the graces of the Spirit of God. Suppose we look at some parallel passages.

Gall. ii, 19, 20: "For I, through the law, am dead to the law, that I might live unto God." "I am crucified with Christ," etc.

First Cor. xv: "Awake to righteousness, and sin not." The twenty-first verse says: "By man came death; by man came also the resurrection of the dead."

Luke viii, 52: "The maid is not dead, but sleepeth."

Matt. v, 1: "And seeing the multitude, he went up *into* a mountain."

We might continue to quote to show that these expressions were figurative, but these are enough.

But now, under M.'s interpretation, what shall we say of children who die in their infancy? They are born in sin, and accordingly must be spiritually dead.

What shall we say of grown-up people who never heard of salvation, if his interpretation is correct? Refer to Romans ii, 14, and, after reading, see if they are dead spiritually.

We now turn to article number two from J. W. E.; and we can only say to him, as quoted from the Bible just above, that the language he uses, which was spoken to Adam, "In the day thou eatest thereof thou shalt surely die," was interpreted to Adam in an after-conversation with God, in which he tells him plainly that for this act he should die temporally. "Dust thou art, and unto dust thou shalt return." Now this is God's interpretation of his own language in regard to this particular transaction. It could have reference to nothing else, for all points are clearly specified, and their results. But he says: "Why should we care if there is a judgment after soul and body are dead?" For this reason given by Christ to his disciples, where he tells them to "fear not those who can kill the body, but fear him who can cast both soul and body into hell."

Again he says: "What did Adam lose in the garden, or what died the day he ate the forbidden fruit?" Does the Bible tell us that anything died on that day? It is the record we go by. If Adam had died any actual death on that day, don't you suppose it would have been recorded? To say he died spiritually is not in the record; and stick to that, Bro. E. An inference is compelled to be drawn if you assume that position. God tells us himself the result of that day's transactions in his language to Adam.

But what did he lose? I will tell you. 1. He lost faith in God, for he believed what the serpent told the woman, and disobeyed God. He lost what Peter lost when he denied his Lord. He lost holiness of heart and purity of soul, and received instead sin, iniquity and depravity. He lost Paradise, which only could be regained by death. Had he never been ensnared by the Devil, would there ever have been death of any kind entailed upon the human family? To use E.'s own language: "St. Paul tells us to be renewed in the spirit of our mind, and to put on the new man (this righteousness and true holiness.) Evidently Adam possessed this when created, and he was to keep it by the exercise of this spirit of the mind." All true; but he did not do it, for "by transgression he lost this mind, and entailed upon himself a mind unto uncleanness, and to iniquity unto iniquity."

Again he says: "His mind and conscience was defiled, being abominable and disobedient, and unto every good work reprobate." All this is true; but these are not the characteristics of dead matter, but exhibit a living, active principle, though it be evil, that existed in that mind and conscience. To say that he was in his conduct individually an active coworker with the Devil would be wrong; but to look upon him as ensnared by the Devil, and a fallen being, that was once pure, holy and good, and a greatly disappointed man, is only to do him justice; for we see in his life that God blessed him almost immediately after the curse was inflicted upon him. For J. W. E. to assume that he was spiritually dead at this time is palpably wrong, for it is not in the record anywhere. He can say that he was a reprobate; he can say he was vile to disobedience; he can say he had greatly fallen, and was foully contaminated with sin; but nowhere in his history, in the Bible, can we find that he was spiritually dead. You hold the Bible to be the standard of truth, and I hold you to Adam's record, and what it says—not what you think.

J. W. E. says of me: "He argues from Rom. vi, 16–23 that spiritual death and eternal death are one and the same thing;" and closes by saying: "There must be a resurrection of the dead before there is spiritual death. If Adam left the garden with a hope still lingering in his soul, if well grounded, it was because he had faith in God's promise that the seed of the woman should bruise the serpent's head." Well said. If you are a minister, I would ask you if you have preached from that promise? Do you not believe that promise? Then why not let Adam do so? But you did let him do so, for you say again: "He incurred the penalty by unbelief, and God saw proper to restore him by the exercise of the same faculty—belief;" and "the same holds good to this day."

What is this, Mr. Editor, but a virtual admission, on the part of J. W. E., that he was not spiritually dead—an admission of a misstep, a fall on the part of Adam; but God restored him to his place. Like Joseph's dream, the chief butler he restored to his office, and the chief baker he hanged. "The same holds good to this day." All right; but we are riding the same train now.

Again he says: "If, in the still more forcible language of Jesus to Nicodemus, 'we must be born again,' the word of God was true—Adam did die spiritually the day he ate the forbidden fruit." The word of God is always true; but did he say that Adam died spiritually that day? Where did he say it? Not in the Bible. You only draw an inference, and seem to think he ought to have said it, for he must have meant it. Let God explain his own language in regard to this very transaction, which he does do, in Gen. iii, 17, 18 and 19, pointedly and in such a way that it cannot be misapprehended, if you will only read it. "Must be born again" is figurative language. What can a man enter the second time into his mother's womb and be born? Art thou a judge in Israel, and knowest not these things? And does not Christ show him the meaning of the new birth, which is of water and the Spirit—"putting off the old and putting on the new man?"

Now let us consider the time in God's language to Adam. Physical death was the result of Adam's moral defection, or his transgression. That there is a physical, spiritual or eternal death admits of not a doubt. "In the day then eatest thereof then shalt surely die." Shall we consider day as the twenty-four hours of our time? If so, then he must die, if die at all, all or every death in that day—death temporal, death eternal, and, if you will have it so, death spiritual. If the time specified applies to one it applies to all. But by the very interpretation of God's language we have the right to say that by that transgression the law of death was inflicted, or death as the subject was given control of the human body as the subject to be acted upon. Adam did not die in the twenty-four hours, nor for many years subsequent to it; yet he and his posterity were made subject to death—physical death—as one part of the penalty.

Now what was the other part of the penalty that referred to Adam? for this penalty was pronounced against Adam, soul and body; for it was, "Thou shalt die"—not the body die only, but as man was made a "living soul," and invested with a body human, both his natures, wrapt in unity, were subjected to this penalty. But when to be enforced is the great question. We see that the body died ages after—over eight hundred years. Apply the same rule of time, if there was a rule, or give time the same consideration in both cases, and we reasonably conclude that the soul should "surely die;" not that day, but, according to God's action upon the body, in ages yet to come. Hence we draw the inference that, as Adam violated God's law by disobedience, his soul became full of sin and corruption; that all purity was driven out, and impurity or iniquity usurped its place; and as the soul joined with the body in the offense, so, like it, it must partake of the punishment. But it did not do it on that day, but was encased in the body for a lifetime—the lifetime of Adam. Then, if it died at all, it died after the body. It became impure long before, even at the entrance of sin into it; but it died not until it was banished into outer darkness, which, we learn, was the second death, or eternal death. The death of the body was the first death of any kind of which we have any record, and the Bible tells us (Rev. ii, 10 and 11:) "Fear none of those things which thou shalt suffer. Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death." Rev. xxi, 8: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Which is the death of the spirit or soul, or spiritual death, or synonymous eternal death.

We believe in the want of spirituality in Adam, or impurity in Adam, or want of holiness in Adam, as much as M. or E.; but do not believe that death of any kind happened to the soul until after the death of the body, which was the first. Then, as quoted above, you have the second death. We believe that Adam fell from his pure and holy estate, which never could be regained only by "belief" or faith again in the Lord Jesus Christ.

According to the Scriptures, "the true light lighteth every man that cometh into the world," so that none are left destitute of at least a degree of grace shining upon their dark and polluted souls. P.

PRACTICAL HINTS.

MR. EDITOR: I notice some disputation between certain brethren about the locality and materiality and immateriality of heaven. Now I take the Scripture account, explained or unexplained, as all correct and entirely satisfactory, and do not care where it (heaven) is, or what it is built of. The question is almost as edifying as that of "the intermediate state" or "the state of the dead." But if, by the way, the streets *are* paved with gold, there are some going there, they tell me, who would do well to enter into life with one eye, or no eyes, lest they be like mammon—look down too much as they walk on the precious metal, and, like him, be found to be on the wrong side.

But there is an item about heaven, practicable and very full of comfort, and one not talked about, so far as I know. And because of this I write these lines, not that I wish to appear in the papers, or much expect that you will publish anything from my rude pen; but because I love the idea, and the precious souls for whom it is intended. It is this: *that heaven is rather a state than a place.* I hear the people preach, pray, sing and talk of going to heaven by-and-by, and want to go—glad that they have to die—and yet very tenacious of life; going to heaven, but making haste slowly. Now "*I* would live always"—*I* would. No use for dying, but a considerable *appetite* for living; and if Elijah's chariot were to descend to my door this cold morning, and invite me to a seat, I think I should say: "Please call again, with room for wife and babe."

I do not doubt that heaven is *located* to all who would wish it, and material to all materialists; in short, it is heaven in all that heaven means, and God is to us all we want him to be. Nay, there is nothing else to want, or that the soul desires. He is all in all,—"the sea of love where all our passions move." Is he local, material, or a walled city with golden streets? Must I die to go to him? Does death, like a narrow sea, divide him from me, as the song goes? Nay, verily. Heaven is a state of the soul of man, whatever else it may or may not be; and one who loves God has in him a whole kingdom of heaven, king and all, and is a king himself; and of this view we may know something of what we write and speak. And we do, thanks be unto God!

Going to heaven when you die, eh? Why wait so long for your good things? Going to be saved after death? How do you know it? Going to take a long journey into a far country, and you don't know the way, may be. You were soundly converted a long time ago; are you converted now? Are you now saved? Are you now in heaven?

Well, let us see. Faith in God through Christ is salvation—present salvation—and need not end, but be eternal. And salvation is heaven. So we need not go to heaven; no, just let it come to us, and have it in us, and not wait so long for our best things, when God is all engaged to make us happy now.

Let us change our principles, practices and vocabulary, and talk no more about what we are *going* to do and be and have away over yonder—somewhere and a great while off. Yes, it is just as far off as we would have it to be; and God is just as far off as we would have him to be, and just as near as we want him, blessed be his holy name, this holy Sabbath day!

J. W. JORDAN.

SUNDAY SICKNESS.

Dr. ——, among other valuable papers, a few years ago published one describing this remarkable disease, which has not yet been treated in books of pathology:

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day. These paroxysms return only on the Lord's day, and hence it is called Sunday sickness, but by the faculty it is technically known by no other name than "*Dies Domini Morbus.*"

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day, in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a playhouse several hours at a time.

6. Persons affected with this disease never mourn on account of their confinement from public worship, as many afflicted with other diseases often do.

7. These persons often surprise their neighbors with their great activity and health on Monday, however unfavorable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savory food, and a want of relish for *panis vitæ*, bread of life, which in this case is the indispensable remedy for the disease.

10. Persons affected with this disease generally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

11. This disease is also contagious; neighbors receive it from neighbors, and children from parents.—*Examiner.*

THE PRAYER, the self-control, the daily example by word and even look, needed by every mother, make her vocation one of greatest self-improvement, if used aright. And the little rewards, sprinkled along the way—the unlooked-for returns in deepest affection—are sometimes almost overwhelming.

REAL FORESIGHT consists of reserving our own forces. If we labor with anxiety about the future we destroy that strength which will enable us to meet the future. If we take more in hand than now we can do well, we break up, and the work is broken up with us.

Obituaries.

OLIVER HUNTER MINTER was born February 3, 1827, in Putnam county, Georgia; was married July 25, 1848, and died November 19, 1872.

He moved to Louisiana in 1854, and joined the Methodist Episcopal Church South in 1862, under the administration of Rev. B. Clegg. Bro. Minter had never experienced that change of heart which he desired to, up to the date of his sickness; but during his illness he was very penitent, and, we trust, experienced a satisfactory change before death. He was sick for a month or more, suffering very much, but bore his sickness with great patience. He was speechless and delirious for several days before his death.

He leaves behind a dear wife, two daughters, one son, and numerous relatives and friends to mourn his loss; but we trust their loss is his eternal gain. May God bless his disconsolate wife and children.

W. D. STAYTON.

EMMA MINTER, daughter of O. H. and W. Minter, died November 5, 1872, at Springville, Louisiana, aged eighteen years, eight months and ten days.

Sister Emma was one of the leading officers in the Temperance Council at this place. She had never attached herself to the church, but on her death-bed regretted that she had not done so, and exhorted her sisters to unite with it at once. She was pronounced to death. She was one of the best girls I ever knew—always of a mild, sweet temper. She was reared by a devoted Christian mother.

In her death the Temperance Council has lost one of its best members. She is greatly missed in the circle of young ladies. She died just two weeks before her father. On her death-bed she said that she would die first after her father's death. We have bright hopes of meeting her in heaven.

W. D. STAYTON.

DIED, near Sharon, Madison county, Mississippi, August 17, 1872, of congestion of the lungs, Mrs. CASSY FARRER, wife of S. D. Farrer, and daughter of John and Catherine Wallis. She was born in York district, South Carolina, October 28, 1808, and was married to S. D. Farrer, in Lauderdale county, Alabama, in 1826. She was the mother of thirteen children, only six surviving her. Her sickness was short—was taken on Tuesday and died on Saturday following. She was delirious from the time danger was apprehended, hence she left no dying testimony. But from her Christian walk through life her friends have a comfortable hope that she has reached the better land in safety. She had been a member of the Methodist Church for thirty years. She was an affectionate wife and mother. May her aged husband and her children and grandchildren so live that they will have a glorious meeting on the sunny banks of the New Jerusalem.

J. O. WOODWARD.

Nashville *Advocate* please copy.

BRO. ELIAS BROWN died, at his residence in Enterprise, Mississippi, at ten o'clock A. M. on November 10, 1872.

The subject of this memoir was born in the State of Georgia, March 7, 1807. Many years ago he emigrated to this State, and for several years he has been a citizen of Enterprise. In the year 1865 he made a profession of religion and attached himself to the Methodist Episcopal Church South. From that time to his death his walk and conversation was that of a Christian in whom there was no guile. Soon after he attached himself to the church he was elected a steward, in which office he always tried to discharge his duty, frequently giving more than others thought he should.

Bro. Brown was a man of unflinching integrity and of great firmness, but unobtrusive, of few and well ordered words, and in many respects very retiring and timid. As a member of the church he was always where duty called him, unless providentially hindered, and ever ready to show his faith by his works. He was one of the most charitable men I ever knew; and to know and appreciate his worth as a citizen, as a Christian, as a friend, and his acts of charity, it was necessary to be long and intimately acquainted with him. He left a widow and many relatives, and also numerous intimate friends, who feel as the psalmist did when he said: "Lover and friend hast thou put far from me."

W. SPILLMAN.

DIED, in Copiah county, Mississippi, at the residence of her brother, Isham Beasley, Sister ELIZA PENNINGTON, aged sixty-eight years.

Sister Pennington was born in South Carolina, and emigrated with her father to Mississippi when young. She was raised by Methodist parents, and when about fifteen or sixteen years old she joined the Methodist Church, and shortly after embraced religion. She was twice married, but she died a widow, leaving two children—a son and daughter—to mourn her loss.

Sister Pennington was truly a Christian. Her holy, upright walk and her daily conversation all went to prove that she loved and served the Lord. At church she would often shout the praise of God. It was her great delight to meet with the people of God at his holy sanctuary, when able. For three or four years she was greatly afflicted with that dreadful disease—consumption—which took her off. When she could no longer visit the church she would ask her brethren to hold prayer meetings with her. She loved to be with Christians, to sing and pray with them. Oftentimes have we seen her happy, and heard her shout the high praises of the Lord. She was a great sufferer, but she bore all her suffering with patience. She was completely resigned to her Heavenly Father's will, and would often say she wanted to depart and be with the Lord, where there is no more pain or suffering. On the morning of the fifteenth of August, 1872, she quietly fell asleep in the arms of her Savior—bid farewell to earth without a groan or struggle, died in peace with the Lord, and man, and went to her great reward above.

Sister Pennington has left an affectionate daughter behind; but it will not be long before Sister Sarah will shake hands with that loving mother again. May God bless the dear child, and all her dear relations, brothers and sisters. May they all so live as to be ready when death comes, as was Sister Eliza.

P. W. HARPER.

The Christian Advocate.

THURSDAY, DECEMBER 26, 1872.

OUR WEE WHITE ROSE.

BY GERALD MASSEY.

All in our marriage garden
Grew, smiling up to God,
A bonnier flower than ever
Sucked the green warmth of the sod.
Oh! beautifully, unfathomably
Its little life unfurled:
Life's crown of sweetness was our wee
White Rose of all the world.

From out a gracious bosom
Our bud of beauty grew;
It fed on smiles for sunshine,
And tears for dafatter dew.
Ay, nestling warm and tenderly,
Our leaves of love were curled
So close and close about our wee
White Rose of all the world.

With mystical, faint fragrance
Our house of life she filled—
Revealed each hour some fairy tower,
Where winged hopes might build.
We saw—though none like us might see—
Such precious promised pearled
Upon the petals of our wee
White Rose of all the world.

But evermore the halo
Of angel-light increased;
Like the mystery of moonlight
That holds some fairy feast.
Snow-white, snow-soft, snow silently,
Our darling bud unfurled,
And dropped in the grave—God's lap—our wee
White Rose of all the world.

Our Rose was but in blossom,
Our life was but in spring,
When down the solemn midnight
We heard the spirits sing.
"Another bud of infancy,
With holy dews impearled;"
And in their hands they bore our wee
White Rose of all the world.

You scarce could think so small a thing
Could leave a loss so large:
Her little light such shadow fling
From dawn to sunset's marge.
In other springs our life may be
In bannered bloom unfurled,
But never, never match our wee
White Rose of all the world.

OLD AGE.

BY REV. EDWARD P. INGERSOLL.

Through the past weeks we have had the "mellow autumn days;" to some "the sweetest of the year." Why should not the time of fruit-gathering be better than the time of blossoms? So I look upon a righteous old age compared with sunny youth. If the cold winter of annihilation or endless decay were to claim the love of the aged saint, then were youth better than age. But though old, he is a child, just getting through with his school-life, and making ready to go home. His failing senses are but the taking down of the tabernacle, that he may go up into the temple. The life which is in Christ is an anthem, which grows stronger and sweeter to its close.

Why is such an old age a time of peculiar blessedness? Because it is a time of rich memories. Childhood lives upon anticipations. The youth looks forward. As to this life, the old man looks backward. His best memories are not of the sports of his early childhood, because he counts the virtue of the heart more than the innocency of the limb. "The path of the just is as the shining light, which shineth more and more unto the perfect day." To the aged saint, then, the richest memories, the happiest associations, are after the new birth. Then old things are passed away; then really begins his life of sweet memories. He thinks of the time before, but only as steps that led him up to God. He remembers his faithful father and praying mother. He remembers his conversion and early experiences. He reviews his struggles and his victories. He recalls the times of refreshing from God, when the voice of the minister was tender, and the church bowed herself humbly, and souls were won to Christ. He loves to go back to the prayer meeting and the Lord's table, and feel again the communion of saints. He calls about him the noble ones that stood shoulder to shoulder with him under the banner of the cross; he remembers how they "took sweet counsel together, and walked unto the house of God in company." Such sacred memories come clustering to his mind and give him gladness. Time gives grace and richness to pure memories, and so he who can run back threescore years and find Jesus the hope and rest of his early life, will find him now the most precious crown.

Because it is a time of special solicitude, not solicitude in the sense of a harassing concern of mind. One feels solicitude when his friend is sick, or he seeks to reap success. It is a trembling between hope and fear. The solicitude of the devout patriarch is for the glory of God's kingdom. He has trod the deceitful paths of youth. He knows its quicksands and its pitfalls, its false lights and vain ambitions. His solicitude is that men may see the dangers of the way, forsake self, and live for Christ.

He has seen maturer life chasing the same delusive phantoms; a little sobered by experience, but with stronger step pressing the highway toward earthly honors. He has seen them fall, immolated upon perishing altars, and what wonder he has solicitude?

You can find no such deep, tender desire for souls as among the fathers and mothers of Israel.

Are not such solicitudes a delight to Christian hearts? They are only a burden when the wings of faith are too weak to lift them and place them upon the bosom of the Redeemer.

Another legacy to old age! It is a time for gratitude and trust. For what shall the young man be grateful who "carves his own fortune?" Why shall he have trust who has "gained success, and asked favor of nobody?" But the old man of faith has gained an eminence from which he looks back and sees, at a glance, all the way in which God has led him.

Experiences have taught him man's weakness and God's strength. Communion with his Savior has opened his eyes, and lo! the mountain round about is "full of horses and chariots of fire." I never saw an aged saint who did not love that grand old hymn:

"How firm a foundation, ye saints of the Lord."

And especially that verse which ends:

"And then, when gray hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

'Tis the nature of grace to ripen the heart for thanksgiving and praise, and fix firmly the trust in him who has been an unchangeable Friend in this changeable world.

Another crown of a saintly old age! It is a time of hope. "At evening time there shall be light."

Not the hope of fame, for that lies buried in the past. Now it is no longer "castles in the air," but "mansions in the skies." Imagination has lost its earthly wings, and is plumed with the heavenly. What if the fourscore years, whose strength is labor and sorrow, shall come? There is ample support to the aged Christian. No matter what troubles life brings, a man draws comfort from that which is his treasure. Let a miser lose his friends, his health, his honor, yet, while his gold lasts, he will bear up under his reverses. Let a voluptuary be robbed of his estate, his credit, his good name, yet for the time he will revel in his treasure. Other afflictions may raze the surface, but do not strike to the heart of his enjoyment. So will it be with a virtuous old age. Friends may be called away, but they are "treasures laid up in heaven." Grief and affliction may come, but

"Hope wipes the tear from sorrow's eye,
And faith looks upward to the sky."

Sometimes these patriarchs reach forward with such aspirations that they seem to us even now to be in heavenly places. Their souls have outgrown the narrow limits of time, and reach over into eternity.

Infancy, with its sweet smiles and little winning words and ways, is beautiful to the eye of sense. It raises fond anticipations in loving hearts, but often, often they are sadly blighted. A righteous old age, not so pleasing, perhaps, in its outward form, is a life that we may look upon with full, fond hope, because it is filled with full, fond hope. No doubts, no forebodings now; the future is all glory. 'Tis a beautiful sight when a little boat glides out upon a summer's sea, its tiny sails filled with favoring breezes; but 'tis a grander one when, deep-laden with the gold and spices of a far-off clime, worn and battered, but still staunch, the great ship moves steadily in toward the haven. The one is childhood; the other a righteous old age.

One other peculiar blessing for old age. It is a time when man may give strongest testimony for Christ.

A young soldier listens calmly to the counsel of the veteran. So do young believers love to sit at the feet of Christian veterans. "The hoary head is a crown of glory, if it be found in the way of righteousness." It seems to be just such a crown to every earnest young Christian. When an aged patriarch says, "Hear what the Lord has done for me," I sit as a little child at his feet. If our fathers and mothers in the church would tell us not only of what God hath wrought, but more of what God hath wrought in them, I believe it would be for great strength to the church. Happy he who grows old with Christ as his portion, for he is ever renewing his youth. He dies, like Moses upon the mount, in full view of the promised land.—*Christian Intelligencer.*

THE TWO TYNDALLS.

The patronymic of Tindal, Tyndale or Tyndalls, first made famous in the world by the pioneer translator of the Bible into the English tongue, is revived again with much *eclat* in this nineteenth century by Prof. James Tyndall, LL. D. and F. R. S., whose lectures on science are of world-wide reputation. The first of these two eminent Tyndalls delved in the mine of revelation, the other does so in the mine of physical knowledge. In some points of character they are alike; as in wealth of mental endowments, love of learning, vigor of resolution and utter reserve in the utterance of their convictions. But as to their religious status, and in respect to all the cardinal tenets of our revealed faith, they are as far asunder as the northern and southern poles. William Tyndall spent his entire life in the toilsome, hazardous, but most noble work of filling England with the Bible. John Tyndall, on the other hand, is openly, and apparently with much zest, casting the great weight of his name and pen on the side of those engaged in the misanthropic work of emptying England of the Bible. In this thing they are the antipodes of each other.

William Tyndall saw all man's best good, as well as England's highest glory, linked indissolubly with the Bible, and its spread among the people. And to one who said to him, "We had better be without God's laws than the Pope's," he indignantly replied: "I defy the Pope and all his laws; and if God give me life, ere many years the plow-boys shall know more of the Scriptures than you do." With such a spirit he could not long be hid from the persecution; and in 1526 he became an exile from his native land, which he was never more to see. Basely entrapped on the Continent, he was imprisoned for two years, and then executed. His last words were: "Lord, open the King of England's eyes!"

In quaint verse he said of himself:

"Though I am old, clothed in barbarous weed,
Nothing garnished with gay eloquency,
Yet I tell the truth, if ye list to take heed,
Against their froward, furious frenzy,
Which reckon it for a great heresy,
And unto lay people grievous outrage,
To have God's word in their native language."

And another quaintly wrote of him:

"Rome thundered death, but Tyndall's dauntless eye
Looked in death's face and smiled, death staadlag by;
In spite of Rome, for England's faith he stood,
And in the flames he sealed it with his blood."

And he wrote home that if the King would only suffer the circulation of the *bare text* of the Bible among the people, he would immediately repair to England, and there "offer his body to suffer what pains and tortures—yea, what death—his majesty would."

Now, turning again to John Tyndall, though we may find him with a Bible in his house, or even in his hand, and hear of him possibly as a church-goer, yet when he steps out of his way, as a scientific lecturer, to assault the whole theory of scriptural miracles, and argues against prayer for any effect, or even in natural providence, as the baldest of scientific absurdities, he sets himself in deadly array against the Bible, and expends his might in weakening England's and the world's confidence in it. How gross is his ridicule of an Old Testament miracle in his saying that "the idea that the Builder and Sustainer of all should contract himself to a burning bush, or behave in other familiar ways, is astounding to the scientific man." And it is to the Bible that he refers when he speaks of the "credulous prattle of the ancients about miracles." And in regard to prayer, his disbelief in it is none the less outspoken and decided. So that no one can adopt his tenets on these points without an utter loss of all trust in the Bible as the revealed word of God to man, and a letting drop of the most distinctive belief and practices of a Christian life. John Tyndall laughs at the book of miracles which William Tyndall spent his life in translating into English, that the plow-boys might read it; and pities the medieval ignorance of the man who prostrates himself before Heaven in request or thanks for his daily bread, or who begs the life of a darling child in the grasp of the croup, or in the burning furnace of a fever. He grants that we may pray *emotionally*. By which he means, for the sake of the effect of the prayer upon our own feelings. But aside from that he seeks to explode the whole theory of it, as the blankest nonsense, an anachronism in an age like ours, and on its way to extinction. And he takes special pains to have these jeers of Christian truth and duty bound up in the same volume with his short lectures upon science, as if thereby the better to insure their circulation among the masses, and to gain an apparent indorsement of them from the very halls of science themselves.

Of such a course of conduct, whatever else we may say, this at least is not invidious, that it is the very reverse of the animus and life of his famous namesake, William. The one aimed to get the Bible into England; the other seems to be aiming to get it *out* of England and the world. The one looked upon all nature, physical as well as spiritual, as the legitimate realm of God's constant work. The other takes all physical nature, at least, out of the hands of God's personal agency, and tries to tie it fast with the cords of fate, or enwraps it in the network of self-moved laws, energies or forces.—*Rev. John G. Hall, in the Advance.*

Mr. Evan Evans, of Charleston, South Carolina, says the cultivation of sea-island cotton has become so precarious from uncertainty of labor and want of capital that it must be superseded by some other crop.

INFANTICIDE IN CHINA.

Much has been told by missionaries and travelers of the prevalence of infanticide in China. Their accounts, however, deal in generalities and estimates, rather than in particulars, and, although they are of the most painful character, fall short of giving an adequate conception of the extent to which the horrible practice is carried. The Count de Beauvoir, a Frenchman, who had never believed the accounts published by the missionaries on the subject, has had them fully confirmed to him by personal observation. He publishes in his *Voyage Autour du Monde* statements of particulars and figures which set forth the atrocity with realistic distinctness, and establish its prevalence to an extent which had hardly been more than hinted at. As the count and his companions were returning in haste one evening from the cemetery to Canton, they discovered a bag containing a newborn infant, which had been thrown from the wall upon the ground. They were directed by cries to another child in the agonies of death; and along the pathway they were following they found, in a quarter of an hour, seven infants, "all frozen," not one whose life it was possible to save. The count confesses that he had believed "in isolated cases, such as occur among ourselves. In my ignorance I regarded it as a question of the Chinese assizes, *exploite* in Europe, and exaggerated by the missionary priests and Sisters of Charity; but considering what we saw in our first chance walk in the environs of Canton, I am not surprised that the Annals of the Propagation of the Faith give twenty-five thousand as the average *per annum* of children thus abandoned in the great centers of Chinese population."

The next day they visited the nursery of the mission, where they saw, in one room, two hundred and fifty infants, the result of one week's labor in the task of rescue by the Sisters of Charity. The sisters were at the time removing many corpses from among the number who had a chance of life. The number of nuns is not sufficient for the task. The proportion of female to male children gathered up by them is ninety in a hundred. The work of collecting is done very systematically. Every morning a body of Christian Chinese women, brought up by the sisters, set out in couples, carrying basket-hods on their backs, exactly like the Parisian *chiffonnieres.*

An Ancient Humorist.—Hierocles, who lived in the sixth century, collected twenty-one jests under the general title of the *Pedants*, and in this fossil jest book we find jokes that have been handed down through succeeding collections, and have become old and familiar friends. Among these ancient jests is the account of a man who, for fear of drowning, determined not to enter the water until he was master of the art of swimming; of the man who complained that his horse had died just as he had taught it to live without food; of the philosopher who carried a stone about with him as a specimen of his house; of one who stood before the glass with his eyes shut to see how he looked when he was asleep; of the man who bought a crow to see if it would live two hundred years; and of one who went into a hot on horseback, because he was in a hurry. Here we find the ever-new story of a man who, meeting a friend, asked whether it was he or his brother who was buried; and the blundering excuse of the person who, not having attended to the request of a friend, said when he met him: "I'm sorry I never received the letter which you wrote to me about the books."

In Scotland they have narrow open ditches, called sheep-drains. A man was riding a donkey one day across a sheep-pasture, and when the donkey came to a sheep-drain he would not go over it. So the man rode him back a short distance, and turned him around, and put the whip to him, thinking, of course, that the donkey, going so fast, would jump the drain before he ever knew it. But not so. On they came, and when the donkey got to the drain he stopped all of a sudden, and the man went over Mr. Jack's head. No sooner had he touched the ground than he got up, and, looking the donkey straight in the face, he said: "Very weel pitched. But then how are ye going to get over yersel?"

A Noteworthy Record.—The Sandwich Island *Friend* says that the missionaries of Micronesia have performed and published the results of more explorations in the Pacific ocean than have been made by the British navy since the days of Captains Cook and Vancouver, and by the United States navy since the days of Commodore Wilkes. And yet the entire expense of the Micronesia mission, including the running of the missionary ship, the Morning Star, up to 1870, would not exceed $150,000.

RELIGIOUS INTELLIGENCE.

The Boston City Missionary Society, aroused to the demands of the neglected parts of the city, have planned the building of a number of Methodist chapels, and a meeting was held in Tremont Temple, during the visit of Bishop Simpson, to solicit subscriptions for the carrying out of the project. After an eloquent sermon from the Bishop, the collection was taken toward initiating the enterprise, and $6,000 were at once contributed.

The English *Independent* notices what it denominates "a healthy change," at a late session of the United Presbyterian Church of Scotland. That body strongly urged upon all the office-bearers and members of the church the propriety of discountenancing the drinking customs which prevailed, and more especially the practice of drinking and toasting at ordination services, and of drinking at funerals. The recommendation has been observed at many ordination services.

The Michigan Classis of the Reformed Church, at its last meeting, earnestly discussed the vice of profane swearing, now so fearfully prevalent, and passed the following among other wholesome resolutions:

Resolved, That we will do all we can individually, by the use of sermons, cards, tracts, papers, books and conversation, and by our influence and our prayers, to lessen, if not remove, this vice from the neighborhoods, towns and cities in which we live.

From statistics recently collected and published by Baboo T. C. Mitter, of Hoogly, India, it appears that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullins' statistics in 1861. The total number of communicants reported is 13,908, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India, Burmah and Ceylon is estimated at 300,000. These statistics are an effectual answer to those who are decrying the work of missions as fruitless.

A rare occurrence in the annals of the Roman Catholic episcopacy has just occurred in Austria, namely, the resignation of the Bishop of Laybach. The step taken by Mgr. Widmer dates from 1869. Foreseeing that the dogma of infallibility would be adopted by the council at the Vatican, and not wishing to subscribe to that innovation, he asked to be relieved from his ecclesiastical functions. The resignation has, however, only now been accepted by the Pope. There are at present two sees vacant in Austria—those of Laybach and of St. Hippolyte.

A correspondent says: The last new religious wonder in New York is the new church of St. Bartholomew. It puts all the fine churches of the city into the shade. It is radiant with gold and crimson. The leading pews were knocked off at auction last week, $4,500 being the leading figure. It would be a burlesque to put over the door of that church: "To the poor the gospel is preached." "Why don't you bid off one of our high pews?" said an earnest vestryman to a New York merchant. "I bought a farm the other day for less than what you ask for one of those little pews," was the answer.

At the recent autumnal meetings of the Baptist Union of England, statistics were read showing that the number of Baptist churches had increased during the present century nearly five-fold, or as twenty-one to one hundred, while the population of the country had increased only three-fold; also that, while at the beginning of the century there were about thirty thousand members of Baptist churches, and every two hundred and seventieth man or woman was a Baptist, there are now nearly one hundred and eighty thousand members, and every one hundred and twentieth man or woman is a member of a Baptist church.

The Young Men's Christian Association of Chicago have entered upon a form of Christian effort eminently simple and inexpensive, and yet highly promising in its results. We refer to what it terms its "depot work." Some six months ago twenty boxes or racks were placed in the waiting rooms of different depots, and have from that time been kept constantly supplied with religious papers, books and tracts illustrated, for the use of persons detained it waiting, and which may be borne away by them to be read elsewhere. About five thousand pages daily of religious reading have been thus sent forth to do their silent work in turning the thoughts of the traveler and depot frequenters to the concerns of the soul.—*Church and State.*

The Society for the Propagation of the Gospel in Foreign Parts is the oldest missionary organization in England, having been organized under a royal charter from William the Third, in 1701. Its leading objects are to provide for the ministrations of the Church of England in the British colonies, and to propagate the gospel among the native inhabitants of those countries. The original design of the formation of colonial churches has been changed to a more general missionary work, in which it has been very successful. It was under the patronage of this society that John Wesley entered upon his mission work in Georgia. Its principal missions now are in Canada, Nova Scotia, Newfoundland, British Columbia, West Indies, Africa, India and Australia, and in all of them, according to the society's annual report, prosperity had been enjoyed during the past year. The publications of the society are the *Mission Field*, *Gospel Missionary* and the *Net*, all of which are ably edited, and contain a great amount of missionary information. The income of the society for the past year was £97,603.

The Lucknow *Witness* says that "Mr. Taylor's work in Bombay still goes steadily, although quietly, forward. It is not to be expected that a movement of this kind will secure much attention from the outside world, but occasional notices in the papers show that Bombay is becoming aware that the late revival has gained a permanent lodgment in her midst. Whatever these revivals may be, it is evident that they cannot be killed with contempt nor driven away by ridicule, and that they do in some way gain a most tenacious hold on the community. The Bombay correspondent of the *Pioneer* has more than once borne valuable testimony to the wide influence of Mr. Taylor's work, and although apparently a little ashamed of the qualified approval which he gives to the preacher and his work, his letters are none the less significant as showing the actual progress of a new religious power in the community. It is especially noted that the natives are reached by the revival, and that a number have been baptized."

The report of the London Missionary Society says: "If any friend of the society should inquire whether we have a religion suitable for the Hindoos, he would find a clear and decided answer to his question in the numerous reports which have been received from the brethren in India. The preaching of the gospel in the vernacular tongues of the inhabitants forms a prominent feature in the labors of the missionaries in every center of our Indian missions, and it is carried on with ability, perseverance and care by many of the brethren under great discouragements. Educational establishments on a large scale are also conducted by the missionaries, in which sound religious instruction is given in addition to secular knowledge. Many converts, of decided convictions and strong faith, and patience in suffering, have been drawn from these institutions. Female education is also attended to with increased assiduity, and hundreds of Hindoo ladies and their children are under instruction in Zenana schools in different places."

Immersion.—During the proceedings of the Southern Synod of Kentucky, recently, a complaint was tried against the action of West Lexington presbytery in licensing a candidate who stated that he might, under certain circumstances, baptize by immersion, brought up the question whether a Presbyterian minister has a right to baptize by immersion. When it came to the vote, two voted for sustaining the complaint in whole, twenty-four for sustaining in part, and thirteen for not sustaining. The following minute was afterward adopted: "The synod intend by their vote to sustain in part the complaint against West Lexington presbytery, meaning simply to condemn any and all action on the part of presbytery which might seem to countenance the right of ministers of our church in any case to administer baptism by immersion." On this question the rules of the Church North seem to allow ministerial liberty. The constitution says: "Dipping of the person into the water *is not necessary*, but baptism is rightly administered by pouring or sprinkling water upon the person."—*New York Observer.*

"Read an Hour a Day.—There was a lad who, at fourteen, was apprenticed to a soap dealer. One of his resolutions was to read an hour a day, or at least at that rate, and he had an old silver watch, left him by his uncle, which he timed his reading by. He stayed seven years with his master, and it was said when he was twenty-one he knew as much as the young squire did. Now let us see how much time he had to read in, in seven years, at the rate of one hour a day. It would be two thousand five hundred and fifty-five hours, which, at the rate of eight hours a day, would be equal to three hundred and ten days; equal to forty-five weeks; nearly a year's reading. That time spent in treasuring up useful knowledge would pile up a very large store. I am sure it is worth trying for. Try what you can do. Begin now. In after years you will look back upon the task as the most pleasant and profitable you ever performed.—*Guiding Star.*

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GOD WITH US.

The virgin-born child was called Emmannel—God with us—by prophetic inspiration, and the fulfillment is announced in the gospel history of the advent. Such was the rightful title of the babe before whom the wise men from the East bowed, and to whom their gifts of gold, frankincense and myrrh were offered. God with us as he had never been before; the word made flesh and dwelling among us; a God-man—the divine and the human united. Divine condescension and our own exaltation and glory are expressed in this surpassingly wonderful event. This assumption of our nature was the pledge and assurance of God's mercy and love to the world. It was the supreme act by which he intervened for our welfare and salvation. He is not a cold, impersonal mystery, but the Father and Friend of man, identifying himself with human affairs and interests, and drawing us to himself by the closest and most indissoluble ties. The union of God and man in Christ is never to be broken. On earth, in heaven, through all eternity Christ is God with us.

God had not been so with us until this Christian era began. He is not so with any other order of intelligences in the universe, "for verily he took not on him the nature of angels; but he took on him the seed of Abraham." The incarnation was a startling epoch in the universal realm of God, a wonder to the oldest seraph, and without precedent in the annals of eternity. It is the singular distinction of the human family that God has come closer to it, and made himself more of it than of all other orders of intelligent beings. The end of this mighty condescension as seen in redemption, equals the fact of the incarnation. It was to save that God became man, took upon him the form of a servant, and was found in fashion as a man. God with us, as a Savior, is the highest import of Emmanuel. And from this central thought of wisdom and love we move out in every direction with the assurance that man is nowhere left to himself.

He who was in Christ, reconciling the world unto himself, is also in Christ in the material world, in the providence which watches the sparrow and counts the hairs of our head, and in all the experiences of life. *With* us is something more than *for* us, as it indicates the grand expedient by which our salvation has been achieved, and as it describes the mystery of mysteries—God manifested in the flesh. Our conceptions of Christ have this peculiar and consolatory character. He is not only enlisted for us, but with us and of us—"made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." God with us on the first Christmas morning as he had not been with us in Abraham's and David's time, and as he never was and never will be with the angels of heaven. It ought to be a joy to men that God has thus come down to them, and that in this most wonderful manner he dwells among them.

Weakness and guilt are the common lot, and sorrow and death are in every path. But if God is with us, even the strong God, if "he hath borne our griefs and carried our sorrows," we may well put on a cheerful courage. Let us apply the returning day of Christian gladness, with all its broad and glorious associations, to our personal comfort. Let us think of him who came, in the humble garb of a peasant child, as our Emmanuel. God with us to meet the demands of justice and to atone for our sins; God with us as our Advocate and great High Priest in heaven; and God with us in overcoming the world, and in pressing up through earthly mists and clouds to the heights of heaven. It will chasten and at the same time increase our joy if we carry this utterance with us through the season of gayety. God with us—let us keep with God. It will then be a time of cheerfulness and pleasure, without the unseemly stains and sacrilegious blots of intemperate levity and foolish dissipation.

MISSISSIPPI CONFERENCE.

THE CLOSE.

The services on Sunday were confined to the Presbyterian church. Appointments were announced for the academy and the courthouse, but the rain which set in on Saturday continued and rendered them impracticable. In the morning at nine o'clock Rev. W. E. M. Linfield delivered a capital address to the Sunday school, which made a decided impression upon the old and the young. Bishop Kavanaugh preached one of his great and comprehensive gospel sermons at eleven o'clock—by the watch the longest sermon we ever listened to, being one hour and thirty-five minutes in the delivery; but one of the shortest, as far as consciousness of passing time is any indication. There was enough scriptural truth and spiritual food in it to feed and save a whole world. Some of the people here, we are informed, never saw or heard a Methodist Bishop before, but now they have both seen and heard. After the sermon the following persons were ordained deacons: Thomas B. Walden, Hiram Rivers Singleton, James S. Parker, David P. Bradford, Edward Hicks, Abner Ward, Benjamin D. Sellers, James J. Smylie, Robert J. Hopkins, William D. Dominick and Joseph B. K. Smith.

In the afternoon at three o'clock the editor of the Advocate preached, after which the following persons were ordained elders: Lyman Carley, Warren C. Black and Oliver H. P. Davis. At night Rev. James A. Godfrey preached a practical and profitable discourse, and with it closed the Conference Sabbath. It rained all the time, but in spite of mud and water the church was well filled at each hour. The Brandon people are ahead of any we know of in going to church on a rainy day. Their religion, we judge, is not of the fair weather sort.

On Monday the Conference was chiefly occupied with reports from the committees. The Joint Board of Finance reported amount apportioned to the Conference for the support of the Bishops, $1,450; amount collected, $1,532.75. Amount necessary to meet the claims of the widows, orphans and superannuates, $4,200; amount collected, $2,222.05, leaving a deficit of $1,977.95. The report on Sunday schools showed improvement in this branch of church work. Dr. J. W. Harmon was recommended as agent. The report on education, prepared and read by Dr. W. H. Watkins, was one of the best—strong, comprehensive and to the point. Centenary was ably represented by President Andrews, who stated that ninety students had matriculated since the first of October. President Johnson, of Whitworth, represented that institution as enjoying great prosperity. In the report on missions and its discussion an item was brought out which was new to us. It appears that chiefly within the limits of the Brandon and Meridian districts are three thousand Choctaw Indians, needing the ministrations of the gospel. Rev. John A. Vance gave a most interesting account of these red men, and Conference has asked the Bishops and Missionary Board to send them some Indian missionaries from the Indian Mission Conference.

On Tuesday the Conference sat from nine until four o'clock, and concluded its business. The rain still continued, but the audience was large and patient. A resolution was passed instructing the Conference Missionary Board to conform the appropriations to the money raised, and the examining committees and undergraduates were required hereafter to be at the seat of the Conference on Tuesday morning before the time of the session. The preachers in charge of works were required to furnish the Joint Board of Finance a list of the claimants in the Conference and a statement of their condition. Rev. W. L. C. Hunnicut presented the report of the Committee on Religious Literature—a report which showed careful preparation and presenting the publishing interest with great clearness. The New Orleans Christian Advocate was noticed in flattering terms, and resolutions were adopted to give it a hearty support. The venerable Rev. J. G. Jones was formally requested, by a rising vote, to write the history of Methodism in Mississippi. Resolutions of thanks to the people for their abundant hospitality, to the Presbyterians for the use of their church, to the parish authorities for the use of the courthouse, to the railroads for half fare, and to Colonel A. J. Frantz, editor and proprietor of the Brandon *Republican*, who had issued a daily containing the Conference proceedings, and supplied the members with copies of the same. The people were so well pleased with the Conference that they determined to have it again next year, and arguing that the bad weather, epizootic and unfinished condition of the Methodist church had not given them half a chance to enjoy or to entertain the Conference. If anybody cared to resist public opinion, it was evidently useless, and so by a unanimous vote Brandon was fixed as the place for the next session. The business being done, and the minutes read up, the Bishop conducted the services of reading the Scriptures, singing and prayer, and, after an appropriate and stirring talk, announced the appointments at four o'clock P. M., December 17.

APPOINTMENTS.

Woodville District.—J. L. Forsyth, P. E. Woodville station, W. H. Watkins; Wilkinson, P. Howard; Amite, John W. Sandell; Homochitto, C. W. Campbell; Buffalo, P. S. Petty; Bayou Sara, R. D. Norsworthy; Jackson, Louisiana, C. G. Andrews; East Feliciana, W. H. Leith; Clinton, Louisiana, J. A. Godfrey; East Baton Rouge, N. B. Young; Meadville, E. A. Flowers; president Centenary College, C. G. Andrews.

Summit District.—A. B. Nicholson, P. E. Summit circuit, B. Jones; Holmesville, Henry P. Lewis; St. Helena, C. C. Watkins; Greensburg, D. P. Bradford; Amite city, L. Carley; Pontchatoula mission, to be supplied; Covington, John D. Wallis, G. T. Vickers, sup.; Franklinton, E. W. Simmons; Livingston mission, Thomas B. Walden; Big Creek mission, S. R. Hyde.

Seashore District.—Charles F. Gillaspie, P. E. Mount Carmel, Henry Moore; Rankin, W. W. Hurst; Columbia, D. A. Givens; Pearlington, H. P. Bowen; Ocean Springs, J. Nicholson; White Plains, to be supplied; Enon, E. J. Taylor; East Pascagoula, P. H. Napier; West Pascagoula mission, D. Merchant; Green mission, T. C. Wimbish, supply; J. W. Harmon, Sunday school agent.

Brookhaven District.—W. E. M. Linfield, P. E. Brookhaven station, E. H. Mounger; Brookhaven mission, J. J. Clark; Monticello mission, E. R. Strickland; Scotland, W. Wadsworth, W. G. Millsaps, supernumerary; Brandywine, E. W. Sharbrough; Crystal Springs station, H. J. Harris; Terry, J. J. Smylie; Hazlehurst station, C. Chamberlin; Raymond, A. B. Stewart; Georgetown, Edward Hicks; Zion mission, P. A. Johnston; Beauregard and Pleasant Valley, W. J. Bullivant; Bogue Chitto, to be supplied by John Ritchie; Providence, E. F. Mullins; H. F. Johnson, president Whitworth College, W. Harrington, agent.

Jackson District.—H. H. Montgomery, P. E. Jackson station, W. E. Ballard; Brownsville, R. B. Downer; Madison, W. C. Black; Canton, R. J. Jones, Jr.; Sharon, to be supplied by W. S. Wingfield; Sulphur Springs, John W. Hall, J. W. Adams, sup.; Camden, Ralph Bradly, A. Y. Davis, sup; Thomastown, O. H. P. Davis, J. K. Hamblin, sup.; Carthage, James M. Weems; Mount Olivet, A. M. Campbell; Dover, D. W. Dillehay; Yazoo City station, C. B. Galloway; Yazoo circuit, John W. Ellison; J. W. Lambuth, missionary to China; R. Abbey, special agent Publishing House, Nashville.

Brandon District.—F. M. Williams, P. E. Brandon station, G. F. Thompson; Lake and Forest circuit, Robert Burney; Garlandsville, Thomas S. West; Raleigh, John Evans; Trenton, C. McDonald; Philadelphia, L. B. Meador; Morton, R. A. Sibley, J. M. Williams, sup.; Hillsboro, John A. Vance; Walnut Grove, J. B. K. Smith; Union mission, to be supplied; Taylorsville mission, J. O. Napier; Fannin circuit, L. Kendall.

Vicksburg District.—John A. B. Jones, P. E. Vicksburg station, J. T. Heard; Grove street, F. M. Featherstun; North Warren, I. B. Robertson; Milldale and Sunflower, J. S. Harris; Clover Hill, J. S. Parker; Rolling Fork, H. W. Featherstun; South Warren, D. A. J. Parker; Cayngs, Andrew Day; Rocky Springs, H. R. Singleton; Port Gibson, W. B. Lewis; Fayette, J. H. Shelton; Natchez, W. L. C. Hunnicut; Kingston, to be supplied.

Meridian District.—W. B. Hines, P. E. Meridian station, J. A. Ellis; DeKalb, D. G. W. Ellis; Spring Hill, J. D. Hays; Marion, G. W. Chatfield, J. C. Brogan, sup.; Toomsuba, James McLaurin; Enterprise station, U. B. Philips, W. Spillman, sup.; Enterprise circuit, T. Y. Armstrong; Stonewall Factory mission, to be supplied; Shubuta station, J. M. Gann; Clark, George M. Gilmer; Wayne, J. Shanks; Paulding, J. H. Holland.

The superannuated preachers are William Finn, James Long, William McCormick, Jesse McKay, Barnabas Pipkin, Thomas Clinton, John G. Deskin, John B. Higginbotham, Levi Pearce, Harvey Copeland and John B. Bowen.

Transferred—Geo. Jackson, Geo. M. Livermau and R. S. Trippett to Louisiana Conference; H. M. Booth to East Texas Conference; J. M. Pugh to Northwest Texas Conference.

Died this year—Thomas Nixon, R. J. Jones, Sr., and L. R. Redding.

LETTER FROM BISHOP KEENER.

Mr. Editor: I arrived here yesterday from Bryan, the seat of the Texas Conference, in company with Dr. McFerrin. We shall leave this afternoon for Indianola, and thence for Victoria, the seat of the West Texas. The good people of Bryan entertained the Conference most hospitably. They gave us good collections for the Preachers' Aid Society ($2,200) and for the Mission Society (over $1,100.) All paid—no "futures." It is easy to see in this the additional spring from the presence of the missionary secretary. He is looking remarkably well, is well dressed, and was never more himself. The whole church will be delighted to hear also that Dr. Alexander was among us, looking at first to be in much feebleness, but by the time the session was closing he had greatly improved in health and spirits, and was almost ready to take work. His friends are all over the South, and many prayers sustain him both in body and in spirit. Here, too, were the toil-worn veterans, who have borne the burden and heat of the day in the spreading of Methodism over this once waste and wilderness region of the Southwest. They give weight and quality to the deliberations of the Conference, and are its "crown of glory."

Six young men were received on trial—Alney M. Newman, John T. Williamson, Samuel A. Whipple, Melville C. Field and Samuel H. Brown. Walter S. South was readmitted. Philmer C. Archer, E. D. Pitts, Seaborn J. Graves and S. C. Littlepage were received by transfer from other Conferences. John F. Wohlschlegel was received into full connection from the Evangelical Lutheran Church. You will see by the appointments that three were discontinued, and four located at their own request. So we lost nearly as many as we gained.

The wear and tear of a Conference during the course of ten years is immense. How few, comparatively, of those who start hold on. Not a few local preachers move to Texas from the older States, and think that under new circumstances and in a new field they may venture to become itinerants. But it is more difficult to itinerate here than in the comfortable and crowded population of other States; and one who has spent a large part of his life in the calling of a local preacher finds it hard to do the whole work of a pastor—to remain away from home for weeks together, and run the narrow risk of support, which make up the glowing horizon of a veteran itinerant. There is too much of cloud-land in this inheritance of the saints. They therefore wheel round a few times, and then settle heavily down. The work proper of a local preacher is necessary to our system, but it is quite distinct from that of the true itinerant. Without local preachers it would be difficult in some places for itineracy to succeed. They go together, and never better than when distinctly separate. The whole work in Texas is greatly damaged by a sort of admixture of the two. Traveling preachers are agents, farmers, patentees, common school teachers, shop-keepers, and occasionally run a saw mill. One brother whom I stationed, as the only available man, kept store, practiced physic, ran a mill, and was "very acceptable." The many-sidedness of our economy was never more severely tested than in stationing some of these universal geniuses. The Lord give them many graces, and much grace for their many callings! The people, however, thirst for the word, and are willing to swallow the comb for the sake of the honey.

The outlook of this Conference territory, in a merely economical view, is all hopeful enough; but the spiritual condition of it calls for much earnest and prayerful attention upon the part of our preachers. The chance to make money, which seems to present itself in every developing country, is fraught with many temptations to both people and preachers; and unless these temptations to worldliness are watched and resisted they chill and lower the vitality of the church. Warmth of soul, true holiness of heart and life, courage in defense of the truth, and a single eye are demanded in no part of the South more than here. Methodism in its old, yes, its oldest, style of class meetings, love-feast and converting power is as well suited to Texas as Texas is to it. Our people can take the State more speedily by holiness of heart than by any other and all other methods of attack. Spirituality, the breath of Christ, is the breath of the church; it is the power of Horeb of its voice, of Sinai of its holy law, of the sepulcher of Arimathea its quickening spirit of holiness.

Next Conference at Austin. I send you a list of the appointments herewith. Yours, etc., K.

Galveston, December 14, 1872.

APPOINTMENTS.

Galveston District.—B. D. Dashiell, P. E. Galveston, J. B. Walker; Harrisburg and Bay mission, to be supplied; Houston, P. W. Archer; Washington street and Chapmanville, to be supplied by F. T. Mitchell; City Mills, B. T. Kavanaugh; Spring mission, Alney M. Newman; Columbia, Melville C. Field; Velasco, to be supplied by P. E. Nicholson; Matagorda, J. C. Huckabee; Hempstead, to be supplied; Richmond and Eagle Lake mission, to be supplied; editor and agent Texas *Christian Advocate*, I. G. John.

Austin District.—Charles J. Lane, P. E. Austin, Orceneth Fisher; Austin City mission, to be supplied; Austin circuit, J. W. Whipple; Manshac, Samuel A. Whipple; Bastrop, John T. Williamson; Winchester, to be supplied by J. T. Talley; Buckner's Creek mission, to be supplied; Red Rock, F. L. Allen; LaGrange, A. L. P. Green; Navidad, L. Ercanbrack; Columbus and Osage, U. C. Spencer.

Chappell Hill District.—H. V. Philpott, P. E. Chappell Hill, F. A. Mood, J. Matthews, sup.; Brenham, H. S. Thrall; Independence, J. S. Clower; Belleville, Samuel H. Brown; San Felipe, Thomas Whitworth; Burton, W. G. Nelms; Caldwell, Joseph L. Lemons; Burleson, Milton H. Porter; Lexington, Walter S. South; Giddings, to be supplied; Fayetteville, A. W. Smith; Chappell Hill Female College, E. D. Pitts; Sunday school agent, F. C. Wilkes.

Huntsville District.—J. M. Wesson, P. E. Huntsville, Philmer C. Archer; Cold Springs circuit, James A. Light; Waverly and Willis, G. S. Sandell; Caney Creek mission, to be supplied; Trinity circuit, Daniel Morgan; Prairie Plains, C. L. Farrington; Anderson circuit, T. B. Buckingham; Navisota, J. W. Bennett; Bryan, S. C. Littlepage; Bryan circuit, E. H. Holbrook; Zion circuit, to be supplied; Madisonville circuit, to be supplied.

German Missions District.—F. Vordenbaumen, P. E. Galveston mission, to be supplied; Houston, J. A. Panley; Belleville mission, to be supplied; Industry mission, to be supplied; Bastrop mission, John Prinzing; New Braunfels mission, J. F. Wohlschlegel, J. A. Shaper, sup., A. Engel, sup.; New Fountain mission, Jacob Bader; Fredericksburg mission, Jacob Kern; Llano mission, C. A. Grote; Yorktown mission, to be supplied; Chappell Hill and Brenham mission, A. Albright.

J. W. B. Allen, transferred to Northwest Texas Conference, and stationed at Fort Worth station.

W. G. Connor, transferred to Northwest Texas Conference, and appointed to the Waco Female College.

A. B. Wilkes, J. Burford and W. Herwigh, discontinued at their own request.

G. V. Ridley, V. H. Ley, G. W. Cottingham and A. McKinney, located at their own request.

Superannuated—R. W. Kennon, James G. Johnson, Robert Alexander, J. M. Turner, T. W. Blake, John H. Davidson, A. B. F. Kerr, F. A. McShan, W. C. Lewis.

DR. HAMILTON.

The Tuskaloosa *Times* of December 4 says: "This able and distinguished divine, greatly to the delight of his own congregation, and of the community at large, has been stationed in this city for the next ecclesiastical year. At the earnest solicitation of his numerous friends and admirers he has consented to a transfer from the Alabama Conference, with which he is at present connected, to the North Alabama Conference, which closed its annual session in this city a few days ago. Dr. Hamilton is a rich acquisition to any community. As a theologian, pastor and pulpit orator he has few peers in his denomination in the South. His popularity in this community, his eminent abilities and capacity for usefulness, and his tireless labors in the cause of his Divine Master, known and admired by all, make his location in this city a matter of just felicitation. He is pre-eminently the right man in the right place, and our entire community extends to him the right hand of cordial welcome. We thank the Conference for the wise and most acceptable appointment."

Our home, during the Mississippi Conference, was with Colonel A. J. Frantz, the editor and proprietor of that old and excellent paper, the Brandon *Republican*. To him and his accomplished wife we were indebted for a most agreeable and generous hospitality. And indeed the whole Conference owe the colonel much for his helpfulness and considerate kindness.

We are greatly pained to learn that Mrs. Mary Gay, wife of Mr. Andrew H. Gay, died at the family residence, near Plaquemine, December 8. During an acquaintance of two years we had formed a high opinion of her intelligence, piety and great worth. An obituary of her will appear next week. We tender to the sorrowing ones our deepest sympathy in their great bereavement.

In giving liberal space, this week, to Conference proceedings, much other matter has been crowded out, among which is the correspondence from the Alabama Conference, which will appear next week.

Rev. Dr. Converse, Sr., editor of the *Christian Observer*, Louisville, Kentucky, died December 9. Dr. Converse was an able journalist and preacher, and universally loved and revered.

If God undertakes to provide for any one, the provision must of necessity be perfect. It is wholly impossible that God could omit any one thing needful. The poor, foolish heart may imagine a thousand wants; but God knows what we really want, and he will provide for all.

The Empress of Austria writes to a woman's club at Vienna: "Ladies, keep away from politics. There is nothing but misery in it."

NEWS OF THE WEEK.

DOMESTIC.

JACKSON, Miss., Dec. 18.—Hon. James Lynch, Secretary of State, died at his rosidenco in this city last night, of pneumonia.

NEW YORK, Dec. 19.—The *Herald* publishes twelve columns abont Cuba. There are twelve thousand Cubans undor arms. They have plenty of ammunition, hut lack guns. Had they guns they would place forty thousand men in the field. The struggle will be prolonged unless outside parties interfere.

BOSTON, Dec. 19.—The House of Representatives to-day, by a vote of 104 to 76, passed a resolution condemnatory of the course of Senator Sumner in introducing a bill in the United States Senate to remove all inscriptions relating to the rebellion from the army register and national regimental flags.

The Senate passed the resolution by a vote of 20 to 9.

WASHINGTON, Dec. 20.—The Louisiana committee has determined to remain here a few days, in ordor to indorse the statement to the country which is in course of preparation. The committee are all well. They have little hope of success, except through Congress, and prompt action is not anticipated.

Major Edgar Seelye, special agent of the Postoffice Departmont, was to-day promoted by the Postmaster Gencral to the offico of assistant superintendent of railway mail service, with headquarters at New Orleans.

The Supreme Court had an informal consultation after the visit of the Louisiana delegation. Tho conclusion was that Judge Bradley could exercise his discretion about going to New Orleans.

Hon. James L. Orr, of South Carolina, has accepted the Russian mission, and expects to sail for Europe about the middle of January, though he prefers not to encounter the rigor of the climate of St. Petersburg until the middlo of March.

NEW YORK, Dec. 20.—George Palmer Putnam, the well-known publisher of this city, died suddenly this evening.

NEW YORK, Dec. 22.—The Central Presbyterian church, Dr. Talmage's Tabernacle, Brooklyn, burned this morning.

WASHINGTON, Dec. 23.—Tho Louisiana delegation held two meetings to-day, to considor the address drafted hy Judge Campbell, and adopted it with some slight modifications.

There is authority for stating that Judge Bradley does not now contemplate going to New Orleans; but this does not indicate that either he or other members of the Supreme Court approve the acts of usurpation in New Orleans.

NEW YORK, Dec. 23.—The fire in the Central Presbyterian Tahernacle originated in a flue. A strong gale prevailed, and the flames swept around the ceiling; the corrugated iron supports of the walls curled up. The mammoth jubilee organ was burned. The church was built in 1871, and was capable of seating four thousand people. Total loss, $25,000 to $30,000.

FOREIGN.

PARIS, Dec. 18.—Tho river Seine continues to rise, and in many places has overflowed its hanks.

LONDON, Dec. 18.—Twenty-four hours rain storm has just ended. Large tracts in Leicestershiro are flooded. Thero is twelve inches of snow on the ground in Derbyshire.

BERLIN, Dec. 18.—Provincial correspondence confirms the report of Bismarck's resignation of the premiership and his retention of the war office in tho Prussian cabinet.

The river Pregel and the hay adjoining Konigsburg is frozen over.

The Emperor grants Bismarck's request, and Von Roon acts provisionally as president of the Prussian ministry.

LONDON, Dec. 20.—The late heavy storms have swollen the streams throughout England to a great height, and several of them have overflowed. Windsor and Eaton are flooded. The river Trent and its atfluents, the Locci and Dorwent, have overflowed their banks, submerging a large portion of country in Leicester and Nottingham. In some sections of these counties only the tops of the trees and hedges are visible. Heavy land slips have occurred near Dover, and railway communication with that town is interrupted.

The town of Peterborough, in Northampton county, is flooded, and many of the residents have been compelled to take refuge from the water in the upper stories of their dwellings.

LONDON, Dec. 21.—The river Thames, which had already overflowed its banks at many places, suddonly rose nearly a foot to-day, and Windsor Home Park is one vast tank of water, and thousands of acres of other lands are submerged.

The present inundation of the Thames is the greatest since the flood of 1852.

Agt's & Publisher's Department

Acknowledgments of Letters and Funds

RECEIVED BY MAIL,

For the Week Ending Dec. 21, 1872.

A—S D Aiken $35, J L Angel, American Tract Society, D Appleton & Co 3 lots, Edwin Alden.

B—N S Burnel, Biglow & Main, John Bancroft $1, R W Barton, J M Bond, A J Briggs.

C—S Coale, R Crawford $10, J H Clark $5, E L Conger, J D Cameron.

D—R B Downer, D M Dunlap.

E—W F Easterling, L Ercanbrack.

F—L W Fairchild & Co, J R Ferguson 50 cents.

G—O M G 90 cts.

H—E J Hale & Son, Mrs J M Haney 50 cts, T W Hines, W Hettoss, R Hoo & Co, W K Henderson, H G Horton, W B Hines, R C Hendrick.

I—Ivison, Blakeman, Taylor & Co 2 lots.

J—J H Jones, Mrs J K Jayne $4.50.

K—C Keonor 2 lots, J C Keener.

L—J B Lippincott & Co 3 lots, Lee, Shepard & Dillingham 2 lots, Littell & Gay, Lee & Shepard, Law & Roberts, C J Lane.

M—William Moores, C S Mason, R F Monntain, McKellar, Smiths & Jordan, Mason, Baker & Pratt, I T Z Morris.

N—J A Norsworthy & Co $10, C J Nugont $1, R D Norsworthy, J S Norton $2.

P—J R Palmer & Co, Powers Paper Co 2 lots.

R—A H Redford, Thomas Ritworth, A Riser $8, Roberts Bros, C E Richards, George P Rowell & Co, D R S Rosenbrough, John M Ralford $2.

S—J L Stafford, J J Shirley, W A Shook, J W Schermerhorn & Co, G W Sharp, Sarah V. Shelton, Smith, Dixon & Co, E R Steadman, S M Sonles, William M Shumatte $11.65, M C Simpson.

T—B A Thomasson, N Tibbalts & Son.

V—F H Vanvalkenburg.

W—Wilson, Hinkle & Co 2 lots, F C Wilkes, A B Wilkes, Woolworth, Ainsworth & Co, G R Wilson, M Walker.

WE HAVE before us a neatly-printed circular—"Blackmar's System of Easy Payments" for purchasers of pianos and organs—and, having carefully examined it, we think there is no longer any reason for those who wish to secure a good instrument to deny themselves the pleasure. Persons at a distance can send to Blackmar for this circular, and then select the style of piano they want, as Mr. Blackmar claims to have but one price, and will fill their orders as carefully as they could if they were here. Mr. Blackmar is one of the oldest and most extensive dealers in the city. de26 2t

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ANY PREACHER within the State of Mississippi can have an agency to sell McClintock & Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature, and Tyerman's Life of John Wesley, by communicating with Rev. William B. Hines, at Meridian, Mississippi, who is the agent for the State. Good terms. These are the great books of the age in their departments. dc26 3t

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HOLIDAY PRESENTS.—Messrs. Gaines & Relf, Nos. 127 and 129 Common street, have a magnificent stock of goods suitable for the holidays. To enumerate the variety of articles to be found at this establishment would require too much space. We refer our readers to the advertisement in another column, and advise them to call on Messrs. Gaines & Relf.

THE DENIZENS of the Fourth District will find the large and complete grocery establishment of Charles Hallejo, corner St. Charles and Jackson streets, a convenient and desirable place to make purchases. Mr. Hallejo has issued a very attractive catalogue of the various articles in his line, and will furnish one to each of his customers.

THE SEPTOLINE OIL COMPANY.—To our readers in the country the advertisement of the Septoline Oil Company, No. 82 Camp street, will be found of especial interest. They have on hand a large stock of lamps, trimmings, oil, chandeliers, etc.; also an assortment of Japanned ware.

CHRISTMAS GOODS.—At the well-known up-town house of Braselman & Adams, corner of Magazine and St. Andrew streets, will be found a full and well-selected stock of goods suitable for holiday presents. Call and examine the stock.

GROCERIES.—At the well-known and extensive establishment of Hillman & Manard, 157 Poydras street, can be found an extensive stock of goods suitable for the holiday season. Dealers will do well to examine their stock.

REAL ESTATE BROKER.—We call the attention of those in want of real estate in city or country, or in need of the services of a real estate broker, to the advertisement of Charles H. Reed, No. 87 St. Charles street.

MESSRS. DAVIS & FRERET, 27 Commercial place, will give prompt attention to purchasing and selling property, collecting rents, etc. Sale Bulletin issued semi-monthly. See advertisement elsewhere.

DRUG STORE FOR SALE.—The drug store, corner of Canal and Magazine streets, is for sale. For terms apply to D. P. Albers, on the premises, or to A. G. Brice, Esq., 23 Commercial place.

WILCOX & GIBBS' CELEBRATED SEWING MACHINES.—M. S. Hedrick, 103 Canal street, is the agent of the above sewing machine in this city; also of Mme. Demorest's paper patterns.

PRACTICAL PAPER-HANGER.—T. J. Brown, No. 263 Camp street, gives personal attention to orders intrusted to him. See advertisement in another column.

GEORGE COATS, No. 168 Magazine street, is now ready to repair and remove iron safes, and does all kinds of repairing with neatness and dispatch.

RHEUMATISM.—Sufferers from this painful disease will observe with interest the advertisement of N. Jenkins, No. 100 Baronne street.

MESSRS. NAVRA & OFFNER offer a splendid array of holiday goods at 174 Canal street.

WE CALL THE ATTENTION of persons in search of a commercial education to Dolhear College, 201 and 203 Canal street. dc12 3m

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Twelve Samples (Postage Free) for fifty cents. Sells for $10. R. L. WOLCOTT, 181 Chatham square, N. Y. no26 1y

Mrs. Whitcomb's Syrup.—The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child. Sold by druggists. jy18 1y

BUSINESS NOTICES.

A Warning.—Dr. Abernethy once affirmed that his mistakes would fill a grave-yard; and if this confession sprang from so eminent an authority as this distinguished English Esculapius, how many grave-yards could be filled by those of less repute, who recommend noxious nostrums for tonics, and administer ineffective compositions for stimulants? It almost seems like a blind infatuation in persons afflicted with indigestion, dyspepsia, nervous debility or similar functional derangements to swallow the wretched admixtures that glut the market, when Price's celebrated Aromatic Stomach Bitters are so accessible. Prepared from vegetables that embody the purest and most valuable medicinal virtues, Price's Bitters are at once a grateful cordial and most invigorating adjuvant. Imparting a healthy tone to all the organs, regulating the system of circulation, sending an exhilarating glow through all the "natural gates and alleys of the body," they not only repair the shattered nerves, but simultaneously recuperate the wasted energies. In short, wherever there exists any gastric disorder, Price's celebrated Aromatic Stomach Bitters will infallibly ferret out the disease, and by their active principles apply the remedy.

JAMES W. PRICE & CO.,
Manufacturers and Sole Proprietors,
Lock Box 166, New Orleans, La.

Sold by druggists, grocers and dealers throughout the South. de20 1m

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It Acts Like a Charm.—This is what we hear on all sides of Dr. TUTT'S EXPECTORANT. In cases of croup, bronchitis, asthma and all diseases it affords instant relief. It permeates the very substance of the lungs and causes them to throw off all acrid matter. It is very pleasant to the taste. Children take it readily.

NEW YORK, August 31, 1869.

DR. WILLIAM H. TUTT—*Sir:* When in Aiken, last winter, I used your Expectorant for my cough, and found more benefit from it than from any I have used. I took half a dozen bottles home with me, and have had to give some of it to my friends. Please send me one dozen by express C. O. D.

ALFRED CUSHING,
de26 2t 23 West Thirty-first street.

Dr. Tutt's Hair Dye Imparts a Natural Color.

Chas. H. Reed, Real Estate Broker, No. 87 St. Charles street.—Buys and sells all sorts of city and country property. Mortgages made promptly. Various pretty Cottages in choice locations are offering on long terms. Has for sale the finest Building Sites in the city, and, being largely interested himself, can speak confidently on all matters pertaining to the sale, rental, appraisement and management of real estate. de26 2m

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For Derangement of the Liver, for Dyspepsia, diarrhea, piles, etc., Dr. Simmons' Liver Regulator certainly has no superior. It acts like a charm, without debilitating the system. I have tried it thoroughly, and speak what I know.

REV. S. GARDNER.
de26 1t Atapulgus, Georgia.

Best and Oldest Family Medicine.—*Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*, for Dyspepsia, Constipation, Debility, Sick-headache, Bilious attacks, and all derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* jal1 1yeow

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Use Dr. Henry's World's Tonic and BLOOD PURIFIER.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than Bitters, Cordials, Bucku or Sarsaparilla. Sold by druggists. jy18 1y

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Have your Printing and Binding Done at

THE PELICAN JOB OFFICE,

112 and 114 Poydras St., New Orleans.

jul8 1y

The Equitable Life Assurance Society, New York.

Assets, $18,000,000. Income, $8,000,000.

Branch office—33 CAMP STREET.

A. P. CLEVELAND,
fe8 1y General Agent.

Dr. Henry's Root and Plant Pills.—Mild yet thorough; no nausea or griping; entirely vegetable; great Liver remedy. Price, 25 cents. Sold by druggists. jy18 1y

NEW ADVERTISEMENTS.

THE HANDSOMEST, and one of the best and most entertaining of the Monthlies.

LIPPINCOTT'S MAGAZINE,

AN ILLUSTRATED MONTHLY OF

POPULAR LITERATURE AND SCIENCE,

FOR 1873.

THE NEW VOLUME,

Commencing with the January Issue

WILL BE REPLETE WITH

The Most Attractive Features.

It is the intention of the conductors of the Magazine to render it a model of literary and mechanical excellence, and with this view no advantage will be neglected which either talent or capital can command to render each issue an agreeable and instructive compendium of

POPULAR READING.

The contributions now on hand, or specially engaged, embrace an unusually attractive list of

Tales, Short Stories, Narratives, Descriptive Sketches, Papers on Science and Art, Poems, Popular Essays, Literary Criticisms, etc.,

BY TALENTED AND WELL-KNOWN WRITERS,

together with a variety of able and interesting articles on the *Important Questions of the Day.* In addition to the shorter articles, the following

ATTRACTIVE SERIAL WORKS

will appear in LIPPINCOTT'S MAGAZINE during the year:

I.

A CHARMING NEW NOVEL,

"THE PRINCESS OF THULE,"

A STORY OF LONDON LIFE AND SOCIETY,

BY WILLIAM BLACK,

Author of "A Daughter of Heth," "In Silk Attire," etc.

II.

A POWERFUL NEW STORY,

"MALCOLM,"

BY GEORGE MACDONALD, LL. D.,

Author of "Alec Forbes," "Robert Falconer," etc.

These productions are confidently believed to be masterpieces of their authors, abounding in incident and humor, in striking characters and dramatic situations.

A large amount of space will be devoted to OUR MONTHLY GOSSIP, which will be enriched with short and lively articles on persons of note, incidents of the day, and other novel or amusing topics.

A large proportion of the articles, especially those descriptive of travel, will be

PROFUSELY ILLUSTRATED.

The pictorial embellishments of the Magazine will constitute one of its most attractive features.

LIPPINCOTT'S MAGAZINE is for sale by all periodical dealers.

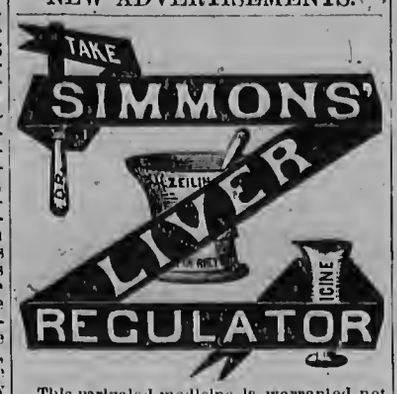
TERMS.—Yearly subscription, $4. Single number, 35 cents. Liberal Clubbing Rates. Specimen number, with premium list, mailed on receipt of 20 cents.

J. B. LIPPINCOTT & CO., Publishers,

715 AND 717 MARKET STREET,

de26 2t Philadelphia.

NEW ADVERTISEMENTS.



This matvaled medicine is warranted not to contain a single particle of *Mercury*, or any injurious mineral substance, but is

PURELY VEGETABLE.

For FORTY YEARS it has proved its great value in all diseases of the LIVER, BOWELS and KIDNEYS. Thousands of the good and great in all parts of the country vouch for its wonderful and peculiar power in purifying the Blood, stimulating the torpid Liver and Bowels, and imparting new life and vigor to the whole system. SIMMONS' LIVER REGULATOR is acknowledged to have no equal as a

LIVER MEDICINE.

It contains four medical elements never nalled in the same happy proportion in any other preparation, viz.: a gentle Cathartic, a wonderful Tonic, an unexceptionable Alterative, and a certain Corrective of all impurities of the body. Such signal success has attended its use that it is now regarded as the

GREAT UNFAILING SPECIFIC

for LIVER COMPLAINT and the painful offspring thereof, to wit: Dyspepsia, Constipation, Jaundice, Billious attacks, Sick Headache, Colic, Depression of Spirits, Sour Stomach, Heart-Burn, etc. Regulate the Liver and prevent

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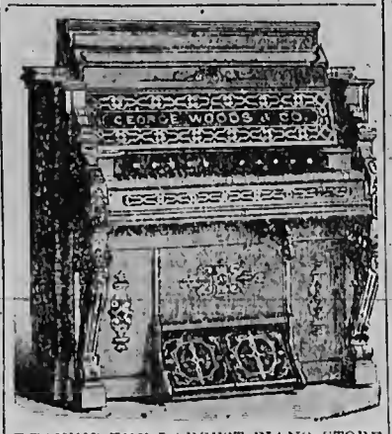
☞ Beware of all Counterfeits and Imitations. sv19 1y



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BLACKMAR & CO.,
de26 1m 201 Canal st., New Orleans.

(REPUBLISHED BY REQUEST.)

THE TABLES TURNED.

A SHORT STORY.

A GLOOMY DAY was the fifth of December, 1872; the atmosphere was murky and the rain drizzly; no "solitary horsemen" were to be seen, and the few pedestrians visible seemed to be "homeward wending their weary way;" the shops, including that great, big bee-hive, BRASELMAN & ADAMS' DRY GOODS STORE, corner of Magazine and St. Andrew streets—a rare sight—were almost deserted; the "Boss" looked gloomy, and the clerks—usually so bright—looked sleepy. All of a sudden a dozen of the latter were infused with inspiration, as it were, and in less time than it took to write this beautiful story the table containing the Fifteen Cent Calicoes was cleared, the Bit Calico was the next to be visited with this unaccountable mania, then came the turn of the table of Two Bit French Prints. What did it all mean? We see it now. The "Boss" is hard at work, too, but in among the splendid Dress Goods, first one piece comes out, then another and another, until the counter is piled high, and it seemed as if chaos had come again. Calling a few of his aids, they were soon busy scratching out the old marks and putting on new ones. Here we leave them for the night. Twelve hours supposed to have elapsed. Dropping in next morning, we found that the following order reigned in Warsaw: The Fifteen Cent Prints are now on the table with the Fifteen Cent Dress Goods, the Bit Prints repose on the table from whence were removed the Fifteen Centers, the French have superseded the Americans in possession of what was the Bit Table, and now comes the gist of the story. All the Dress Goods pulled out of shelves were Fifty and Sixty Cents per yard, and they now occupy a table to themselves, at the reduced price of Thirty-five Cents per yard; and this is the happy ending of "The Tables Turned."

New Orleans Times. de26 1t

$55 AND $60.—WILCOX & GIBBS' CELEBRATED SEWING MACHINES. Always in good order and ready to sew. Our new domestic Sewing Machine is the king of shuttle machines, and presents a record of success unparalleled in the history of the invention. Machine needles for all kinds of machines. Also depot of Mme. Demorest's paper patterns. New Orleans manufactory of Ladies' Suits and Underwear. Cash agents wanted. M. S. HEDRICK,
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CHRISTMAS CAROL.

(BLANK VERSE.)

I.

ARABS, Aprons, Alpacas, 'Amusome 'Andkerchiefs,
Bows, Basques, Belts and Bags, 'Broidered Bosoms,
Chemises, Collars, Cuffs, Corsets, Camisols,
Dresses, Domestics, Doeskins, Damasks, Delaines.

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Exquisite Embroideries, Empress-cloths, Ecossais,
Fans, Furs, Flannels, Fancy Fixings,
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Handkerchiefs, Hoops, Hosiery, Honeycomb-cloth.

III.

Initial Handkerchiefs, Infants' Wear, Imitation Laces,
Josies, Jackets, Jeans, Japanese Silks,
Kursheerl, King's Standard Trimmings, Knit Goods,
Lovely Laces, Linen Sets, Linen Collars, Linens.

IV.

Merinos, Mixtures, Mohairs, Mourning Goods,
Nouveautes, Notions, Nick Nacks, Nuns' Serge,
Opera Cloaks, Opera Cloths, Opera Kids, Opera Flannels,
Quilts in Quantities, Quick sales.

V.

Ribbons, Ruffings, Reps, Repellants,
Silks, Satins, Satteens, Scarfs, Sacques, Trimmings, Towels, Tweeds, Twills, Tumises, Umbrellas, Under-vests, Under-sleeves, Under-garments.

VI.

Velvets, Val. Laces, Val. Collars, Val. Sets, Velours,
Wallets, Woolens, Wigans-plaited, Window-furnishings,
Xquisite Holiday Presents, Xtremely cheap,
Yes, yes, Yellow Silks, etc., for Your Youthful belles,
Zebra, Scarfs, Zig-Zag Braids, Zephyr-knit Goods,
&c., &c., &c., &c., &c., &c., &c., &c.

MORAL.

The proper plan to pursue to procure perfect pleasure is to purchase your presents previous to the panicky that is sure to prevail in a short period.

Prepare yourselves with plethoric purses and perigrinate perpendicularly to the place prominently proclaimed and pre-eminently prepared to present to purchasers plans for parting with a portion of their "plenty," or "pin-money," that will preclude the possibility of a pang, and you will then be happ-p-p-p-py.

As a favor to our friends we will state that BRASELMAN & ADAMS' CASH HOUSE, corner of Magazine and St. Andrew streets, is the place where Holiday Presents for everybody, from grandpa to the baby, are for sale extremely cheap.—*N. O. Times.* de26 1t

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SPECIAL to the Churches, Country Residences, and all others in want of CHANDELIERS AND SAFETY LAMPS.—We would announce that in addition to our large trade in Lamps and Lamp Trimmings, Oils, etc., we have established a CHANDELIER MANUFACTORY, which enables us to offer a flue and safe article at less than three-fourths their former prices, notwithstanding the continued rise in materials. We are also sole agents for the UNIQ SAFETY LAMP, the fount of which we attach to Chandeliers, rendering an explosion with any kind of oil impossible.

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36.....ROYAL STREET.....38

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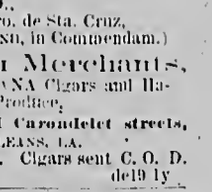

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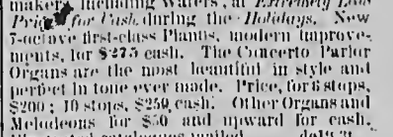

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All orders from the country promptly attended to. de12 2m

LADIES who wish Honorable Employment, address LA PERLE MANUFACTURING CO., 90 Chambers st., New York. no28 3m

The Child's Corner.

LETTER TO SANTA CLAUS.

BY EMILY HUNTINGTON MILLER.

Blessed old Santa Claus! king of delights,
What are you doing these long winter nights?
Filling your budgets with trinkets and toys,
Wonderful gifts for the girls and the boys?
While you are planning for everything nice,
Pray, let me give you a bit of advice.

Don't take it hard, if I say in your ear:
Santa, I think you were partial last year;
Loading the rich folks with everything gay,
Snubbing the poor ones who came in your way;
Now, of all times in the year, I am sure,
This is the time to remember the poor.

Plenty of children there are in our city
Who have no fathers or mothers to pity;
Plenty of people whose working and needing
Scarcely can keep all their dear ones from needing.
Now, if I came every year in December,
They are the ones I would surely remember.

Once, on a beautiful Christmas, you know,
Jesus, our Savior, was born here below;
Patiently stooping to hunger and pain,
So he might save us, his lost ones, from shame;
Now, if we love him, he bids us to feed
All his poor brothers and sisters who need.

Blessed old Nick! I was sure, if you knew it,
You would remember and certainly do it;
This year, at least, when you empty your pack,
Pray give a portion to all who may lack.
Then, *if you chance to have anything over*,
Bring a small gift to your friend

KITTY CLOVER.

Little Corporal.

Tilly's Christmas.

BY LOUISA M. ALCOTT.

"I'm so glad to-morrow is Christmas, because I'm going to have lots of presents."

"So am I glad, though I don't expect any presents but a pair of mittens."

"And so am I; but I shan't have any presents at all."

As the three little girls trudged home from school they said these things, and as Tilly spoke both the others looked at her with pity and some surprise, for she spoke cheerfully, and they wondered how she could be happy when she was so poor she could have no presents on Christmas.

"Don't you wish you could find a purse full of money right here in the path?" said Kate, the child who was going to have "lots of presents."

"Oh, don't I, if I could keep it honestly!" and Tilly's eyes shone at the very thought.

"What would you buy?" asked Bessy, rubbing her cold hands and longing for her mittens.

"I'd buy a pair of large, warm blankets, a load of wood, a shawl for mother and a pair of shoes for me; and if there was enough left, I'd give Bessy a new hat, and then she needn't wear Ben's old felt one," answered Tilly.

The girls laughed at that; but Bessy pulled the funny hat over her ears, and said she was much obliged, but she'd rather have candy.

"Let's look, and may be we *can* find a purse. People are always going about with money at Christmas-time, and some one may lose it here," said Kate.

So, as they went along the snowy road, they looked about them, half in earnest, half in fun. Suddenly Tilly sprang forward, exclaiming:

"I see it! I've found it!"

The others followed, but all stopped disappointed; for it wasn't a purse; it was only a little bird. It lay upon the snow with its wings spread and feebly fluttering, as if too weak to fly. Its little feet were benumbed with cold; its once bright eyes were dull with pain, and instead of a blithe song it could only utter a faint chirp, now and then, as if crying for help.

"Nothing but a stupid old robin; how provoking!" cried Kate, sitting down to rest.

"I shan't touch it. I found one once, and took care of it, and the ungrateful thing flew away the minute it was well," said Bessy, creeping under Kate's shawl, and putting her hands under her chin to warm them.

"Poor little birdie! How pitiful he looks, and how glad he must be to see some one coming to help him! I'll take him up gently, and carry him home to mother. Don't be frightened, dear; I'm your friend;" and Tilly knelt down in the snow, stretching her hand to the bird with the tenderest pity in her face.

Kate and Bessy laughed.

"Don't stop for that thing; it's getting late and cold; let's go on and look for the purse," they said, moving away.

"You wouldn't leave it to die!" cried Tilly. "I'd rather have the bird than the money, so I shan't look any more. The purse wouldn't be mine, and I should only be tempted to keep it; but this poor thing will thank and love me, and I'm *so* glad I came in time."

Gently lifting the bird, Tilly felt its tiny cold claws cling to her hand, and saw its dim eyes brighten as it nestled down with a grateful chirp.

"Now I've got a Christmas present after all," she said smiling, as they walked on. "I always wanted a bird, and this one will be such a pretty pet for me."

"He'll fly away the first chance he gets, and die anyhow; so you'd better not waste your time over him," said Bessy.

"He can't pay you for taking care of him, and my mother says it isn't worth while to help folks that can't help us," added Kate.

"My mother says, 'Do as you'd be done by;' and I'm sure I'd like any one to help me if I was dying of cold and hunger. 'Love your neighbor as yourself' is another of her sayings. This bird is my little neighbor, and I'll love him and care for him, as I often wish our rich neighbor would love and care for us," answered Tilly, breathing her warm breath over the benumbed bird, who looked up at her with confiding eyes, quick to feel and know a friend.

"What a funny girl you are," said Kate; "caring for that silly bird, and talking about loving your neighbor in that sober way. Mr. King don't care a bit for you, and never will, though he knows how poor you are; so I don't think your plan amounts to much."

"I believe it, though; and shall do my part, any way. Good night. I hope you'll have a merry Christmas, and lots of pretty things," answered Tilly, as they parted.

Her eyes were full, and she felt so poor as she went on alone toward the little old house where she lived. It would have been so pleasant to know that she was going to have some of the pretty things all children love to find in their full stockings on Christmas morning. And pleasanter still to have been able to give her mother something nice. So many comforts were needed, and there was no hope of getting them, for they could barely get food and fire.

"Never mind, birdie, we'll make the best of what we have, and be merry in spite of everything. *You* shall have a happy Christmas, any way; and I know God won't forget us, if every one else does."

She stopped a minute to wipe her eyes, and lean her cheek against the bird's soft breast, finding great comfort in the little creature, though it could only love her, nothing more.

"See, mother, what a nice present I've found," she cried, going in with a cheery face that was like sunshine in the dark room.

"I'm glad of that, dearie; for I haven't been able to get my little girl anything but a rosy apple. Poor bird! Give it some of your warm bread and milk."

"Why, mother, what a big bowlful! I'm afraid you gave me all the milk," said Tilly, smiling over the nice, steaming supper that stood ready for her.

"I've had plenty, dear. Sit down and dry your wet feet, and put the bird in my basket on this warm flannel."

Tilly peeped into the closet and saw nothing there but dry bread.

"Mother's given me all the milk, and is going without her tea, 'cause she knows I'm hungry. Now I'll surprise her, and she shall have a good supper too. She is going to split wood, and I'll fix it while she's gone."

So Tilly put down the old teapot, carefully poured out a part of the milk, and from her pocket produced a great, plummy bun that one of the school children had given her, and she had saved for her mother. A slice of dry bread was nicely toasted, and the bit of butter set by for her to put on it. When her mother came in there was the table drawn up in a warm place, a hot cup of tea ready, and Tilly and birdie waiting for her.

Such a poor little supper, and yet such a happy one; for love, charity and contentment were guests there, and that Christmas eve was a blither one than that up at the great house, where lights shone, fires blazed, a great tree glittered, and music sounded, as the children danced and played.

"We must go to bed early, for we've only wood enough to last over to-morrow. I shall be paid for my work the day after, and then we can get some," said Tilly's mother, as they sat by the fire.

"If my bird was only a fairy bird, and would give us three wishes, how nice it would be! Poor dear, he can't give me anything; but it's no matter," answered Tilly, looking at the robin, who lay in the basket with his head under his wing, a mere little feathery bunch.

"He can give you one thing, Tilly—the pleasure of doing good. That is one of the sweetest things in life; and the poor can enjoy it as well as the rich."

As her mother spoke, with her tired hand softly stroking her little daughter's hair, Tilly suddenly started and pointed to the window, saying in a frightened whisper:

"I saw a face—a man's face—looking in! It's gone now; but I truly saw it."

"Some traveler attracted by the light, perhaps. I'll go and see." And Tilly's mother went to the door.

No one was there. The wind blew cold, the stars shone, the snow lay white on field and wood, and the Christmas moon was glittering in the sky.

"What sort of a face was it?" asked Tilly's mother, coming back.

"A pleasant sort of face, I think; but I was so startled I don't quite know what it was like. I wish we had a curtain there," said Tilly.

"I like to have our light shine out in the evening, for the road is dark and lonely just here, and the twinkle of our lamp is pleasant to people's eyes as they go by. We can do so little for our neighbors, I am glad to cheer the way for them. Now put these poor old shoes to dry, and go to bed, dearie; I'll come soon."

Tilly went, taking her bird with her to sleep in his basket near by, lest he should be lonely in the night.

Soon the little house was dark and still, and no one saw the Christmas spirits at their work that night.

When Tilly opened the door next morning she gave a loud cry, clapped her hands, and then stood still, quite speechless with wonder and delight. There, before the door, lay a great pile of wood, all ready to burn, a big bundle and a basket, with a lovely nosegay of winter roses, holly and evergreen tied to the handle.

"Oh, mother! did the fairies do it?" cried Tilly, pale with her happiness, as she seized the basket, while her mother took in the bundle.

"Yes, dear, the best and dearest fairy in the world, called 'Charity.' She walks abroad at Christmas-time, does beautiful deeds like this, and does not stay to be thanked," answered her mother with full eyes, as she undid the parcel.

There they were—the warm, thick blankets, the comfortable shawl, the new shoes, and, best of all, a pretty winter hat for Bessy. The basket was full of good things to eat, and on the flowers lay a paper saying:

"For the little girl who loves her neighbor as herself."

"Mother, I really think my bird is a fairy bird, and all these splendid things come from him," said Tilly, laughing and crying with joy.

It really did seem so, for as she spoke the robin flew to the table, hopped to the nosegay, and, perching among the roses, began to chirp with all his little might. The sun streamed in on flowers, bird and happy child, and no one saw a shadow glide away from the window; no one ever knew that Mr. King had seen and heard the little girls the night before, or dreamed that the rich neighbor had learned a lesson from the poor neighbor.

And Tilly's bird *was* a fairy bird; for by her love and tenderness to the helpless thing she brought good gifts to herself, happiness to the unknown giver of them, and a faithful little friend who did not fly away, but stayed with her till the snow was gone, making summer for her in the winter-time.

The Farm and Garden.

Potatoes.

We all have observed the great deterioration in our potato crops during the past ten or twenty years; and what is the cause of this alarming decrease of tubers? Can science, can chemistry point out the reason, or aid in remedying the difficulty? We think it can, and, in order to place the matter in a clear light, we will point out the kind and amount of food which the potato demands.

We had a field of potatoes upon the farm which yielded three hundred bushels to the acre; this may be regarded as an old-fashioned crop. This crop removed from the soil in tubers and tops at least four hundred pounds potash; also it removed one hundred and fifty pounds phosphoric acid. Now these amounts are very large, and serve to show that the potato plant is a great consumer of the two substances, and also it shews that in order to restore our potato fields to their former productive condition we must supply phosphatic compounds and substances holding potash in large quantities.

For six or eight generations in New England our fathers have been exhausting the soil by removing these agencies to their potato and other crops, and we have reached a time when the vegetable is starving in our field for want of its proper food. Our farmers have found that new land gives the best crops, and this is due to the fact that such fields afford the most potash. But so long as we crop our pastures so unreasonably we cannot resort to new land, as land is not *new* that has had its potash and phosphatic elements removed by grazing animals.

Remember that a potato field which gives but one hundred bushels to the acre requires at least one hundred and sixty pounds of potash, but by allowing the tops to decay upon the field, sixty pounds of this are restored to the soil again, as that amount is contained in them. A medium crop of potatoes requires twice as much phosphoric acid as a medium crop of wheat, so that in two years with wheat the land is deprived of no more of the agent than it loses in one year with potatoes.—*Boston Journal of Chemistry.*

Onion Culture in the South.

It is not generally known that onion culture might be made extremely profitable in the Southern States, but such is the fact. Every year there is a great demand for sets, both North and South, as all the early onions must be raised from these, and sets can only be grown below the latitude of Baltimore. Above that line they mature the first year from the seed becoming what we call late annual onions.

Onion sets are simply the first year's onions, from the seed, which have been forced into formation of a small bulb by the extreme heat of the climate. The onion stops growing ere it has attained to half its natural size, but when replaced the next season, before the extreme heat sets in, it resumes its growth where it left off and soon becomes a large bulb.

Attempts are often made by gardeners in the North to grow their own onion sets, with a view to saving the considerable outlay necessary to purchase them, but all attempts have so far resulted in failure; for the onions kept on growing till they matured themselves. When means have been resorted to to dwarf them, the result has been no better; for although the product looked like set, it was found, on putting it out the next year, that it had finished its growth, and would do nothing more.

Then, as the set-growing business of this country is climatically secured to us, we ought to take advantage of it. Most of the sets now used are brought from the southern countries of Europe. If it will pay to import them under a heavy duty, it will certainly pay us to raise them for sale. Our sandy soils of the lower pine country are exactly suited to them, and as they require but little fertilizer and but little culture, there must undoubtedly be money in the business.—*Mobile (Alabama) Register.*

Increased Consumption of Sugar.

Though the manufacture of sugar was commenced in the West Indies early in the sixteenth century, yet its use in domestic economy did not become general in Europe or America before the beginning of the last century. In the year 1700 only 10,000 tons were used in Great Britain, though the English were at that time the leading manufacturers of sugar. The consumption of sugar in the British Islands in the year 1870 is stated at 600,000 tons. In this country the consumption of sugar is steadily increasing. Since the close of the late war the ratio of increase has been about ten per cent. annually, and in the year 1871 the sugar consumed in the United States amounted to 700,000 tons, an increase of fifteen per cent. on the preceding year. This is the largest consumption of sugar, in proportion to the population, found in any nation on the globe. A very small proportion of the sugar consumed in the United States is produced within our own territory, while in Europe the production of sugar is rapidly increasing, and bids fair soon to render the principal nations of that quarter independent of the tropical regions in regard to the supply of sugar. Since the year 1850 the production of sugar from beets in France has risen from 60,000 tons to 300,000; in Austria, from 10,000 to 80,000 tons; and Russia, where beet culture was introduced since 1850, now produces 100,000 tons of sugar. The increased consumption of sugar may be taken as the evidence of an advance toward a higher civilization.

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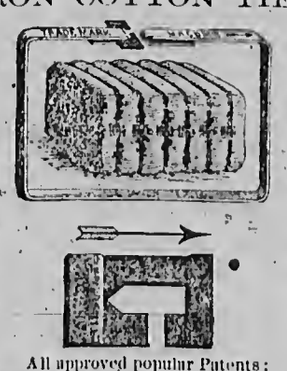

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Lumber Depot—Cor. Claiborne and Delord.
DOORS, SASH, BLINDS, MOULDINGS, Architraves, Base, Newels, Pilasters, Balusters, Cisterns. Doors, Blinds and GLAZED SASH, Rough and Dressed Lumber, Flooring, Ceiling, Weatherboarding, Laths and Shingles always on hand at lowest market prices. Door and Window Frames of all forms and sizes made to order. no28 1y

T. W. ROTHICK, UNDERTAKER, cor. of Camp and Delord sts., New Orleans. Metallic, Mahogany, Black Walnut and Rosewood COFFINS always on hand. Black Satin, Brown and White Merino Ladies' and Children's Shrouding. Embalming and Disinterring. Bodies carefully shipped. Hearses, Carriages and Cabs for hire. Funerals attended to in person by the proprietor, who hopes, by strict attention, to obtain a share of public patronage. no28 1y

COAL.....COAL.....COAL.

H. & C. TYLER, No. 9 Carondelet st., will sell Pittsburg, Anthracite and Canael COAL, in quantities to suit customers, at the lowest market rates.

oc31 2m H. & C. TYLER.

WILLIAM BORNE,

Practical and Scientific Optician,
No. 1 Carondelet street, near corner of Canal,
no28 2m NEW ORLEANS.

ANDERSON'S PHOTOGRAPHIC STUDIO, No. 183 CANAL street, New Orleans, where will be found all the latest improvements in the Photographic Art. With close personal attention and the best assistants and Artists, we promise the finest work that has ever been done in this city, at uniform and moderate prices. Children taken from ten A. M. to two P. M. The Sun Pearl and Crayon Photo a specialty. All work guaranteed. no7 3m

W. H. PIERSON. E. L. HEWS.
PIERSON & HEWS,
DEALERS IN
Fine Clothing & Furnishing Goods,
NOS. 13 AND 15 CAMP STREET,
NEW ORLEANS, LA.
feb15 1y

WALLACE & CO,
IMPORTERS AND WHOLESALE DEALERS IN
DRY GOODS,
11 and 13 Magazine st., and 79, 81, 83, 85, 87 and 89 Common st.,
oc24 6m NEW ORLEANS.

J. H. DORAND,
CARPENTER AND BUILDER.
Shop on St. Charles street,
Bet. Louisiana avenue and Toledano street,
NEW ORLEANS.
Box 174 Mechanics' Exchange. oc24 1y

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,
106 Common st., opposite City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied. oc17 3m

Carpet and Oil Cloth Warehouse.

J. M. ELKIN. F. STRINGER.
ELKIN & CO.,
168.....CANAL STREET.....168
Near Baronne, New Orleans,
IMPORTERS OF ALL VARIETIES OF
ENGLISH CARPETINGS, RUGS, Etc.
—ALSO—
Oil Cloths, Mattings,
Lace and Damask Curtains,
Window Shades, etc.,
—AND A—
Complete Assortment of Upholstery Goods.
fe8 1y

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
BOYS & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS
oc17 3m

EXCHANGE HOTEL,
JOHN SUMMERS, PROPRIETOR,
GALVESTON, TEXAS.
☞ This is the only Hotel in the city which has FREE OMNIBUSES to and from the cars and boats for the use of guests. Ask for Exchange Hotel Omnibus. feb1 1y

JOHN DOUGLAS, DEALER IN
Fancy and Staple Dry Goods,
NOS. 102 AND 104 DAUPHIN STREET,
MOBILE, ALABAMA.
Agent for the Florence Sewing Machine.
All goods warranted as represented, and sold at the lowest rates for Cash, our object being large sales and small profits. ja4 1y

BUSINESS CARDS.

EVERETT LANE & CO.,
Manufacturers and Wholesale Dealers in
BOOTS, SHOES, HATS AND TRUNKS,
No. 72 Canal Street, New Orleans, La.
Factory in Boston, 118 Pearl st. no21 6m

D. M. HOLLINGSWORTH,
Successor to R. Marsh, Denmann & Co.,
Carriage Repository,
54 and 56 Baronne St.,
Bet. Common & Gravier,

NEW ORLEANS. no28 3m

HEATH & LARA,
(E. HEATH, M. LARA,)
Importers and Dealers in
Upholsterers' Goods, Wall Paper, Window Shades and Cornices,
MIRRORS, FRAMES, MOLDING & WIRE SCREENS,
NO. 99 CAMP STREET,
no21 1y NEW ORLEANS.

CHARLES BALLEJO,
FAMILY GROCER,
St. Charles, corner of Jackson street,
no14 3m New Orleans, La.

H. E. SHROPSHIRE. H. B. WALMSLEY.
HORACE E. SHROPSHIRE & CO.,
Successors to Shropshire Bros.,
WHOLESALE GROCERS,
16 Tchoupitoulas and 16 Peters streets,
no7 1y NEW ORLEANS.

MRS. WASHINGTON'S EMPORIUM OF FASHION, Dressmaking and Trimming Store, No. 193 CANAL STREET, between Burgundy and Rampart, New Orleans.—Dresses made in a superior style at short notice. Every description of Paper Patterns for sale. Dresses, Basques, Sacks, etc., Cut and Basted, and a Perfect Fit guaranteed. no7 3m

SOUTHERN SALE STABLES, CORNER of Delord and Dryades streets.—Having purchased the above Stables from George W. Fisher, I will constantly keep on hand the largest variety of Kentucky MULES; also Harness and Saddle HORSES. Take the Jackson Railroad and Dryades street cars, foot of St. Charles street; they take you to the Stables in five minutes. Merchants, planters and dealers will find it to their interest to give me a call before purchasing elsewhere. (oc24 3m) O. P. ALFORD.

JULIUS LOEFFLER, GAS FITTER,
AND
DEALER IN GAS FIXTURES, ETC.,
No. 43 Royal street,
Bet Customhouse and Bienville streets,
oc21 3m NEW ORLEANS.

WILLIAM A. JORDAN,
BUILDER.
No. 238 Erato street, New Orleans.
Box 195 Mechanics' Exchange. no7 1y

DARCY & WHEELER,
Clothing, Furnishing Goods and Trunks
AT WHOLESALE,
No. 70 Canal street, New Orleans.
Manufactory—Garthwaite, Darcy & Wheeler, Newark, New Jersey. oc24 1y

F. A. ZANSLER,
CISTERN BUILDER,
No. 437 Saint Charles street,
Between Polymnia and Euterpe streets.
Cisterns made to order and old Cisterns repaired. Country orders promptly attended to. no28 2m

MRS. CHARLES BROWN,
DRESSMAKER,
176 Canal street, New Orleans, La.
oc24 6m Opposite Varieties Theater.

YOUR CUSTOM SOLICITED BY
R. F. W. BACHMAN,
DEALER IN BOOTS AND SHOES,
No. 18 Camp Street,
Under City Hotel, New Orleans.
Made expressly for the first-class retail *Family* and *Plantation* trade. oc3 6m

THE MITCHELL & HAMMELSBERG
FURNITURE COMPANY
Manufacturers and dealers in all kinds of
Furniture, Mattresses, Looking Glasses,
ETC., ETC.,
103 and 105 Camp street, cor. Poydras,
Moresque Building, New Orleans,
have the largest and best assortment of FURNITURE of any house in the city.
Please give us a call before purchasing elsewhere. my23 1y

LOUISIANA STEAM
SASH, BLIND AND DOOR FACTORY,
ROBERTS & CO., PROPRIETORS,
301, 303, 305 and 307 Gravier Street,
NEW ORLEANS. my30 1y

JOHN I. ADAMS & CO., (JOHN I. ADAMS, JAY L. ADAMS, RED. W. WEST, WM. H. BENAUD,)
WHOLESALE GROCERS,
AND DEALERS IN
PROVISIONS, LARD, OILS, ETC., ETC.,
43, 45 and 47 Peters street,
(Formerly New Levee.)
mh21 1y NEW ORLEANS.

C. SAMPSON. F. O. SAMPSON.
SAMPSON BROTHERS,
(Late C. C. Sampson,)
FURNITURE,
33 & 35.....ROYAL STREET.....33 & 35
NEW ORLEANS.
Established in 1833. ja11 1y

T. H. McMAHAN & CO.,
BANKERS,
And Dealers in Foreign and Domestic Exchange,
GALVESTON, TEXAS.
We have prompt and reliable correspondents at all the principal points throughout this State, and upon all collections payable in this city or Houston make no charge for collecting, and only actual charge upon interior collections.
Immediate and prompt attention given to all business intrusted to us. feb1 1y

E. VEAZIE,
74.....Camp street.....74
NEW ORLEANS, LA.,
LAMPS AND OILS, CHANDELIERS,
Globes, Chimneys, Shades, Trimmers, Wicks, Cans, Fillers, etc.
PRATTS' ASTRAL OIL, non-explosive and non-inflammable. ja18 1y

JOHN D. MACLIN, L. C. MACLIN,
(Late R. D. Maclin.)
COAL! WOOD! COAL!
Pittsburg, Anthracite and Canael Coal, Oak, Ash and Pine Wood, at the lowest market rates, delivered to any part of the city.
Offices—34 Carondelet street, and corner of Third and Tchoupitoulas. mh7 1y

STALLS NOS. 38, 7 AND 8,
Magazine Market.
MARTIN LANNES, BUTCHER,
supplies Ships, Families, Hotels, etc., with Beef, Mutton, Pork, and all varieties of Sausages, Game, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords. All Meats delivered free of charge. oc17 6m

BUSINESS CARDS.

S. B. HAGGART,
ARCHITECT,
No. 5 Commercial Place, New Orleans.
Plans, detail drawings and specifications of Churches, School-houses and buildings of every description. de12 1y

W. F. CLARK, successor to A. Lopez,
134 Rampart street,
Bet. Toulouse and St. Peter sts., New Orleans,
Manufacturer of Carriages and Buggies.
Also carriages repaired and put in as good order as in any part of the country. First premiums awarded at the last Fair for best Victoria or Calanlette built anywhere. de5 3m

ST. CHARLES NURSERY, BY JAMES E. WALDO & CO.—Fruit and Ornamental Trees, Evergreens, Flowering Shrubs, Roses, Greenhouse and Bedding Plants, well-grown Orange Trees, Plants for Hanging Baskets and Flower Vases. Every exertion made to give full satisfaction in filling all orders from city or country. Packing done in a manner to insure safety in shipment any reasonable distance. Bouquets and Floral Designs made to order. Gardens laid out and taken care of. City depot, 122 Camp st., New Orleans. no28 1y

MRS. L. BASQUES, Branch of Mme. Demorest's Fashions, Parlors, No. 325 Caronilelet street, between Clio and Erato streets. Fashionable Dressmaking and Millinery, elegant, graceful and of the latest styles. Patterns in advance of the published Modes. Sewing School for young ladies. Dressmaking, Cutting and Fitting taught. no21 2m

LEBLANC & BECK (P. A. LeBlanc, T. A. Beck,) COOPERS, No. 23 and 24 FRONT st., between Customhouse and Bienville sts., Sugar Landing, New Orleans, have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Hoop Poles, etc. Orders promptly attended to. Particular attention paid to trimming. no28 1y

CARONDELET HOUSE, 88 CARONDELET street, corner of Poydras, New Orleans. Permanent and transient boarders accommodated by the day or week. Travelers will find it to their advantage to stop at this house. MRS. E. A. AINSLIE,
no28 2m Proprietress.

RICHARD BRODERICK,
CISTERN MAKER,
132.....Julia street.....132
Bet. Camp and Magazine, New Orleans.
Second hand Cisterns always on hand. All work guaranteed.
All orders left at Box 30, Mechanics' and Dealers' Exchange, will meet with prompt attention. my2 1y

SHELBY SEYMOUR & CO.,
WHOLESALE AND RETAIL DEALERS IN
PITTSBURG AND ANTHRACITE COAL.
Steamships, Foundries, Cotton Presses, Factories, Railroads, Families, etc., supplied on the most reasonable terms. Orders for either Pittsburg or Anthracite may be left at our office, 57 CARONDELET ST., or at the Landing, Post 24, First District, foot of Terpsichore street. no14 3m

PROFESSIONAL CARDS.

DR. JOHN G. ANGELL,
DENTAL SURGEON,
152.....JULIA STREET.....152
All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no28 1y

DENTAL NOTICE.—DR. N. P. GODFREY, having returned from his summer tour, is prepared to see his friends, as usual, at his rooms, at all business hours. Families requiring his attention will find it advantageous to call early, while he is not so much engaged. Office, 183 Canal street. no14 1y

G. W. RACE. W. H. FOSTER. E. T. MERRICK, Former Ch. Jus. La.
RACE, FOSTER & E. T. MERRICK,
Attorneys, Counselors and Solicitors,
Cor. of Camp street and Commercial Place,
se25 NEW ORLEANS.

W. W. EDWARDS,
COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
No. 58 Common street,
se14 1y New Orleans.

DR. C. J. BICKHAM,
Office—680 Magazine Street,
Between Philip and First sts., New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

MISCELLANEOUS.

APPLES, ONIONS
AND
SEED POTATOES.

PINKEYES; GOODRICH'S,
Early Rose, Boston Jackson Whites,
London Lady's, Russets, Peach Blows, and all other qualities of Seed and Eating Potatoes, fully guaranteed.
Country merchants and others sending orders will have them filled and satisfaction given, or money returned. Fresh arrivals by every steamer from the North. Also Apples of all qualities. In lots to suit purchasers. Choice Red and Silver-skin Onions always on hand. JOSEPH KELLER,
40 Poydras street, cor. New Levee,
de5 3m New Orleans.

To Whom It May Concern.

THERE ARE IN THE STATE OF TEXAS thousands of acres of Land belonging to unknown heirs of parties who went to that State at an early date, bought or located lands, and have since died, owning them. Being in possession of facts in reference to original titles of lands, that have made many wealthy who were unaware they owned a dollar in that State, we invite all parties who had relatives who emigrated there, and have since died, to open a correspondence in reference thereto. We make no charge unless successful, and, if good titles are found, expect an interest for looking them up and removing clouds from titles, etc. Parties interested will do well to address

MESSRS. BASS & CO.,
Lock Box 814, New Orleans, La.

The heirs of Nicholas Peoples, John Palms and Josiah Perry will please communicate with Bass & Co., Lock Box 814, New Orleans, Louisiana. de5 1m

READY-PREPARED
PLASTIC SLATE ROOFING.

Thoroughly Fire-Proof and Durable.

Adapted to any style of roof, steep or flat. Can be applied by any one. Its cost on the roof is less than shingles in nearly every section of the country, and the water from it is of the best quality. Sample sent on application to

EDWARD THOMPSON, Manufacturer,
je27 6m 184 Peters street, New Orleans.

LADY AGENTS WANTED to introduce our justly celebrated and popular inventions of Rubber Goods for Ladies' and Children's Wear. They sell rapidly and give satisfaction. Send for Illustrated Catalogue. LA PERLE MANUFACTURING CO., 90 Chambers street, New York. no28 3m

WOMAN'S FRIEND WASHING MACHINE.

THE UNDERSIGNED OFFERS THIS Machine to the public as the *Simplest and Best Washing Machine of the age*, while the cost is the lowest. It is the invention of a Kentuckian, and is operated by rocking, and washes the clothes by beating, instead of rubbing. It will wash sixteen shirts or twenty-five ordinary pieces of clothing or two single blankets at a time, and it will thoroughly wash, rinse and blue *one hundred* pieces ordinary clothing in forty-five minutes, without the least wear of the clothing, the breaking of a button or the pulling of a thread.

The most delicate fabrics can be washed with it *without the least injury.* It gives a grass-bleached whiteness to the clothes. To blankets and woolen clothes it gives a new appearance and feeling. Its construction is so simple that it will last for years with care, and costs less than wash-tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

The directions for its use are very simple, and every Machine will do as represented if the directions are followed. It is a most excellent Wool-washer likewise. Send for circular and certificates of its merits.

PRICE, $12. WITH WRINGER, $18.

EDWARD THOMPSON, Manufacturer and Proprietor,
fe27 6m 184 Peters street, near Julia, New Orleans.

GROCERIES, ETC.

GROCERIES.

I WOULD MOST RESPECTFULLY CALL the attention of the public to my large and well-assorted stock of

Fancy and Family Groceries,

consisting in part of Extra Choice Gunpowder, Imperial, Japan, Oolong and English Breakfast TEAS.

Java, Maracaibo, Cordova and Rio Coffee. Extra Choice Yellow Goshen Butter, Sugar-Cured Hams and Breakfast Bacon, Fulton Market Beef and Pig Pork, Extra Mess and No. 1 Mackerel, Shaker and New York Preserves, Fruits in Juice, and Strawberries, Cherries, Pineapples and Gooseberries in Cans, English and American Pickles, Sauces and Ketchups, Spanish Olives and Capers.

Smith's celebrated Ten-Strike and St. Luke's Choice Extra Flour, and every other article necessary to complete a first-class grocery.

All goods guaranteed to give perfect satisfaction, and delivered to any part of the city free of drayage.

JAMES WILSON,
Corner Jackson and Rousseau streets,
de12 1m New Orleans.

PURE LOUISIANA
SUGAR, MOLASSES AND SIRUPS.

REFINED SUGAR.—Cut Loaf, Crushed and Powdered.
A. THOMSON & CO.,
48 Tchoupitoulas street.

GOLDEN SIRUP.—A superior article of pure Louisiana, from the Crescent City Refinery. A. THOMSON & CO.,
48 Tchoupitoulas street.

REFINED SIRUP AND MOLASSES.—Crescent City Refinery, Orleans, Louisiana, Chalmette and Pelican brands.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA MOLASSES.—Various grades of Plantation, in barrels, half barrels and kegs. A. THOMSON & CO.,
48 Tchoupitoulas street.

CLARIFIED SUGAR.—Various grades of White and Yellow, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

LOUISIANA SUGAR.—Various grades of Plantation, in hogsheads and barrels.
A. THOMSON & CO.,
48 Tchoupitoulas street.

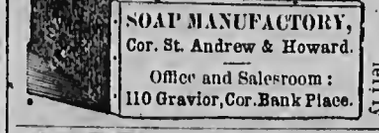
FOREIGN SUGAR.—Cuba, Demerara and Porto Rico, in hogsheads and boxes.
A. THOMSON & CO.,
no28 6m 48 Tchoupitoulas street.

ERNEST SCHARPE,
FAMILY GROCERIES,
Cor. St. Charles and Terpsichore streets,
NEW ORLEANS, LA.
All orders promptly attended to. de12 3m

A. W. SKARDON & CO.,
(A. W. SKARDON, WM. WOELPER,)
GROCERS,
Corner Jackson and Rousseau streets,
FOURTH DISTRICT, NEW ORLEANS.
Goods delivered free of charge. no21 3m

SAVE $20.

THE NEW **WILSON** UNDER-FEED.
The Best and Cheapest First-Class Shuttle SEWING MACHINE *In the World.*
Agents Wanted.
WM GREGG & Co.
General Southern Agents, No. 189 Canal street, New Orleans, La.
je27 6m



The GUIDE is now published QUARTERLY. Twenty-five cents pays for the year, four numbers, which is not half the cost. Those who afterward send money to the amount of *One Dollar* or more for Seeds may also order Twenty-five cents' worth extra—the price paid for the GUIDE.

The *January Number* is beautiful, giving plans for making *Rural Homes*, Designs for *Dining Table Decorations*, *Window Gardens*, etc., and containing a mass of information invaluable to the lover of flowers. One Hundred and Fifty pages, on fine tinted paper, some Five Hundred Engravings, and a superb *Colored Plate* and *Chromo Cover*. The First Edition of TWO HUNDRED THOUSAND just printed in English and German, and ready to send out. JAMES VICK,
no28 4teow Rochester, New York.

MENEELY'S BELLS.

THE genuine **Troy Church Bells** known to the public since 1826, which have acquired a reputation unequaled by any, and a sale exceeding that of all others—including more than seventy chimes and peals. One thousand testimonials received during the last six years. Every Bell made of best Copper and Tin, and formally warranted. New Patent Rotary Fixtures. Catalogues free. No agencies.

Post office address, either TROY or WEST TROY, New York.
je13 1y E. A. & G. R. MENEELY.

LADIES, send for Illustrated Catalogue. Address LA PERLE MANUFACTURING CO., 90 Chambers st., New York. no28 3m

MEDICAL.

LOOK TO YOUR CHILDREN.

The Great Soothing Remedy!

MRS. WHITCOMB'S SIRUP. Cures Colic and Griping in the Bowels, and facilitates the process of Teething. Subdues Convulsions and overcomes all diseases incident to Infants and Children. PRICE, 25 CENTS.

MRS. WHITCOMB'S SIRUP. Cures Diarrhea, Dysentery and Summer Complaint in Children of all ages. Relieves pain, weakness or exhaustion in 15 or 20 minutes, giving tone and power to the system. PRICE, 25 CENTS.

It is the Infants' and Children's great Soothing Remedy in all disorders brought on by teething or any other cause.

Be particular to call for MRS. WHITCOMB'S SIRUP, and take no other.

Prepared by the GRAFTON MEDICINE CO., St. Louis, Mo. Sold by druggists and dealers in medicine everywhere. Jy25 1yeow

BUY ME AND I'LL DO YOU GOOD

DR. HENRY'S ROOT AND PLANT PILLS.

By cleansing the blood and arousing the liver and secretive organs to a healthy action, Dr. Henry's Root and Plant Pills cure many complaints which it would not be supposed they could reach, such as Headache, Pain in the Side, Numbness of the Hands and Feet, Dullness, Chilliness, Rheumatism, Neuralgia, Loss of Appetite, Bilious Dysentery, Kidney Affections, Constipation, Debility, Fevers of all kinds, Dyspepsia, Jaundice, and other kindred complaints arising from a low state of the body, or obstruction of its functions.

Being free from mercury and other poisons, they can be taken at all times and under all circumstances, without regard to diet, business or pleasure.

They stimulate the weakened and distempered parts into healthy action, giving them strength to disburden themselves and throw off the obstructions which are the first cause of disease, without producing either nausea or griping.

All heavy and drowsy sensations, which are the forerunners of direful diseases, such as Apoplexy, Paralytic Strokes, etc., are effectually warded off by a few doses of these searching Pills.

Full directions around each box, in English, German, French and Spanish. Price, 25 Cents a Box.

Prepared by the GRAFTON MEDICINE CO., St. Louis, Mo. Sold by druggists and dealers in medicine everywhere. Jy25 1yeow

POPE'S CUBE FOR
Coughs, Colds, and all Affections of the Throat and Lungs.

This preparation was introduced many years ago, after consulting the views of several of the most prominent physicians of New Orleans regarding its formula. The late Dr. Edward Jenner Coxe, author of the work on Inhalations for Diseases of Respiratory Organs was pleased to say: "In my opinion, no better combination for the purpose of relieving the ordinary coughs and colds which prevail can readily be thought of." And nearly twenty years of actual trial has gone far to verify his remark. In bottles, 75 cents each. Try it. JOHN H. POPE, Druggist,
Corner Jackson and Prytania streets.
Sold by all Druggists. de5 1m

Effervescing Citrate of Magnesia,

IN SIX-OUNCE BOTTLES, IN POWDER. This Magnesia is a mild purgative and aperient, very acceptable to the stomach for Sick Headache, Sour or Sick Stomach, and all febrile cases. Good for all seasons of the year. For sale by most druggists. Prepared by ARTHUR ROGERS,
se19 6tueow5p 193 Spring st., N. Y.

COLLEGIATE INSTITUTE,
AT BATON ROUGE, LOUISIANA.

THE EXERCISES OF THIS SCHOOL will be resumed on

Wednesday, the Second of October next.

For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.

au1 6m W. H. N. MAGRUDER.

Attention, Ladies and Gentlemen.

DR. ROESCH'S INFALLIBLE HAIR REGENERATOR. 150 *Certificates shown if Required.* Dr. Roesch calls the attention of ladies and gentlemen to his recent discovery. His remedy is composed of purely vegetable substance; it contains no obnoxious ingredients and no injurious minerals. In every case, when properly applied, it has restored the hair in a very short time to its former growth. Certificates of persons cured can be shown at the office, 134 Thalia street, where the Doctor is found from eight to ten A. M. and six to eight P. M. Cures also Consumption, Asthma, Rheumatism, etc. de12 1y

COTTON SEED FOR PLANTING.—All the Choice Varieties, carefully selected for PLANTING purposes.

Agent for David Dickson's Georgia Improved and Extra COTTON SEED.

Also for Dr. H. J. Holmes' Extra Georgia PROLIFIC COTTON SEED.

WM. M. PINCKARD,
Successor to Steele, Pinckard & Co.,
Cor. Common and Tchoupitoulas streets,
oc31 2m New Orleans, La.

FOR RENT.—THE CONTINENTAL HOTEL, corner of Carondelet and Julia sts. This hotel is just now being finished; has 102 rooms and stores; built expressly for the travelling public; on the European plan; located next to the Exposition Building. To any person having means to furnish the above Hotel in proper style a liberal lease for a term of years will be granted. Also, Stores to let. Apply to GEO. W. ROPER,
de5 2m New Orleans.

NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The weather has been rainy and part of the time inclement. Our accounts from the country present no new feature with regard to cotton. There seems to be a more general disposition to put crop estimates at 3,500,000 bales, but some count on higher figures. Receipts have been curtailed by low water in the tributaries, but are now expected to be more liberal.

The river is 14 feet 7 inches below high water mark.

COTTON.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi.....bales..	16,101
Lake.....	47
Mobile.....	2,941
Tennessee.....	2,595
Texas.....	500
Total.....	22,244

On Wednesday, with dark and rainy weather and only a light supply, buyers stood aloof, and the sales were confined to 3,050 bales, partly at about previous rates, but mostly at a falling off of ⅛c., good ordinary closing at 18⅜@18¾c., low middling at 19⅛@19½c., and good middling at 20⅛@20⅜c., other grades showing no quotable change. On Thursday it continued rainy and unfavorable, but less so than on Wednesday, the movement showing a little more animation, but without much spirit. The sales embraced 4,500 bales at still easier prices, the closing rates indicating a decline of ⅛@¼c. in ordinary, good ordinary and low middling. On Friday, with a continuance of unfavorable weather, and a disposition among buyers to await more liberal supplies, the demand was limited, and the few brokers who came forward claimed a further reduction of ¼c., which factors would not admit. The sales were consequently confined to 2,250 bales, mostly at a falling off of ⅛c., but in some cases of ¼c. At the close, however, the decline was put down at ⅛c. Prices were depressed by the absence of the usual competition among buyers, as well as by discouraging telegrams from Liverpool and New York.

The receipts proper at this port, since the first of September (exclusive of the arrivals from Mobile, Florida and Texas,) are 430,695 bales, against 357,239 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 272,856 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is a decrease of 40,197 to Great Britain, and an increase of 39,966 to France, and of 119,038 to other foreign ports.

We quote:

Low ordinary.....	15¾ @ 16¼
Ordinary.....	16¾ @ 17⅛
Good ordinary.....	18 @ 18⅛
Low middling.....	18¾ @ 19⅛
Middling.....	— @ 19⅝
Strict middling.....	19¾ @ 19⅞
Good middling.....	— @ 20⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1872, bales.		6,259
Arrived past three days..	22,244	
Arrived previously.....	493,300—	515,544
		521,803
Exported past three days.	13,891	
Exported previously.....	342,196—	356,087
Stock on hand and on shipboard..		165,716

SUGAR.—The market has been steady, with a good demand at full previous prices. The receipts have not been large. They comprised 3,700 hhds. on Wednesday and Thursday, and were mostly sold at 5¼@6¼c. for inferior, 6¾@7½c. for common to good common, 7⅝@8c. for fair, 8¼@8½c. for good fair, 8¾c. for fully fair, 9¼c. for prime, 9½c. for strictly prime, 9¾@10c. for choice, 8@8½c. for seconds, 9¾@10¾c. for yellow clarified, and 10¾@11¾c. for white clarified.

MOLASSES.—On Wednesday the receipts embraced about 3,000 hhls., which were sold at 50@53c. for fair, 53@55c. for prime, 56@57c. for strictly prime, and 57@58c. for choice, the market closing at the outside figures. On Thursday about 2,600 bbls. were received, and sold at 45@50c. for common, 53@54c. for fair, 55@56c. for prime, 57@58c. for strictly prime, and 59c. for choice.

CORN.—The only sale reported was a lot of 500 sacks choice white on Wednesday, from store, at 84c. ₱ bushel. On Friday the supplies were fair on the landing, but as buyers were holding off, owing partly to the continued inclemency of the weather, the market remained inactive.

OATS.—On Wednesday the movement was confined to 200 sacks choice old Galena, in store, at 50c. ₱ bushel. On Thursday 200 sacks choice sold at 48c. On Friday the supply on the landing was light, and, though nothing of any consequence was done, prices disclosed no variation. Sales were confined to 500 sacks choice at 47c. ₱ bushel.

BRAN.—On Thursday 250 sacks sold, in one lot, at $1.25. On Friday the movement was restricted by rainy weather, and only 320 sacks were sold, but at steady prices under a light supply, the sales comprising 320 sacks in bad order from depot at $1.17, and 100 on the landing at $1.25 ₱ 100 lbs.

HAMS.—Sugar-cured continue scarce and in demand at full prices.

DRY SALT MEAT.—On Thursday 200 shoulders, loose, sold on the landing at 6½c., and 5 casks shoulders, to arrive, at 5½c. ₱ lb. On Friday shoulders were retailing at 6½@6¾c., clear rib sides 8¼c., clear sides 8¾c. ₱ lb., and none in first hands; 9 casks shoulders and 5,000 lbs. do. sold on the landing at 6½c. ₱ lb.

CORN MEAL.—It has been jobbing at $3.60@3.75 ₱ bbl. On Friday 75 bbls. sold on the landing at $3.50 per bbl.

BREAKFAST BACON.—On Wednesday and Thursday 75 cases, uncanvased, sold at 9½c. ₱ lb.

MONETARY.

Gold opened on Friday at 111½@111¾ (against 111¾ at New York,) and closed at 111⅝@111¾ (against 111⅝ at New York.)

In silver we have noticed only retail sales, and $600 in American half dollars on Wednesday at 111. American half dollars are now quoted at 110@111, and Mexican dollars at par to 2½ ₱ cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	5 25	7 00
Cotton sweeps.....	5 25	11 00
Cultivators, Diam. & shovel-tooth.....	7 50	11 50
Cultivators, ridging.....	45 00	60 00
Cultivators, walking.....	30 00	40 00
Shovels.....	7 00	15 00
Spades.....	7 50	16 50
Axes.....	10 00	15 00
Potato diggers.....	13 50	— —
Shovel plows.....	5 50	9 25
Half do., with cutters....	8 00	9 00
Manly's D. S. plow.....	6 00	9 75
Corn mills, Coleman's....	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot.....	5 00	6 00
Loaf.....	— —	— —
Crackers.....	0 00	7 00
Navy.....	— —	4 50
Cream crackers.....	— —	11 00
Bricks, ₱ M:		
Lake.....	13 00	16 00
English fire.....	45 00	50 00
American fire.....	35 00	43 00
Candles, ₱ lb:		
Sperm, New Bedford.....	33	36
Tallow.....	16	18
Chocolate, ₱ lb:		
Cocoa.....	38	60
No. 1.....	50	52
Sweet and spiced.....	25	— —
Cider, ₱ bbl:		
Western.....	— —	— —
Coal, ₱ ton:		
Anthracite.....	13 00	14 00
Western, ₱ bbl.....	— —	— —
Corks, ₱ 1000:		
Regular.....	4 00	4 50
Pointed.....	3 25	4 00
Coffee, ₱ lb:		
Havana (currency).....	— —	— —
Java.....	22	24
Cordova.....	— —	— —
Copper, ₱ lb:		
Braziers'.....	45	48
Copper bolts.....	45	— —
Yellow metal.....	27	30
Cordage, ₱ lb:		
Manilla.....	19	20
Tarred, American.....	— —	16
Russian.....	17	— —
Cotton seed:		
Rough, ₱ ton.....	— —	13 00
In sacks.....	— —	— —
Dyes, ₱ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4½
Fustic, Tampico.....	5	6
Indigo, ₱ lb.....	1 40	1 60
Madder.....	15	18
Eggs, ₱ dozen:		
Western.....	40	— —
Feathers, ₱ lb.....	— —	— —
Fish, ₱ box:		
Cod.....	1 40	— —
Herrings.....	35	40
Mackerel, No. 1, ₱ bbl...	— —	— —
Mackerel, No. 2.....	— —	— —
Mackerel, No. 3.....	— —	— —
Flaxseed, ₱ lb.....	6	— —
Flour, ₱ bbl:		
Double extra.....	6 25	6 75
Superfine.....	— —	5 45
Fine.....	— —	5 00
Fruit, ₱ lb:		
Prunes.....	9½	—
Currants, new.....	8	8½
Almonds, soft shell.....	— —	23
Almonds, shelled.....	— —	30
Glass, ₱ box of 50 feet:		
French, 8 by 10.....	3 50	3 75
French, 10 by 12.....	3 75	4 00
French, 12 by 18.....	— —	— —
Gunny bags, ₱ bag.....	— —	— —
Hay, ₱ ton:		
Prime.....	— —	33 00
Choice.....	— —	— —
Iron, ₱ ton:		
Pig.....	59 00	60 00
Country bar, ₱ lb.....	— —	— —
English.....	6	7½
Swedes, assorted.....	7	8
Hoop.....	7	9
Sheet.....	6½	10
Boiler.....	8½	9½
Nail rods.....	— —	9½
Castings, American.....	— —	6
Lead, ₱ 100 lbs:		
Pig.....	8 50	— —
Bar, ₱ lb.....	8	8¼
Sheet.....	11	11½
Pipe.....	11	11½
Leather, ₱ lb:		
Sole, hemlock.....	32	36
Sole, oak.....	40	44
Harness.....	40	45
Calf skins, ₱ dozen.....	42 00	70 00
Texas, rough, ₱ lb.....	24	26
Lime, ₱ bbl:		
Western.....	1 25	— —
Cement.....	2 75	2 85
Plaster Paris.....	— —	4 00
Lumber, ₱ M feet:		
Boards, yellow pine.....	14 00	15 00
Boards, cypress.....	20 00	25 00
Flooring, dressed.....	22 00	25 50
Flooring, rough.....	15 00	18 00
Ceiling, dressed.....	18 00	20 00
Weatherboards, dressed..	16 00	18 00
Weatherboards, rough....	13 00	14 00
Scantling.....	12 00	14 00
Shingles, ₱ M.....	3 50	4 00
Laths.....	2 50	— —
Moss, ₱ lb:		
Country picked.....	— —	— —
Clean picked.....	— —	— —
Nails, ₱ keg:		
American, 4@6d.....	6 00	6 15
Wrought, German, ₱ lb...	— —	— —
Wrought, English.....	— —	— —
Oils:		
Lard, ₱ gallon.....	— —	— —
Coal oil, in barrels.....	33	34
Coal oil, in cases.....	38	39
Linseed, raw.....	91	92
Sperm.....	— —	2 00
Whale, refined.....	95	1 00
Cotton seed, crude.....	— —	— —
Cotton seed, refined.....	— —	— —
Castor.....	1 65	1 85
Olive, 22@24 oz.....	6 00	6 50
Olive, 11@12 oz.....	7 25	— —
Tanner's, ₱ gallon.....	75	85
Soap, ₱ lb:		
Western.....	— —	— —
Northern.....	— —	— —
Southern.....	— —	— —
Castile, genuine.....	— —	12
Castile, imitation.....	— —	— —
Sardines:		
Half boxes.....	34	35½
Quarter boxes.....	— —	23
Spices, ₱ lb:		
Cassia.....	36	38
Cloves.....	— —	23
Nutmegs.....	1 20	1 25
Pepper.....	21	21½
Pimento.....	12	12½
Sugar, ₱ lb:		
Havana, white.....	12	12½
Havana, yellow.....	10¾	— —
Havana, brown.....	10¾	11
Crushed.....	13¾	13¾
Pulverized.....	13¾	13¾
Teas, ₱ lb:		
Imperial.....	45	1 10
Gunpowder.....	75	1 50
Hyson.....	75	1 25
Young Hyson.....	75	1 10
Oolong.....	45	1 10
Pouchong.....	30	50
Tin, ₱ box:		
Block.....	— —	— —
In plates, I. X.....	15 50	— —
In plates, I. C.....	13 25	— —
Leaded plates, I. X.....	15 75	— —
Leaded plates, I. C.....	12 50	— —

CATTLE MARKET.

NEW ORLEANS, Dec. 20, 1872.

Texas beeves, choice, ₱ head.	$— —	@	50 00
Texas beeves, 1st qual, ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	15 00	@	18 00
Western beeves, ₱ lb. net....	— —	@	— —
Hogs, ₱ lb. gross.....	5½	@	6
Sheep, first quality, ₱ head..	5 00	@	6 00
Sheep, second qual., ₱ head.	3 00	@	4 00
Sheep, third quality, ₱ head.	2 00	@	2 10
Milch cows, choice, ₱ head...	80 00	@	100 00
Milch cows, ₱ head.....	50 00	@	80 00
Texas cows, with calves.....	— —	@	— —
Calves, ₱ head.....	7 00	@	10 00
Yearlings, ₱ head.....	8 00	@	10 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.—FIRST ROUND.

Mount Olivet ct., at Short Creek	Jan. 4, 5
Yazoo City station.....	11, 12
Jackson station.....	18, 19
Madison circuit, at Livingston...	25, 26
Sharon circuit, at Sharon.....	Feb. 1, 2
Yazoo circuit, at Midway.....	8, 9
Dover circuit, at Dover.....	15, 16
Canton station.....	22, 23
Brownsville circuit, at Liberty..	Mar. 1, 2
Camden circuit, at Camden.....	8, 9
Sulphur Springs circuit, at Union.	15, 16
Carthage circuit, at Carthage....	22, 23
Thomastown ct., at Forest Grove.	29, 30

The district stewards will please meet in Canton, Mississippi, on Friday, January 31, 1873. They are: J. P. Stevens, J. J. Birdsong, D. Bunch, N. H. Luse, C. M. Langford, J. R. Bell, John McKay, G. Nicholson, G. W. Galloway, J. J. Covington, W. M. Eldridge, J. T. Cameron, A. Coleman.

H. H. MONTGOMERY, P. E.

WOODVILLE DISTRICT.—FIRST ROUND.

Woodville station.....	Jan. 18, 19
Clinton, at Clinton.....	25, 26
Jackson station.....	Feb. 1, 2
East Feliciana, at Oak Grove.....	8, 9
Wilkinson, at Bethel.....	15, 16
Bayou Sara, at Concord.....	22, 23
Buffalo, at Hopewell.....	Mar. 1, 2
East Baton Rouge, at Antioch...	8, 9
Meadville, at Meadville.....	15, 16
Amite, at Adams'.....	22, 23

The district stewards will please meet me at Woodville, January 18, 1872.

J. L. FORSYTH, P. E.

BROOKHAVEN DISTRICT.—FIRST ROUND.

Hazlehurst and Zion mission....	Jan. 18, 19
Crystal Springs and Terry mission	25, 26
Brookhaven, Bogue Chitto mission and Brookhaven mission	Feb. 1, 2
Georgetown, at Pleasant Grove..	8, 9
Beauregard, at Beauregard.....	15, 16
Raymond, at Raymond.....	22, 23
Providence, at Pleasant Grove...	Mar. 1, 2
Scotland, at Caseyville.....	8, 9
Brandywine, at Rehoboth.....	15, 16
Monticello, at Topisaw.....	22, 23

The district stewards' meeting will be held at Hazlehurst, January 11, 1873.

W. E. M. LINFIELD, P. E.

BRANDON DISTRICT.—FIRST ROUND.

Fannin circuit, at Fannin.....	Jan. 11, 12
Brandon station.....	18, 19
Morton, at Mutual Union.....	25, 26
Hillsboro, at Centerville.....	Feb. 1, 2
Walnut Grove circuit and Scotland chapel.....	—, —
Union mission.....	8, 9
Philadelphia ct., at Pilgrim's Rest.	15, 16
Forest and Lake ct., at High Hill.	22, 23
Trenton ct., at New Prospect....	Mar. 1, 2
Raleigh ct., at Mount Zion.....	8, 9
Taylorville mission, at Mount Zion	15, 16
Garlandsville ct., at Newton sta'n	22, 23

The district stewards will meet me at Forest, January 20, 1873.

F. M. WILLIAMS, P. E.

SEASHORE DISTRICT.—FIRST ROUND.

Enon circuit, at Enon.....	Jan. 4, 5
Columbia ct., at Union Academy.	11, 12
Mount Carmel ct., at Mount Zion.	18, 19
Rankin ct., at Green Spring.....	25, 26
Pearlington ct., at Pearlington...	Feb. 15, 16
White Plains ct., at White Plains.	22, 23
Ocean Springs ct., at Ocean Spr'gs.	Mar. 1, 2
West Pascagoula mission, at Mt. Pleasant.....	8, 9
East Pascagoula ct., at Moss Point	15, 16
Chickasawha and Green mission.	22, 23

The district stewards will please meet me at Mount Zion, Mount Carmel circuit, January 18, 1873. Brethren will please be prompt in attendance, as business of importance is involved.

C. F. GILLASPIE, P. E.

MERIDIAN DISTRICT.—FIRST ROUND.

Spring Hill circuit.....	Jan. 18, 19
Shubuta station.....	25, 26
DeKalb ct., at Pleasant Ridge....	Feb. 1, 2
Paulding ct., at Philadelphia.....	8, 9
Wayne ct., at Waynesboro.....	15, 16
Clarke circuit.....	22, 23
Meridian station.....	Mar. 1, 2
Enterprise station.....	8, 9
Enterprise ct., at Jake's chapel..	15, 16
Marion ct., at Marion.....	22, 23
Toomsuba ct., at Toomsuba.....	29, 30

The district stewards will *all* meet at Meridian on the twenty-second of January, at eleven o'clock, at the Methodist church. The stewards of each charge will all be promptly at the first quarterly meeting on Saturday. The brethren, I hope, will furnish conveyance, as heretofore, for the presiding elder from nearest railroad point.

WM. B. HINES, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.—FIRST ROUND.

Summerfield station.....	Dec. 28, 29
Uniontown station.....	Jan. 4, 5
Dayton and Spring Hill, at Spring Hill.....	8, 9
Jefferson and Linden mission, at Jefferson.....	11, 12
Selma station.....	18, 19
Suggsville circuit, at Suggsville..	25, 26
Jackson circuit, at Grove Hill.....	28, 29
Peachtree ct., at Mount Andrew.	Feb. 1, 2
East Selma and Benton mission, at East Selma.....	8, 9
Coffeeville mission, at Coffeeville.	15, 16
Choctaw Corner, at Sweetwater..	19, 20
Rembert Hills, at Hampden.....	Mar. 1, 2
Orrville circuit, at Rehoboth.....	5, 6

The district stewards will meet at the Methodist church, in the city of Selma, on Saturday, January 18, 1873. Address me at Selma, Alabama, care of E. Johnson & Co.

ANDREW J. BRIGGS, P. E.

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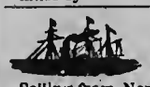

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The Christian Advocate.

THURSDAY, DECEMBER 28, 1872.

THE CLOUDS.

The clouds are returning after the rain,
All the long morning they steadily sweep
From the blue northwest, o'er the upper main,
In a peaceful flight to their eastern sleep.

With sails that the cool wind fills or furls,
And the shadows that darken the billowy grass,
Freighted with amber or filled with pearls,
Fleets of fair argosies rise and pass.

The earth smiles back to the smiling throng
From greening pasture and blooming field,
For the earth that had been sickened with thirst so long
Had been touched by the hand of the Rain and healed.

The old man sits 'neath the tall elm trees,
And watches the pageant with dreamy eyes,
While his white locks stir to the same cool breeze
That scatters the silver along the skies.

The old man's eyelids are wet with tears—
Tears of sweet pleasure and sweeter pain—
For his thoughts are driving back over the years
In beautiful clouds after life's long rain.

Sorrows that drowned all the springs of his life,
Trials that crushed him with pitiless bent,
Storms of temptation and tempests of strife,
Flont o'er his memory tranquil and sweet.

And the old man's spirit, made soft and bright
By the long, long rain that had bent him low,
Sees a vision of angels on wings of white,
In the trooping clouds as they come and go.

J. G. Holland.

SOME GOOD HINTS.

Thus writes "Uncle Dauvit" to the editor of the *Religious Telescope:*

"Ven I saihs dat I ish no grate scholar, vy, it ish chusht so; but ven I sees dings don't go rite, I chust feels as if I musht speek my mindt rite out; and I can say dat I hev been dinking on dis supjebk for years pasht, bnt vas afeard to write; so I vaits, and vaits, put nobody saish de dings vot I vants said, so I musht chusht speak myself.

"I hash took ant red de *Teleschope* for more as schwansich yore, and I likes to take it; bnt I sees so many bieces in it vot I don't like. Some of de breachers is all de time riten abont gitten more pay; ant it chusht looks as if de mempers of de church had called dem breachers to breach, pekaus dey are always scholting at de mempers. Now, Mishter Editor, if you bleas, I vill give you my mint abont dis ding of de breacher always telling de members dey musht pay de breachers petter; and if we don't, den dey say: 'Ve vill chusht stop a breachen, ant go into de stohr, or someding vot vill pay, ant de sheeps ant de lambs may chushtgo.' I dinks dish all ish rong; ant de more day do dish ting, vy, de more day don't get pait. But now I vill say dat if de Mashter calls de breachers to breach, he ish de embloyer, and I dinks he vill pay efry breacher vot trushts in him. Ish it not said dat: 'Lo, I am with yon alway,' etc.? Ant wot for? Not chusht to look on, but to help to breach in de Sphirit, and mit bower; and den de mempers day feels good, ant sinners feel dat de Lort ish dare, ant so de peoples all say: 'Now dish ish a good breacher; ve musht gifs him all hish pay.' Dat ish vot de Savior meens by being mit de breacher.

"But chusht now I remempers dat one off our goode bishops—dat one vot says he ish de longest bishop—vell, he rites a biese on de breachers, ant he saihs dat day musht shtay in de call. And so all de breachers say. But den, when de mempers don't cum up mit de pay, vy, den de call ish no more. If de breacher is called he must breach, pay or no pay, until de Lort gift him clear. And if de breacher does right ant de mempers are stingy, den day are not chusht rite; bnt de Mashter vill call dem up for dat.

"Now I musht glose, for my biece ish more dan de editor vill brint; and I expect it vill go vere de rich man's krums went—under de table. But den I vill not git mat, but vill take de *Teleschope* right on, and vill rite agin, if de breachers don't giff up writen such big dry bieces about gitten more salry."

The following is a corrected version of a story which has recently appeared in print in regard to the visit of the Emperors of Russia and Austria and the King of Prussia at Paris, in the year 1814:

Early one morning Mr. A., a well-known and popular French pastor (who is still living in a green old age,) while walking in the Bois de Bologne, was accosted by three foreigners, militaires. As they were strangers they were glad to avail themselves of the local information of the intelligent Frenchman on whom they lighted in their early walk before the great city was awake. He walked with them, as their guide, back to the vicinity of the Tuilleries, when, on his proposing to take leave, one of them said: "You may perhaps like to know the names of the strangers whom you have obliged so much by your information; I am the Emperor of the Russias." The next said: "I am the Emperor of Anstria;" and the third: "I am the King of Prussia." The young pastor, being fully persuaded that they were practicing a hoax, and, being himself a man of humor, was equal to the occasion, and, making a profound bow, said: "And I, my brothers, am the Emperor of China."

SCIENTIFIC.

The Electric Probe.—This instrument, devised by M. Tronve, a French surgeon, has an indicator at the end, containing two small steel points, insulated from each other, and connected with an electro-magnet and a vibrator, as well as with a galvanic battery. Whenever these points touch a metallic substance (such as the bullet in a wound) the electric circuit is established, and the vibrator gives a signal. It is said that lead, iron and copper can be distinguished in this way. For lead the vibrations are regular; for iron or copper they are jerky. Iron may be distinguished from copper by means of the galvanometer needle.

Sunstroke.—The cause of sunstroke must be looked for in the character of the sun's rays. The heat of the sun differs from every other heat, as the light of the sun differs from every other kind of light. This is a fact so well known as to need no demonstration. The effect of the sun's heat upon plants—as contrasted with artificial heat—is the most familiar, and perhaps the most striking illustration at hand. All animate and inanimate things are subject to precisely the same great laws of nature; and the solar heat which makes the flowers droop and close their petals, as if to shut out the dazzling rays, is not without its marvelous chemical effect upon the sensitive brain of man. The effect, we say, is chemical, just like the effect of poison.

Chloral in Cholera.—Dr. von Reichard has employed chloral in the recent epidemic of cholera at Riga—first to calm the cramps at the ontset; secondly, to lessen the præcordial anguish in the last stage; thirdly, to arrest the vomiting; fonrthly, to induce sleep, for which the patients have earnestly prayed. It has successfully fulfilled all these indications. In one case, in which the patient was *in extremis*, and had apparently not three hours to live, sixty grains of chloral gave calm sleep; the temperature rose; the pulse fell from one hundred and thirty to ninety, and regained a certain fullness; the *facies cholerica* disappeared; and the patient was, as it were, snatched from the jaws of death. Dr. Blumenthal, in three cases of severe cholera, saved two ont of three patients. The doses administered were sixty grains in half an ounce of water twice or thrice in an hour.—*Berlin Clin. Wochenschrift; Gazette Med. de Strasbourg.*

Fire-Clays.—It is well known that, as a general rule, all bodies are expanded by heat. Clay, however, appears to be an exception to this rule, being a mechanical mixture, and not a homogeneous body; and it was observed by Mr. Wedgwood that alumina or clay, in which alumina predominates, on being exposed to a red heat, begins to contract, and, as the heat increases, continues to contract regularly until it finally vitrifies; and so (by its permanent diminution in bulk) furnishes an approximate indication of the temperature to which it has been subjected. Fire-clays able to resist exposure to a high temperature without melting or becoming, in a sensible degree, soft and pasty, occur in various geological formations, and they abound in the coal measures in the carboniferous system. Experience justifies the general assertion that the refractory values of fire-bricks vary inversely with the amount of iron contained in them; and the presence of six per cent. of peroxide of iron warrants the absolute rejection of a fire-brick. This component usually takes the form of little black specks embedded in the material, and can be plainly detected upon breaking the brick.

Singular Phenomenon.—An account was recently published of the death of Mr. Charles Lyle, gatekeeper at Norristown, from lightning. It was then stated that no marks of the electric fluid were found upon his body. In preparing the remains for burial, however, some evidences of death by lightning were discovered. They appeared to have commenced at the left shoulder, and, taking a downward course, crossed to the right side, descending the right leg, leaving an abrasion of the skin between two of the toes. But what is quite wonderful in connection with the matter is the fact that upon the right breast was the print of a leaf found on the floor of the piazza at the dead man's feet. The leaf was from an ailanthus tree in the yard, and with the stem measured about five inches in length. The ribs, veins and cellular texture of the leaf were perfectly printed upon the skin, the whole having a red appearance. Mr. Lyle died in a sitting posture, upon a chair, and, when found, his head inclined to one side. As his clothing was not disturbed in the least, it would appear impossible for the leaf to have come in contact with the skin. In comparing the leaf found with the impression on the body the two were exactly alike in size and development.—*Philadelphia Inquirer.*

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Drunkenness Increasing.

[illegible]

Drunkenness Increasing.